LATIN SERIES · VOLUME 107

On the Soul

Tertullian

De Anima
De Testimonio Animae
De Resurrectione Carnis

On the Soul

With the Testimony of the Soul
and On the Resurrection of the Flesh

---

with a word-for-word interlinear English translation

preserving the original word order

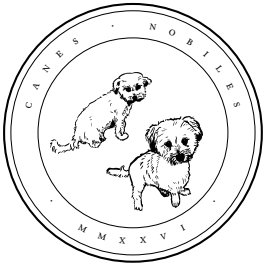


CANES NOBILES · MMXXVI

Copyright © 2026 Christopher Hench
All rights reserved

Published by Canes Nobiles
canesnobiles.com

The source text is in the public domain



Volume 107 of the Canes Nobiles Latin interlinear texts

The Latin text follows August Reifferscheid and Georg Wissowa's text of On the Soul and The Testimony of the Soul (Vienna, 1890) and Emil Kroymann's of On the Resurrection of the Flesh (Vienna, 1906). Two passages are omitted; [...] marks each.

Translated and composed with AI, edited by Christopher Hench
Artwork by Esther Steves

CONTENTS

DE ANIMA

I · Socrates and the Philosophers 9
II · Born, and a Body 19
III · Simple, and One with the Mind 36
IV · Not Divided into Parts 48
V · The Senses Are True 57
VI · Nature and Free Will 75
VII · Against Recollection 82
VIII · Life in the Womb 97
IX · Against Transmigration 103
X · Not into Beasts 114
XI · Simon and Carpocrates 126
XII · Sex and Growth 133
XIII · The Taint of Origin 141
XIV · Sleep 147
XV · Dreams 158
XVI · Death 169
XVII · The Lower World 181

DE TESTIMONIO ANIMAE

I · The Witness of the Simple Soul 203
II · The Witness to What Follows Death 211

DE RESURRECTIONE CARNIS

I · The Christians' Confidence 223
II · The Dignity of the Flesh 233
III · The Hinge of Salvation 243
IV · The Power of God 248
V · Partner in Deed and Thought 257
VI · What Fell Will Rise 265
VII · The Times of the Resurrection 276
VIII · Allegories for the Flesh 288
IX · The Dry Bones 294
X · Prophets and Parables 302
XI · Christ Saves the Whole Man 309
XII · The Apostles' Preaching 322
XIII · Changed, Not Destroyed 332
XIV · The Old Man and the New 341
XV · Flesh and Blood 354
XVI · The Seed and the Spiritual Body 369
XVII · Change Without Loss 380
XVIII · No More Tears 389
XIX · As the Angels 396

TERTULLIAN

De Anima

On the Soul

Tertullian opens with Socrates, who argued for the soul's immortality on the day he died, and asks what truth a philosopher could reach with no God to teach him. The questions about the soul are many, and the philosophers, the patriarchs of the heretics, have mixed truth with error. He will answer them from Scripture, having already shown against Hermogenes that the soul is born of God's breath and not of matter.

De solo censu animae congressus Hermogeni, quatenus 1
about only the-origin of-the-soul having-contended with-Hermogenes inasmuch-as
et istum ex materiae potius suggestu quam ex dei
also it from of-matter rather supply than from of-God
flatu constitisse praesumpsit, nunc ad reliquas conuersus
breath to-have-consisted he-presumed now to the-remaining turned
quaestiones plurimum uidebor cum philosophis dimicaturus.
questions most I-shall-seem with the-philosophers going-to-fight
etiam in carcere Socratis de animae statu uelitatum est.
even in the-prison of-Socrates about of-the-soul the-state skirmished it-was
nescio iam hoc primum, an opportuno in tempore
I-know-not now this first whether a-fitting in time
magisterii, etsi nihil de loco interest. quid enim liquido
of-teaching although nothing about the-place it-matters what for clearly
saperet anima tunc Socratis, iam sacro nauigio regresso,
could-discern the-soul then of-Socrates already the-sacred ship having-returned
iam cicutis damnationis exhaustis, iam morte praesente
already the-hemlocks of-condemnation drained already death being-present
utique consternata ad aliquem motum, secundum naturam, aut
surely dismayed to some motion according-to nature or
externata, si non secundum naturam? quamuis enim placida
distraught if not according-to nature although for calm
atque tranquilla, quam nec coniugis fletus statim uiduae
and tranquil which neither of-the-wife the-weeping at-once widowed

nec liberorum conspectus exinde pupillorum lege pietatis
nor of-the-children the-sight thenceforth orphaned by-the-law of-piety
inflexerat, uel in hoc tamen mota, ne moueretur, ipsa
had-bent even in this yet moved lest it-be-moved the-very
constantia concussa est aduersus inconstantiae concussionem.
constancy shaken was against of-inconstancy the-shock
quid autem aliud saperet uir quilibet iniuria damnatus
what however else would-discern a-man any unjustly condemned
praeter iniuriae solamen? nedum philosophus, gloriae
besides of-the-injustice the-consolation much-less a-philosopher of-glory
animal, cui nec consolanda est iniuria, sed potius insultanda.
an-animal to-whom not to-be-consoled is injustice but rather to-be-insulted
denique post sententiam obuiae coniugi et muliebriter
finally after the-sentence meeting to-the-wife and in-womanly-way
inclamanti: iniuste damnatus es Socrates! iam et de
crying-out unjustly condemned you-are Socrates already even with
gratulatione responderat: uolebas autem iuste? quo nihil
congratulation he-had-answered did-you-wish however justly whereby nothing
mirandum, si et in carcere inuiscatas Anyti et Meliti
to-be-wondered-at if also in prison limed of-Anytus and of-Meletus
palmas gestit infringere ipsa morte coram immortalitatem
the-palms he-is-eager to-break the-very death in-presence-of immortality
uindicans animae necessaria praesumptione ad iniuriae
claiming for-the-soul by-necessary presumption for of-the-injustice
frustrationem. adeo omnis illa tunc sapientia Socratis de
the-frustration so-much all that then wisdom of-Socrates from
industria uenerat consultae aequanimitatis, non de fiducia
purpose had-come of-deliberate equanimity not from confidence
compertae ueritatis. cui enim ueritas comperta sine deo?
of-discovered truth to-whom for truth discovered without God
cui deus cognitus sine Christo? cui Christus exploratus
to-whom God known without Christ to-whom Christ explored

sine spiritu sancto? cui spiritus sanctus accommodatus
without the-spirit holy to-whom the-spirit holy fitted
sine fidei sacramento? sane Socrates facilius diuerso spiritu
without of-faith the-sacrament certainly Socrates more-easily by-a-different spirit
agebatur. siquidem aiunt daemonium illi a puero adhaesisse,
was-driven since they-say a-demon to-him from a-boy to-have-clung
pessimum reuera paedagogum, etsi post deos et cum deis
the-worst truly tutor although after gods and with gods
daemonia deputantur penes poetas et philosophos. nondum
demons are-reckoned among poets and philosophers not-yet
enim Christianae potestatis documenta processerant, quae uim
for of-Christian power the-proofs had-come-forth which force
istam perniciosissimam nec umquam bonam atquin omnis
that most-pernicious nor ever good but of-all
erroris artificem, omnis ueritatis auocatricem sola traducit.
error the-artificer of-all truth the-diverter alone exposes
quodsi idcirco sapientissimus Socrates secundum Pythii
but-if for-that-reason wisest Socrates according-to of-the-Pythian
quoque daemonis suffragium scilicet negotium nauantis
also demon the-vote evidently business attending-to
socio suo, quanto dignior atque constantior Christianae
for-companion his-own how-much worthier and more-constant of-Christian
sapientiae adsertio, cuius adflatui tota uis daemonum
wisdom the-claim whose to-the-breath whole the-force of-demons
cedit? haec sapientia de schola caeli deos quidem
yields this wisdom from the-school of-heaven the-gods indeed
saeculi negare liberior, quae nullum Aesculapio gallinaceum
of-the-world to-deny freer which no to-Aesculapius cock
reddi iubens praeuaricetur nec noua inferens daemonia, sed
to-be-paid ordering may-prevaricate nor new bringing-in demons but
uetera depellens nec adulescentiam uitians, sed omni bono
old driving-out nor youth corrupting but with-every good

pudoris informans ideoque non unius urbis, sed uniuersi
of-modesty shaping and-therefore not of-one city but of-the-whole
orbis iniquam sententiam sustinens pro nomine ueritatis
world unjust sentence bearing for the-name of-truth
tanto scilicet perosioris quanto plenioris, ut et mortem non
so-much evidently more-hated as-much fuller that also death not
de poculo per habitum iocunditatis absorbeat, sed de
from a-cup by way of-pleasantness it-may-drink-down but from
patibulo et uiuicomburio per omne ingenium crudelitatis
the-gibbet and burning-alive through every invention of-cruelty
exhauriat, interea in isto tenebrosiore carcere saeculi inter
it-may-drain meanwhile in this darker prison of-the-world among
suos Cebetas et suos Phaedonas, si quid de anima
its-own Cebeses and its-own Phaedos if anything about the-soul
examinandum est, ad dei regulas diriget. certe nullum
to-be-examined is to of-God the-rules it-will-direct certainly no
alium potiorem animae demonstratorem habemus quam
other better of-the-soul demonstrator we-have than
auctorem. a deo discas quod a deo habeas, aut nec
the-author from God may-you-learn what from God you-have or not
ab alio, si nec a deo. quis enim reuelabit quod deus
from another if not from God who for will-reveal what God
texit? unde sciscitandum est? unde et ignorare tutissimum
has-covered whence to-be-inquired is whence also to-be-ignorant safest
est. praestat per deum nescire, quia non reuelauerit,
is it-is-better through God not-to-know because not he-has-revealed
quam per hominem scire, quia ipse praesumpserit.
than through man to-know because he-himself has-presumed

2 Plane non negabimus aliquando philosophos iuxta nostra
plainly not we-shall-deny sometimes the-philosophers alongside our-views
sensisse. testimonium est ueritatis euentus ipsius.
to-have-thought the-testimony is of-truth the-outcome itself

nonnumquam et in procella confusis uestigiis caeli et freti
sometimes also in a-storm confused the-tracks of-sky and of-sea
aliqui portus offenditur prospero errore, nonnumquam et
some harbor is-hit-upon by-a-lucky wandering sometimes also
in tenebris aditus quidam et exitus deprehenduntur caeca
in darkness entrances certain and exits are-found by-blind
felicitate. sed et natura pleraque suggeruntur quasi de
luck but also by-nature very-many-things are-suggested as-if from
publico sensu, quo animam deus dotare dignatus est. hunc
the-common sense with-which the-soul God to-endow deigned has this
nacta philosophia ad gloriam propriae artis inflauit prae
having-got philosophy to the-glory of-its-own art has-puffed-up for
studio (non mirum si istud ita dixerim) eloquii quiduis struere
zeal not wonder if this so I-should-say of-eloquence anything to-build
atque destruere eruditi magisque dicendo persuadentis quam
and to-pull-down skilled and-more by-speaking persuading than
docendo. formas rebus imponit, eas nunc peraequat, nunc
by-teaching forms on-things it-imposes them now it-makes-equal now
priuat, de certis incerta praeiudicat, prouocat ad exempla,
it-strips about certainties uncertain-things it-prejudges it-appeals to examples
quasi comparanda sint omnia, omnia praescribit, proprietatibus
as-if to-be-compared are all-things all-things it-prescribes properties
etiam inter similia diuersis, nihil diuinae licentiae seruat,
even among similar-things being-different nothing to-divine freedom it-reserves
leges naturae opiniones suas facit: ferrem, si naturalis ipsa,
laws of-nature opinions its-own makes I-would-bear-it if natural itself
ut compos naturae de condicionis consortio probaretur. uisa
as master of-nature from of-condition the-partnership it-were-proved seemed
est quidem sibi et ex sacris, quas putant, litteris hausisse,
has indeed to-itself also from sacred which they-think writings to-have-drawn
quia plerosque auctores etiam deos existimauit antiquitas,
because very-many authors even gods considered antiquity

nedum diuos, ut Mercurium Aegyptium, cui praecipue
not-to-say deified-men as Mercury the-Egyptian to-whom especially
Plato adsueuit, ut Silenum Phrygem, cui a pastoribus
Plato was-accustomed as Silenus the-Phrygian to-whom by shepherds
perducto ingentes aures suas Midas tradidit, ut Hermotimum,
brought huge ears his-own Midas handed-over as Hermotimus
cui Clazomenii mortuo templum contulerunt, ut Orpheum,
to-whom the-Clazomenians dead a-temple contributed as Orpheus
ut Musaeum, ut Pherecydem Pythagorae magistrum.
as Musaeus as Pherecydes of-Pythagoras the-teacher
quid autem, si philosophi etiam illa incursauerunt,
what however if the-philosophers even those-things have-raided
quae penes nos apocryphorum confessione damnantur, certos
which among us of-apocrypha by-the-admission are-condemned sure-that
nihil recipiendum quod non conspiret germanae et
nothing to-be-received which not agrees with-the-genuine and
ipso iam aeuo pronatae propheticae paraturae, quando et
in-the-very already age born-before prophetic provision since also
pseudoprophetarum meminerimus et multo prius apostatarum
of-false-prophets we-remember and much earlier of-apostate
spirituum, qui huiusmodi quoque ingeniorum calliditate
spirits who of-this-kind also of-talents by-the-cunning
omnem faciem saeculi instruxerint? postremo si etiam ad
every face of-the-world have-furnished lastly if even to
ipsos prophetas adisse credibile est indagatorem quemque
the-very prophets to-have-gone credible it-is explorer every
sapientiae ex negotio curiositatis, tamen plus diuersitatis
of-wisdom from the-business of-curiosity yet more of-difference
inuenias inter philosophos quam societatis, cum et in
you-would-find among philosophers than of-fellowship since even in
ipsa societate diuersitas eorum deprehendatur. siquidem
the-very fellowship the-difference of-them is-detected since

uera quaeque et consonantia prophetis aut aliunde
true-things whatever and agreeing with-the-prophets either from-elsewhere
commendant aut aliorsum subornant cum maxima iniuria
they-commend or in-another-direction they-suborn with greatest injury
ueritatis, quam efficiunt aut adiuuari falsis aut patrocinari.
of-truth which they-make either to-be-helped by-falsehoods or to-patronize
hoc itaque commiserit nos et philosophos in ista praesertim
this and-so has-set-at-odds us and the-philosophers in this especially
materia, quod interdum communes sententias propriis
matter that sometimes common opinions with-their-own
argumentationibus uestiant, contrariis alicubi regulae nostrae,
arguments they-clothe contrary in-places to-the-rule our
interdum sententias proprias communibus argumentationibus
sometimes opinions their-own with-common arguments
muniant, consentaneis alicubi regulae illorum, ut prope
they-fortify agreeing in-places with-the-rule of-them so-that nearly
exclusa sit ueritas a philosophia per ueneficia in illa sua, et
shut-out is truth from philosophy by the-poisons in that its-own and
ideo utroque titulo societatis aduersario ueritatis urgemur
therefore on-both count of-fellowship hostile to-truth we-are-pressed
et communes sententias ab argumentationibus philosophorum
both common opinions from the-arguments of-the-philosophers
liberare et communes argumentationes a sententiis eorum
to-free and common arguments from the-opinions of-them
separare, reuocando quaestiones ad dei litteras, exceptis
to-separate by-recalling the-questions to of-God the-writings excepted
plane quae sine laqueo alicuius praeiudicii ad simplex
plainly those-things-which without snare of-any prejudgment for simple
testimonium licebit adsumere, quia et ex aemulis
testimony it-will-be-allowed to-take-up because even from rivals
nonnumquam testimonium necessarium, si non aemulis prosit.
sometimes testimony necessary if not to-the-rivals it-profit

nec ignoro, quanta sit silua materiae istius apud philosophos
nor I-am-unaware how-great is the-forest of-material this among the-philosophers
pro numero etiam ipsorum commentatorum, quot
in-proportion-to the-number even of-the-very commentators how-many
uarietates sententiarum, quot palaestrae opinionum, quot
varieties of-opinions how-many wrestling-schools of-views how-many
propagines quaestionum, quot implicationes expeditionum.
offshoots of-questions how-many entanglements of-solutions
sed et medicinam inspexi, sororem, ut aiunt, philosophiae,
but also medicine I-have-examined the-sister as they-say of-philosophy
sibi quoque hoc negotium uindicantem, quippe ad quam
for-itself also this business claiming since to which
magis animae ratio pertinere uideatur per corporis
more of-the-soul the-account to-belong may-seem through of-the-body
curam. unde et plurimum sorori refragatur, quod animam
the-care whence also very-much the-sister it-opposes because the-soul
quasi coram in domicilio suo tractando magis norit.
as-if face-to-face in dwelling its-own by-handling better it-knows
sed uiderit utriusque praestantiae ambitio. habuit et
but let-it-see-to-it of-each pre-eminence the-ambition had both
philosophia libertatem ingenii et medicina necessitatem
philosophy the-freedom of-talent and medicine the-necessity
artificii ad extendendos de anima retractatus; late quaeruntur
of-craft for extending about the-soul treatises widely are-sought
incerta, latius disputantur praesumpta. quanta difficultas
uncertainties more-widely are-disputed presumptions as-great the-difficulty
probandi, tanta operositas suadendi, ut merito Heraclitus ille
of-proving so-great the-toil of-persuading that rightly Heraclitus that
tenebrosus uastiores caligines animaduertens apud examinatores
obscure vaster darknesses noticing among the-examiners
animae taedio quaestionum pronuntiarit: terminos animae
of-the-soul from-weariness of-questions declared the-boundaries of-the-soul

nequaquam inuenies omnem uiam ingrediens. Christiano autem
by-no-means you-will-find every road entering for-a-Christian however
paucis ad scientiam huius rei opus est. nam et certa
few-things for the-knowledge of-this thing need there-is for also certainties
semper in paucis, et amplius illi quaerere non licet
always in few and more for-him to-seek not it-is-allowed
quam quod inueniri licet; infinitas enim quaestiones
than what to-be-found it-is-allowed endless for questions
apostolus prohibet. porro non amplius inueniri licet quam
the-apostle forbids moreover not more to-be-found it-is-allowed than
quod a deo discitur; quod autem a deo discitur, totum est.
what from God is-learned what however from God is-learned the-whole is
Atque utinam nullas haereses oportuisset existere, ut 3
and would-that no heresies it-had-been-necessary to-exist so-that
probabiles quique emicarent. nihil omnino cum philosophis
the-approved each might-shine-out nothing at-all with the-philosophers
super anima quoque experiremur, patriarchis, ut ita dixerim,
about the-soul also we-would-try the-patriarchs as so I-may-say
haereticorum. siquidem et ab apostolo iam tunc philosophia
of-heretics since even by the-apostle already then philosophy
concussio ueritatis prouidebatur; Athenis enim expertus
the-shaker of-truth was-foreseen at-Athens for having-tried
linguatam ciuitatem cum omnes illic sapientiae atque facundiae
the-tongued city when all there of-wisdom and of-eloquence
caupones degustasset, inde concepit praemonitorium illud
the-hucksters he-had-tasted thence he-conceived forewarning that
edictum. perinde enim et animae ratio per philosophatas
edict likewise for also of-the-soul the-account through philosophized
doctrinas hominum miscentes aquas uino. alii immortalem
doctrines of-men mixing waters with-wine some immortal
negant animam, alii plus quam immortalem adfirmant,
deny the-soul others more than immortal affirm

alii de substantia, alii de forma, alii de unaquaque
some about substance others about form others about each
dispositione disceptant, hi statum eius aliunde ducunt,
arrangement dispute these the-state of-it from-elsewhere derive
hi exitum aliorsum abducunt, prout aut Platonis honor
those the-exit elsewhere lead-off according-as either of-Plato the-honor
aut Zenonis uigor aut Aristotelis tenor aut Epicuri stupor
or of-Zeno the-vigor or of-Aristotle the-tenor or of-Epicurus the-stupor
aut Heracliti maeror aut Empedoclis furor persuaserunt.
or of-Heraclitus the-gloom or of-Empedocles the-frenzy have-persuaded
deliquit, opinor, diuina doctrina ex Iudaea potius quam ex
erred I-suppose divine teaching from Judea rather than from
Graecia oriens. errauit et Christus piscatores citius quam
Greece rising strayed also Christ fishermen sooner than
sophistam ad praeconium emittens.
a-sophist for preaching sending-out
si qua igitur in hunc modum de nidoribus philosophiae
if any therefore in this manner with the-fumes of-philosophy
candidum et purum aerem ueritatis infuscant, ea erunt
the-white and pure air of-truth darken these will-be
Christianis enubilanda et percutientibus argumentationes
for-Christians to-be-cleared both by-striking-down arguments
originales id est philosophicas et opponentibus definitiones
original that is philosophical and by-opposing definitions
caelestes id est dominicas, ut et illa, quibus ethnici a
heavenly that is the-Lord's so-that both those by-which the-heathen by
philosophia capiuntur, destruantur, et haec, quibus fideles
philosophy are-captured may-be-destroyed and these by-which the-faithful
ab haeresi concutiuntur, retundantur. una iam congressione
by heresy are-shaken may-be-blunted one already contest
decisa aduersus Hermogenem, ut praefati sumus, quia animam
decided against Hermogenes as said-before we-have since the-soul

ex dei flatu, non ex materia uindicauimus, muniti et illic
from of-God breath not from matter we-have-claimed fortified also there
diuinae determinationis inobscurabili regula — et flauit,
of-the-divine definition by-the-unobscurable rule and breathed
inquit, deus flatum uitae in faciem hominis, et factus est
he-says God the-breath of-life into the-face of-man and made was
homo in animam uiuam, utique ex dei flatu — de isto
man into a-soul living surely from of-God breath about this
nihil amplius reuoluendum. habet suum titulum et suum
nothing further to-be-gone-over it-has its-own title and its-own
haereticum. ceteris hinc exordium inducam.
heretic for-the-rest hence a-beginning I-shall-bring-in

II · BORN, AND A BODY

The soul is born and made, not unborn as Plato held. It is a body, as the Stoics argue, since it suffers with the flesh and the flesh with it; the rich man in torment proves it. Tertullian answers the Platonists' objections, with the physician Soranus on his side: the soul is fed by food and is invisible only to the flesh. It has dimensions and a shape, as a sister of the church saw in an ecstasy: tender, bright, of the color of air, and in human form, since God's breath set in the shape of the body it filled.

Post definitionem census quaestionem status patitur. consequens 4
after the-definition of-origin the-question of-state it-admits following
enim est ut ex dei flatu animam professi initium ei
for it-is that from of-God breath the-soul having-professed a-beginning to-it
deputemus. hoc Plato excludit innatam et infectam animam
we-assign this Plato shuts-out unborn and unmade the-soul
uolens. et natam autem docemus et factam ex initii
wishing both born however we-teach and made from of-a-beginning
constitutione. nec statum errauimus utrumque dicentes,
the-establishment nor the-state we-have-mistaken both saying

quia scilicet aliud sit natum, aliud factum, utpote illud
because evidently one-thing is born another made inasmuch-as that
animalibus competens. differentiae autem sua habendo loca
to-living-things belonging differences however their-own by-having places
et tempora habent aliquando et passiuitatis commercia.
and times have sometimes also of-interchangeability the-dealings
capit itaque et facturam prouenisse poni, siquidem omne
it-admits and-so also making to-have-come-about to-be-put since all
quod quoquo modo accipit esse generatur. nam et factor
which in-whatever way receives to-be is-generated for also the-maker
ipse parens facti potest dici; sic et Plato utitur.
himself the-parent of-the-thing-made can to-be-called so also Plato uses-it
igitur, quantum ad fidem nostram, factae nataeue animae,
therefore as-much-as to faith our of-the-made or-born soul
depulsa est philosophi opinio auctoritate prophetiae quoque.
driven-off is of-the-philosopher the-opinion by-the-authority of-prophecy also
5 Accerserint Eubulum aliquem et Critolaum et Xenocratem
let-them-summon Eubulus some and Critolaus and Xenocrates
et isto in loco amicum Platonis Aristotelem. fortasse an
and this in place the-friend of-Plato Aristotle perhaps whether
exstruentur magis ad auferendam animae corpulentiam,
they-will-be-built-up rather for removing of-the-soul bodiliness
si non alios e contrario inspexerint et quidem plures
if not others on the-contrary they-have-looked-at and indeed more
corpus animae uindicantes. nec illos dico solos qui eam
a-body for-the-soul claiming nor those I-mean alone who it
de manifestis corporalibus effingunt, ut Hipparchus et
from manifest bodies fashion as Hipparchus and
Heraclitus ex igni, ut Hippon et Thales ex aqua, ut
Heraclitus from fire as Hippon and Thales from water as
Empedocles et Critias ex sanguine, ut Epicurus ex atomis,
Empedocles and Critias from blood as Epicurus from atoms

si et atomi corpulentias de coitu suo cogunt, ut Critolaus
if also atoms bodies by union their-own compose as Critolaus
et Peripatetici eius ex quinta nescio qua substantia, si
and the-Peripatetics his from a-fifth I-know-not what substance if
et illa corpus, quia corpora includit, — sed etiam Stoicos
also that a-body because bodies it-encloses but also the-Stoics
allego, qui spiritum praedicantes animam paene nobiscum,
I-cite who a-spirit proclaiming the-soul almost with-us
qua proxima inter se flatus et spiritus, tamen corpus
in-that nearest among themselves breath and spirit yet a-body
animam facile persuadebunt. denique Zeno consitum spiritum
the-soul easily will-persuade finally Zeno implanted spirit
definiens animam hoc modo instruit. quo, inquit, digresso
defining the-soul in-this way builds-up which he-says departed
animal emoritur, corpus est: consito autem spiritu digresso
the-animal dies a-body is the-implanted however spirit departed
animal emoritur, ergo consitus spiritus corpus est;
the-animal dies therefore implanted spirit a-body is
consitus autem spiritus anima est, ergo corpus est anima.
implanted however spirit the-soul is therefore a-body is the-soul
uult et Cleanthes non solum corporis lineamentis, sed et
wishes also Cleanthes not only in-the-body's features but also
animae notis similitudinem parentibus in filiis respondere,
in-the-soul's marks the-likeness to-the-parents in sons to-correspond
de speculo scilicet morum et ingeniorum et adfectuum,
from the-mirror evidently of-character and of-talents and of-feelings
corporis autem similitudinem et dissimilitudinem capere
of-the-body however likeness and unlikeness to-take
et animam. itaque corporis similitudini uel dissimilitudini
also the-soul and-so of-the-body to-likeness or to-unlikeness
obnoxiam. interim corporalium et incorporalium passiones
subject meanwhile of-bodily-things and of-bodiless-things the-sufferings

inter se non communicare. porro et animam compati
among themselves not to-share moreover both the-soul to-suffer-with
corpori, cui laeso ictibus uulneribus ulceribus condolescit,
the-body with-which hurt by-blows wounds sores it-grieves
et corpus animae, cui adflictae cura angore amore
and the-body with-the-soul with-which afflicted by-care anguish love
coaegrescit per detrimentum scilicet uigoris cuiusque
it-sickens-with through loss evidently of-vigor of-each
pudorem et pauorem rubore atque pallore testetur. igitur
shame and fear by-blush and pallor may-it-attest therefore
animam corpus ex corporalium passionum communione. sed
the-soul a-body from of-bodily sufferings the-sharing but
et Chrysippus manum ei porrigit constituens corporalia
also Chrysippus a-hand to-it holds-out establishing bodily-things
ab incorporalibus derelinqui omnino non posse, quia nec
by bodiless-things to-be-forsaken at-all not to-be-able because not
contingantur ab eis (unde et Lucretius: tangere enim et
they-are-touched by them whence also Lucretius to-touch for and
tangi nisi corpus nulla potest res), derelicto autem
to-be-touched except body no can thing forsaken however
corpore ab anima hominem affici morte. igitur corpus
the-body by the-soul a-man to-be-affected by-death therefore a-body
anima, quae nisi corporalis corpus non derelinqueret, uidetur.
the-soul which unless bodily the-body not would-forsake it-seems
6 Haec Platonici subtilitate potius quam ueritate conturbant.
these the-Platonists by-subtlety rather than by-truth throw-into-confusion
omne, inquiunt, corpus aut animale sit necesse est aut
every they-say body either animate be necessary it-is or
inanimale. et si quidem inanimale est, extrinsecus mouebitur,
inanimate and if indeed inanimate it-is from-outside it-will-be-moved
si uero animale, intrinsecus. anima autem nec extrinsecus
if but animate from-within the-soul however neither from-outside

mouebitur, ut quae non sit inanimalis, nec intrinsecus, ut
will-be-moved as which not is inanimate nor from-within as
quae ipsa potius moueat corpus. itaque non uideri eam corpus,
which itself rather moves the-body and-so not to-seem it a-body
quae non corporalium forma ex aliqua regione moueatur.
which not of-bodies in-the-manner from any region is-moved
ad hoc nos mirabimur incongruentiam primo definitionis
at this we shall-wonder-at the-incongruity first of-the-definition
prouocantis ad ea quae in animam non conueniunt. non
appealing to those-things which to the-soul not apply not
enim potest anima animale corpus dici aut inanimale,
for can the-soul an-animate body to-be-called or inanimate
cum ipsa sit quae aut faciat corpus animale, si adsit, aut
since itself it-is which either makes the-body animate if it-be-present or
inanimale, si absit ab illo. itaque quod facit non potest
inanimate if it-be-absent from it and-so what it-makes not can
esse ipsa, ut dicatur animale uel inanimale. anima enim
to-be itself so-that it-be-called animate or inanimate the-soul for
dicitur substantiae suae nomine. quodsi non capit animale
is-called of-substance its-own by-the-name but-if not it-admits an-animate
corpus dici aut inanimale, quod est anima, quomodo
body to-be-called or inanimate which is the-soul how
prouocabitur ad animalium et inanimalium corporum formam?
will-it-be-appealed to of-animate and of-inanimate bodies the-form
dehinc si corporis est moueri extrinsecus ab aliquo, ostendimus
next if of-a-body it-is to-be-moved from-outside by something we-have-shown
autem supra moueri animam et ab alio, cum uaticinatur, cum
however above to-be-moved the-soul also by another when it-prophesies when
furit, utique extrinsecus, quia ab alio, merito quod mouebitur
it-raves surely from-outside because by another rightly what will-be-moved
extrinsecus ab alio secundum exempli propositionem corpus
from-outside by another according-to of-the-example the-proposition a-body

adagnoscam. iam uero si ab alio moueri corporis est, quanto
I-should-acknowledge now indeed if by another to-be-moved of-a-body it-is how-much
magis mouere aliud? anima autem mouet corpus, et conatus
more to-move another the-soul however moves the-body and the-efforts
eius extrinsecus foris parent. ab illa est enim impingi et pedes
of-it outwardly outside appear from it is for to-be-driven both the-feet
in incessum et manus in contactum et oculos in conspectum
into walking and the-hands into touch and the-eyes into sight
et linguam in effatum, uelut sigillaria motu superficiem
and the-tongue into speech as-if puppets motion the-surface
intus agitante. unde haec uis incorporali animae, unde
within shaking whence this force for-a-bodiless soul whence
uacuae rei solida propellere? sed quomodo diuisi uidentur
for-an-empty thing solids to-propel but how divided seem
in homine sensus corporales et intellectuales? corporalium
in man the-senses bodily and intellectual of-bodily
aiunt rerum qualitates, ut terrae, ut ignis, corporalibus
they-say things the-qualities as of-earth as of-fire to-bodily
sensibus renuntiari, ut tactui, ut uisui, incorporalium uero
senses to-be-reported as to-touch as to-sight of-bodiless-things but
intellectualibus conueniri, ut benignitatis, ut malignitatis.
with-intellectual to-be-met as of-kindness as of-malice
itaque incorporalem esse animam constat, cuius qualitates non
and-so bodiless to-be the-soul it-is-agreed whose qualities not
corporalibus, sed intellectualibus sensibus comprehendantur.
by-bodily but by-intellectual senses are-grasped
plane, si non huius definitionis gradum exclusero. ecce
plainly if not of-this definition the-step I-shall-have-shut-out behold
enim incorporalia ostendo corporalibus sensibus subici,
for bodiless-things I-show to-bodily senses to-be-subjected
sonum auditui, colorem conspectui, odorem odoratui,
sound to-hearing color to-sight smell to-smelling

quorum exemplo etiam anima corpori accedit, ne dicas
of-which by-the-example also the-soul to-the-body is-added lest you-say
idcirco ea per corporales renuntiari sensus quia
for-that-reason them through bodily to-be-reported senses because
corporalibus accedant. igitur si constat incorporalia quoque
to-bodily-things they-are-added therefore if it-is-agreed bodiless-things also
a corporalibus comprehendi, cur non et anima, quae
by bodily to-be-grasped why not also the-soul which
corporalis, ab incorporalibus renuntietur? certe definitio
bodily by bodiless-things be-reported certainly the-definition
exclusa sit. de insignioribus argumentationibus erit etiam
shut-out is of the-more-notable arguments will-be also
illa, quod omne corpus corporalibus ali iudicant,
that that every body by-bodily-things to-be-nourished they-judge
animam uero ut incorporalem incorporalibus, sapientiae
the-soul but as bodiless by-bodiless-things of-wisdom
scilicet studiis. sed nec hic gradus stabit etiam Sorano
evidently by-the-studies but nor this step will-stand even Soranus
methodicae medicinae instructissimo auctore respondente
of-methodic medicine most-learned authority answering
animam corporalibus quoque ali, denique deficientem
the-soul by-bodily-things also to-be-nourished in-short failing
eam cibo plerumque fulciri. quidni? quo adempto in
it by-food often to-be-propped-up why-not which taken-away in
totum dilabitur ex corpore. ita etiam ipse Soranus plenissime
whole it-slips-away from the-body so even himself Soranus most-fully
super anima commentatus quatuor uoluminibus et cum
about the-soul having-commented in-four volumes and with
omnibus philosophorum sententiis expertus corporalem animae
all of-the-philosophers opinions having-tested bodily of-the-soul
substantiam uindicat, etsi illam immortalitate fraudauit.
substance claims although it of-immortality he-defrauded

non enim omnium est credere quod Christianorum est.
not for of-all it-is to-believe what of-Christians is
sicut ergo Soranus ipse rebus ostendit animam corporalibus
just-as therefore Soranus himself by-facts shows the-soul by-bodily-things
ali, perinde et philosophus exhibeat illam incorporalibus
to-be-nourished likewise also the-philosopher let-him-show it on-bodiless-things
pasci. sed nemo umquam cunctanti de exitu animae mulsam
to-feed but no-one ever to-one-besitating about the-exit of-the-soul honeyed
aquam de eloquio Platonis infudit aut micas de minutiloquio
water from the-eloquence of-Plato poured-in or crumbs from the-small-talk
Aristotelis infersit? quid autem facient tot ac tantae animae
of-Aristotle stuffed-in what however will-do so-many and so-great souls
rupicum et barbarorum, quibus alimenta sapientiae desunt,
of-rustics and of-barbarians to-whom the-nourishments of-wisdom are-lacking
et tamen indocta prudentia pollent et sine academiis
and yet with-untaught prudence they-are-strong and without academies
et porticibus Atticis et carceribus Socratis, denique ieiunantes
and porticoes Attic and prisons of-Socrates in-short fasting
a philosophia nihilominus uiuunt? non enim substantiae
from philosophy nonetheless they-live not for to-the-substance
ipsi alimenta proficiunt studiorum uel disciplinae, quia nec
itself the-nourishments profit of-studies or of-learning because not
opimiorem animam efficiunt, sed ornatiorem. bene autem quod
fatter the-soul they-make but more-adorned well however that
et artes Stoici corporales affirmant. adeo sic quoque anima
also the-arts the-Stoics bodily affirm so-much so also the-soul
corporalis, si et artibus ali creditur. sed enormis
bodily if even by-the-arts to-be-nourished it-is-believed but the-enormous
intentio philosophiae solet plerumque nec prospicere pro
straining of-philosophy is-wont often not-even to-look-ahead before

pedibus. sic Thales in puteum. solet et sententias suas
its-feet so Thales into a-well it-is-wont also opinions its-own
non intellegendo ualetudinis corruptelam suspicari.
not by-understanding of-health a-corruption to-suspect
sic Chrysippus ad elleborum. tale aliquid opinor ei accidit,
so Chrysippus to hellebore such something I-suppose to-him happened
cum duo in unum corpora negauit, alienato a prospectu
when two in one bodies he-denied turned-away from the-view
et recogitatu praegnantum, quae non singula cotidie corpora,
and reflection of-pregnant-women who not single daily bodies
sed et bina et terna in unius uteri ambitu perferunt.
but both double and triple in of-one womb the-compass carry
inuenitur etiam in iure ciuili Graeca quaedam quinionem
is-found even in law civil a-Greek certain-woman a-set-of-five
enixa filiorum, semel omnium mater, unici fetus parens
having-borne of-sons at-once of-all the-mother of-a-single brood a-parent
multiplex, unici uteri puerpera numerosa, quae tot
manifold of-a-single womb a-mother numerous who by-so-many
stipata corporibus, paene dixerim populo, sextum ipsa corpus
crowded bodies almost I-might-say by-a-people sixth herself body
fuit. uniuersa condicio testabitur corpora de corporibus
was the-whole condition will-attest bodies from bodies
processura iam illic esse unde procedunt. secundum sit
going-to-proceed already there to-be whence they-proceed second be
necesse est quod ex alio est. nihil porro ex alio est
necessary it-is what from another is nothing moreover from another is
nisi dum gignitur; sed tunc duo sunt.
except while it-is-begotten but then two they-are
Quantum ad philosophos satis haec, quia quantum ad 7
as-much-as to the-philosophers enough these-things because as-much-as to
nostros ex abundanti; quibus corporalitas animae in ipso
our-own from abundance to-whom the-corporeality of-the-soul in the-very

euangelio relucebit. dolet apud inferos anima cuiusdam et
gospel will-shine-forth grieves among the-dead the-soul of-a-certain-man and
punitur in flamma et cruciatur in lingua et de digito animae
is-punished in flame and is-tortured in the-tongue and from the-finger of-a-soul
felicioris implorat solacium roris. imaginem existimas exitum
happier begs the-solace of-dew an-image you-think the-end
illum pauperis laetantis et diuitis maerentis? et quid
that of-the-poor-man rejoicing and of-the-rich-man mourning and why
illic Lazari nomen, si non in ueritate res est? sed et si
there of-Lazarus the-name if not in truth the-thing is but even if
imago credenda est, testimonium erit ueritatis. si enim non
an-image to-be-believed it-is testimony it-will-be of-truth if for not
haberet anima corpus, non caperet imago animae imaginem
had the-soul a-body not would-admit the-image of-the-soul an-image
corporis, nec mentiretur de corporalibus membris scriptura,
of-a-body nor would-lie about bodily members the-scripture
si non erant. quid est autem illud quod ad inferna
if not they-were what is however that which to the-lower-world
transfertur post diuortium corporis, quod detinetur illic, quod
is-transferred after the-divorce of-the-body which is-detained there which
in diem iudicii reseruatur, ad quod et Christus moriendo
for the-day of-judgment is-reserved to which also Christ by-dying
descendit? puto, ad animas patriarcharum. sed quamobrem,
descended I-suppose to the-souls of-the-patriarchs but why
si nihil anima sub terris? nihil enim, si non corpus.
if nothing the-soul under the-earth nothing for if not a-body
incorporalitas enim ab omni genere custodiae libera est,
bodilessness for from every kind of-custody free is
immunis et a poena et a fouella. per quod enim
exempt both from punishment and from comforting through what for
punitur aut fouetur, hoc erit corpus. reddam de isto
it-is-punished or is-comforted this will-be a-body I-shall-render about this

plenius et opportunius. igitur si quid tormenti siue solacii anima
more-fully and more-fittingly therefore if any of-torment or of-solace the-soul
praecerpit in carcere seu diuersorio inferum, in igni uel in
plucks-beforehand in the-prison or lodging of-the-dead in fire or in
sinu Abrahae, probata erit corporalitas animae. incorporalitas
the-bosom of-Abraham proved will-be the-corporeality of-the-soul bodilessness
enim nihil patitur non habens per quod pati possit, aut
for nothing suffers not having through which to-suffer it-could or
si habet, hoc erit corpus. in quantum enim omne corporale
if it-has this will-be a-body in as-far for every bodily-thing
passibile est, in tantum quod passibile est corporale est.
passible is in so-far what passible is bodily is
Abruptum alioquin et absurdum idcirco quid de 8
abrupt otherwise and absurd for-that-reason anything from
corporalium eximere censu quia ceteris corporalibus exemplis
of-bodies to-remove the-class because to-the-other bodily examples
non adaequet. et ubi proprietatum priuata discrimina, per
not it-matches and where of-properties the-particular distinctions through
quae magnificentia auctoris ex operum eorundem diuersitate
which the-magnificence of-the-author from of-works the-same the-diversity
signatur, ut sint tam discreta quam paria, tam amica
is-marked so-that they-be as distinct as equal as friendly
quam et aemula? siquidem et ipsi philosophi ex contrariis
as also rival since even the-very philosophers from contraries
uniuersa constare condicunt secundum amicitiam et inimicitiam
the-universe to-consist agree according-to the-friendship and enmity
Empedoclis. sic igitur etsi corporalia incorporalibus obiacent,
of-Empedocles so therefore although bodily-things to-bodiless-things lie-opposite
ipsa quoque ita inter se differunt, ut differentia species
themselves also so among themselves differ that the-difference the-species
eorum ampliet, non genus mutet, ut sint corporalia, sic
of-them enlarges not the-genus changes so-that they-be bodily so

multa in dei gloriam, dum uaria, sic uaria, dum diuersa,
many for of-God the-glory while various so various while diverse
sic diuersa, dum his alii qualitatum sensus, alii illis,
so diverse while to-these some of-qualities senses others to-those
dum his alia alimenta, alia illis, dum haec inuisibilia,
while to-these some foods others to-those while these invisible
illa uisibilia, dum haec grauia, illa leuia. aiunt enim et
those visible while these heavy those light they-say for also
idcirco animam incorporalem renuntiandam, quia digressa
for-that-reason the-soul bodiless to-be-declared because departed
ea grauiora efficiantur corpora defunctorum, cum leuiora esse
it heavier are-made the-bodies of-the-dead when lighter to-be
deberent, unius corporis pondere exempto, si anima corpus.
they-ought of-one body the-weight taken-away if the-soul a-body
quid enim, inquit Soranus, si mare negent corpus, quia
what for he-says Soranus if the-sea they-deny a-body because
extra mare immobilis et grauis nauis efficitur? quanto ergo
outside the-sea immovable and heavy a-ship is-made how-much therefore
ualidius corpus animae, quod tanti postea ponderis corpus
stronger a-body of-the-soul which of-so-great afterward weight a-body
leuissima mobilitate circumfert? ceterum est inuisibilis anima
with-lightest mobility carries-about for-the-rest is invisible the-soul
et pro condicione corporis sui et pro proprietate
both according-to the-condition of-body its-own and according-to the-property
substantiae et pro natura etiam eorum quibus inuisibilis
of-substance and according-to the-nature also of-those to-whom invisible
esse sortita est. solem noctuae nesciunt oculis:
to-be allotted it-has-been the-sun owls know-not with-their-eyes
aquilae ita sustinent ut natorum suorum generositatem de
eagles so endure-it that of-the-born their-own the-nobility from
pupillarum audacia iudicent; alioquin non educabunt ut
of-the-pupils the-boldness they-judge otherwise not they-will-rear as

degenerem, quem solis radius auerterit. est adeo alteri
degenerate whom of-the-sun the-ray has-turned-away is so-much to-one
quid inuisibile, alteri non, quod non ideo incorporale
something invisible to-another not which not for-that-reason bodiless
sit quia non ex aequo uis ualet. sol enim corpus,
is because not on equal-terms the-force avails the-sun for a-body
siquidem ignis, sed quod aquila confiteatur, neget noctua,
since fire but what the-eagle may-acknowledge may-deny the-owl
non tamen praeiudicans aquilae. tantundem et animae corpus
not yet prejudging the-eagle just-so also of-the-soul the-body
inuisibile carni, si forte, spiritui uero uisibile est. sic
invisible to-the-flesh if perhaps to-the-spirit but visible is so
Iohannes in spiritu dei factus animas martyrum conspicit.
John in the-spirit of-God having-been the-souls of-the-martyrs beholds
Cum animae corpus asserimus propriae qualitatis et sui 9
when for-the-soul a-body we-assert of-its-own quality and of-its-own
generis, iam haec condicio proprietatis de ceteris accidentibus
kind already this condition of-property about the-other accidents
corpulentiae praeiudicabit aut haec adesse ei, quam corpus
of-bodiliness will-prejudge either these to-be-present to-it which a-body
ostendimus, sed et ipsa sui generis pro corporis
we-have-shown but also themselves of-their-own kind according-to of-the-body
proprietate, aut etsi non adsint, hoc esse proprietatis, non
the-property or if-even not they-be-present this to-be of-the-property not
adesse corpori animae quae corporibus ceteris adsint. et
to-be-present to-the-body of-the-soul what to-bodies other are-present and
tamen non inconstanter profitebimur sollemniora quaeque
yet not inconsistently we-shall-profess the-more-customary each
et omnimodo debita corpulentiae adesse animae quoque,
and in-every-way due to-bodiliness to-be-present to-the-soul also
ut habitum, ut terminum, ut illud trifariam distantiuum,
as condition as boundary as that threefold extensional

longitudinem dico et latitudinem et sublimitatem, quibus
length I-mean and breadth and height by-which
metantur corpora philosophi. quid nunc quod et effigiem
measure bodies the-philosophers what now that also a-form
animae damus? Platone nolente, quasi periclitetur de
to-the-soul we-give Plato unwilling as-if it-be-endangered about
animae immortalitate. omne enim effigiatum compositum
of-the-soul the-immortality every-thing for formed composite
et structile affirmat: dissolubile autem omne compositicium
and constructed he-affirms dissoluble however every composite
et structile; sed animam immortalem, igitur indissolubilem,
and constructed but the-soul immortal therefore indissoluble
qua immortalem et ineffigiatam, qua indissolubilem, ceterum
as immortal and formless as indissoluble otherwise
compositiciam et structilem, si effigiatam; tamquam alio
composite and constructed if formed as-if in-another
eam modo effigians intellectualibus formis, pulchram iustitia
it way forming with-intellectual forms beautiful with-justice
et disciplinis philosophiae, deformem uero contrariis artibus.
and with-the-disciplines of-philosophy ugly but with-contrary arts
sed nos corporales quoque illi inscribimus lineas, non tantum
but we bodily also on-it inscribe lines not only
ex fiducia corporalitatis per aestimationem, uerum et ex
from confidence of-corporeality by reckoning but also from
constantia gratiae per reuelationem. nam quia spiritalia
the-steadfastness of-grace by revelation for because spiritual
charismata agnoscimus, post Iohannem quoque prophetiam
gifts we-acknowledge after John also prophecy
meruimus consequi. est hodie soror apud nos reuelationum
we-have-deserved to-obtain there-is today a-sister among us of-revelations
charismata sortita, quas in ecclesia inter dominica sollemnia
the-gifts having-received which in the-church amid the-Lord's solemnities

per ecstasin in spiritu patitur; conuersatur cum angelis,
through ecstasy in the-spirit she-undergoes she-converses with angels
aliquando etiam cum domino, et uidet et audit sacramenta,
sometimes even with the-Lord and sees and hears mysteries
et quorundam corda dinoscit et medicinas desiderantibus
and of-certain-people the-hearts discerns and remedies to-those-wanting
submittit. iam uero prout scripturae leguntur aut psalmi
supplies now indeed according-as the-scriptures are-read or psalms
canuntur aut allocutiones proferuntur aut petitiones delegantur,
are-sung or addresses are-delivered or petitions are-offered
ita inde materiae uisionibus subministrantur. forte nescio quid
so thence materials for-visions are-supplied by-chance I-know-not what
de anima disserueramus, cum ea soror in spiritu esset. post
about the-soul we-had-discoursed when that sister in the-spirit was after
transacta sollemnia dimissa plebe, quo usu solet nobis
finished the-solemnities dismissed the-people by-which custom she-is-wont to-us
renuntiare quae uiderit (nam et diligentissime digeruntur,
to-report what she-has-seen for also most-carefully they-are-examined
ut etiam probentur), inter cetera, inquit, ostensa est mihi
that also they-may-be-tested among other-things she-says shown was to-me
anima corporaliter, et spiritus uidebatur, sed non inanis et
a-soul bodily and a-spirit it-was-seen but not of-empty and
uacuae qualitatis, immo quae etiam teneri repromitteret, tenera
void quality nay which even to-be-held would-promise tender
et lucida et aerii coloris et forma per omnia humana.
and bright and of-airy color and in-form through all-things human
haec uisio est, deus testis et apostolus charismatum in
this the-vision is God the-witness and the-apostle of-gifts in
ecclesia futurorum idoneus sponsor: tu nec si res ipsa
the-church going-to-be a-suitable guarantor you not-even if the-thing itself
de singulis persuaserit, credas? si enim corpus anima, sine
about each-detail persuades would-believe if for a-body the-soul without

dubio ∗∗∗ inter illa quae supra sumus professi. perinde et
doubt (lacuna) among those which above we-have professed likewise also
coloris proprietas omni corpori adhaeret. quem igitur alium
of-color the-property to-every body adheres what therefore other
animae aestimabis colorem quam aerium ac lucidum? non ut
for-the-soul will-you-reckon color than airy and bright not that
aer sit ipsa substantia eius, etsi hoc Aenesidemo uisum
air be the-very substance of-it although this to-Aenesidemus seemed
est et Anaximeni, puto secundum quosdam et Heraclito,
has and to-Anaximenes I-think according-to some also to-Heraclitus
nec ut lumen, etsi hoc placuit Pontico Heraclidi. nam et
nor that light although this pleased to-Pontic Heraclides for also
ceraunIis gemmis non ideo substantia ignita est, quod
to-ceraunian gems not for-that-reason the-substance fiery is because
coruscent rutilato rubore, nec berullis ideo aquosa
they-flash with-glowing redness nor to-beryls for-that-reason watery
materia est quod fluctuent colato nitore. quanta enim et
the-matter is because they-undulate with-filtered brightness how-many for also
alia color sociat, natura dissociat? sed quoniam omne tenue
others color unites nature separates but since every thin
atque perlucidum aeris aemulum est, hoc erit anima, qua
and transparent-thing of-air a-rival is this will-be the-soul as
flatus est et spiritus tradux, siquidem prae ipsa tenuitatis
breath it-is and of-spirit the-offshoot since for the-very of-thinness
subtilitate de fide corporalitatis periclitatur.
fineness about the-belief of-corporeality it-is-endangered
sic et effigiem de sensu iam tuo concipe non aliam
so also the-form from sense now your-own conceive not other
animae humanae deputandam praeter humanam, et quidem
to-the-soul human to-be-assigned besides the-human and indeed
eius corporis quod unaquaeque circumtulit. hoc nos sapere
of-that body which each has-carried-about this us to-know

interim primordii contemplatio inducat. recogita enim,
meanwhile of-the-first-beginning the-contemplation may-lead reconsider for
cum deus flasset in faciem hominis flatum uitae, et
when God had-breathed into the-face of-man the-breath of-life and
factus esset homo in animam uiuam, totum utique per
made had-been man into a-soul living whole surely through
faciem statim flatum illum in interiora transmissum et per
the-face at-once breath that into the-interior sent-across and through
uniuersa corporis spatia diffusum simulque diuina aspiratione
all of-the-body the-spaces spread and-at-once by-divine breathing
densatum omni intus linea expressum esse, quam densatus
condensed by-every within line imprinted to-have-been which condensed
impleuerat, et uelut in forma gelasse. inde igitur et
it-had-filled and as-if in a-mold to-have-congealed thence therefore both
corpulentia animae ex densatione solidata est et effigies ex
the-bodiliness of-the-soul from the-condensing made-solid was and the-form from
expressione formata. hic erit homo interior, alius exterior,
the-imprinting shaped this will-be the-man inner another outer
dupliciter unus; habens et ille oculos et aures suas, quibus
doubly one having also that eyes and ears its-own by-which
Paulus dominum audire et uidere debuerat, habens et ceteros
Paul the-Lord to-hear and to-see had-to having also the-other
artus, per quos et in cogitatibus utitur et in somniis
limbs through which both in thoughts it-is-employed and in dreams
fungitur. sic et diuiti apud inferos lingua est, et
it-performs so also for-the-rich-man among the-dead a-tongue there-is and
pauperi digitus, et sinus Abrahae. per has lineas et
for-the-poor-man a-finger and the-bosom of-Abraham through these lines also
animae martyrum sub altari intelleguntur. a primordio
the-souls of-the-martyrs under the-altar are-understood from the-first-beginning

enim in Adam concreta et configurata corpori anima, ut
for in Adam grown-together and shaped-with the-body the-soul as
totius substantiae, ita et condicionis istius semen effecit.
of-the-whole substance so also of-condition this the-seed has-made

III · SIMPLE, AND ONE WITH THE MIND

The soul is simple, a breath and not a spirit, since spirit is God's and the soul only his breath; it is called spirit only for what it does, since it breathes. Its life and its breathing are one, as insects that breathe without lungs show. The mind is not a second substance beside it, as Anaxagoras, Aristotle, and Valentinus would have it, but the soul's own instrument and power; the soul rules, and the mind serves it.

10 Pertinet ad statum fidei simplicem animam determinare
it-pertains to the-standing of-faith simple the-soul to-define
secundum Platonem, id est uniformem, dumtaxat substantiae
according-to Plato that is uniform at-least of-substance
nomine. uiderint artes et disciplinae, uiderint et
in-name let-them-see-to-it the-arts and disciplines let-them-see-to-it also
haereses. quidam enim uolunt aliam illi substantiam
the-heresies some for wish another in-it substance
naturalem inesse spiritum, quasi aliud sit uiuere, quod uenit
natural to-be-in the-spirit as-if one-thing be to-live which comes
ab anima, aliud spirare, quod fiat a spiritu. nam et
from the-soul another to-breathe which happens from the-spirit for also
animalibus non omnibus utrumque adesse. pleraque enim
to-animals not all both to-be-present most for
uiuere solummodo, non etiam spirare, eo quod non habeant
to-live only not also to-breathe by-this that not they-have
organa spiritus, pulmones et arterias. quale est autem
the-organs of-breath lungs and windpipes what-kind is however

in examinatione humanae animae culicis atque formicae
in the-examination of-the-human soul of-the-gnat and of-the-ant
argumenta respicere, quando et uitalia pro cuiusque
arguments to-look-to when also vital-organs according-to of-each
generis dispositione omnibus propria animalibus temperauerit
kind the-arrangement to-all proper animals has-tempered
artifex deus, ut nulla inde coniectura captanda sit?
the-artificer God so-that no thence conjecture to-be-caught be
nam neque homo, si pulmonibus et arteriis structus est,
for neither man if with-lungs and windpipes built he-is
idcirco aliunde spirabit, aliunde uiuet, neque formica,
for-that-reason from-one-source will-breathe from-another will-live nor the-ant
si membris huiusmodi caret, idcirco negabitur spirare,
if members of-this-kind it-lacks for-that-reason will-be-denied to-breathe
quasi solummodo uiuens. cui uero tantum patuit in
as-if only living to-whom but so-much has-lain-open into
dei opera, ut alicui haec deesse praesumpserit?
of-God the-works that to-anything these to-be-lacking he-has-presumed
Herophilus ille medicus aut lanius, qui sexcentos exsecuit,
Herophilus that physician or butcher who six-hundred cut-up
ut naturam scrutaretur, qui hominem odiit, ut nosset,
that nature he-might-examine who man hated that he-might-know
nescio an omnia interna eius liquido explorarit, ipsa
I-know-not whether all inner-parts of-him clearly he-explored the-very
morte mutante quae uixerant, et morte non simplici, sed
death changing what had-lived and death not simple but
ipsa inter artificia exsectionis errante. philosophi pro certo
itself amid the-arts of-dissection wandering philosophers for certain
renuntiauerunt culicibus et formicis et tineis deesse
have-reported to-gnats and ants and moths to-be-lacking
pulmones et arterias. dic mihi, inspector curiosissime, oculos
lungs and windpipes tell me inspector most-curious eyes

habent ad uidendum? atquin et pergunt quo uolunt et
have-they for seeing and-yet both they-go-on where they-wish and
uitant et appetunt quae uidendo sciunt: designa oculos,
avoid and seek what by-seeing they-know point-out eyes
denota pupulas. sed et exedunt tineae: demonstra mandibulas,
mark pupils but also eat-away moths show jaws
deprome genuinos. sed et personant culices, ne in tenebris
bring-out molars but also buzz gnats not in darkness
quidem aurium caeci: tubam pariter et hiantiam oris
even of-ears blind the-trumpet likewise and the-gaping of-mouth
illius ostende. quoduis animal unius licet puncti aliquo
its show any animal of-one though point by-something
alatur necesse est: exhibe pabuli transmittendi, decoquendi
be-nourished necessary it-is display of-fodder transmitting digesting
defaecandique membra. quid ergo dicemus? si per haec
and-purging the-members what therefore shall-we-say if through these-things
uiuitur, erunt haec in omnibus utique quae uiuent, etsi
life-is-lived there-will-be these in all surely which will-live even-if
non uidentur, etsi non apprehenduntur pro mediocritate.
not they-are-seen even-if not they-are-grasped for smallness
hoc magis credas, si deum recogites tantum artificem
this more may-you-believe if God you-consider as-great an-artificer
in modicis quantum et in maximis. si uero non putas
in small-things as also in the-greatest if but not you-think
capere tam minuta corpuscula dei ingenium, sic quoque
to-contain so minute little-bodies of-God the-genius so also
magnificentiam eius agnoscas, quod modicis animalibus
the-magnificence of-him may-you-recognize that small animals
sine necessariis membris nihilominus uiuere instruxerit
without necessary members nonetheless to-live he-has-equipped
saluo etiam uisu sine oculis et esu sine denticulis et
kept-safe even sight without eyes and eating without little-teeth and

digestu sine alueis, quemadmodum et incedunt quaedam
digestion without bellies just-as also go some
sine pedibus manante impetu, quod angues, et insurgente
without feet by-a-flowing impulse which snakes and by-rising
conatu, quod uermes, et spumante reptatu, quod limaces. ita
effort which worms and by-foaming creeping which snails so
et spirari cur non putes sine pulmonum follibus et
also to-be-breathed why not may-you-think without of-lungs bellows and
sine fistulis arteriarum, ut pro magno amplectaris argumento
without pipes of-windpipes that as great you-embrace an-argument
idcirco animae humanae spiritum accedere, quia sint
for-that-reason to-the-soul human a-spirit to-be-added because there-are
quae spiritu careant, et idcirco ea spiritu carere, quia
things-which spirit lack and for-that-reason them spirit to-lack because
de flaturalibus artibus structa non sint? uiuere sine spiritu
of breathing joints built not they-are to-live without spirit
existimas aliquid, spirare sine pulmonibus non putas? quid
you-think something to-breathe without lungs not you-think what
est, oro te, spirare? flatum, opinor, ex semetipso agere.
is I-pray you to-breathe breath I-suppose from itself to-drive
quid est non uiuere? flatum, opinor, ex semetipso non agere.
what is not to-live breath I-suppose from itself not to-drive
hoc enim respondere debebo, si non idem est spirare quod
this for to-answer I-shall-have-to if not the-same is to-breathe as
uiuere. sed mortui erit non agere flatum: ergo uiuentis
to-live but of-the-dead it-will-be not to-drive breath therefore of-the-living
est agere flatum. sed et spirantis est agere flatum: ergo
it-is to-drive breath but also of-the-breathing it-is to-drive breath therefore
et spirare uiuentis est. utrumque si sine anima decurrere
also to-breathe of-the-living it-is both if without the-soul to-run-their-course
potuisset, non fuisset animae spirare, sed solummodo
had-been-able not would-have-been of-the-soul to-breathe but only

uiuere. at enim uiuere spirare est et spirare uiuere est. ergo
to-live but indeed to-live to-breathe is and to-breathe to-live is therefore
totum hoc et spirare et uiuere eius est cuius et uiuere, id
whole this both to-breathe and to-live of-that is whose also to-live that
est animae. denique si separas spiritum et animam, separa
is of-the-soul in-short if you-separate spirit and soul separate
et opera. agant in discreto aliquid ambo, seorsum anima,
also the-works let-them-do in separation something both apart the-soul
seorsum spiritus; anima sine spiritu uiuat, spiritus sine
apart the-spirit the-soul without spirit let-it-live the-spirit without
anima spiret; alterum relinquat corpora, alterum remaneat,
soul let-it-breathe one let-it-leave the-bodies the-other let-it-remain
mors et uita conueniant. si enim duo sunt anima et spiritus,
death and life let-them-meet if for two are soul and spirit
diuidi possunt, ut diuisione eorum alterius discedentis,
to-be-divided they-can so-that by-the-division of-them of-one departing
alterius inmanentis, mortis et uitae concursus eueniat.
of-the-other remaining of-death and of-life a-meeting may-come-about
sed nullo modo eueniet: ergo duo non erunt, quae
but in-no way it-will-come-about therefore two not they-will-be which
diuidi non possunt, quae diuidi possent, si duo fuissent.
to-be-divided not can which to-be-divided could if two they-had-been
sed licet et duo esse concreta. sed non erunt concreta,
but it-is-allowed also two to-be grown-together but not they-will-be grown-together
si aliud est uiuere, aliud spirare. distinguunt substantias opera.
if one-thing is to-live another to-breathe distinguish substances works
et quanto nunc firmius est ut unum credas, cum distantiam
and how-much now firmer it-is that one you-believe when a-distinction
non das ut ipsa sit anima spiritus, dum ipsius est spirare
not you-grant that itself be the-soul spirit while of-it is to-breathe
cuius et uiuere? quid enim, si diem aliud haberi uelis,
of-which also to-live what for if day one-thing to-be-held you-wish

aliud lucem, quae accedat diei, cum dies ipsa lux sit? plane
another light which is-added to-the-day when day itself light is plainly
erunt et alia genera lucis, ut ex ignium ministerio. erunt
there-will-be also other kinds of-light as from of-fires the-service there-will-be
enim et aliae spiritus species, ut ex deo, ut ex diabolo. ita
for also other of-spirit kinds as from God as from the-devil so
cum de anima et spiritu agitur, ipsa erit anima spiritus,
when about soul and spirit it-is-treated itself will-be the-soul spirit
sicut ipsa dies lux. ipsum est enim quid per quod est quid.
as itself day light the-same is for a-thing through which is a-thing
Sed ut animam spiritum dicam, praesentis quaestionis 11
but that the-soul spirit I-call of-the-present question
ratio compellit, quia spirare alii substantiae adscribitur.
the-reasoning compels because to-breathe to-another substance is-ascribed
hoc dum animae uindicamus, quam uniformem et simplicem
this while for-the-soul we-claim which uniform and simple
agnoscimus, spiritum necesse est certa condicione dicamus,
we-recognize spirit necessary it-is on-a-fixed condition we-call-it
non status nomine, sed actus, nec substantiae titulo, sed
not of-state by-name but of-act nor of-substance by-title but
operae, quia spirat, non quia spiritus proprie est. nam et
of-work because it-breathes not because spirit properly it-is for also
flare spirare est. ita et animam, quam flatum ex proprietate
to-blow to-breathe is so also the-soul which breath from property
defendimus, spiritum nunc ex necessitate pronuntiamus.
we-maintain spirit now from necessity we-declare
ceterum aduersus Hermogenem, qui eam ex materia, non
however against Hermogenes who it from matter not
ex dei flatu contendit, flatum proprie tuemur. ille enim
from of-God breath contends breath properly we-defend he for
aduersus ipsius scripturae fidem flatum in spiritum uertit,
against of-the-very scripture the-faith breath into spirit turns

ut, dum incredibile est spiritum dei in delictum et mox
so-that while incredible it-is the-spirit of-God into the-offense and soon
in iudicium deuenire, ex materia potius anima credatur
into judgment to-come from matter rather the-soul be-believed
quam ex dei spiritu. idcirco nos et illic flatum
than from of-God spirit for-that-reason we also there breath
eam defendimus, non spiritum, secundum scripturam et
it maintain not spirit according-to scripture and
secundum spiritus distinctionem, et hic spiritum ingratis
according-to of-spirit the-distinction and here spirit unwillingly
pronuntiamus secundum spirandi et flandi communionem.
we-declare according-to of-breathing and of-blowing the-community
illic de substantia quaestio est; spirare enim substantiae actus
there about substance the-question is to-breathe for of-the-substance an-act
est. nec diutius de isto, nisi propter haereticos, qui nescio
is nor longer about this except because-of the-heretics who I-know-not
quod spiritale semen infulciunt animae de Sophiae matris
what spiritual seed stuff-into the-soul from of-Sophia the-mother
occulta liberalitate conlatum ignorante factore; cum scriptura
hidden generosity conferred being-unaware the-maker when the-scripture
factoris magis dei sui conscia nihil amplius promulgauerit
of-the-maker rather of-God its-own aware nothing more has-published
quam deum flantem in faciem hominis flatum uitae et
than God breathing into the-face of-man the-breath of-life and
hominem factum in animam uiuam, per quam exinde et
man made into a-soul living through which thenceforth both
uiuat et spiret, satis declarata differentia spiritus et animae
he-lives and breathes sufficiently declared the-difference of-spirit and of-soul
in sequentibus instrumentis, ipso deo pronuntiante: spiritus
in the-following instruments the-very God pronouncing the-spirit
ex me prodiuit, et flatum omnem ego feci. et anima enim
from me went-forth and breath all I made and the-soul for

flatus factus ex spiritu. et rursus: qui dedit flatum populo
breath made from spirit and again who gave breath to-the-people
super terram et spiritum calcantibus eam. primo enim anima
upon the-earth and spirit to-those-treading it first for the-soul
id est flatus populo in terra incedenti id est in carne
that is breath to-the-people on earth walking that is in flesh
carnaliter agenti, postea spiritus eis qui terram calcant id
carnally acting afterward spirit to-those who the-earth tread that
est opera carnis subigunt, quia et apostolus non primum
is the-works of-the-flesh subdue because also the-apostle not first
quod spiritale est, sed quod animale, postea spiritale.
what spiritual is but what animal afterward spiritual
nam et si Adam statim prophetauit magnum illud
for even if Adam at-once prophesied great that
sacramentum in Christum et ecclesiam: hoc nunc os ex
mystery toward Christ and the-church this now bone from
ossibus meis et caro ex carne mea; propter hoc relinquet
bones my and flesh from flesh my on-account-of this will-leave
homo patrem et matrem et adglutinabit se mulieri suae,
a-man father and mother and will-glue himself to-wife his
et erunt duo in unam carnem, accidentiam spiritus passus
and there-will-be two in one flesh the-onset of-the-spirit undergone
est. cecidit enim ecstasis super illum, sancti spiritus uis
he-has fell for ecstasy upon him of-the-holy spirit the-force
operatrix prophetiae. nam et malus spiritus accidens res est.
worker of-prophecy for also evil spirit a-supervening thing is
denique Saulem tam dei spiritus postea uertit in alium
in-short Saul both of-God the-spirit afterward turned into another
uirum, id est in propheten, cum dictum est: quid hoc
man that is into a-prophet when said it-was what this
filio Cis? an et Saul in prophetis? quam et malus
to-the-son of-Cis whether also Saul among prophets as also evil

spiritus postea uertit in alium uirum, in apostatam scilicet.
spirit afterward turned into another man into an-apostate evidently
Iudam quoque aliquamdiu cum electis deputatum usque
Judas also for-some-time with the-chosen reckoned right-up
ad loculorum officium, etsi iam fraudatorem, traditorem
to of-the-purses the-office although already a-cheat a-traitor
tamen nondum, postea diabolus intrauit. igitur si neque
yet not-yet afterward the-devil entered therefore if neither
dei neque diaboli spiritus ex natiuitate conseritur animae,
of-God nor of-the-devil spirit from birth is-implanted in-the-soul
solam eam constat ante euentum spiritus utriusque; si solam,
alone it it-is-agreed before the-coming of-spirit of-either if alone
et simplicem et uniformem substantiae nomine, atque ita
also simple and uniform of-substance in-name and so
non aliunde spirantem quam ex substantiae suae sorte.
not from-elsewhere breathing than from of-substance its-own the-lot
12 Proinde et animum, siue mens est, ΝΟΥΣ apud Graecos, non
likewise also the-mind or mind it-is nous among the-Greeks not
aliud quid intellegimus quam suggestum animae ingenitum
other anything we-understand than the-equipment of-the-soul inborn
et insitum et natiuitus proprium, quo agit, quo sapit,
and implanted and from-birth proper by-which it-acts by-which it-thinks
quem secum habens ex semetipsa se commoueat in semet
which with-itself having from itself itself it-moves into itself
ipsam, atque ita moueri uideatur ab illo tamquam substantia
very and so to-be-moved it-seems by it as-if substance
alia, ut uolunt qui etiam uniuersitatis motatorem animum
another as they-wish who even of-the-universe the-mover a-mind
decernunt, illum deum Socratis, illum Valentini Monogenen ex
determine that god of-Socrates that of-Valentinus Monogenes from
patre ΒΥΘΩ et matre ΣΙΓΗΙ. quamuis Anaxagorae turbata
father Depth and mother Silence although of-Anaxagoras confused

sententia est! initium enim omnium commentatus animum et
the-opinion is the-beginning for of-all having-devised mind and
uniuersitatis oscillum de illius axe suspendens purumque eum
of-the-universe the-swing from its axis hanging and-pure it
affirmans et simplicem et incommiscibilem, hoc uel maxime
affirming and simple and unmixable by-this even most
titulo segregat ab animae commixtione et tamen eundem
title he-separates from of-the-soul the-mixture and yet the-same
alibi animae addicit. hoc etiam Aristoteles denotauit, nescio
elsewhere to-the-soul assigns this also Aristotle noted I-know-not
an sua paratior implere quam aliena inanire. denique et
whether his-own readier to-fill than others' to-empty in-short also
ipse definitionem animi cum differret, interim alterum animi
himself the-definition of-mind when he-postponed meanwhile another of-mind
genus pronuntiauit, illum diuinum, quem rursus et impassibilem
kind he-declared that divine which again also impassible
subostendens abstulit et ipsum a consortio animae.
hinting he-took-away also itself from the-partnership of-the-soul
cum enim animam passibilem constet eorum quae sortita
since for the-soul passible it-is-agreed of-those-things which allotted
est pati, aut per animum et cum animo patietur, si
it-has to-suffer either through the-mind and with the-mind it-will-suffer if
concreta est animo: non poterit animus inpassibilis
grown-together it-is with-the-mind not will-be-able the-mind impassible
induci: aut si non per animum nec cum animo patietur
to-be-introduced or if not through the-mind nor with the-mind will-suffer
anima, non erit concreta illi, cum quo nihil et qui
the-soul not it-will-be grown-together with-it with which nothing and which
nihil patitur. porro si nihil per illum et cum illo anima
nothing suffers moreover if nothing through it and with it the-soul
patietur, iam nec sentiet nec sapiet nec mouebitur per
will-suffer then neither will-it-feel nor think nor be-moved through

illum, ut uolunt. nam et sensus passiones facit Aristoteles.
it as they-wish for also the-senses passions makes Aristotle
quidni? et sentire enim pati est, quia pati sentire est.
why-not also to-feel for to-suffer is because to-suffer to-feel is
proinde et sapere sentire est et moueri sentire est, ita totum
likewise also to-think to-feel is and to-be-moved to-feel is so the-whole
pati est. uidemus autem nihil istorum animam experiri
to-suffer is we-see however nothing of-these the-soul to-experience
ut non et animo deputetur, quia per illum et cum illo
that not also to-the-mind is-assigned because through it and with it
transigitur. iam ergo et commiscibilis est animus aduersus
it-is-transacted now therefore both mixable is the-mind against
Anaxagoran et passibilis aduersus Aristotelen. ceterum si
Anaxagoras and passible against Aristotle however if
discretio admittitur, ut substantia duae res sint, animus
separation is-admitted so-that in-substance two things be mind
atque anima, alterius erit et passio et sensus et sapor
and soul of-one will-be both passion and sense and savor
omnis et actus et motus, alterius autem otium et quies
all and act and motion of-the-other however leisure and rest
et stupor et nulla iam causa, et aut animus uacabit aut
and stupor and no further cause and either the-mind will-be-idle or
anima. quodsi constat ambobus haec omnia reputari, ergo
the-soul but-if it-is-agreed to-both these all to-be-credited therefore
unum erunt utrumque, et Democritus obtinebit differentiam
one will-be both and Democritus will-prevail difference
tollens, et quaeretur, quomodo unum utrumque, ex duarum
removing and it-will-be-asked how one both from of-two
substantiarum confusione an ex unius dispositione. nos
substances the-fusion or from of-one the-arrangement we

autem animum ita dicimus animae concretum, non ut
however the-mind so call with-the-soul grown-together not as
substantia alium, sed ut substantiae officium.
in-substance other but as of-the-substance a-function
Ad hoc dispicere superest principalitas ubi sit, id est quid 13
for this to-discern it-remains the-primacy where it-is that is what
cui praeest, ut cuius principalitas apparuerit, illa
over-what presides so-that of-which the-primacy shall-have-appeared that
sit substantiae massa, id autem, cui massa substantiae
be of-the-substance the-mass that however over-which the-mass of-the-substance
praeerit, in officium naturale substantiae deputetur. enimuero
will-preside to the-function natural of-the-substance be-assigned indeed
quis non animae dabit summam omnem, cuius nomine
who not to-the-soul will-give the-sum whole by-whose name
totius hominis mentio titulata est? quantas animas pasco,
of-the-whole man the-mention entitled is how-many souls I-feed
ait dives, non ait animos, et animas saluas optat
says the-rich-man not says minds and souls safe wishes
gubernator, non animos, et rusticus in opere, et in proelio
the-helmsman not minds and the-farmer in work and in battle
miles animam se, non animum, ponere affirmat, cuius
the-soldier the-soul himself not the-mind to-lay-down affirms whose
nominatiora pericula aut uota sunt, animi an animae?
more-named the-dangers or vows are of-the-mind or of-the-soul
quid autem agere dicuntur moribundi, animum an animam?
what however to-give-up are-said the-dying the-mind or the-soul
ipsi postremo philosophi ipsique medici, quamuis de
themselves lastly the-philosophers and-themselves the-physicians although about
animo quoque disputaturi, faciem tamen operis frontemque
the-mind also going-to-dispute the-face yet of-the-work and-the-front
materiae de anima unusquisque proscripsit. ut autem et
of-the-matter from the-soul each-one has-advertised that however also

a deo discas, animam semper deus alloquitur, animam
from God you-may-learn the-soul always God addresses the-soul
conpellat atque aduocat, ut animum sibi aduertat. illam
he-accosts and summons so-that the-mind to-himself it-may-turn it
saluam uenit facere Christus, illam perdere in gehennam
safe came to-make Christ it to-destroy in Gehenna
comminatur, illam pluris fieri uetat, illam et ipse
he-threatens it of-more to-be-valued he-forbids it also himself
bonus pastor pro pecudibus suis ponit. habes animae
the-good shepherd for sheep his-own lays-down you-have of-the-soul
principalitatem, habes in illa et substantiae unionem, cuius
the-primacy you-have in it also of-substance the-unity of-which
intellegas instrumentum esse animum, non patrocinium.
may-you-understand the-instrument to-be the-mind not the-patron

IV · NOT DIVIDED INTO PARTS

The soul is one and not cut into parts, though philosophers divide it into anything from two to seventeen; its powers are faculties of one substance, as an organ's many pipes sound with one breath. It has a ruling part, against those who deny one, and Scripture places it in the heart, which God searches. Plato's rational and irrational parts are accepted with a change: the rational is the soul's nature from God, the irrational came later from the devil through sin, and anger and desire can be rational, as they were in Christ.

14 Singularis alioquin et simplex et de suo tota est non
single besides and simple and from its-own whole it-is not
magis instructilis aliunde quam diuisibilis ex se, quia
more constructible from-elsewhere than divisible from itself because
nec dissolubilis. si enim structilis et dissolubilis, iam
not dissoluble if for constructed and dissoluble then

non immortalis. itaque quia iam non mortalis, neque
not immortal and-so because now not mortal neither
dissolubilis neque diuisibilis. nam et diuidi dissolui est
dissoluble nor divisible for also to-be-divided to-be-dissolved is
et dissolui mori est. diuiditur autem in partes, nunc in
and to-be-dissolved to-die is it-is-divided however into parts now into
duas a Platone, nunc in tres a Zenone, nunc in quinque
two by Plato now into three by Zeno now into five
et in sex a Panaetio, in septem a Sorano, etiam in octo
and into six by Panaetius into seven by Soranus even into eight
penes Chrysippum, etiam in nouem penes Apollophanem,
with Chrysippus even into nine with Apollophanes
sed et in duodecim apud quosdam Stoicorum, et in duas
but also into twelve among certain of-the-Stoics and into two
amplius apud Posidonium, qui a duobus exorsus titulis,
more with Posidonius who from two having-begun headings
principali, quod aiunt ἡγεμονικόν, et a rationali, quod
the-ruling which they-call ruling-part and from the-rational which
aiunt λογικόν, in decem et septem exinde prosecuit; ita
they-call rational-part into ten and seven thereafter he-cut-further so
in alias ex aliis species diuidunt animam. huiusmodi autem
into other from other kinds they-divide the-soul of-this-kind however
non tam partes animae habebuntur quam uires et efficaciae
not so-much parts of-the-soul will-be-held as powers and efficacies
et operae, sicut de quibusdam et Aristoteles iudicauit.
and works as about some also Aristotle judged
non enim membra sunt substantiae animalis, sed ingenia, ut
not for members are of-the-substance animate but faculties as
motorium, ut actorium, ut cogitatorium, et si qua in hunc
the-moving as the-acting as the-thinking and if any in this
modum distinguunt, ut et ipsi illi quinque notissimi
way they-distinguish as also themselves those five best-known

sensus, uisus, auditus, gustus, tactus, odoratus. quibus omnibus
senses sight hearing taste touch smell to-which all
etsi certa singulis domicilia in corpore determinauerunt,
although fixed to-each dwellings in the-body they-have-marked-out
non idcirco haec quoque distributio animae ad animae
not for-that-reason this also distribution of-the-soul to of-the-soul
sectiones pertinebit, quando ne ipsum quidem corpus ita
sections will-pertain since not the-very even body so
diuidatur in membra ut isti uolunt animam. atquin ex
is-divided into members as these-men want the-soul and-yet from
multitudine membrorum unum corpus efficitur, ut concretio
a-multitude of-members one body is-made so-that a-concretion
sit potius ipsa diuisio. specta portentosissimam Archimedis
be rather the-very division look-at most-prodigious of-Archimedes
munificentiam, organum hydraulicum dico, tot membra,
the-munificence the-organ hydraulic I-mean so-many members
tot partes, tot compagines, tot itinera uocum, tot
so-many parts so-many joints so-many paths of-voices so-many
compendia sonorum, tot commercia modorum, tot acies
short-cuts of-sounds so-many exchanges of-modes so-many lines
tibiarum, et una moles erunt omnia. sic et spiritus, qui
of-pipes and one mass will-be all so also the-air which
illic de tormento aquae anhelat, non ideo separabitur
there from the-engine of-water pants not for-that-reason will-be-separated
in partes, quia per partes administratur, substantia quidem
into parts because through parts it-is-administered in-substance indeed
solidus, opera uero diuisus.
solid in-work but divided
non longe hoc exemplum est a Stratone et Aenesidemo et
not far this example is from Strato and Aenesidemus and
Heraclito; nam et ipsi unitatem animae tuentur, quae in
Heraclitus for also themselves the-unity of-the-soul maintain which into

totum corpus diffusa et ubique ipsa, uelut flatus in calamo
the-whole body spread and everywhere itself as breath in a-reed
per cauernas, ita per sensualia uariis modis emicet, non
through holes so through the-senses in-various ways flashes-out not
tam concisa quam dispensata. haec omnia quibus titulis
so-much cut-up as distributed these all by-what titles
nuncupentur et quibus ex se diuisionibus deriuentur et
they-be-named and by-what from themselves divisions they-be-derived and
quibus in corpore metationibus sequestrentur, medici potius
by-what in the-body allotments they-be-set-apart the-physicians rather
cum philosophis considerabunt, nobis pauca conuenient.
with the-philosophers will-consider for-us few-things will-be-fitting
Inprimis an sit aliqui summus in anima gradus uitalis 15
first whether there-be some highest in the-soul degree vital
et sapientialis, quod ἡγεμονικὸν appellant, id est principale,
and wise which ruling-part they-call that is the-ruling-faculty
quia si negetur, totus animae status periclitatur. denique qui
because if it-be-denied the-whole of-the-soul state is-endangered in-short who
negant principale, ipsam prius animam nihil censuerunt.
deny the-ruling-faculty the-very first soul nothing they-have-reckoned
Messenius aliqui Dicaearchus, ex medicis autem Andreas
the-Messenian a-certain Dicaearchus from the-physicians however Andreas
et Asclepiades, ita abstulerunt principale, dum in animo ipso
and Asclepiades so have-removed the-ruling-faculty while in the-mind itself
uolunt esse sensus, quorum uindicatur principale. Asclepiades
they-want to-be the-senses of-which is-claimed the-ruling-faculty Asclepiades
etiam illa argumentatione uectatur, quod pleraque animalia
also on-that argument rides-about that very-many animals
ademptis eis partibus corporis, in quibus plurimum existimatur
taken-away those parts of-the-body in which most it-is-thought
principale consistere, et insuper uiuant aliquatenus et
the-ruling-faculty to-reside both moreover live for-a-time and

sapiant nihilominus, ut muscae et uespae et lucustae, si
think nonetheless as flies and wasps and locusts if
capita decideris, ut caprae et testudines et anguillae, si corda
the-heads you-cut-off as goats and tortoises and eels if the-hearts
detraxeris; itaque principale non esse, quod si fuisset, amissus
you-draw-out and-so a-ruling-faculty not to-be which if it-had-been lost
cum suis sedibus uigor animae non perseueraret. sed plures
with its seats the-vigor of-the-soul not would-persist but more
et philosophi aduersus Dicaearchum, Plato Strato Epicurus
both philosophers against Dicaearchus Plato Strato Epicurus
Democritus Empedocles Socrates Aristoteles, et medici
Democritus Empedocles Socrates Aristotle and physicians
aduersus Andrean et Asclepiaden, Herophilus Erasistratus
against Andreas and Asclepiades Herophilus Erasistratus
Diocles Hippocrates et ipse Soranus, iamque omnibus plures
Diocles Hippocrates and himself Soranus and-now than-all more
Christiani, qui apud deum de utroque docemur, et esse
the-Christians who from God about both are-taught both to-be
principale in anima et certo in corporis recessu consecratum.
a-ruling-faculty in the-soul and fixed in of-the-body a-recess consecrated
si enim scrutatorem et dispectorem cordis deum legimus,
if for the-searcher and inspector of-the-heart God we-read
si etiam prophetes eius occulta cordis traducendo probatur,
if also the-prophet his the-secrets of-the-heart by-exposing is-approved
si dominus ipse recogitatus cordis in populo praeuenit: quid
if the-Lord himself the-thoughts of-heart in the-people anticipates why
cogitatis in cordibus uestris nequam? si et Dauid: cor
do-you-think in hearts your wicked if also David a-heart
mundum conde in me deus, et Paulus corde ait credi
clean create in me God and Paul with-the-heart says to-be-believed
in iustitiam, et Iohannes corde ait suo unumquemque
unto righteousness and John by-the-heart says his-own each-one

reprehendi, si postremo qui uiderit feminam ad concupiscendum,
to-be-reproved if lastly who has-seen a-woman for lusting
iam adulterauit in corde, simul utrumque dilucet, et
already has-committed-adultery in the-heart at-once both shines-clear both
esse principale in anima, quo intentio diuina conueniat,
to-be a-ruling-faculty in the-soul to-which the-intention divine may-come
id est uim sapientialem atque uitalem (quod enim sapit,
that is a-force wise and vital what for thinks
uiuidum est) et in eo thensauro corporis haberi, ad quem
living is and in that treasury of-the-body to-be-held to which
deus respicit, ut neque extrinsecus agitari putes principale
God looks so-that neither from-outside to-be-moved you-think ruling-faculty
istud secundum Heraclitum neque per totum corpus uentilari
that according-to Heraclitus nor through the-whole body to-be-fanned
secundum Moschionem neque in capite concludi secundum
according-to Moschion nor in the-head to-be-shut according-to
Platonem neque in uertice potius praesidere secundum
Plato nor in the-crown rather to-preside according-to
Xenocraten neque in cerebro cubare secundum Hippocraten,
Xenocrates nor in the-brain to-lie according-to Hippocrates
sed nec circa cerebri fundamentum, ut Herophilus, nec in
but nor around of-the-brain the-base as Herophilus nor in
membranulis, ut Strato et Erasistratus, nec in superciliorum
the-little-membranes as Strato and Erasistratus nor in of-the-eyebrows
meditullio, ut Strato physicus, nec in tota lorica pectoris,
the-midpoint as Strato the-physicist nor in the-whole breastplate of-the-chest
ut Epicurus, sed ∗∗∗ quod et Aegyptii renuntiauerunt, et
as Epicurus but (lacuna) what also the-Egyptians declared and
qui diuinarum litterarum commentatores uidebantur, ut et
those-who of-divine writings commentators seemed as also
ille uersus Orphei uel Empedoclis: namque homini sanguis
that verse of-Orpheus or of-Empedocles for in-man the-blood

circumcordialis est sensus. etiam Protagoras, etiam Apollodorus
round-the-heart is the-sense also Protagoras also Apollodorus
et Chrysippus haec sapiunt, ut uel ab istis retusus
and Chrysippus these-things think so-that even by these blunted
Asclepiades capras suas quaerat sine corde balantes et muscas
Asclepiades goats his-own may-seek without heart bleating and flies
suas abigat sine capite uolitantes, et omnes iam sciant
his-own drive-away without head flying and all now may-know
se potius sine corde et cerebro uiuere, qui dispositionem
themselves rather without heart and brain to-live who the-arrangement
animae humanae de condicione bestiarum praeiudicarint.
of-the-soul human from the-condition of-beasts have-prejudged
16 Est et illud ad fidem pertinens, quod Plato bifariam partitur
there-is also that to faith pertaining that Plato in-two divides
animam per rationale et inrationale. cui definitioni et nos
the-soul into rational and irrational to-which definition also we
quidem adplaudimus, sed non ut naturae deputetur utrumque.
indeed applaud but not that to-nature be-assigned both
naturale enim rationale credendum est, quod animae a
natural for the-rational to-be-believed is which in-the-soul from
primordio sit ingenitum, a rationali uidelicet auctore. quid
the-first-beginning is inborn from a-rational evidently author what
enim non rationale, quod deus iussu quoque ediderit,
for not rational which God by-command even has-produced
nedum id quod proprie afflatu suo emiserit? inrationale
much-less that which properly by-breath his-own he-has-sent-forth the-irrational
autem posterius intellegendum est, ut quod acciderit ex
however later to-be-understood is as what happened from
serpentis instinctu, ipsum illud transgressionis admissum,
of-the-serpent the-instigation itself that of-transgression the-offense
atque exinde inoleuerit et coadoleuerit in anima ad instar
and thenceforth has-grown-in and grown-up-with in the-soul to the-likeness

iam naturalitatis, quia statim in naturae primordio accidit.
now of-naturalness because at-once in of-nature the-first-beginning it-happened
ceterum cum idem Plato solum rationale dicat ut in anima
however since the-same Plato only the-rational says as in the-soul
dei ipsius, si nos etiam inrationale naturae adscripserimus,
of-God himself if we also the-irrational to-nature shall-have-ascribed
quam a deo anima nostra sortita est, aeque inrationale de
which from God soul our received has equally the-irrational from
deo erit, utpote naturale, quia naturae deus auctor est.
God will-be inasmuch-as natural because of-nature God the-author is
sed enim a diabolo inmissio delicti, inrationale autem
but indeed from the-devil the-sending-in of-the-offense irrational however
omne delictum, igitur a diabolo inrationale, a quo et
every offense therefore from the-devil the-irrational from whom also
delictum, extraneum a deo, a quo est inrationale alienum.
the-offense foreign to God to whom is the-irrational alien
proinde delicti *** diuersitas horum ex distantia
hence of-the-offense (lacuna) the-diversity of-these from the-distance
auctorum. proinde cum Plato soli deo segregans rationale duo
of-authors likewise when Plato alone to-God setting-apart the-rational two
genera subdiuidit ex inrationali, indignatiuum, quod appellant
kinds subdivides from the-irrational the-indignant which they-call
θυμικόν, et concupiscentiuum, quod uocant ἐπιθυμητικόν,
spirited-part and the-desiring which they-call desiring-part
ut illud quidem commune sit nobis et leonibus, istud
so-that that indeed common be to-us and to-lions this
uero cum muscis, rationale porro cum deo, uideo et
but with flies the-rational moreover with God I-see also
de hoc mihi esse retractandum propter ea quae in
about this for-me to-be to-be-reconsidered on-account-of those-things which in
Christo deprehenduntur. ecce enim tota haec trinitas et in
Christ are-found behold for whole this triad also in

domino, et rationale, quo docet, quo disserit, quo
the-Lord both the-rational by-which he-teaches by-which he-discourses by-which
salutis uias sternit, et indignatiuum, quo inuehitur
of-salvation the-roads he-paves and the-indignant by-which he-inveighs
in scribas et Pharisaeos, et concupiscentiuum, quo
against the-scribes and Pharisees and the-desiring by-which
pascha cum discipulis suis edere concupiscit. igitur apud
the-passover with disciples his to-eat he-desires therefore with
nos non semper ex inrationali censenda sunt indignatiuum
us not always from the-irrational to-be-reckoned are the-indignant
et concupiscentiuum, quae certi sumus in domino rationaliter
and the-desiring which sure we-are in the-Lord rationally
decucurrisse. indignabitur deus rationaliter, quibus scilicet
to-have-run-their-course will-be-indignant God rationally at-whom evidently
debet, et concupiscet deus rationaliter, quae digna sunt ipso.
he-ought and will-desire God rationally what worthy are of-himself
nam et malo indignabitur et bono concupiscet salutem.
for both at-the-evil he-will-be-indignant and for-the-good he-will-desire salvation
dat et apostolus nobis concupiscentiam. si quis episcopatum
grants also the-apostle to-us desire if anyone the-episcopate
concupiscit, bonum opus concupiscit. sed bonum opus
desires a-good work he-desires but good work
dicens rationalem concupiscentiam ostendit. concedit et
saying rational desire he-shows he-grants also
indignationem. quidni, quam et ipse suscepit? utinam
indignation why-not which also himself took-up would-that
et praecidantur, inquit, qui uos subuertunt. rationalis est
even they-were-cut-off he-says who you overturn rational is
indignatio, quae ex affectu disciplinae est. at cum dicit:
the-indignation which from love of-discipline is but when he-says
fuimus aliquando natura filii irae, inrationale indignatiuum
we-were once by-nature sons of-wrath the-irrational indignant-part

suggillat, quod non sit ex ea natura, quae a deo est,
he-taunts which not is from that nature which from God is
sed ex illa, quam diabolus induxit, dominus et ipse dictus
but from that which the-devil brought-in lord also himself called
sui ordinis: non potestis duobus dominis seruire, pater et
of-his-own order not you-can two masters serve father also
ipse cognominatus: uos ex diabolo patre estis. ne timeas
himself named you from the-devil father are do-not fear
et illi proprietatem naturae alterius adscribere, posterioris
also to-him the-property of-nature another to-ascribe later
et adulterae, quem legis auenarum superseminatorem et
and adulterous whom you-read of-wild-oats the-oversower and
frumentariae segetis nocturnum interpolatorem.
of-the-grain crop nocturnal corrupter

V · THE SENSES ARE TRUE

Tertullian defends the senses against Plato and the Academics, who call them deceivers: the oar seems bent in the water, but the cause lies in the water, not the eye. To doubt the senses would be to doubt what Christ saw, heard, and touched and what the apostles witnessed, and Marcion's phantom follows. Perceiving and understanding are not two powers, as the Valentinians divide them, but one soul's; the infant both perceives and understands from its first cry, as even trees show a life that knows its own work.

Contingit nos illorum etiam quinque sensuum quaestio, quos 17
touches us of-those also five senses the-question which
in primis litteris discimus, quoniam et hinc aliquid haereticis
in first letters we-learn since also hence something for-the-heretics
procuratur. uisus est et auditus et odoratus et gustus
is-procured sight it-is and hearing and smell and taste

et tactus. horum fidem Academici durius damnant,
and touch of-these the-reliability the-Academics rather-harshly condemn
secundum quosdam et Heraclitus et Diocles et Empedocles;
according-to some also Heraclitus and Diocles and Empedocles
certe Plato in Timaeo inrationalem pronuntians sensualitatem
certainly Plato in the-Timaeus irrational declaring sensation
et opinioni coimplicitam. itaque mendacium uisui obicitur,
and with-opinion entangled and-so falsehood to-sight is-charged
quod remos in aqua inflexos uel infractos adseuerat aduersus
that oars in water bent or broken it-asserts against
conscientiam integritatis, quod turrem quadrangulatam de
the-knowledge of-their-wholeness that a-tower square from
longinquo rotundam persuadeat, quod aequalissimam porticum
far-off round it-persuades that a-most-even colonnade
angustiorem in ultimo infamet, quod caelum tanta
narrower at the-end it-slanders that the-sky at-so-great
sublimitate suspensum mari iungat. perinde auditus fallaciae
height hung to-the-sea it-joins likewise hearing of-deceit
reus, ut cum caeleste murmur putamus et plaustrum est, uel
accused as when heavenly rumbling we-think and a-wagon it-is or
tonitru meditante pro certo de plaustro credimus sonitum. sic
the-thunder rehearsing for certain from a-wagon we-believe the-sound so
et odoratus et gustus arguuntur, siquidem eadem unguenta
also smell and taste are-accused since the-same ointments
eademque uina posteriore quoque usu depretiantur. sic et tactus
and-the-same wines by-later also use are-cheapened so also touch
reprehenditur, siquidem eadem pauimenta manibus asperiora,
is-blamed since the-same pavements to-hands rougher
pedibus leuiora creduntur, et in lauacris idem calidae lacus
to-feet smoother are-believed and in the-baths the-same of-hot-water pool
feruentissimus primo, dehinc temperatissimus renuntiatur.
most-scalding first then most-temperate is-reported

adeo, inquiunt, sic quoque fallimur sensibus, dum sententias
so-much they-say so also we-are-deceived by-the-senses while opinions
uertimus. moderantius Stoici non omnem sensum nec
we-change more-moderately the-Stoics not every sense nor
semper de mendacio onerant. Epicurei constantius parem
always with falsehood burden the-Epicureans more-consistently equal
omnibus atque perpetuam defendunt ueritatem, sed alia
for-all and perpetual defend truth but by-another
uia. non enim sensum mentiri, sed opinionem. sensum enim
way not for the-sense to-lie but the-opinion the-sense for
pati, non opinari; animam enim opinari. absciderunt et
to-be-affected not to-opine the-soul for to-opine they-have-cut-off both
opinionem a sensu et sensum ab anima. et unde opinio,
opinion from sense and sense from soul and whence opinion
si non a sensu? denique nisi uisus rotundam senserit
if not from sense in-short unless sight round has-sensed
turrem, nulla opinio rotunditatis. et unde sensus, si non ab
the-tower no opinion of-roundness and whence sense if not from
anima? denique carens anima corpus carebit et sensu, ita et
the-soul in-short lacking a-soul a-body will-lack also sense so both
sensus ex anima est et opinio ex sensu et anima totum.
sense from the-soul is and opinion from sense and the-soul the-whole
ceterum optime proponetur esse utique aliquid quod efficiat
however best it-will-be-proposed to-be surely something which makes
aliter quid a sensibus renuntiari quam sit in rebus. porro
otherwise anything by the-senses to-be-reported than it-is in things moreover
si potest id renuntiari quod non sit in rebus, cur non
if can that to-be-reported which not is in things why not
perinde possit per id renuntiari quod non sit in sensibus,
likewise could through that to-be-reported which not is in the-senses
sed in eis rationibus quae interueniant suo nomine?
but in those causes which intervene in-their-own name

atque adeo licebit eas recognosci. nam ut in aqua remus
and indeed it-will-be-allowed them to-be-recognized for that in water an-oar
inflexus uel infractus appareat, aqua in causa est; denique
bent or broken appears the-water at cause is in-short
extra aquam integer uisui remus. teneritas autem substantiae
outside the-water whole to-sight the-oar the-softness however of-substance
illius, qua speculum ex lumine efficitur, prout icta
that by-which a-mirror from light is-made according-as struck
seu mota est, ita et imaginem uibrans euertit lineam
or moved it-is so also the-image shaking overturns the-line
recti. item ut turris habitus eludat, interualli condicio
of-the-straight likewise that of-the-tower the-shape deceives of-the-distance the-condition
compellit in aperto; aequalitas enim circumfusi aeris pari
compels in the-open the-evenness for of-surrounding air with-equal
luce uestiens angulos oblitterat lineas. sic et uniformitas
light clothing the-angles blots-out the-lines so also the-uniformity
porticus acuitur in fine, dum acies in concluso stipata
of-the-colonnade is-sharpened at the-end while the-sight in the-enclosed crowded
illic tenuatur, quo et extenditur. sic et caelum mari
there is-thinned whither also it-is-stretched so also the-sky with-the-sea
unitur, ubi uisio absumitur, quae quamdiu uiget, tamdiu
is-united where vision is-used-up which as-long-as it-is-strong so-long
diuidit. auditum uero quid aliud decipiet quam sonorum
divides hearing but what else will-deceive than of-sounds
similitudo? et si postea minus spirat unguentum et minus
the-likeness and if afterward less breathes the-ointment and less
sapit uinum et minus lacus feruet, in omnibus ferme prima
tastes the-wine and less the-pool is-hot in all nearly the-first
uis tota est. ceterum de scabro ac leui merito manus
force whole is however about rough and smooth rightly hands
ac pedes tenera scilicet et callosa membra dissentiunt.
and feet tender evidently and calloused members disagree

igitur hoc modo nulla sensuum frustratio causa carebit. quodsi
therefore in-this way no of-the-senses deception a-cause will-lack but-if
causae fallunt sensus et per sensus opiniones, iam nec in
causes deceive the-senses and through the-senses opinions then neither in
sensibus constituenda fallacia est, qui causas secuntur, nec in
the-senses to-be-placed the-deceit is which causes follow nor in
opinionibus, quae a sensibus diriguntur sequentibus causas. qui
opinions which by the-senses are-directed following causes who
insaniunt, alios in aliis uident, ut Orestes matrem in sorore,
are-mad others in others see as Orestes his-mother in his-sister
et Aiax Ulixen in armento, ut Athamas et Agaue in filiis
and Ajax Ulysses in the-herd as Athamas and Agave in their-sons
bestias. oculisne hoc mendacium exprobrabis, an furiis? qui
beasts to-the-eyes this falsehood will-you-impute or to-the-furies who
redundantia fellis auruginant, amara sunt omnia. num ergo
from-overflow of-bile have-jaundice bitter are all-things surely-not therefore
gustui praeuaricationem exprobrabis an ualetudini? omnes
to-taste the-betrayal will-you-impute or to-health all
itaque sensus euertuntur uel circumueniuntur ad tempus, ut
and-so senses are-overturned or circumvented for a-time so-that
proprietate fallaciae careant. immo iam ne ipsis quidem
from-the-property of-deceit they-are-free nay now not to-the-very even
causis adscribendum est fallaciae elogium. si enim ratione
causes to-be-ascribed is of-deceit the-charge if for by-reason
haec accidunt, ratio fallacia perhiberi non meretur. quod
these-things happen reason deceit to-be-called not deserves what
sic fieri oportet, mendacium non est. itaque si et ipsae
so to-happen must a-lie not is and-so if even themselves
causae infamia liberantur, quanto magis sensus, quibus
causes from-ill-repute are-freed how-much more the-senses which
iam et causae libere praeeunt, cum hinc potissimum et
now also causes freely precede since hence chiefly both

ueritas et fides et integritas sensibus uindicanda sit, quod
truth and reliability and integrity for-the-senses to-be-claimed is that
non aliter renuntient, quam quod illa ratio mandauit, quae
not otherwise they-report than what that reason has-commanded which
efficiat aliter quid a sensibus renuntiari quam sit in rebus.
makes otherwise anything by the-senses to-be-reported than it-is in things
quid agis, Academia procacissima? totum uitae statum
what are-you-doing Academy most-impudent the-whole of-life state
euertis, omnem naturae ordinem turbas, ipsius dei
you-overturn every of-nature order you-disturb of-the-very God
prouidentiam excaecas, qui cunctis operibus suis intellegendis
the-providence you-blind who over-all works his-own to-be-understood
colendis dispensandis fruendisque fallaces et mendaces
to-be-tended to-be-managed and-to-be-enjoyed deceitful and lying
dominos praefecerit sensus. an non istis uniuersa condicio
lords has-set-over the-senses or not by-these the-whole condition
subministratur? an non per istos secunda quoque mundo
is-supplied or not through these a-second also to-the-world
instructio accessit, tot artes, tot ingenia, tot studia
equipment has-come so-many arts so-many talents so-many studies
negotia officia commercia remedia consilia solacia uictus
businesses duties dealings remedies counsels solaces food
cultus ornatusque, omnia? totum uitae saporem condierunt,
dress and-adornment all the-whole of-life flavor they-have-seasoned
dum per hos sensus solus omnium homo animal rationale
while through these senses alone of-all man an-animal rational
dinoscitur intellegentiae et scientiae capax, et ipsius
is-distinguished of-understanding and of-knowledge capable and of-the-very
Academiae. sed enim Plato, ne quod testimonium sensibus
Academy but indeed Plato lest any testimony to-the-senses
signet, propterea et in Phaedro ex Socratis persona negat
he-may-seal therefore also in the-Phaedrus from of-Socrates the-person denies

se cognoscere posse semet ipsum, ut monet Delphica
himself to-know to-be-able himself very as warns the-Delphic
inscriptio, et in Theaeteto adimit sibi scire atque sentire,
inscription and in the-Theaetetus takes-from himself to-know and to-perceive
et in Phaedro post mortem differt sententiam, ueritatis
and in the-Phaedrus after death postpones judgment of-truth
postumam scilicet; et tamen nondum mortuus philosophabatur.
a-posthumous evidently and yet not-yet dead he-was-philosophizing
non licet, non licet nobis in dubium sensus istos
not it-is-allowed not it-is-allowed for-us into doubt senses those
deuocare, ne et in Christo de fide eorum deliberetur,
to-call lest also in Christ about the-reliability of-them it-be-deliberated
ne forte dicatur quod falso satanan prospectarit de caelo
lest perhaps it-be-said that falsely Satan he-looked-out-at from heaven
praecipitatum aut falso uocem patris audierit de ipso
cast-down or falsely the-voice of-the-Father he-heard about himself
testificatam aut deceptus sit, cum Petri socrum tetigit,
testifying or deceived he-was when of-Peter the-mother-in-law he-touched
aut alium postea unguenti senserit spiritum, quod in
or another afterward of-the-ointment he-perceived scent which for
sepulturam suam acceptauit, alium postea uini saporem,
burial his-own he-accepted another afterward of-wine taste
quod in sanguinis sui memoriam consecrauit. sic enim
which in of-blood his-own memory he-consecrated so for
et Marcion phantasma eum maluit credere totius corporis
also Marcion a-phantom him preferred to-believe of-the-whole body
in illo dedignatus ueritatem. atquin ne in apostolis quidem
in him disdaining the-truth and-yet not in apostles even
eius ludificata natura est. fidelis fuit et uisus et auditus
his mocked nature was reliable was both sight and hearing
in monte, fidelis et gustus uini illius, licet aquae
on the-mountain reliable also the-taste of-wine that though of-water

ante, in nuptiis Galilaeae, fidelis et tactus exinde creduli
before at the-wedding of-Galilee reliable also the-touch thenceforth of-believing
Thomae. recita Iohannis testationem: quod uidimus, inquit,
Thomas recite of-John the-testimony what we-have-seen he-says
quod audiuimus, oculis nostris uidimus, et manus nostrae
what we-have-heard with-eyes our we-have-seen and hands our
contrectauerunt, de sermone uitae. falsa utique testatio, si
have-handled about the-word of-life false surely testimony if
oculorum et aurium et manuum sensus natura mentitur.
of-eyes and of-ears and of-hands the-sense by-nature lies
18 Conuertor ad intellectualium partem, quemadmodum illam
I-turn to of-the-intellectual the-part how it
Plato a corporalibus separatam haereticis commendauerit
Plato from bodily-things separated to-the-heretics commended
agnitionem ante mortem consecutus. ait enim in Phaedone:
knowledge before death having-attained he-says for in the-Phaedo
quid tum erga ipsam prudentiae possessionem? utrumne
what then toward the-very of-wisdom possession whether
impedimentum erit corpus, an non, si quis illud socium
an-impediment will-be the-body or not if anyone it as-partner
assumpserit in quaestionem? tale quid dico, habetne
has-taken-up into the-inquiry such something I-mean has
ueritatem aliquam uisio et auditio hominibus, an non? an
truth any sight and hearing for-men or not or-do
non etiam poetae haec nobis semper obmussant, quod neque
not also the-poets these-things to-us always mutter that neither
audiamus certum neque uideamus? meminerat scilicet et
we-hear certainly nor see he-had-remembered evidently also
Epicharmi comici: animus cernit, animus audit, reliqua surda
of-Epicharmus the-comic the-mind discerns the-mind hears the-rest deaf
et caeca sunt. itaque rursus illum ergo ait supersapere qui
and blind are and-so again him therefore he-says to-be-supremely-wise who

mente maxime sapiat, neque uisionem proponens neque ullum
by-mind most is-wise neither sight putting-forward nor any
eiusmodi sensum attrahens animo, sed ipsa mente sincera
of-this-kind sense drawing to-the-mind but the-very mind pure
utens in recogitando ad capiendum sincerum quodque rerum,
using in reflecting for grasping pure each of-things
segressus potissimum ab oculis et auribus et, quod dicendum
withdrawn chiefly from eyes and ears and what to-be-said
sit, a toto corpore, ut turbante et non permittente animae
is from the-whole body as troubling and not permitting the-soul
possidere ueritatem atque prudentiam, quando communicat.
to-possess truth and wisdom when it-shares
uidemus igitur aduersus sensus corporales aliam portendi
we-see therefore against the-senses bodily another to-be-held-out
paraturam, ut multo idoniorem, uires scilicet animae,
equipment as much more-suitable the-powers evidently of-the-soul
intellectum operantes eius ueritatis, cuius res non sint
understanding working-out of-that truth whose things not are
coram nec subiaceant corporalibus sensibus, sed absint
present nor lie-under bodily senses but are-absent
longe a communi conscientia in arcano et in superioribus
far from common awareness in secret and in higher-places
et apud ipsum deum. uult enim Plato esse quasdam
and with the-very God wishes for Plato to-be certain
substantias inuisibiles, incorporales, supermundiales, diuinas
substances invisible bodiless above-the-world divine
et aeternas, quas appellat ideas, id est formas, exempla
and eternal which he-calls ideas that is forms models
et causas naturalium istorum manifestorum et subiacentium
and causes of-natural those manifest and lying-under
corporalibus sensibus, et illas quidem esse ueritates, haec
bodily senses and those indeed to-be truths these

autem imagines earum. relucentne iam haeretica semina
however images of-them do-they-shine-through now the-heretical seeds
Gnosticorum et Valentinianorum? hinc enim arripiunt
of-the-Gnostics and of-the-Valentinians hence for they-seize
differentiam corporalium sensuum et intellectualium uirium,
the-difference of-bodily senses and of-intellectual powers
quam etiam parabolae decem uirginum adtemperant, ut
which also to-the-parable of-the-ten virgins they-fit so-that
quinque stultae sensus corporales figurauerint, stultos uidelicet
the-five foolish the-senses bodily have-figured foolish evidently
quia deceptui faciles, sapientes autem intellectualium uirium
because to-deception easy the-wise however of-intellectual powers
notam expresserint, sapientium scilicet, quia contingentium
the-mark have-expressed of-the-wise evidently because reaching
ueritatem illam arcanam et supernam et apud pleroma
truth that secret and heavenly and in the-pleroma
constitutam, haereticarum idearum sacramenta.
placed of-heretical ideas the-mysteries
hoc enim sunt et Aeones et genealogiae illorum. itaque et
this for are both the-Aeons and the-genealogies of-them and-so also
sensum diuidunt ex intellectualibus quidem a spiritali suo
sense they-divide from intellectual-things indeed from spiritual their-own
semine, sensualibus uero ab animali, quia spiritalia nullo
seed from-sensible-things but from the-animal because spiritual-things in-no
modo capiat, et illius quidem esse inuisibilia, huius uero
way it-grasps and of-that indeed to-be the-invisible-things of-this but
uisibilia et humilia et temporalia, quae sensu conueniantur
the-visible and lowly and temporal which by-sense are-met
in imaginibus constituta. ob haec ergo praestruximus
in images set for these-reasons therefore we-have-laid-down
neque animum aliud quid esse quam animae suggestum et
neither the-mind other anything to-be than of-the-soul the-equipment and

structum, neque spiritum extraneum quid quam quod et
structure nor spirit foreign anything than what also
ipsa per flatum, ceterum accessioni deputandum quod aut
itself through breath otherwise to-addition to-be-assigned what either
deus postea aut diabolus adspirarit. et nunc ad differentiam
God afterward or the-devil has-breathed-upon and now for the-difference
sensualium et intellectualium non aliud admittimus quam
of-sensible and of-intellectual not other we-admit than
rerum diuersitates, corporalium et spiritalium, uisibilium et
of-things diversities of-bodily and spiritual of-visible and
inuisibilium, publicatarum et arcanarum, quod illae sensui,
invisible of-public and secret that those to-sense
istae intellectui attribuantur, apud animam tamen et istis
these to-understanding are-attributed in the-soul yet both to-these
et illis obsequio deputatis, quae perinde per corpus
and to-those with-service assigned which just-as through the-body
corporalia sentiat quemadmodum per animum incorporalia
bodily-things perceives as through the-mind bodiless-things
intellegat, saluo eo ut etiam sentiat dum intellegit.
understands saved that that also it-perceives while it-understands
non enim et sentire intellegere est et intellegere sentire est?
not for both to-perceive to-understand is and to-understand to-perceive is
aut quid erit sensus, nisi eius rei quae sentitur intellectus?
or what will-be perception unless of-that thing which is-perceived the-understanding
quid erit intellectus, nisi eius rei quae intellegitur sensus?
what will-be understanding unless of-that thing which is-understood the-perception
unde ista tormenta cruciandae simplicitatis et suspendendae
whence these tortures of-torturing simplicity and of-hanging
ueritatis? quis mihi exhibebit sensum non intellegentem quod
truth who to-me will-display a-perception not understanding what
sentit aut intellectum non sentientem quod intellegit, ut
it-perceives or an-understanding not perceiving what it-understands that

probet alterum sine altero posse? si corporalia quidem
he-may-prove the-one without the-other to-be-able if bodily-things indeed
sentiuntur, incorporalia uero intelleguntur, rerum genera diuersa
are-perceived bodiless-things but are-understood of-things the-kinds different
sunt, non domicilia sensus et intellectus, id est non anima
are not the-dwellings of-perception and of-understanding that is not soul
et animus. denique a quo sentiuntur corporalia? si ab animo,
and mind in-short by what are-perceived bodily-things if by the-mind
ergo iam et sensualis est animus, non tantum intellectualis,
therefore now also sensible is the-mind not only intellectual
nam dum intellegit, sentit, quia si non sentit, nec
for while it-understands it-perceives because if not it-perceives nor
intellegit: si uero ab anima corporalia sentiuntur, iam ergo
it-understands if but by the-soul bodily-things are-perceived now therefore
et intellectualis est uis animae, non tantum sensualis, nam
also intellectual is the-power of-the-soul not only sensible for
dum sentit, intellegit, quia si non intellegit, nec sentit.
while it-perceives it-understands because if not it-understands nor it-perceives
perinde a quo intelleguntur incorporalia? si ab animo, ubi
likewise by what are-understood bodiless-things if by the-mind where
erit anima? si ab anima, ubi erit animus? quae enim distant,
will-be the-soul if by the-soul where will-be the-mind which for differ
abesse inuicem debent, cum suis muneribus operantur.
to-be-absent mutually ought when in-their-own offices they-work
putabis quidem abesse animum ab anima, si quando
you-will-think indeed to-be-absent the-mind from the-soul if ever
animo ita afficimur ut nesciamus nos uidisse quid uel
in-mind so we-are-affected that we-know-not ourselves to-have-seen anything or
audisse, quia alibi fuerit animus. adeo contendam immo
to-have-heard because elsewhere was the-mind so-much I-shall-contend nay
ipsam animam nec uidisse nec audisse, quia alibi fuerit
the-very soul neither to-have-seen nor to-have-heard because elsewhere it-was

cum sua ui, id est animo. nam et cum dementit homo,
with its-own power that is the-mind for also when goes-mad a-man
anima dementit non peregrinante, sed conpatiente tunc animo.
the-soul goes-mad not traveling-abroad but suffering-with then the-mind
ceterum animae principaliter casus est. hoc inde firmatur,
however of-the-soul principally the-mishap is this thence is-confirmed
quod anima digressa nec animus in homine inueniatur; ita
that the-soul departed nor the-mind in man is-found so
illam ubique sequitur, a qua nec in fine subremanet. cum
it everywhere it-follows from which not-even at the-end it-stays-behind when
uero sequitur, et addicitur, proinde intellectus animae addicitur
but it-follows also it-is-assigned so understanding to-the-soul is-assigned
quam sequitur animus, cui addicitur intellectus. sit nunc et
as follows the-mind to-which is-assigned understanding let-be now both
potior sensu intellectus et potior cognitor sacramentorum,
superior to-perception understanding and superior knower of-mysteries
dummodo et ipse propria uis animae, quod et sensus.
provided-that also itself a-proper power of-the-soul which also perception
nihil mea interest, nisi cum idcirco praefertur sensui
nothing to-me it-matters except when for-that-reason is-preferred to-perception
intellectus, ut ex hoc quoque separatior habeatur quo
understanding so-that from this also more-separate it-be-held by-which
potior affirmatur. tunc mihi post differentiam etiam praelatio
superior it-is-affirmed then for-me after the-difference also the-preference
retundenda est peruenturo usque ad potioris dei persuasionem.
to-be-blunted is going-to-arrive right-up to of-a-superior god the-persuasion
sed de deo suo quoque campo experiemur cum haereticis.
but about God on-its-own also field we-shall-contend with the-heretics
nunc de anima titulus et de intellectu non insidiose
now about the-soul the-heading and about understanding not treacherously
praeferendo locus. nam etsi potiora sunt quae intellectu
to-be-preferred the-place for although superior are what by-understanding

attinguntur ut spiritalia quam quae sensu ut corporalia,
are-reached as spiritual-things than what by-perception as bodily-things
rerum erit praelatio, sublimiorum scilicet aduersus humiliores,
of-things will-be the-preference of-higher evidently over lower
non intellectus aduersus sensum. quomodo enim praeferatur
not of-understanding over perception how for could-be-preferred
sensui intellectus, a quo informatur ad cognitionem
to-perception understanding by which it-is-shaped toward knowledge
ueritatum? si enim ueritates per imagines apprehenduntur,
of-truths if for truths through images are-grasped
id est inuisibilia per uisibilia noscuntur, quia et apostolus
that is invisible-things through visible-things are-known because also the-apostle
nobis scribit: inuisibilia enim eius a conditione mundi
to-us writes the-invisible-things for of-him from the-founding of-the-world
de factitamentis intellecta uisuntur, et Plato haereticis: facies
from things-made understood are-seen and Plato to-the-heretics the-faces
occultorum ea quae apparent, et necesse est omnino hunc
of-hidden-things those which appear and necessary it-is altogether this
mundum imaginem quandam esse alterius alicuius, ecquid
world an-image certain to-be of-another some whether
ibi uidetur intellectus duce uti sensu et auctore et
there seems understanding as-guide to-use perception and authority and
principali fundamento nec sine illo ueritates posse contingi?
principal foundation nor without it truths to-be-able to-be-reached
quomodo ergo potior erit eo per quem est, quo eget,
how therefore superior will-it-be to-that through which it-is which it-needs
cui debet totum, quod attingit? ita utrumque concluditur,
to-which it-owes all which it-reaches so both is-concluded
neque praeferendum sensui intellectum, per quem enim
neither to-be-preferred to-perception understanding through which for

quid constat, inferius ipso est, neque separandum a
anything exists lower than-itself is nor to-be-separated from
sensu, per quod enim quid est, cum ipso est.
perception through which for anything is with it it-is
Sed ne illi quidem praetereundi qui uel modico temporis 19
but not those even to-be-passed-over who even for-a-little of-time
uiduant animam intellectu. perinde enim uiam sternunt
deprive the-soul of-understanding just-so for the-way they-pave
postea inducendi eius sicut et animi, a quo scilicet
afterward of-introducing it as also of-the-mind from which evidently
proueniat intellectus. uolunt infantiam sola anima contineri,
comes understanding they-want infancy alone by-the-soul to-be-held
qua tantummodo uiuat, non ut pariter sapiat, quia nec
by-which only it-lives not that equally it-thinks because not
omnia sapiant quae uiuant. denique arbores uiuere nec tamen
all think which live in-short trees to-live nor yet
sapere secundum Aristotelen, et si quis alius substantiam
to-think according-to Aristotle and if anyone else substance
animalem in uniuersa communicat, quae apud nos in homine
animate to all-things shares which with us in man
priuata res est, non modo ut dei opus, quod et cetera,
a-private thing is not only as of-God a-work which also the-rest
sed ut dei flatus, quod haec sola quam dicimus cum
but as of-God a-breath which this alone which we-say with
omni instructu suo nasci. et si ad arbores prouocamur,
all equipment its-own to-be-born and if to trees we-are-challenged
amplectemur exemplum, siquidem et illis necdum arbusculis,
we-shall-embrace the-example since also to-them not-yet little-trees
sed stipitibus adhuc et surculis etiamnunc, simul de
but stocks still and shoots even-now as-soon-as from
scrobibus oriuntur, inest propria uis animae. uerum pro
the-pits they-rise is-in-them a-proper power of-soul but according-to

temporis ratione remoratur coalescens et coadolescens robori
of-time the-reckoning it-delays growing-together and maturing-with strength
suo, donec aetas adimpleat habitum, quo natura fungatur.
its-own until age fills-out the-condition by-which nature performs
aut unde mox illis et frutices inoculantur et folia
or whence soon to-them both twigs are-budded and leaves
formantur et germina inflantur et flosculi inornantur et
are-formed and buds are-swollen and little-flowers are-adorned and
suci condiuntur, si non in ipsis omnis paratura generis
juices are-seasoned if not in themselves all the-equipment of-the-kind
quiescit et partibus promota grandescit? inde igitur et
rests and by-parts advanced grows-large thence therefore also
sapiunt unde uiuunt, tam uiuendi quam sapiendi proprietate,
they-think whence they-live both of-living and of-thinking by-the-property
et quidem ab infantia et ipsae sua. uideo enim et
and indeed from infancy also themselves their-own I-see for also
uitem adhuc teneram et inpuberem intellegentem tamen iam
the-vine still tender and immature understanding yet already
opera sua et uolentem alicui adhaerere, cui innixa et
works its-own and wishing to-something to-cling on-which leaning and
innexa proficiat. denique non expectata rustica disciplina,
twined it-may-advance in-short not awaited the-rustic training
sine arundine, sine ceruo, si quid attigerit, ultro
without reed without forked-prop if anything it-has-touched of-its-own-accord
ambibit, et quidem uiriosius amplexabitur de suo
it-will-encircle and indeed more-vigorously it-will-embrace from its-own
ingenio quam de tuo arbitrio. properat esse secura. uideo et
nature than from your choice it-hastens to-be secure I-see also
ederas, quantum uelis premas, statim ad superna conari et
ivies however-much you-wish you-press-them at-once to the-heights to-strive and
nullo praeeunte suspendi, quod malint parietibus inuehi
with-no-one leading to-hang because they-prefer on-walls to-be-carried

textili silua quam humi teri uoluntaria iniuria.
with-woven forest than on-the-ground to-be-trodden by-voluntary injury
contra quibus de aedificio male est, ut crescendo
on-the-other-hand to-which from a-building ill it-is how in-growing
recedunt, ut refugiunt? sentias ramos aliorsum destinatos,
they-draw-back how they-flee you-would-feel the-branches elsewhere directed
et animationem arboris de diuortio parietis intellegas;
and the-animation of-the-tree from the-separation of-the-wall you-would-understand
contenta sua est paruitate, quam ex primordio
content with-its-own it-is smallness which from the-beginning
prouidentissimi fruticis edidicit, timens etiam ruinam. has ego
of-a-most-provident shoot it-learned fearing also a-collapse these I
sapientias et scientias arborum cur non contendam? uiuant ut
wisdoms and knowledges of-trees why not should-I-maintain let-them-live as
philosophi uolunt, sapiant ut philosophi nolunt, intellegat
philosophers wish let-them-think as philosophers do-not-wish let-it-understand
et infantia ligni, quo magis hominis? cuius anima uelut
also the-infancy of-wood how-much more of-man whose soul like
surculus quidam ex matrice Adam in propaginem deducta
a-shoot certain from the-parent-stock Adam into an-offshoot drawn
et genitalibus feminae foueis commendata cum omni sua
and to-the-generative of-the-woman pits committed with all its-own
paratura pullulauit tam intellectu quam et sensu?
equipment has-sprouted both with-understanding and also with-perception
mentior, si non statim infans, ut uitam uagitu salutauit, hoc
I-lie if not at-once the-infant as life with-a-wail it-greeted this
ipsum se testatur sensisse atque intellexisse quod natus
very-thing itself testifies to-have-perceived and to-have-understood that born
est, omnes simul ibidem dedicans sensus, et luce uisum
it-was all at-once on-the-spot dedicating the-senses both by-light sight
et sono auditum et umore gustum et aere odoratum et
and by-sound hearing and by-moisture taste and by-air smell and

terra tactum. ita prima illa uox de primis sensuum uocibus
by-earth touch so first that cry from the-first of-the-senses voices
et de primis intellectuum pulsibus cogitur. plus est quod de
and from the-first of-understandings impulses is-forced more it-is that from
prospectu lacrimabilis uitae quidam augurem incommodorum
the-prospect of-tearful life some a-prophet of-misfortunes
uocem illam flebilem interpretantur, quo etiam praesciens
cry that tearful interpret by-which even foreknowing
habenda sit ab ingressu natiuitatis, nedum intellegens.
to-be-held it-is from the-entry of-birth much-less understanding
exinde et matrem spiritu probat et nutricem spiritu
thereafter also the-mother by-breath it-approves and the-nurse by-breath
examinat et gerulam spiritu agnoscit fugiens extranea ubera
it-tests and the-carrier by-breath it-recognizes fleeing strange breasts
et recusans ignota cubilia, neminem appetens nisi ex usu.
and refusing unknown beds no-one seeking except from habit
unde illi iudicium nouitatis et moris, si non sapit? unde
whence to-it judgment of-novelty and of-custom if not it-thinks whence
illi et offendi et demulceri, si non intellegit? mirum
to-it both to-be-offended and to-be-soothed if not it-understands wonderful
satis ut infantia naturaliter animosa sit non habens animum
enough that infancy naturally spirited be not having a-mind
et naturaliter affectiosa sit non habens intellectum. at enim
and naturally affectionate be not having understanding but indeed
Christus ex ore lactantium et paruulorum experiendo
Christ from the-mouth of-sucklings and of-little-ones by-trying
laudem nec pueritiam nec infantiam hebetes pronuntiauit,
praise neither boyhood nor infancy dull declared
quarum altera cum suffragio occurrens testimonium ei
of-which the-one with acclamation running-to-meet testimony to-him
potuit offerre, altera pro ipso trucidata utique eum sensit.
could offer the-other for him slaughtered surely him perceived

The soul's nature is one in all, given in Adam, though climate, body, upbringing, and custom vary it, and God and the devil work on it besides. Against the Valentinians' fixed natures, it can change: grace grafts the bad tree, and free choice, natural to the soul, turns it, since only the unborn God is unchangeable. Tertullian sums up the doctrine so far: the soul is born of God's breath, immortal, bodily, shaped, simple, rational, ruling, free, changeable, and propagated from one root.

Et hic itaque concludimus omnia naturalia animae ut 20
and here and-so we-conclude all natural-properties of-the-soul as
substantiua eius ipsi inesse et cum ipsa procedere atque
substantive of-it in-itself to-be-in and with itself to-advance and
proficere, ex quo ipsa censetur. sicut et Seneca saepe
to-progress from which itself is-reckoned as also Seneca often
noster: insita sunt nobis omnium artium et aetatum semina
ours implanted are in-us of-all arts and ages the-seeds
magisterque ex occulto deus producit ingenia, ex seminibus
and-teacher from hiding God brings-forth talents from seeds
scilicet insitis et occultis per infantiam, quae sunt et
evidently implanted and hidden through infancy which are also
intellectus. ex his enim producuntur ingenia. porro et
understanding from these for are-brought-forth talents moreover also
frugum seminibus una generis cuiusque forma est, processus
of-the-crops to-the-seeds one of-kind each form is developments
tamen uarii. alia integro statu euadunt, alia etiam meliora
yet various some in-entire state come-out others even better
respondent, alia degenerant pro condicione caeli et
answer others degenerate according-to the-condition of-sky and
soli, pro ratione operis et curae, pro temporum
of-soil according-to the-measure of-labor and of-care according-to of-seasons
euentu, pro licentia casuum: ita et animam licebit
the-outcome according-to the-license of-chances so also the-soul it-will-be-allowed

semine uniformem, fetu multiformem. nam et hic etiam
in-seed uniform in-offspring multiform for also here even
de locis interest. Thebis hebetes et brutos nasci relatum
about places it-matters at-Thebes dull and stupid to-be-born reported
est, Athenis sapiendi dicendique acutissimos; ubi penes
it-is at-Athens in-thinking and-in-speaking sharpest where near
Colyttum pueri mense citius elocuntur praecoca lingua.
Colyttus boys by-a-month sooner speak-out with-precocious tongue
siquidem et Plato in Timaeo Mineruam affirmat, cum
since also Plato in the-Timaeus Minerva affirms when
urbem illam moliretur, nihil aliud quam regionis naturam
city that she-was-founding nothing else than of-the-region the-nature
prospexisse talia ingenia pollicitam, unde et ipse in Legibus
to-have-looked-to such talents promising whence also himself in the-Laws
Megillo et Cliniae praecipit condendae ciuitati locum
to-Megillus and to-Clinias enjoins to-be-founded for-a-city a-site
procurare, sed Empedocles causam argutae indolis et obtusae
to-secure but Empedocles the-cause of-sharp disposition and of-dull
in sanguinis qualitate constituit; perfectum ac profectum de
in of-the-blood the-quality places perfection and progress from
doctrina disciplinaque deducit. tamen uulgata iam res est
teaching and-training he-derives yet commonplace now a-thing is
gentilium proprietatum. comici Phrygas timidos inludunt,
of-national peculiarities the-comic-poets the-Phrygians as-timid mock
Sallustius uanos Mauros et feroces Dalmatas pulsat, mendaces
Sallust vain Moors and fierce Dalmatians strikes lying
Cretas etiam apostolus inurit. fortasse an et de corpore
the-Cretans even the-apostle brands perhaps whether also from the-body
et de ualetudine aliquid accedat. opimitas sapientiam
and from health something is-added fatness wisdom
impedit, exilitas expedit, paralysis mentem prodigit, phthisis
hinders thinness frees-it paralysis the-mind squanders consumption

seruat. quanto magis de accidentibus habebuntur quae
preserves how-much more among accidents will-be-held the-things-which
citra corpulentiam et ualentiam uel acuunt uel optundunt.
apart-from bulk and strength either sharpen or blunt
acuunt doctrinae disciplinae artes experientiae negotia studia,
sharpen teachings trainings arts experiences businesses studies
obtundunt inscitiae ignauiae desidiae libidines inexperientiae
blunt ignorances idlenesses slothfulnesses lusts inexperiences
otia uitia; super haec si et aliquae praesunt potestates.
leisures vices above these if also some preside powers
enimuero praesunt; secundum nos quidem deus dominus et
indeed they-preside according-to us indeed God the-Lord and
diabolus aemulus, secundum communem autem opinionem
the-devil the-rival according-to common however opinion
et prouidentiae fatum et necessitas et fortunae et arbitrii
both of-providence fate and necessity and of-fortune and of-choice
libertas. nam haec et philosophi distinguunt, et nos
freedom for these also the-philosophers distinguish and we
secundum fidem disserenda suo iam uouimus titulo.
according-to faith to-be-discussed in-its-own already have-vowed heading
apparet quanta sint, quae unam animae naturam uarie
it-is-clear how-great are the-things-which one of-the-soul nature variously
collocarint, ut uulgo naturae deputentur, quando non
have-placed so-that commonly to-nature they-are-assigned when not
species sint, sed sortes naturae et substantiae unius, illius
species they-are but lots of-nature and of-substance one of-that
scilicet quam deus in Adam contulit et matricem omnium
evidently which God in Adam conferred and the-matrix of-all
fecit; atque adeo sortes erunt, non species substantiae
made and so lots they-will-be not species of-substance
unius, ut et uarietas ista moralis, quanta nunc est, tanta
one so-that also variety this moral how-great now is so-great

non fuerit in ipso principe generis Adam. debuerant enim
not was in the-very founder of-the-race Adam had-to for
fuisse haec omnia in illo ut in fonte naturae atque inde
to-have-been these all in him as in the-source of-nature and thence
cum tota uarietate manasse, si uarietas naturae fuisset.
with whole variety to-have-flowed if variety of-nature it-had-been
21 Quodsi uniformis natura animae ab initio in Adam
but-if uniform the-nature of-the-soul from the-beginning in Adam
ante tot ingenia, ergo non multiformis quia uniformis
before so-many talents therefore not multiform because uniform
per tot ingenia, nec triformis, ut adhuc trinitas
through so-many talents nor threefold so-that still the-triad
Valentiniana caedatur, quae nec ipsa in Adam recognoscitur.
Valentinian be-cut-down which not itself in Adam is-recognized
quid enim spiritale in illo? si quia prophetauit magnum
what for spiritual in him if because he-prophesied great
illud sacramentum in Christum et ecclesiam: hoc os
that mystery toward Christ and the-church this bone
ex ossibus meis et caro ex carne mea uocabitur mulier;
from bones my and flesh from flesh my will-be-called woman
propterea relinquet homo patrem et matrem et agglutinabitur
therefore will-leave a-man father and mother and will-be-glued
mulieri suae et erunt duo in carnem unam, hoc postea
to-wife his and there-will-be two in flesh one this afterward
obuenit, cum in illum deus amentiam immisit, spiritalem
befell when into him God a-trance sent a-spiritual
uim, qua constat prophetia. si et malum in eo apparuit
force in-which consists prophecy if also evil in him appeared
transgressionis admissum, nec hoc naturale deputandum est,
of-transgression the-offense not-even this natural to-be-reckoned is
quod instinctu serpentis operatus est, tam non naturale
which by-the-prompting of-the-serpent worked he-has as not natural

quam nec materiale, quia et materiae fidem iam exclusimus.
as not material because also of-matter the-belief already we-have-excluded
quodsi nec spiritale nec quod dicitur materiale proprium
but-if neither spiritual nor what is-called material proper
in illo fuit, et si ex materia, fuisset mali semen,
in him was and if from matter there-would-have-been of-evil seed
superest ut solum in illo et unicum fuerit naturale quod
it-remains that alone in him and single was natural what
censetur animale, quod statu simplex et uniforme defendimus.
is-reckoned animal which in-state simple and uniform we-maintain
de hoc plane relinquitur quaeri an demutabile debeat
about this plainly it-remains to-be-asked whether changeable ought
credi, quod naturale dicatur. idem enim conuertibilem
to-be-believed what natural is-called the-same for convertible
negant naturam, ut trinitatem suam in singulis proprietatibus
deny nature so-that triad their-own in single properties
figant; quia arbor bona malos non ferat fructus nec mala
they-may-fix because a-tree good bad not bears fruits nor a-bad
bonos, et nemo de spinis metat ficus et de tribulis uuas.
good and no-one from thorns reaps figs and from thistles grapes
ergo si ita est, neque de lapidibus filios Abrahae suscitare
therefore if so it-is neither from stones sons of-Abraham to-raise-up
poterit deus nec genimina uiperarum facere paenitentiae
will-be-able God nor offspring of-vipers to-make of-repentance
fructus. et errauit apostolus scribens: eratis et uos aliquando
fruits and erred the-apostle writing you-were also you once
tenebrae, et: fuimus et nos aliquando natura filii irae, et
darkness and we-were also we once by-nature sons of-wrath and
in his uos quoque fuistis, sed abluti estis. sed numquam
in these you also were but washed you-are but never
discordabunt sententiae sanctae. non dabit enim arbor mala
will-disagree sayings holy not will-give for a-tree bad

bonos fructus, si non inseratur, et bona malos dabit, si non
good fruits if not it-be-grafted and a-good bad will-give if not
colatur. et lapides filii Abrahae fient, si in fidem Abrahae
it-be-tended and stones sons of-Abraham will-become if into the-faith of-Abraham
formentur. et genimina uiperarum fructum paenitentiae facient,
they-be-formed and offspring of-vipers fruit of-repentance will-make
si uenena malignitatis expuerint. haec erit uis diuinae
if the-poisons of-malice they-spit-out this will-be the-force of-divine
gratiae, potentior utique natura, habens in nobis subiacentem
grace more-powerful surely than-nature having in us lying-under
sibi liberam arbitrii potestatem, quod αὐτεξούσιον dicitur;
itself free of-choice power which self-determination is-called
quae cum sit et ipsa naturalis atque mutabilis, quoquo
which since it-is also itself natural and changeable wherever
uertitur, natura conuertitur. inesse autem nobis τὸ αὐτεξούσιον
it-turns nature is-turned to-be-in however in-us the self-determination
naturaliter iam et Marcioni ostendimus et Hermogeni. quid
naturally already both to-Marcion we-have-shown and to-Hermogenes what
nunc, si naturae condicio sic erit definienda, ut duplex
now if of-nature the-condition so will-be to-be-defined that twofold
determinetur, natorum et innatorum, factorum et infectorum?
it-be-marked of-born and unborn of-made and unmade
atque ita quod natum factumque constiterit, eius natura
and so what born and-made has-been-established of-it the-nature
capiet demutationem; et renasci enim poterit et refici.
will-admit change and to-be-reborn for it-will-be-able and to-be-remade
innatum autem et infectum immobile stabit. quod cum soli
the-unborn however and unmade unmoved will-stand which since alone
deo conpetat, ut soli innato et infecto et idcirco immortali
to-God it-belongs as to-the-only unborn and unmade and therefore immortal
et inconuertibili, absolutum est ceterorum omnium natorum
and unchangeable settled it-is of-the-other all born

atque factorum conuertibilem et demutabilem esse naturam,
and made convertible and changeable to-be the-nature
ut et, si trinitas animae adscribenda esset, ex mutatione
so-that even if a-triad to-the-soul to-be-ascribed were from the-change
accidentiae, non ex institutione naturae deputaretur.
of-accident not from the-establishment of-nature it-would-be-reckoned
Cetera animae naturalia iam a nobis audiit Hermogenes 22
the-other of-the-soul natural-properties already from us has-heard Hermogenes
cum ipsorum defensione et probatione, per quae dei
with of-them the-defense and proof through which to-God
potius quam materiae propinqua cognoscitur. hic solummodo
rather than to-matter akin it-is-known here only
nominabuntur, ne praeterita uideantur. dedimus enim illi
they-will-be-named lest passed-over they-seem we-have-given for to-it
et libertatem arbitrii, ut supra scripsimus, et dominationem
both freedom of-choice as above we-have-written and mastery
rerum et diuinationem interdum, seposita quae per dei
of-things and divination at-times set-aside that-which through of-God
gratiam obuenit ex prophetia. itaque iam ab isto dispositionis
grace comes from prophecy and-so now from this of-arrangement
retractatu recedam, ut ordinem eius expungam. definimus
survey I-shall-withdraw so-that the-order of-it I-may-complete we-define
animam dei flatu natam, immortalem, corporalem,
the-soul of-God from-the-breath born immortal bodily
effigiatam, substantia simplicem, de suo sapientem, uarie
formed in-substance simple from its-own wise variously
procedentem, liberam arbitrii, accidentiis obnoxiam, per
developing free of-choice to-accidents subject through
ingenia mutabilem, rationalem, dominatricem, diuinatricem, ex
talents changeable rational ruling divining from

una redundantem. sequitur nunc ut quomodo ex una redundet
one overflowing it-follows now that how from one it-overflows
consideremus, id est unde et quando et qua ratione sumatur.
we-consider that is whence and when and by-what means it-is-taken

VII · AGAINST RECOLLECTION

Saturninus, Carpocrates, Apelles, and Valentinus, who claim their souls came down from heaven, draw on Plato, who taught that the soul lived above and learns by recalling what it forgot. Tertullian answers that a soul as divine as Plato makes it could not forget, and that neither time nor the body explains it. He turns to the soul's beginning: it is not breathed in at birth, as the Stoics say. Mothers feel the child live in them, and the physicians' tool for killing it in the womb proves it alive.

23 Quidam de caelis deuenisse se credunt tanta
some from the-heavens to-have-come-down themselves believe with-such
persuasione, quanta et illuc indubitate regressuros repromittunt,
persuasion as-great-as also thither undoubtedly going-to-return they-promise
ut Saturninus Menandri Simoniani discipulus induxit, hominem
as Saturninus of-Menander the-Simonian the-disciple introduced man
affirmans ab angelis factum primoque opus futile et inualidum
affirming by angels made and-at-first a-work futile and weak
et instabile in terra uermis instar palpitasse, quod
and unstable on the-earth of-a-worm like to-have-wriggled because
consistendi uires deessent, dehinc ex misericordia summae
of-standing the-strength were-lacking then from the-mercy of-the-highest
potestatis, ad cuius effigiem nec tamen plene perspectam
power after whose likeness not yet fully seen
temere structus fuisset, scintillulam uitae consecutum, quae
rashly built he-had-been a-little-spark of-life having-obtained which
illud exsuscitarit et erexerit et constantius animarit et
it roused and raised and more-steadily animated and

post decessum uitae ad matricem relatura sit. sed et
after the-departure of-life to the-womb going-to-carry-back is but also
Carpocrates tantundem sibi de superioribus uindicat, ut
Carpocrates as-much for-himself from the-higher-regions claims that
discipuli eius animas suas iam et Christo, nedum apostolis,
the-disciples his souls their-own now even to-Christ not-to-say to-the-apostles
et peraequent et cum uolunt praeferant, quas perinde de
both equal and when they-wish prefer which likewise from
sublimi uirtute conceperint despectrice mundi potentium
a-lofty power they-have-conceived scorning of-the-world of-the-powerful
principatuum. Apelles sollicitatas refert animas terrenis escis
principalities Apelles enticed reports souls by-earthly foods
de supercaelestibus sedibus ab igneo angelo, deo Israelis et
from super-celestial seats by a-fiery angel God of-Israel and
nostro, qui exinde illis peccatricem circumfinxerit carnem.
ours who thenceforth for-them sinful fashioned-around flesh
examen Valentini semen Sophiae infulcit animae, per quod
the-swarm of-Valentinus the-seed of-Sophia stuffs-into the-soul through which
historias atque Milesias Aeonum suorum ex imaginibus
the-histories and Milesian-tales of-Aeons their-own from images
uisibilium recognoscunt. doleo bona fide Platonem omnium
of-visible-things they-recognize I-grieve in-good faith Plato of-all
haereticorum condimentarium factum. illius est enim et in
heretics the-seasoner made his is for also in
Phaedone quod animae hinc euntes sint illuc, et inde huc.
the-Phaedo that souls hence going are thither and thence hither
item in Timaeo, quod genimina dei delegata sibi
likewise in the-Timaeus that the-offspring of-God delegated to-themselves
mortalium genitura accepto initio animae immortali
of-mortals the-begetting received the-beginning of-the-soul immortal
mortale ei circumgelauerint corpus; tum quod mundus
mortal about-it congealed body then that world

hic imago sit alterius alicuius. quae omnia ut fidei
this an-image is of-another some which all that to-belief
commendet, et animam retro in superioribus cum deo
he-may-commend both the-soul formerly in the-higher-regions with God
egisse in commercio idearum et inde huc transuenire
to-have-lived in commerce of-ideas and thence hither to-come-across
et hic quae retro norit de exemplaribus recensere, nouum
and here what formerly it-knew from copies to-review a-new
elaborauit argumentum, μαθήσεις ἀναμνήσεις, id est discentias
he-worked-out argument learnings recollections that is learnings
reminiscentias esse. uenientes enim inde huc animas obliuisci
recollections to-be coming for thence hither souls to-forget
eorum in quibus prius fuerint, dehinc ex his uisibilibus
those-things in which before they-were then from these visible-things
edoctas recordari. cum igitur huiusmodi argumento illa
taught to-remember since therefore of-this-kind by-argument those-things
insinuentur a Platone, quae haeretici mutuantur, satis
are-insinuated by Plato which the-heretics borrow sufficiently
haereticos repercutiam, si argumentum Platonis elidam.
the-heretics I-shall-strike-back if the-argument of-Plato I-crush

24 Primo quidem obliuionis capacem animam non cedam,
first indeed of-forgetfulness capable the-soul not I-shall-grant
quia tantam illi concessit diuinitatem, ut deo adaequetur.
because so-great to-it he-granted divinity that to-God it-is-equaled
innatam eam facit, quod et solum armare potuissem
unborn it he-makes which even alone to-arm I-could-have
ad testimonium plenae diuinitatis; adicit immortalem,
for testimony of-full divinity he-adds immortal
incorruptibilem, incorporalem, quia hoc et deum credidit,
incorruptible bodiless because this also God he-believed
inuisibilem, ineffigiabilem, uniformem, principalem, rationalem,
invisible unformable uniform ruling rational

intellectualem; quid amplius proscriberet animam, si eam
intellectual what more would-be-advertise the-soul if it
deum nuncuparet? nos autem, qui nihil deo adpendimus,
God he-called we however who nothing to-God weigh-out
hoc ipso animam longe infra deum expendimus, quod
by-this very the-soul far below God we-weigh because
natam eam agnoscimus ac per hoc dilutioris diuinitatis
born it we-acknowledge and through this of-more-diluted divinity
et exilioris felicitatis, ut flatum, non ut spiritum, et si
and of-slighter happiness as breath not as spirit and if
immortalem, ut hoc sit diuinitatis, tamen passibilem, ut
immortal as this is of-divinity yet passible as
hoc sit natiuitatis, ideoque et a primordio exorbitationis
this is of-birth and-therefore also from the-beginning of-swerving
capacem et inde etiam obliuionis affinem. satis de isto
capable and thence also to-forgetfulness akin enough about this
cum Hermogene. ceterum quae, ut haberi merito possit
with Hermogenes however which so-that to-be-held rightly it-could
ex peraequatione omnium proprietatum deus, nulli passioni
from the-equalizing of-all properties God to-no suffering
subiacebit, ita nec obliuioni, cum tanta sit iniuria obliuio
will-be-subject so nor to-forgetfulness since as-great is an-injury forgetfulness
quanta est gloria eius, cuius iniuria est, memoria scilicet,
as-much is the-glory of-that whose the-injury it-is memory evidently
quam et ipse Plato sensuum et intellectuum salutem et
which also himself Plato of-the-senses and of-the-intellects the-safety and
Cicero thesaurum omnium studiorum praedicauit.
Cicero the-treasury of-all studies proclaimed
nec hoc iam in dubium deducetur, an tam diuina
nor this now into doubt will-be-brought whether so divine
anima memoriam potuerit amittere, sed an quam amiserit
a-soul memory could lose but whether what it-has-lost

recuperare denuo possit. quae enim non debuit obliuisci, si
to-recover again it-can which for not ought to-forget if
oblita sit, nescio an ualeat recordari. ita utrumque meae
forgotten it-has I-know-not whether it-is-able to-remember so both to-my
animae, non Platonicae congruet. secundo gradu opponam:
soul not to-the-Platonic will-fit in-second step I-shall-object
natura compotem animam facis idearum illarum, an non?
by-nature possessing the-soul you-make of-ideas those or not
immo natura, inquis. nemo ergo concedet naturalem scientiam
nay by-nature you-say no-one therefore will-grant natural knowledge
naturalium excidere artium. excidet studiorum, excidet
of-natural to-fall-away arts will-fall-away of-studies will-fall-away
doctrinarum, disciplinarum; excidet fortasse et ingeniorum
of-teachings of-disciplines will-fall-away perhaps also of-talents
et affectuum, quae naturae uidentur, non tamen sunt, quia, ut
and of-feelings which of-nature seem not yet are because as
praemisimus, et pro locis et pro institutionibus et
we-premised both according-to places and according-to upbringings and
pro corpulentiis ac ualetudinibus et pro potestatibus
according-to bodies and healths and according-to powers
dominatricibus et pro libertatibus arbitrii ex accidentibus
ruling and according-to freedoms of-choice from accidents
constant. naturalium uero scientia ne in bestiis quidem
they-consist of-natural-things but the-knowledge not in beasts even
deficit. plane obliuiscetur feritatis leo mansuetudinis eruditione
fails plainly will-forget ferocity a-lion of-tameness by-training
praeuentus et cum toto suggestu iubarum delicium fiet
forestalled and with whole the-array of-manes the-darling will-become
Berenices alicuius reginae lingua genas eius emaculans.
of-Berenice some queen with-tongue the-cheeks her cleaning
mores bestiam relinquent, scientia naturalium permanebit.
habits the-beast will-leave the-knowledge of-natural-things will-remain

non obliuiscetur idem naturalium pabulorum, naturalium
not will-forget the-same of-natural foods of-natural
remediorum, naturalium terrorum; et si de piscibus et si
remedies of-natural terrors and if of fish and if
de placentis regina ei obtulerit, carnem desiderabit, et si
of cakes the-queen to-it has-offered flesh it-will-desire and if
languenti theriacam composuerit, simiam leo requiret, et si
to-it-sickening an-antidote she-has-made-up an-ape the-lion will-seek and if
nullum illi uenabulum obfirmabit, gallum tamen formidabit.
no to-it hunting-spear will-stand-firm the-cock yet it-will-fear
perinde et homini omnium forsitan obliuiosissimo inoblitterata
likewise also in-man of-all perhaps most-forgetful unblotted
perseuerabit sola scientia naturalium, ut sola scilicet naturalis,
will-persist alone the-knowledge of-natural-things as alone evidently natural
memor semper manducandi in esurie et bibendi in siti et
mindful always of-eating in hunger and of-drinking in thirst and
oculis uidendum et auribus audiendum et naribus odorandum
with-eyes to-be-seen and with-ears to-be-heard and with-nostrils to-be-smelled
et ore gustandum et manu contrectandum. hi sunt
and with-mouth to-be-tasted and with-hand to-be-handled these are
certe sensus, quos philosophia depretiat intellectualium
certainly the-senses which philosophy depreciates of-intellectual-things
praelatione. igitur si naturalis scientia sensualium permanet,
by-the-preference therefore if natural knowledge of-sensible-things remains
quomodo intellectualium, quae potior habetur, intercidit?
how of-intellectual-things which superior is-held does-it-perish
unde nunc ipsa uis obliuionis antecedentis recordationem?
whence now the-very force of-forgetfulness preceding recollection
ex multitudine, ait, temporis. satis inprospecte. quantitas
from the-length he-says of-time quite short-sightedly the-quantity

enim temporis non pertinebit ad eam rem quae innata
for of-time not will-pertain to that thing which unborn
dicatur ac per hoc potissimum aeterna credatur.
is-said and through this above-all eternal is-believed
quod enim aeternum est, eo, quia et innatum est, neque
what for eternal is by-this because also unborn it-is neither
initium neque finem temporis admittendo nullum modum
beginning nor end of-time by-admitting no measure
temporis patitur. cui temporis modus nullus est, nec ulla
of-time suffers to-which of-time measure none is nor by-any
demutatione tempori subest nec ei de multitudine temporis
change to-time is-subject nor to-it from the-length of-time
uis est. si tempus in causa est obliuionis, cur ex quo
force is if time at cause is of-forgetfulness why from when
anima corpori inducitur, memoria delabitur, quasi exinde
the-soul into-the-body is-brought memory slips-away as-if thenceforth
tempus anima sustineat, quae sine dubio prior corpore non
time the-soul undergoes which without doubt before the-body not
fuit utique sine tempore? ingressa uero corpus statimne
was surely without time having-entered but the-body at-once
obliuiscitur, an aliquanto post? si statim, ecquae erit
does-it-forget or somewhat after if at-once what will-be
temporis nondum subputandi multitudo? infantia scilicet. si
of-time not-yet to-be-reckoned length infancy evidently if
aliquanto post, ergo illo in spatio ante tempora obliuionis
somewhat after therefore in-that in space before the-times of-forgetfulness
memor adhuc aget anima? et quale est ut postea
mindful still will-live the-soul and what-sort is-it that afterward
obliuiscatur et rursus postea recordetur? quoquo autem
it-forgets and again afterward remembers at-whatever however
tempore illam obliuio inruerit, quantus hic etiam habebitur
time it forgetfulness has-assailed how-great here also will-be-held

modus temporis? tota, opinor, uitae decursio satis non
the-measure of-time the-whole I-suppose of-life course enough not
erit ad euertendam memoriam tanti ante corpus aeui.
will-be for overturning the-memory of-so-great before the-body an-age
sed rursus Plato causam demotat in corpus, quasi et hoc fide
but again Plato the-cause moves-away to the-body as-if also this of-belief
dignum, ut nata substantia innatae uim extinguat. magnae
worthy that a-born substance of-an-unborn the-force extinguishes great
autem ac multae differentiae corporum pro gentilitate,
however and many the-differences of-bodies according-to race
pro magnitudine, pro habitudine, pro aetate,
according-to size according-to condition according-to age
pro ualetudine. num ergo et obliuionum differentiae
according-to health surely-not therefore also of-forgettings differences
aestimabuntur? sed uniformis obliuio est; ergo non erit
will-be-reckoned but uniform forgetting is therefore not will-be
corporalitas multiformis in causa exitus uniformis. multa
corporeality multiform at cause of-an-outcome uniform many
item documenta teste ipso Platone diuinationem animae
likewise proofs witness himself Plato the-divination of-the-soul
probauerunt, quae proposuimus iam Hermogeni. sed nec
have-proved which we-have-set-out already to-Hermogenes but nor
quisquam hominum non et ipse aliquando praesagam animam
anyone of-men not also himself sometimes presaging soul
suam sentit aut ominis aut periculi aut gaudii augurem.
his-own feels either of-an-omen or of-danger or of-joy the-augur
si diuinationi non obstrepit corpus, nec memoriae opinor
if to-divination not is-an-obstacle the-body nor to-memory I-think
officiet. in eodem certe corpore et obliuiscuntur animae
will-it-hinder in the-same certainly body both forget souls
et recordantur. si qua corporis ratio incutit obliuionem,
and remember if any of-the-body reason strikes-in forgetfulness

quomodo contrariam eius admittet recordationem? quia et
how the-contrary of-it will-it-admit recollection because even
ipsa post obliuionem recordatio memoria recidiua est? quod
itself after forgetting recollection memory renewed is what
primae memoriae aduersatur, cur non et secundae refragetur?
to-the-first memory is-opposed why not also to-the-second may-it-resist
postremo qui magis reminiscerentur quam pueruli, ut recentiores
lastly who more would-recollect than little-boys as more-recent
animae, ut nondum inmersae domesticis ac publicis curis, ut
souls as not-yet immersed in-domestic and public cares as
ipsis solis deditae studiis, quorum discentiae reminiscentiae
to-the-very alone devoted studies of-which the-learnings recollections
fiunt? immo cur non ex aequo omnes recordamur, cum ex
become nay why not on equal-terms all we-remember when on
aequo omnes obliuiscamur? sed tantummodo philosophi. ne
equal-terms all we-forget but only the-philosophers not
hi quidem omnes. Plato scilicet solus in tanta gentium silua,
these even all Plato evidently alone in so-great of-nations a-forest
in tanto sapientium prato, idearum et oblitus et recordatus
in so-great of-wise-men a-meadow of-the-ideas both forgotten and remembered
est. igitur et si nullo modo consistit argumentatio ista
has therefore and if in-no way stands argument this
praecipua, totum illud pariter euersum est, cui accommodata
chief whole that equally overturned is to-which fitted
est, ut animae et innatae et in caelestibus conuersatae et
it-is that souls both unborn and in heavenly-places having-dwelt and
consciae diuinorum illic et inde delatae et hic recordatae
aware of-divine-things there and thence brought-down and here having-remembered
crederentur, ad occasiones plane haereticis subministrandas.
were-believed for occasions plainly to-the-heretics to-be-supplied

Iam nunc regrediar ad causam huius excessus, uti reddam, 25
now at-last I-shall-return to the-cause of-this digression that I-may-render
quomodo animae ex una redundent, quando et ubi et
how souls from one overflow when and where and
qua ratione sumantur. de qua specie nihil refert, a
by-what means they-are-taken about which aspect nothing it-matters from
philosopho an ab haeretico an a uulgo quaestio occurrat.
a-philosopher or from a-heretic or from the-crowd the-question comes
nulla interest professoribus ueritatis de aduersariis eius,
nothing it-matters to-the-professors of-truth about the-adversaries of-it
maxime tam audacibus quam sunt primo isti, qui praesumunt
especially so bold as are first those who presume
non in utero concipi animam nec cum carnis figulatione
not in the-womb to-be-conceived the-soul nor with of-the-flesh the-molding
compingi atque produci, sed effuso iam partu nondum
to-be-joined and to-be-brought-forth but poured-out already the-birth not-yet
uiuo infanti extrinsecus inprimi. ceterum semen ex
living to-the-infant from-outside to-be-stamped for-the-rest the-seed from
concubitu muliebribus locis sequestratum motuque naturali
intercourse in-womanly places deposited and-by-motion natural
uegetatum compinguescere in solam substantiam carnis;
quickened to-thicken into only the-substance of-flesh
eam editam et de uteri fornace fumantem et calore
it brought-forth and from the-womb's furnace smoking and by-heat
solutam ut ferrum ignitum et ibidem frigidae immersum,
loosened as iron fired and there into-cold-water plunged
ita aeris rigore percussam et uim animalem rapere et
so by-the-air's chill struck both force animate to-seize and
uocalem sonum reddere. hoc Stoici cum Aenesidemo et
vocal sound to-render this the-Stoics with Aenesidemus and
ipse interdum Plato, cum dicit perinde animam extraneam
himself at-times Plato when he-says just-so the-soul foreign

alias et extorrem uteri prima adspiratione nascentis
otherwise and exiled from-the-womb by-the-first breath of-the-being-born
infantis adduci, sicut exspiratione nouissima educi.
infant to-be-brought-in as by-breathing-out the-last to-be-led-out
uidebimus an ex sententia sua finxerit, ne ex
we-shall-see whether from opinion his-own he-has-feigned not from
medicis quidem defuit Hicesius et naturae et artis suae
the-physicians even was-lacking Hicesius both of-nature and of-art his-own
praeuaricator. puduit, opinor, illos hoc statuere quod feminae
the-betrayer it-shamed I-suppose them this to-establish which women
agnoscerent. at quanto ruboratior exitus, a feminis reuinci
would-recognize but how-much more-blushing the-outcome by women to-be-refuted
quam probari? in ista namque specie nemo tam idoneus
than to-be-approved in this for matter no-one so suitable
magister, arbiter, testis, quam sexus ipsius sensus. respondete
a-master an-arbiter a-witness as of-the-sex itself the-sense answer
matres uosque praegnantes uosque puerperae, steriles
mothers and-you pregnant-women and-you new-mothers barren-women
et masculi taceant, uestrae naturae ueritas quaeritur,
and males let-them-be-silent of-your nature the-truth is-sought
uestrae passionis fides conuenitur, an aliquam in fetu
of-your experience the-reliability is-appealed-to whether any in the-fetus
sentiatis uiuacitatem alienam de uestro, de quo palpitent
you-feel liveliness foreign from your-own from which throb
ilia, micent latera, tota uentris ambitio pulsetur, ubique
the-flanks quiver the-sides the-whole of-the-belly compass is-beaten everywhere
ponderis regio mutetur, an hi motus gaudia uestra sint
of-the-weight the-region is-changed whether these movements joys your are
et certa securitas, quod ita infantem et uiuere confidatis et
and sure security that so the-infant both to-live you-trust and
ludere, an si desierit inquies eius, illi prius pertimescatis,
to-play whether if has-ceased the-restlessness of-it for-it first you-fear

an et audiat iam in uobis, cum ad nouum sonum
whether also it-hears already in you when at a-new sound
excutitur, an et ciborum uanitates illi desideretis, illi
it-is-startled whether also of-foods whims for-it you-desire for-it
etiam fastidiatis, an et ualetudinibus inuicem communicetis,
also you-loathe whether also in-illnesses mutually you-share
ille quidem usque ex contusionibus uestris, quibus et ipse
it indeed even from bruises your by-which also itself
intus per eadem membra signatur, rapiens sibi iniurias
within through the-same limbs is-marked seizing for-itself the-injuries
matris, si liuor ac rubor sanguinis passio est, sine anima
of-the-mother if bruise and redness of-the-blood a-passion is without soul
non erit sanguis: si ualetudo animae accessio est, sine anima
not will-be blood if illness of-the-soul an-attack is without soul
non erit ualetudo: si alimonia inedia crementa decrementa
not will-be illness if nourishment fasting growths decreases
pauor motus tractatio est animae, his qui fungitur uiuet.
fear movement handling is of-the-soul these who performs will-live
denique desinit uiuere qui desinit fungi. denique et mortui
in-short ceases to-live who ceases to-perform in-short also dead-ones
eduntur, quomodo, nisi et uiui? qui autem et mortui,
are-brought-forth how unless also living who however also dead
nisi qui prius uiui? atquin et in ipso adhuc utero infans
unless who before living and-yet even in the-very still womb an-infant
trucidatur necessaria crudelitate, cum in exitu obliquatus
is-slaughtered by-necessary cruelty when at the-exit turned-crosswise
denegat partum matricida, ni moriturus. itaque est inter
it-refuses the-birth a-matricide unless going-to-die and-so there-is among
arma medicorum et organon, ex quo prius patescere
the-tools of-physicians also an-instrument by which first to-lie-open
secreta coguntur tortili temperamento, cum anulocultro,
the-secret-parts are-forced with-a-twisting adjustment with a-ring-knife

quo intus membra caeduntur anxio arbitrio, cum hebete
by-which within the-limbs are-cut with-anxious judgment with a-blunt
unco, quo totum facinus extrahitur uiolento puerperio. est
hook by-which the-whole deed is-drawn-out by-violent delivery there-is
etiam aeneum spiculum, quo iugulatio ipsa dirigitur caeco
also a-bronze spike by-which the-killing itself is-directed by-blind
latrocinio: ἐμβρυοσφάκτην appellant de infanticidii officio,
robbery embryo-slayer they-call from of-infanticide the-function
utique uiuentis infantis peremptorium. hoc et Hippocrates
surely of-a-living infant the-destroyer this both Hippocrates
habuit et Asclepiades et Erasistratus et maiorum quoque
had and Asclepiades and Erasistratus and of-the-elder also
prosector Herophilus et mitior ipse Soranus, certi animal
dissector Herophilus and milder himself Soranus sure a-living-being
esse conceptum atque ita miserti infelicissimae huiusmodi
to-be the-conceived and so having-pitied most-unhappy of-this-kind
infantiae, ut prius occidatur, ne uiua lanietur. de qua sceleris
infancy that first it-be-killed lest living it-be-torn about which of-the-crime
necessitate nec dubitabat, credo, Hicesius, iam natis
necessity not doubted I-believe Hicesius already to-those-born
animam superducens ex aeris frigidi pulsu, quia et ipsum
a-soul bringing-on from of-air cold the-stroke because also the-very
uocabulum animae penes Graecos de refrigeratione, respondeas:
word for-soul among the-Greeks from cooling you-should-answer
num ergo barbarae Romanaeque gentes aliter animantur,
surely-not therefore barbarian and-Roman nations otherwise are-ensouled
quia animam aliud quid quam ψυχὴν cognominauerunt?
because the-soul other something than psyche have-named
quantae uero nationes sub feruentissimo axe censentur
how-many but nations under the-hottest pole are-counted
colorem quoque excoctae? unde illis anima, quibus aeris
in-color also baked whence to-them a-soul to-whom of-air

rigor nullus? taceo cubiculares aestus et omnem illic caloris
chill none I-pass-over bedchamber heats and all there of-heat
paraturam enitentibus necessariam, quas afflari uel
the-provision for-those-giving-birth necessary whom to-be-blown-on even
maxime periculum est. in ipsis paene balneis fetus elabitur,
most a-danger it-is in the-very almost baths the-fetus slips-out
et statim uagitus auditur. ceterum si aeris rigor thesaurus
and at-once wailing is-heard however if of-air the-chill the-treasury
est animae, extra Germanias et Scythias et Alpes et Argaeos
is of-the-soul outside the-Germanies and Scythias and the-Alps and the-Argaei
nemo debuit nasci. atquin et populi frequentiores apud
no-one ought to-be-born and-yet both peoples more-numerous in
orientalem et meridialem temperaturam et ingenia expeditiora,
eastern and southern climate and talents readier
omnibus Sarmatis etiam mente torpentibus. et animi enim
all Sarmatians even in-mind sluggish also minds for
de rigoribus scitiores prouenirent, si animae de frigusculis
from chills more-shrewd would-come if souls from little-chills
euenirent; cum substantia enim et uis. his ita praestructis
came-forth with the-substance for also the-force these so laid-down
possumus illos quoque recogitare qui exsecto matris utero
we-can those also reconsider who cut-open of-the-mother the-womb
uiui aerem hauserunt, Liberi aliqui et Scipiones. quodsi qui,
alive air drew-in Libers some and Scipios but-if anyone
ut Plato, perinde non putat duas animas in unum conuenire
as Plato likewise not thinks two souls into one to-come-together
sicut nec corpora, ego illi non modo duas animas in
as nor bodies I to-him not only two souls into
unum congestas ostendissem, sicut et corpora, in fetibus,
one heaped would-have-shown as also bodies in fetuses
uerum et alia multa cum anima conserta, daemonis scilicet,
but also other many with the-soul joined of-a-demon evidently

nec unius, ut in Socrate ipso, uerum et septenarii spiritus,
nor of-one as in Socrates himself but also of-a-sevenfold spirit
ut in Magdalena, et legionarii numeri, ut in Geraseno,
as in the-Magdalene and of-a-legion's number as in the-Gerasene
quo facilius anima cum anima conseretur ex societate
by-which more-easily soul with soul will-be-joined from the-fellowship
substantiae quam spiritus nequam ex diuersitate naturae.
of-substance than a-spirit wicked from the-difference of-nature
at idem in sexto Legum monens cauere ne uitiatio
but the-same in the-sixth of-the-Laws warning to-beware lest corruption
seminis ex aliqua uilitate concubitus labem corpori et
of-the-seed from some baseness of-intercourse a-stain to-body and
animae supparet, nescio de pristina magis an de ista
soul should-bring-on I-know-not from the-former rather or from this
sententia sibi exciderit. ostendit enim animam de semine
opinion to-himself he-has-slipped he-shows for the-soul from seed
induci, quod curari monet, non de prima aspiratione
to-be-brought-in which to-be-cared-for he-warns not from the-first breath
nascentis. unde, oro te, similitudine animae quoque
of-the-one-being-born whence I-pray you in-likeness of-soul also
parentibus de ingeniis respondemus secundum Cleanthis
to-parents in talents do-we-correspond according-to of-Cleanthes
testimonium, si non et ex animae semine educimur? cur
the-testimony if not also from of-the-soul seed we-are-drawn-forth why
autem et ueteres astrologi genituram hominis ab initio
however also the-old astrologers the-nativity of-man from the-beginning
conceptus dirigebant, si non exinde et anima est? ad quam
of-conception reckoned if not from-then also the-soul is to which
aeque pertinet, siquid est, flatus.
equally pertains if-anything it-is the-breath

Scripture proves that the unborn live: Rebecca's twins struggled in her womb, John leapt in Elizabeth's when Mary came, and God knew Jeremiah before he formed him. Soul and flesh are therefore conceived together, at one moment, from one seed, as Adam's clay and God's breath became one man; the soul's seed is drawn from the parent's soul as the body's from the flesh. So the whole abundance of souls springs from one man, as God's command to increase and multiply foresaw.

Sed omnis inaequalitas sententiae humanae usque ad dei 26
but all unevenness of-opinion human right-up to of-God
terminos. in nostras iam lineas gradum colligam, ut quod
the-boundaries into our now lines step I-shall-gather so-that what
philosophis medicisque respondi, Christiano probem. de
to-the-philosophers and-physicians I-answered to-a-Christian I-may-prove on
tuo, frater, fundamento fidem aedifica. aspice uiuentes uteros
your brother foundation faith build look-at living wombs
sanctissimarum feminarum nec modo spirantes iam illic
of-most-holy women not only breathing already there
infantes, uerum etiam prophetantes. ecce uiscera Rebeccae
infants but even prophesying behold the-innards of-Rebecca
inquietantur, et longe adhuc partus et aeris nullus impulsus.
are-disturbed and far still the-birth and of-air no impulse
ecce duplex fetus in locis matris tumultuatur, et nusquam
behold a-double fetus in the-parts of-the-mother riots and nowhere
adhuc populi duo. portentosa forsitan petulantia infantiae
yet nations two a-portentous perhaps wantonness of-infancy
ante certantis quam uiuentis, ante animosae quam animatae,
before fighting than living before spirited than ensouled
si tantummodo matrem subsultando turbasset. at cum partus
if only the-mother by-leaping it-had-troubled but when the-birth
aperitur et numerus inspicitur et auguratus recognoscitur,
is-opened and the-number is-seen and the-omen is-recognized

puto, iam non animae solummodo probantur infantum, sed
I-think now not souls only are-proved of-the-infants but
et pugnae. detinebatur qui praeuenerat nasci a praeuento
also fights was-held-back he-who had-come-first to-be-born by the-forestalled
necdum plenius edito, tantum manu nato. et si ipse
not-yet more-fully brought-forth only by-hand born and if he
animam de prima aspiratione potabat Platonico more aut de
the-soul from the-first breath drank in-Platonic manner or from
aeris rigore carpebat Stoica forma, quid ille qui expectabatur,
of-air the-chill plucked in-Stoic form what he who was-awaited
qui adhuc intus detinebatur et foris iam detinebat? nondum,
who still within was-held and outside already held not-yet
opinor, spirans plantam fratris inuaserat, etiamnunc calens
I-suppose breathing the-sole of-his-brother he-had-seized even-now warm
matre se priorem prodisse cupiebat.
from-the-mother himself first to-have-come-forth he-desired
o infantem et aemulum et ualidum et olim contentiosum,
O infant both rival and strong and of-old contentious
credo, quia uiuum. aspice etiam singulares conceptus et
I-believe because living look-at also singular conceptions and
quidem monstrosiores, sterilis et uirginis, quae uel hoc
indeed more-prodigious of-a-barren-woman and of-a-virgin who even by-this
ipso imperfectos edere potuissent pro euersione naturae,
very imperfect to-bring-forth could-have for the-overturning of-nature
altera ut semini stupida, altera intacta. decebat, si forte,
one as to-seed dull the-other untouched it-was-fitting if perhaps
sine anima nasci, qui fuerant non rite concepti, sed et
without soul to-be-born who had-been not duly conceived but also
illi uiuunt in suo quisque utero. exultat Elizabeth, Iohannes
they live in its-own each womb exults Elizabeth John
intus impulerat; glorificat dominum Maria, Christus intus
within had-urged glorifies the-Lord Mary Christ within

instinxerat. agnoscunt matres suos inuicem fetus, agnitae
had-prompted recognize the-mothers their mutually fetuses recognized
mutuo ab ipsis utique uiuentibus, qui non tantum animae
in-turn by them surely living who not only souls
erant, uerum et spiritus. sic et ad Hieremiam legis dei
were but also spirits so also to Jeremiah you-read of-God
uocem: priusquam te in utero fingerem, noui te. si fingit
the-voice before you in the-womb I-formed I-knew you if forms
deus in utero, et afflat ex primordii forma: et finxit
God in the-womb also be-breathes from of-the-beginning the-pattern and formed
deus hominem et flauit in eum flatum uitae. nec nosset
God man and breathed into him the-breath of-life nor would-know
autem hominem deus in utero nisi totum: et priusquam
however man God in the-womb unless whole and before
exires de uulua, sanctificaui te. et mortuum adhuc corpus?
you-came-out from the-womb I-sanctified you and dead still a-body
utique nequaquam. deus enim uiuorum, non mortuorum.
surely by-no-means God for of-the-living not of-the-dead
Quomodo igitur animal conceptum? simulne conflata 27
how therefore a-living-being conceived at-the-same-time fused
utriusque substantia corporis animaeque an altera earum
of-both the-substance of-body and-soul or one of-them
praecedente? immo simul ambas et concipi et confici et
preceding nay at-once both both to-be-conceived and to-be-made and
perfici dicimus, sicut et promi, nec ullum interuenire
to-be-perfected we-say as also to-be-brought-forth nor any to-intervene
momentum in conceptu quo locus ordinetur. recogita enim
moment in conception by-which a-place be-arranged reconsider for
de nouissimis primum. si mors non aliud determinatur
from the-last first if death not other is-defined
quam disiunctio corporis animaeque, contrarium morti uita
than the-disjoining of-body and-soul the-contrary to-death life

non aliud definietur quam coniunctio corporis animaeque. si
not other will-be-defined than the-joining of-body and-soul if
disiunctio simul utrique substantiae accidit per mortem, hoc
disjoining at-once to-both substances happens through death this
debet coniunctionis forma mandasse pariter obuenientis
ought of-joining the-form to-have-commanded equally coming
per uitam utrique substantiae. porro uitam a conceptu
through life to-both substances moreover life from conception
agnoscimus, quia animam a conceptu uindicamus; exinde
we-acknowledge because the-soul from conception we-claim from-then
enim uita, quo anima. pariter ergo in uitam compinguntur
for life whence the-soul equally therefore into life are-joined
quae pariter in mortem separantur. tunc si alteri primatum
what equally into death are-separated then if to-one the-first-place
damus, alteri secundatum, seminis quoque discernenda sunt
we-give to-the-other second-place of-the-seed also to-be-distinguished are
tempora pro statu ordinis. et quando collocabitur corporis
the-times according-to the-state of-order and when will-be-placed of-the-body
semen, quando animae? immo si tempora seminum diuidentur,
the-seed when of-the-soul nay if the-times of-the-seeds will-be-divided
et materiae diuersae habebuntur ex distantia temporum.
also the-materials different will-be-held from the-distance of-times
nam etsi duas species confitebimur seminis, corporalem
for although two species we-shall-confess of-seed bodily
et animalem, indiscretas tamen uindicamus et hoc modo
and animate undivided yet we-claim and in-this way
contemporales eiusdemque momenti. ne itaque pudeat
contemporaneous and-of-the-same moment let-not and-so it-shame
necessariae interpretationis. natura ueneranda est, non
of-a-necessary interpretation nature to-be-revered is not
erubescenda. concubitum libido, non condicio foedauit.
to-be-blushed-at intercourse lust not the-condition has-defiled

excessus, non status est impudicus, siquidem benedictus
the-excess not the-state is shameless since blessed
status apud deum: crescite et in multitudinem proficite.
the-state with God increase and into a-multitude advance
excessus uero maledictus, adulteria et stupra et lupanaria.
the-excess but cursed adulteries and debaucheries and brothels
in hoc itaque sollemni sexuum officio, quod marem ac
in this and-so customary of-the-sexes office which male and
feminam miscet, in concubitu dico communi, scimus et
female mixes in intercourse I-mean common we-know both
animam et carnem simul fungi, animam concupiscentia,
the-soul and the-flesh at-once to-function the-soul by-desire
carnem opera, animam instinctu, carnem actu. unico igitur
the-flesh by-work the-soul by-impulse the-flesh by-act by-a-single therefore
impetu utriusque toto homine concusso despumatur semen
impulse of-both the-whole man shaken is-foamed-off the-seed
totius hominis habens ex corporali substantia humorem,
of-the-whole man having from bodily substance moisture
ex animali calorem. et si frigidum nomen est anima
from animate heat and if a-cold name is the-soul
Graecorum, quare corpus exempta ea friget? denique, ut
of-the-Greeks why the-body taken-away it grows-cold in-short that
adhuc uerecundia magis pericliter quam probatione, in illo
still with-modesty rather I-may-take-a-risk than with-proof in that
ipso uoluptatis ultimae aestu, quo genitale uirus expellitur,
very of-pleasure final heat in-which the-genital fluid is-expelled
nonne aliquid de anima quoque sentimus exire? atque
surely-not something from the-soul also we-feel to-go-out and
adeo marcescimus et deuigescimus cum lucis detrimento?
indeed we-languish and lose-vigor with of-light loss

hoc erit semen animale protinus ex animae destillatione,
this will-be the-seed animate directly from of-the-soul the-distilling
sicut et uirus illud corporale semen ex carnis defaecatione.
as also fluid that bodily seed from of-the-flesh the-purging
fidelissima primordii exempla. de limo caro in Adam.
most-faithful of-the-beginning examples from clay the-flesh in Adam
quid aliud limus quam liquor opimus? inde erit genitale
what else clay than liquid rich thence will-be the-genital
uirus. ex afflatu dei anima. quid aliud afflatus dei quam
fluid from the-breath of-God the-soul what else the-breath of-God than
uapor spiritus? inde erit quod per uirus illud efflamus.
the-vapor of-spirit thence will-be what through fluid that we-breathe-out
cum igitur in primordio duo diuersa atque diuisa, limus et
when therefore in the-beginning two different and divided clay and
flatus, unum hominem coegissent, confusae substantiae ambae
breath one man had-composed mingled substances both
iam in uno semina quoque sua miscuerunt atque exinde
now in one seeds also their-own mixed and thenceforth
generi propagando formam tradiderunt, ut et nunc duo,
for-the-race to-be-propagated the-pattern handed-down so-that also now two
licet diuersa, etiam unita pariter effluant pariterque insinuata
though different even united equally flow-out and-equally slipped-into
sulco et aruo suo pariter hominem ex utraque substantia
the-furrow and field their-own equally a-man from each substance
effruticent, in quo rursus semen suum insit secundum genus,
may-sprout-forth in which again seed its-own is-in according-to kind
sicut omni condicioni genitali praestitutum est. igitur ex
as for-every condition generative appointed it-has-been therefore from
uno homine tota haec animarum redundantia, obseruante scilicet
one man whole this of-souls overflow observing evidently
natura dei edictum: crescite et in multitudinem proficite.
nature of-God the-edict increase and into a-multitude advance

nam et in ipsa praefatione operis unius faciamus hominem,
for also in the-very preface of-the-work of-one let-us-make man
uniuersa posteritas pluraliter praedicata est: et praesint
the-whole posterity in-the-plural declared has-been and let-them-rule-over
piscibus maris. nihil mirum; repromissio segetis in semine.
the-fishes of-the-sea nothing wonderful the-promise of-the-crop in the-seed

IX · AGAINST TRANSMIGRATION

Pythagoras' doctrine that souls return from the dead into new bodies is mocked: he hid underground to come back with tales of the dead, and claimed to have been Euphorbus. The dead come from the living, but the living do not therefore come from the dead, as sight does not return from blindness. If they did, the number of mankind would never have changed, yet it has grown over the whole earth; twins from one womb, an old man returning as an infant, and souls with none of their former character all refute it.

Quis ille nunc uetus sermo apud memoriam Platonis de 28
who that now old saying in the-memory of-Plato about
animarum reciproco discursu, quod hinc abeuntes eant
of-souls the-reciprocal running that hence departing they-go
illuc et rursus huc ueniant et uiuant et dehinc e uita
thither and again hither come and live and then from life
abeant, rursus ex mortuis effici uiuos? pythagoricus, ut
depart again from the-dead to-be-made the-living Pythagorean as
uolunt quidam; diuinum Albinus existimat, Mercurii forsitan
wish some divine Albinus thinks of-Mercury perhaps
Aegyptii. sed nullus sermo diuinus nisi dei unius, quo
the-Egyptian but no saying divine unless of-God the-one by-which
prophetae, quo apostoli, quo ipse Christus intonuit.
the-prophets by-which the-apostles by-which himself Christ has-thundered

multo antiquior Moyses etiam Saturno nongentis circiter
much older Moses even than-Saturn by-nine-hundred about
annis, nedum pronepotibus eius, certe diuinior multo,
years much-more than-the-great-grandsons his certainly more-divine much
qui decursus generis humani ab exordio mundi quoque
who the-courses of-the-race human from the-beginning of-the-world also
per singulas natiuitates nominatim temporatimque digessit,
through single births by-name and-by-times set-out
satis probatus diuinitatem operis ex diuinatione uocis.
sufficiently proved the-divinity of-his-work from the-divining of-his-voice
si uero Samius sophista Platoni auctor est de animarum
if but the-Samian sophist to-Plato the-author is about of-souls
recidiuatu reuolubili semper ex alterna mortuorum atque
the-recurrence revolving always from the-alternate of-the-dead and
uiuentium suffectione, certe ille Pythagoras, etsi bonus
of-the-living substitution certainly that Pythagoras although good
cetera, tamen ut hanc sententiam exstrueret, non turpi
otherwise yet that this opinion he-might-build-up not with-base
modo, uerum etiam temerario mendacio incubuit.
only but even rash falsehood he-applied-himself
cognosce, qui nescis, et crede nobiscum. mortem simulat,
learn you-who know-not and believe with-us death he-feigns
subterraneo latitat, septenni se illic patientia damnat, interea
underground he-hides for-seven-years himself there to-endurance condemns meanwhile
quae de posteris defunctis ad fidem rerum esset relaturus
what about later dead-men for belief of-the-facts was going-to-report
ab unica conscia et ministra matre cognoscit; ut satis sibi
from his-only accomplice and helper mother he-learns when enough to-himself
uisus est corpulentiam interpolasse ad omnem mortui
seemed he-had his-body to-have-altered toward all of-a-dead
ueteris horrorem, de adytis fallaciae emergit ut ab inferis
old-man the-horror from the-shrines of-deceit he-emerges as from the-lower-world

redditus. quis non crederet reuixisse quem crediderat
returned who not would-believe to-have-revived him-whom he-had-believed
obisse, audiens praesertim ab eo quae de posteris
to-have-died hearing especially from him things-which about later
mortuis nisi apud inferos non uideretur cognoscere potuisse?
dead-men except among the-dead not would-seem to-know to-have-been-able
sic ex mortuis uiuos effici senior sermo est. quid enim,
so from the-dead the-living to-be-made an-older saying it-is what for
si et iunior? neque ueritas desiderat uetustatem neque
if also a-younger neither truth desires antiquity nor
mendacium deuitat nouellitatem. teneo plane falsum, antiquitate
falsehood avoids novelty I-hold plainly false by-antiquity
generosum; quidni falsum, cuius testimonium quoque ex
noble why-not false whose testimony also from
falso est? quomodo credam non mentiri Pythagoram, qui
falsehood is how should-I-believe not to-lie Pythagoras who
mentitur ut credam? quomodo mihi persuadebit Aethalidem
lies that I-may-believe how to-me will-he-persuade Aethalides
et Euphorbum et Pyrrhum piscatorem et Hermotimum
and Euphorbus and Pyrrhus the-fisherman and Hermotimus
se retro ante Pythagoram fuisse, ut persuadeat
himself formerly before Pythagoras to-have-been that he-may-persuade
uiuos ex mortuis effici, qui iterum se Pythagoram
the-living from the-dead to-be-made who again himself Pythagoras
peierauit? quanto enim credibilius ipse ex semetipso
has-perjured how-much for more-credibly he-himself from himself
semel redisset in uitam quam totiens alius atque alius,
once would-have-returned to life than so-often another and another
tanto et in durioribus fefellit, qui molliora mentitus est.
so-much also in harder-things he-deceived who softer-things lied has

sed clipeum Euphorbi olim Delphis consecratum recognouit
but the-shield of-Euphorbus formerly at-Delphi consecrated he-recognized
et suum dixit et de signis uulgo ignotis probauit.
and his-own said and by marks to-the-crowd unknown proved
respice ad hypogeum eius et, si capit, crede. nam qui talem
look to the-vault of-him and if it-holds believe for who such
commentus est stropham, cum iniuria bonae ualetudinis,
devised has a-trick with injury of-good health
cum fraude uitae septennio excruciatae infra terram inedia,
with fraud of-life for-seven-years tortured below the-earth by-starvation
ignauia, umbra, cui tanti fuit fastidium caeli,
idleness shade to-whom of-such-worth was disgust of-the-sky
quam non accesserit temeritatem, quam non temptauerit
what not would-be-approach rashness what not would-be-try
curiositatem, ut ad notam clipei illius peruenirет? quid
curiosity that to knowledge of-the-shield that he-might-arrive what
autem, si in historiis aliquibus occultioribus repperit? quid,
however if in histories some more-hidden he-found-it what
si defectae iam traditionis superstites aliquas famae aurulas
if of-a-failed already tradition surviving some of-rumor little-breaths
hausit? quid si ab aedituo redempta clam inspectione
he-drank what if from the-temple-keeper purchased by-secret inspection
cognouit? scimus etiam magiam dicere explorandis occultis
he-learned we-know also magic to-claim for-exploring hidden-things
pericatabolicos et paredros et pythonicos spiritus. non enim
through-overthrowing and attendant and pythonic spirits not for
et Pherecydes Pythagorae magister his forsitan artibus
also Pherecydes of-Pythagoras the-teacher by-these perhaps arts
diuinabat, ne dicam somniabat? quid, si idem daemon in
divined not to-say dreamed what if the-same demon in
illo fuit, qui et in Euphorbo res sanguinis gessit? denique
him was which also in Euphorbus deeds of-blood performed in-short

qui se Euphorbum ex argumento clipei probarat, cur
he-who himself Euphorbus from the-proof of-the-shield had-proved why
neminem Troianorum commilitonum aeque recognouit? nam
no-one of-the-Trojan fellow-soldiers equally be-recognized for
et illi iam reuixissent, si uiui ex mortuis fierent.
also those already would-have-revived if the-living from the-dead were-made
Mortuos quidem ex uiuis effici constat, non ideo 29
the-dead indeed from the-living to-be-made it-is-agreed not for-that-reason
tamen et ex mortuis uiuos. ab initio enim uiui priores,
yet also from the-dead the-living from the-beginning for the-living earlier
unde ab initio aeque mortui posteriores. non aliunde
whence from the-beginning equally the-dead later not from-elsewhere
quam ex uiuis. illi habuerunt unde potius orirentur, dum
than from the-living those had whence rather they-might-arise provided
ne ex mortuis. isti non habuerunt unde magis deducerentur,
not from the-dead these not had whence more they-might-be-drawn
nisi ex uiuis. igitur si ab initio uiui non ex mortuis,
except from the-living therefore if from the-beginning the-living not from the-dead
cur postea ex mortuis? defecerat ille, quicumque est, originis
why afterward from the-dead had-failed that whatever it-is of-origin
fons? an formae paenituit? et quomodo in mortuis salua
the-spring or the-pattern did-it-regret and how in the-dead safe
est? non quia ab initio mortui ex uiuis, idcirco
is-it not because from the-beginning the-dead from the-living for-that-reason
semper ex uiuis? aut enim in utraque parte forma
always from the-living either for in each part the-pattern
initii perseuerasset, aut in utraque mutasset, ut
of-the-beginning would-have-persisted or in each it-would-have-changed so-that
si uiuos ex mortuis postea fieri oportuerat, perinde
if the-living from the-dead afterward to-be-made it-had-been-necessary likewise
oporteret etiam non ex uiuis effici mortuos. si non
it-would-be-necessary also not from the-living to-be-made the-dead if not

peraequare deberet fides institutionis, non usquequaque
to-make-equal ought the-faithfulness of-the-institution not everywhere
contraria ex contrariis reformari alternant. et nos enim
contraries from contraries to-be-reshaped alternate and we for
opponemus contrarietates nati et innati, uisualitatis et
will-oppose the-contrarieties of-born and unborn of-sight and
caecitatis, iuuentae et senectae, sapientiae et insipientiae;
blindness of-youth and old-age of-wisdom and folly
nec tamen ideo innatum de nato prouenire, quia
nor yet for-that-reason the-unborn from the-born to-come because
contrarium ex contrario fiat, nec uisualitatem iterum
the-contrary from the-contrary comes nor sight again
ex caecitate, quia de uisualitate caecitas accidat, nec
from blindness because from sight blindness happens nor
iuuentam rursus de senecta reuiuescere, quia ex iuuenta
youth again from old-age to-revive because from youth
senecta marcescat, nec insipientiam ex sapientia denuo
old-age withers nor folly from wisdom anew
obtundi, quia de insipientia sapientia acuatur. hic et
to-be-blunted because from folly wisdom is-sharpened here also
Albinus Platoni suo ueritus subtiliter quaerit contrarietatum
Albinus for-Plato his-own fearing subtly seeks of-contrarieties
genera distinguere. quasi non et haec tam absolute in
the-kinds to-distinguish as-if not also these as absolutely in
contrarietatibus posita sint quam et illa quae ad sententiam
contrarieties placed are as also those which to the-opinion
magistri sui interpretatur, uitam dico et mortem. nec
of-master his he-interprets life I-mean and death nor
tamen ex morte uita reddatur quia ex uita mors deferatur.
yet from death life is-restored because from life death is-brought

Quid autem ad cetera respondebimus? primo enim si ex mortuis 30
what however to the-rest shall-we-answer first for if from the-dead
uiui, sicut mortui ex uiuis, unus omnino et idem numerus
the-living as the-dead from the-living one altogether and the-same number
semper haesisset omnium hominum, ille scilicet numerus qui
always would-have-stuck of-all men that evidently number which
primus uitam introisset. priores enim mortuis uiui, dehinc
first life had-entered earlier for than-the-dead the-living then
mortui ex uiuis et rursus ex mortuis uiui. et dum hoc
the-dead from the-living and again from the-dead the-living and while this
semper ex isdem, ita totidem semper, qui ex isdem. nam
always from the-same so as-many always who from the-same for
neque plures aut pauciores exissent quam redissent.
neither more or fewer would-have-gone-out than would-have-come-back
inuenimus autem apud commentarios etiam humanarum
we-find however in the-records even of-human
antiquitatum paulatim humanum genus exuberasse, dum
antiquities gradually the-human race to-have-overflowed while
Aborigines uel uagi uel extorres uel gloriosi quique occupant
the-Aborigines either wandering or exiled or glorious each occupy
terras ut Scythae Parthicas, ut Temenidae Peloponnesum,
lands as the-Scythians the-Parthian as the-Temenidae the-Peloponnese
ut Athenienses Asiam, ut Phryges Italiam, ut Phoenices
as the-Athenians Asia as the-Phrygians Italy as the-Phoenicians
Africam, dum sollemnes etiam migrationes, quas ἀποικίας
Africa while customary also migrations which colonies
uocant, consilio exonerandae popularitatis in alios fines
they-call by-the-plan of-relieving the-population into other territories
examina gentis eructant. nam et Aborigines nunc in suis
the-swarms of-the-nation belch-out for also the-Aborigines now in their-own
sedibus permanent et alibi amplius gentilitatem fenerauerunt.
seats remain and elsewhere more the-stock have-multiplied

certe quidem ipse orbis in promptu est cultior de
certainly indeed itself the-world in view is more-cultivated by
die et instructior pristino. omnia iam peruia, omnia
the-day and better-furnished than-before all now passable all
nota, omnia negotiosa, solitudines famosas retro fundi
known all busy deserts famous formerly estates
amoenissimi oblitterauerunt, siluas arua domuerunt, feras
most-pleasant have-blotted-out forests fields have-tamed wild-beasts
pecora fugauerunt, harenae seruntur, saxa panduntur, paludes
flocks have-put-to-flight sands are-sown rocks are-broken-open swamps
eliquantur, tantae urbes quantae non casae quondam. iam
are-drained so-many cities as-many-as not huts once now
nec insulae horrent nec scopuli terrent; ubique domus,
neither islands bristle nor crags terrify everywhere house
ubique populus, ubique respublica, ubique uita. summum
everywhere people everywhere commonwealth everywhere life the-highest
testimonium frequentiae humanae. onerosi sumus mundo,
testimony of-the-crowding human burdensome we-are to-the-world
uix nobis elementa sufficiunt, et necessitates artiores, et
scarcely for-us the-elements suffice and the-needs tighter and
querellae apud omnes, dum iam nos natura non sustinet.
complaints among all while now us nature not sustains
reuera lues et fames et bella et uoragines ciuitatum pro
truly plague and famine and wars and swallowings of-cities as
remedio deputanda, tamquam tonsura insolescentis generis
remedy to-be-reckoned as-if a-shearing of-the-growing-insolent race
humani; et tamen, cum eiusmodi secures maximam mortalium
human and yet when of-this-kind axes the-greatest of-mortals
uim semel caedant, numquam restitutionem eius uiuos ex
force at-once cut-down never the-restoration of-it the-living from
mortuis reducentem post mille annos semel orbis expauit.
the-dead bringing-back after a-thousand years once the-world has-dreaded

et hoc enim sensibile fecisset aequa uis amissionis et
and this for perceptible would-have-made an-equal force of-loss and
restitutionis, si uiui ex mortuis fierent. cur autem mille
of-restoration if the-living from the-dead were-made why however a-thousand
annis post et non statim ex mortuis uiui, cum, si
years afterward and not at-once from the-dead the-living when if
non statim supparetur quod erogatum, in totum absumi
not at-once is-supplied what spent into the-whole to-be-used-up
periclitetur praeueniente restitutionem defectione, quia nec
it-is-endangered anticipating the-restoration the-failure because not
pariasset commeatus hic uitae miliario tempori
would-have-matched the-supply this of-life to-the-thousand-year time
longe scilicet breuior et idcirco facilior ante extingui
far evidently shorter and for-that-reason easier before to-be-extinguished
quam redaccendi? igitur quae hoc modo intercidisset ***,
than to-be-rekindled therefore which in-this way would-have-perished (lacuna)
si uiui ex mortuis fierent, quando non intercidit, non
if the-living from the-dead were-made since not it-has-perished not
erit credendum uiuos ex mortuis fieri.
it-will-be to-be-believed the-living from the-dead to-be-made
Iam uero si ex mortuis uiui, utique singuli ex singulis, 31
now but if from the-dead the-living surely single-ones from single-ones
singulorum ergo corporum animas ut singulas in singula
of-single therefore bodies the-souls as single into single
corpora reuerti oportuerat. porro si et binae et trinae et
bodies to-return it-had-been-necessary moreover if both two and three and
quinae usque uno utero resumuntur, non erunt ex mortuis
five even in-one womb are-resumed not will-be from the-dead
uiui, quia non singuli ex singulis. et hoc autem modo
the-living because not single-ones from single-ones and in-this however way
primordii forma signatur, cum et nunc plures animae de
of-the-beginning the-pattern is-marked when also now many souls from

una proferuntur. item cum uaria aetate discedant animae,
one are-brought-forth likewise when at-various age depart souls
cur una reuertuntur? omnes enim ab infantia imbuuntur.
why at-one do-they-return all for from infancy are-imbued
quale est autem ut senex defunctus infans reuertatur?
what-sort is-it however that an-old-man dead an-infant returns
si decrescit foris anima retrograda aetate, quanto magis erat
if shrinks outside the-soul by-backward age how-much more was-it
ut progressior reuerteretur mille post annis? certe uel
that further-advanced it-should-return a-thousand after years certainly or
coaetanea suae mortis, ut aeuum quod reliquisset iterum
of-the-same-age as-its-own death so-that the-age which it-had-left again
recepisset. sed et si eaedem semper reuoluerentur, licet
it-should-have-received but also if the-same always were-revolved though
non corporum quoque formas easdem, tamen uel ingeniorum
not of-the-bodies also the-forms the-same yet or of-talents
et studiorum et affectionum pristinas proprietates secum
and of-studies and of-feelings the-former properties with-themselves
referre deberent, quoniam temere eaedem haberentur
to-bring-back they-ought since rashly the-same would-be-held
carentes his per quae eaedem probarentur.
lacking these through which the-same they-might-be-proved
unde scias, inquis, an ita quidem fiat occulte, sed
whence may-you-know you-say whether so indeed it-happens secretly but
condicio miliarii aeui interimat facultatem recensendi,
the-condition of-the-thousand-year age destroys the-faculty of-recognizing
quia ignotae ibi reuertuntur? atquin scio non ita fieri, cum
because unknown there they-return and-yet I-know not so to-happen when
Pythagoran Euphorbum mihi opponis. ecce enim Euphorbum,
Pythagoras as-Euphorbus to-me you-oppose behold for Euphorbus
militarem et bellicam animam satis constat uel de ipsa
military and warlike a-soul quite it-is-agreed even from the-very

gloria clipeorum consecratorum, Pythagoran uero tam residem
glory of-the-shields consecrated Pythagoras however so idle
et inbellem, ut proelia tunc Graeciae uitans Italiae maluerit
and unwarlike that the-battles then of-Greece avoiding of-Italy he-preferred
quietem geometriae et astrologiae et musicae deuotus, alienus
the-quiet to-geometry and to-astrology and to-music devoted foreign
studio et affectu Euphorbi. sed et Pyrrhus ille fallendis
to-the-zeal and feeling of-Euphorbus but also Pyrrhus that in-deceiving
piscibus agebat, Pythagoras contra nec edendis, ut
fishes was-engaged Pythagoras on-the-contrary not-even in-eating-them as
animalibus abstinens. Aethalides autem et Hermotimus fabam
from-animals abstaining Aethalides however and Hermotimus the-bean
quoque in pabulis communibus inruerat, Pythagoras uero
also in foods common had-rushed-upon Pythagoras but
ne per fabalia quidem transeundum discipulis suis tradidit.
not through bean-fields even to-be-passed to-disciples his handed-down
quomodo ergo eaedem animae recuperantur, quae nec ingeniis
how therefore the-same souls are-recovered which neither in-talents
nec institutis iam nec uictibus eaedem probabuntur? iam nunc
nor in-practices now nor in-ways-of-life the-same will-be-proved now at-last
de tanto Graeciae censu quatuor solae animae recensentur.
from so-great of-Greece a-census four alone souls are-reviewed
sed et quid utique de solo Graeciae censu, ut non ex
but also why surely from the-sole of-Greece census that not from
omni gente et ex omni aetate ac dignitate ex omni denique
every nation and from every age and rank from every in-short
sexu et μετεμψυχώσεις et μετενσωματώσεις cotidie existant,
sex both transmigrations-of-souls and transmigrations-of-bodies daily exist
cur solus Pythagoras alium atque alium se recognoscat,
why alone Pythagoras another and another himself recognizes
non et ego? aut si priuilegium philosophorum est, et utique
not also I or if the-privilege of-philosophers it-is and surely

Graecorum, quasi non et Scythae et Indi philosophentur,
of-Greeks as-if not also Scythians and Indians philosophize
cur neminem et retro meminit Epicurus, neminem
why no-one also formerly has-remembered Epicurus no-one
Chrysippus, neminem Zeno, ne ipse quidem Plato, quem
Chrysippus no-one Zeno not himself even Plato whom
forsitan Nestorem credidissemus ob mella facundiae?
perhaps Nestor we-would-have-believed on-account-of the-honey of-eloquence

X · NOT INTO BEASTS

Empedocles, who said he had been a shrub and a fish, and all who pass human souls into beasts are refuted: whatever its substance, the soul would meet animals of contrary nature, could neither fill an elephant nor fit a gnat, and would cease to be human if it changed. Men resemble beasts in character, not in substance. A judgment by rebirth as animals would be lighter than human justice and would punish the good. God judges once, on the last day, with souls returning to their own bodies, not to beasts.

32 Sed enim Empedocles, qui se deum delirarat, idcirco,
but indeed Empedocles who himself a-god had-raved-to-be for-that-reason
opinor, dedignatus aliquem se heroum recordari, thamnus
I-suppose disdaining some himself of-the-heroes to-remember a-shrub
et piscis fui, inquit, cur non magis et pepo, tam insulsus, et
and a-fish I-was he-says why not rather also a-melon so insipid and
chamaeleon, tam inflatus? plane ut piscis, ne aliqua sepultura
a-chameleon so puffed-up plainly as a-fish lest in-some burial
conditiore putesceret, assum se maluit in Aetnam
more-seasoned he-should-rot roasted himself he-preferred into Etna
praecipitando. atque exinde in illo finita sit metensomatosis,
by-hurling and from-then in him ended may-be the-transmigration-of-bodies

ut aestiua cena post assum. proinde igitur et hic dimicemus
as for-a-summer dinner after the-roast therefore then also here let-us-fight
necesse est aduersus portentosiorem praesumptionem bestias
necessary it-is against a-more-monstrous presumption beasts
ex hominibus et homines ex bestiis reuoluentem. uiderint
from men and men from beasts revolving let-them-see-to-it
thamni. licebit et raptim; ne plus ridere quam docere
the-shrubs it-will-be-allowed also hastily lest more to-laugh than to-teach
cogamur. dicimus animam humanam nullo modo in
we-be-compelled we-say the-soul human in-no way into
bestias posse transferri, etiamsi secundum philosophos ex
beasts to-be-able to-be-transferred even-if according-to the-philosophers from
elementiciis substantiis censeretur. siue enim ignis anima siue
elemental substances it-were-reckoned whether for fire the-soul or
aqua siue sanguis siue spiritus siue aer siue lumen, recogitare
water or blood or spirit or air or light to-reconsider
debemus contraria quaeque singulis speciebus animalia: igni
we-ought contrary each to-the-single kinds animals to-fire
quidem ea quae rigent, colubros stelliones salamandras,
indeed those which are-stiff-with-cold snakes newts salamanders
etiam quaecunque de aemulo producentur elemento, de aqua
also whatever from the-rival will-be-produced element from water
scilicet: perinde contraria aquae illa quae arida et exucida;
evidently likewise contrary to-water those which dry and juiceless
denique siccitatibus gaudent lucustae papiliunculi chamaeleontes:
in-short in-droughts rejoice locusts little-butterflies chameleons
item contraria sanguini quae carent purpura eius, cochleas
likewise contrary to-blood those-which lack the-crimson of-it snails
uermiculos et maiorem piscium censum: spiritui uero
little-worms and the-greater of-fishes count to-spirit but
contraria quae spirare non uidentur, carentia pulmonibus et
contrary those-which to-breathe not seem lacking lungs and

arteriis, culices formicas tineas et hoc genus minutalia; item
windpipes gnats ants moths and this kind tiny-creatures likewise
aeri contraria, quae semper subterraneum et subaquaneum
to-air contrary those-which always underground and underwater
uiuentia carent haustu eius; res magis quam nomina
living lack the-breathing of-it things rather than names
noueris: item contraria lumini quae caeca in totum uel
you-will-know likewise contrary to-light those-which blind in whole or
solis tenebris habent oculos, talpas uesperugines noctuas.
for-the-sole darkness have eyes moles bats owls
haec ut ex apparentibus et manifestis substantiis doceam.
these that from apparent and manifest substances I-may-teach
ceterum si et atomos Epicuri tenerem et numeros Pythagorae
for-the-rest if both the-atoms of-Epicurus I-held and the-numbers of-Pythagoras
uiderem et ideas Platonis offenderem et entelechias Aristotelis
I-saw and the-ideas of-Plato I-met and the-entelechies of-Aristotle
occuparem, inuenirem fors his quoque speciebus animalia
I-seized I-would-find by-chance for-these also kinds animals
quae nomine contrarietatis opponerem. contendo enim,
which in-the-name of-contrariety I-might-oppose I-maintain for
ex quacunque substantia supra dicta constitisset humana
from whatever substance above mentioned had-consisted the-human
anima, non potuisse eam in tam contraria unicuique
soul not to-have-been-able it into so contrary to-each
substantiae animalia reformari et censum eis de sua
substance animals to-be-reshaped and a-census to-them about its-own
translatione conferre, a quibus excludi ac respui magis
transfer to-contribute by whom to-be-shut-out and to-be-spat-out rather
haberet quam admitti et capi nomine huius primae
it-would-have than to-be-admitted and to-be-taken in-the-name of-this first

contrarietatis, quae substantiui status diuersitatem committit,
contrariety which of-substantial state the-diversity joins
tunc et reliquae per consequentem ordinem cuiusque naturae.
then also the-rest through following order of-each nature
nam et sedes alias humana anima sortita est et uictus et
for both seats other the-human soul obtained has and foods and
instructus et sensus et affectus et concubitus et fetus; item
equipments and senses and feelings and intercourse and offspring likewise
ingenia, tum opera gaudia taedia uitia cupidines uoluptates
talents then works joys weariness vices desires pleasures
ualetudines medicinas, suos postremo et uitae modos
illnesses remedies its-own lastly also of-life the-measures
et exitus mortis. quomodo igitur illa anima quae terris
and the-exits of-death how therefore that soul which to-the-earth
inhaerebat, nullius sublimitatis, nullius profunditatis intrepida,
clung of-no height of-no depth fearless
ascensu etiam scalarum fatigabilis, submersu etiam
by-the-ascent even of-stairs able-to-be-tired by-the-submersion even
piscinarum strangulabilis, aeri postea insultabit in aquila aut
of-pools able-to-be-choked the-air afterward will-it-leap-on in an-eagle or
mari postea desultabit in anguilla? quomodo item pabulis
the-sea afterward will-it-leap-down in an-eel how likewise on-foods
liberalibus et delicatis atque curatis educata non dico paleas,
generous and dainty and dressed brought-up not I-say chaff
sed spinas et agrestes amaritudines frondium et bestias
but thorns and wild bitternesses of-leaves and beasts
sterquiliniorum, uermium etiam uenena ruminabit, si in
of-dunghills of-worms even the-poisons will-it-ruminate if into
capram transierit uel in coturnicem, immo et cadauerinam,
a-goat it-has-passed or into a-quail nay even carrion
immo et humanam, sui utique memor in urso et leone?
nay even human of-itself surely mindful in a-bear and a-lion

sic et cetera ad incongruentiam rediges, ne singulis
so also the-rest to incongruity you-will-reduce lest in-single-cases
perorandis immoremur. ipsius animae humanae quisquis
to-be-argued we-delay of-the-very soul human whatever
modus, quaecumque mensura, quid faciet in amplioribus
the-measure whatever the-size what will-it-do in larger
longe uel minutioribus animalibus? necesse est enim et corpus
by-far or smaller animals necessary it-is for both the-body
omne anima compleri et animam omnem corpore obduci.
whole by-the-soul to-be-filled and the-soul whole by-the-body to-be-covered
quomodo ergo anima hominis complebit elephantum?
how therefore the-soul of-a-man will-fill an-elephant
quomodo item obducetur in culice? si tantum extendetur
how likewise will-it-be-covered in a-gnat if so-much it-will-be-stretched
aut contrahetur, profecto periclitabitur. et ideo adicio: si
or contracted surely it-will-be-endangered and therefore I-add if
nulla ratione capax est huiusmodi translationis in animalia
by-no reason capable it-is of-this-kind of-transfer into animals
nec modulis corporum nec ceteris naturae suae legibus
neither to-the-measures of-bodies nor to-the-other of-nature its-own laws
adaequantia, numquid ergo demutabitur secundum qualitates
matching surely-not therefore it-will-be-changed according-to the-qualities
generum et uitam eorum contrariam humanae uitae, facta
of-the-kinds and the-life of-them contrary to-human life made
et ipsa contraria humanae per demutationem? enimuero si
also itself contrary to-human through change indeed if
demutationem capit amittens quod fuit, non erit quae
change it-admits losing what it-was not it-will-be what
fuit, et si quae fuit non erit, soluta est metensomatosis,
it-was and if what it-was not it-will-be dissolved is the-transmigration-of-bodies
non adscribenda scilicet ei animae quae si demutabitur
not to-be-ascribed evidently to-that soul which if it-will-be-changed

non erit quae fuit. illius enim metensomatosis dicetur
not will-be what it-was of-that for transmigration-of-bodies will-be-said
quaecumque eam in suo statu permanendo pateretur. igitur
whichever it in its-own state by-remaining should-undergo therefore
si nec mutari potest, ne non sit ipsa, nec permanere in
if neither to-be-changed it-can lest not it-be itself nor to-remain in
statu, quia contraria non capit, quaero adhuc causam aliquam
state because contraries not it-admits I-seek still a-cause some
fide dignam huiusmodi translationis. nam etsi quidam
of-belief worthy of-this-kind of-transfer for although some
homines bestiis adaequantur pro qualitatibus morum et
men to-beasts are-likened according-to the-qualities of-character and
ingeniorum et affectuum, quia et deus, assimilatus est,
of-talents and of-feelings because also God likened has-been
inquit, homo inrationalibus iumentis, non ideo milui
he-says man to-irrational beasts-of-burden not for-that-reason kites
ex rapacibus fient et canes ex spurcis et pantherae
from the-rapacious will-be-made and dogs from the-filthy and panthers
ex acerbis aut oues ex probis et hirundines ex garrulis
from the-fierce or sheep from the-upright and swallows from the-chattering
et columbae ex pudicis, quasi eadem substantia animae
and doves from the-chaste as-if the-same substance of-the-soul
ubique naturam suam in animalium proprietatibus repetat.
everywhere nature its-own in of-animals the-properties should-repeat
aliud est autem substantia, aliud natura substantiae; siquidem
other is however substance other the-nature of-substance since
substantia propria est rei cuiusque, natura uero potest esse
substance proper is of-thing each nature but can to-be
communis. suscipe exemplum. substantia est lapis, ferrum:
common take an-example substance is stone iron
duritia lapidis et ferri natura substantiae est. duritia
the-hardness of-stone and of-iron the-nature of-the-substance is the-hardness

communicat, substantia discordat. mollitia lanae, mollitia
is-shared the-substance differs the-softness of-wool the-softness
plumae: pariant naturalia earum, substantiua non pariant,
of-feathers are-equal the-natural-qualities of-them the-substantial not are-equal
sic et, si saeua bestia uel proba uocetur homo, sed non eadem
so also if a-savage beast or an-upright be-called a-man but not the-same
anima. nam et tunc naturae similitudo notatur, cum substantiae
soul for also then of-nature the-likeness is-noted when of-substance
dissimilitudo conspicitur. ipsum enim quod hominem similem
the-unlikeness is-seen itself for that a-man like
bestiae iudicas, confiteris animam non eandem similem dicendo,
to-a-beast you-judge you-confess the-soul not the-same like by-saying
non ipsam. sic et diuina pronuntiatio sapit pecudibus adaequans
not itself so also the-divine pronouncement savors to-cattle likening
hominem natura, non substantia. ceterum nec deus hominem
man in-nature not in-substance however not-even God man
hoc modo notasset, si pecudem de substantia nosset.
in-this way would-have-branded if a-beast in substance he-had-known-him
33 Etiam cum iudicii nomine uindicatur hoc dogma, quod
even when of-judgment in-the-name is-claimed this dogma that
animae humanae pro uita et meritis genera animalium
the-souls human according-to life and merits kinds of-animals
sortiantur, iugulandae quaeque in occisoriis et subigendae
are-allotted to-be-slaughtered some in killable and to-be-subdued
quaeque in famulatoriis et fatigandae in operariis et
some in servile and to-be-wearied in working and
foedandae in immundis, perinde honorandae et diligendae
to-be-befouled in unclean likewise to-be-honored and to-be-loved
et curandae et appetendae in speciosissimis et probissimis
and to-be-cared-for and to-be-sought in most-beautiful and most-upright
et utilissimis et delicatissimis; et hic dicam: si demutantur,
and most-useful and most-delicate also here I-shall-say if they-are-changed

non ipsae dispungentur quae merebuntur, et euacuabitur
not themselves will-be-assessed which will-deserve and will-be-emptied
ratio iudicii, si meritorum deerit sensus. deerit
the-reason of-judgment if of-merits will-be-lacking the-sense will-be-lacking
autem sensus meritorum, si status uerterit animarum; uertit
however the-sense of-merits if the-state has-turned of-souls turns
autem status animarum, si non eaedem perseuerauerint in
however the-state of-souls if not the-same they-shall-have-persevered into
iudicium. quod et Mercurius Aegyptius nouit, dicens animam
judgment which also Mercury the-Egyptian knew saying the-soul
digressam a corpore non refundi in animam uniuersi,
departed from the-body not to-be-poured-back into the-soul of-the-universe
sed manere determinatam, uti rationem, inquit, patri
but to-remain defined so-that an-account he-says to-the-Father
reddat eorum quae in corpore gesserit, — uolo iudicii
it-may-render of-those-things which in the-body it-has-done I-wish of-judgment
utique diuini iustitiam grauitatem maiestatem dignitatem
surely divine the-justice the-gravity the-majesty the-dignity
recensere, si non sublimiore fastigio praesidet humana
to-review if not with-a-loftier height presides than-human
censura, plenior utriusque sententiae honore poenarum et
censure fuller of-each sentence in-honor of-punishments and
gratiarum, seuerior in ulciscendo et liberalior in largiendo.
of-rewards more-severe in avenging and more-generous in bestowing
quid putas futuram animam homicidae? aliquod, credo,
what do-you-think going-to-be the-soul of-a-murderer some I-believe
pecus lanienae et macello destinatum, ut perinde
beast for-the-butchery and the-meat-market destined so-that likewise
iuguletur, quia et ipsa iugulauerit, perinde decorietur, quia
it-be-slaughtered because also itself has-slaughtered likewise be-flayed because
et ipsa despoliauerit, perinde in pabulum proponatur, quia
also itself has-stripped likewise for food be-set-out because

et ipsa bestiis fecerit eos quos in siluis et auiis
also itself to-beasts made them whom in woods and trackless-places
trucidauerit. si ita iudicabitur, nonne illa anima plus
it-has-butchered if so it-will-be-judged surely-not that soul more
solacii quam supplicii relatura est quod funus inter
of-solace than of-punishment going-to-bring-back is that a-funeral among
cocos pretiosissimos inuenit, quod condimentis Apicianis et
cooks most-costly it-finds that with-seasonings Apician and
Lurconianis humatur, quod mensis Ciceronianis infertur,
Lurconian it-is-buried that on-tables Ciceronian it-is-brought-in
quod lancibus splendidissimis Sullanis effertur, quod
that on-platters most-splendid Sullan it-is-carried-out that
exsequias conuiuium patitur, quod a coaequalibus deuoratur
funeral-rites a-banquet it-undergoes that by equals is-devoured
potius quam a miluis et lupis, ut in hominis corpore
rather than by kites and wolves so-that in of-a-man the-body
tumulata et in suum genus regressa resurrexisse uideatur,
entombed and into its-own kind returned to-have-risen-again it-may-seem
exsultans aduersus humana iudicia, si ea experta est? namque
exulting against human judgments if them experienced it-has for
illa sicarium uariis et exquisitis et iam praeter naturam
those the-assassin by-various and choice and now beyond nature
eruditis feris dissipant et quidem uiuentem, immo nec facile
trained beasts tear-apart and indeed living nay not-even easily
morientem curata mora finis ad plenitudinem poenae.
dying cared-for the-delay of-the-end for the-fullness of-punishment
sed et si anima praefugerit ultimo gladio, ne corpus quoque
but even if the-soul has-fled-ahead-of the-last sword lest the-body also
euaserit ferrum; nihilominus iugulo latereque confossis
should-escape the-steel nonetheless with-throat and-flank stabbed
costisque transfixis compensatio proprii facinoris exigitur.
and-ribs pierced the-compensation of-its-own crime is-exacted

inde in ignem datur, ut et sepultura puniatur. aliter
thence into fire it-is-given that also by-burial be-punished otherwise
denique non licet, nec tamen tanta est rogi cura, ut
in-short not it-is-allowed nor yet so-great is of-the-pyre the-care that
reliquias aliae bestiae inueniant; certe nec ossibus parcitur
the-remains other beasts may-find certainly neither the-bones are-spared
nec cineribus indulgetur nuditate plectendis. tanta est apud
nor the-ashes indulged by-nakedness to-be-punished so-great is among
homines homicidii uindicta, quanta ipsa quae uindicatur
men of-murder the-vengeance as-great-as itself which is-avenged
natura. quis non praeferat saeculi iustitiam, quam et
the-nature who not would-prefer of-the-world the-justice which also
apostolus non frustra gladio armatam contestatur, quae
the-apostle not in-vain with-the-sword armed attests which
pro homine saeuiendo religiosa est? si ceterorum quoque
for man by-raging religious is if of-the-other also
scelerum mercedem cogitemus, patibula et uiuicomburia et
crimes the-wage we-consider gibbets and burnings-alive and
culleos et uncos et scopulos, cui non expediat apud
sacks and hooks and cliffs to-whom not would-it-be-expedient with
Pythagoran et Empedoclen sententiam pati? nam et qui
Pythagoras and Empedocles the-sentence to-undergo for also who
laboribus atque seruitiis puniendi in asinos utique et mulos
by-labors and services to-be-punished into asses surely and mules
recorporabuntur, quantum sibi de pistrinis et aquilegis
will-be-re-embodied how-much to-themselves on mills and water-raising
rotis gratulabuntur, si metallorum et ergastulorum et operum
wheels will-they-congratulate if of-the-mines and of-the-workhouses and of-the-works
publicorum ipsorumque carcerum licet otiosorum recordentur!
public and-of-the-very prisons although idle they-remember

perinde qui integre morati commendauerint iudici uitam,
likewise who uprightly having-lived have-commended to-the-judge their-life
quaero praemia, sed potius inuenio supplicia. nimirum magna
I-seek rewards but rather I-find punishments doubtless a-great
merces bonis in animalia quaecumque restitui. pauum
wage for-the-good into animals whatever to-be-restored a-peacock
se meminit Homerus Ennio somniante: sed poetis nec
himself remembers Homer with-Ennius dreaming but poets not-even
uigilantibus credam. et si pulcherrimus pauus et quo
awake I-would-believe and if a-most-beautiful peacock and in-what
uelit colore cultissimus? sed tacent pennae, sed displicet
he-wishes color most-adorned but are-silent the-feathers but displeases
uox, et poetae nihil aliud quam cantare malunt. damnatus
the-voice and the-poets nothing else than to-sing prefer condemned
est igitur Homerus in pauum, non honoratus. plus de
is therefore Homer into a-peacock not honored more in
saeculi remuneratione gaudebit, pater habitus liberalium
of-the-world the-remuneration he-will-rejoice father held of-liberal
disciplinarum, ut malit famae suae ornamenta quam
disciplines so-that he-prefers of-fame his-own the-ornaments than
caudae. age nunc, ut poetae in pauos uel in cycnos
of-a-tail come now granted the-poets into peacocks or into swans
transeant, si uel cycnis decora uox est, quod animal
pass if even for-swans fitting a-voice is what animal
indues uiro iusto Aeaco? quam bestiam integrae
will-you-clothe for-the-man just Aeacus what beast for-the-chaste
feminae Didoni? quam uolucrem patientia, quam pecudem
woman Dido what bird patience what beast-of-flock
sanctimonia, quem piscem innocentia sortientur? omnia famula
holiness what fish innocence will-obtain all servants
sunt hominis, omnia subiecta, omnia mancipata. si quid
are of-man all subjected all made-over if any

horum futurus est, deminoratur illic ille cui ob merita
of-these going-to-be he-is is-diminished there he to-whom for the-merits
uitae imagines, statuae et tituli, honores publici, priuilegia
of-life images statues and inscriptions honors public privileges
rependuntur, cui curia, cui populus suffragiis immolat.
are-repaid to-whom the-senate to-whom the-people with-votes sacrifices
o iudicia diuina post mortem humanis mendaciora,
O judgments divine after death than-human more-lying
contemptibilia de poenis, fastidibilia de gratiis, quae nec
contemptible about punishments disdainable about rewards which neither
pessimi metuant nec optimi cupiant, ad quae magis scelesti
the-worst fear nor the-best desire to which more the-wicked
quam sancti quique properabunt, illi, ut iustitiam saeculi
than the-holy each will-hasten those that the-justice of-the-world
citius euadant, isti, ut tardius eam capiant. bene
more-quickly they-may-escape these that more-slowly it they-may-obtain well
philosophi docetis, utiliter suadetis, leuiora post mortem
philosophers you-teach usefully you-persuade lighter after death
supplicia uel praemia, cum, si quod iudicium animas manet,
punishments or rewards when if any judgment souls awaits
grauius debeat credi in dispunctione uitae quam in
heavier it-ought to-be-believed in the-reckoning of-life than in
administratione, quia nihil plenius quam quod extremius,
the-administration because nothing fuller than what more-final
nihil autem plenius quam quod diuinius. deus itaque
nothing however fuller than what more-divine God therefore
iudicabit plenius, quia extremius per sententiam aeternam
will-judge more-fully because more-finally through a-sentence eternal
tam supplicii quam refrigerii nec in bestias, sed in
as-much of-punishment as of-refreshment not into beasts but into
sua corpora reuertentibus animabus et hoc semel et
their-own bodies returning souls and this once and

in eum diem, quem solus pater nouit, ut pendula
for that day which alone the-Father knows so-that by-suspended
expectatione sollicitudo fidei probetur semper diem obseruans,
expectation the-anxiety of-faith be-proved always the-day watching
dum semper ignorat, cotidie timens, quod cotidie sperat.
while always it-knows-not daily fearing what daily it-hopes

XI · SIMON AND CARPOCRATES

Transmigration served heresy: Simon Magus taught that his Helen had passed from body to body down to the brothel, and Carpocrates that souls must commit every sin before they are freed. Tertullian answers with Scripture: the saying about settling with one's adversary on the way, which Carpocrates bent, is a word about the conduct of this life, and Elijah came again in John in spirit and power, not in soul.

34 Nulla quidem ad hodiernum dementiae huiusmodi sententia
no indeed to today of-madness of-this-kind opinion
erupit sub nomine haeretico, quae humanas animas refingat
has-burst-out under the-name heretical which human souls refashions
in bestias. sed necessarie hanc quoque speciem intulimus
into beasts but necessarily this also kind we-have-brought-in
et exclusimus ut superioribus cohaerentem, quo perinde in
and shut-out as with-the-preceding cohering so-that just-as in
pauo retunderetur Homerus sicut in Pythagora Euphorbus
the-peacock should-be-beaten-back Homer as in Pythagoras Euphorbus
atque ita hac etiam metempsychosi siue metensomatosi
and so this also transmigration-of-souls or transmigration-of-bodies
repercussa illa rursus caederetur quae aliquid haereticis
struck-back that again should-be-cut-down which something to-the-heretics
subministrauit. nam et Simon Samarites in actis Apostolorum
has-supplied for also Simon the-Samaritan in the-acts of-the-Apostles

redemptor spiritus sancti, posteaquam damnatus ab apostolo
the-purchaser of-the-spirit holy after condemned by the-apostle
cum pecunia sua interitum frustra fleuit, conuersus ad ueritatis
with money his-own destruction in-vain he-wept turned to of-truth
expugnationem quasi pro solacio ultionis, fultus etiam artis
the-storming as-if for the-solace of-revenge propped also of-art
suae uiribus, ad praestigias uirtutis alicuius Helenen quandam
his-own by-the-powers for the-illusions of-power some Helen a-certain
Tyriam de loco libidinis publicae eadem pecunia redemit
Tyrian from the-place of-lust public with-the-same money redeemed
dignam sibi mercedem pro spiritu sancto. et se quidem
worthy for-himself a-wage for the-spirit holy and himself indeed
fingit summum patrem, illam uero iniectionem suam primam,
he-feigns the-highest father her but the-thought his-own first
quam iniecerat angelos et archangelos condere: huius eam
which he-had-cast angels and archangels to-found of-this her
propositi compotem exilisse de patre et in inferiora
the-purpose possessing to-have-leaped-out from the-father and into the-lower-parts
desultasse atque illic praeuento patris proposito angelicas
to-have-leaped-down and there anticipated of-the-father the-purpose angelic
potestates genuisse, ignaras patris artificis mundi huius;
powers to-have-begotten ignorant of-the-father the-artificer of-world this
ab his non perinde animo retentam, ne digressa ea alterius
by these not equally in-mind held lest departed she of-another
genimina uiderentur, et idcirco omni contumeliae addictam,
the-offspring they-should-seem and therefore to-every insult consigned
ut nusquam discedere depretiatam liberet, humanae
so-that nowhere to-depart cheapened it-might-please to-human
quoque formae succidisse uelut uinculis carnis coercendam; ita
also form to-have-sunk as-if by-the-bonds of-flesh to-be-restrained so
multis aeuis per alios atque alios habitus femininos uolutatam
in-many ages through other and other shapes feminine rolled

etiam illam Helenam fuisse exitiosissimam Priamo et
even that Helen to-have-been most-ruinous to-Priam and
Stesichori postea oculis, quem excaecasset ob conuicium
of-Stesichorus afterward to-the-eyes whom she-had-blinded on-account-of the-abuse
carminis, dehinc reluminasset ob satisfactionem
of-his-poem then she-had-restored-to-light on-account-of the-amends
laudis; proinde migrantem eam de corporibus in corpora
of-praise likewise migrating her from bodies into bodies
postrema dedecoratione sub titulo prostitisse Helenam
by-the-last disgrace under a-placard to-have-been-prostituted a-Helen
uiliorem. hanc igitur esse ouem perditam, ad quam descenderit
cheaper this therefore to-be the-sheep lost to which had-come-down
pater summus, Simon scilicet, et primum recuperata ea et
the-father highest Simon evidently and first recovered her and
reuecta nescio umeris an feminibus exinde ad hominum
carried-back I-know-not on-shoulders or on-thighs thenceforth to of-men
respexerit salutem quasi per uindictam liberandorum
had-looked-back-at the-salvation as-if through the-rescue of-those-to-be-freed
ex illis angelicis potestatibus, quibus fallendis et ipse
from those angelic powers whom for-deceiving also himself
configuratus aeque hominibus et hominem ementitus in
made-in-the-shape equally to-men and a-man counterfeiting in
Iudaea quidem filium, in Samaria uero patrem se gesserit.
Judea indeed a-son in Samaria but a-father himself had-conducted
o Helenam inter poetas et haereticos laborantem, tunc
O Helen among poets and heretics toiling then
adulterio, nunc stupro infamem! nisi quod de Troia
by-adultery now by-whoredom infamous except that from Troy
gloriosius eruitur quam de lupanari; mille nauibus
more-gloriously she-is-rescued than from a-brothel with-a-thousand ships
de Troia nec mille denariis forsitan de lupanari.
from Troy not-even with-a-thousand denarii perhaps from a-brothel

erubesce, Simon, tardior in requirendo, inconstantior in
blush Simon slower in seeking more-inconstant in
retrahendo. at Menelaus statim insequitur amissam, statim
bringing-back but Menelaus at-once pursues her-lost at-once
repetit ereptam, decenni proelio extorquet, non latens,
seeks-back her-snatched in-a-ten-year battle he-wrests not hiding
non fallens, non cauillabundus. uereor ne ille magis pater
not deceiving not quibbling I-fear lest he rather the-father
fuerit qui circa Helenae recuperationem et uigilantius et
was who about of-Helen the-recovery both more-watchfully and
audentius et diutius laborauerit.
more-boldly and longer labored
Sed non tibi soli metempsychosis hanc fabulam instruxit. inde 35
but not for-you alone transmigration-of-souls this tale has-built thence
etiam Carpocrates utitur pariter magus, pariter fornicarius,
also Carpocrates uses-it equally a-magician equally a-fornicator
etsi Helena minus. quidni? cum propter omnimodam
although than-Helen less why-not when on-account-of an-utter
diuinae et humanae disciplinae euersionem constituendam
of-divine and human discipline overturning to-be-established
recorporari animas asseuerauerit? nulli enim uitam istam
to-be-re-embodied souls he-has-asserted to-no-one for life this
rato fieri nisi uniuersis quae arguunt eam expunctis,
ratified to-be-done unless all-things which accuse it accomplished
quia non natura quid malum habeatur, sed opinione. itaque
because not by-nature anything evil is-held but by-opinion and-so
metempsychosin necessarie imminere, si non in primo quoque
transmigration-of-souls necessarily to-impend if not in the-first even
uitae huius commeatu omnibus inlicitis satisfiat. scilicet
of-life this passage to-all unlawful-things satisfaction-be-made evidently
facinora tributa sunt uitae. ceterum totiens animam reuocari
crimes tributes are to-life however so-often the-soul to-be-recalled

habere quotiens minus quid intulerit, reliquatricem
to-have as-often-as less anything it-has-brought-in a-debtor-for-the-balance
delictorum, donec exsoluat nouissimum quadrantem detrusa
of-offenses until it-pays the-last farthing thrust
identidem in carcerem corporis. huc enim temperat totam
again-and-again into the-prison of-the-body to-this for he-adapts the-whole
illam allegorian domini certis interpretationibus relucentem
that allegory of-the-Lord with-sure interpretations shining
et primo quidem simpliciter intellegendam. nam et ethnicus
and first indeed simply to-be-understood for also the-heathen
homo aduersarius noster est incedens in eadem uia uitae
man adversary our is walking in the-same way of-life
communis. ceterum oportebat nos de mundo exire,
common however it-would-be-necessary for-us from the-world to-go-out
si cum illis conuersari non liceret.
if with them to-associate not it-were-allowed
huic ergo bonum animi praestes iubet — diligite
to-this-man therefore good of-mind you-should-show he-commands love
enim inimicos uestros inquit et orate pro maledicentibus
for enemies your he-says and pray for those-cursing
uos — ne aliquo commercio negotiorum iniuria prouocatus
you lest by-any dealing of-business by-injury provoked
abstrahat te ad suum iudicem, et in custodiam delegatus ad
he-drag you to his-own judge and into custody consigned for
exsolutionem totius debiti arteris. tum si in diabolum
the-payment of-the-whole debt you-be-squeezed then if to the-devil
transfertur aduersarii mentio, ex obseruatione comitante
is-transferred of-the-adversary the-mention from the-observance accompanying
cum illo quoque moneris eam inire concordiam,
with him also you-are-warned that to-enter-upon concord
quae deputetur ex fidei conuentione; pactus es enim
which may-be-reckoned from of-faith the-covenant covenanted you-have for

renuntiare ipsi et pompae et angelis eius. conuenit inter
to-renounce himself and the-pomp and angels his it-has-been-agreed between
uos de isto. haec erit amicitia obseruatione sponsionis,
you about this this will-be the-friendship by-observance of-the-pledge
ne quid eius postea resumas ex his quae eierasti,
lest anything of-it afterward you-take-back of those-things which you-have-forsworn
quae illi reddidisti, ne te ut fraudatorem, ut pacti
which to-him you-have-returned lest you as a-cheat as of-the-pact
transgressorem iudici deo obiciat, sicut eum legimus alibi
a-transgressor to-the-judge God he-cast-up as him we-read elsewhere
sanctorum criminatorem et de ipso etiam nomine diaboli
of-the-saints the-accuser and from the-very also name of-devil
delatorem, et iudex te tradat angelo executionis, et ille
the-informer and the-judge you hand-over to-the-angel of-execution and he
te in carcerem mandet infernum, unde non dimittaris, nisi
you into prison commit infernal whence not you-be-released unless
modico quoque delicto mora resurrectionis expenso.
small even offense by-the-delay of-resurrection having-been-paid
quid his sensibus aptius? quid his interpretationibus
what than-these meanings more-fitting what than-these interpretations
uerius? ceterum apud Carpocraten si omnium facinorum
truer however with Carpocrates if of-all crimes
debitrix anima est, quis erit inimicus et aduersarius eius
a-debtor the-soul is who will-be the-enemy and adversary of-it
intellegendus? credo, mens melior, quae illam in aliquid
to-be-understood I-believe the-mind better which it into something
innocentiae inpegerit adigendam rursus ac rursus in corpus,
of-innocence has-driven to-be-forced again and again into a-body
donec in nullo rea deprehendatur bonae uitae. hoc est ex
until in nothing guilty it-be-found of-good life this is from
malis fructibus bonam arborem intellegi, id est ex pessimis
bad fruits a-good tree to-be-understood that is from the-worst

praeceptis doctrinam ueritatis agnosci. spero huiusmodi
precepts the-doctrine of-truth to-be-recognized I-hope of-this-kind
haereticos Heliae quoque inuadere exemplum, tamquam in
heretics of-Elijah also to-seize-on the-example as-if in
Iohanne sic repraesentati, ut metempsychosi patrocinetur
John so represented that transmigration-of-souls may-patronize
pronuntiatio domini: Helias iam uenit, et non cognouerunt
the-pronouncement of-the-Lord Elijah already has-come and not they-recognized
eum, et alibi: et si uultis audire, hic est Helias, qui
him and elsewhere and if you-wish to-hear this is Elijah who
uenturus est. numquid ergo et Iudaei ex opinione
going-to-come is surely-not therefore also the-Jews from the-opinion
Pythagorica consulebant Iohannen: tu es Helias? et non ex
Pythagorean were-consulting John you are Elijah and not from
praedicatione diuina: et ecce mittam uobis Helian Thesbiten?
the-preaching divine and behold I-will-send to-you Elijah the-Tishbite
sed enim metempsychosis illorum reuocatio est animae iam
but indeed transmigration-of-souls of-them the-recalling is of-the-soul already
pridem morte functae et in aliud corpus iteratae.
long-ago by-death finished and into another body repeated
Helias autem non ex decessione uitae, sed ex translatione
Elijah however not from departure of-life but from translation
uenturus est, nec corpori restituendus, de quo non
going-to-come is nor to-the-body to-be-restored from which not
est exemptus, sed mundo reddendus, de quo est
he-has-been taken-away but to-the-world to-be-returned from which he-has-been
translatus, non ex postliminio uitae, sed ex supplemento
translated not from return-home of-life but from the-completion
prophetiae, idem et ipse, et sui nominis et sui
of-prophecy the-same also himself both of-his-own name and of-his-own
hominis. sed quomodo Helias Iohannes? habes angeli
man but how Elijah John you-have of-the-angel

uocem: et ipse, inquit, praecedet coram populo in uirtute
the-voice and himself he-says will-go-before in-presence-of the-people in the-power
et in spiritu Heliae, non in anima eius nec in carne.
and in the-spirit of-Elijah not in the-soul of-him nor in the-flesh
hae enim substantiae sui cuiusque sunt hominis. spiritus
these for substances of-his-own each are man the-spirit
uero et uirtus extrinsecus conferuntur ex dei gratia; ita
but and the-power from-outside are-conferred from of-God grace so
et transferri in alterum possunt ex dei uoluntate, ut
also to-be-transferred to another they-can from of-God the-will as
factum est retro de Mosei spiritu.
done it-was formerly with of-Moses the-spirit

XII · SEX AND GROWTH

The soul's sex is fixed with the body's at conception, since soul and flesh are sown together, against Apelles; Eve, from Adam's side, had soul as well as flesh from him. Angels, not Rome's birth goddesses, tend the fetus, which is a man once formed, as the law of Moses on abortion shows. The soul grows with the body, not in substance but in its powers, like gold beaten out, and reaches puberty at fourteen, when shame and desire awaken, as with Adam and Eve. Its one natural desire, for food, it has for the flesh's sake.

In has quaestiones inde opinor excessimus, quo nunc 36
into these questions thence I-suppose we-have-digressed whither now
reuertendum est. constitueramus animam in ipso et ex ipso
to-be-returned is we-had-established the-soul in the-very and from the-very
seri homine et unum esse a primordio semen, sicut et
to-be-sown man and one to-be from the-beginning the-seed as also
carnis in totum generis examen: propter aemulas scilicet
of-the-flesh into the-whole of-the-race swarm on-account-of rival evidently

opiniones philosophorum et haereticorum et illum sermonem
opinions of-philosophers and of-heretics and that saying
Platonis ueternosum. nunc ordinem sequentium exinde
of-Plato drowsy now the-order of-the-following thereafter
tractatuum teximus. anima in utero seminata pariter cum
treatises we-weave the-soul in the-womb sown equally with
carne pariter cum ipsa sortitur et sexum, ita pariter, ut in
the-flesh equally with it obtains also sex so equally that in
causa sexus neutra substantia teneatur. si enim in seminibus
the-cause of-sex neither substance be-held if for in the-seeds
utriusque substantiae aliquam intercapedinem eorum conceptus
of-each substance some interval of-them conception
admitteret, ut aut caro aut anima prior seminaretur, esset
admitted so-that either the-flesh or the-soul first were-sown it-would-be
etiam sexus proprietatem alteri substantiae adscribere per
also of-sex the-property to-the-other substance to-ascribe through
temporalem intercapedinem seminum, ut aut caro animae
the-temporal interval of-the-seeds so-that either the-flesh on-the-soul
aut anima carni insculperet sexum, quoniam et Apelles,
or the-soul on-the-flesh would-engrave sex since also Apelles
non pictor, sed haereticus, ante corpora constituens animas
not the-painter but the-heretic before bodies establishing souls
uiriles ac muliebres, sicut ab Philumena didicit, utique
male and female as from Philumene he-learned surely
carnem ut posteriorem ab anima facit accipere sexum.
the-flesh as later from the-soul he-makes to-receive sex
et qui animam post partum carni superducunt utique ante
also who the-soul after birth on-the-flesh bring-on surely before
formatae, marem aut feminam de carne sexum praeiudicant
formed male or female from the-flesh the-sex they-prejudge
animae. utriusque autem substantiae indiscreta semina et
for-the-soul of-each however substance undivided the-seeds and

unita suffusio eorum communem subeunt generis euentum,
united the-outpouring of-them common undergo of-the-kind the-outcome
qua lineas duxerit quaecumque illa est ratio naturae. certe
where the-lines has-drawn whatever that is the-reason of-nature certainly
et hic se primordiorum forma testatur, cum masculus
also here itself of-the-beginnings the-pattern attests when the-male
temperius effingitur, prior enim Adam; femina aliquanto serius,
earlier is-fashioned first for Adam the-female somewhat later
posterior enim Eua. ita quamdiu caro informis est, qualis
later for Eve so as-long-as the-flesh formless is such-as
ex Adae latere decerpta est, animal tamen et ipsa iam,
from of-Adam the-side plucked it-was living yet also itself already
quia et illam tunc Adae portionem animatam agnoscam.
because also that then of-Adam portion ensouled I-shall-recognize
ceterum et ipsam dei afflatus animasset, si non ut
otherwise also itself of-God the-breath would-have-ensouled if not as
carnis, ita et animae ex Adam tradux fuisset in femina.
of-the-flesh so also of-the-soul from Adam the-offshoot there-had-been in the-woman
Omnem autem hominis in utero serendi struendi fingendi 37
all however of-man in the-womb of-sowing of-building of-fashioning
paraturam aliqua utique potestas diuinae uoluntatis ministra
the-provision some surely power of-the-divine will the-servant
modulatur quamcumque illa rationem agitare sortita. haec
regulates whatever that reason to-drive allotted these-things
aestimando etiam superstitio Romana deam finxit Alemonam
reckoning also superstition Roman a-goddess feigned Alemona
alendi in utero fetus et Nonam et Decimam a
of-nourishing in the-womb the-fetus and Nona and Decima from
sollicitioribus mensibus et Partulam, quae partum gubernet,
the-more-anxious months and Partula who the-birth should-govern
et Lucinam, quae producat in lucem. nos officia diuina
and Lucina who should-bring-forth into light we the-offices divine

angelos credimus. ex eo igitur fetus in utero homo, a
angels believe from that therefore the-fetus in the-womb a-man from
quo forma completa est. nam et Mosei lex tunc aborsus
which the-form completed is for also of-Moses the-law then of-abortion
reum talionibus iudicat, cum iam hominis est causa,
the-guilty by-retaliations judges when already of-a-man it-is the-case
cum iam illi uitae et mortis status deputatur, cum et
when already to-it of-life and death the-state is-reckoned when also
fato iam inscribitur, etsi adhuc in matre uiuendo cum
to-fate already it-is-inscribed although still in the-mother by-living with
matre plurimum communicat sortem. dicam aliquid et de
the-mother very-much it-shares the-lot I-shall-say something also about
temporibus animae nascentis, ut ordinem decurram. legitima
the-times of-the-soul being-born that the-order I-may-run-through lawful
natiuitas ferme decimi mensis ingressus est. qui numeros
birth nearly of-the-tenth month the-entrance is who numbers
ratiocinantur, et decurialem numerum ut exinde reliquorum
reckon also the-decimal number as thenceforth of-the-rest
parentem colunt, denique perfectorem natiuitatis humanae.
the-parent honor in-short the-perfecter of-birth human
ego ad deum potius argumentabor hunc modum temporis, ut
I to God rather shall-refer this measure of-time so-that
decem menses decalogo magis inaugurent hominem, ut
ten months to-the-decalogue rather may-consecrate man so-that
tanto temporis numero nascamur quanto disciplinae numero
in-so-great of-time number we-are-born in-as-great of-discipline number
renascimur. sed et cum septimo mense natiuitas plena est
we-are-reborn but also when in-the-seventh month the-birth full is
facilius quam octauo, honorem sabbati agnoscam, ut
more-easily than in-the-eighth the-honor of-the-sabbath I-shall-recognize so-that
quoto die dedicata est dei condicio, toto mense
on-what day dedicated was of-God the-creation in-the-same-numbered month

interdum producatur dei imago. concessum est properare
sometimes may-be-brought-forth of-God the-image granted it-is to-hasten
natiuitati, et tamen idonee occurrere in hebdomadem, in
for-birth and yet fittingly to-meet in the-week in
auspicia resurrectionis et requietis et regni. ideo ogdoas
the-auspices of-resurrection and of-rest and of-the-kingdom therefore the-octad
nos non creat; tunc enim nuptiae non erunt. societatem
us not creates then for marriages not there-will-be the-fellowship
carnis atque animae iamdudum commendauimus a concretione
of-flesh and soul long-since we-have-commended from the-concretion
seminum ipsorum usque ad figmenti perfectionem. perinde
of-the-seeds themselves right-up to of-the-fashioning the-completion likewise
nunc et a natiuitate defendimus, inprimis quod simul
now also from birth we-maintain first that together
crescunt, sed diuersa ratione pro generum condicione,
they-grow but by-different reason according-to of-kinds the-condition
caro modulo, anima ingenio, caro habitu, anima sensu.
the-flesh in-measure the-soul in-talent the-flesh in-shape the-soul in-sense
ceterum animam substantia crescere negandum est, ne etiam
however the-soul in-substance to-grow to-be-denied is lest also
decrescere substantia dicatur atque ita et defectura credatur;
to-decrease in-substance it-be-said and so also going-to-fail it-be-believed
sed uis eius, in qua naturalia peculia consita retinentur,
but the-power of-it in which the-natural possessions implanted are-retained
saluo substantiae modulo, quo a primordio inflata est,
kept-safe of-the-substance the-measure by-which from the-beginning breathed-in it-was
paulatim cum carne producitur. constitue certum pondus auri
gradually with the-flesh is-extended set-up a-fixed weight of-gold
uel argenti, rudem adhuc massam: collectus habitus est illi
or of-silver a-rough still mass gathered the-shape is to-it
et futuro interim minor, tamen continens intra lineam
and than-the-future meanwhile smaller yet containing within the-line

moduli totum quod natura est auri uel argenti. dehinc
of-its-measure the-whole which by-nature is of-gold or of-silver then
cum in laminam massa laxatur, maior efficitur initio
when into a-plate the-mass is-spread greater it-is-made than-the-beginning
suo per dilatationem ponderis certi, non per adiectionem,
its-own through the-stretching of-a-weight fixed not through addition
dum extenditur, non *** dum augetur. etsi sic quoque
while it-is-extended not (lacuna) while it-is-increased although so also
augetur, dum extenditur; licet enim habitu augeri,
it-is-increased while it-is-extended it-is-allowed for in-shape to-be-increased
cum statu non licet. tunc et splendor ipse prouehitur
when in-state not it-is-allowed then also the-splendor itself is-brought-out
auri uel argenti, qui fuerat quidem et in massa, sed
of-gold or of-silver which had-been indeed also in the-mass but
obscurior, non tamen nullus. tunc et alii atque alii habitus
more-obscure not yet none then also other and other shapes
accedunt pro facilitate materiae, qua duxerit eam
are-added according-to the-ease of-the-material as shall-have-drawn it
qui aget, nihil conferens modulo nisi effigiem. ita et
who will-work-it nothing contributing to-the-measure except the-likeness so also
animae crementa reputanda, non substantiua, sed prouectiua.
of-the-soul the-growths to-be-reckoned not substantial but progressive
38 Quamquam autem et retro praestruxerimus, omnia naturalia
although however also before we-have-laid-down all natural-properties
animae ipsi substantiae inesse pertinentia ad sensum et
of-the-soul in-the-very substance to-be-in pertaining to sense and
intellectum ex ingenito animae censu, sed paulatim per
understanding from the-inborn of-the-soul endowment but gradually through
aetatis spatia procedere et uarie per accidentia euadere
of-age the-spaces to-advance and variously through accidents to-turn-out
pro artibus, pro institutis, pro locis, pro
according-to arts according-to institutions according-to places according-to

dominatricibus potestatibus, quod tamen faciat ad carnis
ruling powers what yet may-serve to of-flesh
animaeque propositam nunc societatem, pubertatem quoque
and-of-soul the-proposed now fellowship puberty also
animalem cum carnali dicimus conuenire pariterque et illam
of-the-soul with the-fleshly we-say to-coincide and-equally both that
suggestu sensuum et istam processu membrorum exsurgere
by-the-prompting of-the-senses and this by-the-growth of-the-limbs to-rise
a quarto decimo fere anno, non quia Asclepiades inde
from the-fourth tenth about year not because Asclepiades from-then
sapientiam supputat, nec quia iura ciuilia abhinc agendis rebus
wisdom reckons nor because laws civil from-then to-be-done for-business
adtemperant, sed quoniam et haec de primordio ratio est.
adjust but since also this from the-beginning the-reason is
si enim Adam et Eua ex agnitione boni et mali pudenda
if for Adam and Eve from the-knowledge of-good and of-evil their-shame
tegere senserunt, ex quo id ipsum sentimus, agnitionem
to-cover felt from when that very-thing we-feel the-knowledge
boni et mali profitemur. ab his autem annis et suffusior
of-good and of-evil we-profess from these however years both more-suffused
et uestitior sexus est, et concupiscentia oculis arbitris utitur
and more-clothed sex is and desire the-eyes as-witnesses uses
et communicat placitum et intellegit quae sint *** et
and shares the-pleasing and understands what are (lacuna) and
fines suos ad instar ficulneae *** contagionis prurigine
the-borders its-own after the-likeness of-the-fig (lacuna) of-contagion with-the-itch
accingit et hominem de paradiso integritatis educit, exinde
girds and man from the-paradise of-integrity leads-out thenceforth
scabida etiam in ceteras culpas et delinquendi non naturales
scabby also into other faults and of-offending not natural
***, cum iam non ex instituto naturae, sed ex uitio.
(lacuna) when now not from the-institution of-nature but from vice

ceterum proprie naturalis concupiscentia unica est alimentorum
however properly natural desire single is of-foods
solummodo, quam deus et in primordio contulit: ex
only which God also in the-beginning conferred from
omni ligno, inquit, edetis, et secundae post diluuium
every tree he-says you-shall-eat and to-the-second after the-flood
geniturae supermensus est: ecce dedi uobis omnia in
generation measured-out he-has behold I-have-given to-you all-things for
escam tamquam holera faeni, prospectans non tam animae
food as vegetables of-hay looking-to not so-much the-soul
quam carni, etsi propter animam. auferenda est enim
as the-flesh although on-account-of the-soul to-be-removed is for
argumentatoris occasio, qui quod anima desiderare uideatur
of-the-arguer the-occasion who because the-soul to-desire seems
alimenta, hinc quoque mortalem eam intellegi cupit, quae
foods hence also mortal it to-be-understood wishes which
cibis sustineatur, denique derogatis eis euigescat, postremo
by-foods is-sustained in-short withdrawn them it-loses-vigor lastly
subtractis intercidat. porro non solum proponendum est,
taken-away it-perishes moreover not only to-be-set-forth is
quisnam ea desideret, sed et cui; et si propter se, sed
who-in-fact them desires but also for-whom and whether for itself but
et cur et quando et quonam usque; tum quod aliud natura
also why and when and how far then that one-thing by-nature
desideret, aliud necessitate, aliud secundum proprietatem, aliud
it-desires another by-necessity another according-to property another
in causam. desiderabit igitur cibos anima sibi quidem ex
for a-cause will-desire therefore foods the-soul for-itself indeed from
causa necessitatis, carni uero ex natura proprietatis. certe
cause of-necessity for-the-flesh but from nature of-property certainly
enim domus animae caro est, et inquilinus carnis anima.
for the-house of-the-soul the-flesh is and the-tenant of-the-flesh the-soul

desiderabit itaque inquilinus ex causa et necessitate huius
will-desire and-so the-tenant from cause and necessity of-this
nominis profutura domui toto inquilinatus sui
name things-going-to-profit the-house for-the-whole of-tenancy its-own
tempore, non ut ipse substruendus nec ut ipse loricandus,
time not that itself to-be-propped-up nor that itself to-be-armored
nec ut ipse tibicinandus, sed tantummodo continendus, quia
nor that itself to-be-shored-up but only to-be-held-together because
non aliter contineri possit quam domo fulta. alioquin
not otherwise to-be-held-together it-could than by-the-house supported otherwise
licebit animae dilapsa domo ex destitutione priorum
it-will-be-allowed for-the-soul fallen-apart the-house from the-abandonment of-former
subsidiorum incolumi abire, habenti sua firmamenta et
supports unharmed to-depart having its-own strengths and
propriae condicionis alimenta, immortalitatem rationalitatem
of-its-own condition nourishments immortality rationality
sensualitatem intellectualitatem arbitrii libertatem.
sensibility intellectuality of-choice freedom

XIII · THE TAINT OF ORIGIN

From birth the soul is beset by an evil spirit, through the idolatry that attends childbirth; Paul calls believers' children holy as destined for baptism. Every soul is counted in Adam, and unclean, until it is counted anew in Christ. The flesh sins only as the soul's instrument, yet shares the blame. The soul's evil is a second nature, the fault of its origin, but the good it has from God is obscured, not destroyed, and shines through. Reborn by water, the soul receives the Holy Spirit, and the flesh follows it as a dowry.

39 Quae omnia natiuitus animae conlata idem, qui in primordio
which all by-birth on-the-soul conferred the-same who in the-beginning
inuidit, nunc quoque obumbrat atque deprauat, quominus
envied now also overshadows and corrupts so-that-not
aut ultro prospiciantur aut qua oportet administrentur. cui
either freely they-be-looked-to or as it-is-fitting they-be-administered to-whom
enim hominum non adhaerebit spiritus nequam ab ipsa
for of-men not will-cling a-spirit wicked from the-very
etiam ianua natiuitatis animas aucupabundus uel qua inuitatus
even door of-birth souls hunting-for or as invited
tota illa puerperii superstitione? ita omnes idololatria
by-the-whole that of-childbirth superstition so all with-idolatry
obstetrice nascuntur, dum ipsi adhuc uteri infulis apud
as-midwife are-born while the-very still wombs with-fillets before
idola confectis redimiti genimina sua daemoniorum candidata
idols made bound offspring their of-demons candidates
profitentur, dum in partu Lucinae et Dianae heiulatur,
profess while in labor to-Lucina and Diana there-is-wailing
dum per totam hebdomadam Iunoni mensa proponitur,
while through the-whole week for-Juno a-table is-set-out
dum ultima die Fata Scribunda aduocantur, dum prima
while on-the-last day the-Fates Who-Write are-summoned while the-first
etiam constitutio infantis super terram Statinae deae
even setting of-the-infant on the-ground to-Statina the-goddess
sacrum est. quis non exinde aut totum filii caput
a-sacred-rite is who not thereafter either the-whole of-his-son head
reatui uouet aut aliquem excipit crinem aut totum nouacula
to-guilt vows or some excepts lock or whole with-the-razor
prosecat aut sacrificio obligat aut sacro obsignat, pro gentica,
cuts or by-sacrifice binds or by-rite seals for the-clan

pro auita, pro publica aut priuata deuotione? sic igitur
for the-ancestral for public or private devotion so therefore
et Socraten puerum adhuc spiritus daemonicus inuenit.
also Socrates a-boy still a-spirit demonic found
sic et omnibus genii deputantur, quod daemonum nomen est.
so also to-all genii are-assigned which of-demons the-name is
adeo nulla ferme natiuitas munda est, utique ethnicorum.
so-much no almost birth clean is surely of-heathens
hinc enim et apostolus ex sanctificato alterutro sexu sanctos
hence for also the-apostle from a-sanctified either sex holy-ones
procreari ait, tam ex seminis praerogatiua quam ex
to-be-begotten says as-much from of-the-seed the-prerogative as from
institutionis disciplina. ceterum, inquit, immundi nascerentur,
of-upbringing the-discipline otherwise he-says unclean they-would-be-born
quasi designatos tamen sanctitatis ac per hoc etiam
as-if designated yet for-holiness and through this also
salutis intellegi uolens fidelium filios, ut huius spei
for-salvation to-be-understood wishing of-the-faithful the-children that by-this hope's
pignore matrimoniis, quae retinenda censuerat, patrocinaretur.
pledge the-marriages which to-be-retained he-had-judged he-might-patronize
alioquin meminerat dominicae definitionis: nisi quis nascetur
otherwise he-remembered of-the-Lord's definition unless anyone shall-be-born
ex aqua et spiritu, non inibit in regnum dei, id
from water and spirit not he-will-enter into the-kingdom of-God that
est non erit sanctus.
is not he-will-be holy
Ita omnis anima eo usque in Adam censetur, donec in 40
so every soul so long in Adam is-counted until in
Christo recenseatur, tamdiu immunda, quamdiu recenseatur;
Christ it-is-recounted so-long unclean as-long-as it-is-recounted
peccatrix autem, quia immunda, nec recipiens ignominiam ex
sinful however because unclean not receiving disgrace from

carnis societate. nam etsi caro peccatrix, secundum quam
of-the-flesh the-fellowship for although the-flesh sinful according-to which
incedere prohibemur, cuius opera damnantur concupiscentis
to-walk we-are-forbidden whose works are-condemned desiring
aduersus spiritum, ob quam carnales notantur, non
against the-spirit on-account-of which carnal-men are-branded not
tamen suo nomine caro infamis. neque enim de proprio
yet in-its-own name the-flesh infamous nor for from its-own
sapit quid aut sentit ad suadendam uel imperandam
does-it-think anything or perceive for urging or commanding
peccatelam. quidni? quae ministerium est, et ministerium
sinning why-not which a-service is and a-service
non quale seruus uel minor amicus, animalia nomina, sed
not such-as a-slave or a-lesser friend animate names but
quale calix uel quid aliud eiusmodi, corpus, non anima.
such-as a-cup or something else of-this-kind a-body not a-soul
nam et calix ministerium sitientis est; nisi tamen qui
for also a-cup the-service of-the-thirsty-one is unless however who
sitit calicem sibi accommodarit, nihil calix ministrabit.
thirsts the-cup to-himself has-applied nothing the-cup will-serve
adeo nulla proprietas hominis in choico nec ita caro homo
so-much no property of-man in the-earthy nor so the-flesh the-man
tamquam alia uis animae et alia persona, sed res
as-if another power of-the-soul and another person but a-thing
est alterius plane substantiae et alterius condicionis, addicta
it-is of-another plainly substance and of-another condition assigned
tamen animae ut suppellex, ut instrumentum in officia uitae.
yet to-the-soul as furniture as an-instrument for the-offices of-life
caro igitur increpatur in scripturis, quia nihil anima sine
the-flesh therefore is-rebuked in the-scriptures because nothing the-soul without
carne in operatione libidinis gulae uinulentiae, saeuitiae
the-flesh in the-working of-lust gluttony drunkenness cruelty

idololatriae ceterisque carnalibus non sensibus, sed effectibus.
idolatry and-the-other carnal not senses but effects
denique sensus delictorum etiam sine effectibus imputari
in-short the-feelings of-offenses even without effects to-be-imputed
solent animae. qui uiderit mulierem ad concupiscentiam,
are-wont to-the-soul who has-seen a-woman for lusting
iam adulterauit in corde. ceterum quid caro sine
already has-committed-adultery in the-heart however what the-flesh without
anima perinde in operatione probitatis iustitiae tolerantiae
the-soul likewise in the-working of-uprightness justice endurance
pudicitiae? porro quale est, ut, cui nec bona documenta
chastity moreover what-sort is-it that to-which not-even good proofs
propria subscribas, ei crimina adpingas? sed ea per
its-own you-ascribe to-it crimes you-paint-on but that through
quam delinquitur conuenitur ut illa a qua delinquitur
which offense-is-committed is-summoned that that by which offense-is-committed
oneretur, etiam in ministerii accusationem. grauior inuidia
be-burdened also in of-the-service the-accusation heavier the-ill-will
est in praesidem, cum officia pulsantur. plus caeditur,
is against the-governor when the-officers are-beaten more is-struck
qui iubet, quando, nec qui obsequitur, excusatur.
he-who commands when not-even who obeys is-excused
Malum igitur animae, praeter quod ex obuentu spiritus 41
the-evil therefore of-the-soul besides what from the-arrival of-a-spirit
nequam superstruitur, ex originis uitio antecedit, naturale
wicked is-built-on from of-origin the-fault precedes natural
quodammodo. nam, ut diximus, naturae corruptio alia
in-a-certain-way for as we-have-said of-nature the-corruption another
natura est, habens suum dominum et patrem, ipsum scilicet
nature is having its-own lord and father himself evidently
corruptionis auctorem, ut tamen insit et bonum animae
of-corruption the-author so-that yet there-is-in also the-good of-the-soul

illud principale, illud diuinum atque germanum et proprie
that principal that divine and genuine and properly
naturale. quod enim a deo est, non tam extinguitur quam
natural what for from God is not so-much is-extinguished as
obumbratur. potest enim obumbrari, quia non est deus,
is-overshadowed it-can for to-be-overshadowed because not it-is God
extingui non potest, quia a deo est. itaque sicut lumen
to-be-extinguished not it-can because from God it-is and-so as light
aliquo obstaculo impeditum manet, sed non comparet, si tanta
by-some obstacle hindered remains but not appears if so-great
densitas obstaculi fuerit, ita et bonum in anima a malo
the-density of-the-obstacle has-been so also the-good in the-soul by evil
oppressum pro qualitate eius aut in totum uacat occultata
oppressed according-to the-quality of-it either in whole is-idle hidden
luce aut, qua datur, radiat inuenta libertate. sic pessimi et
its-light or where it-is-given shines found freedom so the-worst and
optimi quidam et nihilominus unum omnes animae genus. sic
best some and nonetheless one all souls kind so
et in pessimis aliquid boni et in optimis nonnihil pessimi.
also in the-worst something of-good and in the-best somewhat of-worst
solus enim deus sine peccato et solus homo sine peccato
alone for God without sin and alone man without sin
Christus, quia et deus Christus. sic et diuinitas animae in
Christ because also God Christ so also the-divinity of-the-soul into
praesagia erumpit ex bono priore et conscientia dei in
presagings bursts-out from the-good former and the-awareness of-God into
testimonium prodit 'deus bonus' et 'deus uidet' et 'deo
testimony comes-forth God good and God sees and to-God
commendo'. propterea nulla anima sine crimine, quia nulla
I-commend therefore no soul without crime because none
sine boni semine. proinde, cum ad finem peruenit, reformata
without of-good the-seed likewise when to the-end it-comes reformed

per secundam natiuitatem ex aqua et superna uirtute
through the-second birth from water and heavenly power
detracto corruptionis pristinae aulaeo totam lucem suam
drawn-back of-corruption former the-curtain whole light its-own
conspicit. excipitur etiam a spiritu sancto, sicut in pristina
it-beholds it-is-received also by the-spirit holy as in the-former
natiuitate a spiritu profano. sequitur animam nubentem spiritui
birth by the-spirit profane follows the-soul marrying to-the-spirit
caro, ut dotale mancipium, et iam non animae famula, sed
the-flesh as a-dowry slave and now not of-the-soul the-maid but
spiritus. o beatum conubium, si non admiserit adulterium!
of-the-spirit O blessed marriage if not it-has-admitted adultery

XIV · SLEEP

Death, the soul's departure, concerns us, whatever Epicurus and Seneca say, and is approached through sleep, its mirror. Sleep is natural, as the physicians' own judgments confirm, not weariness or cooling as the philosophers held: a rest of the body while the soul, immortal, stays active in dreams. God made it an image of death and resurrection, and Adam's sleep figured Christ's death. Hermotimus' soul did not leave him in sleep. Dreams are the soul's ecstasy, which earns neither guilt nor a crown.

De morte iam superest, ut illic materia ponatur, ubi 42
about death now it-remains that there the-material be-placed where
ipsa anima consummatur. quamquam Epicurus uulgari
the-very soul is-completed although Epicurus with-common
satis opinione negarit mortem ad nos pertinere. quod enim
enough opinion has-denied death to us to-pertain what for
dissoluitur, inquit, sensu caret et quod sensu caret, nihil ad
is-dissolved he-says sense lacks and what sense lacks nothing to

nos. dissoluitur autem et caret sensu non ipsa mors, sed
us is-dissolved however and lacks sense not the-very death but
homo qui eam patitur. at ille ei dedit passionem, cuius
the-man who it undergoes but he to-him has-given the-undergoing of-whom
est actio. quodsi hominis est pati mortem dissolutricem
is the-action but-if of-man it-is to-undergo death the-dissolver
corporis et peremptricem sensus, quam ineptum ut tanta
of-the-body and the-destroyer of-sense how absurd that so-great
uis ad hominem non pertinere dicatur. multo coactius
a-force to man not to-pertain be-said much more-forcedly
Seneca, post mortem, ait, omnia finiuntur, etiam ipsa. hoc
Seneca after death he-says all-things are-ended even itself this
si ita est, iam et mors ad semetipsam pertinebit, si et ipsa
if so it-is now also death to itself will-pertain if also itself
finitur; eo magis ad hominem, in quo inter omnia finiendo
is-ended so-much more to man in whom among all-things by-ending
et ipsa finitur. mors nihil ad nos, ergo et uita nihil ad nos.
also itself is-ended death nothing to us therefore also life nothing to us
si enim quo dissoluimur praeter nos, etiam quo
if for that-by-which we-are-dissolved apart-from us also that-by-which
compingimur extra nos. si ademptio sensus nihil ad nos,
we-are-joined outside us if the-taking-away of-sense nothing to us
nec adeptio sensus quicquam ad nos. sed mortem quoque
nor the-getting of-sense anything to us but death also
interimat qui et animam. a nobis ut de postuma uita
let-him-destroy who also the-soul by us as about the-later life
et de alia prouincia animae, ita de morte tractabitur,
and about the-other province of-the-soul so about death it-will-be-treated
ad quam uel ipsi pertinemus, si ad nos illa non pertinet.
to which even ourselves we-pertain if to us it not pertains
denique nec speculum eius somnus aliena materia est.
in-short not-even the-mirror of-it sleep a-foreign matter is

De somno prius disputemus, post, mortem qualiter anima 43
about sleep first let-us-dispute afterward death how the-soul
decurrat. non utique extranaturale est somnus, ut quibusdam
runs-through not surely beyond-nature is sleep as to-some
philosophis placet, cum ex his eum deputant causis quae
philosophers it-pleases when from those it they-assign causes which
praeter naturam haberi uidentur. Stoici somnum resolutionem
beyond nature to-be-held seem the-Stoics sleep the-relaxation
sensualis uigoris affirmant, Epicurei deminutionem spiritus
of-sensual vigor affirm the-Epicureans the-diminution of-spirit
animalis, Anaxagoras cum Xenophane defetiscentiam,
animal Anaxagoras with Xenophanes weariness
Empedocles et Parmenides refrigerationem, Strato segregationem
Empedocles and Parmenides cooling Strato the-separation
consati spiritus, Democritus indigentiam spiritus, Aristoteles
of-the-implanted spirit Democritus the-want of-spirit Aristotle
marcorem circumcordialis caloris, ego me numquam ita
the-withering of-around-the-heart heat I myself never so
dormisse praesumo ut ex his aliquid agnoscam, neque
to-have-slept presume that of these anything I-should-recognize nor
enim credendum est defetiscentiam esse somnum, contrarium
for to-be-believed it-is weariness to-be sleep the-contrary
potius defetiscentiae, quam scilicet tollit, siquidem homo
rather of-weariness which evidently it-removes since man
somno magis reficitur quam fatigatur. porro nec semper ex
by-sleep more is-refreshed than is-wearied moreover not always from
fatigatione concipitur somnus, et tamen cum ex illa est, illa
fatigue is-conceived sleep and yet when from it it-is that
iam non est. sed nec refrigescentiam admittam aut marcorem
now not it-is but nor cooling shall-I-admit or withering
aliquem caloris, cum adeo corpora somno concalescant, et
any of-heat when so-much bodies in-sleep grow-warm and

dispensatio ciborum per somnum non facile procederet
the-distribution of-foods through sleep not easily would-proceed
calore properabili et rigore tardabili, si somno refrigeraremur.
by-heat hastenable and by-cold delayable if in-sleep we-were-cooled
plus est quod etiam sudor digestionis aestuantis est index.
more it-is that also sweat of-digestion seething is the-sign
denique concoquere dicimur, quod caloris, non frigoris
in-short to-digest we-are-said which of-heat not of-cold
operatio est. perinde deminutionem animalis spiritus aut
the-operation is likewise the-diminution of-animal spirit or
indigentiam spiritus aut segregationem consati spiritus
the-want of-spirit or the-separation of-implanted spirit
immortalitas animae non sinit credi. perit anima, si
the-immortality of-the-soul not allows to-be-believed perishes the-soul if
minoratur. superest, si forte, cum Stoicis resolutionem
it-is-lessened it-remains if perhaps with the-Stoics as-the-relaxation
sensualis uigoris somnum determinemus, quia corporis solius
of-sensual vigor sleep we-define because of-the-body alone
quietem procuret, non et animae. animam enim ut semper
the-rest it-provides not also of-the-soul the-soul for as always
mobilem et semper exercitam numquam succidere quieti,
mobile and always exercised never to-sink to-rest
alienae scilicet a statu immortalitatis; nihil enim immortale
foreign evidently to the-state of-immortality nothing for immortal
finem operis sui admittit, somnus autem finis est operis.
an-end of-work its-own admits sleep however the-end is of-work
denique corpori, cui mortalitas competit, ei soli quies
in-short for-the-body to-which mortality belongs to-it alone rest
finem operis adlatura. qui ergo de somni naturalitate
an-end of-work going-to-bring who therefore about of-sleep the-naturalness
dubitabit, habet quidem dialecticos in dubium deducentes
will-doubt he-has indeed dialecticians into doubt bringing

totam naturalium et extranaturalium discretionem, ut et
the-whole of-natural and beyond-natural-things distinction so-that also
quae putauerit citra naturam esse naturae uindicari sciat
what he-has-thought beyond nature to-be to-nature to-be-claimed he-may-know
posse, a qua ita esse sortita sunt, ut citra eam haberi
to-be-able from which so to-be allotted they-have that beyond it to-be-held
uideantur, et utique aut natura omnia aut nulla natura.
they-seem and surely either nature all or no nature
apud nos autem id poterit audiri quod dei contemplatio
with us however that will-be-able to-be-heard which of-God the-contemplation
suggerit, auctoris omnium, de quibus quaeritur. credimus
suggests the-author of-all-things about which it-is-asked we-believe
enim, si quid est natura, rationale aliquod opus dei esse.
for if anything is nature a-rational some work of-God to-be
porro somnum ratio praeit, tam aptum, tam utilem, tam
moreover sleep reason goes-before so fitting so useful so
necessarium, ut absque illo nulla anima sufficiat, recreatorem
necessary that without it no soul suffices the-restorer
corporum, redintegratorem uirium, probatorem ualetudinum,
of-bodies the-renewer of-strength the-tester of-healths
pacatorem operum, medicum laborum, cui legitime fruendo
the-pacifier of-works the-physician of-labors for-which lawfully to-be-enjoyed
dies cedit, nox legem facit, auferens rerum etiam colorem.
the-day yields the-night law makes taking-away of-things even the-color
quodsi uitale salutare auxiliare somnus, nihil eiusmodi
but-if vital healthful helpful sleep nothing of-this-kind
non rationale, nihil non naturale. sic et medici omne
not rational nothing not natural so also the-physicians every
contrarium uitali salutari auxiliari extra naturales cardines
contrary to-the-vital healthful helpful outside the-natural hinges
relegant. nam et aemulas somno ualetudines, phreneticam
banish for also the-rival to-sleep illnesses frenzy

atque cardiacam, praeter naturam iudicando naturalem somnum
and heart-disease beyond nature judging the-natural sleep
praeiudicauerunt etiam in lethargo non naturalem notantes
have-prejudged even in lethargy not natural noting
testimonio naturali respondent, cum in suo temperamento
by-testimony natural they-answer when in its-own measure
est. omnis enim natura aut defraudatione aut enormitate
it-is every for nature either by-defrauding or by-excess
rescinditur, proprietate mensurae conseruatur. ita naturale erit
is-cut-off by-the-propriety of-measure is-preserved so natural will-be
statu, quod non naturale effici potest decessu uel excessu.
in-state what not natural to-be-made can by-defect or by-excess
quid, si et esum et potum de naturae sortibus eximas?
what if also eating and drinking from of-nature the-lots you-take-away
nam et in his plurima somni praeparatura est. certe his
for also in these the-most of-sleep preparation is certainly with-these
a primordio naturae suae homo inbutus est. si apud deum
from the-beginning of-nature his-own man imbued was if from God
discas, ille fons generis, Adam, ante ebibit soporem quam
you-learn that source of-the-race Adam before drank-in slumber than
sitiit quietem, ante dormiit quam laborauit, immo quam
he-thirsted-for rest before he-slept than he-labored nay than
et edit, immo quam et profatus est, ut uideant naturalem
also he-ate nay than also spoken he-has that they-may-see a-natural
indicem somnum omnibus naturalibus principaliorem. inde
indicator sleep than-all natural-things more-principal thence
deducimur etiam imaginem mortis iam tunc eum recensere.
we-are-led also an-image of-death already then him to-review
si enim Adam de Christo figuram dabat, somnus Adae
if for Adam of Christ a-figure gave the-sleep of-Adam
mors erat Christi dormituri in mortem, ut de iniuria
the-death was of-Christ going-to-sleep into death so-that from the-wound

perinde lateris eius uera mater uiuentium figuraretur
likewise of-the-side his the-true mother of-the-living might-be-figured
ecclesia. ideo et somnus tam salutaris, tam rationalis etiam
the-church therefore also sleep so healthful so rational even
in publicae et communis iam mortis effingitur exemplar.
into of-public and common already death is-fashioned the-pattern
uoluit enim deus et alias nihil sine exemplaribus in
wished for God also otherwise nothing without patterns in
sua dispositione molitus paradigmate Platonico plenius
his-own arrangement having-built with-a-paradigm Platonic more-fully
humani uel maxime initii ac finis lineas cotidie agere
of-human even most beginning and end the-lines daily to-trace
nobiscum, manum porrigens fidei facilius adiuuandae per
with-us a-hand stretching-out to-faith more-easily to-be-helped through
imagines et parabolas sicut sermonum ita et rerum.
images and parables as of-words so also of-things
proponit igitur tibi corpus amica ui soporis elisum,
he-sets-before therefore you the-body by-the-friendly force of-slumber struck-down
blanda quietis necessitate prostratum, immobile situ, quale
by-the-coaxing of-rest necessity laid-low motionless in-posture such-as
ante uitam iacuit, et quale post uitam iacebit, ut testationem
before life it-lay and such-as after life it-will-lie as a-testimony
plasticae et sepulturae, expectans animam quasi nondum
of-molding and of-burial awaiting the-soul as-if not-yet
conlatam et quasi iam ereptam. sed et illa sic patitur,
conferred and as-if already snatched-away but also it so undergoes
ut alibi agere uideatur, dissimulatione praesentiae futuram
that elsewhere to-act it-seems by-dissembling of-presence future
absentiam ediscens. de Hermotimo sciemus. et tamen interim
absence learning about Hermotimus we-shall-know and yet meanwhile
somniat: unde tunc somnia? nec quiescit nec ignauescit omnino
it-dreams whence then dreams neither it-rests nor it-grows-idle altogether

nec naturam immortalitatis seruam sopori addicit. probat se
nor its-nature of-immortality a-slave to-slumber it-assigns it-proves itself
mobilem semper: terra mari peregrinatur negotiatur, agitatur
mobile always on-land on-sea it-travels it-trades it-is-agitated
laborat ludit dolet gaudet, licita atque inlicita persequitur,
it-labors it-plays it-grieves it-rejoices lawful and unlawful-things it-pursues
ostendit quod sine corpore etiam plurimum possit, quod et
it-shows that without the-body even very-much it-can that also
suis instructa sit membris, sed nihilominus necessitatem
with-its-own equipped it-is members but nonetheless the-necessity
habeat rursus corporis agitandi. ita cum euigilauerit corpus,
it-has again of-the-body to-be-driven so when has-awoken the-body
redditum officiis eius resurrectionem mortuorum tibi affirmat.
restored to-the-offices of-it the-resurrection of-the-dead to-you it-affirms
haec erit somni et ratio naturalis et natura rationalis.
this will-be of-sleep both the-reason natural and the-nature rational
etiam per imaginem mortis fidem initiaris, spem
even through the-image of-death into-faith you-are-initiated hope
meditaris, discis mori et uiuere, discis uigilare, dum dormis.
you-practice you-learn to-die and to-live you-learn to-watch while you-sleep
44 Ceterum de Hermotimo anima, ut aiunt, in somno carebat,
however about Hermotimus of-a-soul as they-say in sleep he-was-bereft
quasi per occasionem uacaturi hominis proficiscente de
as-if through the-opportunity going-to-be-idle of-the-man setting-out from
corpore. uxor hoc prodidit. inimici dormientem nacti
the-body the-wife this betrayed enemies him-sleeping having-found
pro defuncto cremauerunt. regressa anima tardius credo
as dead burned-him having-returned the-soul too-late I-believe
homicidium sibi imputauit. ciues Clazomenii Hermotimum
the-murder to-itself imputed the-citizens of-Clazomenae Hermotimus
templo consolantur. mulier non adit ob notam
with-a-temple console a-woman not approaches on-account-of the-stigma

uxoris. quorsum istud? utne, quia facile est uulgo
of-the-wife to-what-end that whether because easy it-is for-the-crowd
existimare secessionem animae esse somnum, hoc quoque
to-think the-withdrawal of-the-soul to-be sleep this also
Hermotimi argumento credulitas subornetur? genus fuerat
by-Hermotimus' argument credulity may-be-suborned a-kind there-had-been
grauioris aliquanto soporis, ut de incubone praesumptio est
of-heavier somewhat slumber as about the-nightmare the-presumption is
uel de ea ualetudinis labe, quam Soranus opponit excludens
or about that of-health the-lapse which Soranus opposes excluding
incubonem, aut tale quid uitii, quod etiam Epimeniden in
the-nightmare or such some vice which also Epimenides into
fabulam impegit, quinquaginta paene annos somniculosum. sed
a-fable thrust for-fifty almost years sleepy but
et Neronem Suetonius et Thrasymedem Theopompus negant
also Nero Suetonius and Thrasymedes Theopompus deny
umquam somniasse, nisi uix Neronem in ultimo exitu post
ever to-have-dreamed unless scarcely Nero at the-last end after
pauores suos. quid, si et Hermotimus ita fuit, ut otium
terrors his what if also Hermotimus so was that the-idleness
animae nihil operantis in somnis diuortium crederetur?
of-a-soul nothing working in sleeps a-divorce was-believed
omnia magis coniectes quam istam licentiam animae sine
all-things rather you-would-conjecture than this license of-the-soul without
morte fugitiuae, et quidem ex forma continuam. si enim
death fugitive and indeed by form continuous if for
tale quid semel accidere dicatur, ut deliquium solis aut
such something once to-happen be-said as the-eclipse of-the-sun or
lunae, ita et animae, sane persuaderer diuinitus factum;
of-the-moon so also of-the-soul surely I-would-be-persuaded divinely done
congruere enim hominem seu moneri seu terreri a deo,
to-be-fitting for a-man either to-be-warned or to-be-terrified by God

uelut fulgure rapido, momentaneae mortis ictu: si non magis
as-if by-lightning swift by-a-momentary death's stroke if not more
in proximo esset somnium credi quod uigilanti potius
at hand it-were a-dream to-be-believed which to-one-awake rather
accidere deberet, si non somnium magis credi oporteret.
to-happen ought if not a-dream rather to-be-believed it-were-necessary
45 Tenemur hic de somniis quoque Christianam sententiam
we-are-held here about dreams also the-Christian view
expromere, ut de accidentibus somni, sed non modicis
to-set-forth as about the-accidents of-sleep but not small
iactationibus animae, quam ediximus negotiosam et
tossings of-the-soul which we-have-declared busy and
exercitam semper ex perpetuitate motationis, quod diuinitatis
exercised always from the-perpetuity of-movement which of-divinity
et immortalitatis est ratio. igitur cum quies corporibus
and of-immortality is the-reason therefore when rest to-bodies
euenit, quorum solacium proprium est, uacans illa a solacio
comes of-which the-solace proper it-is free it from solace
alieno non quiescit et, si caret opera membrorum corporalium,
another's not rests and if it-lacks the-work of-members bodily
suis utitur. concipe gladiatorem sine armis uel aurigam
its-own it-uses conceive a-gladiator without arms or a-charioteer
sine curriculis, gesticulantes omnem habitum artis suae
without chariots gesturing every attitude of-art his-own
atque conatum: pugnatur certatur, sed uacua iactatio est.
and effort there-is-fighting there-is-contending but empty the-tossing is
nihilominus tamen fieri uidentur quae fieri tamen non
nonetheless yet to-be-done seem things-which to-be-done yet not
uidentur; actu enim fiunt, effectu uero non fiunt. hanc
seem in-act for they-are-done in-effect but not they-are-done this
uim ecstasin dicimus, excessum sensus et amentiae instar. sic
force ecstasy we-call an-excess of-sense and of-madness the-likeness so

et in primordio somnus cum ecstasi dedicatus: et misit deus
also in the-beginning sleep with ecstasy was-dedicated and sent God
ecstasin in Adam et dormiit. somnus enim corpori prouenit
an-ecstasy into Adam and be-slept sleep for to-the-body comes
in quietem, ecstasis animae accessit aduersus quietem, et inde
for rest ecstasy to-the-soul has-come against rest and thence
iam forma somnum ecstasi miscens et natura de forma.
already the-form sleep with-ecstasy mixing and nature from the-form
denique et oblectamur et contristamur et conterremur
in-short both we-are-delighted and saddened and terrified
in somniis quam affecte et anxie et passibiliter, cum
in dreams how emotionally and anxiously and passibly when
in nullo permoueremur, a uacuis scilicet imaginibus, si
in nothing we-would-be-moved by empty evidently images if
conpotes somniaremus. denique et bona facta gratuita
in-possession-of-ourselves we-dreamed in-short both good deeds free
sunt in somnis et delicta secura; non magis enim ob
are in dreams and offenses safe not more for on-account-of
stupri uisionem damnabimur quam ob martyrii
of-debauchery a-vision we-shall-be-condemned than on-account-of of-martyrdom
coronabimur. et quomodo, inquis, memor est somniorum
we-shall-be-crowned and how you-say mindful is of-dreams
anima, scilicet quam compotem esse non licet? hoc erit
the-soul evidently which in-possession-of-itself to-be not it-is-allowed this will-be
proprietas amentiae huius, quia non fit ex corruptela
the-property of-madness this because not it-comes from corruption
bonae ualetudinis, sed ex ratione naturae; nec enim
of-good health but from the-reason of-nature nor for
exterminat, sed auocat mentem. aliud est concutere, aliud
it-banishes but it-calls-away the-mind one-thing is to-shake another
mouere, aliud euertere, aliud agitare. igitur quod memoria
to-move another to-overturn another to-agitate therefore what memory

suppetit, sanitas mentis est, quod sanitas mentis salua
supplies the-soundness of-mind is what the-soundness of-mind safe
memoria *** stupet, amentiae genus est. ideoque non
the-memory (lacuna) is-stunned of-madness a-kind is and-therefore not
dicimur furere, sed somniare; ideo et prudentes, si quando,
we-are-said to-rave but to-dream therefore also prudent if ever
sumus. sapere enim nostrum licet obumbretur, non tamen
we-are to-be-wise for our although it-be-overshadowed not yet
extinguitur; nisi quod et ipsum potest uideri uacare tunc,
is-extinguished except that also itself can to-seem to-be-idle then
ecstasin autem hoc quoque operari de suo proprio, ut sic
ecstasy however this also to-work from its-own proper so-that so
nobis sapientiae imagines inferat, quemadmodum et erroris.
to-us of-wisdom images it-brings-in as also of-error

XV · DREAMS

Dreams are many and famous: Astyages saw his daughter's flood cover Asia, Philip saw his wife's womb sealed, and the dreams of Cicero, Augustus, and others came true. Most come from demons, some from God, who promised to pour out his spirit in visions; some from the soul itself, and some from ecstasy. Season, posture, diet, and fasting are said to affect them, and no one, not even an infant, is without them.

46 Ecce rursus urgemur sententiam de ipsorum somniorum
behold again we-are-pressed an-opinion about of-the-very dreams
retractatu, quibus anima iactatur, exprimere. et quando
the-review by-which the-soul is-tossed to-express and when
peruenieмus ad mortem? et hic dixerim: cum deus
shall-we-arrive at death and here I-would-say when God
dederit, nullae longae morae eius quod eueniet. uana
shall-have-granted no long delays of-that which will-come empty

in totum somnia Epicurus iudicauit liberans a negotiis
in whole dreams Epicurus judged freeing from business
diuinitatem et dissoluens ordinem rerum et in passiuitate
the-divinity and dissolving the-order of-things and in passivity
omnia spargens ut euentui exposita et fortuita. porro si
all-things scattering as to-chance exposed and accidental moreover if
ita est, ergo erit aliquis et ueritatis euentus, quia
so it-is therefore there-will-be some also of-truth outcome because
non capit solam eam euentui omnibus debito eximi.
not it-admits alone it from-chance to-all owed to-be-exempted
Homerus duas portas diuisit somniis, corneam ueritatis,
Homer two gates divided for-dreams of-horn of-truth
fallaciae eburneam. perspicere est enim, inquiunt, per cornu,
of-deceit of-ivory to-see-through it-is for they-say through horn
ebur autem caecum est. Aristoteles maiore sententiam
ivory however blind is Aristotle with-greater opinion
mendacio recitans agnoscit et uerum. Telmessenses nulla
falsehood reciting recognizes also the-true the-Telmessians no
somnia euacuant, imbecillitatem coniectationis incusant. quis
dreams empty the-weakness of-conjecture they-blame who
autem tam extraneus humanitatis, ut non aliquam aliquando
however so foreign to-humanity that not some at-some-time
uisionem fidelem senserit? pauca de insignioribus perstringens
vision reliable he-has-felt a-few of the-more-notable touching-on
Epicuro pudorem imperabo. Astyages Medorum regnator
on-Epicurus shame I-shall-impose Astyages of-the-Medes the-ruler
quod filiae Mandanae adhuc uirginis uesicam in
that of-his-daughter Mandane still a-virgin the-bladder into
diluuionem Asiae fluxisse somnio uiderit, Herodotus refert;
a-flood of-Asia to-have-flowed in-a-dream he-saw Herodotus reports

item anno post nuptias eius ex isdem locis uitem
likewise in-the-year after the-marriage her from the-same places a-vine
exortam toti Asiae incubasse. hoc etiam Charon
risen over-the-whole Asia to-have-brooded this also Charon
Lampsacenus Herodoto prior tradit. qui filium eius tanto
of-Lampsacus than-Herodotus earlier relates who the-son her for-so-great
operi ∗∗∗ interpretati sunt, non fefellerunt; siquidem Asiam
a-work (lacuna) interpreted have not they-misled since Asia
Cyrus et mersit et pressit. Philippus Macedo nondum
Cyrus both flooded and oppressed Philip the-Macedonian not-yet
pater Olympiadis uxoris naturam obsignatam esse uiderat
a-father of-Olympias his-wife the-nature sealed to-be had-seen
anulo, leo erat signum. crediderat praeclusam genituram,
with-a-ring a-lion was the-seal he-had-believed barred the-offspring
(opinor, quia leo semel pater est): ∗∗∗ Aristodemus uel
I-suppose because the-lion once a-father is (lacuna) Aristodemus or
Aristophon coniectans immo nihil uacuum obsignari, filium
Aristophon conjecturing nay nothing empty to-be-sealed a-son
et quidem maximi impetus portendi. Alexandrum qui sciunt,
and indeed of-greatest drive to-be-portended Alexander who know
leonem anuli recognoscunt. Ephorus scribit. sed et Dionysii
the-lion of-the-ring they-recognize Ephorus writes-it but also of-Dionysius
Siciliae tyrannidem Himeraea quaedam somniauit. Heraclides
of-Sicily the-tyranny of-Himera a-certain-woman dreamed Heraclides
prodidit. et Seleuco regnum Asiae Laodice mater
has-published-it and for-Seleucus the-kingdom of-Asia Laodice his-mother
nondum eum enixa praeuidit. Euphorion prouulgauit.
not-yet him having-borne foresaw Euphorion has-made-it-public
Mithridaten quoque ex somnio Ponti potitum a
Mithridates also from a-dream of-Pontus having-gained-control from
Strabone cognosco, et Baralirem Illyricum a Molossis
Strabo I-learn and Baralis the-Illyrian from the-Molossians

usque Macedoniam ex somnio dominatum de Callisthene
right-up to-Macedonia from a-dream having-ruled from Callisthenes
disco. nouerunt et Romani ueritatis huiusmodi somnia.
I-learn have-known also the-Romans of-truth of-this-kind dreams
reformatorem imperii, puerulum adhuc et priuatum loci,
the-reformer of-the-empire a-little-boy still and private in-station
et Iulium Octauium tantum et sibi ignotum M. Tullius
and Julius Octavius only and to-himself unknown Marcus Tullius
iam et Augustum et ciuilium turbinum sepultorem de
already both Augustus and of-civil whirlwinds the-burier from
somnio norat. in Vitellii commentariis conditum est. nec
a-dream had-known in of-Vitellius the-commentaries laid-down it-is nor
haec sola species erit summarum praedicatrix potestatum,
this alone kind will-be of-highest the-foreteller of-powers
sed et periculorum et exitiorum: ut cum Caesar in proelio
but also of-dangers and of-deaths as when Caesar in the-battle
perduellium Bruti et Cassi Philippis aeger alias, maius
against-the-traitors Brutus and Cassius at-Philippi sick otherwise greater
tamen discrimen ab hostibus relaturus, de Artori uisione
yet the-danger from the-enemy going-to-bring-back from Artorius' vision
destituto tabernaculo euadit: ut cum Polycrati Samio
the-abandoned tent escapes as when for-Polycrates the-Samian
filia crucem prospicit de solis unguine et lauacro Iouis.
his-daughter the-cross foresees from the-sun's anointing and the-bathing of-Jupiter
reuelantur et honores et ingenia per quietem, praestantur
are-revealed also honors and talents through rest are-supplied
et medellae, produntur et furta, conferuntur et thesauri.
also remedies are-betrayed also thefts are-bestowed also treasures
Ciceronis denique dignitatem paruuli etiamnunc gerula iam
of-Cicero in-short the-dignity a-little-one still-even the-nurse already
sua inspexerat. cycnus de sinu Socratis demulcens
his-own had-beheld the-swan from the-bosom of-Socrates soothing

homines discipulus Plato est. Leonymus pyctes ab Achille
men the-disciple Plato is Leonymus the-boxer by Achilles
curatur in somniis. coronam auream cum ex arce Athenae
is-cured in dreams the-crown golden when from the-citadel Athens
perdidissent, Sophocles tragicus somniando redinuenit.
had-lost Sophocles the-tragedian by-dreaming found-again
Neoptolemus tragoedus apud Roeteum Troiae et sepulchrum
Neoptolemus the-tragic-actor at Rhoeteum of-Troy and the-tomb
Aiacis monitus in somnis ab ipso ruina liberatur, et cum
of-Ajax warned in dreams by himself from-ruin is-freed and when
lapidum senia deponit, diues inde auro redit, quanti
of-the-stones the-rubble he-puts-down rich thence with-gold he-returns how-many
autem commentatores et affirmatores in hanc rem? Artemon
however commentators and affirmers on this matter Artemon
Antiphon Strato Philochorus Epicharmus Serapion Cratippus
Antiphon Strato Philochorus Epicharmus Serapion Cratippus
Dionysius Rodius Hermippus, tota saeculi litteratura. solum,
Dionysius of-Rhodes Hermippus the-whole of-the-age's literature alone
si forte, ridebo, qui se existimauit persuasurum, quod
if perhaps I-shall-laugh-at who himself thought going-to-persuade that
prior omnibus Saturnus somniarit; nisi si et prior omnibus
before all Saturn dreamed unless if also before all
uixit Aristoteles, ignosce ridenti. ceterum Epicharmus etiam
lived Aristotle pardon me-laughing however Epicharmus even
summum apicem inter diuinationes somniis extulit cum
the-highest peak among divinations for-dreams raised with
Philochoro Atheniensi. nam et oraculis hoc genus stipatus
Philochorus the-Athenian for also with-oracles of-this kind crowded
est orbis, ut Amphiarai apud Oropum, Amphilochi apud
is the-world as of-Amphiaraus at Oropus of-Amphilochus at
Mallum, Sarpedonis in Troade, Trophoni in Boeotia, Mopsi
Mallus of-Sarpedon in the-Troad of-Trophonius in Boeotia of-Mopsus

in Cilicia, Hermionae in Macedonia, Pasiphaae in Laconica.
in Cilicia of-Hermione in Macedonia of-Pasiphae in Laconia
cetera cum suis et originibus et ritibus et relatoribus,
the-rest with their-own both origins and rites and reporters
cum omni deinceps historia somniorum Hermippus Berytensis
with every in-turn history of-dreams Hermippus of-Berytus
quinione uoluminum satiatissime exhibebit. sed et Stoici
in-a-set-of-five volumes most-abundantly will-display but also the-Stoics
deum malunt prouidentissimum humanae institutioni inter
God prefer most-provident for-human instruction among
cetera praesidia diuinatricum artium et disciplinarum somnia
other defenses of-divining arts and disciplines dreams
quoque nobis indidisse, peculiare solacium naturalis oraculi.
also in-us to-have-put a-peculiar solace of-a-natural oracle
haec quantum ad fidem somniorum a nobis quoque
these as-far-as to the-belief of-dreams by us also
consignandam et aliter interpretandam. nam de oraculis
to-be-sealed and otherwise to-be-interpreted for about oracles
etiam ceteris, apud quae nemo dormitat, quid aliud
also the-other at which no-one sleeps what else
pronuntiabimus quam daemonicam esse rationem eorum
shall-we-pronounce than demonic to-be the-reason of-those
spirituum qui iam tunc in ipsis hominibus habitauerint
spirits which already then in the-very men dwelt
uel memorias eorum affectauerint ad omnem malitiae
or the-memories of-them affected for every of-malice
suae scaenam in ista aeque specie diuinitatem mentientes
their-own scene in this equally kind divinity counterfeiting
eademque industria etiam per beneficia fallentes
and-with-the-same diligence also through benefits deceiving
medicinarum et admonitionum et praenuntiationum, quo
of-remedies and of-warnings and of-foretellings by-which

magis laedant iuuando, dum per ea quae iuuant ab
more they-may-harm by-helping while through those which help from
inquisitione uerae diuinitatis abducunt ex insinuatione falsae?
the-search of-true divinity they-lead-away from the-insinuation of-false
et utique non clausa uis est nec sacrariorum circumscribitur
and surely not shut-in the-force is nor of-shrines is-bounded
terminis uaga et peruolatica et interim libera est. quo
by-the-limits wandering and flying-about and meanwhile free it-is whence
nemo dubitauerit domus quoque daemoniis patere nec tantum
no-one would-doubt houses also to-demons to-lie-open nor only
in adytis, sed in cubiculis homines imaginibus circumuenire.
in shrines but in bedchambers men with-images to-circumvent
47 Definimus enim a daemoniis plurimum incuti somnia,
we-define for from demons mostly to-be-struck-in dreams
etsi interdum uera et gratiosa, sed, de qua industria
although sometimes true and gracious but of which diligence
diximus, affectantia atque captantia, quanto magis uana et
we-have-spoken aiming and catching how-much more empty and
frustratoria et turbida et ludibriosa et immunda. nec mirum,
frustrating and turbid and mocking and unclean nor wonderful
si eorum sunt imagines, quorum et res. deo autem
if of-them are the-images of-whom also the-things God however
pollicito scilicet et gratiam spiritus sancti in omnem
having-promised evidently also the-grace of-the-spirit holy on all
carnem et sicut prophetaturos, ita et somniaturos seruos
flesh and as going-to-prophesy so also going-to-dream servants
suos et ancillas suas, ea deputabuntur, quae ipsi gratiae
his and handmaids his those will-be-assigned which to-the-very grace
comparabuntur, si qua honesta sancta prophetica reuelatoria
will-be-compared if any honest holy prophetic revealing
aedificatoria uocatoria, quorum liberalitas soleat et in profanos
edifying calling of-which the-generosity is-wont also on the-profane

destillare, imbres etiam et soles suos peraequante deo iustis
to-drip rains even and suns his-own making-equal God to-the-just
et iniustis, siquidem et Nabuchodonosor diuinitus somniat et
and unjust since also Nebuchadnezzar divinely dreams and
maior paene uis hominum ex uisionibus deum discunt. sicut
the-greater almost force of-men from visions God learn as
ergo dignatio dei et in ethnicos, ita et temptatio
therefore the-condescension of-God also toward the-heathen so also the-temptation
mali in sanctos, a quibus nec interdiu absistit, ut uel
of-evil toward the-saints from whom not-even by-day it-desists so-that even
dormientibus obrepat qua potest, si uigilantibus non potest.
on-the-sleeping it-may-creep where it-can if on-the-waking not it-can
tertia species erunt somnia, quae sibimet ipsa anima uidetur
the-third kind will-be dreams which to-itself itself the-soul seems
inducere ex intentione circumstantiarum. porro quia
to-bring-on from the-concentration on-circumstances moreover because
non est ex arbitrio somniare (nam et Epicharmus ita
not is from choice to-dream for also Epicharmus so
sentit), quomodo ipsa erit sibi causa alicuius uisionis?
thinks how itself will-be to-itself the-cause of-any vision
num ergo haec species naturali formae relinquenda est
surely-not therefore this kind to-the-natural form to-be-left is
seruans animae etiam in ecstasi res suas perpeti? ea
preserving for-the-soul even in ecstasy things its-own to-undergo those
autem, quae neque a deo neque a daemonio neque
however which neither from God nor from a-demon nor
ab anima uidebuntur accidere, et praeter opinionem et
from the-soul will-seem to-happen both beyond expectation and
praeter interpretationem et praeter enarrationem facultatis
beyond interpretation and beyond narration of-the-faculty
ipsi proprie ecstasi et rationi eius separabuntur.
to-itself properly to-ecstasy and to-the-reason of-it will-be-set-apart

48 Certiora et colatiora somniari affirmant sub extimis noctibus
more-certain and more-filtered to-be-dreamed they-affirm under the-last nights
quasi iam emergente animarum uigore prodacto sopore.
as-if already emerging of-souls the-vigor drawn-out the-slumber
ex temporibus autem anni uerno magis quieta, quod
from the-seasons however of-the-year in-spring more calm because
aestas dissoluat animas et hiemps quodammodo obduret et
summer dissolves souls and winter in-a-way hardens and
autumnus temptator alias ualetudinum sucis pomorum
autumn the-tempter otherwise of-illnesses with-the-juices of-fruits
uinosissimis diluat. item ex ipsius quietis situ, si neque
most-winy dilutes likewise from of-the-very rest the-position if neither
resupina neque dextero latere decumbat neque conresupinatis
on-the-back nor on-the-right side one-lies nor turned-up
internis quasi refusis loculis statio sensuum fluitet
the-internals as-if poured-back the-compartments the-station of-the-senses should-float
aut compressu iecoris angina sit mentis. sed haec ingeniose
or by-the-pressure of-the-liver a-choking be of-the-mind but these ingeniously
aestimari potius quam constanter probari putem, etsi
to-be-reckoned rather than consistently to-be-proved I-would-think although
Plato est, qui ea aestimauit; et fortasse an casu procedant.
Plato it-is who them reckoned and perhaps whether by-chance they-proceed
alioquin ex arbitrio erunt somnia, si dirigi poterunt.
otherwise from choice will-be dreams if to-be-directed they-will-be-able
nam quod et de cibis distinguendis uel derogandis nunc
for what also about foods to-be-distinguished or to-be-withdrawn now
praesumptio nunc superstitio disciplinam somniis praescribit,
presumption now superstition as-discipline for-dreams prescribes
examinandum est. superstitio, ut cum apud oracula
to-be-examined is superstition as when at oracles
incubaturis ieiunium indicitur uel castimonia inducitur,
for-those-going-to-sleep-there a-fast is-declared or chastity is-brought-in

praesumptio, ut cum Pythagorici ob hanc quoque
presumption as when the-Pythagoreans on-account-of this also
speciem fabam respuunt onerosum et inflatui pabulum.
kind the-bean reject burdensome and for-flatulence food
atquin trina illa cum Daniele fraternitas legumine solo
and-yet threefold that with Daniel brotherhood with-pulse alone
contenti, ne regiis ferculis contaminarentur, praeter sapientiam
content lest by-royal dishes they-be-defiled besides wisdom
reliquam somniorum praecipue gratiam a deo redemerunt
the-rest of-dreams especially the-grace from God obtained
et impetrandorum et disserendorum. ieiunus autem nescio
both of-obtaining and of-interpreting fasting however I-know-not
an ego solus plurimum ita somniem, ut me somniasse
whether I alone mostly so dream that myself to-have-dreamed
non sentiam. nihil ergo sobrietas, inquis, ad hanc partem?
not I-perceive nothing therefore sobriety you-say for this part
immo tanto magis ad hanc, quantum et ad omnem; si et
nay so-much more for this as-much-as also for every if also
ad superstitionem, multo amplius ad religionem. sic enim
for superstition much more for religion so for
et daemonia expostulant eam a suis somniatoribus ad
also the-demons demand it from their-own dreamers for
lenocinium scilicet diuinitatis, quia familiarem dei norunt,
the-enticement evidently of-divinity because a-familiar of-God they-know-it
quia et Daniel rursus trium hebdomadum statione caruit
because also Daniel again of-three weeks in-a-station lacked
uictu, sed ut deum inliceret humiliationis officiis, non ut
food but that God he-might-entice of-humiliation by-the-offices not that
animae somniaturae sensum et sapientiam strueret, quasi
for-the-soul going-to-dream sense and wisdom he-might-build as-if
non in ecstasi acturae. ita non ad ecstasin summouendam
not in ecstasy going-to-act so not for ecstasy to-be-removed

sobrietas proficiet, sed ad ipsam ecstasin commendandam,
sobriety will-profit but for the-very ecstasy to-be-commended
ut in deo fiat.
that in God it-may-happen

49 Infantes qui non putant somniare, cum omnia animae pro
infants who not think to-dream when all-things of-the-soul according-to
modo aetatis expungantur in uita, animaduertant succussus
the-measure of-age are-accomplished in life let-them-notice the-starts
et nutus et renidentias eorum per quietem, ut ex
and nods and smiles of-them during rest so-that from
re comprehendant motus animae somniantis facile per
the-fact they-may-grasp the-movements of-the-soul dreaming easily through
carnis teneritatem erumpere in superficiem. sed et quod
of-the-flesh the-tenderness to-burst-out to the-surface but also that
Libyca gens Atlantes caeco somno noctem transigere dicuntur,
the-Libyan nation the-Atlantes in-blind sleep the-night to-pass are-said
animae utique natura non taxatur. porro aut Herodoto
of-the-soul surely the-nature not is-assessed moreover either to-Herodotus
fama mentita est nonnumquam in barbaros calumniosa aut
report lied has sometimes against barbarians slanderous or
magna uis eiusmodi daemonum in illo climate dominatur.
a-great force of-this-kind of-demons in that climate rules
si enim et Aristoteles heroem quendam Sardiniae notat
if for also Aristotle a-hero certain of-Sardinia notes
incubatores fani sui uisionibus priuantem, erit et hoc in
the-incubators of-shrine his of-visions depriving it-will-be also this in
daemonum libidinibus, tam auferre somnia quam inferre,
of-demons the-whims as-much to-take-away dreams as to-bring-on
ut Neronis quoque seri somniatoris et Thrasymedis
so-that of-Nero also the-late dreamer and of-Thrasymedes
insigne inde processerit. sed et a deo deducimus somnia.
the-distinction thence has-proceeded but also from God we-derive dreams

quid ergo nec a deo Atlantes somniarent, uel quia
why therefore not-even from God the-Atlantes would-dream or because
nulla iam gens dei extranea est in omnem terram et in
no now nation to-God foreign is into all the-earth and into
terminos orbis euangelio coruscante? num ergo aut
the-ends of-the-world the-gospel flashing surely-not therefore either
fama mentita est Aristoteli aut daemonum ad hoc ratio est,
report lied has to-Aristotle or of-demons for this the-reason is
dum ne animae aliqua natura credatur immunis somniorum?
provided not of-the-soul any nature be-believed exempt from-dreams

XVI · DEATH

Death comes to all: Menander's promise that his baptized will escape it is mocked, and Enoch and Elijah, kept back, will die at the end. Death is not natural but the penalty of sin, and none is gentle, since each tears soul from flesh. The soul leaves the body whole and at once; the stirrings told of corpses are God's signs, not a remnant of soul, and a slow death only seems to take it by degrees. Set free, the soul sees clearly at last and meets the angel who summons it.

Satis de speculo mortis id est de somno, tum etiam de 50
enough about the-mirror of-death that is about sleep then also about
negotiis somni id est de somniis. nunc ad originem huius
the-business of-sleep that is about dreams now to the-origin of-this
excessus, id est ad ordinem mortis, quia nec ipsa sine
departure that is to the-order of-death because not-even itself without
quaestionibus, licet finis omnium quaestionum. publica
questions though the-end of-all questions by-the-public
totius generis humani sententia mortem naturae debitum
of-the-whole race human opinion death of-nature a-debt
pronuntiamus. hoc stipulata est dei uox, hoc spopondit
we-pronounce this stipulated has of-God the-voice this has-pledged

omne quod nascitur; ut iam hinc non Epicuri stupor
everything which is-born so-that now from-here not of-Epicurus the-stupor
suffundatur negantis debitum istud ad nos pertinere, sed
be-poured-over denying debt that to us to-pertain but
haeretici magi Menandri Samaritani furor conspuatur
of-the-heretic magician Menander the-Samaritan the-frenzy be-spat-upon
dicentis mortem ad suos non modo non pertinere, uerum
saying death to his-own not only not to-pertain but
nec peruenire. in hoc scilicet se a superna et
not-even to-come in this evidently himself from a-heavenly and
arcana potestate legatum, ut immortales et incorruptibiles
secret power sent that immortal and incorruptible
et statim resurrectionis compotes fiant, qui baptisma
and at-once of-resurrection possessed they-become who baptism
eius induerint. legimus quidem pleraque aquarum genera
his have-put-on we-read indeed very-many of-waters kinds
miranda, sed aut ebriosos reddit Lyncestarum uena uinosa
wonderful but either drunken renders of-the-Lyncestae the-vein winy
aut lymphaticos efficit Colophonis scaturrigo daemonica, aut
or raving makes of-Colophon the-spring demonic or
(Alexandro accidit) Nonacris Arcadiae uenenata.
to-Alexander it-happened Nonacris of-Arcadia poisoned
fuit et Iudaeae lacus medicus ante Christum. plane Stygias
there-was also of-Judea a-pool healing before Christ plainly Stygian
paludes poeta tradidit mortem diluentes. sed et Thetis
swamps the-poet has-handed-down death washing-away but also Thetis
filium planxit. quamquam si et Menander in Stygem mergit,
her-son lamented although if also Menander into the-Styx plunges
moriendum erit nihilominus, ut ad Stygem uenias;
to-die it-will-be-necessary nonetheless that to the-Styx you-may-come
apud inferos enim dicitur. quaenam et ubinam ista felicitas
among the-dead for it-is-said what-then and where-then that happiness

aquarum, quas nec Iohannes baptizator praeministrauit nec
of-waters which neither John the-baptizer supplied-beforehand nor
Christus ipse discipulis demonstrauit? quod hoc Menandri
Christ himself to-the-disciples showed what this of-Menander
balneum? comicum credo. sed cur tam infrequens, tam
bath comic I-believe but why so rare so
occultum, quo paucissimi lauant? suspectam enim faciam
hidden in-which very-few wash suspected for I-shall-make
tantam raritatem securissimi atque tutissimi sacramenti, apud
so-great rarity of-the-safest and most-secure sacrament in
quod nec pro deo ipso mori lex est, cum contra
which not-even for God himself to-die the-law is when on-the-contrary
omnes iam nationes ascendant in montem domini et in
all now nations ascend to the-mountain of-the-Lord and to
aedem dei Iacob mortem per martyrium quoque flagitantis,
the-house of-God of-Jacob death through martyrdom also demanding
quam de Christo etiam suo exegit? nec magiae tantum
which from Christ even his-own he-exacted nor to-magic so-much
dabit quisquam, ut eximat mortem aut repastinet uitis
will-grant anyone that it-may-exempt death or dig-anew of-a-vine
modo uitam aetate renouata. hoc enim ne Medeae
in-the-manner life with-age renewed this for not to-Medea
quidem licuit in hominem, etsi licuit in ueruecem.
even was-allowed on a-man although it-was-allowed on a-ram
translatus est Enoch et Helias nec mors eorum reperta est,
translated was Enoch and Elijah nor the-death of-them found was
dilata scilicet. ceterum morituri reseruantur, ut antichristum
postponed evidently however going-to-die they-are-reserved that the-Antichrist
sanguine suo extinguant. obiit et Iohannes, quem in
with-blood their-own they-may-extinguish died also John whom until
aduentum domini remansurum frustra fuerat spes. fere
the-coming of-the-Lord going-to-remain in-vain had-been the-hope generally

enim haereses ad nostra exempla prosiliunt inde sumentes
for heresies to our examples leap-forth thence taking
praesidia, quo pugnant. postremo compendium est: ubi
defenses whence they-fight lastly the-summary is where
sunt illi quos Menander ipse perfudit, quos in Stygem
are those whom Menander himself drenched whom into the-Styx
suam mersit? apostoli perennes ueniant assistant. uideat
his-own he-plunged the-apostles everlasting let-them-come let-them-stand-by let-him-see
illos meus Thomas, audiat contrectet et crediderit.
them my Thomas let-him-hear let-him-handle and he-will-have-believed
51 Opus autem mortis in medio est, discretio corporis
the-work however of-death in the-open is the-separation of-body
animaeque. sed quidam ad immortalitatem animae, quam
and-soul but some for the-immortality of-the-soul which
quidem non a deo edocti infirme tuentur, ita argumentationes
indeed not by God taught weakly they-defend so arguments
emendicant, ut uelint credi etiam post mortem quasdam
beg that they-wish to-be-believed even after death certain
animas adhaerere corporibus. ad hoc enim et Plato, etsi quas
souls to-cling to-bodies for this for also Plato although which
uult animas ad caelum statim expedit, in Politia tamen
he-wishes souls to heaven at-once dispatches in the-Republic yet
cuiusdam insepulti cadauer opponit longo tempore sine
of-a-certain-man unburied the-corpse he-opposes for-a-long time without
ulla labe prae animae scilicet indiuiduitate seruatum. ad hoc
any decay for of-the-soul evidently the-indivisibility preserved for this
et Democritus crementa unguium et comarum in sepulturis
also Democritus the-growths of-nails and of-hair in tombs
aliquanti temporis denotat. porro et aeris qualitas corpori
for-some time notes moreover also of-the-air the-quality to-body
illi potuit tutela fuisse. quid enim, si aridior aer et
that could a-protection to-have-been what for if drier the-air and

solum salsius? quid, si et ipsius corporis substantia exsucior?
the-soil saltier what if also of-the-very body the-substance more-juiceless
quid, si et genus mortis ante iam corruptrices materias
what if also the-kind of-death before already corrupting matters
erogarat? ungues autem cum exordia neruorum sint,
had-spent the-nails however since the-beginnings of-the-sinews they-are
merito neruis resolutione porrectis prouectiores et cotidie
rightly with-the-sinews by-relaxation stretched more-projecting and daily
deficiente carne expelli uidentur. comae quoque alimenta
failing the-flesh to-be-pushed-out seem the-hair also nourishment
de cerebro, quod aliquamdiu durare praestat secreta munitio.
from the-brain which for-some-time to-last provides a-secret protection
denique in uiuentibus etiam pro cerebri ubertate uel
in-short in the-living even according-to of-the-brain the-richness either
affluit capillago uel deserit. habes medicos. sed nec
flows-abundant the-head-of-hair or deserts you-have the-physicians but nor
modicum quid animae subsidere in corpore est decessurum
small anything of-the-soul to-sink in the-body it-is going-to-depart
quandoque et ipsum, cum totam corporis scaenam tempus
at-some-time also itself when the-whole of-the-body scene time
aboleuerit. et hoc enim in opinione quorundam est.
has-abolished and this for in the-opinion of-some is
propterea nec ignibus funerandum aiunt parcentes superfluo
therefore not with-fires to-be-buried they-say sparing the-surplus
animae. alia est autem ratio pietatis istius, non reliquiis
of-the-soul other is however the-reason of-piety that not to-the-remains
animae adulatrix, sed crudelitatis etiam corporis nomine
of-the-soul flattering but of-cruelty even of-the-body in-the-name
auersatrix, quod et ipsum homo non utique mereatur
averting because also itself man not surely deserves
poenali exitu impendi. ceterum anima indiuisibilis ut
by-a-penal end to-be-spent however the-soul indivisible as

immortalis etiam mortem indiuisibilem exigit credi, non
immortal also death indivisible requires to-be-believed not
quasi immortali, sed quasi indiuisibili animae indiuisibiliter
as to-an-immortal but as to-an-indivisible soul indivisibly
accidentem. diuidetur autem et mors, si et anima, superfluo
happening will-be-divided however also death if also the-soul the-surplus
scilicet animae quandoque morituro. ita portio mortis cum
evidently of-the-soul at-some-time going-to-die so a-portion of-death with
animae portione remanebit. nec ignoro aliquod esse
of-the-soul a-portion will-remain nor I-am-unaware some to-be
uestigium opinionis istius. de meo didici. scio feminam
trace of-opinion that from my-own I-have-learned I-know a-woman
quandam uernaculam ecclesiae forma et aetate integra
certain a-home-born of-the-church in-form and age entire
functam post unicum et breue matrimonium cum in pace
having-died after a-single and brief marriage when in peace
dormisset et morante adhuc sepultura interim oratione
she-had-fallen-asleep and delaying still the-burial meanwhile at-the-prayer
presbyteri componeretur, ad primum halitum orationis manus
of-the-presbyter she-was-composed at the-first breath of-the-prayer her-hands
a lateribus dimotas in habitum supplicem conformasse
from the-sides moved into the-posture suppliant to-have-shaped
rursumque condita pace situi suo reddidisse.
and-again concluded the-peace to-position their-own to-have-returned
est et illa relatio apud nostros, in coemeterio corpus
there-is also that account among our-own in the-cemetery a-body
corpori iuxta collocando spatium recessu communicasse. si
to-a-body beside being-placed room by-withdrawal to-have-shared if
et apud ethnicos tale quid traditur, ubique deus potestatis
also among the-heathen such something is-related everywhere God of-power
suae signa proponit suis in solacium, extraneis in
his-own signs sets-forth to-his-own for solace to-outsiders for

testimonium. magis enim credam in testimonium ex deo
testimony more for I-would-believe for testimony from God
factum quam ex ullis animae reliquiis, quae si inessent, alia
done than from any of-the-soul remains which if they-were-in other
quoque membra mouissent, et si manus tantum, sed non
also members would-have-moved and if the-hands only but not
in causam orationis. corpus etiam illud non modo fratri
for the-cause of-prayer the-body also that not only to-the-brother
cessisset, uerum et alias mutatione situs sibimet ipsi
would-have-yielded but also otherwise by-change of-position to-itself very
refrigerasset. certe undeunde sunt ista, signis potius et
would-have-given-relief certainly from-wherever are these to-signs rather and
ostentis deputanda, naturam facere non possunt, mors, si
portents to-be-assigned nature to-make not they-can death if
non semel tota est, non est. si quid animae remanserit, uita
not at-once whole it-is not it-is if anything of-the-soul has-remained life
est. non magis uitae miscebitur mors quam diei et nox.
it-is not more with-life will-be-mixed death than with-day also night
Hoc igitur opus mortis, separationem carnis atque animae, 52
this therefore the-work of-death the-separation of-flesh and soul
seposita quaestione fatorum et fortuitorum, bifariam distinxit
set-aside the-question of-fates and of-chances in-two-ways has-distinguished
humanus affectus, in ordinariam et extraordinariam formam,
human feeling into the-ordinary and the-extraordinary form
ordinariam quidem naturae deputans placidae cuiusque
the-ordinary indeed to-nature assigning of-the-peaceful each
mortis, extraordinariam uero praeter naturam iudicans uiolenti
death the-extraordinary but beyond nature judging of-the-violent
cuiusque finis. qui autem primordia hominis nouimus, audenter
each end who however the-beginnings of-man know boldly
determinamus mortem non ex natura secutam hominem, sed
we-define death not from nature having-followed man but

ex culpa ne ipsa quidem naturali; facile autem usurpari naturae
from guilt not itself even natural easily however to-be-usurped of-nature
nomen in ea quae uidentur a natiuitate ex accidentia
the-name for those-things which seem from birth from accident
adhaesisse. nam si homo in mortem directo institutus fuisset,
to-have-clung for if man to death directly established had-been
tunc demum mors naturae adscriberetur. porro non in mortem
then at-last death to-nature would-be-ascribed moreover not to death
institutum eum probat ipsa lex condicionali comminatione
established him proves the-very law by-a-conditional threat
suspendens et arbitrio hominis addicens mortis euentum.
suspending and to-the-choice of-man assigning of-death the-outcome
denique si non deliquisset, nequaquam obisset. ita non
in-short if not he-had-offended by-no-means would-he-have-died so not
erit natura quod ex exorbitationis potestate accidit per
will-be nature what from of-swerving the-power happens through
uoluntatem, non ex instituti auctoritate per necessitatem.
will not from of-institution the-authority through necessity
proinde etsi uarii exitus mortis, ut est multimoda condicio
likewise although various the-exits of-death as is manifold the-condition
causarum, nullum ita dicimus lenem ut non ui agatur.
of-causes none so we-call gentle that not by-force it-is-done
ipsa illa ratio operatrix mortis, simplex licet, uis est. quidni?
the-very that reason the-worker of-death simple though force is why-not
quae tantam animae et carnis societatem, tantam a conceptu
which so-great of-soul and flesh the-fellowship so-great from conception
concretionem sororum substantiarum diuellit ac dirimit.
the-concretion of-sister substances tears-apart and separates
nam etsi prae gaudio quis spiritum exhalet, ut Chilon
for although for joy someone the-spirit breathes-out as Chilon
Spartanus, dum uictorem Olympiae filium amplectitur, etsi
the-Spartan while the-victor at-Olympia his-son he-embraces although

prae gloria, ut Clidemus Atheniensis, dum ob historiarum
for glory as Clidemus the-Athenian while for of-histories
praestantiam auro coronatur, etsi per somnium, ut Plato,
the-excellence with-gold he-is-crowned although through a-dream as Plato
etsi per risum, ut P. Crassus, multo uiolentior mors
although through laughter as Publius Crassus much more-violent the-death
quae per aliena grassatur, quae animam per commoda
which through foreign-things marches which the-soul through advantages
expellit, quae tunc mori affert, cum iucundius uiuere est
drives-out which then to-die brings when more-pleasantly to-live it-is
in exultatione in honore in requiete in uoluptate. uis est et
in exultation in honor in rest in pleasure force it-is also
inlata nauigiis, cum longe a Caphareis saxis, nullis depugnata
brought on-ships when far from the-Caphereus rocks by-no fought-off
turbinibus, nullis quassata decumanis, adulante flatu, labente
whirlwinds by-no shaken tenth-waves fawning the-breeze gliding
cursu, laetante comitatu, intestino repente perculsu cum
the-course rejoicing the-company with-an-internal suddenly shock with
tota securitate desidunt. non secus naufragia sunt uitae, etiam
full security they-sink not otherwise shipwrecks are of-life even
tranquillae mortis euentus. nihilo refert integram abire
of-a-tranquil death the-outcomes nothing it-matters whole to-depart
corporis nauem an dissipatam, cum animae nauigatio euertatur.
of-the-body the-ship or broken-up when of-the-soul the-voyage is-overturned
Sed quo deinde anima nuda et explosa deuertet? sine 53
but whither then the-soul naked and driven-out will-turn-aside without
dubio prosequemur ex ordine. prius tamen quod est loci
doubt we-shall-pursue in order first yet what is of-place
huius explebimus, ne, quia uarios exitus mortis ediximus,
this we-shall-fill-out lest because various exits of-death we-have-declared
expectet quis a nobis rationes singulorum medicis potius
may-expect someone from us the-reasons of-each to-physicians rather

relinquendas, propriis arbitris omnium letalium rerum siue
to-be-left the-proper arbiters of-all deadly things or
causarum et ipsarum corporalium condicionum. plane ad
causes and of-the-very bodily conditions plainly for
immortalitatem animae hic quoque protegendam in mentione
the-immortality of-the-soul here also to-be-protected in the-mention
mortis aliquid de eiuscemodi exitu interstruam, in quo
of-death something about of-this-kind exit I-shall-insert in which
paulatim ac minutatim anima dilabitur; habitum enim
gradually and minutely the-soul slips-away the-appearance for
sustinens defectionis abducitur, dum absumi uidetur, et
bearing of-failing it-is-led-off while to-be-consumed it-seems and
coniecturam praestat interitus de excessus temperatura.
a-conjecture it-provides of-destruction from of-the-departure the-tempering
tota autem in corpore et ex corpore est ratio. nam
whole however in the-body and from the-body is the-reason for
quisquis ille exitus mortis, sine dubio aut materiarum aut
whatever that exit of-death without doubt either of-matters or
regionum aut uiarum uitalium euersio est: materiarum,
of-regions or of-ways vital an-overturning it-is of-matters
ut fellis ut sanguinis; regionum, ut cordis ut iecoris;
as of-bile as of-blood of-regions as of-the-heart as of-the-liver
uiarum, ut uenarum ut arteriarum. dum igitur haec ex
of-ways as of-the-veins as of-the-arteries while therefore these from
propria quaeque iniuriae causa uastantur in corpore ad
its-own each of-injury cause are-laid-waste in the-body to
usque ultimam euersionem et rescissionem uitalium
all-the-way the-last overturning and cutting-off of-the-vital-things
id est naturalium finium situum officiorum, necessario et
that is of-natural boundaries positions offices necessarily also
anima dilabentibus paulatim instrumentis et domiciliis et
the-soul slipping-away gradually its-instruments and dwellings and

spatiis suis paulatim et ipsa migrare compulsa deducitur
spaces its-own gradually also itself to-move compelled is-led-down
in diminutionis effigiem non alio modo, quam quo et
into of-diminution a-likeness not in-another way than by-which also
aurigam ipsum quoque defecisse praesumitur, cum uires
the-charioteer himself also to-have-failed is-presumed when the-strength
equorum defatigatio denegauit, quantum de dispositione
of-the-horses exhaustion has-denied as-far-as from the-arrangement
destituti hominis, non de passionis ueritate.
of-the-abandoned man not from of-the-suffering the-truth
perinde auriga corporis spiritus animalis deficientis uectaculi
likewise the-charioteer of-the-body the-spirit animal of-the-failing vehicle
nomine, non suo deficit, opere decedens, non uigore, actu
in-the-name not its-own fails from-work departing not from-vigor in-act
elanguens, non statu, constantiam, non substantiam decoquens,
growing-languid not in-state constancy not substance boiling-down
quia comparere cessat, non quia esse. sic et rapida quaeque
because to-appear it-ceases not because to-be so also swift each
mors, ut ceruicum messis, semel ac tantam ianuam pandens,
death as of-necks the-harvest at-once and so-great a-door opening
ut ruinae uis semel omnia uitalia elidens, ut apoplexis,
as of-collapse the-force at-once all vital-things crushing as apoplexy
interior ruina, nullam animae moram praestat nec discessum
an-inner collapse no to-the-soul delay provides nor the-departure
eius in momenta discruciat, at ubi longa mors, prout deseritur
of-it into moments tortures but where long the-death as it-is-deserted
anima, ita et deserit; non tamen conciditur hac facie, sed
the-soul so also it-deserts not yet it-is-cut-up in-this appearance but
extrahitur, et dum extrahitur, postremitatem suam partem
it-is-drawn-out and while it-is-drawn-out the-lastness its-own part
uideri facit. non omnis autem pars statim et abscisa est, quia
to-be-seen it-makes not every however part at-once also cut-off is because

postera est, nec quia exigua est, statim et ipsa peritura est.
later it-is nor because small it-is at-once also itself going-to-perish is
sequitur seriem suus finis et mediocritas trahitur ad summa
follows the-series its-own end and the-middle is-drawn to the-top
et reliquiae uniuersitati cohaerentes expectantur ab illa, non
and the-remains to-the-whole cohering are-awaited by it not
derelinquuntur. atque ita ausim dicere, totius ultimum
are-forsaken and so I-would-dare to-say of-the-whole the-last
totum est, quia, licet minus atque posterius sit, ipsius est.
the-whole is because although less and later it-be of-itself it-is
hinc denique euenit saepe animam in ipso diuortio
hence in-short it-happens often the-soul in the-very divorce
potentius agitari sollicitiore obtutu, extraordinaria
more-powerfully to-be-agitated with-more-anxious gaze with-extraordinary
loquacitate, dum ex maiore suggestu iam in libero constituta
talkativeness while from greater platform now in freedom placed
per superfluum quod adhuc cunctatur in corpore enuntiat
through the-surplus which still lingers in the-body it-declares
quae uidet, quae audit, quae incipit nosse. si enim corpus
what it-sees what it-hears what it-begins to-know if for body
istud Platonica sententia carcer, ceterum apostolica dei
this by-Platonic opinion a-prison however by-apostolic of-God
templum, cum in Christo est, sed interim animam consaepto
a-temple when in Christ it-is but meanwhile the-soul with-its-enclosure
suo obstruit et obscurat et concretione carnis infaecat,
its-own it-obstructs and darkens and by-the-concretion of-the-flesh pollutes
unde illi, uelut per corneum specular, obsoletior lux
whence for-it as through a-horn window duller the-light
rerum est. procul dubio cum ui mortis exprimitur de
of-things is without doubt when by-the-force of-death it-is-squeezed-out from
concretione carnis, et ipsa expressione colatur; certe de
the-concretion of-the-flesh also by-the-very squeezing it-is-filtered certainly from

oppanso corporis erumpit in apertum ad meram et puram
the-covering of-the-body it-bursts-out into the-open to pure and clean
et suam lucem, statim semetipsam in expeditione substantiae
and its-own light at-once itself in the-freedom of-substance
recognoscit et in diuinitatem ipsa libertate resipiscit
it-recognizes and into divinity by-the-very freedom it-comes-to-its-senses
ut de somnio emergens ab imaginibus ad ueritates. tunc
as from a-dream emerging from images to truths then
et enuntiat et uidet, tunc exultat aut trepidat, prout
both it-declares and sees then it-exults or trembles as
paraturam deuorsorii sui sentit, de ipsius statim angeli
the-provision of-its-inn its-own it-perceives from the-very at-once of-the-angel
facie, euocatoris animarum, Mercurii poetarum.
face the-summoner of-souls the-Mercury of-the-poets

XVII · THE LOWER WORLD

The souls go down to the lower world, in the depths of the earth, where Christ himself went; only the martyrs pass at once to paradise, as Perpetua saw. Souls do not wander the earth because their death was untimely or violent, or their bodies unburied: magicians who summon them deal with demons, as the pythoness showed Saul a phantom of Samuel. In the lower world the soul already suffers or is comforted until the judgment.

Quo igitur deducetur anima, iam hinc reddimus. omnes 54
whither therefore will-be-led the-soul now from-here we-render all
ferme philosophi, qui immortalitatem animae, qualiterqualiter
nearly the-philosophers who the-immortality of-the-soul in-whatever-way
uolunt, tamen uindicant, ut Pythagoras, ut Empedocles, ut
they-wish yet claim as Pythagoras as Empedocles as
Plato, quique aliquod illi tempus indulgent ab excessu
Plato and-who some to-it time indulge from the-departure

usque in conflagrationem uniuersitatis, ut Stoici, suas solas
right-up to the-conflagration of-the-universe as the-Stoics their-own alone
id est sapientium animas in supernis mansionibus collocant.
that is of-the-wise the-souls in heavenly mansions place
Plato quidem non temere philosophorum animabus hoc
Plato indeed not rashly of-philosophers to-the-souls this
praestat, [...] itaque apud illum in aetherem sublimantur
grants (omitted) and-so with him into the-ether are-raised
animae sapientes, apud Arium in aerem, apud Stoicos sub
souls wise with Arius into the-air with the-Stoics under
lunam. quos quidem miror, quod imprudentes animas
the-moon whom indeed I-wonder-at that unwise souls
circa terram prosternant, cum illas a sapientibus multo
around the-earth they-lay-low when them by the-wise much
superioribus erudiri affirment. ubi erit scholae regio
higher to-be-taught they-affirm where will-be of-the-school the-region
in tanta distantia diuersoriorum? qua ratione discipulae ad
in so-great a-distance of-lodgings by-what means the-disciples to
magistras conuentabunt, tanto discrimine inuicem absentes?
their-mistresses come-together by-so-great a-separation mutually absent
quis autem illis postumae eruditionis usus ac fructus
what however to-them of-posthumous learning the-use and fruit
iamiam conflagratione perituris? reliquas animas ad inferos
just-now in-the-conflagration going-to-perish the-other souls to the-lower-world
deiciunt. hos Plato uelut gremium terrae describit in
they-cast-down these Plato as-it-were the-lap of-the-earth describes in
Phaedone, quo omnes labes mundialium sordium confluendo
the-Phaedo whither all the-stains of-worldly filth by-flowing-together
et ibi desidendo exhalent et quasi caeno immunditiarum
and there by-settling breathe-out and as-if with-the-mud of-impurities
suarum grossiorem haustum et priuatum illic aerem stipent.
their-own a-coarser breath and private there air they-pack

Nobis inferi non nuda cauositas nec subdiualis aliqua 55
to-us the-lower-world not a-bare hollowness nor under-the-open-sky some
mundi sentina creduntur, sed in fossa terrae et in alto
of-the-world bilge are-believed but in the-pit of-the-earth and in the-deep
uastitas et in ipsis uisceribus eius abstrusa profunditas,
a-vastness and in the-very innards of-it a-hidden depth
siquidem Christo in corde terrae triduum mortis legimus
since of-Christ in the-heart of-the-earth the-three-days of-death we-read
expunctum, id est in recessu intimo et interno et ex ipsa
completed that is in a-recess innermost and inner and from the-very
terra operto et intra ipsam clauso et inferioribus adhuc abyssis
earth covered and within it shut-in and on-lower still abysses
superstructo. quodsi Christus deus, quia et homo, mortuus
built-over but-if Christ God because also man dead
secundum scripturas et sepultus secundum easdem, huic quoque
according-to the-scriptures and buried according-to the-same to-this also
legi satisfecit forma humanae mortis apud inferos functus
law satisfied by-the-form of-human death among the-dead having-performed
nec ante ascendit in sublimiora caelorum quam descendit in
nor before ascended into the-higher-places of-the-heavens than he-descended into
inferiora terrarum, ut illic patriarchas et prophetas compotes
the-lower of-the-lands that there the-patriarchs and prophets sharers
sui faceret, habes et regionem inferum subterraneam
of-himself he-might-make you-have both the-region of-the-lower-world underground
credere et illos cubito pellere, qui satis superbe non
to-believe and those with-the-elbow to-push-away who rather proudly not
putent animas fidelium inferis dignas. serui super
think the-souls of-the-faithful of-the-lower-world worthy servants above
dominum et discipuli super magistrum, aspernati, si forte,
the-master and disciples above the-teacher having-scorned if perhaps
in Abrahae sinu expectandae resurrectionis solacium capere.
in of-Abraham the-bosom of-the-awaited resurrection the-solace to-take

sed in hoc, inquiunt, Christus inferos adiit, ne
but for this they-say Christ the-lower-world approached that-not
nos adiremus: ceterum quod discrimen ethnicorum et
we might-approach otherwise what the-difference of-heathens and
Christianorum, si carcer mortuis idem? quomodo ergo
Christians if the-prison for-the-dead the-same how therefore
anima exhalabit in caelum, Christo illic adhuc sedente ad
the-soul will-breathe-out into heaven Christ there still sitting at
dexteram patris, nondum dei iussu per tubam
the-right of-the-Father not-yet of-God at-the-command through the-trumpet
archangeli audito, nondum illis, quos domini aduentus in
of-the-archangel heard not-yet those whom of-the-Lord the-coming in
saeculo inuenerit, obuiam ei ereptis in aerem, cum his
the-world shall-have-found to-meet him snatched into the-air with those
qui mortui in Christo primi resurgent? nulli patet caelum,
who dead in Christ first will-rise to-no-one lies-open heaven
terra adhuc salua, ne dixerim clausa. cum transactione
the-earth still safe not I-would-say shut with the-conclusion
enim mundi reserabuntur regna caelorum. sed in aethere
for of-the-world will-be-unlocked the-kingdoms of-the-heavens but in the-ether
dormitio nostra [...] aut in aere cum Ario aut circa lunam
the-sleep our (omitted) or in the-air with Arius or around the-moon
cum Endymionibus Stoicorum. immo, inquis, in paradiso, quo
with the-Endymions of-the-Stoics nay you-say in paradise whither
iam tunc et patriarchae et prophetae appendices dominicae
already then both the-patriarchs and prophets appendages of-the-Lord's
resurrectionis ab inferis migrauerint. et quomodo Iohanni
resurrection from the-lower-world have-migrated and how to-John
in spiritu paradisi regio reuelata, quae subicitur altari,
in the-spirit of-paradise the-region revealed which lies-under the-altar
nullas alias animas apud se praeter martyrum ostendit?
no other souls with itself besides of-martyrs shows

quomodo Perpetua fortissima martyr sub die passionis in
how Perpetua most-brave martyr on the-day of-her-passion in
reuelatione paradisi solos illic commartyres suos uidit, nisi quia
a-revelation of-paradise only there fellow-martyrs her-own saw unless because
nullis romphaea paradisi ianitrix cedit nisi qui in Christo
to-none the-sword of-paradise the-door-keeper yields unless who in Christ
decesserint, non in Adam? noua mors pro deo et extraordinaria
have-died not in Adam a-new death for God and extraordinary
pro Christo alio et priuato excipitur hospitio. agnosce itaque
for Christ in-another and private is-received lodging recognize therefore
differentiam ethnici et fidelis in morte, si pro deo occumbas, ut
the-difference of-heathen and believer in death if for God you-fall as
paracletus monet, non in mollibus febribus et in lectulis, sed
the-Paraclete warns not in soft fevers and in little-beds but
in martyriis, si crucem tuam tollas et sequaris dominum, ut
in martyrdoms if the-cross your you-take-up and follow the-Lord as
ipse praecepit. tota paradisi clauis tuus sanguis est. habes
he-himself enjoined the-whole of-paradise the-key your blood is you-have
etiam de paradiso a nobis libellum, quo constituimus
also about paradise from us a-little-book in-which we-have-established
omnem animam apud inferos sequestrari in diem domini.
every soul among the-dead to-be-set-apart until the-day of-the-Lord
Occurrit disceptatio, an hoc ab excessu statim fiat, an 56
occurs the-dispute whether this from the-departure at-once happens or
quasdam animas aliqua ratio detineat hic interim an etiam
certain souls some reason detains here meanwhile or also
receptas liceat postea ab inferis ex arbitrio uel ex
received it-be-allowed afterward from the-lower-world from choice or from
imperio interuenire. nec harum enim opinionum suasoriae
command to-come-between nor of-these for opinions persuasions
desunt. creditum est insepultos non ante ad inferos
are-lacking believed it-has-been the-unburied not before to the-lower-world

redigi quam iusta perceperint, secundum Homericum
to-be-driven than due-rites they-have-received according-to Homer's
Patroclum funus in somniis de Achille flagitantem, quod non
Patroclus a-funeral in dreams from Achilles demanding that not
alias adire portas inferum posset arcentibus eum longe
otherwise to-approach the-gates of-the-lower-world he-could keeping-off him far
animabus sepultorum. nouimus autem praeter poeticae iura
by-the-souls of-the-buried we-know however besides the-rights of-poetry
pietatis quoque Homericae industriam. tanto magis enim curam
of-piety also Homer's diligence so-much more for the-care
sepulturae collocauit, quanto etiam moram eius iniuriosam
of-burial he-placed as-much-as also the-delay of-it injurious
animabus incusauit, simul et ne quis defunctum domi
to-the-souls he-charged at-the-same-time also lest anyone the-dead at-home
detinens ipse amplius cum illo maceretur enormitate solacii
keeping himself further with him be-wasted by-the-excess of-solace
dolore nutrito. ita querellas animae insepultae ad utrumque
by-grief nourished so the-complaints of-the-soul unburied for both-ends
confinxit, ut instantia funeris et honor corporum seruetur
he-fashioned that the-urgency of-the-funeral and the-honor of-bodies be-preserved
et memoria affectuum temperetur. ceterum quam uanum,
and the-memory of-feelings be-tempered however how empty
ut anima corporis iusta sustineat, quasi aliquid ex illis
that the-soul of-the-body the-rites should-wait-for as-if anything from them
ad inferos auehat? multo uanius, si iniuria deputabitur
to the-lower-world it-carries-off much emptier if as-injury shall-be-reckoned
animae cessatio sepulturae, quam pro gratia deberet amplecti.
to-the-soul the-delay of-burial which as a-favor it-ought to-embrace
utique enim tardius ad inferos abstrahi malet, quae
surely for later to the-lower-world to-be-dragged it-would-prefer which
nec mori uoluit. amabit impium heredem, per quem adhuc
not-even to-die wished it-will-love an-impious heir through whom still

pascitur luce. aut si qua pro certo iniuria est tardius sub
it-feeds on-light or if some for certain injury it-is later under
terram detrudi, titulus autem iniuriae cessatio est sepulturae,
the-earth to-be-thrust the-title however of-the-injury the-delay is of-burial
perquam iniquum eam iniuria affici, cui non imputatur
very unjust it with-injury to-be-affected to-which not is-imputed
cessatio sepulturae ad proximos scilicet pertinens. aiunt et
the-delay of-burial to the-nearest evidently belonging they-say also
inmatura morte praeuentas eo usque uagari istic, donec
by-untimely death forestalled so long to-wander here until
reliquatio compleatur aetatis, quam tum peruixissent,
the-remainder be-completed of-the-age which then they-would-have-lived-through
si non intempestiue obissent. porro aut constituta sunt
if not untimely they-had-died moreover either fixed are
tempora unicuique, et constituta praeripi posse non
the-times for-each-one and fixed to-be-snatched-away to-be-able not
credam, aut si constituta sunt quidem, dei tamen
I-would-believe or if fixed they-are indeed of-God yet
uoluntate uel aliqua potestate mutilantur, frustra mutilantur,
by-the-will or by-some power they-are-curtailed in-vain they-are-curtailed
si iam impleri sustinent. aut si non sunt constituta, nulla
if now to-be-filled they-endure or if not they-are fixed no
erit reliquatio temporum non constitutorum. adhuc addam.
will-be remainder of-times not fixed still I-shall-add
ecce obiit uerbi gratia infans sub uberum fontibus, puta
behold has-died for-word's sake an-infant at the-breasts' springs suppose
nunc puer inuestis, puta uesticeps, qui tamen LXXX
now a-boy beardless suppose a-youth-in-the-toga who yet eighty
annos uicturus fuisset, hos praereptos ut anima eius hic
years going-to-live was these snatched-away that the-soul of-him here

post mortem transigat quale est? aetatem enim non potest
after death pass what-sort is-it an-age for not it-can
capere sine corpore, quia per corpora operantur aetates.
to-take-on without a-body because through bodies operate ages
nostri autem illud quoque recogitent, corpora eadem
our-people however that also let-them-consider the-bodies same
recepturas in resurrectione animas, in quibus decesserunt.
going-to-receive in the-resurrection the-souls in which they-have-died
idem ergo sperabuntur et corporum modi et eaedem
the-same therefore will-be-hoped both of-bodies the-measures and the-same
aetates, quae corporum modos faciunt. quo ergo pacto
ages which of-bodies the-measures make by-what therefore means
potest infantis anima hic transigere praerepta tempora,
can of-an-infant the-soul here pass the-snatched-away times
ut octogenaria resurgat in corpore mensis unius? aut si hic
that eighty-years-old it-rise in a-body of-a-month one or if here
necesse erit ea tempora impleri quae fuerant destinata,
necessary it-will-be those times to-be-filled which had-been destined
num et ordinem uitae, quem sortita sunt tempora pariter
surely-not also the-order of-life which allotted have the-times equally
cum illis hic destinatum, pariter hic anima decurret, ut
with them here destined equally here the-soul will-run-through so-that
et studeat ab infantia pueritiae delegata et militet ab
both it-may-study from infancy to-boyhood consigned and serve from
adulescentia iuuenta excitata et censeat a iuuenta senectae
adolescence by-youth roused and give-opinion from youth by-old-age
ponderata et fenus exprimat et agrum urgeat nauiget litiget
weighed and interest squeeze-out and a-field press sail litigate
nubat laboret, aegritudines obeat et quaecumque illam cum
marry labor illnesses meet and whatever it with
temporibus manebant tristia ac laeta? sed haec sine corpore
the-times awaited sad and glad but these without a-body

quomodo transigentur? uita sine uita? sed uacua erunt
how will-be-passed life without life but empty will-be
tempora solo decursu adimplenda. quid ergo prohibet apud
the-times by-mere course to-be-filled what therefore prevents among
inferos ea implere, ubi perinde nullus est usus illorum?
the-dead them to-fill where likewise no is use of-them
ita dicimus omnem animam, quaqua aetate decesserit, in
so we-say every soul at-whatever age it-has-died in
ea stare ad eum diem usque, quo perfectum illud
that to-stand to that day right-up on-which perfection that
repromittitur ad angelicae plenitudinis mensuram temperatum.
is-promised to of-angelic fullness the-measure tempered
perinde extorres inferum habebuntur quas ui
likewise exiles of-the-lower-world will-be-held those-whom by-force
ereptas arbitrantur, praecipue per atrocitates suppliciorum,
snatched-away they-think especially through the-atrocities of-punishments
crucis dico et securis et gladii et ferae; nec isti
of-the-cross I-mean and of-the-axe and of-the-sword and of-the-beast nor these
porro exitus uiolenti quos iustitia decernit, uiolentiae uindex.
moreover exits violent which justice decrees of-violence the-avenger
et ideo, inquies, scelestae quaeque animae inferis
and therefore you-will-say wicked whatever souls from-the-lower-world
exulant. alterum ergo constituas compello aut bonos
are-exiles one-of-two therefore you-should-establish I-compel either good
aut malos inferos, si malos placet, etiam praecipitari
or evil the-lower-world if evil it-pleases even to-be-thrown-headlong
illuc animae pessimae debent: si bonos, cur idem animas
thither the-souls worst ought if good why the-same souls
immaturas et innuptas et pro condicione aetatis puras
untimely and unmarried and according-to the-condition of-age pure
et innocuas interim indignas inferis iudicas?
and harmless meanwhile unworthy of-the-lower-world do-you-judge

57 Aut optimum est hic retineri secundum aoros aut
either best it-is here to-be-held-back according-to the-untimely-dead or
pessimum secundum biaeothanatos, ut ipsis iam uocabulis
worst according-to the-violently-dead that the-very now words
utar quibus auctrix opinionum istarum magia sonat,
I-may-use with-which the-author of-opinions these magic sounds
Ostanes et Typhon et Dardanus et Damigeron et Nectabis
Ostanes and Typhon and Dardanus and Damigeron and Nectabis
et Berenice. publica iam litteratura est quae animas etiam iusta
and Berenice public now literature it-is which souls even at-due
aetate sopitas, etiam proba morte disiunctas, etiam prompta
age put-to-sleep even by-upright death separated even by-prompt
humatione dispunctas euocaturam se ab inferum incolatu
burial discharged going-to-summon itself from the-lower-world's residence
pollicetur. quid ergo dicemus magian? quod omnes paene,
promises what therefore shall-we-call magic what all nearly
fallaciam. sed ratio fallaciae solos non fugit Christianos,
a-deception but the-reason of-the-deception alone not escapes the-Christians
qui spiritalia nequitiae, non quidem socia conscientia,
who the-spiritual-things of-wickedness not indeed by-allied conscience
sed inimica scientia nouimus, nec inuitatoria operatione,
but by-hostile knowledge know nor by-inviting operation
sed expugnatoria dominatione tractamus multiformem luem
but by-storming mastery we-handle the-multiform plague
mentis humanae, totius erroris artificem, salutis pariter
of-the-mind human of-the-whole error the-artificer of-salvation equally
animaeque uastatricem scientiam magiae, secundae scilicet
and-of-the-soul the-devastatrix the-science of-magic of-the-second evidently
idololatriae, in qua se daemones perinde mortuos fingunt,
idolatry in which themselves the-demons likewise dead feign
quemadmodum in illa deos, quidni? cum et dii mortui,
as in that gods why-not when also the-gods dead

itaque inuocantur quidem aori et biaeothanati sub
and-so are-invoked indeed the-untimely-dead and the-violently-dead under
illo fidei argumento, quod credibile uideatur eas potissimum
that of-belief argument that credible it-may-seem those especially
animas ad uim et iniuriam facere quas per uim et iniuriam
souls for force and injury to-do which through force and injury
saeuus et immaturus finis extorsit, quasi ad uicem offensae.
a-savage and untimely end has-wrested as-if for revenge of-the-offense
sed daemones operantur sub ostentu earum, et hi uel
but the-demons work under the-show of-them and these even
maxime qui in ipsis tunc fuerunt, cum aduiuerent, quique
most who in those-very-ones then were when they-were-alive and-who
illas in huiusmodi impegerant exitus. nam et suggessimus
them into of-this-kind had-driven exits for also we-have-suggested
nullum paene hominem carere daemonio, et pluribus
no almost man to-lack a-demon and to-many
notum est daemoniorum quoque opera et immaturas
known it-is of-demons also by-the-works both untimely
et atroces effici mortes, quas incursibus deputant. hanc
and atrocious to-be-made deaths which to-mishaps they-assign this
quoque fallaciam spiritus nequam sub personis defunctorum
also deceit of-the-spirit wicked under the-persons of-the-dead
delitescentis, nisi fallor, etiam rebus probamus, cum in
lurking unless I-am-mistaken even by-facts we-prove when in
exorcismis interdum aliquem se ex parentibus hominis sui
exorcisms sometimes one himself from the-parents of-the-man his-own
affirmat, interdum gladiatorem uel bestiarium, sicut et alibi
he-affirms sometimes a-gladiator or a-beast-fighter as also elsewhere
deum, nihil magis curans quam hoc ipsum excludere quod
a-god nothing more caring than this very-thing to-exclude which
praedicamus, ne facile credamus animas uniuersas ad inferos
we-preach lest easily we-believe souls all to the-lower-world

redigi, ut et iudicii et resurrectionis fidem turbet.
to-be-driven so-that also of-judgment and of-resurrection the-faith he-may-disturb
et tamen ille daemon, postquam circumstantes circumuenire
and yet that demon after those-standing-round to-circumvent
temptauit, instantia diuinae gratiae uictus id quod in uero
he-has-tried by-the-urgency of-divine grace overcome that which in truth
est inuitus confitetur. sic et in illa alia specie magiae, quae
is unwilling confesses so also in that other kind of-magic which
iam quiescentes animas euellere ab inferis creditur et
already resting souls to-tear-out from the-lower-world is-believed and
conspectui exhibere, non alia fallaciae uis est operatior.
to-the-sight to-display not other of-deceit force is more-effective
plane, quia et phantasma praestatur, quia et corpus
plainly because also a-phantom is-supplied because also a-body
affingitur; nec magnum illi exteriores oculos circumscribere,
is-feigned nor great-thing for-him the-outer eyes to-circumscribe
cui interiorem mentis aciem excaecare perfacile est.
for-whom the-inner of-the-mind sight to-blind very-easy it-is
corpora denique uidebantur Pharaoni et Aegyptiis magicarum
bodies in-short seemed to-Pharaoh and to-the-Egyptians of-the-magic
uirgarum dracones. sed Mosei ueritas mendacium deuorauit.
rods the-serpents but of-Moses the-truth the-lie devoured
multa utique et aduersus apostolos Simon dedit et
many-things surely also against the-apostles Simon produced and
Elymas magi; sed plaga caecitatis de praestigiis non
Elymas the-magicians but the-plague of-blindness from tricks not
fuit, quid noui aemulatio ueritatis a spiritu immundo? ecce
was what new the-rivalry of-truth from a-spirit unclean behold
hodie eiusdem Simonis haereticos tanta praesumptio artis
today of-the-same Simon the-heretics so-great presumption of-art
extollit, ut etiam prophetarum animas ab inferis mouere
exalts that even of-the-prophets the-souls from the-lower-world to-move

se spondeant. et credo quia mendacio possunt. nec enim
themselves they-pledge and I-believe because by-falsehood they-can nor for
pythonico tunc spiritui minus licuit animam Samuelis
to-the-pythonic then spirit less was-allowed the-soul of-Samuel
effingere post deum mortuos consulente Saule. absit alioquin,
to-counterfeit after God the-dead consulting Saul far-be-it otherwise
ut animam cuiuslibet sancti, nedum prophetae, a daemonio
that the-soul of-any saint much-less of-a-prophet by a-demon
credamus extractam, edocti quod ipse satanas transfiguretur
we-believe drawn-out taught that himself Satan is-transformed
in angelum lucis, nedum in hominem lucis, etiam deum
into an-angel of-light much-less into a-man of-light even God
se adseueraturus in fine signaque portentosiora editurus
himself going-to-assert at the-end and-signs more-portentous going-to-produce
ad euertendos, si fieri possit, electos.
for overturning if to-be-done it-can the-elect
dubitauit, si forte, tunc prophetam se dei adseuerare et
he-hesitated if perhaps then a-prophet himself of-God to-assert and
utique Sauli, in quo iam ipse morabatur. ne putes alium
surely to-Saul in whom already he-himself was-dwelling lest you-think another
fuisse qui phantasma administrabat, alium qui commendabat,
to-have-been who the-phantom managed another who commended-it
sed eundem spiritum et in pseudoprophetide et in apostata
but the-same spirit both in the-false-prophetess and in the-apostate
facile mentiri quod fecerat credi, per quem Saulis
easily to-lie what he-had-made to-be-believed through whom of-Saul
thensaurus illic erat ubi et cor ipsius, ubi scilicet deus
the-treasure there was where also the-heart of-him where evidently God
non erat. et ideo per quem uisurum se credidit uidit,
not was and therefore through whom going-to-see himself he-believed he-saw
quia per quem uidit et credidit. si et de nocturnis
because through whom he-saw also he-believed if also from nocturnal

imaginibus opponitur saepe non frustra mortuos uisos (nam et
images it-is-objected often not in-vain the-dead seen for also
Nasamonas propria oracula apud parentum sepulcra mansitando
the-Nasamonians their-own oracles at of-parents the-tombs by-staying
captare, ut Heraclides scribit uel Nymphodorus uel Herodotus,
to-catch as Heraclides writes or Nymphodorus or Herodotus
et Celtas apud uirorum fortium busta eadem de causa
and the-Celts at of-men brave the-pyres the-same for reason
abnoctare, ut Nicander affirmat), non magis mortuos uere
to-spend-the-night as Nicander affirms not more the-dead truly
patimur in somnis quam uiuos, si eadem ratione mortuos
we-undergo in dreams than the-living if by-the-same reason the-dead
qua et uiuos. nec omnia, quae uidentur uera sunt. non enim
as also the-living nor all-things which are-seen true are not for
quia uidentur uera sunt, sed quia adimplentur. fides
because they-are-seen true are but because they-are-fulfilled the-reliability
somniorum de effectu, non de conspectu renuntiatur.
of-dreams from the-effect not from the-sight is-reported
nulli autem animae omnino inferos patere satis
to-no however soul at-all the-lower-world to-lie-open sufficiently
dominus in argumento illo pauperis requiescentis et
the-Lord in argument that of-the-poor-man resting and
diuitis ingemiscentis ex persona Abrahae sanxit,
of-the-rich-man groaning from the-person of-Abraham sanctioned
non posse inde relegari renuntiatorem dispositionis
not to-be-able thence to-be-sent-back a-reporter of-the-arrangement
infernae, quod uel tunc licere potuisset, ut Moysi
infernal which even then to-be-allowed could-have so-that Moses
et prophetis crederetur. sed etsi quasdam reuocauit in
and the-prophets be-believed but although some has-recalled into
corpora dei uirtus in documenta iuris sui, non idcirco
bodies of-God the-power for proofs of-right his-own not for-that-reason

communicabitur fidei et audaciae magorum et fallaciae
will-it-be-shared with-the-faith and boldness of-magicians and the-deceit
somniorum et licentiae poetarum. atquin in resurrectionis
of-dreams and the-license of-poets and-yet in of-resurrection
exemplis, cum dei uirtus siue per prophetas siue per
the-examples when of-God the-power whether through the-prophets or through
Christum siue per apostolos in corpora animas repraesentat,
Christ or through the-apostles into bodies souls restores
solida et contrectabili et satiata ueritate praeiudicatum
by-solid and touchable and satisfied truth prejudged
est hanc esse formam ueritatis, ut omnem mortuorum
it-has-been this to-be the-form of-truth that every of-the-dead
exhibitionem incorporalem praestigias iudices.
display bodiless as-tricks you-should-judge
Omnis ergo anima penes inferos, inquis? uelis ac 58
every therefore soul among the-dead you-say whether-you-wish or
nolis, et supplicia iam illic et refrigeria; habes pauperem et
not and punishments already there and refreshments you-have the-poor-man and
diuitem. et quia distuli nescio quid ad hanc partem,
the-rich-man and because I-have-postponed I-know-not what for this part
iam opportune in clausula reddam. cur enim non putes
now fittingly in the-conclusion I-shall-render why for not would-you-think
animam et puniri et foueri in inferis interim
the-soul both to-be-punished and to-be-comforted in the-lower-world meanwhile
sub expectatione utriusque iudicii in quadam usurpatione et
under the-expectation of-each judgment in a-certain anticipation and
candida eius? quia saluum debet esse, inquis, in iudicio
bright of-it because safe ought to-be you-say in the-judgment
diuino negotium suum sine ulla praelibatione sententiae;
divine business its-own without any foretaste of-the-sentence
tum quia et carnis opperienda est restitutio ut consortis
then because also of-the-flesh to-be-awaited is the-restoration as of-the-sharer

operarum atque mercedum. quid ergo fiet in tempore isto?
of-works and of-rewards what therefore will-happen in time that
dormiemus? at enim animae nec in uiuentibus dormiunt;
shall-we-sleep but for souls not-even in the-living sleep
corporum enim est somnus, quorum et ipsa mors cum speculo
of-bodies for is sleep of-which also itself death with mirror
suo somno. aut nihil uis agi illic, quo uniuersa
its-own sleep or nothing do-you-wish to-be-done there whither the-whole
humanitas trahitur, quo spes omnis sequestratur? delibari
humanity is-drawn whither hope all is-deposited to-be-foretasted
putas iudicium an incipi? praecipitari an praeministrari?
do-you-think the-judgment or to-be-begun to-be-anticipated or to-be-served-beforehand
iam uero quam iniquissimum otium apud inferos, si et
now indeed how most-unjust idleness among the-dead if both
nocentibus adhuc illic bene est et innocentibus nondum?
for-the-guilty still there well it-is and for-the-innocent not-yet
quid, amplius uis esse post mortem confusam spem
what more do-you-wish to-be after death confused hope
et incerta expectatione ludentem an uitae recensum
and by-uncertain expectation mocking or of-life the-review
iam et ordinationem iudicii inhorrentem? semper autem
already and the-ordering of-judgment shuddering-at always however
expectat anima corpus, ut doleat aut gaudeat? nonne
awaits the-soul the-body that it-may-grieve or rejoice surely-not
et de suo sufficit sibi ad utrumque titulum passionis?
also from its-own does-it-suffice to-itself for each title of-suffering
quotiens inlaeso corpore anima sola torquetur bile ira
how-often with-unharmed body the-soul alone is-tortured by-bile anger
taedio plerumque nec sibi noto? quotiens item corpore
weariness often not-even to-itself known how-often likewise with-the-body
afflicto furtiuum sibi anima gaudium exquirit et a
afflicted a-stolen for-itself the-soul joy seeks-out and from

corporis importuna tunc societate secedit? mentior, si non
of-the-body the-troublesome then fellowship withdraws I-lie if not
de ipsis cruciatibus corporis et gloriari et gaudere sola
from the-very tortures of-the-body both to-glory and to-rejoice alone
consueuit. respice ad Mutii animam, cum dexteram
it-has-been-accustomed look to of-Mucius the-soul when the-right-hand
suam ignibus soluit; respice ad Zenonis, cum illam Dionysii
his-own to-fires he-melted look to of-Zeno when it of-Dionysius
tormenta praetereunt. morsus ferarum ornamenta sunt
the-tortures pass-by the-bites of-beasts ornaments are
iuuentutis ut in Cyro ursi cicatrices. adeo nouit et
of-youth as in Cyrus of-the-bear the-scars so-much knows also
apud inferos anima et gaudere et dolere sine carne, quia
among the-dead the-soul both to-rejoice and to-grieve without flesh because
et in carne et inlaesa si uelit dolet et laesa si uelit
also in flesh both unharmed if it-wishes grieves and harmed if it-wishes
gaudet.
rejoices
hoc si ex arbitrio suo in uita, quanto magis ex
this if from choice its-own in life how-much more from
iudicio dei post mortem? sed nec omnia opera optiuo
the-judgment of-God after death but not-even all works by-choice
cum carnis ministerio anima partitur; nam et solos
with of-the-flesh the-service the-soul shares for also mere
cogitatus et nudas uoluntates censura diuina persequitur.
thoughts and bare wills the-censure divine pursues
qui uiderit ad concupiscendum, iam adulterauit in
who has-seen for lusting already has-committed-adultery in
corde. ergo uel propter haec congruentissimum est
the-heart therefore even on-account-of these most-fitting it-is
animam, licet non expectata carne, puniri, quod non
the-soul although not awaited the-flesh to-be-punished for-what not

sociata carne commisit. sic et ob cogitatus pios
with-associated flesh it-committed so also on-account-of thoughts pious
et beniuolos, in quibus carne non eguit, sine carne
and benevolent in which the-flesh not it-needed without flesh
recreabitur. quid nunc, si et in carnalibus prior est quae
it-will-be-refreshed what now if also in fleshly-things first is she-who
concipit, quae disponit, quae mandat, quae impellit? et
conceives who arranges who commands who drives and
si quando inuita, prior tamen tractat, quod per corpus
if ever unwilling first yet she-handles what through the-body
actura est. numquam denique conscientia posterior erit
going-to-do she-is never in-short the-conscience later will-be
facto. ita huic quoque ordini competit eam priorem
than-the-deed so to-this also order it-suits her first
pensare mercedes cui priori debeantur. in summa, cum
to-pay-for the-wages to-whom first they-are-owed in sum when
carcerem illum, quem euangelium demonstrat, inferos
prison that which the-gospel shows as-the-lower-world
intellegimus et nouissimum quadrantem modicum quoque
we-understand and the-last farthing a-small even
delictum mora resurrectionis illic luendum interpretamur,
offense by-the-delay of-resurrection there to-be-paid-off we-interpret
nemo dubitabit animam aliquid pensare penes inferos
no-one will-doubt the-soul something to-pay among the-dead
salua resurrectionis plenitudine per carnem quoque. hoc
safe of-the-resurrection the-fullness through the-flesh also this
etiam paracletus frequentissime commendauit, si qui
also the-Paraclete very-often has-commended if anyone
sermones eius ex agnitione promissorum charismatum
the-words of-him from recognition of-the-promised gifts
admiserit. ad omnem, ut arbitror, humanam super anima
has-admitted to every as I-think human about the-soul

opinionem ex doctrina fidei congressi iustae dumtaxat
opinion from the-teaching of-faith having-joined-battle to-just only
ac necessariae curiositati satisfecimus. enormi autem
and necessary curiosity we-have-satisfied to-enormous however
et otiosae tantum deerit discere quantum libuerit
and idle as-much will-be-lacking to-learn as-much-as it-has-pleased
inquirere.
to-inquire

TERTULLIAN

De Testimonio Animae

The Testimony of the Soul

Pagans trust neither Christian writings nor their own masters when these agree with Christians, so Tertullian calls a new witness, the soul itself, not trained in schools but simple and rough, as at the crossroads and the loom. When it says "God grant" and "God is good", it names one God; when it says "God sees" and "God will judge", and fears him, it knows him as judge, against those who deny his anger, even in the temples of other gods. Calling a man a demon and naming Satan, it knows the enemy Christians drive out.

Magna curiositate et maiore longe memoria opus est 1
great curiosity and greater by-far memory need there-is
ad studendum, si qui uelit ex litteris receptissimis
for studying if anyone should-wish from the-writings most-received
quibusque philosophorum uel poetarum uel quorumlibet
each of-the-philosophers or of-the-poets or of-any
doctrinae ac sapientiae saecularis magistrorum testimonia
of-learning and of-wisdom worldly masters testimonies
excerpere Christianae ueritatis, ut aemuli persecutoresque
to-pick-out of-Christian truth that the-rivals and-persecutors
eius de suo proprio instrumento et erroris in se
of-it from their-own proper instrument both of-error in themselves
et iniquitatis in nos rei reuincantur. nonnulli quidem,
and of-injustice toward us guilty be-refuted some indeed
quibus de pristina litteratura et curiositatis labor et
in-whom from early literature both of-curiosity the-labor and
memoriae tenor perseuerauit, ad eum modum opuscula
of-memory the-tenor has-persisted after that fashion little-works
penes nos condiderunt. commemorantes et contestificantes in
among us have-composed recording and testifying in
singula rationem et originem et traditionem et argumenta
single-points the-reason and origin and the-tradition and the-arguments

sententiarum, per quae recognosci possit nihil nos aut nouum
of-opinions through which be-recognized it-might nothing us either new
aut portentosum suscepisse, de quo non etiam communes
or monstrous to-have-taken-up about which not also common
et publicae litterae ad suffragium nobis patrocinentur, si
and public writings for support to-us may-plead if
quid aut erroris eiecimus aut aequitatis admisimus. sed
anything either of-error we-have-cast-out or of-equity we-have-admitted but
ne suis quidem magistris, alias probatissimis atque
not to-their-own even masters otherwise most-approved and
lectissimis, fidem inclinauit humana de incredulitate duritia,
most-choice faith has-inclined human from unbelief hardness
sicubi in argumenta Christianae defensionis impingunt.
wherever on the-arguments of-Christian defense they-strike
tunc uani poetae, cum deos humanis passionibus et fabulis
then empty the-poets when the-gods with-human passions and with-tales
designant, tunc philosophi duri, cum ueritatis fores pulsant.
they-mark-out then the-philosophers hard when of-truth the-doors they-knock
hactenus sapiens et prudens habebitur qui prope Christianum
so-far wise and prudent will-be-held who nearly Christian
pronuntiauerit, cum, si quid prudentiae aut sapientiae
has-pronounced when if anything of-prudence or of-wisdom
affectauerit seu caerimonias despuens seu saeculum reuincens,
he-has-affected either ceremonies spitting-out or the-age refuting
pro Christiano denotetur. iam igitur nihil nobis erit cum
for a-Christian he-is-branded now therefore nothing to-us will-be with
litteris et doctrina peruersae felicitatis, cui in falso potius
writings and teaching of-perverse happiness to-which in the-false rather
creditur quam in uero. uiderint, si qui de unico
credit-is-given than in the-true let-them-see-to-it if any about one
et solo deo pronuntiauerunt. immo nihil omnino relatum
and sole God have-pronounced nay nothing at-all reported

sit, quod agnoscat Christianus, ne exprobrare possit.
let-there-be which may-recognize a-Christian lest to-reproach he-be-able
nam et quod relatum est, neque omnes sciunt, neque qui
for also what reported is neither all know nor who
sciunt, constare confidunt tanto abest ut nostris litteris
know to-stand they-trust so-far is-it-distant that to-our writings
annuant homines, ad quas nemo uenit nisi iam Christianus.
may-assent men to which no-one comes unless already a-Christian
nouum testimonium aduoco, immo omni litteratura notius,
a-new testimony I-summon nay than-all literature better-known
omni doctrina agitatius, omni editione uulgatius, toto
than-all teaching more-discussed than-all publication more-common than-the-whole
homine maius, id est totum quod est hominis.
man greater that is the-whole which is of-man
consiste in medio anima: seu diuina et aeterna res es
stand in the-middle soul whether divine and eternal a-thing you-are
secundum plures philosophos, eo magis non mentieris:
according-to more philosophers by-so-much the-more not you-will-lie
seu minime diuina, quoniam quidem mortalis, ut Epicuro
or by-no-means divine since indeed mortal as to-Epicurus
soli uidetur, eo magis mentiri non debebis, seu
alone it-seems by-so-much the-more to-lie not you-will-be-bound whether
de caelo exciperis, seu de terra conciperis, seu numeris
from heaven you-are-received or from earth you-are-conceived or from-numbers
seu atomis concinnaris, seu cum corpore incipis, seu post
or from-atoms you-are-put-together or with the-body you-begin or after
corpus induceris, undeunde et quoquo modo hominem
the-body you-are-brought-in from-wherever and in-whatever way man
facis animal rationale, sensus et scientiae capacissimum.
you-make an-animal rational of-sense and of-knowledge most-capable
sed non eam te aduoco, quae scholis formata, bybliothecis
but not that-one you I-summon who in-the-schools formed in-libraries

exercitata, academiis et porticibus Atticis pasta sapientiam
trained in-academies and in-porticoes Attic fed wisdom
ructas. te simplicem et rudem et impolitam et idioticam
you-belch you simple and rough and unpolished and untaught
compello, qualem te habent qui te solam habent, illam
I-address such-as you they-have who you alone have that
ipsam de compito, de triuio, de textrino totam.
very from the-crossroads from the-street from the-weaving-shop whole
imperitia tua mihi opus est, quoniam aliquantulae peritiae
the-unskill your to-me need is since in-the-slight skill
tuae nemo credit. ea expostulo, quae tecum homini
your no-one believes those-things I-demand which with-you into-man
infers, quae aut ex temetipsa aut ex quocumque auctore
you-bring which either from yourself or from whatever author
tuo sentire didicisti. non es, quod sciam, Christiana.
your to-feel you-have-learned not you-are as-far-as I-know Christian
fieri enim, non nasci solet Christiana. tamen nunc a
to-become for not to-be-born is-wont a-Christian yet now from
te testimonium flagitant Christiani, ab extranea aduersus
you testimony demand Christians from a-stranger against
tuos, ut uel tibi erubescant, quod nos ob ea
your-own that even before-you they-may-blush because us for those-things
oderint et inrideant quae te nunc consciam detineant.
they-hate and mock which you now conscious detain

2 Non placemus deum praedicantes hoc nomine unico unicum,
not we-please God proclaiming by-this name single the-single
a quo omnia et sub quo uniuersa. dic testimonium, si ita
from whom all-things and under whom the-universe speak your-testimony if so
scis. nam te quoque palam et tota libertate, qua non
you-know for you also openly and with-all freedom by-which not
licet nobis, domi ac foris audimus ita pronuntiare, quod
it-is-allowed to-us at-home and abroad we-hear thus to-pronounce what

deus dederit, et, si deus uoluerit. ea uoce et aliquem
God may-have-given and if God shall-have-willed by-that utterance both someone
esse significas et omnem illi confiteris potestatem ad cuius
to-be you-signify and all to-him you-confess power to whose
spectas uoluntatem, simul et ceteros negas deos esse,
you-look will at-the-same-time also the-others you-deny gods to-be
dum suis uocabulis nuncupas, Saturnum, Iouem, Martem,
while by-their-own names you-call-them Saturn Jupiter Mars
Mineruam. nam solum deum confirmas quem tantum deum
Minerva for alone God you-confirm whom only God
nominas, ut, cum et illos interdum deos appellas, de
you-name so-that when also those sometimes gods you-call from
alieno et quasi pro mutuo usa uidearis. de natura
another's and as-if on loan having-used you-seem about the-nature
quoque dei, quem praedicamus, nec te latet. deus bonus,
also of-God whom we-proclaim not-even you it-escapes God is-good
deus benefacit tua uox est. plane, adicis. sed homo malus,
God does-good your voice is plainly you-add but man is-evil
scilicet contraria propositione oblique et figuraliter exprobrans
evidently by-contrary proposition obliquely and figuratively reproaching
ideo malum hominem, quia a deo bono abscesserit.
for-this-reason evil man because from God good he-has-withdrawn
etiam, quod penes deum bonitatis et benignitatis omnis
also because among God of-goodness and of-kindness every
benedictio inter nos summum sit disciplinae et conuersationis
blessing among us the-highest is of-discipline and of-conduct
sacramentum, benedicat te deus tam facile pronuntias quam
sacrament may-bless you God as easily you-pronounce as
Christiano necesse est, at cum in maledictum conuertis
for-a-Christian necessary it-is but when into a-curse you-turn
benedictionem dei, perinde dicto omnem super nos
the-blessing of-God likewise by-the-saying all over us

potestatem eius consistere secundum nos confiteris. sunt
the-power of-him to-stand according-to us you-confess there-are-those
qui etsi deum non negent, dispectorem plane et arbitrum et
who although God not they-deny the-overseer plainly and arbiter and
iudicem non putent in quo utique nos maxime reiciunt, qui
judge not they-think in which surely us most-of-all they-reject who
ad istam disciplinam metu praedicati iudicii transuolamus,
to that discipline from-fear of-the-proclaimed judgment cross-over
sic deum honorantes, dum curis obseruationis et
so God honoring while from-the-cares of-watching and
molestiis animaduersionis absoluunt cui ne iram quidem
the-troubles of-punishing they-release to-whom not anger even
adscribunt. nam si deus, inquiunt, irascitur, corruptibilis et
they-ascribe for if God they-say is-angry corruptible and
passionalis est: porro quod patitur quodque corrumpitur
passible he-is moreover what suffers and-what is-corrupted
etiam interitum potest capere, quem deus non capit. at
also death can to-take-on which God not takes-on but
idem alibi animam diuinam et a deo conlatam confitentes
the-same elsewhere the-soul divine and by God conferred confessing
cadunt in testimonium ipsius animae retorquendum aduersus
fall into the-testimony of-the-very soul to-be-turned-back against
opinionem superiorem. si enim anima aut diuina aut a deo
the-opinion above if for the-soul either divine or by God
data est, sine dubio datorem suum nouit, et si nouit,
given is without doubt the-giver its-own it-knows and if it-knows
utique et timet, et tantum postremo adauctorem.
surely also it-fears and so-great at-last the-increaser
an non timet quem magis propitium uelit quam iratum?
or not does-it-fear whom rather favorable it-would-wish than angry
unde igitur naturalis timor animae in deum, si deus non
whence therefore the-natural fear of-the-soul toward God if God not

nouit irasci? quomodo timetur qui nescit offendi?
knows-how to-be-angry how is-be-feared who knows-not-how to-be-offended
quid timetur, nisi ira? unde ira, nisi ex animaduersione?
what is-feared unless anger whence anger unless from punishment
unde animaduersio, nisi de iudicio? unde iudicium, nisi de
whence punishment unless from judgment whence judgment unless from
potestate? cuius potestas summa, nisi dei solius? hinc ergo
power whose the-power supreme unless of-God alone hence therefore
tibi, anima, de conscientia suppetit domi ac foris nullo
to-you soul from conscience it-is-at-hand at-home and abroad with-no-one
irridente uel prohibente praedicare, deus uidet omnia, et deo
mocking or forbidding to-proclaim God sees all-things and to-God
commendo, et deus reddet, et deus inter nos iudicabit. unde
I-commend-it and God will-repay and God between us will-judge whence
tibi hoc non Christianae? atque adeo plerumque et uitta
to-you this not Christian and indeed generally both with-the-fillet
Cereris redimita, et pallio Saturni coccinata, et deae
of-Ceres crowned and in-the-cloak of-Saturn scarlet-clad and of-the-goddess
Isidis linteata, in ipsis denique templis deum iudicem imploras?
Isis linen-clad in the-very finally temples God as-judge you-implore
sub Aesculapio stas, Iunonem in aere exornas, Mineruam
under Aesculapius you-stand Juno in bronze you-adorn Minerva
calcias furuis galeam formis, et neminem de praesentibus
you-shoe with-dark the-helmet with-shapes and no-one of the-present
deis contestaris. in tuo foro aliunde iudicem appellas,
gods you-call-to-witness in your-own forum from-elsewhere a-judge you-appeal-to
in tuis templis alium deum pateris. o testimonium ueritatis,
in your-own temples another God you-suffer O testimony of-truth
quae apud ipsa daemonia te testem efficit Christianorum!
which among the-very demons you a-witness makes for-Christians

3 Enimuero cum daemonia affirmamus esse, sane, quasi non et
indeed when demons we-affirm to-be surely as-if not also
probemus qui ea solis de corporibus exigimus, aliqui Chrysippi
we-prove-it who them alone from bodies drive-out some of-Chrysippus
adsentator inludit. ea et esse et abominationem sustinere
follower mocks they both to-exist and abomination bear
execrationes tuae respondent. daemonium uocas hominem
curses your answer a-demon you-call a-man
aut immunditia aut malitia aut insolentia aut quacumque
either for-uncleanness or malice or insolence or whatever
macula quam nos daemoniis deputamus ad necessitatem
stain which we to-demons assign to the-necessity
odii inportunum. Satanan denique in omni uexatione et
of-hatred troublesome Satan in-short in every vexation and
aspernatione et detestatione pronuntias, quem nos dicimus
scorn and detestation you-pronounce whom we call
malitiae angelum, totius erroris artificem, totius saeculi
of-malice the-angel of-the-whole error the-artificer of-the-whole age
interpolatorem, per quem homo a primordio circumuentus,
the-corrupter through whom man from the-beginning circumvented
ut praeceptum dei excederet, et propterea in mortem
so-that the-command of-God he-should-transgress and therefore to death
datus exinde totum genus de suo semine infectum suae
given thenceforth the-whole race from his-own seed infected of-his-own
etiam damnationis traducem fecit. sentis igitur perditorem
also damnation the-transmitter made you-feel therefore the-destroyer
tuum, et licet soli illum nouerint Christiani, uel quaecumque
your and although alone him may-know the-Christians or whatever
apud dominum secta, et tu tamen eum nosti, dum odisti.
with the-Lord sect even you yet him know while you-hate-him

The soul also bears witness to what follows death, which Christians hold: the soul remains, awaits judgment, and takes back its flesh to be judged. It calls the dead "poor fellows", wishes heavy earth on an enemy and rest and refreshment on a friend, fears death, longs for fame after it, and says of the dead, "He is gone and must return." These voices are older than any book, taught by nature and so by God, and common to every nation. Confessing all this yet not following it, the soul will stand before God as both witness and defendant.

Iam nunc quod ad necessariorem sententiam tuam spectet, 4
now at-last what to the-more-necessary opinion your may-look
quantum et ad ipsum statum tuum tendit, adfirmamus
as-much also to the-very state your tends we-affirm
te manere post uitae dispunctionem et expectare diem
you to-remain after of-life the-settling-of-accounts and to-await the-day
iudicii proque meritis aut cruciatui destinari aut
of-judgment and-according-to deserts either to-torment to-be-destined or
refrigerio, utroque sempiterno; quibus sustinendis necessario
to-refreshment both eternal for-which to-be-sustained necessarily
tibi substantiam pristinam eiusdemque hominis materiam et
to-you the-substance former and-of-the-same of-man the-matter and
memoriam reuersuram, quod et nihil mali ac boni sentire
memory going-to-return because both nothing of-evil and of-good to-feel
possis sine carnis passionalis facultate, et nulla ratio
could-you without of-the-flesh passible the-faculty and no reason
sit iudicii sine ipsius exhibitione qui meruit iudicii
would-be of-judgment without of-the-very the-presentation who has-earned of-judgment
passionem. ea opinio Christiana etsi honestior multo
the-suffering that opinion Christian although more-honorable by-much
Pythagorica, quae te non in bestias transfert, etsi plenior
than-the-Pythagorean which you not into beasts transfers although fuller

Platonica, quae tibi etiam dotem corporis reddit, etsi
than-the-Platonic which to-you also the-dowry of-the-body returns although
Epicurea grauior, quae te ab interitu defendit, tamen
than-the-Epicurean weightier which you from destruction defends yet
propter suum nomen soli uanitati et stupori et, ut dicitur,
on-account-of its-own name to-mere vanity and stupidity and as it-is-said
praesumptioni deputatur. sed non erubescimus, si tecum
presumption is-assigned but not we-blush if with-you
erit nostra praesumptio. primo enim, cum alicuius defuncti
will-be our presumption first for when some dead-man
recordaris, misellum uocas eum, non utique ut de bono
you-remember poor-little-one you-call him not surely as from the-good
uitae ereptum, sed ut poenae et iudicio iam adscriptum.
of-life snatched but as to-punishment and judgment already assigned
ceterum alias securos uocas defunctos. profiteris et
but at-other-times free-from-care you-call the-dead you-profess both
uitae incommodum et mortis beneficium. uocas porro
of-life the-hardship and of-death the-benefit you-call moreover
securos, si quando extra portam cum obsoniis et matteis
free-from-care if ever outside the-gate with provisions and dainties
tibi potius parentans ad busta recedis, aut a bustis
to-yourself rather making-offerings to the-tombs you-withdraw or from the-tombs
dilutior redis. at ego sobriam tuam sententiam exigo.
more-diluted you-return but I sober your opinion demand
misellos uocas mortuos, cum de tuo loqueris, cum
poor-little-ones you-call the-dead when about your-own-dead you-speak when
ab eis longe es. nam in conuiuio eorum quasi praesentibus
from them far you-are for at the-banquet of-them as-if present
et conrecumbentibus sortem suam exprobrare non possis.
and reclining-together lot their-own to-reproach not you-could
debes adulari propter quos laetius uiuis. misellum ergo
you-ought to-flatter on-account-of whom more-gladly you-live poor-little-one therefore

uocas qui nihil sentit? quid? quod ut sentienti maledicis,
do-you-call who nothing feels what that as one-feeling you-curse
cuius memoriam cum alicuius offensae morsu facis. terram
whose memory with of-some offense a-bite you-make earth
grauem inprecaris et cineri penes inferos tormentum. aeque
heavy you-imprecate and on-the-ashes among the-dead torment likewise
ex bona parte cui gratiam debes, ossibus et cineribus
from the-good side to-whom thanks you-owe on-the-bones and ashes
eius refrigerium comprecaris et ut bene requiescat apud inferos
his refreshment you-pray-for and that well he-may-rest among the-dead
cupis. si nihil passionis est tibi post mortem, si nulla sensus
you-desire if nothing of-suffering is to-you after death if no of-sense
perseuerantia, si denique nihil es ipsa ubi corpus reliquisti,
persistence if in-short nothing you-are yourself where the-body you-have-left
cur mentiris in te, quasi aliquid ultra pati possis?
why do-you-lie against yourself as-if something further to-suffer you-could
immo cur in totum times mortem, si nihil est tibi
nay why at all do-you-fear death if nothing is to-you
timendum post mortem, quia nec experiundum post mortem.
to-be-feared after death because nor to-be-experienced after death
nam etsi dici potest ideo mortem timeri non ut
for although to-be-said it-can for-this-reason death to-be-feared not as
ultra quid minantem, sed ut commodum uitae amputantem,
further something threatening but as the-advantage of-life cutting-off
atquin cum et incommoda longe plura uitae pariter excedas,
yet since also the-disadvantages by-far more of-life equally you-leave
lucratione grauioris partis metum diluis, nec iam timenda
by-the-gain of-the-weightier part the-fear you-wash-away nor now to-be-feared
est amissio bonorum, quae altero bono, id est incommodorum
is the-loss of-goods which by-another good that is of-disadvantages
pace, pensatur. non est timendum quod nos liberat ab omni
by-the-peace is-balanced not is to-be-feared what us frees from every

timendo. si times uita decedere, quia optimam nosti, certe
fearing if you-fear from-life to-depart because best you-know-it surely
mortem timere non debes, quam malam nescis. at cum
death to-fear not you-ought which evil you-know-not but when
times, scis malam. non scires autem malam, quam
you-fear you-know-it evil not you-would-know however evil which
nec timeres, si non scires aliquid esse post mortem quod
nor would-you-fear if not you-knew something to-be after death which
eam malam faciat, ut timeas. omittamus nunc naturalem
it evil makes so-that you-fear let-us-pass-over now the-natural
formam timendi mortem. nemo timeat quod euadere non
form of-fearing death let-no-one fear what to-escape not
potest. ex altera parte congredior, laetioris spei post mortem.
he-can from the-other side I-engage of-a-gladder hope after death
nam omnibus fere ingenita est famae post mortem cupido.
for in-all nearly inborn is of-fame after death the-desire
longum est retegere Curtios et Regulos uel Graecos
long it-is to-uncover the-Curtii and the-Reguli or Greek
uiros, quorum innumerabilia elogia sunt contemptae mortis
men of-whom countless the-eulogies are of-scorned death
propter postumam famam. quis non hodie memoriae post
on-account-of posthumous fame who not today for-memory after
mortem frequentandae ita studet, ut uel litteraturae operibus
death to-be-frequented so strives that either of-literature by-works
uel simplici laude morum uel ipsorum sepulcrorum ambitione
or by-simple praise of-character or of-the-very tombs by-the-display
nomen suum seruet? unde animae hodie affectare aliquid
name his-own he-may-preserve whence for-the-soul today to-aim-at something
quod uelit post mortem, et tantopere praeparare quae sit
which it-wishes after death and so-much to-prepare what may-be
usura post obitum? nihil utique de postero curaret,
going-to-use after its-departure nothing surely about the-future would-it-care

si nihil de postero sciret. sed forsitan de sensu post
if nothing about the-future it-knew but perhaps about sensation after
excessum tui certior sis quam de resurrectione
the-departure of-yourself more-certain you-may-be than about the-resurrection
quandoque, cuius nos praesumptores denotamur. atquin hoc
at-some-time of-which we presumers are-branded and-yet this
quoque ab anima praedicatur. nam si de aliquo iam
also by the-soul is-proclaimed for if about someone already
pridem defuncto tanquam de uiuo quis requirat, prae
long-ago dead as about a-living-man one should-ask at
manu occurrit dicere, Abiit iam et reuerti debet.
hand it-comes to-say He-has-gone already and to-return he-ought
Haec testimonia animae quanto uera, tanto simplicia, 5
these testimonies of-the-soul by-how-much true by-so-much simple
quanto simplicia, tanto uulgaria, quanto uulgaria,
by-how-much simple by-so-much common by-how-much common
tanto communia, quanto communia, tanto naturalia,
by-so-much shared by-how-much shared by-so-much natural
quanto naturalia, tanto diuina. non puto cuiquam friuola
by-how-much natural by-so-much divine not I-think to-anyone trifling
et ridicula uideri posse, si recogitet naturae maiestatem, ex
and laughable to-seem they-can if he-reconsiders of-nature the-majesty from
qua censetur auctoritas animae. quantum dederis magistrae,
which is-assessed the-authority of-the-soul as-much-as you-grant to-the-mistress
tantum adiudicabis discipulae. magistra natura, anima discipula.
so-much you-will-award to-the-pupil the-mistress nature the-soul pupil
quicquid aut illa edocuit aut ista perdidicit, a deo
whatever either the-one has-taught or the-other has-learned by God
traditum est, magistro scilicet ipsius magistrae. quid
handed-down it-is by-the-master evidently of-the-very mistress what
anima possit de principali institutore praesumere, in te est
the-soul can about its-original founder presume in you it-is

aestimare de ea quae in te est. senti illam quae ut sentias
to-judge from that which in you is feel her who that you-feel
efficit. recogita in praesagiis uatem, in ominibus augurem, in
brings-about reconsider in presentiments the-seer in omens the-augur in
euentibus prospicem. mirum, si a deo data homini nouit
outcomes the-foreseer a-wonder if by God given to-man it-knows-how
diuinare? tam mirum, si eum, a quo data est, nouit? etiam
to-divine so-great a-wonder if him by whom given it-is it-knows even
circumuenta ab aduersario meminit sui auctoris et bonitatis
circumvented by the-adversary it-remembers its author and of-the-goodness
et decreti eius et exitus sui et aduersarii ipsius.
and of-the-decree of-him and of-the-end its-own and of-the-adversary himself
sic mirum, si a deo data eadem canit quae deus
so a-wonder if by God given the-same-things it-sings which God
suis dedit nosse? sed qui eiusmodi eruptiones animae non
to-his-own gave to-know but who of-this-kind the-outbursts of-the-soul not
putauit doctrinam esse naturae et congenitae et ingenitae
has-thought the-teaching to-be of-nature and of-inborn and of-innate
conscientiae tacita commissa, dicet potius diuentilatis in
conscience the-silent trusts he-will-say rather from-scattered among
uulgus opinionibus publicatarum litterarum usum iam et
the-crowd opinions of-published writings the-practice now and
quasi uitium corroboratum taliter sermocinandi. certe prior
as-it-were a-vice strengthened thus of-speaking surely prior
anima quam littera, et prior sermo quam liber, et prior
the-soul than the-letter and prior speech than the-book and prior
sensus quam stilus, et prior homo ipse quam philosophus
sense than the-pen and prior man himself than the-philosopher
et poeta. numquid ergo credendum est ante litteraturam et
and poet surely-not therefore to-be-believed is-it before literature and
diuulgationem eius mutos ab huiusmodi pronuntiationibus
the-spreading of-it mute from of-this-kind utterances

homines uixisse? nemo deum et bonitatem eius, nemo
men to-have-lived no-one God and the-goodness of-him no-one
mortem, nemo inferos loquebatur? mendicabat sermo, opinor,
death no-one the-dead spoke-of was-begging speech I-think
immo nec ullus esse poterat, cessantibus etiam tunc sine
nay nor any to-be could being-idle even then without
quibus etiam hodie beatior et locupletior et prudentior
which even today happier and richer and wiser
esse non potest, si ea, quae tam facilia, tam assidua,
to-be not it-can if those-things which so easy so constant
tam proxima hodie sunt, in ipsis quodammodo labiis parta,
so near today are on the-very in-a-way lips born
retro non fuerunt, antequam litterae in saeculo germinassent,
formerly not were before letters in the-world had-sprouted
antequam Mercurius, opinor, natus fuisset.
before Mercury I-think born had-been
et unde, oro, ipsis litteris contigit nosse et in usum
and whence I-pray to-the-very writings has-it-befallen to-know and into the-use
loquelae disseminare quae nulla umquam mens conceperat aut
of-speech to-scatter what no ever mind had-conceived or
lingua protuberat aut auris exceperat? at enim cum diuinae
tongue had-put-forth or ear had-received but indeed since the-divine
scripturae, quae penes nos uel Iudaeos sunt, in quorum
scriptures which among us or the-Jews are on whose
oleastro insiti sumus, multo saecularibus litteris quarum uel
wild-olive grafted we-are by-much the-worldly writings of-which even
modica tantum aetate aliqua antecedant, ut loco suo
by-a-moderate only age some precede as in-place its-own
edocuimus ad fidem earum demonstrandam; et si haec eloquia
we-have-shown for the-credit of-them to-be-demonstrated and if these utterances
de litteris usurpauit anima, utique de nostris credendum
from writings has-usurped the-soul surely from ours to-be-believed

erit, non de uestris, quia potiora sunt ad instruendam
it-will-be not from yours because more-powerful are for instructing
animam priora quam postera, quae et ipsa a prioribus
the-soul earlier-things than later which also themselves by earlier-things
instrui sustinebant; cum, etsi de uestris instructam
to-be-instructed endured since although from yours instructed
concedamus, ad originem tamen principalem traditio pertineat,
we-should-grant to the-origin yet principal the-tradition belongs
nostrumque omnino sit quodcumque de nostris sumsisse
and-ours wholly would-be whatever from ours to-have-taken
et tradidisse contigit uobis. quod cum ita sit, non multum
and to-have-handed-on has-befallen you which since so it-is not much
refert, a deo formata sit animae conscientia; an litteris dei.
it-matters by God formed be of-the-soul the-conscience or by-the-writings of-God
quid igitur uis, homo, de humanis sententiis litterarum
what therefore do-you-wish man from the-human opinions of-writings
tuarum exisse haec in usus communis callositatem?
your to-have-come-forth these into the-uses of-common callousness
6 Crede itaque tuis, et de commentariis nostris tanto magis
believe therefore your-own and from the-commentaries ours by-so-much the-more
crede diuinis, sed de animae ipsius arbitrio perinde crede
believe the-divine but from of-the-soul itself the-judgment equally believe
naturae. elige quam ex his fidelius sororem obserues
nature choose which from these more-faithfully as-sister you-may-observe
ueritatis. si tu tuis litteris dubitas, neque deus neque natura
of-truth if you your-own writings doubt neither God nor nature
mentitur. ut et naturae et deo credas, crede animae, ita
lies that both nature and God you-may-believe believe the-soul so
fiet ut et tibi credas. illa certe est quam tanti
it-will-come-about that also yourself you-believe she surely is whom at-so-much
facis quantum illa te facit: cuius es totus, quae tibi
you-value as-much-as she you makes whose you-are wholly who to-you

omnia est, sine qua nec uiuere potes nec mori, propter
all is without whom neither to-live you-can nor to-die on-account-of
quam deum neglegis. cum enim times fieri Christianus,
whom God you-neglect when for you-fear to-become a-Christian
eam conueni. cur alium colens, deum nominat? cur, cum
her consult why another worshiping God does-she-name why when
maledicendo spiritus denotat, daemonia pronuntiat? cur ad
by-cursing spirits she-marks demons does-she-pronounce why to
caelum contestatur, et ad terram detestatur? cur alibi
heaven does-she-call-to-witness and to earth does-she-curse why elsewhere
seruit, alibi uindicem conuenit? cur de mortuis iudicat?
does-she-serve elsewhere an-avenger appeal-to why about the-dead does-she-judge
cur uerba habet Christianorum; quos nec auditos uisosque
why the-words does-she-have of-Christians whom neither heard and-seen
uult? cur aut nobis dedit ea uerba, aut accepit a nobis?
she-wishes why either to-us did-she-give those words or receive-them from us
cur aut docuit, aut didicit? suspectam habes conuenientiam
why either did-she-teach or learn suspect you-hold the-agreement
praedicationis in tanta disconuenientia conuersationis. uanus
of-preaching in so-great disagreement of-life vain
es, si huic linguae soli aut Graecae, quae propinquae inter
you-are if to-this tongue alone or the-Greek which near among
se habentur, reputabis eiusmodi, ut neges naturae
themselves are-held you-will-reckon of-this-kind-things so-that you-deny of-nature
uniuersitatem. non Latinis nec Argiuis solis anima de
the-universality not to-the-Latins nor the-Argives alone the-soul from
caelo cadit. omnium gentium unus homo uarium nomen est,
heaven falls of-all nations one man various the-name is
una anima, uaria uox, unus spiritus, uarius sonus, propria
one soul various the-voice one spirit various the-sound proper
cuique genti loquella, sed loquellae materia communis. deus
to-each nation speech but of-speech the-matter common God

ubique et bonitas dei ubique, daemonium ubique et
everywhere and the-goodness of-God everywhere the-demon everywhere and
maledictio daemonii ubique, iudicii diuini inuocatio ubique,
the-cursing of-the-demon everywhere of-judgment divine the-invocation everywhere
mors ubique et conscientia mortis ubique, et testimonium
death everywhere and the-consciousness of-death everywhere and testimony
ubique. omnis anima suo iure proclamat quae nobis nec
everywhere every soul by-its-own right proclaims what to-us not-even
mutire conceditur. merito igitur omnis anima et rea et
to-mutter is-granted deservedly therefore every soul both defendant and
testis est, in tantum et rea erroris in quantum et testis
witness is in so-much both defendant of-error in as-much both witness
ueritatis, et stabit ante aulas dei die iudicii
of-truth and it-will-stand before the-courts of-God on-the-day of-judgment
nihil habens dicere. deum praedicabas, et non requirebas,
nothing having to-say God you-proclaimed and not you-sought
daemonia abominabaris, et illa adorabas, iudicium dei
demons you-abominated and them you-adored the-judgment of-God
appellabas, nec esse credebas, inferna supplicia praesumebas,
you-appealed-to nor to-be you-believed-it the-infernal punishments you-anticipated
et non praecauebas, Christianum nomen sapiebas, et
and not you-guarded-against the-Christian name you-savored and
Christianum nomen persequebaris.
the-Christian name you-persecuted

TERTULLIAN

De Resurrectione Carnis

On the Resurrection of the Flesh

The resurrection of the dead is the Christians' confidence. The crowd mocks it yet feasts its dead, and the philosophers half grant it with their returning souls. Heretics, the new Sadducees, admit the soul's salvation but not the flesh's, after first denying Christ's true flesh; Tertullian, having proved that flesh in his book on the flesh of Christ, now defends its rising, against the common opinions the heretics borrow and their abuse of the flesh as filthy and frail.

Fiducia Christianorum resurrectio mortuorum. illam credentes 1
the-confidence of-Christians the-resurrection of-the-dead it believing
sumus; hoc credere ueritas cogit; ueritatem deus aperit,
we-are this to-believe truth compels truth God opens
sed uulgus inridet, existimans nihil superesse post mortem.
but the-crowd mocks thinking nothing to-survive after death
et tamen defunctis parentat, et quidem impensissimo
and yet to-the-dead it-makes-offerings and indeed with-most-lavish
officio pro moribus sepultorum, pro temporibus
service according-to the-customs of-the-buried according-to the-seasons
esculentorum, ut quos negat sentire quicquam etiam
of-foods so-that those-whom it-denies to-feel anything also
desiderare praesumat. at ego magis ridebo uulgus tunc, cum
to-desire it-may-presume but I more will-laugh-at the-crowd then when
ipsos quoque defunctos atrocissime exurit, quos postmodum
the-very also dead most-savagely it-burns whom afterward
gulosissime nutrit, isdem ignibus et promerens et
most-gluttonously it-feeds with-the-same fires both deserving-well and
offendens. o pietatem de crudelitate ludentem! sacrificat an
offending O piety from cruelty sporting does-it-sacrifice or
insultat, cum crematis cremat? plane cum uulgo interdum
insult when for-the-cremated it-cremates plainly with the-crowd sometimes
et sapientes sententiam suam iungunt. nihil esse post
also the-wise opinion their-own join nothing to-be after

mortem Epicuri schola est, ait et Seneca omnia post mortem
death of-Epicurus the-school is says also Seneca all-things after death
finiri, etiam ipsam. satis est autem, si non minor philosophia
to-be-ended even itself enough it-is however if not lesser philosophy
Pythagorae et Empedoclis et Platonici immortalem animam
of-Pythagoras and of-Empedocles and the-Platonists immortal the-soul
e contrario reclamant, immo adhuc proxime etiam in
on the-contrary cry-out nay still very-closely even into
corpora remeabilem adfirmant. etsi non in eadem, etsi
bodies able-to-return they-affirm although not into the-same although
non in humana tantummodo, ut Euphorbus in Pythagoram,
not into human only as Euphorbus into Pythagoras
Homerus in pauum, redire censeantur. certe recidiuatum
Homer into a-peacock to-return they-are-judged surely a-return
animae corporalem pronuntiauerunt, tolerabilius mutata quam
of-the-soul bodily they-have-pronounced more-tolerably changed than
negata qualitate, pulsata saltem, licet non adita ueritate. ita
denied the-quality knocked-at at-least although not entered the-truth so
saeculum resurrectionem mortuorum nec cum errat ignorat.
the-world the-resurrection of-the-dead not-even when it-errs is-ignorant-of
2 Si uero et apud deum aliqua secta est Epicureis magis
if however also among God some sect is to-the-Epicureans more
adfinis quam prophetis, sciemus, quid audiant a Christo
akin than to-the-prophets we-shall-know what they-hear from Christ
Saducaei. Christo enim seruabatur omnia retro occulta
the-Sadducees for-Christ for was-reserved all-things formerly hidden
nudare, dubitata dirigere, praelibata supplere, praedicata
to-lay-bare things-doubted to-straighten things-foretasted to-supply things-foretold
repraesentare, mortuorum certe resurrectionem non modo per
to-make-present of-the-dead surely the-resurrection not only through
semetipsum uerum etiam in semetipso probare. nunc autem
himself but also in himself to-prove now however

ad alios Saducaeos praeparamur, partiarios sententiae illorum.
for other Sadducees we-prepare sharers of-the-opinion of-those
dimidiam agnoscunt resurrectionem, solius scilicet animae,
a-half they-acknowledge resurrection of-only evidently of-the-soul
ita aspernati carnem, sicut et ipsum dominum carnis.
so having-spurned the-flesh as also the-very Lord of-the-flesh
nulli denique alii salutem corporali substantiae inuident
to-no-one in-short other salvation to-the-bodily substance grudge
quam alterius diuinitatis haeretici. ideoque et Christum
than of-another divinity the-heretics and-therefore also Christ
aliter disponere coacti, ne creatoris habeatur, in ipsa prius
otherwise to-arrange compelled lest of-the-Creator he-be-held in the-very first
carne eius errauerunt, aut nullius ueritatis contendentes
flesh of-him they-have-erred either of-no reality maintaining
eam secundum Marcionem et Basiliden aut propriae
it according-to Marcion and Basilides or of-a-peculiar
qualitatis secundum haereses Valentini et Appellen. atque
quality according-to the-heresies of-Valentinus and Apelles and
ita sequitur, ut salutem eius substantiae excludant, cuius
so it-follows that the-salvation of-that substance they-shut-out of-which
Christum consortem negant, certi illam summo praeiudicio
Christ a-sharer they-deny sure it by-the-highest prejudgment
resurrectionis instructam, si iam in Christo resurrexit caro.
of-resurrection equipped if already in Christ has-risen the-flesh
propterea et nos uolumen praemisimus ‘de carne Christi’, quo
therefore also we a-volume have-sent-before on the-flesh of-Christ in-which
eam et solidam probamus aduersum phantasmatis uanitatem
it both solid we-prove against of-phantasm the-emptiness
et humanam uindicamus aduersus qualitatis proprietatem,
and human we-claim against of-quality the-peculiarity
cuius condicio Christum et hominem et filium hominis
whose condition Christ both man and son of-man

inscripserit. carneum enim atque corporeum probantes eum,
has-entitled fleshly for and bodily proving him
proinde et obducimus praescribendo nullum alium credendum
accordingly also we-convict by-ruling-first no other to-be-believed
deum praeter creatorem, dum talem ostendimus Christum, in
god besides the-Creator while such we-show Christ in
quo dinoscitur deus, qualis promittitur a creatore. obducti
whom is-discerned God as is-promised by the-Creator convicted
dehinc et de deo carnis auctore et de Christo carnis
thereafter both about God of-the-flesh the-author and about Christ of-the-flesh
redemptore, iam et de resurrectione carnis reuincentur.
the-redeemer now also about the-resurrection of-the-flesh they-will-be-refuted
congruenter scilicet hoc ferme modo dicimus ineundam
fittingly evidently in-this nearly way we-say must-be-entered-on
cum haereticis disceptationem. — nam et ordo semper a
with the-heretics the-dispute for also order always from
principalibus deduci exposcit — ut de ipso prius constet,
first-principles to-be-drawn demands that about him first it-be-settled
a quo dicatur dispositum esse quod quaeritur. atque adeo
by whom is-said arranged to-be what is-sought and indeed
et haeretici ex conscientia infirmitatis numquam ordinarie
also the-heretics from consciousness of-weakness never in-order
tractant. certi enim, quam laborant in alterius diuinitatis
treat sure for how they-labor in of-another divinity
insinuatione aduersus deum mundi omnibus naturaliter
the-insinuation against the-God of-the-world to-all naturally
notum de testimoniis operum, certe et in sacramentis
known from the-testimonies of-his-works surely both in the-sacraments
priorem et in praedicationibus manifestiorem, sub obtentu
earlier and in the-preachings more-manifest under the-pretext
quasi urgentioris causae, id est ipsius humanae salutis ante
as-if of-a-more-pressing cause that is of-the-very human salvation before

omnia requirendae, a quaestionibus resurrectionis incipiunt,
all-things to-be-sought from the-questions of-resurrection they-begin
quia durius creditur resurrectio carnis quam una diuinitas;
because harder is-believed the-resurrection of-the-flesh than one divinity
atque ita tractatum uiribus ordinis sui destitutum et
and so the-treatment of-the-strength of-order its-own deprived and
scrupulis potius oneratum depretiantibus carnem paulatim ad
with-scruples rather burdened disparaging the-flesh little-by-little to
alterius diuinitatis temperant sensum ex ipsa spei concussione
of-another divinity they-temper the-sense from the-very of-hope shaking
et demutatione. deiectus enim unusquisque uel motus de
and change cast-down for each-one or moved from
gradu eius spei, quam susceperat apud creatorem, facile
the-step of-that hope which he-had-taken-up with the-Creator easily
iam declinatur ad alterius spei auctorem, etiam ultro
now is-turned-aside to of-another hope the-author even of-his-own-accord
suspicandum. per diuersitatem enim promissionum diuersitas
to-be-suspected through the-diversity for of-promises a-diversity
insinuatur deorum. sic multos inretitos uidemus, dum ante de
is-insinuated of-gods so many entangled we-see while sooner about
resurrectione carnis eliduntur quam de unione diuinitatis.
the-resurrection of-the-flesh they-are-shaken-out than about the-unity of-divinity
igitur quantum ad haereticos demonstrauimus, quo cuneo
therefore as-far-as to the-heretics we-have-shown with-what wedge
occurrendum sit a nobis. et occursum est iam suo
to-be-met it-is by us and met it-has-been already by-its-own
quoque titulo: de deo quidem unico et Christo eius
also title about God indeed one and the-Christ of-him
aduersus Marcionem, de carne uero domini etiam aduersus
against Marcion about the-flesh however of-the-Lord also against
quatuor haereses, ad hanc maxime quaestionem praestruendam;
four heresies for this especially question to-be-prepared

uti nunc de sola carnis resurrectione ita digerendum
so-that now about the-sole of-the-flesh resurrection thus to-be-set-out
sit, tamquam penes nos quoque incerta, id est penes
it-is as-if among us also uncertain that is among
creatorem. — nam et multi rudes et plerique sua fide
the-Creator for also many unskilled and most in-their-own faith
dubii et simplices plures, quos instrui dirigi muniri
doubtful and simple-ones more whom to-be-instructed to-be-directed to-be-fortified
oportebit — quia et ex hoc latere unio diuinitatis defendetur.
it-will-be-needful because also from this side the-unity of-divinity will-be-defended
sicut enim negata carnis resurrectione concutitur, ita uindicata
as for denied of-the-flesh the-resurrection it-is-shaken so claimed
constabilitur. animae autem salutem credo retractatu carere.
it-is-established of-the-soul however the-salvation I-believe discussion to-lack
omnes enim fere haeretici eam, quoquo modo uolunt, tamen
all for nearly heretics it in-whatever way they-wish yet
non negant. uiderit unus aliqui Lucanus nec huic quidem
not deny let-him-see-to-it one some Lucanus not to-this even
substantiae parcens, quam secundum Aristotelem dissoluens
substance sparing which according-to Aristotle dissolving
aliud quid pro ea subicit, tertium quiddam resurrecturus,
other something for it he-substitutes a-third something going-to-rise
neque anima neque caro, id est non homo, sed ursus forsitan,
neither soul nor flesh that is not a-man but a-bear perhaps
qua Lucanus. habet et iste a nobis plenissimum ‘de
in-so-far-as Lucanus he-has also this-man from us the-fullest on
omni statu animae’ stilum, quam inprimis immortalem tuentes,
every condition of-the-soul pen which first immortal defending
solius carnis et defectionem agnoscimus et refectionem cum
of-only of-the-flesh both the-failing we-acknowledge and the-remaking just
maxime adserimus, redactis in ordinarium materiae corpus
now we-assert brought-back into the-ordinary of-matter body

si qua et alibi pro causarum incursione praestricta
if any-things also elsewhere through of-causes the-onset touched-on
distulimus. nam ut quaedam praelibari sollemne est, ita et
we-have-postponed for as certain-things to-be-foretasted customary it-is so also
differri necesse est, dummodo et praelibata suppleantur
to-be-postponed necessary it-is provided-that both the-foretasted be-supplied
suo corpore et dilata reddantur suo nomine.
in-their-own body and the-postponed be-rendered in-their-own name
Est quidem et de communibus sensibus sapere in 3
it-is-possible indeed also from common senses to-be-wise in
dei rebus, sed in testimonium ueri, non in adiutorium
of-God matters but for the-testimony of-truth not for the-aid
falsi, quod sit secundum diuinam, non contra diuinam
of-falsehood which be according-to the-divine not against the-divine
dispositionem. quaedam enim et natura nota sunt, ut
arrangement certain-things for also by-nature known are as
immortalitas animae penes plures, ut deus noster penes omnes.
the-immortality of-the-soul among many as God our among all
utar ergo et sententia Platonis alicuius pronuntiantis:
I-shall-use therefore also the-opinion of-Plato someone pronouncing
omnis anima immortalis; utar et conscientia populi
every soul immortal I-shall-use also the-conscience of-the-people
contestantis deum deorum; utar et reliquis communibus
calling-to-witness the-God of-gods I-shall-use also the-other common
sensibus, qui deum iudicem praedicant: ‘deus uidet’ et ‘deo
senses which God as-judge proclaim God sees and to-God
commendo’. at cum aiunt: ‘mortuum quod mortuum’ et ‘uiue
I-commend but when they-say dead what dead and live
dum uiuis’ et ‘post mortem omnia finiuntur, etiam ipsa’, tunc
while you-live and after death all-things are-ended even itself then
meminero et cor uulgi cinerem a deo deputatum et
I-shall-remember both the-heart of-the-crowd ashes by God reckoned and

ipsam sapientiam saeculi stultitiam pronuntiatam, tunc, si
the-very wisdom of-the-world foolishness pronounced then if
haereticus ad uulgi uitia uel saeculi ingenia confugerit,
the-heretic to of-the-crowd the-vices or of-the-world the-wits shall-have-fled
'discede,' dicam, 'ab ethnico, haeretice; etsi unum estis
depart I-shall-say from the-heathen heretic although one you-are
omnes, qui deum fingitis, dum hoc tamen in Christi nomine
all who a-god invent while this yet in of-Christ the-name
facis, dum Christianus tibi uideris, alius ab ethnico es;
you-do while a-Christian to-yourself you-seem other from the-heathen you-are
redde illi suos sensus, quia nec ille de tuis instruitur. quid
return to-him his-own senses because nor he from yours is-instructed why
caeco duci inniteris, si uides? quid uestiris a nudo,
on-a-blind guide do-you-lean if you-see why are-you-clothed by a-naked-man
si Christum induisti? quid alieno uteris clipeo, si ab
if Christ you-have-put-on why another's do-you-use shield if by
apostolo armatus es? ille potius a te discat carnis
the-apostle armed you-are he rather from you let-him-learn of-the-flesh
resurrectionem confiteri quam tu ab illo diffiteri; quia si et a
the-resurrection to-confess than you from him to-deny because if even by
Christianis negari eam oporteret, sufficeret illis de sua
Christians to-be-denied it ought it-would-suffice for-them from their-own
scientia, non de uulgi ignorantia instrui'. adeo non erit
knowledge not from of-the-crowd ignorance to-be-instructed so-far not will-be
Christianus qui eam negabit, quam confitentur Christiani, et
a-Christian who it will-deny which confess the-Christians and
his argumentis negabit, quibus utitur non Christianus.
with-these arguments will-deny which uses not a-Christian
aufer denique haereticis quae cum ethnicis sapiunt, ut
take-away in-short from-the-heretics what with the-heathens they-savor so-that
de scripturis solis quaestiones suas sistant, et stare non
from scriptures alone the-questions their-own they-may-set and to-stand not

poterunt. communes enim sensus simplicitas ipsa commendat
they-will-be-able common for senses simplicity itself commends
et compassio sententiarum et familiaritas opinionum, eoque
and the-sympathy of-opinions and the-familiarity of-beliefs and-therefore
fideliores existimantur, quia nuda et aperta et omnibus
more-trustworthy they-are-thought because bare-things and open-things and to-all
nota definiunt; ratio autem diuina in medulla est, non in
known they-define reason however divine in the-marrow is not in
superficie, et plerumque aemula manifestis.
the-surface and often a-rival to-manifest-things
Itaque haeretici inde statim praestruunt et inde praestruunt, 4
and-so the-heretics thence at-once lay-foundations and thence lay-foundations
dehinc interstruunt, unde sciunt facile capi mentes, de
thereafter build-between whence they-know easily to-be-captured minds from
communione fauorabili sensuum. an aliud prius uel magis
the-fellowship popular of-senses or anything-else earlier or more
audias ab haeretico quam ab ethnico? et non protinus et
would-you-hear from a-heretic than from a-heathen and not at-once and
non ubique conuicium carnis, in originem, in materiam,
not everywhere abuse of-the-flesh against its-origin against its-matter
in casum, in omnem exitum eius, inmundae a primordio
against its-fall against every end of-it unclean from the-beginning
ex faecibus terrae, inmundioris deinceps ex seminis sui
from the-dregs of-the-earth more-unclean thereafter from of-seed its-own
limo, friuolae infirmae criminosae onerosae molestae et post
the-slime trifling weak criminal burdensome troublesome and after
totum ignobilitatis elogium caducae in originem, terram, et
the-whole of-ignobility record perishable into its-origin earth and
cadaueris nomen, et de isto quoque nomine perituraе in
of-a-corpse the-name and from that also name going-to-perish into
nullum inde iam nomen, in omnis iam uocabuli mortem?
no thence now name into of-every now word the-death

‘hancne ergo’ ait uir sapiens, ‘et uisui et contactui et
this therefore says the-man wise both from-sight and from-touch and
recordatui tuo ereptam persuadere uis, quod se receptura
from-memory your snatched-away to-persuade do-you-wish that itself going-to-recover
quandoque sit in integrum de corrupto, in solidum de
at-some-time it-is into wholeness from the-corrupt into solidity from
casso, in plenum de inanito, in aliquid omnino de nihilo.
the-empty into fullness from the-emptied into something at-all from nothing
et utique rehibentibus eam ignibus et undis et aluis
and surely when-giving-back it the-fires and the-waves and the-bellies
ferarum et rumis alitum et lactibus piscium et ipsorum
of-beasts and the-crops of-birds and the-milts of-fishes and of-the-very
temporum propria gula? adeone autem eadem sperabitur quae
times their-own gullet so-far however the-same will-be-hoped which
intercidit, ut claudus et luscus et leprosus et paralyticus
has-perished that the-lame and the-one-eyed and the-leper and the-paralytic
reuertantur, ut redisse non libeat ad pristinum? an
return that to-have-returned not it-may-please to the-former-state or
integri, ut iterum talia pati timeant? quid tum de
whole that again such-things to-suffer they-may-fear what then about
consequentiis carnis? rursusne omnia necessaria illi et inprimis
the-consequences of-the-flesh again all-things necessary to-it and above-all
pabula atque potacula? et pulmonibus halandum et intestinis
foods and drinks and with-the-lungs to-breathe and with-the-bowels
aestuandum et pudendis non pudendum et omnibus
to-boil and with-the-shameful-parts not to-be-ashamed and with-all
membris laborandum? rursus ulcera et uulnera et febris et
the-limbs to-labor again sores and wounds and fevers and
podagra? et mors redoptanda? nimirum haec erunt uota
gout and death to-be-wished-for-again doubtless these will-be the-wishes
carnis recuperandae, iterum cupere de ea euadere’. et
of-the-flesh to-be-recovered again to-desire from it to-escape and

nos quidem haec aliquanto honestius pro stili pudore.
we indeed these-things somewhat more-decently for of-the-pen modesty
ceterum quantum etiam spurciloquio liceat illorum, in
but how-much also to-the-foul-speech it-may-be-allowed of-those in
congressibus experiri est tam ethnicorum quam haereticorum.
meetings to-experience it-is as-much of-heathens as of-heretics

II · THE DIGNITY OF THE FLESH

The flesh is no worthless vessel: God made it with his own hands from the clay, as he made nothing else, thinking of Christ who would take it, and in his image. The name "man" first belonged to the flesh, so whatever is promised to man is owed to it too. The clay became flesh when God's breath baked it, as a potter fires earthenware, and the skin is the tunic Adam received. The soul is so mingled with the flesh that it uses the world only through it; the flesh, its servant, is its partner and co-heir.

Igitur quoniam et rudes quique de communibus adhuc 5
therefore since both the-unskilled all from common still
sensibus sapiunt et dubii et simplices per eosdem
senses are-wise and the-doubtful and simple through the-same
sensus denuo inquietantur et ubique in primis iste in nos
senses anew are-disquieted and everywhere in the-first that against us
aries temperatur, quo carnis condicio quassatur, necessario
ram is-tempered by-which of-the-flesh the-condition is-shaken necessarily
et a nobis carnis primum condicio munietur, uituperatione
also by us of-the-flesh first the-condition will-be-fortified by-vituperation
laudatione depulsa. ita nos rhetoricari quoque prouocant
by-praise driven-off so us to-play-the-rhetorician also provoke
haeretici, sicut etiam philosophari. futtile et friuolum istud
the-heretics as also to-play-the-philosopher worthless and trifling that
corpusculum, quod malum denique appellare non horrent,
little-body which evil in-short to-call not they-shudder

etsi angelorum fuisset operatio, ut Menandro et Marco
although of-angels it-had-been the-work as to-Menander and Marcus
placet, etsi ignei alicuius extructio aeque angeli, ut
seems-good although of-fiery some-one the-construction likewise of-an-angel as
Appelles docet, sufficeret ad auctoritatem carnis secundae
Apelles teaches it-would-suffice for the-authority of-the-flesh of-a-second
diuinitatis patrocinium. angelos post deum nouimus. iam
divinity the-patronage angels after God we-know now
nunc quisquis ille summus deus haeretici cuiusque est, non
at-last whoever that highest god of-heretic each is not
inmerito ab ipso quoque deducerem carnis dignitatem,
undeservedly from him also I-would-derive of-the-flesh the-dignity
a quo uoluntas producendae ei adfuisset. utique enim
by whom the-will of-producing to-him had-been-present surely for
prohibuisset fieri quam fieri scisset, si fieri
he-would-have-prevented to-be-made what to-be-made he-had-known if to-be-made
noluisset. ita et secundum illos aeque caro dei res.
he-had-not-wished so also according-to them equally the-flesh of-God a-thing
nihil operis non est eius, qui passus est esse. bene autem,
nothing of-work not is of-him who allowed has to-be well however
quod et plures et clariores quaeque doctrinae totam
that both more and more-illustrious each teachings the-whole
hominis figulationem deo nostro cedunt. quantus hic sit,
of-man fashioning to-God our yield how-great this-one be
satis nosti qui unicum credidisti. incipiat iam tibi caro
enough you-know who one you-have-believed let-begin now to-you the-flesh
placere, cuius artifex tantus est. ‘sed et mundus’, inquis,
to-please of-which the-craftsman so-great is but also the-world you-say
‘dei opus est, et tamen praeterit habitus huius mundi,
of-God the-work is and yet passes-away the-fashion of-this world
apostolo quoque auctore, nec idcirco restitutio mundi
the-apostle also as-authority nor for-that-reason the-restoration of-the-world

praeiudicabitur, quia dei opus est. et utique si uniuersitas
will-be-prejudged because of-God the-work it-is and surely if the-universe
inreformabilis post decessum, quid portio'? plane, si portio
not-to-be-reformed after its-departure what a-portion plainly if the-portion
uniuersitati adaequatur. ad distantiam enim prouocamus: primo
to-the-universe is-equaled to the-difference for we-appeal first
quidem, 'omnia' quod sermone dei facta sunt, caro autem
indeed all-things because by-the-word of-God made were the-flesh however
et sermone dei constitit propter formam, ne quid sine
both by-the-word of-God stood-firm on-account-of form lest anything without
sermone fieret — faciamus enim hominem ante praemisit —
the-word be-made let-us-make for man before he-set-forth
et amplius manu propter praelationem, ne uniuersitati
and further by-the-hand on-account-of preference lest to-the-universe
compararetur: et finxit, inquit, deus hominem. magnae sine
it-be-compared and formed he-says God man of-great without
dubio differentiae ratio, pro condicione scilicet rerum.
doubt difference the-reason according-to the-condition evidently of-things
minora enim quae fiebant eo, cui fiebant, si quidem
lesser for which were-made than-him for-whom they-were-made if indeed
homini fiebant, cui mox a deo addicta sunt. merito
for-man they-were-made to-whom soon by God assigned they-were deservedly
igitur, ut famula, iussu et imperio et sola uocali potestate
therefore as servants by-order and command and by-mere vocal power
uniuersa processerant. contra homo, ut dominus eorum,
all-things had-come-forth on-the-contrary man as lord of-them
in hoc ab ipso deo extructus est. hominem autem memento
for this by the-very God built was man however remember
carnem proprie dici, quae prior uocabulum hominis
the-flesh properly to-be-called which first the-name of-man
occupauit: et finxit deus hominem, limum de terra. — iam
took-possession-of and formed God man mud from the-earth now

homo, qui adhuc limus — et insufflauit in faciem eius flatum
man who still mud and he-breathed into the-face of-him the-breath
uitae, et factus est homo, id est limus, in animam uiuam, et
of-life and made was man that is mud into a-soul living and
posuit deus hominem, quem finxit, in paradiso. adeo homo
placed God man whom he-formed in paradise so-much man
figmentum primo, dehinc totus. hoc eo commendarim.
a-figure at-first thereafter whole this for-this-reason I-would-commend
uti quicquid omnino homini a deo prospectum atque promissum
that whatever at-all for-man by God foreseen and promised
est non soli animae uerum et carni scias debitum, si
is not alone to-the-soul but also to-the-flesh you-may-know owed if
non ex consortio generis, certe uel ex priuilegio nominis.
not from fellowship of-kind surely at-least from privilege of-name
6 Persequar itaque propositum, si tamen tantum possim
I-shall-pursue therefore the-purpose if indeed as-much I-can
carni uindicare, quantum contulit illi qui eam fecit, iam
for-the-flesh to-claim as-much-as conferred on-it he-who it made already
tunc gloriantem, quod illa pusillitas, limus, in manus dei,
then glorying that that littleness mud into the-hands of-God
quaecumque sunt, peruenit, satis beatus etsi solummodo
whatever they-are came enough happy even-if only
contactus. quid enim, si nullo amplius opere statim de contactu
touched what for if with-no further work at-once from the-touch
dei figmentum constitisset? non adeo magna res, quae ista
of-God the-figure had-stood-firm not so great a-thing which with-that
materia extruebatur. itaque totiens honoratur, quotiens manus
material was-being-built and-so so-often it-is-honored as-often-as the-hands
dei patitur, dum tangitur, dum decerpitur, dum deducitur,
of-God it-suffers while it-is-touched while it-is-plucked while it-is-drawn-out
dum effingitur. recogita totum illi deum occupatum ac deditum,
while it-is-molded reconsider the-whole to-it God occupied and devoted

manu sensu opere consilio sapientia prouidentia et ipsa
with-hand sense work counsel wisdom providence and with-the-very
inprimis adfectione, quae liniamenta ducebat. quodcumque enim
above-all affection which the-lineaments was-drawing whatever for
limus exprimebatur, Christus cogitabatur, homo futurus,
the-mud was-expressed Christ was-being-thought-of man going-to-be
quod et limus, et caro sermo, quod et terra tunc. sic enim
what also the-mud and flesh the-Word what also earth then so for
praefatio patris ad filium: faciamus hominem ad imaginem
the-preface of-the-Father to the-Son let-us-make man to the-image
et similitudinem nostram. et fecit hominem deus, id utique
and likeness our and made man God that surely
quod finxit, ad imaginem dei fecit illum, scilicet Christi.
which he-formed to the-image of-God he-made him evidently of-Christ
et sermo enim deus, qui in effigie dei constitutus non
and the-Word for God who in the-form of-God established not
rapinam existimauit pariari deo. ita limus ille iam tunc
robbery thought to-be-equaled to-God so mud that already then
imaginem induens Christi futuri in carne non tantum dei
the-image putting-on of-Christ going-to-be in flesh not only of-God
opus erat sed et pignus. quo nunc facit ad infuscandam
the-work was but also the-pledge for-what now does-it-serve for darkening
originem carnis nomen terrae uentilare, ut sordentis, ut
the-origin of-the-flesh the-name of-earth to-toss as of-a-filthy as
iacentis elementi? cum, et si alia materia excudendo homini
of-a-lowly element since even if another material for-fashioning man
competisset, artificis fastigium recogitari oporteret,
had-been-suitable of-the-craftsman the-eminence to-be-reconsidered it-would-be-needful
qui illam et eligendo dignam iudicasset et tractando
who it both by-choosing worthy had-judged and by-handling
fecisset. Phidiae manus Iouem Olympium ex ebore molitur,
had-made-it of-Phidias the-hand Jupiter Olympian out-of ivory fashions

et adoratur nec iam bestiae, et quidem insulsissimae, dens
and he-is-adored nor now of-a-beast and that most-stupid the-tooth
est, sed summum saeculi numen, non quia elephantus, sed
he-is but the-highest of-the-world divinity not because an-elephant but
quia Phidias tantus: deus uiuus, deus uerus quamcumque
because Phidias so-great God living God true whatever
materiae uilitatem non de sua operatione purgasset et
of-matter cheapness not by his-own working would-have-purged and
ab omni infirmitate sanasset? an hoc supererit, ut honestius
from every weakness healed or this will-remain that more-honorably
homo deum quam hominem deus finxerit? nunc etsi
man God than man God may-have-fashioned now even-if
scandalum limus, alia iam res est. carnem iam teneo,
a-stumbling-block the-mud another now thing it-is the-flesh now I-hold
non terram, licet et caro audiat: terra es et in terram
not earth although also the-flesh hear earth you-are and into earth
ibis. origo recensetur, non substantia, est esse
you-will-go the-origin is-recounted not the-substance it-is-granted to-be
aliquid origine generosius et de mutatione felicius. nam
something than-its-origin nobler and from change happier for
et aurum terra, quia de terra, hactenus tamen terra, ex quo
also gold earth because from earth so-far yet earth from when
aurum, longe alia materia, splendidior atque nobilior, de
gold by-far another material more-splendid and nobler from
obsoletiore matrice. ita et deo licuit carnis aurum de
a-more-shabby womb so also for-God it-was-allowed of-the-flesh the-gold from
limi, quibus putas, sordibus excusato censu eliquasse.
of-the-mud as you-think the-filth excused with-the-status to-have-refined
7 Sed dilutior uideatur auctoritas carnis, quia non et ipsam
but weaker may-seem the-authority of-the-flesh because not also it
proprie manus diuina tractauit, sicuti limum. *** quando
properly the-hand divine handled as the-mud (lacuna) since

in hoc tractauerit limum, ut postmodum caro fieret
for this he-handled the-mud that afterward flesh it-might-become
ex limo, carni utique negotium gessit. sed adhuc
from mud for-the-flesh surely the-business he-conducted but further
uelim discas, quando et quomodo caro floruerit ex
I-would-wish you-learn when and how the-flesh blossomed from
limo. neque enim, ut quidam uolunt, illae pelliciae tunicae,
mud nor for as some wish those skin tunics
quas Adam et Eua paradisum exuti induerunt, ipsae
which Adam and Eve of-paradise stripped put-on themselves
erunt carnis ex limo reformatio, cum aliquanto prius et
will-be of-the-flesh from mud the-re-forming since somewhat earlier both
Adam substantiae suae traducem in feminae iam carne
Adam of-substance his-own the-transmission in of-the-woman already flesh
recognouerit — hoc nunc os ex ossibus meis et caro ex
recognized this now bone from bones my and flesh from
carne mea — et ipsa delibatio masculi in feminam carne
flesh my and the-very taking of-the-male into the-woman with-flesh
suppleta sit, limo, opinor, supplenda, si Adam adhuc limus.
supplied was with-mud I-think to-be-supplied if Adam still mud
obliteratus igitur et deuoratus est limus in carnem, quando?
obliterated therefore and devoured was the-mud into flesh when
cum factus est homo in animam uiuam de dei flatu,
when made was man into a-soul living from of-God the-breath
uaporeo scilicet et idoneo torrere quodammodo limum in
vaporous evidently and suitable to-bake in-a-way the-mud into
aliam qualitatem, quasi in testam, ita in carnem.
another quality as-if into earthenware so into flesh
sic et figulo licet argillam temperato ignis adflatu
so also for-the-potter it-is-allowed the-clay by-a-tempered of-fire blast
in materiam robustiorem recorporare et aliam ex alia
into a-material sturdier to-re-embody and another out-of another

stringere speciem, aptiorem pristina et sui iam
to-draw-together form fitter than-the-former and of-its-own now
generis ac nominis. nam et si scriptum est: numquid argilla
kind and name for even if written it-is surely-not the-clay
dicet figulo? id est homo deo, et si apostolus: in testaceis,
will-say to-the-potter that is man to-God and if the-apostle in earthen
ait, uasculis, et argilla homo, quia limus ante, et testa
he-says little-vessels both clay man because mud before and earthenware
caro, quia ex limo per adflatus diuini uaporem. quam
the-flesh because from mud through the-blast of-the-divine vapor which
postea pelliciae tunicae, id est cutes superductae, uestierunt.
afterward the-skin tunics that is skins drawn-over clothed
usque adeo, si detraxeris cutem, nudaueris carnem. ita quod
so-far indeed if you-draw-off the-skin you-will-have-bared the-flesh so what
hodie spolium efficitur, si detrahatur, hoc fuit indumentum,
today a-spoil is-made if it-be-drawn-off this was a-garment
cum superstruebatur. hinc et apostolus circumcisionem
when it-was-built-on hence also the-apostle circumcision
despoliationem carnis appellans tunicam cutem adfirmauit.
a-stripping of-the-flesh calling the-tunic skin has-affirmed
haec cum ita sint, habes et limum de manu dei
these-things since so they-are you-have both the-mud from the-hand of-God
gloriosum et carnem de adflatu dei gloriosiorem, quo
glorious and the-flesh from the-breath of-God more-glorious by-which
pariter caro et limi rudimenta deposuit et animae
equally the-flesh both of-the-mud the-rudiments put-off and of-the-soul
ornamenta suscepit. num es diligentior deo, uti tu
the-ornaments took-up surely-not are-you more-careful than-God so-that you
quidem Scythicas et Indicas gemmas et Rubentis Maris
indeed Scythian and Indian gems and of-the-Red Sea
grana candentia non plumbo, non aere, non ferro,
the-grains shining not with-lead not with-bronze not with-iron

ne argento quoque oblaquees, sed electissimo et insuper
not with-silver even set but in-the-choicest and moreover
operosissimo descrobes auro, et unguentis pretiosissimis
most-elaborate set gold and unguents most-precious
quibusque uasculorum prius congruentiam cures, proinde
each of-the-vessels first the-fitness you-care-for likewise
perspectae ferruginis gladiis uaginarum adaeques dignitatem, —
of-proved temper for-swords of-the-sheaths you-match the-dignity
deus uero animae suae umbram, spiritus sui auram,
God however of-the-soul his-own the-shadow of-spirit his-own the-breath
oris sui operam uilissimo alicui commiserit capulo
of-mouth his-own the-work to-the-cheapest some would-have-entrusted hilt
et indigne collocando utique damnauerit?
and unworthily by-placing surely condemned
collocauit autem — an potius inseruit et inmiscuit carni?
he-placed however or rather inserted and mixed-in to-the-flesh
tanta quidem concretione, ut incertum haberi possit,
with-so-great indeed a-joining that uncertain to-be-held it-can
utrumne caro animam an carnem anima circumferat, utrumne
whether the-flesh the-soul or the-flesh the-soul carries-around whether
animae caro an anima pareat carni. sed etsi magis
to-the-soul the-flesh or the-soul be-obedient to-the-flesh but even-if rather
animam inuehi atque dominari credendum est, ut magis
the-soul to-ride and to-rule to-be-believed it-is as more
deo proximam. hoc quoque ad gloriam carnis exuberat,
to-God nearest this also to the-glory of-the-flesh overflows
quod proximam deo et continet et ipsius dominationis
that her-nearest to-God both it-holds and of-the-very dominion
compotem praestat. quem enim naturae usum, quem mundi
a-sharer makes what for of-nature use what of-the-world
fructum, quem elementorum saporem non per carnem anima
fruit what of-the-elements savor not through the-flesh the-soul

depascitur? quidni? per quam omni instrumento sensuum
feeds-on why-not through which by-every instrument of-the-senses
fulciatur, uisu auditu gustu odoratu contactu? per quam
it-is-propped by-sight hearing taste smell touch through which
diuina potestate respersa est, nihil non sermone perficiens,
with-divine power sprinkled it-has-been nothing not by-speech accomplishing
uel tacite praemisso? et sermo enim de organo carnis est.
or silently sent-ahead and speech for from the-organ of-the-flesh is
artes per carnem, studia ingenia per carnem, opera negotia
arts through the-flesh studies talents through the-flesh works businesses
officia per carnem, atque adeo totum uiuere animae carnis
duties through the-flesh and indeed the-whole living of-the-soul of-the-flesh
est, ut non uiuere animae nil aliud sit quam a carne
is so-that not to-live for-the-soul nothing else be than from the-flesh
diuertere. sic etiam ipsum mori carnis est, cuius et uiuere.
to-turn-away so also the-very dying of-the-flesh is of-which also living
porro si uniuersa per carnem subiacent animae, carni
moreover if all-things through the-flesh are-subject to-the-soul to-the-flesh
quoque subiacent. per quod utaris, cum eo utaris necesse est.
also they-are-subject through what you-use with it you-use-it necessary it-is
ita caro, dum ministra et famula animae deputatur, consors
so the-flesh while minister and servant of-the-soul it-is-reckoned consort
et coheres inuenitur. si temporalium, cur non et aeternorum?
and co-heir is-found if of-temporal-things why not also of-eternal

The flesh is the hinge of salvation: it is washed, anointed, signed, and fed with Christ's body so that the soul may be cleansed and filled, and fasting, virginity, and martyrdom are offered through it. God, who made it his own in so many ways and comes to the weak, the sick, and the sinner, will not abandon it. Scripture that seems to blame the flesh also honors it; the blame belongs properly to the soul it serves, and the flesh's dignities argue for its rising.

Et haec quidem uelut de publica forma humanae 8
and these-things indeed as-if from the-public form of-the-human
condicionis suffragium carni procurauerim. uideamus nunc
condition support for-the-flesh I-may-have-procured let-us-see now
de propria etiam Christiani nominis forma, quanta huic
from the-proper also of-the-Christian name form how-great to-this
substantiae friuolae ac sordidae apud deum praerogatiua sit,
substance trifling and filthy with God a-prerogative be
etsi sufficeret illi, quod nulla omnino anima salutem possit
although it-would-suffice for-it that no at-all soul salvation could
adipisci nisi, dum est in carne, crediderit; adeo caro salutis
obtain unless while it-is in the-flesh it-has-believed so-far the-flesh of-salvation
est cardo. de qua cum anima deo alligatur, ipsa est, quae
is the-hinge of which when the-soul to-God is-bound it is which
efficit, ut anima alligari possit. scilicet caro abluitur, ut
brings-about that the-soul to-be-bound can evidently the-flesh is-washed that
anima emaculetur; caro unguitur, ut anima consecretur; caro
the-soul be-cleansed the-flesh is-anointed that the-soul be-consecrated the-flesh
signatur, ut et anima muniatur; caro manus impositione
is-signed that also the-soul be-fortified the-flesh by-the-hands' laying-on
adumbratur, ut et anima spiritu inluminetur; caro corpore
is-overshadowed that also the-soul by-the-spirit be-illumined the-flesh on-the-body
et sanguine Christi uescitur, ut et anima de deo saginetur.
and blood of-Christ feeds that also the-soul from God be-fattened

non possunt ergo separari in mercede quas opera
not can therefore to-be-separated in reward those-whom work
coniungit. nam et sacrificia deo grata, conflictationes dico
joins for also the-sacrifices to-God pleasing the-struggles I-mean
animae, ieiunia et seras et aridas escas et adpendices huius
of-the-soul fasts and late and dry foods and the-appendages of-this
officii sordes, caro de proprio suo incommodo instaurat.
duty the-squalor the-flesh from proper its-own discomfort renews
uirginitas quoque et uiduitas et modesta in occulto
virginity also and widowhood and the-modest in secret
matrimonii dissimulatio et una notitia eius de bonis
of-marriage concealment and the-single knowledge of-it from the-goods
carnis deo adolentur. age iam, quid de ea sentis,
of-the-flesh to-God are-burned-as-offerings come now what about it do-you-think
cum pro nominis fide in medium extracta et odio publico
when for of-the-name the-faith into the-middle dragged and to-hatred public
exposita decertat, cum in carceribus maceratur teterrimo lucis
exposed it-struggles when in prisons it-wastes by-the-foulest of-light
exilio penuria mundi squalore paedore contumelia uictus, ne
exile by-want of-grooming by-squalor by-filth by-insult of-food not
somno quidem libera, quippe ipsis etiam cubilibus uincta
from-sleep even free since by-the-very even beds bound
ipsisque stramentis lancinata, cum iam et in luce omni
and-by-the-very straw-mats torn when already also in the-light by-every
tormentorum machinatione laniatur, cum denique suppliciis
of-tortures device it-is-mangled when in-short by-punishments
erogatur, enisa reddere Christo uicem moriendo pro ipso,
it-is-spent striving to-render to-Christ the-return by-dying for him
et quidem per eandem crucem saepe, nedum per
and indeed through the-same cross often not-to-speak-of through
atrociora quoque ingenia poenarum? ne illa beatissima et
more-atrocious also devices of-punishments truly she most-blessed and

gloriosissima, quae potest apud Christum dominum parere
most-glorious who can with Christ the-Lord to-pay
debito tanto, ut hoc solum debeat ei, quod ei debere
a-debt so-great that this alone she-may-owe him that to-him to-owe
desierit, hoc magis uincta quo absoluta!
she-has-ceased this the-more bound by-how-much released
Igitur ut retexam, quam deus manibus suis ad imaginem 9
therefore that I-may-retrace whom God with-the-hands his-own to the-image
dei struxit, quam de suo adflatu ad similitudinem suae
of-God built whom from his-own breath to the-likeness of-his-own
uiuacitatis animauit, quam incolatui fructui dominatui
liveliness he-animated whom to-the-dwelling to-the-enjoyment to-the-lordship
totius suae operationis praeposuit, quam sacramentis suis
of-the-whole of-his-own working he-set-over whom sacraments his-own
disciplinisque uestiuit, cuius munditias amat, cuius castigationes
and-disciplines he-clothed whose purity he-loves whose chastenings
probat, cuius passiones sibi adpretiat, haecine non resurget,
he-approves whose sufferings to-himself he-values shall-this not rise
totiens dei? absit, absit, ut deus manuum suarum operam,
so-often of-God far-be-it far-be-it that God of-the-hands his-own the-work
ingenii sui curam, adflatus sui uaginam, molitionis suae
of-the-genius his-own the-care of-the-breath his-own the-sheath of-the-building his-own
reginam, liberalitatis suae heredem, religionis suae sacerdotem,
the-queen of-the-liberality his-own the-heir of-the-religion his-own the-priest
testimonii sui militem, Christi sui sororem, in aeternum
of-the-testimony his-own the-soldier of-Christ his-own the-sister to eternal
destituat interitum. bonum deum nouimus: solum optimum a
abandon destruction good God we-know alone best from
Christo eius addiscimus. qui, dilectionem mandans post suam
Christ of-him we-learn who love commanding after his-own
in proximum, faciet et ipse quod praecepit. diliget
toward the-neighbor will-do also himself what he-has-commanded he-will-love

carnem tot modis sibi proximam: etsi infirmam,
the-flesh in-so-many ways to-himself nearest even-if weak
sed uirtus in infirmitate perficitur: etsi imbecillam, sed
but strength in weakness is-perfected even-if feeble but
medicum non desiderant nisi male habentes: etsi inhonestam,
a-physician not they-desire except ill those-who-are even-if dishonorable
sed inhonestioribus maiorem circumdamus honorem: etsi
but on-the-more-dishonorable greater we-put-around honor even-if
perditam, sed ego, inquit, ueni, ut quod periit saluum faciam:
lost but I he-says came that what perished safe I-may-make
etsi peccatricem, sed malo mihi, inquit, salutem peccatoris
even-if a-sinner but I-prefer for-me he-says the-salvation of-the-sinner
quam mortem: etsi damnatam, sed ego, inquit, percutiam et
than the-death even-if condemned but I he-says will-strike and
sanabo, quid ea exprobras carni, quae deum expectant,
will-heal why those-things do-you-reproach to-the-flesh which God await
quae in deum sperant? honorantur ab illo quibus subuenit.
which in God hope are-honored by him those-to-whom he-comes-to-aid
ausim dicere: si haec carni non accidissent, benignitas
I-would-dare to-say if these-things to-the-flesh not had-befallen kindness
gratia misericordia omnis uis dei benefica uacuisset.
grace mercy every power of-God beneficent would-have-been-idle
10 Tenes scripturas, quibus caro infuscatur: tene etiam quibus
you-hold the-scriptures by-which the-flesh is-darkened hold also those-by-which
inlustratur; legis cum quando deprimitur, adige oculos et
it-is-made-illustrious you-read when ever it-is-pressed-down drive your-eyes also
cum quando releuatur. omnis caro foenum. non hoc solum
when ever it-is-raised-up all flesh grass not this alone
pronuntiauit Esaias, sed et: omnis caro uidebit salutare dei.
pronounced Isaiah but also all flesh will-see the-salvation of-God
notatur in Genesi dicens deus: non manebit spiritus meus in
it-is-marked in Genesis saying God not will-remain spirit my in

hominibus istis, quia caro sunt. sed et auditur per Iohelem:
men these because flesh they-are but also it-is-heard through Joel
effundam de spiritu meo in omnem carnem. apostolum
I-will-pour-out from spirit my upon all flesh the-apostle
quoque ne de uno stilo noris, quo carnem plerumque
also lest from one pen you-know by-which the-flesh mostly
compungit. nam etsi negat habitare boni quicquam in
he-pricks for although he-denies to-dwell of-good anything in
carne sua, etsi adfirmat eos, qui in carne sint, deo placere
flesh his-own although he-affirms those who in the-flesh are God to-please
non posse, quia concupiscat aduersus spiritum, et si qua
not to-be-able because it-lusts against the-spirit and if any
alia ita ponit, ut carnis non tam actus, sed substantia
other-things so he-sets that of-the-flesh not so-much the-acts but the-substance
inhonoretur, dicemus quidem alibi nihil proprie carni
be-dishonored we-shall-say indeed elsewhere nothing properly to-the-flesh
exprobrari oportere nisi in animae suggillationem, quae carnem
to-be-reproached it-ought unless for of-the-soul the-bruising which the-flesh
ministerio sibi subigit. uerum interim et in illis litteris Paulus
to-service to-itself subjects but meanwhile also in those letters Paul
est, cum stigmata Christi in corpore suo portat, cum corpus
is when the-marks of-Christ in body his-own he-carries when body
nostrum ut dei templum uitiari uetat, cum corpora nostra
our as of-God the-temple to-be-defiled he-forbids when bodies our
membra Christi facit, cum monet tollere et magnificare deum
members of-Christ he-makes when he-warns to-lift-up and to-magnify God
in corpore nostro, itaque si ignominiae carnis resurrectionem
in body our and-so if the-ignominies of-the-flesh the-resurrection
eius expellunt, cur non dignitates potius inducent? quoniam
of-it drive-out why not the-dignities rather will-bring-in since

deo magis congruit in salutem redigere quod reprobarit
to-God more befits into salvation to-bring-back what he-has-rejected
interdum, quam in perditionem dedere quod etiam probarit.
sometimes than into perdition to-give-over what also he-has-approved

IV · THE POWER OF GOD

God, who made all from nothing, can remake the flesh; to restore is easier than to make. Nature preaches the resurrection before Scripture: day dies into night and returns, the stars and seasons come round, and the seed rises from its decay. The phoenix of Arabia burns and returns, and men are worth more than many birds. The cause of the resurrection is the judgment, which must take the whole man.

11 Hucusque de praeconio carnis aduersus inimicos et
thus-far about the-praise of-the-flesh against the-enemies and
nihilominus amicissimos eius. nemo enim tam carnaliter
nonetheless the-dearest-friends of-it no-one for so carnally
uiuit quam qui negant carnis resurrectionem. negantes enim
lives as who deny of-the-flesh the-resurrection denying for
poenam despiciunt et disciplinam. de quibus luculente
punishment they-despise also discipline about whom splendidly
et paracletus per prophetidem Priscam: carnes sunt, et
also the-Paraclete through the-prophetess Prisca flesh they-are and
carnem oderunt. quam si tanta auctoritas munit, quanta
the-flesh they-hate which if so-great authority fortifies as-much-as
illi ad meritum salutis patrocinari possit, numquid etiam
for-it toward the-merit of-salvation to-plead can surely-not also
dei ipsius potentiam et potestatem et licentiam recensere
of-God himself the-might and power and freedom to-review
debemus, an tantus sit, qui ualeat dilapsum et deuoratum
ought-we whether so-great he-be who is-able the-fallen-apart and devoured

et quibuscumque modis ereptum tabernaculum carnis
and in-whatever ways snatched-away tabernacle of-the-flesh
reaedificare atque restituere? an et aliqua nobis exempla huius
to-rebuild and to-restore or also some to-us examples of-this
sui iuris in publico naturae promulgarit? ne qui forte
his-own right in the-public-view of-nature he-has-promulgated lest any perhaps
adhuc sciant deum nosse, qui non alia lege credendus est,
still know God to-know who not by-another law to-be-believed is
quam ut omnia posse credatur. plane apud philosophos habes,
than that all-things to-be-able he-be-believed plainly among the-philosophers you-have
qui mundum hunc non innatum infectumque defendant,
those-who the-world this not unborn and-unmade defend
sed multo melius, quod omnes fere haereses natum et factum
but much better that all nearly heresies born and made
mundum annuentes conditionem deo nostro adscribunt.
the-world granting the-founding to-God our ascribe
igitur confide illum totum hoc ex nihilo protulisse et
therefore trust him the-whole this from nothing to-have-brought-forth and
deum nosti fidendo, quod tantum deus ualeat. nam et quidam,
God you-know by-trusting that so-much God avails for also certain-ones
infirmiores hoc prius credere, de materia potius subiacenti
weaker this first to-believe from matter rather underlying
uolunt ab illo uniuersitatem dedicatam secundum philosophos.
wish by him the-universe dedicated according-to the-philosophers
porro et si ita in uero haberet, cum tamen longe alias
moreover even if so in truth it-held since yet far other
substantias longeque alias species ex reformatione materiae
substances and-far other forms from the-re-forming of-matter
diceretur protulisse quam fuisset ipsa materia, non
he-were-said to-have-brought-forth than had-been the-very matter not
minus defenderem ex nihilo eum protulisse, si ea
less would-I-maintain from nothing him to-have-brought-forth if those-things

protulerat, quae omnino non fuerant. quo enim interest
he-had-brought-forth which at-all not had-been how for does-it-matter
ex nihilo quid proferri an ex aliquo, dum quod non
from nothing something to-be-brought-forth or from something while what not
fuit fiat, quando etiam non fuisse nihil sit fuisse?
was comes-to-be when even not to-have-been nothing is to-have-been
sic et fuisse e contrario non nihil est fuisse. nunc etsi
so also to-have-been on the-contrary not nothing is to-have-been now even-if
interest, tamen utrumque mihi adplaudit. siue enim ex nihilo
it-matters yet each to-me applauds whether for from nothing
deus molitus est cuncta, poterit et carnem in nihilum
God built has all-things he-will-be-able also the-flesh into nothing
perductam exprimere de nihilo: siue de materia modulatus est
brought to-press-out from nothing or from matter shaped has
alia, poterit et carnem quocumque dehaustam euocare de
other he-will-be-able also the-flesh wherever drained to-call-forth from
alio. et utique idoneus est reficere qui fecit: quanto plus est
another and surely able is to-remake who made by-how-much more it-is
fecisse quam refecisse, initium dedisse quam reddidisse,
to-have-made than to-have-remade a-beginning to-have-given than to-have-given-back
ita restitutionem carnis faciliorem credas institutione.
so the-restoration of-the-flesh easier you-may-believe than-the-institution
12 Aspice nunc ad ipsa quoque exempla diuinae potestatis.
look now at the-very also examples of-divine power
dies moritur in noctem et tenebris usquequaque sepelitur.
the-day dies into night and in-darkness everywhere is-buried
funestatur mundi honor, omnis substantia denigratur.
is-put-in-mourning of-the-world the-beauty every substance is-blackened
sordent silent stupent cuncta, ubique iustitium est.
are-filthy are-silent are-stunned all-things everywhere a-suspension-of-business is
ita lux amissa lugetur, et tamen rursus cum suo cultu
so the-light lost is-mourned and yet again with its-own adornment

cum dote cum sole eadem et integra et tota uniuerso
with dowry with sun the-same both whole and entire for-the-whole
orbi reuiuescit, interficiens mortem suam, noctem, rescindens
world revives killing death its-own night rescinding
sepulturam suam, tenebras, heres sibimet existens, donec et
burial its-own darkness heir to-itself being until also
nox reuiuescat, cum suo et illa suggestu. redaccenduntur
the-night revives with its-own also it equipment are-rekindled
enim et stellarum radii, quos matutina succensio extinxerat;
for also of-the-stars the-rays which the-morning kindling had-extinguished
reducuntur et siderum absentiae, quas temporalis distinctio
are-brought-back also of-the-constellations the-absences which the-seasonal distinction
exemerat; redornantur et specula lunae, quae menstruus
had-removed are-adorned-again also the-mirrors of-the-moon which the-monthly
numerus adtriuerat. reuoluuntur hiemes et aestates, uerna et
count had-worn-away roll-round winters and summers spring and
autumna cum suis uiribus moribus fructibus. quippe etiam
autumn with their-own forces ways fruits indeed even
terrae de caelo disciplina est: arbores uestire post spolia,
for-the-earth from heaven discipline there-is trees to-clothe after the-strippings
flores denuo colorare, herbas rursus imponere, exhibere eadem
flowers anew to-color grasses again to-put-on to-show the-same
quam absumpta sint semina nec prius exhibere quam absumpta.
as consumed were the-seeds nor sooner to-show than consumed
mira ratio: de fraudatrice seruatrix; ut reddat, intercipit;
a-wonderful reckoning from a-defrauder a-preserver that it-may-return it-intercepts
ut custodiat, perdit; ut integret, uitiat; ut etiam ampliet,
that it-may-guard it-destroys that it-may-make-whole it-spoils that even it-may-enlarge
prius decoquit. siquidem uberiora et cultiora restituit quam
first it-boils-away since richer and more-cultivated it-restores than
exterminauit. reuera fenore interitu et iniuria usura et
it-did-away-with truly with-interest the-destruction and the-injury with-usury and

lucro damno. semel dixerim: uniuersa conditio recidiua est.
with-gain the-loss once I-would-say the-whole creation recurrent is
quodcumque conueneris, fuit; quodcumque amiseris, erit. nihil
whatever you-meet has-been whatever you-lose will-be nothing
non iterum est; omnia in statum redeunt cum abscesserint,
not again is all-things into their-state return when they-have-departed
omnia incipiunt cum desierint. ideo finiuntur, ut fiant;
all-things begin when they-have-ceased therefore they-are-ended that they-may-become
nihil deperit nisi in salutem. totus igitur hic ordo reuolubilis
nothing perishes except for safety the-whole therefore this order revolving
rerum testatio est resurrectionis mortuorum. operibus eam
of-things a-testimony is of-the-resurrection of-the-dead by-works it
praescripsit deus ante quam litteris, uiribus praedicauit ante
he-prescribed God before than by-letters by-powers he-proclaimed before
quam uocibus. praemisit tibi naturam magistram, summissurus
than by-words he-sent-ahead for-you nature as-teacher going-to-send-after
et prophetiam, quo facilius credas prophetiae discipulus
also prophecy so-that more-easily you-may-believe prophecy a-pupil
naturae, quo statim admittas, cum audieris quod
of-nature so-that at-once you-may-admit when you-shall-have-heard what
ubique iam uideris, nec dubites deum carnis etiam
everywhere already you-have-seen nor you-may-doubt God of-the-flesh also
resuscitatorem, quem omnium noris restitutorem. et utique
the-raiser whom of-all-things you-know the-restorer and surely
si omnia homini resurgunt, cui procurata sunt, porro
if all-things for-man rise for-whom provided they-have-been moreover
non homini nisi et carni, quale est, ut ipsa depereat
not for-man unless also for-the-flesh what-sort is-it that itself should-perish
in totum, propter quam et cui nihil deperit?
into the-whole on-account-of which and for-which nothing perishes

Si parum uniuersitas resurrectionem figurat, si nihil tale 13
if too-little the-universe the-resurrection prefigures if nothing such
conditio signat, quia singula eius non tam mori quam
creation marks because the-single-things of-it not so-much to-die as
desinere dicantur nec redanimari sed reformari existimentur,
to-cease are-said nor to-be-reanimated but to-be-re-formed are-thought
accipe plenissimum atque firmissimum huius spei specimen,
take the-fullest and firmest of-this hope a-specimen
siquidem animalis est res, et uitae obnoxia et morti: illum
since-indeed of-an-animal it-is a-thing both to-life liable and to-death that-one
dico alitem orientis peculiarem, de singularitate famosum, de
I-mean bird of-the-east peculiar for its-singleness famous for
posteritate monstruosum, qui semetipsum libenter funerans
its-posterity monstrous which itself gladly burying
renouat, natali fine decedens atque succedens, iterum phoenix
renews by-a-birthday end departing and succeeding again a-phoenix
ubi nemo iam, iterum ipse qui non iam, alius idem. quid
where no-one now again himself who not now another the-same what
expressius atque signatius in hanc causam? aut cui alii rei
more-expressive and more-marked for this cause or for-what other thing
tale documentum? deus etiam in scripturis suis: et florebis
such a-proof God also in scriptures his-own and you-will-flourish
enim, inquit, uelut phoenix, id est de morte, de funere. uti
for he-says like a-phoenix that is from death from the-funeral so-that
credas de ignibus quoque substantiam corporis exigi
you-may-believe from fires also the-substance of-a-body to-be-demanded
posse. multis passeribus antestare nos dominus pronuntiauit:
to-be-able than-many sparrows to-excel us the-Lord pronounced
si non et phoenicibus, nihil magnum, sed homines semel
if not also than-phoenixes nothing great but men once
interibunt, auibus Arabiae de resurrectione securis?
will-perish the-birds of-Arabia about resurrection secure

14 Talia interim diuinarum uirium liniamenta non minus
such meanwhile of-divine powers the-lineaments not less
parabolis operato deo quam locuto, ueniamus et ad ipsa
by-parables having-worked God than having-spoken let-us-come also to the-very
edicta atque decreta eius, quo cum maxime diuisionem
edicts and decrees of-him by-which just now the-division
iustam materiae ordinamus: exorsi enim sumus ab auctoritate
just of-the-matter we-arrange begun for we-have from the-authority
carnis, an ea sit, cui dilapsae salus competat, dehinc
of-the-flesh whether it be one-to-which fallen-apart salvation may-belong then
prosecuti de potentia dei, an tanta sit, quae salutem
having-proceeded about the-power of-God whether so-great it-be which salvation
conferre dilapsae rei ualeat; nunc, si probauimus utrumque,
to-confer on-a-fallen-apart thing is-able now if we-have-proved each
uelim etiam de causa requiras, an sit aliqua tam
I-would-wish also about the-cause you-inquire whether there-be any so
digna, quae resurrectionem carnis necessariam et rationi certe
worthy which the-resurrection of-the-flesh necessary and to-reason surely
omni modo debitam uindicet, quia subest dicere: etsi caro
in-every way owed may-claim because it-remains to-say even-if the-flesh
capax restitui, etsi diuinitas idonea restituendi, et sic causa
capable to-be-restored even-if the-divinity able of-restoring also so a-cause
restitutionis praeesse debebit. accipe igitur et causam, qui
of-the-restoration to-be-first ought take therefore also the-cause who
apud deum discis tam optimum quam et iustum, de suo
with God learn as-much best as also just from his-own
optimum, de nostro iustum. nisi enim homo deliquisset,
best from ours just unless for man had-offended
optimum solummodo deum nosset ex naturae
best only God he-would-have-known from of-nature

proprietate. at nunc etiam iustum eum patitur ex causae
the-property but now also just him he-suffers from of-the-cause
necessitate, tamen et hoc ipso optimum, dum et iustum.
the-necessity yet also by-this very best while also just
et bono enim iuuando et malo puniendo iustitiam exhibens
both the-good for by-helping and the-evil by-punishing justice displaying
utramque sententiam bono praestat, hinc uindicans istud,
each sentence to-the-good he-renders on-one-side avenging this
inde remunerans illud. sed cum Marcione plenius disces,
on-the-other rewarding that but with Marcion more-fully you-will-learn
an hoc sit dei totum. interim merito iudex, quia dominus,
whether this be of-God the-whole meanwhile deservedly judge because lord
merito dominus, quia auctor, merito auctor, quia deus. hinc
deservedly lord because author deservedly author because God hence
et ille nescio quis haereticorum: merito non iudex, non
also that I-know-not who of-the-heretics deservedly not judge not
enim dominus, merito non dominus, non enim auctor, nescio
for lord deservedly not lord not for author I-know-not
iam, si deus, qui nec auctor, quod deus, nec dominus, quod
now if God who neither author which God nor lord which
auctor. igitur si deo et domino et auctori congruentissimum
author therefore if for-God and for-lord and for-author most-fitting
est iudicium in hominem destinare de hoc ipso, an
it-is judgment upon man to-destine about this very whether
dominum et auctorem suum agnoscere et obseruare curarit
the-lord and author his-own to-acknowledge and to-observe he-has-cared
an non, id utique iudicium expunget. haec erit tota
or not that surely judgment will-settle this will-be the-whole
causa, immo necessitas resurrectionis, congruentissima scilicet
cause nay the-necessity of-resurrection most-fitting evidently
deo, destinatori iudicii. de cuius dispositione dispicias,
for-God the-appointer of-judgment of whose arrangement you-may-discern

an utrique substantiae humanae diiudicandae censura diuina
whether over-each substance human to-be-judged the-censure divine
praesideat, tam animae quam et carni.
presides as-much over-the-soul as also over-the-flesh
quod enim congruet iudicari, hoc competet etiam resuscitari.
what for will-befit to-be-judged this will-be-fitting also to-be-raised
dicimus plenum primo perfectumque credendum iudicium
we-say full first and-perfect to-be-believed the-judgment
dei, ut ultimum iam atque exinde perpetuum, ut sic
of-God as the-last now and thenceforth perpetual so-that thus
quoque iustum, dum non in aliquo minus, ut sic quoque
also just while not in anything less so-that thus also
deo dignum, dum pro tanta eius patientia plenum atque
of-God worthy while for so-great his patience full and
perfectum. atquin plenitudinem perfectionemque iudicii
perfect and-yet the-fullness and-perfection of-judgment
nonnisi de totius hominis repraesentatione constare, totum
not-except from of-the-whole man the-presentation to-consist the-whole
porro hominem ex utriusque substantiae concretione parere,
moreover man from of-each substance the-joining to-appear
idcircoque in utraque exhibendum quem totum oporteat
and-therefore in each to-be-presented whom whole it-behooves
iudicari, qui nisi totus utique non uixerit. qualis ergo
to-be-judged who unless whole surely not has-lived such therefore
uixerit, talem iudicatuiri, quia de eo, quod uixerit,
he-has-lived such to-be-judged because about that which he-has-lived
habeat iudicari. uita est enim causa iudicii, per tot
he-has to-be-judged life is for the-cause of-judgment through so-many
substantias dispungenda per quot et functa est.
substances to-be-settled through as-many-as also discharged it-is

The flesh shares the soul's every act, even its thoughts, which are formed in the heart, and so shares the judgment; God would be unjust to separate partners. It is not a mere tool, like a cup or a sword, but a servant joined to the soul from the womb. And although the soul has its own body and already suffers in the lower world, it needs the flesh to suffer and rejoice fully for what it did through the flesh.

Age iam scindant aduersarii nostri carnis animaeque contextum 15
come now let-them-tear adversaries our of-flesh and-soul the-weave
prius in uitae administratione, ut ita audeant scindere
first in of-life the-administration so-that thus they-may-dare to-tear
illud etiam in uitae remuneratione. negent operarum
it also in of-life the-reward let-them-deny of-works
societatem, ut merito possint etiam mercedum negare.
the-partnership so-that justly they-may-be-able also of-wages to-deny
non sit particeps in sententia caro, si non fuerit et in
not let-be a-sharer in the-sentence the-flesh if not it-has-been also in
causa. sola anima reuocetur, si sola decedit. at enim non
the-cause alone the-soul let-be-recalled if alone it-departs but indeed not
magis sola decedit quam sola decucurrit illud, unde decedit,
more alone it-departs than alone it-ran-through that from-which it-departs
uitam hanc dico. adeo autem non sola anima transigit uitam,
life this I-mean so-far however not alone the-soul passes life
ut nec cogitatus, licet solos, licet non ad effectum per
that not-even thoughts although alone although not to effect through
carnem deductos, auferamus a collegio carnis, siquidem
the-flesh brought we-may-take-away from the-partnership of-the-flesh since
in carne et cum carne et per carnem agitur ab anima
in the-flesh and with the-flesh and through the-flesh is-done by the-soul
quod agitur in corde. hanc denique carnis speciem arcem
what is-done in the-heart this in-short of-the-flesh part the-citadel

animae etiam dominus in suggillatione cogitatuum taxat:
of-the-soul even the-Lord in rebuke of-thoughts marks
quid cogitatis in cordibus uestris nequam? et: qui conspexerit
what do-you-think in hearts your wicked and who has-looked-at
ad concupiscendum, iam adulterauit in corde.
for lusting already has-committed-adultery in the-heart
adeo et sine opere et sine effectu cogitatus carnis est actus.
so-far also without deed and without effect thought of-the-flesh is the-act
sed etsi in cerebro uel in medio superciliorum discrimine
but even-if in the-brain or in the-middle of-the-eyebrows the-division
uel ubiubi philosophis placet principalitas sensuum consecrata
or wherever to-the-philosophers it-pleases the-chief-place of-the-senses consecrated
est, quod ἡγεμονικόν appellatur, caro erit omne animae
is which ruling-part is-called flesh will-be all of-the-soul
cogitatorium. numquam anima sine carne est, quamdiu in
the-thinking-place never the-soul without flesh is as-long-as in
carne est. nihil non cum illa agit, sine qua non est. quaere
flesh it-is nothing not with it it-does without which not it-is inquire
adhuc, an cogitatus quoque per carnem administrantur, qui
further whether thoughts also through the-flesh are-administered which
per carnem dinoscuntur extrinsecus. uolutet aliquid anima:
through the-flesh are-discerned from-outside let-revolve something the-soul
uultus operatur indicium, facies intentionum omnium
the-countenance works the-sign the-face of-intentions all
speculum est. negent factorum societatem cui negare
the-mirror is let-them-deny of-deeds the-partnership to-which to-deny
non possunt cogitatorum. et illi quidem delinquentias carnis
not they-can of-thoughts and they indeed the-offenses of-the-flesh
enumerant: ergo peccatrix tenebitur supplicio. nos uero
enumerate therefore as-a-sinner it-will-be-held by-punishment we however
etiam uirtutes carnis opponimus: ergo et bene operata
also the-virtues of-the-flesh oppose therefore also well having-worked

tenebitur praemio. et si anima est, quae agit et impellit in
it-will-be-held by-reward and if the-soul it-is which acts and impels into
omnia, carnis obsequium est. deum non licet aut iniustum
all-things of-the-flesh obedience it-is God not it-is-allowed either an-unjust
iudicem credi aut inertem; iniustum, si sociam bonorum
judge to-be-believed or idle unjust if the-partner of-good
operum a praemiis arceat, inertem, si sociam malorum
works from rewards he-should-bar idle if the-partner of-evil
a suppliciis secernat, cum humana censura eo
from punishments he-should-separate since human censure by-so-much
perfectior habeatur, quo etiam ministros facti cuiusque
more-perfect is-held by-how-much also the-agents of-deed each
deposcit, nec parcens nec inuidens illis, quominus cum
it-demands neither sparing nor grudging them so-that-not with
auctoribus aut poenae aut gratiae communicent fructum.
the-authors either of-punishment or of-grace they-share the-fruit
Sed cum imperium animae, obsequium carni distribuimus, 16
but when the-command to-the-soul the-obedience to-the-flesh we-assign
prospiciendum est, ne et hoc alia argumentatione
to-be-foreseen it-is lest also this by-another argument
subuertant, ut uelint carnem secus in officio animae
they-overturn so-that they-wish the-flesh otherwise in the-service of-the-soul
collocare, non quasi ministram, ne et sociam cogantur
to-place not as-if a-minister lest also a-partner they-be-forced
agnoscere. dicent enim ministros et socios habere
to-acknowledge they-will-say for ministers and partners to-have
arbitrium ministrandi atque sociandi et potestatem suae
the-choice of-ministering and of-partnering and the-power of-their-own
uoluntatis in utrumque, homines scilicet et ipsos; idcirco
will toward both men evidently also themselves therefore
cum auctoribus merita communicare, quibus operam sponte
with the-authors the-merits to-share to-whom their-work willingly

accommodarint: carnem autem nihil sapientem, nihil sentientem
they-have-lent the-flesh however nothing knowing nothing feeling
per semetipsam, non uelle non nolle de suo habentem,
through itself not to-will not to-be-unwilling of its-own having
uice potius uasculi apparere animae, ut instrumentum,
in-the-place rather of-a-vessel to-appear to-the-soul as an-instrument
non ut ministerium. itaque animae solius iudicium praesidere,
not as a-ministry and-so of-the-soul alone the-judgment to-preside
qualiter usa sit uasculo carnis, uasculum uero ipsum non
how used it-has the-vessel of-the-flesh the-vessel however itself not
esse sententiae obnoxium, quia nec calicem damnari, si quis
to-be to-the-sentence liable because neither a-cup to-be-condemned if anyone
eum ueneno temperarit, nec gladium ad bestias pronuntiari,
it with-poison has-mixed nor a-sword to the-beasts to-be-sentenced
si quis eo latrocinium fuerit operatus. iam ergo innocens
if anyone with-it robbery has wrought now therefore innocent
caro ex ea parte, qua non reputabuntur illi operae malae,
the-flesh from that side in-which not will-be-reckoned to-it the-works evil
et nihil prohibet innocentiae nomine saluam eam fieri.
and nothing prevents by-innocence's name safe it to-be-made
licet enim nec bona opera reputentur illi sicut nec mala,
although for neither good works be-reckoned to-it as neither evil
diuinae tamen benignitati magis competit innocentes liberare.
to-divine yet kindness more it-befits the-innocent to-free
beneficos enim debet; optimi est autem, etiam quod non
the-beneficent for it-owes of-the-best it-is however even what not
debetur offerre. et tamen calicem, non dico uenenarium, in
is-owed to-offer and yet a-cup not I-say a-poisoned-one into
quem mors aliqua ructarit, sed frictricis uel archigalli uel
which death some has-belched but of-a-harlot or of-an-archigallus or
gladiatoris aut carnificis spiritu infectum, quaero, an
of-a-gladiator or of-an-executioner by-the-breath infected I-ask whether

minus damnes quam oscula ipsorum? nostris quoque sordibus
less you-condemn than the-kisses of-themselves by-our-own also filth
nubilum uel non pro animo temperatum elidere solemus,
clouded or not according-to the-mind tempered to-smash we-are-wont
quo magis puero irascamur. gladium uero latrociniis
so-that more with-the-boy we-may-be-angry a-sword however with-robberies
ebrium quis non a domo tota, nedum a cubiculo,
drunk who not from the-house whole not-to-speak-of from the-bedchamber
nedum a capitis sui officio religabit, praesumens
not-to-speak-of from of-the-head his-own the-service will-banish presuming
scilicet nihil aliud se quam inuidias animarum somniaturum
evidently nothing else himself than the-hatreds of-souls going-to-dream
urguentium et inquietantium sanguinis sui concubinum? at
pressing and disquieting of-blood their-own the-bedfellow but
enim et calix bene sibi conscius et de diligentia ministerii
indeed also a-cup well to-itself conscious and for diligence of-service
commendatus de coronis quoque potatoris sui inornabitur aut
commended with crowns also of-the-drinker its-own will-be-adorned or
aspergine florum honorabitur. et gladius de bello cruentus
with-a-sprinkling of-flowers will-be-honored and a-sword from war bloody
et melior homicida laudem suam consecratione pensabit.
and a-better killer praise its-own by-consecration will-balance
est ergo et in uascula et in instrumenta sententiam
it-is-possible therefore also upon vessels and upon instruments a-sentence
figere, ut dominorum et auctorum meritis et ipsa
to-fix that of-the-masters and of-the-makers in-the-merits also they-themselves
communicent; ut huic quoque argumentationi satisfecerim,
may-share that to-this also argument I-may-have-satisfied
licet ab exemplo uacet diuersitas rerum. omne enim uas
although from the-example is-lacking the-difference of-things every for vessel
uel instrumentum aliunde in usus uenit, extranea omnino
or instrument from-elsewhere into uses comes foreign wholly

materia a substantia hominis; caro autem, ab exordio
a-material from the-substance of-man the-flesh however from the-beginning
uteri consata conformata congenita animae, etiam in
of-the-womb sown-together formed-together born-together with-the-soul also in
omni operatione miscetur illi. nam etsi uas uocatur apud
every operation is-mingled with-it for although a-vessel it-is-called with
apostolum, quod iubet in honore tractare, eadem tamen ab
the-apostle which he-bids in honor to-treat the-same yet by
eodem homo appellatur exterior, ille scilicet limus, qui prior
the-same man is-called outer that evidently mud which first
titulo hominis incisus est, non calicis aut gladii aut
with-the-title of-man engraved was not of-a-cup or of-a-sword or
uasculi ullius. uas enim capacitatis nomine dicta est, qua
of-a-vessel any a-vessel for by-capacity's name called it-is by-which
animam capit et continet, homo uero de communione
the-soul it-takes and holds man however from the-community
naturae, quae eam non instrumentum in operationibus praestat,
of-nature which it not an-instrument in operations shows
sed ministerium. ita et tenebitur iudicio, ut de suo
but a-ministry so also it-will-be-held by-judgment although of its-own
nihil sapiat, quia portio est eius, quae sapit, non suppellex.
nothing it-knows because a-portion it-is of-her who knows not furniture
hoc et apostolus, sciens nihil carnem agere per semetipsam
this also the-apostle knowing nothing the-flesh to-do through itself
quod non animae deputetur, nihilominus peccatricem iudicat
which not to-the-soul be-assigned nonetheless as-a-sinner judges
carnem, ne eo, quod ab anima uideatur impelli, iudicio
the-flesh lest by-this that by the-soul it-seem to-be-impelled from-judgment
liberata credatur. sic et cum aliquas laudis operas carni
freed it-be-believed so also when some of-praise works to-the-flesh
indicit: glorificate, tollite deum in corpore uestro, certus et hos
he-enjoins glorify lift-up God in body your sure also these

conatus ab anima agi, idcirco tamen et carni eos mandat,
efforts by the-soul to-be-done therefore yet also to-the-flesh them he-entrusts
quia et illi fructum repromittit. alioquin nec exprobratio
because also to-it the-fruit he-promises otherwise neither reproach
competisset in alienam culpae nec adhortatio in extraneam
would-have-befitted upon one-alien to-the-fault nor exhortation upon one-foreign
gloriae; et exprobratio enim et exhortatio uacarent erga
to-the-glory both reproach for and exhortation would-be-empty toward
carnem, si uacaret et merces, quae in resurrectione captatur.
the-flesh if were-empty also the-reward which in the-resurrection is-sought
Simplicior quisque fautor sententiae nostrae putabit carnem 17
more-simple each supporter of-opinion our will-think the-flesh
etiam idcirco repraesentandam esse iudicio, quia aliter
also for-this-reason to-be-presented to-be at-the-judgment because otherwise
anima non capiat passionem tormenti seu refrigerii,
the-soul not could-take-on the-suffering of-torment or of-refreshment
utpote incorporalis. hoc enim uulgus existimat. nos autem
as incorporeal this for the-crowd thinks we however
animam corporalem et hic profitemur et in suo uolumine
the-soul bodily both here profess and in its-own volume
probauimus, habentem proprium genus soliditatis, per quam
have-proved having its-own kind of-solidity through which
quid et sentire et pati possit. nam et nunc animas
something both to-feel and to-suffer it-can for also now souls
torqueri fouerique penes inferos, licet nudas, licet
to-be-tortured and-to-be-comforted among the-dead although naked although
adhuc exules carnis, probabit Lazari exemplum. dedi
still exiles from-the-flesh will-prove of-Lazarus the-example I-have-granted
igitur aduersario dicere: ergo quae habet corpulentiam
therefore to-the-adversary to-say therefore which has bodiliness
propriam de suo sufficiet ad facultatem passionis et
its-own from its-own will-suffice for the-faculty of-suffering and

sensus, ut non egeat repraesentatione carnis. immo
of-sense so-that not it-need the-presentation of-the-flesh nay
eatenus egebit, non qua sentire quid sine carne non
so-far it-will-need not in-that to-feel anything without flesh not
possit, sed qua necesse est illam etiam cum carne sentire.
it-can but in-that necessary it-is it also with the-flesh to-feel
quantum enim ad agendum de suo sufficit, tantum et ad
as-much for for acting from its-own it-suffices so-much also for
patiendum. ad agendum autem minus de suo sufficit. habet
suffering for acting however less from its-own it-suffices it-has
enim de suo solummodo cogitare uelle cupere disponere;
for from its-own only to-think to-will to-desire to-arrange
ad perficiendum autem operam carnis expectat. sic itaque
for accomplishing however the-work of-the-flesh it-awaits so and-so
et ad patiendum societatem carnis expostulat, ut tam plene
also for suffering the-partnership of-the-flesh it-demands that as fully
per eam pati possit quam sine ea plene agere non potuit.
through it to-suffer it-can as without it fully to-act not it-could
et ideo in quae de suo sufficit, eorum interim
and therefore in those-things-in-which from its-own it-suffices of-them meanwhile
sententiam pendit, concupiscentiae et cogitatus et uoluntatis.
the-sentence it-pays of-lust and of-thought and of-will
porro si haec satis essent ad plenitudinem meritorum,
moreover if these-things enough were for the-fullness of-deserts
ut non requirerentur et facta, sufficeret in totum anima ad
so-that not were-required also deeds would-suffice in whole the-soul for
perfectionem iudicii, de his iudicanda, in quae agenda sola
the-perfection of-judgment about these to-be-judged for which to-be-done alone
suffecerat. cum uero etiam facta deuincta sint meritis, facta
it-had-sufficed since however also deeds bound-up be with-deserts deeds
autem per carnem administrentur, iam non sufficit animam
however through the-flesh be-administered now not it-suffices the-soul

sine carne foueri siue cruciari pro operibus etiam
without flesh to-be-comforted or to-be-tortured for works also
carnis. etsi habet corpus, etsi habet membra, proinde illi
of-the-flesh although it-has a-body although it-has limbs equally to-it
non sufficiunt ad sentiendum quam nec ad agendum perfecte.
not suffice for feeling as nor for acting perfectly
idcirco pro quo modo egit, pro eo et patitur apud inferos,
therefore for in-what way it-acted for that also it-suffers among the-dead
prior degustans iudicium, sicut prior induxit admissum,
first tasting the-judgment as first it-introduced the-offense
expectans tamen et carnem, ut per illam etiam facta
awaiting yet also the-flesh that through it also the-deeds
compenset, cui cogitata mandauit. denique haec erit ratio
it-may-compensate to-which the-thoughts it-entrusted in-short this will-be the-reason
in ultimum finem destinati iudicii, ut exhibitione carnis
for the-last end of-the-destined judgment that by-the-presentation of-the-flesh
omnis diuina censura perfici possit. alioquin non sustineretur
all divine censure be-perfected can otherwise not would-be-sustained
in finem, quod et nunc animae decerpuntur apud inferos.
to the-end what also now souls are-plucked among the-dead

VI · WHAT FELL WILL RISE

The words "resurrection of the dead" themselves point to the flesh: only what has fallen can rise, and it is the body that falls and becomes a corpse, while the soul does not fall even in sleep. The heretics make death ignorance of God and resurrection coming to the truth in baptism. Tertullian answers that the prophets did not speak only in figures, since a figure presupposes the thing, and that the hope the whole faith rests on would not be announced obscurely.

18 Hucusque praestructionibus egerim ad muniendos sensus
thus-far with-preparatory-works I-have-acted for fortifying the-senses
omnium scripturarum, quae carnis recidiuatum pollicentur.
of-all the-scriptures which of-the-flesh the-return promise
cui cum tot auctoritates iustorum patrociniorum
for-which since so-many authorities of-just patronages
procurent, honores dico substantiae ipsius, tum uires dei,
procure the-honors I-mean of-the-substance itself then the-powers of-God
tum exempla earum, tum rationes iudicii et necessitates
then the-examples of-them then the-reasons of-judgment and the-necessities
ipsius, utique secundum praeiudicia tot auctoritatum
of-it surely according-to the-prejudgments of-so-many authorities
scripturas intellegi oportebit, non secundum ingenia
the-scriptures to-be-understood it-will-be-needful not according-to the-wits
haereticorum, de sola incredulitate uenientia, quia incredibile
of-heretics from mere unbelief coming because incredible
habeatur restitui substantiam interitu subductam, non
it-is-held to-be-restored a-substance from-destruction withdrawn not
quia et substantiae ipsi inemeribile sit aut deo impossibile
because both for-the-substance itself unworthy it-be or for-God impossible
aut iudicio inhabile. plane incredibile, si nec praedicatum
or for-judgment unsuitable plainly incredible if not foretold
diuinitus fuerit; nisi quod etsi praedicatum id a deo non
divinely it-had-been except that even-if foretold it by God not
fuisset, ultro praesumi debuisset, ut propterea
had-been of-its-own-accord to-be-presumed it-would-have-had so-that for-this-reason
non praedicatum, quia tot auctoritatibus praeiudicatum.
not foretold because by-so-many authorities prejudged
at cum diuinis quoque uocibus personat, tanto abest,
but since with-divine also words it-resounds so-far is-it-distant
ut aliter intellegatur quam desiderant illa, a quibus
that otherwise it-be-understood than desire those-things by which

etiam sine diuinis uocibus persuadetur. uideamus igitur hoc
even without divine words it-is-urged let-us-see therefore this
primum, quonam titulo spes ista proscripta sit. unum, opinor,
first by-what title hope that proclaimed is one I-think
apud omnes edictum dei pendet: resurrectio mortuorum.
among all the-edict of-God hangs the-resurrection of-the-dead
duo uerba expedita decisa detersa. ipsa conueniam,
two words ready decisive clean the-very-words I-shall-meet
ipsa discutiam, cui se substantiae addicant. cum
the-very-words I-shall-examine to-what themselves substance they-assign when
audio resurrectionem homini inminere, quaeram necesse est,
I-hear resurrection for-man to-impend I-should-ask necessary it-is
quid eius cadere sortitum sit, siquidem nihil resurgere
what of-him to-fall allotted be since nothing to-rise-again
expectabit nisi quod ante succiderit. qui ignorat carnem
will-expect unless what before has-fallen who is-ignorant the-flesh
cadere per mortem, potest eam nec stantem nosse per
to-fall through death can it not-even standing to-know through
uitam. sententiam dei natura pronuntiat: terra es et
life the-sentence of-God nature pronounces earth you-are and
in terram ibis. et qui non audit, uidet: nulla mors
into earth you-will-go and who not hears sees no death
non ruina membrorum. hanc corporis sortem dominus
not a-ruin of-limbs this of-the-body lot the-Lord
quoque expressit, cum ipse substantia indutus diruite,
also expressed when himself with-the-substance clothed destroy
inquit, templum istud, et ego illud triduo resuscitabo.
he-says temple this and I it in-three-days will-raise
ostendit enim, cuius sit dirui, cuius elidi, cuius
he-showed for whose it-is to-be-destroyed whose to-be-shattered whose
iacere, cuius et releuari et resuscitari. — quamquam et
to-lie whose also to-be-lifted-up and to-be-raised although also

animam circumferret trepidantem usque ad mortem, sed non
a-soul he-carried-about trembling even to death but not
cadentem per mortem, — quia et scriptura de corpore,
falling through death because also the-scripture of the-body
inquit, suo dixerat. atque adeo caro est, quae morte
it-says his-own he-had-spoken and so-far the-flesh it-is which by-death
subruitur, ut exinde a cadendo cadauer renuntietur.
is-overthrown so-that thence from falling a-corpse it-is-called
anima porro nec uocabulo cadit, quia nec habitu ruit.
the-soul moreover neither by-name falls because nor in-condition it-collapses
atquin ipsa est, quae ruinam corpori infert, cum efflata
and-yet itself it-is which ruin on-the-body brings when breathed-out
est, sicut ipsa est, quae illud de terra suscitauit ingressa.
it-is as itself it-is which it from the-earth raised having-entered
non potest cadere quae suscitauit ingressa; non potest
not can fall what raised having-entered not can
ruere quae elidit egressa. artius dicam: ne in somnum
collapse what shatters having-gone-out more-closely I-shall-say not into sleep
quidem cadit anima cum corpore, ne tum quidem sternitur
even falls the-soul with the-body not then even is-it-laid-low
cum carne, sedenim agitatur in somnis et iactitatur;
with the-flesh but-indeed it-is-driven in dreams and is-tossed
quiesceret autem, si iaceret. ita nec in ueritate mortis cadit
it-would-rest however if it-lay so neither in the-reality of-death falls
quae nec in imagine eius ruit. sequens nunc uocabulum
what nor in the-image of-it collapses the-following now word
mortuorum aeque dispice, cui substantiae insidat. quamquam
of-the-dead equally discern in-what substance it-sits although
in hac materia admittamus interdum mortalitatem animae
in this matter we-admit sometimes mortality to-the-soul
assignari ab haereticis, ut, si anima mortalis resurrectionem
to-be-assigned by the-heretics so-that if the-soul mortal resurrection

consecutura est, praeiudicium sit et carni non minus
going-to-obtain is a-prejudgment be also for-the-flesh not less
mortali resurrectionem communicaturae. sed nunc proprietas
mortal resurrection going-to-share but now the-propriety
uocabuli uindicanda est suae sorti. iam quidem eo ipso,
of-the-word to-be-claimed is for-its-own lot now indeed by-this very
quod resurrectio caducae rei est, id est carnis, eadem
that resurrection of-a-fallen thing is that is of-the-flesh the-same
erit et in nomine mortui, sic et per Abraham, patrem
will-be also in the-name of-the-dead so also through Abraham father
fidei, diuinae familiaritatis uirum, discimus. postulans enim
of-faith of-divine intimacy the-man we-learn asking for
Sarrae humandae locum de filiis Heth: date ergo, inquit,
for-Sarah to-be-buried a-place from the-sons of-Heth give therefore he-says
mihi possessionem sepulcri uobiscum, et humabo mortuum
to-me the-possession of-a-tomb with-you and I-shall-bury dead
meum, carnem scilicet. neque enim animae humandae
my the-flesh evidently nor for for-the-soul to-be-buried
spatium desiderasset, et si anima mortalis crederetur, et
room would-he-have-desired even if the-soul mortal were-believed and
si mortuus dici mereretur. quodsi mortuus corpus est,
if dead to-be-called it-deserved but-if the-dead the-body is
corporum erit resurrectio, cum dicitur mortuorum.
of-bodies will-be the-resurrection when it-is-said of-the-dead
Et haec itaque dispectio tituli et praeconii ipsius, 19
and this therefore discernment of-the-title and of-the-proclamation itself
fidem utique defendens uocabulorum, illuc proficere debebit,
the-faith surely defending of-words to-that to-profit ought
ut, si quid diuersa pars turbat obtentu figurarum et
so-that if anything the-opposite party confuses under-the-pretext of-figures and
aenigmatum, manifestiora quaeque praeualeant et incertis
riddles the-more-manifest each prevail and over-the-uncertain

certiora praescribant. nacti enim quidam sollemnissimam
the-more-certain rule having-found for certain-ones the-most-customary
eloquii prophetici formam, allegorici et figurati plerumque, non
utterance of-the-prophetic form allegorical and figurative mostly not
tamen semper, resurrectionem quoque mortuorum manifeste
yet always the-resurrection also of-the-dead manifestly
adnuntiatam in imaginariam significationem distorquent,
announced into an-imaginary meaning they-twist
adseuerantes ipsam etiam mortem spiritaliter intellegendam. non
asserting the-very also death spiritually to-be-understood not
enim hanc esse in uero, quae sit in medio, discidium carnis
for this to-be in truth which is in the-open the-severance of-flesh
atque animae, sed ignorantiam dei, per quam homo mortuus
and of-soul but the-ignorance of-God through which man dead
deo non minus in sepulcro iacuerit quam in errore, itaque
to-God not less in the-tomb has-lain than in error and-so
et resurrectionem eam uindicandam, qua quis adita
also resurrection that to-be-claimed by-which one having-reached
ueritate redanimatus et reuiuificatus deo ignorantiae morte
the-truth reanimated and revivified for-God of-ignorance the-death
discussa uelut de sepulcro ueteris hominis eruperit, quia et
dispelled as-if from the-tomb of-the-old man has-burst-out because also
dominus scribas et Pharisaeos sepulcris dealbatis adaequauerit.
the-Lord the-scribes and Pharisees to-tombs whitewashed equated
exinde ergo resurrectionem fide consecutos cum domino
thence therefore the-resurrection by-faith having-attained with the-Lord
esse, cum eum in baptismate induerint.
to-be when him in baptism they-have-put-on
hoc denique ingenio etiam in conloquiis saepe nostros
by-this in-short wit also in conversations often our-people
decipere consuerunt, quasi et ipsi resurrectionem
to-deceive they-have-been-accustomed as-if also themselves the-resurrection

carnis admittant. ‘uae’ inquiunt, ‘qui non in hac carne
of-the-flesh they-admit woe they-say who not in this flesh
resurrexerit’; ne statim illos percutiant, si resurrectionem
shall-have-risen lest at-once them they-strike if the-resurrection
statim abnuerint. tacite autem secundum conscientiam suam
at-once they-deny silently however according-to conscience their-own
hoc sentiunt: uae, qui non, dum in hac carne est, cognouerit
this they-think woe who not while in this flesh he-is shall-have-known
arcana haeretica; hoc est enim apud illos resurrectio. sed et
the-secrets heretical this is for among them resurrection but also
plerique ab excessu animae resurrectionem uindicantes de
most from the-departure of-the-soul resurrection claiming from
sepulcro exire de saeculo euadere interpretantur, quia et
the-tomb to-go-out from the-world to-escape interpret because also
saeculum mortuorum sit habitaculum, id est ignorantium
the-world of-the-dead be the-dwelling that is of-those-ignorant-of
deum, uel etiam de ipso corpore, quia et corpus uice
God or even from the-very body because also the-body in-place
sepulcri conclusam animam in saecularis uitae morte detineat.
of-a-tomb the-shut-in soul in of-worldly life the-death detains
Ob huiusmodi igitur coniecturas primam praestructionem 20
on-account-of of-this-kind therefore conjectures the-first foundation
eorum depellam, qua uolunt omnia prophetas per imagines
of-them I-shall-drive-off by-which they-wish all-things the-prophets through images
contionatos; quando, si ita esset, ne ipsae quidem imagines
to-have-preached since if so it-were not the-very even images
distingui potuissent, si non et ueritates praedicatae
to-be-distinguished could-have if not also realities foretold
fuissent, ex quibus imagines deliniarentur. atque adeo si
had-been from which the-images might-be-outlined and indeed if
omnia figurae, quid erit illud, cuius figurae? quomodo
all-things figures what will-be that of-which they-are-figures how

speculum obtendes, si nusquam est facies? adeo autem non
a-mirror will-you-hold-up if nowhere is a-face so-far however not
omnia imagines sed et ueritates, nec omnia umbrae sed et
all-things images but also realities nor all-things shadows but also
corpora, ut in ipsum quoque dominum insigniora quaeque
bodies that toward the-very also Lord the-more-notable each
luce clarius praedicarentur. nam et uirgo concepit in
than-light more-clearly were-foretold for also the-virgin conceived in
utero non figurate, et peperit Emmanuhelem, nobiscum
the-womb not figuratively and bore Emmanuel with-us
deum, non oblique; et si oblique 'accepturum uirtutem
God not obliquely and if obliquely going-to-receive the-power
Damasci et spolia Samariae', sed manifeste 'uenturum in
of-Damascus and the-spoils of-Samaria yet manifestly going-to-come into
iudicium cum presbyteris et principibus populi'. nam et
judgment with the-elders and princes of-the-people for also
tumultuatae sunt gentes in persona Pilati, et populi meditati
raged have the-nations in the-person of-Pilate and the-peoples devised
sunt inania in persona Israhelis. astiterunt reges terrae,
have empty-things in the-person of-Israel stood-by the-kings of-the-earth
Herodes, et archontes congregati sunt in unum, Annas et
Herod and the-rulers gathered were into one Annas and
Caiphas, aduersus dominum et aduersus Christum eius.
Caiaphas against the-Lord and against the-Christ of-him
qui et tamquam ouis ad iugulationem adductus est, et
who also as a-sheep to slaughter led was and
tamquam agnus ante tondentem, scilicet Herodem, sine uoce;
as a-lamb before the-shearer evidently Herod without voice
sic non aperuit os suum; dorsum suum ponens ad flagella
so not he-opened mouth his-own the-back his-own setting to the-scourges
et maxillas in palmas et faciem non auertens a sputaminum
and the-cheeks to blows and the-face not turning-away from of-spittings

iaculis; deputatus etiam inter iniquos, perfossus manus et
the-darts counted also among the-wicked pierced in-hands and
pedes, sortem passus in uestimento et potus amaros et
feet the-lot having-suffered in his-clothing and drinks bitter and
capitum inridentium nutus, triginta argenteis adpretiatus a
of-heads mocking the-noddings with-thirty silver-pieces priced by
proditore. quae hic figurae apud Esaiam, quae imagines apud
the-betrayer what here figures in Isaiah what images in
Dauid, quae aenigmata apud Hieremiam, ne uirtutes quidem
David what riddles in Jeremiah not the-mighty-works even
eius per parabolas profatos? aut numquid nec oculi patefacti
of-him through parables having-spoken or surely-not neither the-eyes opened
sunt caecorum, nec inclaruit lingua mutorum, nec manus
were of-the-blind nor grew-clear the-tongue of-the-dumb nor the-hands
aridae et genua dissoluta reualuerunt, nec claudi salierunt ut
withered and the-knees loosened regained-strength nor the-lame leapt as
ceruus? quae si et spiritaliter quoque interpretari solemus
a-stag which-things if also spiritually as-well to-interpret we-are-wont
secundum comparationem animalium uitiorum a domino
according-to the-comparison of-the-soul's vices by the-Lord
remediatorum, cum tamen et carnaliter adimpleta sunt,
remedied while yet also carnally fulfilled they-were
ostendunt prophetas in utramque speciem praedicasse, saluo
they-show the-prophets in each kind to-have-preached saved
eo, quod plures uoces eorum nudae et simplices et ab
that that more utterances of-them bare and simple and from
omni allegoriae nubilo purae defendi possunt: ut cum exitus
every of-allegory cloud pure to-be-defended can as when the-ends
gentium et urbium resonant, Tyri et Aegypti et Babylonis et
of-nations and of-cities they-resound of-Tyre and of-Egypt and of-Babylon and
Idumaeae et Cartaginensium nauium, ut cum ipsius Israhelis
of-Idumaea and of-the-Carthaginians' ships as when of-the-very Israel

plagas aut uenias, captiuitates, restitutiones ultimaeque
the-plagues or pardons captivities restorations and-of-the-last
dispersionis exitum perorant. quis haec interpretabitur
dispersion the-end they-declare who these-things will-interpret
magis quam recognoscet? res in litteris tenentur, ut litterae
more than will-recognize the-facts in the-letters are-held as the-letters
in rebus leguntur. ita non semper nec in omnibus allegorica
in the-facts are-read so not always nor in all-things allegorical
forma est prophetici eloquii, sed interdum et in quibusdam.
the-form is of-prophetic utterance but sometimes and in some
21 Si ergo interdum et in quibusdam, inquis, cur non et
if therefore sometimes and in some you-say why not also
in edicto resurrectionis spiritaliter intellegendae? quoniam
in the-edict of-resurrection spiritually to-be-understood since
quidem plurima ratio intercedit. primo enim quid facient
indeed very-much reason intervenes first for what will-do
tot alia instrumenta diuina, ita aperte corporalem
so-many other instruments divine so openly bodily
contestantia resurrectionem, ut nullam admittant figuratae
attesting the-resurrection that no they-admit of-figurative
significantiae suspicionem? et utique aequum sit, quod et
meaning suspicion and surely fair it-be what also
supra demandauimus, incerta de certis et obscura de
above we-have-enjoined the-uncertain from the-certain and the-obscure from
manifestis praeiudicari, uel ne inter discordiam certorum
the-manifest to-be-prejudged or-at-least lest between the-discord of-the-certain
et incertorum, manifestorum et obscurorum fides dissipetur,
and the-uncertain of-the-manifest and the-obscure faith be-scattered
ueritas periclitetur, ipsa diuinitas ut inconstans denotetur.
truth be-endangered the-very divinity as inconstant be-marked
tunc, quod uerisimile non est, ut ea species sacramenti, in
then what likely not is that that form of-the-sacrament to

quam fides tota committitur, in quam disciplina tota conititur,
which faith whole is-committed on which discipline whole rests
ambigue adnuntiata et obscure proposita uideatur, quando
ambiguously announced and obscurely set-forth should-seem when
spes resurrectionis, nisi manifesta de periculo et praemio,
the-hope of-resurrection unless manifest about danger and reward
neminem ad eiusmodi praesertim religionem, publico odio
no-one to of-this-kind especially religion to-public hatred
et hostili elogio obnoxiam, persuaderet. nullum opus certum
and hostile record liable would-persuade no work certain
est mercedis incertae. nullus timor iustus est periculi dubii.
is of-reward uncertain no fear just is of-danger doubtful
et merces autem et periculum in resurrectionis pendet
both the-reward however and the-danger on of-the-resurrection hangs
euentu. et si temporalia et localia et personalia dei decreta
the-outcome even if temporal and local and personal of-God decrees
atque iudicia in urbes et gentes et reges tam aperte
and judgments against cities and nations and kings so openly
prophetia iaculata est, quale est, ut aeternae dispositiones
prophecy hurled has what-sort is-it that the-eternal dispositions
eius et uniuersales in omne hominum genus lucem
of-him and universal over every of-men race the-light
sui fugerint? quae quanto maiora, tanto clariora
of-themselves should-have-fled which by-how-much greater by-so-much clearer
esse deberent, ut maiora crederentur. et puto deo nec
to-be they-ought that greater they-might-be-believed and I-think to-God neither
liuorem nec dolum nec inconstantiam nec lenocinium adscribi
envy nor deceit nor inconstancy nor pandering to-be-ascribed
posse, per quae fere promulgatio maiorum cauillatur.
can through which mostly the-promulgation of-greater-things is-quibbled-over

Scripture fixes the resurrection at the end, not in this life: Christ's discourse on the last days places it after the signs, wars, and the fall of Jerusalem, and Paul writes that our life is hidden with Christ, that we press toward it, and that the dead in Christ will rise at the trumpet, after the Antichrist is revealed. The Apocalypse sets the same order, the first resurrection after the beast. Announced for the end, the resurrection is bodily; the spiritual one begins with faith.

22 Post haec ad illas etiam scripturas respiciendum est, quae non
after these-things to those also scriptures to-be-looked-to it-is which not
sinunt resurrectionem secundum animales istos, ne dixerim
allow the-resurrection according-to soulish those-men lest I-should-say
spiritales, aut hic iam in ueritatis agnitione praesumi aut
spiritual either here already in of-truth the-recognition to-be-anticipated or
ab excessu statim uitae uindicari. cum enim et tempora
from the-departure at-once of-life to-be-claimed since for both the-times
totius spei fixa sint sacrosancto stilo, — in aduentu, opinor,
of-the-whole hope fixed are by-the-sacrosanct pen at the-coming I-think
Christi, — nec liceat eam ante constitui, uota nostra
of-Christ nor it-be-allowed it before to-be-established the-prayers our
suspirant saeculi huius occasum, in transitum mundi quoque,
sigh-for of-the-age this the-setting for the-passing of-the-world also
ad diem domini magnum, diem irae et retributionis, diem
to the-day of-the-Lord great the-day of-wrath and of-retribution the-day
ultimum et occultum nec ulli praeter patri notum, et
last and hidden nor to-any besides the-Father known and
tamen signis atque portentis et concussionibus elementorum et
yet by-signs and portents and shakings of-the-elements and
conflictationibus nationum praenotatum. euoluerem prophetias,
clashes of-nations marked-beforehand I-would-unroll the-prophecies
si dominus ipse tacuisset — nisi quod et prophetiae uox
if the-Lord himself had-kept-silent except that also the-prophecies the-voice

erant domini — sed plus est, quod illas suo ore
were of-the-Lord but more it-is that them with-his-own mouth
consignat. interrogatus a discipulis, quando euentura essent
he-seals asked by the-disciples when going-to-happen were
quae interim de templi exitu eruperat, ordinem
the-things-which meanwhile about of-the-temple the-end he-had-burst-out-with the-order
temporum primo Iudaicorum usque ad excidium Hierusalem,
of-the-times first of-the-Jewish right-up to the-destruction of-Jerusalem
dehinc communium usque ad conclusionem saeculi digerit.
then of-the-common right-up to the-close of-the-age he-sets-out
nam posteaquam edixit: et tunc erit Hierusalem
for after he-proclaimed and then will-be Jerusalem
conculcatui nationibus, donec adimpleantur tempora nationum,
for-trampling to-the-nations until be-fulfilled the-times of-the-nations
adlegendarum scilicet a deo et congregandarum cum reliquiis
to-be-chosen evidently by God and to-be-gathered with the-remnants
Israhelis, inde iam in orbem et in saeculum praedicat
of-Israel thence now to the-world and to the-age he-foretells
secundum Iohelem et Danihelem et uniuersum concilium
according-to Joel and Daniel and the-whole council
prophetarum futura signa in sole et luna et in stellis,
of-the-prophets future signs in the-sun and the-moon and in the-stars
conclusionem nationum, cum stupore sonitus maris et
the-distress of-nations with amazement of-the-sound of-the-sea and
motus refrigescentium hominum prae metu et expectatione
of-the-motion of-growing-cold men for fear and expectation
eorum, quae immineant orbi terrae. uirtutes enim,
of-the-things which may-impend on-the-world of-the-earth the-powers for
inquit, caelorum commouebuntur, et tunc uidebunt filium
he-says of-the-heavens will-be-shaken and then they-will-see the-Son
hominis uenientem in nubibus cum plurimo potentatu et
of-man coming in the-clouds with very-much might and

gloria. ubi autem coeperint ista fieri, emergetis et
glory when however shall-have-begun these-things to-happen you-will-rise-up and
eleuabitis capita uestra, quod redemptio uestra adpropinquauerit.
you-will-lift heads your because redemption your has-drawn-near
et tamen adpropinquare eam dixit, non adesse iam, et
and yet to-draw-near it he-said not to-be-present already and
cum coeperint ista fieri, non cum facta fuerint,
when shall-have-begun these-things to-happen not when done they-shall-have-been
quia cum facta fuerint, tunc aderit redemptio
because when done they-shall-have-been then will-be-present redemption
nostra, quae eo usque adpropinquare dicitur, erigens interim
our which so far to-draw-near is-said rousing meanwhile
et excitans animos ad proximum iam spei fructum.
and stirring the-minds to the-nearest now of-hope fruit
cuius etiam parabola subtexitur tenerescentium arborum in
of-which also a-parable is-woven-in growing-tender of-trees into
caulem, floris et dehinc frugis antecursorem. ita et uos,
a-stalk of-flower and thereafter of-fruit forerunner so also you
cum uideritis omnia ista fieri, scitote in proximo
when you-shall-have-seen all these-things to-happen know in nearness
esse regnum dei. uigilate ergo omni in tempore, ut
to-be the-kingdom of-God watch therefore every at time that
digni habeamini effugere omnia ista et stetis ante
worthy you-may-be-held to-escape all these-things and you-may-stand before
filium hominis, utique per resurrectionem, omnibus ante
the-Son of-man surely through the-resurrection all-things before
transactis. ita etsi in agnitione sacramenti fruticat, sed
having-been-done so although in the-recognition of-the-sacrament it-buds yet
in domini repraesentatione florescit atque frugescit. quis
in of-the-Lord the-presentation it-flowers and bears-fruit who
ergo dominum tam intempestiue, tam acerbe excitauit
therefore the-Lord so untimely so prematurely has-roused

iam a dextera dei ad confringendam terram secundum
already from the-right of-God for shattering the-earth according-to
Esaiam, quae, puto, adhuc integra est? quis inimicos Christi
Isaiah which I-think still whole is who the-enemies of-Christ
iam subiecit pedibus eius secundum Dauid, quasi uelocior
already has-subjected to-the-feet of-him according-to David as-if swifter
patre, omni adhuc popularium coetu reclamante
than-the-Father all still of-the-populace the-assembly crying-out
'Christianos ad leonem'? quis caelo descendentem Iesum
the-Christians to the-lion who from-heaven descending Jesus
talem conspexit qualem ascendentem apostoli uiderant
such has-beheld as ascending the-apostles had-seen
secundum angelorum constitutum? nulla ad hodiernum tribus
according-to of-the-angels the-appointment no to today tribe
ad tribum pectora ceciderunt, agnoscentes quem pupugerunt,
by tribe breasts have-beaten recognizing whom they-pierced
nemo adhuc excepit Heliam, nemo adhuc fugit antichristum,
no-one still has-received Elijah no-one still has-fled the-Antichrist
nemo adhuc Babylonis exitum fleuit: est iam, qui
no-one still of-Babylon the-end has-wept there-is already one-who
resurrexerit, nisi quod haereticus. exiit plane iam de
has-risen except that the-heretic he-has-gone-out plainly already from
corporis sepulcro etiamnunc febribus et ulceribus obnoxius,
of-the-body the-tomb still to-fevers and ulcers liable
et conculcauit iam inimicos etiamnunc luctari habens
and he-has-trampled already the-enemies still to-wrestle having
cum mundi potentibus, et utique iam regnat etiamnunc
with of-the-world the-powerful and surely already he-reigns still
Caesari quae sunt Caesaris debens.
to-Caesar the-things-which are of-Caesar owing

23 Docet quidem apostolus Colosensibus scribens mortuos
teaches indeed the-apostle to-the-Colossians writing dead
fuisse nos aliquando, alienatos et inimicos sensus domini,
to-have-been us once alienated and enemies of-the-mind of-the-Lord
cum in operibus pessimis agebamus, dehinc consepultos
when in works most-evil we-were-acting thereafter buried-together
Christo in baptismate et conresuscitatos in eo per fidem
with-Christ in baptism and raised-together in him through faith
efficaciae dei, qui illum suscitarit a mortuis: et uos
of-the-working of-God who him raised from the-dead and you
cum mortui essetis delictis et praeputiatione carnis uestrae,
when dead you-were in-offenses and the-uncircumcision of-flesh your
uiuificauit cum eo, donatis uobis omnibus delictis. et
he-made-alive with him having-been-forgiven to-you all offenses and
rursus: si cum Christo mortui estis ab elementis mundi,
again if with Christ dead you-are from the-elements of-the-world
quomodo quasi quidam uiuentes in mundo sententiam
how as-if certain-ones living in the-world opinion
fertis? sed cum ita nos mortuos faciat spiritaliter, ut
do-you-bear but when so us dead he-makes spiritually that
tamen et corporaliter quandoque morituros agnoscat, utique
yet also bodily at-some-time going-to-die he-acknowledges surely
et resuscitatos proinde spiritaliter deputans aeque non negat
also raised accordingly spiritually reckoning equally not he-denies
etiam corporaliter resurrecturos. denique: si resurrexistis,
also bodily going-to-rise in-short if you-have-risen
inquit, cum Christo, ea quae sursum sunt quaerite,
he-says with Christ the-things which above are seek
ubi est Christus in dextera dei residens; ea quae
where is Christ at the-right of-God sitting the-things which

sursum sunt sapite, non quae deorsum. ita animo ostendit
above are savor not which below so in-the-mind he-shows
resurgere, quo solo adhuc possumus caelestia adtingere.
to-rise by-which alone still we-can heavenly-things to-reach
quae non quaereremus nec saperemus, si possideremus. subicit
which not we-would-seek nor we-would-savor if we-possessed he-adds
etiam: mortui enim estis, — scilicet delictis, non uobis —
also dead for you-are evidently to-offenses not to-yourselves
et uita uestra abscondita est cum Christo in deo. nondum
and life your hidden is with Christ in God not-yet
ergo adprehensa est quae abscondita est. sic et Iohannes: et
therefore grasped is what hidden is so also John and
nondum, ait, manifestatum est, quid futuri sumus. scimus
not-yet he-says made-manifest is what going-to-be we-are we-know
quia, si manifestauerit, similes eius erimus. tanto abest, ut
that if he-shall-have-manifested like him we-shall-be so-far is-it-distant that
simus iam quod nescimus, utique scituri, si iam essemus.
we-be already what we-know-not surely going-to-know if already we-were
adeo contemplatio est spei in hoc spatio per fidem, non
so-far contemplation is of-hope in this space through faith not
repraesentatio, nec possessio sed expectatio. de qua spe et
presentation nor possession but expectation about which hope and
expectatione Paulus ad Galatas: nos enim spiritu ex fide
expectation Paul to the-Galatians we for by-the-spirit from faith
spem iustitiae expectamus. non ait 'tenemus'; 'iustitiae'
the-hope of-righteousness await not he-says we-hold of-righteousness
autem dei dicit ex iudicio, quo iudicabitur de
however of-God he-says from the-judgment by-which it-will-be-judged about
mercede. ad quam pendens et ipse, cum Philipensibus scribit:
the-reward on which hanging also himself when to-the-Philippians he-writes

si qua, inquit, concurram in resuscitationem, quae a
if in-any-way he-says I-may-hasten-together into the-resuscitation which from
mortuis, non quia iam accepi aut consummatus sum.
the-dead not because already I-have-received or perfected I-am
et utique credideratet omnia sacramenta cognouerat, uas
and surely he-had-believed and all the-sacraments had-known the-vessel
electionis, doctor nationum, et tamen adicit: persequor autem,
of-election the-teacher of-the-nations and yet he-adds I-pursue however
si adprehendam, in quo sum adprehensus a Christo. et
if I-may-grasp in which I-am grasped by Christ and
amplius: ego me, fratres, non puto adprehendisse: unum plane,
further I myself brothers not think to-have-grasped one-thing plainly
oblitus posteriorum in priora me extendens secundum
forgetting the-things-behind toward the-things-before myself stretching according-to
scopum persequor ad palmam incriminationis, per quam
the-mark I-pursue to the-prize of-blamelessness through which
concurrerem; utique in resuscitationem a mortuis, suo
I-might-hasten-together surely into the-resurrection from the-dead in-its-own
tamen tempore, sicut ad Galatas: bene autem facientes ne
yet time as to the-Galatians well however doing let-it-not
taedeat, tempore enim suo metemus. sicut et ad Timotheum
weary in-time for its-own we-shall-reap as also to Timothy
de Onesiphoro: det illi dominus inuenire misericordiam
about Onesiphorus may-grant him the-Lord to-find mercy
in illo die. in quem diem ac tempus et ipsi praecipit
in that day for which day and time also to-him he-enjoins
custodire mandatum inmaculatum inreprehensibile, in
to-keep the-commandment spotless irreproachable until
apparentiam domini Iesu Christi, quam suis temporibus
the-appearing of-the-Lord Jesus Christ which in-their-own times
ostendet beatus et solus potentator et rex regnantium,
will-show the-blessed and only potentate and king of-those-reigning

de deo dicens. de quibus temporibus et Petrus in Actis:
about God speaking about which times also Peter in the-Acts
paeniteat itaque uos et respicite ad abolenda delicta uestra,
repent therefore you and look toward blotting-out offenses your
uti tempora uobis superueniant refrigerii ex persona dei,
that times to-you may-come of-refreshment from the-person of-God
et mittat praedesignatum nobis Christum, quem oportet
and he-may-send foreappointed for-us Christ whom it-behooves
accipere caelos ad usque tempora exhibitionis omnium,
to-receive the-heavens to all-the-way the-times of-the-showing of-all-things
quae locutus est deus ore sanctorum prophetarum.
which spoken has God by-the-mouth of-the-holy prophets
Quae haec tempora, cum Thesalonicensibus disce. legimus 24
what these times with the-Thessalonians learn we-read
enim: qualiter conuersi sitis ab idolis ad seruiendum uiuo et
for how converted you-are from idols to serving living and
uero deo et ad expectandum a caelis filium eius, quem
true God and to awaiting from the-heavens the-Son of-him whom
suscitauit ex mortuis, Iesum. et rursus: quae enim spes nostra
he-raised from the-dead Jesus and again what for hope our
uel gaudium uel exultationis corona, quam ut et uos coram
or joy or of-exultation crown than that also you before
domino nostro Iesu Christo in aduentu ipsius? item: coram deo
the-Lord our Jesus Christ at the-coming of-him likewise before God
et patre nostro in aduentu domini nostri Iesu Christi cum
and Father our at the-coming of-the-Lord our Jesus Christ with
uniuersis sanctis eius. de quorum dormitione minus maerenda
all saints his about whose falling-asleep as-less to-be-mourned
docens simul et tempora resurrectionis exponit: si enim
teaching at-the-same-time also the-times of-the-resurrection he-sets-forth if for
credimus, quod Iesus mortuus sit et resurrexerit, sic et deus
we-believe that Jesus died has and rose-again so also God

eos, qui dormierunt per Iesum, adducet cum ipso. hoc enim
those who have-slept through Jesus will-bring with him this for
dicimus uobis in sermone domini, quod nos, qui uiuimus, qui
we-say to-you in the-word of-the-Lord that we who live who
remanemus in aduentum domini nostri, non praeueniemus
remain until the-coming of-the-Lord our not shall-precede
eos, qui dormierunt. quoniam ipse dominus in iussu et
those who have-slept since himself the-Lord at the-command and
in uoce archangeli et tuba dei descendet de caelo;
at the-voice of-the-archangel and at-the-trumpet of-God will-descend from heaven
et mortui in Christo primi resurgent, deinde nos, qui uiuimus,
and the-dead in Christ first will-rise then we who live
qui *** simul cum illis tollemur in nubibus obuiam
who (lacuna) together with them shall-be-caught-up in the-clouds to-meet
Christo in aerem et ita semper cum domino erimus. quae uox
Christ into the-air and so always with the-Lord we-shall-be what voice
archangeli, quae tuba dei audita iam, nisi forte in cubiculis
of-the-archangel what trumpet of-God heard already unless perhaps in the-bedrooms
haereticorum? nam etsi tuba dei euangelicus sermo
of-heretics for although the-trumpet of-God the-gospel word
dici potest, qui illos iam uocarit, sed aut mortui erunt
to-be-called can which them already has-called yet either dead they-will-be
iam corporaliter, ut resurrexerint, et quomodo uiuunt? aut
already bodily that they-may-have-risen and how do-they-live or
in nubes erepti, et quomodo hic sunt? miserrimi reuera,
into the-clouds snatched and how here are-they most-wretched truly
ut apostolus pronuntiauit, qui in ista tantum uita sperantes
as the-apostle pronounced who in this only life hoping
habebuntur, excludendo, dum praeripiunt, quod post illam
will-be-held by-shutting-out while they-snatch-beforehand what after it
repromittitur, frustrati circa ueritatem non minus quam
is-promised frustrated about the-truth not less than

Phygelus et Hermogenes. et ideo maiestas spiritus sancti
Phygelus and Hermogenes and therefore the-majesty of-the-spirit holy
perspicax eiusmodi sensuum et in ipsa ad Thesalonicenses
discerning of-this-kind of-meanings also in the-very to the-Thessalonians
epistola suggerit: de temporibus autem et temporum spatiis,
letter suggests about the-times however and of-times the-spaces
fratres, non est necessitas scribendi uobis. ipsi enim certissime
brothers not is need of-writing to-you yourselves for most-certainly
scitis, quod dies domini quasi fur nocte ita adueniet.
know that the-day of-the-Lord as-if a-thief by-night so will-come
cum dicent 'pax' et 'tuta sunt omnia', tunc illis repentinus
when they-shall-say peace and safe are all-things then on-them sudden
insistet interitus. et in secunda pleniore sollicitudine ad
will-press destruction and in the-second with-fuller anxiety to
eosdem: obsecro uos, fratres, per aduentum domini nostri
the-same I-beseech you brothers by the-coming of-the-Lord our
et congregationem nostram ad illum, ne cito commoueamini
and the-gathering our to him not quickly be-shaken
animo neque turbemini, neque per spiritum neque
in-mind nor be-disturbed neither through spirit nor
per sermonem, scilicet pseudoprophetarum, neque per
through word evidently of-false-prophets nor through
epistolam, scilicet pseudoapostolorum, acsi per nostram, quasi
letter evidently of-false-apostles as-if through ours as-if
insistat dies domini. ne quis uos seducat ullo modo.
may-be-at-hand the-day of-the-Lord let-not anyone you seduce in-any way
quoniam nisi ueniat abscessio primo, huius utique regni,
since unless come the-falling-away first of-this surely kingdom
et reueletur delinquentiae homo, id est antichristus, filius
and be-revealed of-offending the-man that is the-Antichrist the-son
perditionis, qui aduersatur et superextollitur omne, quod deus
of-perdition who opposes and exalts-himself-above all that God

dicitur uel religio, uti sedeat in templo dei, adfirmans deum
is-called or religion so-that he-sit in the-temple of-God affirming God
se. nonne meministis, quod cum apud uos essem, haec
himself surely-not do-you-remember that when among you I-was these-things
dicebam uobis? et nunc quid teneat scitis, ad reuelandum
I-used-to-say to-you and now what restrains you-know for revealing
eum in suo tempore. iam enim arcanum iniquitatis
him in his-own time already for the-mystery of-iniquity
agitatur; tantum qui nunc tenet, donec de medio fiat. quis,
is-at-work only who now restrains until from the-midst he-be who
nisi Romanus status, cuius abscessio in decem reges dispersa
unless the-Roman state whose falling-away into ten kings dispersed
antichristi superducet? et tunc reuelabitur iniquus, quem
of-the-Antichrist will-bring-on and then will-be-revealed the-wicked-one whom
dominus Iesus interficiet spiritu oris sui et euacuabit
the-Lord Jesus will-kill by-the-spirit of-mouth his-own and will-make-void
apparentia aduentus sui, cuius est aduentus secundum
by-the-appearing of-coming his-own whose is the-coming according-to
operationem satanae in omni uirtute et signis atque portentis
the-working of-Satan in all power and signs and portents
mendacii et in omni seductione iniustitiae eis, qui pereunt.
of-falsehood and in all seduction of-unrighteousness for-those who perish
25 Etiam in apocalypsi ordo temporum sternitur, quem martyrum
also in the-Apocalypse the-order of-times is-laid-out which of-the-martyrs
quoque animae sub altari ultionem et iudicium flagitantes
also the-souls under the-altar vengeance and judgment demanding
sustinere didicerunt, ut prius et orbis de pateris angelorum
to-bear-with have-learned that first both the-world from the-bowls of-the-angels
plagas suas ebibat, et prostituta illa ciuitas a decem
plagues its-own drink-up and the-prostituted that city from the-ten
regibus dignos exitus referat, et bestia antichristus cum suo
kings a-worthy end receive and the-beast Antichrist with his-own

pseudopropheta certamen ecclesiae inferat, atque ita diabolo
false-prophet a-battle on-the-church bring and so the-devil
in abyssum interim relegato primae resurrectionis praerogatiua
into the-abyss meanwhile banished of-the-first resurrection the-prerogative
de soliis ordinetur, dehinc et igni dato uniuersalis
from the-thrones be-ordered thereafter also to-fire having-been-given of-the-universal
resurrectionis censura de libris iudicetur. cum igitur et status
resurrection the-sentence from the-books be-judged since therefore both the-state
temporum ultimorum scripturae notent et totam Christianae
of-times last the-scriptures mark and the-whole of-Christian
spei frugem in exodio saeculi collocent, apparet aut tunc
hope the-harvest at the-close of-the-age place it-appears either then
adimpleri totum quodcumque nobis a deo repromittitur —
to-be-fulfilled the-whole whatever to-us by God is-promised
et uacat, quod hic iam ab haereticis uindicatur — aut, si
and is-empty what here already by the-heretics is-claimed or if
et agnitio sacramenti resurrectio, salua utique illa creditur
also the-recognition of-the-sacrament resurrection safe surely that is-believed
quae in ultimo praedicatur; et sequitur, ut eo ipso,
which at the-last is-proclaimed and it-follows that by-that very
quo haec spiritalis uindicatur, illa corporalis praeiudicetur;
by-which this spiritual is-claimed that bodily be-prejudged
quia, si nulla tunc adnuntiaretur, merito sola haec et
because if none then were-announced deservedly alone this and
tantummodo spiritalis uindicaretur. cum uero et in ultimum
only spiritual would-be-claimed when however also for the-last
tempus edicitur, corporalis agnoscitur, quia non et tunc
time it-is-proclaimed bodily it-is-recognized because not also then
adnuntiaretur resurrectio eiusdem condicionis, id est spiritalis,
would-be-announced a-resurrection of-the-same condition that is spiritual
cum aut nunc eam deceret expungi sine ulla differentia
since either now it it-would-befit to-be-completed without any difference

temporum aut tunc sub omni clausula temporum. ita nobis
of-times or then under every close of-times so for-us
magis competit etiam spiritalem defendere resurrectionem ab
more it-befits also spiritual to-defend resurrection from
ingressu fidei, qui plenitudinem eius agnoscimus in exitu saeculi.
the-entry of-faith who the-fullness of-it we-recognize at the-end of-the-age

VIII · ALLEGORIES FOR THE FLESH

The figures of Scripture serve the resurrection too: the earth of which man was made stands for his flesh, so that what is promised to the earth is promised to the flesh; the holy land is the flesh of the Lord. White garments are pure flesh, and the store-rooms into which God's people are to hide until his anger passes are the tombs, from which the flesh will be brought out.

26 Unum adhuc respondebo ad propositionem priorem
one-thing still I-shall-answer to the-proposition earlier
allegoricarum scripturarum, licere et nobis corporalem
of-allegorical scriptures that-it-is-allowed also for-us bodily
resurrectionem de patrocinio figurati proinde eloquii
resurrection from the-patronage of-figurative likewise utterance
prophetici uindicare. ecce enim diuina in primordio sententia
prophetic to-claim behold for the-divine in the-beginning sentence
terram hominem pronuntiando: terra es et in terram
earth man pronouncing earth you-are and into earth
ibis, secundum substantiam scilicet carnis, quae de
you-will-go according-to the-substance evidently of-the-flesh which from
terra erat sumpta et quae prior homo fuerat appellata,
earth had-been taken and which first man had-been called
sicut ostendimus, dat mihi disciplinam in carnem quoque
as we-have-shown gives to-me a-rule for flesh also

interpretandi, si quid irae uel gratiae in terram deus
of-interpreting if anything of-wrath or of-grace upon the-earth God
statuit, quia nec proprie terra iudicio eius obnoxia
has-established because not properly the-earth to-the-judgment of-him liable
est, quae nihil boni seu mali admisit. maledicta quidem,
is which nothing of-good or of-evil has-committed cursed indeed
quod hauserit sanguinem, sed et hoc ipsum in figuram
because it-drank blood but also this very for a-figure
carnis homicidae. iam si iuuari seu laedi habet terra
of-the-flesh murderous now if to-be-helped or to-be-harmed has the-earth
quoque propter hominem, uti ille iuuetur siue laedatur
also on-account-of man that he be-helped or be-harmed
per consistorii sui exitus: quo magis ipse
through of-dwelling his-own the-outcomes by-how-much more he-himself
pensabit quae propter illum etiam terra patietur? itaque
will-pay-for what on-account-of him even the-earth will-suffer and-so
et cum comminatur terrae deus, carni potius comminari
also when threatens the-earth God the-flesh rather to-threaten
eum dicam, et cum quid terrae pollicetur, carni potius
him I-shall-say and when anything to-the-earth he-promises to-the-flesh rather
polliceri eum intellegam, ut apud Dauid: dominus regnauit,
to-promise him I-shall-understand as with David the-Lord has-reigned
exultabit terra, id est caro sanctorum, ad quam pertinet
will-exult the-earth that is the-flesh of-the-saints to which belongs
regni diuini fructus: uidit et concussa est terra;
of-the-reign divine the-fruit it-saw and shaken was the-earth
montes sicut cera liquefacti sunt a facie domini,
the-mountains like wax melted were from the-face of-the-Lord
caro scilicet profanorum. uidebunt enim in eum, quem
the-flesh evidently of-the-profane they-will-see for on him whom
confixerunt. alioquin, si simpliciter de terrae elemento
they-pierced otherwise if simply about of-earth the-element

utrumque existimabitur pronuntiatum, quomodo congruet
each will-be-thought pronounced how will-it-befit
et concuti et liquefieri eam a facie domini, quo
both to-be-shaken and to-be-melted it from the-face of-the-Lord whom
supra regnante exultauit? sic et apud Esaiam: bona
above reigning it-exulted so also in Isaiah the-good-things
terrae edetis bona carnis intellegentur, quae illam
of-the-earth you-will-eat the-good-things of-the-flesh will-be-understood which it
manent in regno dei reformatam et angelificatam et
await in the-kingdom of-God reformed and made-angelic and
consecuturam quae nec oculus uidit nec auris audiuit
going-to-obtain what neither eye has-seen nor ear has-heard
nec in cor hominis ascenderunt. alioquin satis uanum,
nor into the-heart of-man have-ascended otherwise very empty
ut ad obsequium deus fructibus agri et cibariis uitae
that to obedience God by-the-fruits of-the-field and by-the-foods of-life
huius inuitet, quae etiam inreligiosis et blasphemis semel
this should-invite which also to-the-irreligious and to-the-blasphemers once
homini addicta conditione communicat, pluens super bonos
for-man assigned by-the-condition he-shares raining upon the-good
et malos et solem suum mittens super iustos et iniustos.
and the-evil and the-sun his-own sending upon the-just and the-unjust
felix nimirum fides, si ea consecutura est, quibus
happy doubtless the-faith if those-things going-to-obtain it-is which
hostes dei et Christi non modo utuntur uerum etiam
the-enemies of-God and of-Christ not only use but also
abutuntur, ipsam conditionem colentes aduersus conditorem.
abuse the-very creation worshiping against the-Creator
bulbos et tubera in terrae bonis deputabis, domino
onions and truffles among the-earth's good-things will-you-reckon the-Lord
pronuntiante ne in pane quidem uicturum hominem? sic Iudaei
pronouncing not by bread even going-to-live man so the-Jews

terrena solummodo sperando caelestia amittunt, ignorantes
earthly-things only by-hoping heavenly-things lose ignorant
et panem de caelesti repromissum et oleum diuinae
both the-bread from heaven promised and the-oil of-divine
unctionis et aquam spiritus et uinum animae uigorantis ex
anointing and the-water of-the-spirit and the-wine of-the-soul invigorating from
uite Christi. sicut et ipsam terram sanctam Iudaicum proprie
the-vine of-Christ as also the-very land holy Jewish properly
solum reputant, carnem potius domini interpretandam, quae
soil they-reckon the-flesh rather of-the-Lord to-be-interpreted which
exinde et in omnibus Christum indutis sancta sit terra,
thenceforth also in all-who Christ have-put-on holy be land
uere sancta per incolatum spiritus sancti, uere lacte et
truly holy through the-indwelling of-the-spirit holy truly with-milk and
melle manans per suauitatem spei ipsius, uere Iudaea per
honey flowing through the-sweetness of-hope itself truly Judaea through
dei familiaritatem. — non enim qui in manifesto Iudaeus,
of-God the-intimacy not for who in the-open a-Jew
sed qui in occulto — ut et templum dei eadem sit et
but who in secret so-that also the-temple of-God the-same be and
Hierusalem, audiens ab Esaia: exurge, exurge Hierusalem, indue
Jerusalem hearing from Isaiah arise arise Jerusalem put-on
fortitudinem brachii tui, exurge, sicut in primordii die, scilicet
the-strength of-arm your arise as in of-the-beginning the-day evidently
in illa integritate, qua fuerat ante delictum transgressionis.
in that integrity in-which it-had-been before the-offense of-transgression
qui enim in eam Hierusalem uoces eiusmodi competent
how for upon that Jerusalem words of-this-kind will-befit
exhortationis et aduocationis, quae occidit prophetas et
of-exhortation and of-summons which killed the-prophets and
lapidauit missos ad se et ipsum postremo dominum suum
stoned those-sent to itself and the-very at-last Lord its-own

confecit? sed nec ulli omnino terrae salus repromittitur,
destroyed but nor to-any at-all land salvation is-promised
quam oportet cum totius mundi habitu praeterire. etiam si
which must with of-the-whole world the-fashion pass-away even if
quis audebit terram sanctam paradisum potius argumentari,
anyone will-dare the-land holy paradise rather to-argue
quam et patrum dici capiat, Adae scilicet et Euae,
which also of-the-fathers to-be-called can-hold of-Adam evidently and of-Eve
proinde et in paradisum restitutio carni uidebitur
accordingly also into paradise a-restoration to-the-flesh will-seem
repromissa, quae eum incolare et custodire sortita est, ut
promised which it to-inhabit and to-guard allotted has so-that
talis illuc homo reuocetur, qualis inde depulsus est.
such thither man be-recalled as thence driven-out he-was

27 Habemus etiam uestimentorum in scripturis mentionem ad
we-have also of-garments in the-scriptures mention for
spem carnis allegorizare, quia et apocalypsis Iohannis: hi
the-hope of-the-flesh to-allegorize because also the-Apocalypse of-John these
sunt, ait, qui uestimenta sua non coinquinauerunt cum
are he-says who garments their-own not have-defiled with
mulieribus, uirgines scilicet significans et qui semetipsos
women virgins evidently signifying and who themselves
castrauerunt propter regna caelorum. itaque in albis erunt
have-castrated for the-kingdoms of-the-heavens and-so in white they-will-be
uestibus, id est in claritate innubae carnis. et in euangelio
garments that is in the-brightness of-unmarried flesh and in the-gospel
indumentum nuptiale sanctitas carnis agnosci potest. itaque
the-garment nuptial the-holiness of-the-flesh to-be-recognized can and-so
Esaias docens, quale ieiunium elegerit dominus, cum subicit
Isaiah teaching what-sort-of fast has-chosen the-Lord when he-adds
de mercede bonitatis: tunc, inquit, lumen tuum temporaneum
about the-reward of-goodness then he-says light your early

erumpet et uestimenta tua citius orientur, non subsericam
will-break-forth and garments your more-quickly will-rise not a-half-silk-robe
utique nec pallium sed carnem uolens accipi, ortum carnis
surely nor a-cloak but the-flesh wishing to-be-understood the-rising of-the-flesh
resurrecturae de mortis occasu praedicauit. adeo nobis quoque
going-to-rise from of-death the-setting he-foretold so-far for-us also
suppetit allegorice defensio corporalis resurrectionis. nam et cum
is-at-hand allegorically the-defense of-the-bodily resurrection for also when
legimus: populus meus, introite in cellas promas quantulum,
we-read people my enter into the-rooms storage a-little
donec ira mea praetereat, sepulcra erunt cellae promae,
until wrath my pass-by the-tombs will-be the-rooms storage
in quibus paulisper requiescere habebunt qui in finibus
in which for-a-little to-rest will-have those-who at the-ends
saeculi sub ultima ira per antichristi uim excesserint.
of-the-age under the-last wrath through of-the-Antichrist the-force shall-have-departed
aut cur cellarum promarum potius uocabulo usus est, et non
or why of-rooms of-storage rather the-word used he-has and not
alicuius loci receptorii, nisi quia in cellis promis caro salita
of-some place of-refuge unless because in rooms storage flesh salted
et usui reposita seruatur, depromenda illinc suo tempore?
and for-use stored-up is-kept to-be-brought-out thence in-its-own time
proinde enim et corpora medicata condimentis sepulturae
likewise for also bodies treated with-the-seasonings of-burial
mausoleis et monumentis sequestrantur, processura inde cum
in-mausoleums and monuments are-laid-aside going-to-proceed thence when
iusserit dominus. quod cum ita intellegi congruat, —
shall-have-ordered the-Lord which since so to-be-understood it-befits
ecquae enim ab ira dei cellariorum nos refugia
what for from the-wrath of-God of-store-rooms us refuges
seruabunt? — hoc ipso quod ait: donec ira praetereat,
will-preserve by-this very that he-says until wrath pass-by

quae extinguet antichristum, post iram ostendit processuram
which will-extinguish the-Antichrist after the-wrath he-shows going-to-proceed
carnem de sepulcro, in quo ante iram fuerit inlata. nam
the-flesh from the-tomb into which before the-wrath it-will-have-been brought for
et de cellariis non aliud effertur, quam quod infertur,
also from store-rooms not anything-else is-brought-out than what is-brought-in
et post antichristi eradicationem agitabitur resurrectio.
and after of-the-Antichrist the-rooting-out will-be-set-in-motion the-resurrection

IX · THE DRY BONES

God prophesied by deeds as well as words: Moses' hand, made dead and restored, foretold the resurrection. Ezekiel's vision of the dry bones, given here in full, shows bones joined, clothed with sinew and flesh, and breathed into. The heretics read it of Israel's restoration from exile; Tertullian answers that the figure would be empty unless the thing itself were true, and that God tested the prophet's faith in the resurrection.

28 Scimus autem sicut et uocibus ita et rebus prophetatum;
we-know however as also by-words so also by-things it-has-been-prophesied
tam dictis quam et factis praedicatur resurrectio, cum
as-much by-sayings as also by-deeds is-foretold the-resurrection when
Moyses manum in sinum condit et emortuam profert et
Moses the-hand into the-bosom hides and deadened brings-it-out and
rursus insinuat et uiuidam explicat, nonne hoc de toto
again puts-it-in and living unfolds-it surely-not this about the-whole
homine portendit? siquidem trina uirtus dei per illa trina
man it-portends since a-threefold power of-God through those three
signa denotabatur cum suo ordine, primo diabolum serpentem
signs was-marked with its-own order first the-devil the-serpent
quamquam formidabilem subactura homini, dehinc carnem
although fearsome going-to-subdue for-man thereafter the-flesh

de sinu mortis retractura, atque ita omnem sanguinem
from the-bosom of-death going-to-draw-back and so all blood
executura iudicio. de quo apud eundem propheten: quoniam
going-to-pursue by-judgment about which in the-same prophet since
et uestrum, inquit deus, sanguinem exquiram de omnibus
also your he-says God blood I-will-require from all
bestiis, et de manu hominis et de manu fratris exquiram
beasts and from the-hand of-man and from the-hand of-a-brother I-will-require
eum. porro nihil exquiritur nisi quod reposcitur, nihil
it moreover nothing is-required unless what is-demanded-back nothing
reposcitur nisi quod et reddetur, et utique reddetur quod
is-demanded-back unless what also will-be-returned and surely will-be-returned what
ultionis nomine reposcetur et exquiretur, neque enim
in-vengeance's name will-be-demanded-back and will-be-required nor for
uindicari poterit quod omnino non fuerit. erit autem,
to-be-avenged will-be-able what at-all not shall-have-been it-will-be however
dum restituitur, uti uindicetur. in carnem itaque dirigitur
while it-is-restored that it-be-avenged upon the-flesh therefore is-directed
quicquid in sanguinem praedicatur, sine qua non erit sanguis.
whatever upon the-blood is-foretold without which not will-be blood
caro suscitabitur, ut sanguis uindicetur. sunt et quaedam
the-flesh will-be-raised that the-blood be-avenged there-are also certain-things
ita pronuntiata, ut allegoriae quidem nubilo careant,
so pronounced that of-allegory indeed the-cloud they-lack
nihilominus tamen ipsius simplicitatis suae sitiant
nonetheless yet of-the-very simplicity their-own they-thirst-for
interpretationem, quale est apud Esaiam: ego occidam et
interpretation such-as is in Isaiah I will-kill and
uiuificabo. certe postea quam occiderit uiuificabit. ergo
will-make-alive surely after that he-has-killed he-will-make-alive therefore
per mortem occidens per resurrectionem uiuificabit. caro
through death killing through resurrection he-will-make-alive the-flesh

est autem, quae occiditur per mortem, caro itaque et
it-is however which is-killed through death the-flesh therefore also
uiuificabitur per resurrectionem. certe si occidere carni
will-be-made-alive through resurrection surely if to-kill from-the-flesh
animam eripere est, uiuificare, contrarium eius, carni
the-soul to-snatch is to-make-alive the-contrary of-it to-the-flesh
animam referre est, caro resurgat necesse est, cui anima
the-soul to-bring-back is the-flesh rise necessary it-is to-which the-soul
per occisionem erepta referenda est per uiuificationem.
through killing snatched to-be-brought-back is through the-making-alive
29 Igitur si et allegoricae scripturae et argumenta rerum
therefore if both allegorical scriptures and the-arguments of-things
et simplices uoces resurrectionem carnis, quamquam sine
and simple words the-resurrection of-the-flesh although without
nominatione ipsius substantiae, subradiant, quanto
the-naming of-the-very substance light-up-from-beneath by-how-much
magis quae hanc spem in ipsas substantias corporales speciali
more which this hope to the-very substances bodily with-special
mentione determinant non erunt deducendae in quaestionem?
mention fix not will-be to-be-drawn into question
accipe Ezechielem: et facta est, inquit, super me manus domini
take Ezekiel and made was he-says upon me the-hand of-the-Lord
et extulit me in spiritu dominus et posuit me in medio
and carried me in spirit the-Lord and set me in the-middle
campi; is erat ossibus refertus, et circumduxit me super ea
of-a-plain it was with-bones crammed and he-led-around me over them
per circuitum et ecce multa super faciem campi et ecce arida
in a-circuit and behold many upon the-face of-the-plain and behold dry
satis. et ait ad me: fili hominis, si uiuent ossa ista? et
very and he-said to me son of-man whether will-live bones these and
dixi: Adonai domine, tu scis. et ait ad me: propheta in ossa
I-said Adonai Lord you know and he-said to me prophesy over bones

haec et dices: ossa arida, audite sermonem domini: haec
these and you-will-say bones dry hear the-word of-the-Lord these-things
dicit dominus Adonai ossibus istis: ecce ego adfero in uos
says the-Lord Adonai to-bones these behold I bring into you
spiritum, et uiuetis, et dabo in uos neruos et reducam
spirit and you-will-live and I-will-give into you sinews and I-will-bring-back
in uos carnes et circumdabo in uobis cutem et dabo in
into you flesh and I-will-put-around on you skin and I-will-give into
uobis spiritum, et uiuetis et cognoscetis, quod ego dominus.
you spirit and you-will-live and you-will-know that I the-Lord
et prophetaui secundum praeceptum, et ecce uox, dum
and I-prophesied according-to the-command and behold a-voice while
propheto, et ecce motus: et accedebant ossa ad ossa.
I-prophesy and behold a-motion and came bones to bones
et uidi et ecce super ossa nerui et caro ascendit et
and I-saw and behold upon the-bones sinews and flesh came-up and
circumpositae sunt eis carnes et spiritus in eis non erat.
put-around were on-them flesh and spirit in them not was
et ait ad me: propheta ad spiritum, fili hominis, propheta
and he-said to me prophesy to the-spirit son of-man prophesy
et dices ad spiritum: haec dicit dominus Adonai: a
and you-will-say to the-spirit these-things says the-Lord Adonai from
quatuor uentis ueni, spiritus, et spira in istis interemptis,
the-four winds come spirit and breathe into these slain
et uiuant. et prophetaui ad spiritum, sicut praecepit
and let-them-live and I-prophesied to the-spirit as he-commanded
mihi, et introiit in ea spiritus et uixerunt et constiterunt
me and entered into them the-spirit and they-lived and they-stood
super pedes suos ualentia magna satis. et ait ad me: fili
upon feet their-own a-strength great very and he-said to me son
hominis, ossa ista omnis domus Israhel est. ipsi dicunt:
of-man bones these all the-house of-Israel is they-themselves say

exaruerunt ossa nostra et periit spes nostra, auulsi sumus
have-dried-up bones our and has-perished hope our cut-off we-are
in eis. propterea propheta ad eos: ecce ego patefacio sepulcra
in them therefore prophesy to them behold I open tombs
uestra et eueham uos de sepulcris uestris, populus meus,
your and I-will-bring-up you from tombs your people my
et inducam uos in terram Israhel et cognoscetis, quod
and I-will-lead you into the-land of-Israel and you-will-know that
ego dominus aperuerim sepulcra uestra et eduxerim uos de
I the-Lord have-opened tombs your and have-led-out you from
sepulcris uestris, populus meus, et dabo uobis spiritum
tombs your people my and I-will-give to-you spirit
et uiuetis et requiescetis in terra uestra et cognoscetis,
and you-will-live and you-will-rest in land your and you-will-know
quod ego dominus locutus sim et fecerim, dicit dominus.
that I the-Lord spoken have and have-done says the-Lord
30 Hanc quoque praedicationem scio, qualiter concutiant in
this also prophecy I-know how they-shake into
allegoriae argumentationem, quia dicendo ossa ista omnis
of-allegory the-argument because by-saying bones these all
domus est Israhel, imaginem ea fecerit Israhelis et a
the-house is of-Israel an-image them be-made of-Israel and from
propria condicione transtulerit; atque ita figuratam esse, non
their-proper condition transferred and so figurative to-be not
ueram resurrectionis praedicationem. statum enim Iudaeorum
true of-resurrection the-prophecy the-state for of-the-Jews
deformari quodammodo emortuum et exaridum et dispersum
to-be-portrayed in-a-way deadened and dried-up and scattered
in campo orbis. itaque et imaginem resurrectionis in
in the-plain of-the-world and-so also an-image of-resurrection upon
illum allegorizari, quia recolligi habeat et recompingi
it to-be-allegorized because to-be-gathered-again it-has and to-be-joined-again

os ad os, id est tribus ad tribum et populus ad populum,
bone to bone that is tribe to tribe and people to people
et recorporari carnibus facultatum et neruis regni
and to-be-re-embodied with-the-flesh of-resources and with-the-sinews of-the-kingdom
atque ita de sepulcris, id est de habitaculis captiuitatis
and so from the-tombs that is from the-dwellings of-captivity
tristissimis atque teterrimis, educi et refrigerii nomine
most-sad and most-foul to-be-led-out and in-refreshment's name
respirari et uiuere exinde in terra sua Iudaea. et quid
to-breathe-again and to-live thenceforth in land its-own Judaea and what
post haec? morientur sine dubio. et quid post mortem?
after these-things they-will-die without doubt and what after death
nulla, opinor, resuscitatio, si non haec erit ipsa, quae
no I-think raising if not this will-be itself which
Ezechieli reuelatur. sed enim et alias praedicatur resurrectio.
to-Ezekiel is-revealed but indeed also elsewhere is-foretold resurrection
ergo et haec erit, et temere in statum eam Iudaicarum
therefore also this will-be and rashly into the-state it of-Jewish
rerum conuertunt. aut si alia est illa quam defendimus,
affairs they-turn or if another is that-one which we-defend
nihil mea interest, dum sit et corporum resurrectio, sicut
nothing to-me it-matters provided there-be also of-bodies a-resurrection as
et rerum Iudaicarum. denique hoc ipso, quod recidiuatus
also of-affairs Jewish in-short by-this very that the-return
Iudaici status de recorporatione et redanimatione ossuum
of-the-Jewish state from the-re-embodying and re-animation of-bones
figuratur, id quoque euenturum ossibus probatur. non enim
is-figured that also going-to-happen to-the-bones is-proved not for
posset de ossibus figura componi, si non id ipsum et
could from bones a-figure be-composed if not that very also
ossibus euenturum esset. nam etsi figmentum ueritatis in
to-the-bones going-to-happen were for although the-fiction of-truth in

imagine est, imago ipsa in ueritate est sui. necesse est esse
the-image is the-image itself in truth is of-itself necessary it-is to-be
prius sibi, quo alii configuretur. de uacuo similitudo
first for-itself by-which for-another it-be-configured from the-void a-likeness
non competit, de nullo parabola non conuenit. ita oportebit
not is-fitting from nothing a-parable not suits so it-will-be-needful
ossuum quoque credi reuiscerationem et respirationem,
of-bones also to-be-believed the-re-enfleshing and the-re-breathing
qualis dicitur, de qua possit exprimi Iudaicarum rerum
such-as is-said from which could be-expressed of-Jewish affairs
reformatio, qualis adfingitur. sed magis religiosum est ueritatem
the-reformation such-as is-feigned but more religious it-is the-truth
de suae ueritate simplicitatis defendi, quam sensus diuinae
from of-its-own truth simplicity to-be-defended which the-sense of-the-divine
propositionis expostulat. si enim ad res Iudaicas spectaret
proposition demands if for to affairs Jewish looked
haec uisio, statim reuelato situ ossuum subiecisset:
this vision at-once on-revealing the-site of-the-bones he-would-have-subjoined
ossa ista omnis domus Israhelis est, et cetera deinceps.
bones these all the-house of-Israel is and the-rest following
at cum ostensis ossibus de propria spe eorum quid
but when the-bones shown about the-proper hope of-them something
obloquitur, nondum nominato Israhele, et fidem temptat
he-says not-yet named Israel and the-faith he-tests
prophetae: fili hominis, si uiuent ossa haec? ut et ille
of-the-prophet son of-man whether will-live bones these so-that also he
responderet: domine, tu scis. non utique deus prophetae fidem
might-answer Lord you know not surely God of-the-prophet the-faith
de ea re temptasset, quae futura non esset, quam numquam
about that matter would-have-tested which future not was which never
Israhel audisset, quam credi non oporteret. sed quoniam
Israel would-have-heard which to-be-believed not it-behooved but since

praedicabatur quidem resurrectio mortuorum, Israhel uero
was-foretold indeed the-resurrection of-the-dead Israel however
pro sua incredulitate diffidens scandalizabatur et aspiciens
for its-own unbelief distrusting was-scandalized and looking-at
habitum senescentis sepulturae desperabat resurrectionem uel
the-condition of-aging burial despaired-of the-resurrection or
non in eam potius animum dirigebat sed in circumstantias
not upon it rather the-mind directed but upon circumstances
suas, idcirco deus et prophetam, qua et ipsum dubium,
its-own therefore God both the-prophet as-being also himself doubtful
praestruxit ad constantiam praedicationis reuelato ordine
prepared for steadfastness of-preaching revealed the-order
resurrectionis et populo id credendum mandauit, quod
of-the-resurrection and to-the-people that to-be-believed entrusted which
prophetae reuelauit. ipsos dicens esse ossa quae erant
to-the-prophet he-revealed themselves saying to-be the-bones which were
resurrectura, qui non credebant resurrectura. denique in
going-to-rise who not believed going-to-rise in-short in
clausula: et cognoscetis, inquit, quod ego dominus locutus sim
the-close and you-will-know he-says that I the-Lord spoken have
et fecerim, id utique facturus, quod fuerat locutus; ceterum
and have-done that surely going-to-do which he-had spoken otherwise
non id facturus, quod locutus, si aliter facturus quam locutus.
not that going-to-do which spoken if otherwise going-to-do than spoken

Other prophets promise the dead will come out of their tombs, and Isaiah's undying worm and fire show bodies punished. Even bones the fish have eaten will be given back, as Jonah came out of the whale whole in flesh and soul. If bodily words are parables, so are those about the soul. In the gospels Christ spoke in parables to the Jews only, and not always, and each is explained; his sayings on the judgment, the kingdom, and the resurrection are plain.

31 Plane, si et populus allegorice mussitaret ossa sua arefacta
plainly if also the-people allegorically muttered bones its-own dried-up
et spem suam perditam, dispersionis exitum querulus,
and hope its-own lost of-the-dispersion the-end complaining-of
merito uideretur et deus figuratam desperationem figurata
justly would-seem also God a-figured despair with-a-figured
promissione consolatus. sed cum dispersionis quidem iniuria
promise to-have-consoled but since of-the-dispersion indeed the-injury
nondum populo accidisset, resurrectionis uero spes apud
not-yet to-the-people had-befallen of-the-resurrection however the-hope among
illum saepissime cecinisset, manifestus est de corporum
it very-often had-sung manifest it-is about of-bodies
interitu labefactans fiduciam resurrectionis, ita et deus eam
the-destruction shaking the-confidence of-resurrection so also God that
restruebat fidem, quam populus destruebat. quamquam et si
was-rebuilding faith which the-people was-destroying although even if
aliqua praesentium rerum tunc conflictatione haerebat Israhel,
some of-present affairs then by-a-struggle was-stuck Israel
non idcirco in parabola accipienda esset reuelationis intentio
not for-that-reason in a-parable to-be-taken would-be of-the-revelation the-intent
sed in testationem resurrectionis, ut in illam spem erigeret
but for the-testimony of-resurrection that into that hope he-might-raise
illos, aeternae scilicet salutis et necessarioris restitutionis,
them of-eternal evidently salvation and of-a-more-necessary restoration

et auerteret a respectu praesentium rerum. ad hoc enim
and might-turn-them from the-regard of-present affairs for this for
et alii prophetae: exibitis — de sepulcris — uelut uituli de
also other prophets you-will-go-out from the-tombs like calves from
uinculis soluti et conculcabitis inimicos. et rursus: gaudebit
bonds loosed and you-will-trample the-enemies and again will-rejoice
cor uestrum, et ossa uestra uelut herba orientur, quia
heart your and bones your like grass will-spring-up because
et herba de dissolutione et corruptela seminis reformatur.
also grass from the-dissolution and corruption of-seed is-re-formed
in summa: si proprie in Israhelis statum resurgentium ossuum
in sum if properly to of-Israel the-state of-rising bones
imago contenditur, cur etiam non Israheli tantummodo
the-image is-maintained why also not to-Israel only
uerum et omnibus gentibus eadem spes adnuntiatur et
but also to-all nations the-same hope is-announced both
recorporandarum et redanimandarum reliquiarum et de
to-be-re-embodied and to-be-re-animated of-remains and from
sepulcris exsuscitandorum mortuorum? de omnibus enim
the-tombs to-be-roused of-the-dead about all for
dictum est: uiuent mortui, exurgent de sepulcris: ros
said it-has-been will-live the-dead will-rise from the-tombs the-dew
enim, qui a te, medela ossibus eorum. item alibi:
for which from you a-remedy for-bones of-them likewise elsewhere
ueniet adorare omnis caro in conspectu meo, dicit dominus.
will-come to-worship all flesh in sight my says the-Lord
quando? cum praeterire coeperit habitus mundi huius.
when when to-pass-away shall-have-begun the-fashion of-world this
supra enim: quemadmodum caelum nouum et terra noua,
above for as the-heaven new and the-earth new
quae ego facio, in conspectu meo, dicit dominus, ita stabit
which I make in sight my says the-Lord so will-stand

semen uestrum. tunc ergo et quod subicit implebitur:
seed your then therefore also what he-subjoins will-be-fulfilled
et exibunt, utique de sepulcris, et uidebunt artus
and they-will-go-out surely from the-tombs and they-will-see the-limbs
eorum, qui impie egerunt, quoniam uermis illorum non
of-those who impiously have-acted since worm of-them not
decidet et ignis illorum non extinguetur, et erit satis
will-fall-away and fire of-them not will-be-extinguished and it-will-be enough
conspectui omni carni, scilicet quae resuscitata et egressa
for-the-sight to-all flesh evidently which raised and come-out
de sepulcris dominum pro hac gratia adorabit.
from the-tombs the-Lord for this grace will-adore
32 Sed ne solummodo eorum corporum resurrectio uideatur
but lest only of-those bodies the-resurrection seem
praedicari, quae sepulcris demandantur, habes scriptum: et
to-be-foretold which to-tombs are-committed you-have it-written and
mandabo piscibus maris et eructabunt ossa, quae sunt
I-will-command the-fishes of-the-sea and they-will-belch-up the-bones which have-been
comesta, et faciam compaginem ad compaginem et os ad
eaten and I-will-make joint to joint and bone to
os. ergo, inquis, et pisces resuscitabuntur et ceterae bestiae
bone therefore you-say also the-fishes will-be-raised and the-other beasts
et alites carniuorae, ut uomant quos comederunt, quia
and birds flesh-eating that they-may-vomit those-whom they-ate because
et apud Moysen legis exquiri sanguinem de omnibus
also in Moses you-read to-be-required blood from all
bestiis? non utique. sed idcirco nominantur bestiae et
beasts not surely but for-this-reason are-named beasts and
pisces in redibitionem carnis et sanguinis, quo magis
fishes for the-restitution of-flesh and of-blood that the-more
exprimatur resurrectio etiam deuoratorum corporum, cum
be-expressed the-resurrection even of-devoured bodies when

de ipsis deuoratoribus exactio edicitur. puto autem huius
from the-very devourers the-exaction is-proclaimed I-think however of-this
quoque diuinae potestatis documentum idoneum Ionam, cum
also divine power a-proof suitable Jonah when
incorruptus utramque substantiam, carnem atque animam, de
unharmed in-each substance flesh and soul from
aluo piscis euoluitur. et utique triduo concoquendae
the-belly of-the-fish he-is-rolled-out and surely for-three-days for-digesting
carni tam uiscera ceti suffecissent quam capulum,
flesh as-much the-innards of-the-whale would-have-sufficed as a-bier
quam sepulcrum, quam senium requietae atque conditae
as a-tomb as the-decay of-reposed and buried
alicuius sepulturae, — saluo eo, quod et bestia feros in
some burial saved that that also the-beast fierce against
Christianum uel maxime nomen homines uel ipsos etiam
the-Christian even most name men or the-very even
iniquitatis angelos figurauit, de quibus sanguis exigetur
of-iniquity angels has-figured about whom the-blood will-be-exacted
per ultionem pensandam.
through vengeance to-be-paid
quis ergo discendi magis adfinis quam praesumendi et
who therefore of-learning more akin than of-presuming and
credendi diligentior quam contendendi et diuinae potius
of-believing more-diligent than of-contending and of-the-divine rather
sapientiae religiosus, quam suae libidinosus, audiens aliquid
wisdom religious than of-his-own lustful hearing something
a deo destinatum in carnes et cutes et neruos et ossa,
by God destined for fleshes and skins and sinews and bones
aliud quid haec commentabitur, quasi non in hominem
something else these will-devise as-if not upon man
destinetur quod in istas substantias praedicatur? aut enim
be-destined what upon these substances is-foretold either for

nihil in hominem destinatur, non liberalitas regni, non
nothing upon man is-destined not the-liberality of-the-kingdom not
seueritas iudicii, non quodcumque est resurrectio, aut si in
the-severity of-judgment not whatever is the-resurrection or if upon
hominem destinatur, necesse est in eas substantias destinetur,
man it-is-destined necessary it-is upon those substances it-be-destined
ex quibus homo structus est, in quem destinatur. illud
from which man built is upon whom it-is-destined this
etiam de argutissimis istis demutatoribus ossuum et carnium
also of most-subtle these changers of-bones and of-fleshes
et neruorum et sepulcrorum requiro, cur, si quando in
and of-sinews and of-tombs I-require why if ever upon
animam quid pronuntiatur, nihil aliud animam interpretantur
the-soul anything is-pronounced nothing other than-the-soul they-interpret
nec transfingunt eam in alterius rei argumentum, cum uero
nor re-fashion it into of-another thing a-proof when however
in aliquam speciem corporalem quid edicitur, omnia potius
upon some form bodily anything is-proclaimed all-things rather
adseuerant quam quod nominatur? si corporalia parabolae,
they-assert than what is-named if bodily-things parables
ergo et animalia, si non et animalia, ergo nec corporalia.
therefore also soul-things if not also soul-things therefore nor bodily-things
tam enim corpus homo quam et anima; ut non possit
as-much for body man as also soul so-that not could
altera species admittere aenigmata, altera excludere.
the-one form admit riddles the-other exclude-them

33 Satis haec de prophetico instrumento. ad euangelia nunc
enough these-things about the-prophetic instrument to the-gospels now
prouoco. hic quoque occursurus prius eidem astutiae eorum,
I-appeal here also going-to-meet first the-same cunning of-them
qui proinde et dominum omnia in parabolis pronuntiasse
who likewise also the-Lord all-things in parables to-have-pronounced

contendunt, quia scriptum sit: haec omnia locutus est Iesus
contend because written it-is these-things all spoken has Jesus
in parabolis et sine parabola non loquebatur ad illos, scilicet
in parables and without a-parable not he-spoke to them evidently
ad Iudaeos. nam et discipuli: quare, aiunt, in parabolis loqueris?
to the-Jews for also the-disciples why they-say in parables do-you-speak
et dominus: propterea in parabolis loquor ad eos, ut uidentes
and the-Lord therefore in parables I-speak to them that seeing
non uideant et audientes non audiant, secundum Esaiam.
not they-may-see and hearing not they-may-hear according-to Isaiah
quodsi ad Iudaeos in parabolis, iam non ad omnes; si non
but-if to the-Jews in parables now not to all if not
ad omnes in parabolis, iam non semper nec omnia parabolae,
to all in parables now not always nor all-things parables
sed quaedam, cum ad quosdam. ad quosdam autem, dum ad
but certain-things when to certain-ones to certain-ones however while to
Iudaeos; nonnumquam plane et ad discipulos, sed quomodo
the-Jews sometimes plainly also to the-disciples but how
referat scriptura considera: dicebat autem et parabolam ad
reports the-scripture consider he-was-saying however also a-parable to
eos. ergo et non parabolam dicebat, quia non notaretur,
them therefore also not a-parable he-was-saying because not it-would-be-noted
cum parabolam loquebatur, si ita semper loquebatur.
when a-parable he-was-speaking if so always he-was-speaking
et tamen nullam parabolam non aut ab ipso inuenias
and yet no parable not either by himself you-would-find
edissertatam, ut de seminatore in uerbi administrationem,
explained as about the-sower for of-the-word the-ministry
aut a commentatore euangelii praeluminatam, ut iudicis
or by the-commentator of-the-gospel illumined-beforehand as of-the-judge
superbi et uiduae instantis ad perseuerantiam orationis, aut
proud and of-the-widow pressing for perseverance of-prayer or

ultro coniectandam, ut arboris fici dilatae in spem
of-one's-own-accord to-be-conjectured as of-the-tree fig spared into hope
ad instar Iudaicae infructuositatis. quodsi nec parabolae
after the-likeness of-Jewish fruitlessness but-if not-even parables
obumbrant euangelii lucem, tanto abest, ut sententiae et
overshadow of-the-gospel the-light so-far is-it-distant that sentences and
definitiones, quarum aperta natura est, aliter quam sonant
definitions whose open the-nature is otherwise than they-sound
sapiant. definitionibus autem et sententiis dominus edicit siue
mean by-definitions however and sentences the-Lord proclaims either
iudicium siue regnum dei siue resurrectionem. tolerabilius
the-judgment or the-kingdom of-God or the-resurrection more-tolerable
erit, inquit, Tyro et Sidoni in die iudicii, et: dicite
it-will-be he-says for-Tyre and Sidon on the-day of-judgment and say
illis, quod adpropinquauerit regnum dei, et: retribuetur
to-them that has-drawn-near the-kingdom of-God and it-will-be-repaid
tibi in resurrectione iustorum. si nomina absolute sunt rerum,
to-you at the-resurrection of-the-just if the-names absolutely are of-things
id est iudicii et regni dei et resurrectionis, ut
that is of-judgment and of-the-kingdom of-God and of-resurrection so-that
nihil eorum in parabolam comprimi possit, nec ea in
nothing of-them into a-parable be-compressed can nor those-things into
parabolas compellantur, quae ad dispositionem et transactionem
parables may-be-driven which for the-arrangement and the-accomplishing
regni et passionem iudicii et resurrectionis praedicantur;
of-the-kingdom and the-suffering of-judgment and of-resurrection are-foretold
atque ita corporalia defendentur ut corporalibus destinata,
and so bodily-things will-be-defended as for-bodily-things destined
id est non spiritalia, quia non figurata. nam et ideo
that is not spiritual because not figured for also therefore
praestruximus tam corpus animae quam et carnis
we-have-laid-down-beforehand as-much the-body of-the-soul as also of-the-flesh

obnoxium esse mercedibus pro communi operatione pensandis,
liable to-be to-rewards for common working to-be-paid
ne corporalitas animae occasionem subministrans figurarum
lest the-corporeality of-the-soul an-occasion supplying for-figures
corporalitatem carnis excludat, cum utramque participem et
the-corporeality of-the-flesh exclude since each a-sharer both
regni et iudicii et resurrectionis oporteat credi.
of-the-kingdom and of-judgment and of-resurrection it-behooves to-be-believed
et nunc eo pergimus, uti corporalitatem carnalem proprie
and now to-this we-proceed that the-corporeality fleshly properly
demonstremus a domino significari in omni resurrectionis
we-may-demonstrate by the-Lord to-be-signified in every of-resurrection
mentione, salua animali, quam et ipsam pauci receperunt.
mention saving the-soul's which also itself few have-accepted

XI · CHRIST SAVES THE WHOLE MAN

Christ came to save what was lost, the whole man, as the lost sheep was carried back body and all; the Father's will is that he lose nothing. "Fear him who can destroy both body and soul in Gehenna" shows the body will rise to be punished, and the sparrows and the numbered hairs promise its keeping. Against the Sadducees Christ confirmed the resurrection; "the flesh profits nothing" means only that it does not give life: the Spirit, his word, gives life to the flesh, and the dead in the tombs are bodies.

In primis cum ad hoc uenisse se dicit, uti quod 34
in the-first when for this to-have-come himself he-says that what
periit saluum faciat, quid dicis perisse? hominem
perished safe he-may-make what do-you-say to-have-perished man
sine dubio. totumne an ex parte? utique totum. siquidem
without doubt the-whole or in part surely the-whole since

transgressio, quae perditionis humanae causa est, tam
the-transgression which of-perdition human the-cause is as-much
animae instinctu ex concupiscentia quam et carnis
of-the-soul by-the-prompting from lust as also of-the-flesh
actu ex degustatione commissa totum hominem elogio
by-the-act from tasting committed the-whole man with-the-record
transgressionis inscripsit atque exinde merito perditionis
of-transgression has-inscribed and thenceforth deservedly with-perdition
impleuit. totus itaque saluus fiet qui perit totus
has-filled the-whole therefore safe will-be-made who perishes whole
delinquendo. nisi si et ouis illa sine corpore amittitur
by-offending unless if also the-sheep that without body is-lost
et sine corpore reuocatur. nam si caro quoque eius cum
and without body is-called-back for if the-flesh also of-it with
anima, quod pecus totum est, humeris boni pastoris
the-soul which the-beast whole is on-the-shoulders of-the-good shepherd
aduehitur, ex utraque utique substantia restituendi hominis
is-carried from each surely substance of-restoring man
exemplum est. aut quam indignum deo, dimidium hominem
the-example it-is or how unworthy of-God half a-man
redigere in salutem. paene minus facere ∗∗∗, cum etiam
to-bring-back into salvation nearly less to-do (lacuna) when even
saecularium principum plena semper indulgentia uindicetur.
of-worldly princes full always indulgence is-claimed
diabolus ualidior in hominis iniuriam intellegetur, totum eum
the-devil stronger for of-man the-injury will-be-understood the-whole him
elidens? deus infirmior renuntiabitur, non totum eum releuans?
shattering God weaker will-be-declared not the-whole him lifting-up
atquin et apostolus suggerit, ubi delictum abundauerit, illic
and-yet also the-apostle suggests where the-offense has-abounded there
gratiam superabundasse. quomodo denique saluus habebitur
grace to-have-superabounded how in-short safe will-be-held

qui poterit et perditus dici? carne scilicet perditus; nisi
who will-be-able also lost to-be-called in-the-flesh evidently lost unless
quod iam et anima in perdito constituatur necesse est, ut
that already also the-soul in a-lost-state be-placed necessary it-is that
salua effici possit; id enim saluum effici oportebit, quod
safe to-be-made it-can that for safe to-be-made it-will-behoove which
perditum fuerit. porro autem recipimus animae inmortalitatem,
lost has-been moreover however we-accept of-the-soul the-immortality
ut perdita non in interitum credatur sed in supplicium,
so-that lost not into destruction it-be-believed but into punishment
id est in gehennam. et si ita est, iam non animam spectabit
that is into Gehenna and if so it-is now not the-soul will-regard
salus, saluam scilicet sua natura per inmortalitatem, sed
salvation safe evidently by-its-own nature through immortality but
carnem potius, quam interibilem constat apud omnes. aut si
the-flesh rather which perishable it-is-agreed among all or if
et anima interibilis, id est non inmortalis, quod et caro, iam
also the-soul perishable that is not immortal which also the-flesh now
et carni forma illa ex aequo proficere debebit proinde
also to-the-flesh form that from equal to-profit will-be-bound likewise
mortali et interibili, qua id quod perit saluum facturus
mortal and perishable by-which that which perishes safe going-to-make
est dominus. nolo nunc contentioso fune deducere,
is the-Lord I-do-not-wish now with-a-contentious rope to-draw-out
hac an illac hominem perditio depostulet, dum utrimque
by-this or that-way man the-perdition demands while from-both-sides
eum salus destinet in ambas substantias peraequata.
him salvation destines into both substances equally-distributed
ecce enim ex quacumque substantia hominem perisse
behold for from whichever substance man to-have-perished
praesumpseris, ex altera non perit. saluus ergo erit
you-shall-have-presumed from the-other not he-perishes safe therefore he-will-be

iam ex qua non perit et saluus nihilominus fiet ex
now from which not he-perishes and safe nonetheless will-be-made from
qua perit. habes totius hominis restitutionem, dum et
which he-perishes you-have of-the-whole man the-restoration while both
quodcumque eius perit saluum facturus est dominus et
whatever of-him perishes safe going-to-make is the-Lord and
quodcumque non perit utique non erit perditurus. quis
whatever not perishes surely not he-will-be going-to-lose who
ultra de utriusque substantiae securitate dubitabit, cum altera
further about of-each substance the-security will-doubt when the-one
salutem consecutura sit, altera amissura eam non sit? et tamen
salvation going-to-obtain is the-other going-to-lose it not is and yet
adhuc sensu rem exprimit dominus ego dicens ueni, non ut
still by-sense the-matter expresses the-Lord I saying came not that
meam, sed ut patris, qui me misit, faciam uoluntatem. quam?
my but that of-the-Father who me sent I-may-do the-will which
oro te. ut omne, quod dedit mihi, non perdam ex eo quicquam
I-ask you that everything which he-gave me not I-may-lose of it anything
sed resuscitem illud nouissima die. quid a patre Christus
but may-raise it on-the-last day what from the-Father Christ
acceperat, nisi quod et induerat? hominem sine dubio, carnis
had-received unless what also he-had-put-on man without doubt of-flesh
animaeque texturam. neutrum ergo eorum, quae accepit, perire
and-soul the-texture neither therefore of-them which he-received to-perish
patietur, immo nec quicquam utriusque, immo nec modicum.
he-will-allow nay nor anything of-either nay nor a-little
quodsi modicum caro, ergo nec carnem, quia nec
but-if a-little the-flesh therefore neither the-flesh because neither
modicum, atquin si non et carnem resuscitabit nouissima die,
a-little and-yet if not also the-flesh he-will-raise on-the-last day
iam non modicum patietur perire de homine, sed pro tanta
now not a-little he-will-allow to-perish of man but for so-great

dixerim parte prope totum. ingerens amplius: hoc est patris
I-would-say a-part nearly the-whole pressing further this is of-the-Father
uoluntas, ut omnis, qui aspicit filium et credit in eum, habeat
the-will that everyone who looks-on the-Son and believes in him may-have
uitam aeternam et suscitem illum nouissimo die plenitudinem
life eternal and I-may-raise him on-the-last day the-fullness
extruit resurrectionis. distribuit enim utrique substantiae
he-builds-up of-the-resurrection he-distributes for to-each substance
per officia propria mercedem salutis, et carni, per
through the-offices proper the-reward of-salvation both to-the-flesh through
quam filius aspiciebatur, et animae, per quam credebatur.
which the-Son was-seen and to-the-soul through which he-was-believed
ergo, dices, illis erit promissa res, a quibus Christus
therefore you-will-say to-those will-be promised the-thing by whom Christ
uidebatur. sit plane ita, ut et ad nos eadem spes inde
was-seen let-it-be plainly so so-that also to us the-same hope from-there
manauerit. nam si uidentibus et idcirco credentibus fructuosa
may-have-flowed for if to-those-seeing and therefore believing fruitful
tunc fuerunt opera carnis atque animae, multo magis
then were the-works of-flesh and of-soul much more
nobis. feliciores enim qui non uident et credent; quando,
to-us happier for who not see and will-believe since
et si illis negaretur carnis resurrectio, certe felicioribus
even if to-those were-denied of-the-flesh the-resurrection surely to-the-happier
competisset. quomodo autem felices, si ex parte perituri?
it-would-have-belonged how however happy if in part going-to-perish
Sed et praecipit eum potius timendum, qui et corpus et 35
but also he-commands him rather to-be-feared who both body and
animam occidat in gehennam, id est dominum solum, non
soul can-kill into Gehenna that is the-Lord alone not
qui corpus occidant, animae autem nihil nocere possint,
who the-body kill to-the-soul however nothing to-harm can

id est humanas potestates. adeo hic et anima inmortalis
that is human powers so-far here both the-soul immortal
natura recognoscitur, quae non possit occidi ab hominibus,
by-nature is-recognized which not can be-killed by men
et carnis esse mortalitatem, cuius sit occisio, atque ita
and of-the-flesh to-be the-mortality of-which be the-killing and so
resurrectionem quoque mortuorum carnis esse, quae in
the-resurrection also of-the-dead of-the-flesh to-be which into
gehennam nisi resuscitata non poterit occidi. sed quoniam
Gehenna unless raised not will-be-able to-be-killed but since
et hic de interpretatione corporis cauillatur, ego corpus
also here about the-interpretation of-the-body is-quibbled I the-body
hominis non aliud intellego quam omnem istam struem
of-man not other understand than all that heap
carnis, quoquo genere materiarum concinnatur atque uariatur,
of-flesh of-whatever kind of-materials it-is-composed and is-varied
quod uidetur, quod tenetur, quod denique ab hominibus
which is-seen which is-held which in-short by men
occiditur. sic et parietis corpus non aliud admittam quam
is-killed so also of-a-wall the-body not other I-will-admit than
caementa, quam saxa, quam lateres. si quis arcanum aliquod
rubble than stones than bricks if anyone hidden some
corpus inducit, ostendat reuelet probet ipsum etiam esse,
body introduces let-him-show reveal prove it also to-be
quod occidatur ab homine, et de illo erit dictum.
that it-be-killed by man and about that it-will-have-been said
item si animae corpus opponitur, uacabit astutia. cum
likewise if of-the-soul the-body is-opposed will-be-idle the-cunning when
enim utrumque proponitur, corpus atque animam, occidi in
for each is-set-forth body and soul to-be-killed into
gehennam, distinguitur corpus ab anima, et relinquitur corpus
Gehenna is-distinguished the-body from the-soul and it-is-left the-body

intellegi id, quod in promptu sit, caro scilicet, quae sicut
to-be-understood that which at hand is the-flesh evidently which as
occidetur in gehennam, si non magis a deo timuerit occidi,
it-will-be-killed into Gehenna if not rather by God it-has-feared to-be-killed
ita et uiuificabitur in uitam aeternam, si maluerit ab
so also it-will-be-made-alive into life eternal if it-has-preferred by
hominibus potius interfici. proinde si quis occisionem carnis
men rather to-be-slain likewise if anyone the-killing of-flesh
atque animae in gehennam ad interitum et finem utriusque
and of-soul into Gehenna for the-destruction and end of-each
substantiae adripiet, non ad supplicium, quasi consumendarum,
substance will-seize not for punishment as-if of-ones-to-be-consumed
non quasi puniendarum, recordetur ignem gehennae aeternum
not as-if of-ones-to-be-punished let-him-remember the-fire of-Gehenna eternal
praedicari in poenam aeternam, et inde aeternitatem occisionis
to-be-proclaimed for punishment eternal and thence the-eternity of-the-killing
agnoscat, propterea humanae ut temporali praetimendam.
let-him-recognize for-this-reason than-the-human as temporal more-to-be-feared
tunc et aeternas substantias credet, quarum aeterna sit occisio
then also eternal the-substances he-will-believe whose eternal be the-killing
in poenam. certe cum post resurrectionem corpus cum anima
for punishment surely when after the-resurrection the-body with the-soul
occidi habeat in gehennam, satis de utroque constabit,
to-be-killed has into Gehenna enough about both will-be-established
et de carnali resurrectione et de aeterna occisione.
both about the-fleshly resurrection and about the-eternal killing
absurdissimum alioquin, si idcirco resuscitata caro occidetur
most-absurd otherwise if for-this-reason raised the-flesh will-be-killed
in gehennam, uti finiatur, quod et non resuscitata pateretur.
into Gehenna that it-be-ended which also not raised it-would-suffer
in hoc scilicet reficietur, ne sit cui non esse iam
for this evidently it-will-be-remade lest there-be-any to-which not to-be already

euenit. eidem nos spei fulciens passerum quoque subiungit
has-happened for-the-same us hope propping of-sparrows also he-adds
exemplum, quod ex duobus non cadat alter in terram sine
the-example that of two not falls one to the-earth without
dei uoluntate, ut et carnem, quae ceciderit in terram,
of-God the-will that also the-flesh which shall-have-fallen to the-earth
proinde credas et resurgere posse per eiusdem dei
likewise you-may-believe also to-rise to-be-able through of-the-same God
uoluntatem. nam et si passeribus hoc non licet, sed nos
the-will for even if to-sparrows this not is-allowed yet we
multis passeribus antestamus eo, quod cadentes resurgamus,
than-many sparrows excel in-this that falling we-rise-again
quorum denique capillos capitis omnes numeratos adfirmans
whose in-short the-hairs of-the-head all numbered affirming
saluos utique repromittit. perituros enim quae ratio in
safe surely he-promises going-to-perish for what reason into
numerum redegisset? nisi quia hoc est: ut omne, quod
number would-have-brought-them unless because this is that everything which
pater mihi dedit, non perdam ex eo quicquam, id est nec
the-Father to-me gave not I-may-lose of it anything that is not
capillum, sicut nec oculum nec dentem. ceterum unde erit
a-hair as neither an-eye nor a-tooth otherwise whence will-be
fletus et dentium frendor, nisi ex oculis et ex dentibus?
weeping and of-teeth gnashing unless from eyes and from teeth
occiso scilicet etiam corpore in gehennam et detruso in
killed evidently also the-body into Gehenna and thrust into
tenebras exteriores, quae oculorum proprie tormenta sunt, si
the-darkness outer which of-the-eyes properly the-torments are if
quis in nuptiis minus dignis operibus fuerit indutus,
anyone at the-wedding with-less worthy works shall-have-been clothed
constringendus statim manibus et pedibus, utpote qui
to-be-bound at-once by-hands and feet as one-who

cum corpore resurrexerit. sic ergo et recumbere ipsum
with the-body has-risen so therefore both to-recline himself
in dei regno et sedere in thronis Christi et adsistere
in of-God the-kingdom and to-sit on the-thrones of-Christ and to-stand-by
ad dexteram tunc uel sinistram et edere de ligno uitae
at the-right then or the-left and to-eat from the-tree of-life
corporalis dispositionis fidelissima indicia sunt.
of-bodily arrangement most-faithful proofs are
Videamus nunc, an et Saducaeorum uersutiam elidens 36
let-us-see now whether also of-the-Sadducees the-craftiness shattering
nostram magis sententiam erexerit. causa, opinor, quaestionis
our rather opinion he-raised-up the-cause I-think of-the-question
fuit destructio resurrectionis, siquidem Saducaei neque
was the-destruction of-the-resurrection since the-Sadducees neither
animae neque carnis admittunt salutem et ideo, ex qua
of-the-soul nor of-the-flesh admit the-salvation and therefore from which
uel maxime specie resurrectionis fides labefactatur, ex ea
or most aspect of-resurrection faith is-shaken from that
argumentum problemati suo accommodauerunt, de carnis
the-argument for-the-problem their-own they-fitted about of-the-flesh
scilicet obtentu nupturae necne post resurrectionem,
evidently the-pretext whether-going-to-marry or-not after the-resurrection
sub eius mulieris persona, quae septem fratribus nupta
under of-that woman the-person who to-seven brothers married
in dubio haberetur, cui eorum restitueretur. porro
in doubt was-held to-which of-them she-should-be-restored moreover
seruentur sensus tam quaestionis quam responsionis, et
let-be-kept the-senses as-much of-the-question as of-the-answer and
controuersiae occursum est. si enim Saducaei quidem
the-controversy met is if for the-Sadducees indeed
respuebant resurrectionem, dominus autem eam confirmabat,
rejected the-resurrection the-Lord however it confirmed

et scripturarum ignaros increpans, earum scilicet quae
both of-the-scriptures ignorant rebuking of-those evidently which
resurrectionem praedicassent, et uirtutis dei incredulos,
the-resurrection had-foretold and of-the-power of-God unbelieving
idoneae utique mortuis resuscitandis, postremo subiciens:
able surely for-the-dead to-be-raised lastly adding
quoniam autem mortui resurgant, sine dubio et confirmando
that however the-dead rise without doubt also by-confirming
esse quod negabatur, id est resurrectionem mortuorum apud
to-be what was-denied that is the-resurrection of-the-dead with
deum uiuorum, talem quoque eam confirmabat esse, qualis
the-God of-the-living such also it he-confirmed to-be as
negabatur, utriusque scilicet substantiae humanae.
it-was-denied of-each evidently substance human
neque enim, si nupturos tunc negauit, ideo nec
nor for if going-to-marry then he-denied therefore not
resurrecturos demonstrauit. atquin filios resurrectionis appellat,
going-to-rise he-showed and-yet sons of-the-resurrection he-calls
ut per eam quodammodo nasci habentes, post quam non
as through it in-a-way to-be-born having after which not
nubent, sed resuscitati. similes enim erunt angelis, qua
they-will-marry but raised like for they-will-be to-angels in-that
non nupturi, quia nec morituri, sed et qua transituri in
not going-to-marry because nor going-to-die but also in-that going-to-pass into
statum angelicum per indumentum illud incorruptibilitatis,
the-state angelic through garment that of-incorruptibility
per substantiae, resuscitatae tamen, demutationem. ceterum
through of-the-substance raised yet the-change otherwise
nec quaereretur nupturi siue morituri necne rursus
neither would-it-be-asked going-to-marry or going-to-die or-not again
essemus, si non eius uel maxime substantiae restitutio
we-should-be if not of-this or most substance the-restoration

in dubium uocaretur, quae proprie et morte et nuptiis
into doubt were-called which properly both death and marriage
fungitur, id est carnis. habes igitur dominum confirmantem
discharges that is of-the-flesh you-have therefore the-Lord confirming
aduersus haereticos Iudaeorum, quod et nunc negatur apud
against the-heretics of-the-Jews what also now is-denied among
Saducaeos Christianorum, solidam resurrectionem.
the-Sadducees of-the-Christians the-solid resurrection
Sic et si carnem ait nihil prodesse, ex materia dicti 37
so also if the-flesh he-says nothing to-profit from the-matter of-the-saying
dirigendus est sensus. nam quia durum et intolerabilem
to-be-directed is the-sense for because hard and intolerable
existimauerunt sermonem eius, quasi uere carnem suam illis
they-thought the-word of-him as-if truly flesh his-own to-them
edendam determinasset, ut in spiritum disponeret statum
to-be-eaten he-had-determined that toward the-spirit he-might-arrange the-state
salutis, praemisit: spiritus est qui uiuificat atque ita subiunxit:
of-salvation he-said-first spirit it-is which makes-alive and so he-subjoined
caro nihil prodest, sed ad uiuificandum scilicet. exequitur
the-flesh nothing profits but for making-alive evidently he-follows-out
etiam, quid uelit intellegi spiritum: uerba. quae locutus
also what he-wishes to-be-understood as-spirit the-words which spoken
sum uobis, spiritus sunt, uita sunt. sicut et supra: qui audit
I-have to-you spirit are life are as also above who hears
sermones meos et credit in eum, qui me misit, habet uitam
words my and believes in him who me sent has life
aeternam et in iudicium non ueniet sed transiet de morte ad
eternal and into judgment not will-come but will-pass from death to
uitam. itaque sermonem constituens uiuificatorem, quia spiritus
life and-so the-word establishing as-the-maker-alive because spirit
et uita sermo, eundem etiam carnem suam dixit, quia et
and life the-word the-same also flesh his-own he-called because also

sermo caro erat factus, proinde in causam uitae adpetendus
the-Word flesh had-been made likewise for the-cause of-life to-be-sought
et deuorandus auditu et ruminandus intellectu et fide
and to-be-devoured by-hearing and to-be-chewed by-understanding and by-faith
digerendus. nam et paulo ante carnem suam panem quoque
to-be-digested for also a-little before flesh his-own bread also
caelestem pronuntiarat, urguens usquequaque per allegoriam
heavenly he-had-pronounced urging everywhere through allegory
necessariorum pabulorum memoriam patrum, qui panes et
of-necessary foods the-memory of-the-fathers who the-breads and
carnes Aegyptiorum praeuerterant diuinae uocationi.
fleshes of-the-Egyptians had-preferred to-the-divine call
igitur conuersus ad recogitatus illorum, quia senserat
therefore turned to the-thoughts of-them because he-had-perceived
dispargendos, caro, ait, nihil prodest. quid hoc ad
them-to-be-scattered the-flesh he-says nothing profits what this for
destruendam carnis resurrectionem, quasi non liceat esse
destroying of-the-flesh the-resurrection as-if not it-be-allowed to-be
aliquid, quod etsi nihil prosit, aliud tamen ei prodesse
something which although nothing it-profit another-thing yet to-it to-profit
possit? spiritus prodest; uiuificat enim. caro nihil prodest;
can the-spirit profits it-makes-alive for the-flesh nothing profits
mortificatur enim. itaque secundum nos magis collocauit
it-is-put-to-death for and-so according-to us more he-placed
utriusque propositionem. ostendens enim, quid prosit et quid
of-each the-proposition showing for what profits and what
non prosit, pariter inluminauit, quid cui prosit, spiritum
not profits equally he-illumined what to-what profits the-spirit
scilicet carni, mortificatae uiuificatorem. ueniet enim hora,
evidently to-the-flesh put-to-death the-maker-alive will-come for the-hour
inquit, cum mortui audient uocem filii dei et qui
he-says when the-dead will-hear the-voice of-the-Son of-God and who

audierint uiuent. quid mortuum nisi caro? et quid uox
shall-have-heard will-live what dead unless the-flesh and what the-voice
dei nisi sermo? et quid sermo nisi spiritus? merito carnem
of-God unless the-word and what the-word unless spirit deservedly the-flesh
resuscitaturus, quod factus est ipse, et ex morte, quam
going-to-raise what made was himself and from death which
passus est ipse, et ex sepulcro, quo inlatus est ipse.
suffered has himself and from the-tomb into-which brought was himself
denique cum dicit: ne miremini, quod ueniet hora, in qua
in-short when he-says do-not wonder that will-come the-hour in which
omnes, qui in monumentis sunt, audient uocem filii dei
all who in the-monuments are will-hear the-voice of-the-Son of-God
et procedent qui bona fecerunt in uitae resurrectionem,
and will-come-forth who good-things have-done into of-life the-resurrection
qui mala in resurrectionem iudicii, — nemo iam poterit
who evil-things into the-resurrection of-judgment no-one now will-be-able
aliud mortuos interpretari, qui sint in monumentis, nisi
otherwise the-dead to-interpret who are in the-monuments than
corpora et carnem, quia nec ipsa monumenta aliud quam
bodies and the-flesh because nor the-very monuments other than
cadauerum stabula, siquidem et ipsi homines ueteres,
of-corpses the-stalls since also the-very men old
id est peccatores, id est mortui per ignorantiam dei,
that is sinners that is dead through ignorance of-God
quos monumenta intellegendos argumentantur haeretici, de
whom monuments to-be-understood argue the-heretics from
monumentis processuri in iudicium aperte praedicantur.
the-monuments going-to-proceed into judgment openly are-foretold
ceterum quomodo de monumentis monumenta procedent?
otherwise how from monuments monuments will-come-forth

Christ's raising of the dead was a pledge of the bodily resurrection. The apostles preached it as the Pharisees held it, Paul before the council and Agrippa, and the Athenians laughed only because it meant the body. The outer man that perishes is the flesh worn down by suffering, not lost, and the earthly tent dissolved is answered by a house not made with hands.

38 Post dicta domini facta etiam eius quid sapere credamus,
after the-sayings of-the-Lord the-deeds also of-him what to-mean may-we-believe
de capulis de sepulcris mortuos resuscitantis? cui
from biers from tombs the-dead raising for-what
rei istud? si ad simplicem ostentationem potestatis aut
purpose that if for simple display of-power or
ad praesentem gratiam redanimationis, non adeo magnum
for present favor of-reanimation not so great
illi denuo morituros suscitare. enimuero si ad fidem
for-him again going-to-die to-raise but-indeed if for faith
potius sequestrandam futurae resurrectionis, ergo et
rather to-be-placed-in-trust of-the-future resurrection therefore also
illa corporalis praescribitur de documenti sui forma. nec
that bodily is-prescribed from of-its-proof own the-form nor
sustinebo dicentes idcirco tunc resurrectionem animae
shall-I-tolerate those-saying for-that-reason then the-resurrection for-the-soul
soli destinatam in carnem quoque praecucurrisse, quia non
alone destined into the-flesh also to-have-run-ahead because not
potuisset aliter ostendi resurrectio animae inuisibilis nisi
could-have otherwise been-shown the-resurrection of-the-soul invisible unless
per uisibilis substantiae resuscitationem. male deum norunt
through of-the-visible substance the-raising badly God they-know
qui non putant illum posse quod non putant; et tamen
who not think him to-be-able what not they-think and yet

sciunt potuisse, si instrumentum Iohannis norunt. qui
they-know him-to-have-been-able if the-instrument of-John they-know who
enim animas adhuc solas martyrum sub altari quiescentes
for the-souls still alone of-the-martyrs under the-altar resting
conspectui subdidit, posset utique et resurgentes oculis
to-sight presented could surely also rising to-the-eyes
exhibere sine carne. at ego deum malo decipere non
show without flesh but I God prefer to-deceive not
posse, de fallacia solummodo infirmum, ne aliter documenta
to-be-able in deceit only weak lest otherwise proofs
praemisisse quam rem disposuisse uideatur, immo ne, si
to-have-sent-ahead than the-thing to-have-arranged he-seem nay lest if
exemplum resurrectionis sine carne non ualuit inducere,
the-example of-resurrection without flesh not he-was-able to-bring-in
multo magis plenitudinem exempli exhibere non possit.
much more the-fullness of-the-example to-show not he-be-able
nullum uero exemplum maius est eo, cuius exemplum
no however example greater is than-that of-which the-example
est. maius est autem, si animae cum corpore resuscitabuntur
it-is greater it-is however if souls with the-body will-be-raised
in documentum sine corpore resurgendi, ut tota hominis
for a-proof without body of-rising so-that the-whole of-man
salus dimidiae patrocinaretur, quando exemplorum condicio
salvation for-the-half would-plead when of-examples the-condition
illud potius expeteret, quod minus haberetur, animae dico
that rather would-demand which less were-held of-the-soul I-mean
solius resurrectionem, uelut gustum carnis etiam resurrecturae
alone the-resurrection as-if a-taste of-the-flesh also going-to-rise
suo in tempore. atque adeo, secundum nostram uero
its-own in time and indeed according-to our however
aestimationem, exempla illa mortuorum a domino suscitatorum
estimation the-examples those of-the-dead by the-Lord raised

commendabant quidem et carnis et animae resurrectionem, ne
commended indeed both of-flesh and of-soul the-resurrection lest
cui substantiae negaretur hoc donum, qua tamen exempla,
to-any substance be-denied this gift in-that yet examples
eo minus aliquid edebant, non enim in gloriam nec
by-so-much less something they-produced not for into glory nor
in incorruptibilitatem sed in mortem aliam suscitabantur.
into incorruptibility but into death another they-were-raised
39 Quam Christus ediderit resurrectionem, apostolica quoque
what Christ produced the-resurrection apostolic also
instrumenta testantur. nam et apostolis nullum aliud
instruments attest for also for-the-apostles no other
negotium fuit, dumtaxat apud Israhelem, quam ueteris
business was at-least among Israel than of-the-old
testamenti resignandi et noui consignandi et potius iam
testament the-unsealing and of-the-new the-sealing and rather now
dei in Christo contionandi. ita et de resurrectione nihil noui
of-God in Christ the-preaching so also about the-resurrection nothing new
intulerunt, nisi quod et ipsam in gloriam Christi adnuntiabant,
they-brought-in except that also it into the-glory of-Christ they-announced
de cetero simplici et nota iam fide receptam sine ulla
for the-rest by-a-simple and known already faith received without any
qualitatis quaestione, solis refragantibus Saducaeis. adeo facilius
of-quality question alone opposing the-Sadducees so-far easier
fuit negari in totum mortuorum resurrectionem quam
it-was to-be-denied in whole of-the-dead the-resurrection than
aliter intellegi. habes Paulum apud summos sacerdotes sub
otherwise to-be-understood you-have Paul among the-chief priests under
tribuno inter Saducaeos et Pharisaeos fidei suae professorem:
the-tribune between Sadducees and Pharisees of-faith his-own a-professor
uiri, inquit, fratres, ego Pharisaeus sum, filius Pharisaeorum,
men he-says brothers I a-Pharisee am son of-Pharisees

de spe nunc et de resurrectione iudicor apud uos, utique
about hope now and about resurrection I-am-judged before you surely
communi, ne, quia iam transgressor legis uidebatur, de
the-common lest because already a-transgressor of-the-law he-seemed about
praecipuo fidei totius articulo, id est de resurrectione, ad
the-chief of-faith whole article that is about the-resurrection with
Saducaeos sapere existimaretur. ita quam nolebat uideri
the-Sadducees to-side he-were-thought so which he-did-not-wish to-seem
rescindere fidem resurrectionis utique confirmabat secundum
to-rescind the-faith of-resurrection surely he-confirmed according-to
Pharisaeos, respuens negatores eius, Saducaeos.
the-Pharisees rejecting the-deniers of-it the-Sadducees
proinde et apud Agrippam nihil se ait proferre citra
likewise also before Agrippa nothing himself he-says to-bring-forward beyond
quam prophetae adnuntiassent. ergo seruabat resurrectionem
what the-prophets had-announced therefore he-kept the-resurrection
quoque, qualem prophetae adnuntiarant. nam et de
also such-as the-prophets had-announced for also about
resurrectione mortuorum apud Moysen scriptum commemorans
the-resurrection of-the-dead in Moses written recalling
corporalem eam norat, in qua scilicet sanguis hominis
bodily it he-knew in which evidently the-blood of-man
exquiri habebit. itaque talem praedicabat, qualem et
to-be-required will-have and-so such he-preached as both
Pharisaei susceperant et dominus ipse defenderat et Saducaei,
the-Pharisees had-accepted and the-Lord himself had-defended and the-Sadducees
ne talem quoque crederent, in totum esse noluerant.
lest such also they-should-believe at all to-be had-wished-not
sed nec Athenienses aliam intellexerant a Paulo portendi.
but nor the-Athenians another had-understood by Paul to-be-portended
denique inriserant, non inrisuri omnino, si animae
in-short they-had-mocked not going-to-mock at-all if of-the-soul

solius restitutionem ab eo audissent; suscepissent enim
alone the-restoration from him they-had-heard they-would-have-accepted for
uernaculae suae philosophiae frequentiorem praesumptionem.
of-native their-own philosophy the-more-frequent presumption
at ubi iam nationes praeconium resurrectionis inauditae retro
but when now the-nations the-proclamation of-resurrection unheard-of before
ipsa nouitate concussit et digna incredulitas rei tantae
by-its-very novelty shook and fitting incredulity of-a-thing so-great
quaestionibus fidem torquere coepit, tunc et apostolus per
by-questions the-faith to-torment began then also the-apostle through
totum paene instrumentum fidem huius spei corroborare
the-whole nearly instrument the-faith of-this hope to-strengthen
curauit, et esse eam ostendens et nondum transactam et,
took-care both to-be it showing and not-yet accomplished and
de quo magis quaerebatur, corporalem et, quod insuper
about which more it-was-asked bodily and what moreover
dubitabatur, non aliter corporalem.
was-doubted not otherwise bodily
40 Nihil autem mirum, si et ex ipsius instrumento captantur
nothing however wonderful if also from of-him the-instrument are-caught
argumenta, cum oporteat haereses esse; quae esse non possent,
arguments since it-behooves heresies to-be which to-be not could
si non et perperam scripturae intellegi possent. nactae
if not also wrongly the-scriptures to-be-understood could having-found
denique haereses duos homines ab apostolo editos, interiorem,
in-short the-heresies two men by the-apostle set-forth the-inner
id est animam, et exteriorem, id est carnem, salutem quidem
that is the-soul and the-outer that is the-flesh salvation indeed
animae, id est interiori homini, exitium uero carni, id est
for-the-soul that is for-the-inner man destruction however for-the-flesh that is
exteriori adiudicauerunt, quia scriptum sit Corinthiis: nam
for-the-outer have-adjudged because written it-is to-the-Corinthians for

etsi homo noster exterior corrumpitur, sed interior renouatur
although man our outer is-corrupted yet the-inner is-renewed
die et die. porro nec anima per semetipsam homo, quae
day by day moreover neither the-soul through itself a-man which
figmento iam homini appellato postea inserta est, nec caro
in-the-figure already man called afterward inserted was nor the-flesh
sine anima homo, quae post exilium animae cadauer inscribitur.
without soul a-man which after the-exile of-the-soul a-corpse is-entitled
ita uocabulum homo consertarum substantiarum duarum
so the-word man joined of-substances two
quodammodo fibula est, sub quo uocabulo non possunt
in-a-way the-buckle is under which word not can
esse nisi cohaerentes. porro apostolus interiorem hominem
be unless cohering moreover the-apostle the-inner man
non tam animam quam mentem atque animum intellegi
not so-much the-soul as the-mind and the-intellect to-be-understood
mauult, id est non substantiam ipsam, sed substantiae saporem.
prefers that is not the-substance itself but of-the-substance the-savor
siquidem Ephesiis scribens in interiorem hominem habitare
since to-the-Ephesians writing in the-inner man to-dwell
Christum, sensibus utique intimandum dominum significauit.
Christ in-the-senses surely to-be-made-known the-Lord he-signified
denique adiunxit: per fidem et in cordibus uestris et
in-short he-added through faith both in hearts your and
in dilectione, fidem quidem et dilectionem non substantiua
in love faith indeed and love not substantial
animae ponens sed conceptiua, in cordibus autem dicens, quae
of-the-soul setting but conceptual in hearts however saying which
substantiua sunt carnis, iam et ipsum interiorem hominem
substantial are of-the-flesh now also the-very inner man
carni deputauit, quem in corde constituit. inspice nunc,
to-the-flesh he-assigned whom in the-heart he-established consider now

quomodo exteriorem quidem hominem corrumpi allegarit,
how the-outer indeed man to-be-corrupted he-alleged
interiorem uero renouari die ac die, ne illam corruptelam
the-inner however to-be-renewed day by day lest that corruption
carnis adfirmes, quam ex die mortis in perpetuum
of-the-flesh you-affirm which from the-day of-death into perpetuity
defectura patiatur, sed quam in istius uitae spatio ante
going-to-fail it-suffers but which in of-this life the-space before
mortem et usque ad mortem uexationibus et pressuris,
death and right-up to death by-vexations and pressures
tormentis atque suppliciis nominis causa experitur. nam et
tortures and punishments of-the-name for-the-sake it-experiences for also
homo interior hic utique renouari habebit, per suggestum
man inner here surely to-be-renewed will-have through the-prompting
spiritus proficiens fide et disciplina die ac die, non illic,
of-the-spirit advancing in-faith and discipline day by day not there
id est non post resurrectionem, ubi non utique die ac
that is not after the-resurrection where not surely day by
die renouari habemus, sed semel ad summam.
day to-be-renewed we-have but once to the-sum
de sequentibus disce: quod enim ad praesens est, inquit,
from the-following learn what for for the-present is he-says
temporale et leue pressurae nostrae, per supergressum in
temporary and light of-affliction our through overpassing into
supergressum aeternum gloriae pondus perficit nobis, non
overpassing an-eternal of-glory weight works-out for-us not
intuentibus quae uidentur, id est passiones, sed quae non
looking-at what are-seen that is sufferings but what not
uidentur, id est mercedes. quae enim uidentur temporalia
are-seen that is rewards what for are-seen temporal
sunt, quae uero non uidentur aeterna sunt. pressuras enim
are what however not are-seen eternal are the-pressures for

et laesuras, quibus corrumpitur homo exterior, ut leues et
and injuries by-which is-corrupted man outer as light and
temporales, idcirco contemnendas adfirmat, praeferens mercedum
temporal therefore to-be-despised he-affirms preferring of-rewards
aeternarum inuisibilium et gloriae pondus in compensationem
eternal invisible also of-glory the-weight in compensation
laborum, quos hic caro patiendo corrumpitur. adeo non
for-labors which here the-flesh by-suffering is-corrupted so-far not
illa est corruptio, quam in perpetuum carnis interitum ad
that is the-corruption which into perpetual of-the-flesh destruction for
resurrectionem expellendam exteriori homini adscribunt. sic et
the-resurrection to-be-expelled to-the-outer man they-ascribe so also
alibi: siquidem, ait, compatimur uti et conglorificemur:
elsewhere since-indeed he-says we-suffer-together that also we-may-be-glorified-together
reputo enim non dignas esse passiones huius temporis ad
I-reckon for not worthy to-be the-sufferings of-this time to
futuram gloriam, quae in nos habet reuelari. et hic minora
the-future glory which on us has to-be-revealed and here lesser
ostendit incommoda praemiis suis. porro si per
he-shows the-discomforts than-the-rewards their-own moreover if through
carnem compatimur, cuius est proprie passionibus corrumpi,
the-flesh we-suffer-together whose it-is properly by-sufferings to-be-corrupted
eiusdem erit et quod pro compassione promittitur.
of-the-same will-be also what for the-co-suffering is-promised
atque adeo, carni adscripturus pressurarum proprietatem, ut
and indeed to-the-flesh going-to-ascribe of-pressures the-property as
et supra, dicit: cum uenissemus autem in Macedoniam, nullam
also above he-says when we-had-come however into Macedonia no
remissionem habuit caro nostra; dehinc, ut et animae det
relief had flesh our thereafter that also to-the-soul he-may-give
compassionem: in omnibus, inquit, compressi: extrinsecus
co-suffering in all he-says pressed without

pugnae, debellantes scilicet carnem, intrinsecus timor, adflictans
fights warring evidently on-the-flesh within fear afflicting
scilicet animam. adeo etsi corrumpitur homo exterior, non ut
evidently the-soul so-far even-if is-corrupted man outer not as
amittens resurrectionem sed ut sustinens uexationem corrumpi
losing the-resurrection but as sustaining vexation to-be-corrupted
intellegitur, et hoc non sine interiore. ita amborum erit
it-is-understood and this not without the-inner so of-both will-be
etiam conglorificari, sicut et compati. secundum collegia
also to-be-glorified-together as also to-suffer-together according-to the-fellowships
laborum consortia quoque decurrant necesse est praemiorum.
of-labors the-partnerships also run necessary it-is of-rewards
41 Eandem adhuc sententiam exequitur remunerationes
the-same still opinion he-pursues rewards
uexationibus praeferens: scimus enim, inquit, quoniam etsi
to-vexations preferring we-know for he-says that even-if
terrena domus nostri tabernaculi dissoluatur, habemus domum
the-earthly house of-our tabernacle be-dissolved we-have a-house
non manu factam aeternam in caelis, id est: pro hoc, quod
not by-hand made eternal in the-heavens that is for this that
dissoluetur caro nostra per passiones, domicilium consecuturi
will-be-dissolved flesh our through sufferings a-dwelling going-to-obtain
sumus in caelis. meminerat euangelicae definitionis: beati,
we-are in the-heavens he-remembered the-gospel's definition blessed
qui persecutionem patiuntur propter iustitiam, quia illorum
who persecution suffer for righteousness because of-them
est regnum caelorum. non tamen carnis restitutionem
is the-kingdom of-the-heavens not yet of-the-flesh the-restoration
negauit, si *** compensationem mercedis opposuit, cum
he-denied if (lacuna) the-compensation of-reward he-set-against since
ipsi compensatio debeatur, cui dissolutio reputatur,
to-it-itself compensation is-owed to-which dissolution is-reckoned

scilicet carni. sed quia domum dixerat carnem, eleganter
evidently to-the-flesh but because a-house he-had-called the-flesh elegantly
uoluit et in mercedis comparatione uocabulo domus uti,
he-wished also in of-reward the-comparison the-word house to-use
ipsi domui, quae dissoluetur per passionem, meliorem
for-the-very house which will-be-dissolved through suffering a-better
domum repromittens per resurrectionem, nam et dominus
house promising through resurrection for also the-Lord
multas mansiones quasi domus apud patrem repromittit.
many mansions as-if houses with the-Father promises
quamquam et de domicilio mundi potest intellegi,
although also about the-dwelling of-the-world it-can be-understood
quo dissoluto aeterna sedes repromittatur in caelis, quia
which dissolved an-eternal seat be-promised in the-heavens because
et quae sequuntur ad carnem manifeste pertinentia
also the-things-which follow to the-flesh manifestly belonging
ostendunt priora non ad carnem pertinere.
show the-earlier-things not to the-flesh to-belong
diuisionem enim facit apostolus, cum subicit: nam et in hoc
a-division for makes the-apostle when he-adds for also in this
gemimus domicilium nostrum, quod de caelo est superindui
we-groan dwelling our which from heaven is to-be-clothed-over
desiderantes; siquidem exuti non nudi inueniemur, id est:
desiring since-indeed stripped not naked we-shall-be-found that is
ante uolumus superinduere uirtutem caelestem aeternitatis
before we-wish to-put-on-over the-power heavenly of-eternity
quam carne exuamur. huius enim gratiae priuilegium
than of-the-flesh we-be-stripped of-this for grace the-privilege
illos manet, qui ab aduentu domini deprehendentur in
them awaits who at the-coming of-the-Lord will-be-caught in
carne et propter duritias temporum antichristi merebuntur
the-flesh and because-of the-hardships of-the-times of-the-Antichrist will-deserve

compendio mortis per demutationem expunctae concurrere
by-a-shortcut of-death through change completed to-meet
cum resurgentibus, sicut Thesalonicensibus scribit: hoc enim
with those-rising as to-the-Thessalonians he-writes this for
dicimus uobis in sermone domini, quod nos qui uiuimus, qui
we-say to-you in the-word of-the-Lord that we who live who
remanemus in aduentum domini, non praeueniemus eos, qui
remain until the-coming of-the-Lord not shall-precede those who
dormierunt, quoniam ipse dominus in iussu et uoce
have-slept since himself the-Lord at the-command and the-voice
tubae dei descendet de caelo, et mortui in Christo
of-the-trumpet of-God will-descend from heaven and the-dead in Christ
resurgent primi; dehinc nos cum ipsis simul rapiemur in
will-rise first thereafter we with them together shall-be-caught-up in
nubibus obuiam Christo et ita semper cum domino erimus.
the-clouds to-meet Christ and so always with the-Lord we-shall-be

XIII · CHANGED, NOT DESTROYED

"We shall all be changed": the mortal is swallowed by life when it is clothed with immortality, as those found alive at the end will be clothed over, and the dead must first receive their flesh again. Bones and teeth last long in the earth, as old graves dug up in the city showed. To be away from the body and present with the Lord is said of martyrdom, and all stand whole before Christ's tribunal for deeds done in the body. The treasure in earthen vessels honors the flesh, where Christ's life will be shown when we rise.

42 Horum demutationem ad omnes in prima ad Corinthios
of-these the-change to all in the-first to the-Corinthians
reddit dicens: non omnes quidem resurgemus, omnes autem
he-renders saying not all indeed we-shall-rise all however

demutabimur, in atomo, in momentaneo motu oculi, in
shall-be-changed in an-atom in the-momentary movement of-the-eye at
nouissima tuba. hac ergo prius positione perspecta reliqua
the-last trumpet this therefore first position perceived the-rest
reuocabis ad superiorem sensum. nam cum adicit: oportet
you-will-recall to the-higher sense for when he-adds it-behooves
etenim corruptiuum istud induere incorruptelam et mortale
for corruptible this to-put-on incorruption and mortal
istud induere inmortalitatem, hoc erit illud domicilium de
this to-put-on immortality this will-be that dwelling from
caelo, quod gementes in hac carne superinduere desideramus,
heaven which groaning in this flesh to-put-on-over we-desire
utique super carnem in qua deprehendemur, quia 'grauari
surely over the-flesh in which we-shall-be-caught because to-be-weighed-down
nos' ait, 'qui simus in tabernaculo, quod nolimus exui
us he-says who are in the-tabernacle because we-would-not-wish to-be-stripped
sed potius superindui, uti deuoretur mortale a uita', scilicet
but rather to-be-clothed-over that be-devoured the-mortal by life evidently
dum demutatur superinduendo quod est de caelis. quis enim
while it-is-changed by-putting-on-over what is from the-heavens who for
non desiderabit, dum in carne est, superinduere inmortalitatem
not will-desire while in the-flesh he-is to-put-on-over immortality
et continuare uitam lucrifacta morte per uicariam
and to-continue life gained death through a-vicarious
demutationem, ne inferos experiatur usque nouissimum
change lest the-lower-world he-experience right-up-to the-last
quadrantem exacturos? ceterum demutationem etiam post
farthing going-to-exact otherwise the-change also after
resurrectionem consecuturus est inferos iam expertus.
the-resurrection going-to obtain is the-lower-world already having-experienced

abhinc enim definimus carnem omnimodo quidem illa ex
from-here for we-define the-flesh in-every-way indeed that from
demutatione superuentura habitum angelicum suscepturam.
the-change about-to-supervene the-condition angelic going-to-take-up
aut si in his solis, qui inuenientur in carne, demutari
or if in these alone who will-be-found in the-flesh to-be-changed
eam oportebit, ut deuoretur mortale a uita, id est
it it-will-behoove that be-devoured the-mortal by life that is
caro ab illo superindumento caelesti aeterno: ergo qui
the-flesh by that over-garment heavenly eternal therefore those-who
mortui deprehendentur uitam non consequentur, priuati iam
dead will-be-caught life not will-obtain deprived already
materia et, ut ita dixerim, esca uitae, id est carne,
of-the-material and as so I-may-say the-food of-life that is of-the-flesh
aut necesse est recipiant eam et illi, ut et in ipsis mortale
or necessary it-is they-recover it also those that also in them the-mortal
deuorari possit a uita, si uitam sunt consecuturi. sed
to-be-devoured can by life if life they-are going-to-obtain but
in mortuis, inquis, iam deuoratum erit mortale istud. non
in the-dead you-say already devoured will-be mortal this not
utique in omnibus. quantos enim licebit uel pridianos
surely in all how-many for it-will-be-possible even of-the-day-before
inueniri, tam recentia cadauera, ut nihil in illis deuoratum
to-be-found so fresh corpses that nothing in them devoured
uideri possit? utique enim deuoratum non aliud existimas quam
to-seem can surely for devoured not other you-think than
interceptum, quam abolitum, quam omni sensui ereptum,
intercepted than abolished than from-every sense snatched
quod comparere omni genere cessauerit. nec gigantum autem
what to-appear in-every kind has-ceased nor of-the-giants however
antiquissima cadauera deuorata constabit, quorum crates adhuc
the-most-ancient corpses devoured it-will-be-agreed whose frames still

uiuunt. diximus iam de isto alibi. sed et proxime in ista
live we-have-spoken already about that elsewhere but also lately in this
ciuitate cum odei fundamenta tot ueterum sepulturarum
city when of-the-odeum the-foundations so-many of-ancient burials
sacrilega conlocarentur, quingentorum fere annorum ossa
sacrilegious were-being-laid of-five-hundred nearly years the-bones
adhuc succida et capillos olentes populus exhorruit.
still juicy and the-hair smelling the-people shuddered-at
constat non tantum ossa durare uerum et dentes incorruptos
it-is-agreed not only bones to-endure but also the-teeth uncorrupted
perennare, quae ut semina retinentur fruticaturi corporis
to-last which as seeds are-retained going-to-sprout of-the-body
in resurrectione. postremo etsi tunc deuoratum inuenietur
in the-resurrection finally even-if then devoured will-be-found
mortale in omnibus mortuis, certe a morte, certe ab
the-mortal in all the-dead surely by death surely by
aeuo, certe per aetatem, numquid a uita, numquid a
time surely through age surely-not by life surely-not by
superindumento, numquid ab inmortalitatis ingestu? porro
the-over-garment surely-not by of-immortality the-heaping-on moreover
qui ab his ait deuoratuiri mortale, ab aliis negauit. et utique
who by these says to-be-devoured the-mortal by others has-denied-it and surely
hoc a diuinis uiribus, non a naturalibus legibus perfici
this by divine powers not by natural laws to-be-accomplished
praestarique conueniet. ergo cum a uita habeat deuorari
and-to-be-performed it-will-befit therefore since by life it-has to-be-devoured
quod mortale est, id exhiberi omnifariam necesse est,
what mortal is that to-be-presented in-every-way necessary it-is
ut deuoretur, et deuorari, ut demutetur. si ignem dicas
that it-be-devoured and to-be-devoured that it-be-changed if fire you-say
accendi oportere, non potes id, per quod accenditur,
to-be-kindled it-behooves not you-can that through which it-is-kindled

alibi necessarium adfirmare alibi non. sic et cum
in-one-place necessary to-affirm in-another not so also when
infulcit: siquidem exuti non inueniemur nudi, de eis scilicet,
he-props-in since-indeed stripped not we-shall-be-found naked about those evidently
qui non in uita nec in carne deprehendentur a die domini,
who not in life nor in flesh will-be-caught by the-day of-the-Lord
non alias negauit nudos quos praedixit exutos, nisi
not otherwise he-denied naked those-whom he-foretold stripped unless
quia et reuestitos uoluit intellegi eadem substantia,
because also reclothed he-wished to-be-understood with-the-same substance
qua fuerant spoliati. ut nudi enim inuenientur carne
with-which they-had-been despoiled as naked for they-will-be-found the-flesh
deposita uel ex parte discissa siue detrita, — et hoc enim
laid-down or in part torn or worn-away and this for
nuditas potest dici — dehinc recipient eam, ut redinduti
nakedness can be-called thereafter they-will-recover it that reclothed
carnem fieri possint etiam superinduti inmortalitatem.
with-the-flesh to-be-made they-may-be-able also clothed-over with-immortality
superindui enim nisi uestito iam conuenire non poterit.
to-be-clothed-over for unless for-one-clothed already to-befit not will-be-able
43 Proinde cum dicit: itaque confisi semper et scientes quod,
likewise when he-says and-so confident always and knowing that
cum inmoremur in corpore, peregrinemur a domino, per
while we-dwell in the-body we-are-abroad from the-Lord through
fidem enim incedimus, non per speciem, manifestum est
faith for we-walk not through sight manifest it-is
hoc quoque non pertinere ad offuscationem carnis quasi
this also not to-belong to the-darkening of-the-flesh as-if
separantis nos a domino. et hic enim exhortatio fastidiendae
separating us from the-Lord and here for the-exhortation of-despising
uitae huius obuertitur, siquidem peregrinamur a domino
life this is-turned-toward since we-are-abroad from the-Lord

quamdiu uiuimus, per fidem incedentes, non per speciem,
as-long-as we-live through faith walking not through sight
id est spe, non re. et ideo subiungit: fidentes autem et
that is in-hope not in-fact and therefore he-subjoins confident however and
bonum ducentes magis peregrinari a corpore et inmorari ad
good considering rather to-be-abroad from the-body and to-dwell with
dominum, scilicet ut per speciem magis incedamus quam
the-Lord evidently that through sight rather we-may-walk than
per fidem, per rem potius quam per spem. uides quam
through faith through the-fact rather than through hope you-see how
et hic corporum contemptum ad martyriorum praestantiam
also here of-bodies the-contempt to of-martyrdoms the-excellence
referat. nemo enim peregrinatus a corpore statim inmoratur
he-refers no-one for abroad from the-body at-once dwells
penes dominum, nisi ex martyrii praerogatiua, paradiso
with the-Lord except from of-martyrdom the-prerogative in-paradise
scilicet, non inferis, deuersurus. defecerant autem
evidently not in-the-lower-world going-to-lodge had-failed however
apostolo uerba ad significandum de corpore excessum?
the-apostle words for signifying from the-body the-departure
an ratione etiam noue loquitur? temporalem enim absentiam
or by-reason also newly does-he-speak temporary for absence
a corpore uolens significare peregrinari nos ab eo dixit,
from the-body wishing to-signify to-be-abroad us from it he-said
quoniam qui peregrinabitur etiam reuertetur in domicilium,
since who will-be-abroad also will-return to the-dwelling
exinde etiam ad omnes: gestimus, inquit, siue peregrinantes
thereafter also to all we-strive he-says whether being-abroad
siue inmorantes placibiles deo esse: omnes enim manifestari
or dwelling pleasing to-God to-be all for to-be-made-manifest
nos oportet pro tribunali Christi Iesu. si omnes, et totos; si
us it-behooves before the-tribunal of-Christ Jesus if all also wholly if

totos, et interiores et exteriores, id est tam animas quam
wholly both inner and outer that is as-much souls as
et corpora: uti unusquisque, inquit, reportet quae per
also bodies that each-one he-says may-carry-back the-things through
corpus secundum quae gessit, bonum siue malum. hoc iam
the-body according-to what he-did good or evil this now
quomodo legas quaero. quasi turbate enim per hyperbaton
how you-read I-ask as-if confusedly for through hyperbaton
struxit. utrumne quae per corpus 'reportanda erunt'
he-has-built whether the-things through the-body to-be-carried-back will-be
an 'gesta sunt'? sed et si reportanda sunt, corporalis
or done were but even if to-be-carried-back they-are bodily
indubitate resurrectio est. et si gesta sunt, per corpus
undoubtedly the-resurrection is and if done they-were through the-body
utique pensanda sunt, per quod et gesta sunt. ita et
surely to-be-paid-for they-are through which also done they-were so also
totus hic a capite tractatus apostoli tali clausula
the-whole this from the-head treatise of-the-apostle with-such a-close
detextus, qua carnis resurrectio ostenditur, secundum
woven-off by-which of-the-flesh the-resurrection is-shown according-to
haec erit intellegendus, quae cum clausula consonant.
those-things will-be to-be-understood which with the-close agree
44 Si enim adhuc ad superiora respectes, unde mentio hominis
if for still to the-higher-things you-look-back whence the-mention of-man
exterioris et interioris inducta est, nonne et dignitatem
outer and inner brought-in was surely-not both the-dignity
et spem carnis integram inuenies? cum enim de lumine,
and hope of-the-flesh entire will-you-find when for about the-light
quod inluxerit deus in cordibus nostris ad inluminationem
which has-shone God in hearts our for the-illumination
agnitionis gloriae suae in persona Christi, dicit habere nos
of-the-knowledge of-glory his-own in the-person of-Christ he-says to-have us

thesaurum istum in testaceis uasis, scilicet in carne: utrumne,
treasure this in earthen vessels evidently in the-flesh whether
quia testacea est secundum originem in limo, destruetur
because earthen it-is according-to its-origin in mud will-it-be-destroyed
an, quia diuini thesauri conditorium est, extolletur? atquin
or because of-the-divine treasure the-storehouse it-is will-it-be-exalted and-yet
si lumen ipsum illud uerum, quod est in persona Christi,
if the-light itself that true which is in the-person of-Christ
uitam in se continet eaque uita cum lumine committitur
life in itself contains and-that life with the-light is-committed
in carnem, peritura est in quam uita committitur?
to the-flesh going-to-perish is that-into which life is-committed
plane sit. periturus est et ipse thesaurus? perituris
plainly let-it-be going-to-perish is also itself the-treasure to-things-going-to-perish
enim peritura creduntur, sicut ueteribus utribus nouum
for things-going-to-perish are-entrusted as to-old wineskins new
uinum. cum item subicit: semper mortificationem Christi Iesu
wine when likewise he-adds always the-putting-to-death of-Christ Jesus
circumferentes in corpore nostro, qualis ista res est, quae
carrying-about in body our what-sort that thing is which
post dei templum iam et sepulcrum Christi potest dici?
after of-God the-temple already also the-tomb of-Christ can be-called
cur autem mortificationem domini circumferimus in corpore?
why however the-putting-to-death of-the-Lord do-we-carry-about in the-body
ut et uita, inquit, manifestetur. ubi? in corpore. in quo? in
that also life he-says may-be-made-manifest where in the-body in what in
mortali. ergo in carne, plane mortali secundum culpam, sed
the-mortal therefore in the-flesh plainly mortal according-to fault but
et uitali secundum gratiam; uide quantam, ut in illa uita
also vital according-to grace see how-great that in it the-life
Christi manifestetur. in re ergo aliena salutis, in substantia
of-Christ be-made-manifest in a-thing therefore foreign to-salvation in a-substance

perpetuae dissolutionis manifestabitur uita Christi aeterna
of-perpetual dissolution will-be-made-manifest the-life of-Christ eternal
iugis incorrupta, iam et dei uita? aut cuius temporis
unbroken incorrupt already also of-God the-life or of-what time
uita domini manifestabitur in corpore nostro? illa quidem,
the-life of-the-Lord will-be-made-manifest in body our that indeed
quam uixit usque in passionem, non modo apud Iudaeos in
which he-lived right-up to the-passion not only among the-Jews in
manifesto fuit uerum etiam omnibus nunc gentibus prodita
the-open was but also to-all now nations published
est. adeo eam significat, quae portas adamantinas mortis et
has-been so-far that he-signifies which the-gates adamantine of-death and
aeneas seras inferorum infregit, quae exinde iam nostra est.
the-bronze bars of-the-lower-world broke which thenceforth now ours is
denique manifestabitur in corpore. quando? post mortem.
in-short it-will-be-made-manifest in the-body when after death
quomodo? dum resurgimus in corpore, sicut et Christus. ne
how while we-rise in the-body as also Christ lest
enim quis argumentetur nunc habere manifestari uitam
for anyone argue now to-have to-be-made-manifest the-life
Iesu in corpore nostro per disciplinam sanctitatis et
of-Jesus in body our through the-discipline of-holiness and
patientiae et iustitiae et sapientiae, quibus domini uita
of-patience and of-justice and of-wisdom in-which of-the-Lord the-life
floruerit, prouidentissima apostoli intentio ingerit: si enim nos,
flourished the-most-provident of-the-apostle intent thrusts-in if for we
qui uiuimus, in mortem tradimur propter Iesum, et uita
who live into death are-handed-over on-account-of Jesus also the-life
eius manifestetur in corpore nostro mortali. adeo defunctis
of-him may-be-made-manifest in body our mortal so-far dead
nobis hoc ait futurum in corpore nostro. quodsi tunc,
for-us this he-says to-be-future in body our but-if then

quomodo nisi resuscitato eo? proinde et in clausula: scientes,
how unless raised it likewise also in the-close knowing
ait, quod qui suscitauit Iesum et nos suscitabit cum ipso,
he-says that he-who raised Jesus also us will-raise with him
quia iam resurrexerit a mortuis. nisi quia cum ipso sicut
because already he-has-risen from the-dead unless because with him as
ipsum sapit; si uero sicut ipsum, non utique sine carne.
him it-means if however as him not surely without flesh

XIV · THE OLD MAN AND THE NEW

The old man to be put off is the old way of life, not the flesh, which is no older than the soul; Paul's lists are of works, not substances. "Those in the flesh cannot please God" means those who live by it; the Spirit that raised Jesus will give life to mortal bodies, and sin, not the flesh, is condemned. Baptism, a figure of Christ's death, pledges a bodily resurrection.

Sed et rursus alia caecitate in duos homines impingunt, 45
but also again with-another blindness upon the-two men they-strike
in ueterem et in nouum, monente apostolo 'deponere nos
upon the-old and upon the-new warning the-apostle to-put-off us
ueterem hominem, qui corrumpitur per concupiscentiam
the-old man who is-corrupted through the-lust
seductionis, renouari autem spiritu sensus et induere
of-seduction to-be-renewed however in-the-spirit of-the-mind and to-put-on
nouum hominem, qui secundum deum conditus est in
the-new man who according-to God created is in
iustitia et religione ueritatis', ut et hic ad duas substantias
righteousness and religion of-truth so-that also here to two substances
distinguendo, uetustatem ad carnem, nouitatem ad animam,
by-distinguishing oldness to the-flesh newness to the-soul

corruptionem perpetuam ueteri defendant, id est carni,
corruption perpetual for-the-old they-may-maintain that is for-the-flesh
porro si secundum substantias, nec anima ideo nouus
moreover if according-to substances neither the-soul for-that-reason the-new
homo, quia posterior, nec caro ideo uetus, quia prior.
man because later nor the-flesh for-that-reason old because earlier
quantulum enim temporis inter manum dei et adflatum?
how-little for of-time between the-hand of-God and the-breath
ausim dicere: etiam si multo prior anima caro, eo ipso,
I-would-dare to-say even if much earlier than-the-soul the-flesh by-this very
quod anima impleri se expectauit, priorem eam fecit. omnis
that with-the-soul to-be-filled itself awaited earlier it it-made every
enim consummatio atque perfectio, etsi ordine postumat,
for consummation and perfection although in-order it-comes-after
effectu anticipat. magis illud prius est, sine quo priora
in-effect anticipates more that earlier is without which the-earlier-things
non possunt. si caro uetus homo, quando istud? a primordio?
not can if the-flesh the-old man when that from the-beginning
atquin Adam nouus totus, et ex nouo uetus nemo. nam
and-yet Adam new wholly and from the-new old no-one for
et exinde a benedictione geniturae caro atque anima
also thenceforth from the-blessing of-begetting flesh and soul
simul fiunt sine calculo temporis, ut quae simul in
together come-to-be without reckoning of-time as things-which together in
utero etiam seminantur, quod docuimus in commentario
the-womb also are-sown as we-have-taught in the-commentary
animae. contemporant fetu, coaetant natu. duo isti
on-the-soul they-are-contemporary in-conception they-are-coeval in-birth two these
homines, sane ex substantia duplici, non tamen et aetate,
men surely from a-substance double not yet also in-age
sic unum eduntur, dum prior neuter. rectius est totos nos
so as-one are-produced while earlier neither more-correct it-is wholly us

aut ueteres aut nouos esse; qua enim unum et alterum
either old or new to-be in-what for one and the-other
possimus esse, nescimus. sed apostolus ueterem hominem
we-can be we-know-not but the-apostle the-old man
manifeste notat. expone enim, inquit, secundum pristinam
manifestly marks put-off for he-says according-to the-former
conuersationem ueterem hominem, non secundum alicuius
conduct the-old man not according-to of-some
substantiae senium. neque enim carnem praecipit deponamus
substance the-age nor for the-flesh he-commands we-put-off
sed quae et alibi carnalia ostendit, opera, non corpora
but what also elsewhere fleshly he-shows works not bodies
accusans, de quibus et hic subicit: deponentes mendacium
accusing about which also here he-adds putting-off falsehood
loquimini ueritatem unusquisque ad proximum suum, quoniam
speak truth each-one to neighbor his-own since
membra alterutrum sumus. irascimini autem et nolite
members of-one-another we-are be-angry however and do-not
delinquere. sol non occidat super iracundiam uestram.
offend the-sun not let-set upon anger your
neque dederitis diabolo locum. qui furabatur, iam non furetur,
nor give to-the-devil a-place who used-to-steal now not let-him-steal
immo potius laboret operando manibus, uti habeat
nay rather let-him-labor by-working with-the-hands that he-may-have
impertire indigenti. omnis sermo turpis non procedat ex ore
to-share with-the-needy every word foul not let-proceed from mouth
uestro, sed qui sit optimus ad aedificationem fidei, ut gratiam
your but which be best for the-building of-faith that grace
audientibus praestet. et nolite contristare spiritum dei
to-the-hearers it-may-afford and do-not grieve the-spirit of-God
sanctum, in quo signati estis in redemptionis die. omnis
holy in whom sealed you-are for of-redemption the-day all

amaritudo et ira et clamor et blasphemia auferatur a
bitterness and anger and clamor and blasphemy be-taken-away from
uobis cum omni malitia. estote autem in alterutrum benigni
you with all malice be however toward one-another kind
misericordes donantes inuicem, sicut et deus uobis donauit in
merciful forgiving mutually as also God to-you forgave in
Christo. igitur qui carnem ueterem hominem existimant, cur
Christ therefore who the-flesh the-old man think why
non mortem sibi properant, ut uetere homine deposito
not death for-themselves do-they-hasten that the-old man laid-down
praeceptis apostoli occurrant? nos enim, qui totam fidem in
the-precepts of-the-apostle they-may-meet we for who the-whole faith in
carne administrandam credimus, immo et per carnem, cuius
the-flesh to-be-administered believe nay also through the-flesh whose
est et os ad proferendum optimum quemque sermonem et
is both the-mouth for bringing-forth best each word and
lingua ad non blasphemandum et cor ad non indignandum
the-tongue for not blaspheming and the-heart for not being-indignant
et manus ad operandum et largiendum, tam uetustatem
and the-hands for working and bestowing as-much the-oldness
hominis quam nouitatem ad moralem, non ad substantialem,
of-man as the-newness to a-moral not to a-substantial
differentiam pertinere defendimus. atque ita pariter agnoscimus
difference to-belong maintain and so equally we-acknowledge
hominem, qui secundum pristinam conuersationem uetus fuerit,
the-man who according-to the-former conduct old has-been
eundem et corrumpi ita dictum secundum concupiscentiam
the-same also to-be-corrupted so said according-to the-lust
seductionis, quemadmodum et ueterem secundum pristinam
of-seduction as also old according-to the-former
conuersationem, non secundum carnem per interitum
conduct not according-to the-flesh through destruction

perpetuum. ceterum carne tam saluum quam eundem,
perpetual otherwise in-the-flesh as-much safe as the-same
utpote uitiosam disciplinam, non corpulentiam, exutum.
as-having vicious discipline not bodiliness put-off
Talem ubique apostolum recognoscas, ita carnis opera 46
such everywhere the-apostle may-you-recognize so of-the-flesh the-works
damnantem, ut carnem damnare uideatur, sed, ne ita quis
condemning that the-flesh to-condemn he-seems but lest so anyone
existimet, ex aliorum uel cohaerentium sensuum suggestu
think from of-other or of-cohering senses the-prompting
procurantem. nam et dicens eos, qui in carne sint, deo
taking-care for also saying those who in the-flesh are God
placere non posse statim de prauo intellectu ad integrum
to-please not to-be-able at-once from the-crooked understanding to the-sound
reuocat adiciens: uos autem non estis in carne sed in spiritu.
he-recalls adding you however not are in the-flesh but in the-spirit
eos enim, quos in carne esse constabat, negando in carne
those for whom in the-flesh to-be it-was-agreed by-denying in the-flesh
esse in operibus carnis non esse monstrabat. atque ita illos
to-be in the-works of-the-flesh not to-be he-was-showing and so them
demum deo placere non posse, non qui in carne essent, sed
only God to-please not to-be-able not who in the-flesh were but
qui carnaliter uiuerent, placere autem deo illos, qui in carne
who carnally lived to-please however God those who in the-flesh
positi secundum spiritum incederent. et rursus corpus quidem
placed according-to the-spirit walked and again the-body indeed
ait mortuum, sed propter delinquentiam, sicut spiritum
he-says dead but on-account-of offending as the-spirit
uitam propter iustitiam. uitam autem morti opponens in
life on-account-of righteousness life however to-death opposing in

carne constitutae sine dubio illic et uitam repromisit ex
the-flesh established without doubt there also life he-promised from
iustitia, ubi mortem determinauit ex delinquentia.
righteousness where death he-determined from offending
ceterum frustra opposuit uitam morti, si non est illic,
otherwise in-vain he-set life against-death if not it-is there
ubi est et ipsa, cui eam opposuit, excludendae utique
where is also itself to-which it he-set-against to-be-shut-out surely
de corpore. porro si uita mortem de corpore excludit, non
from the-body moreover if life death from the-body shuts-out not
potest id perficere nisi illuc penetret, ubi est quod excludit.
can-it that accomplish unless thither it-penetrate where is what it-shuts-out
et quid ego nodosius, cum apostolus absolutius? si enim,
and why I more-knottily when the-apostle more-plainly if for
inquit, spiritus eius, qui suscitauit Iesum, habitat in uobis,
he-says the-spirit of-him who raised Jesus dwells in you
qui suscitauit Iesum a mortuis suscitabit et mortalia
he-who raised Jesus from the-dead will-raise also mortal
corpora uestra propter inhabitantem spiritum eius in uobis;
bodies your on-account-of the-indwelling spirit of-him in you
ut et si animam quis corpus mortale praesumpserit,
so-that even if the-soul anyone a-body mortal shall-have-presumed
cum hoc et carnem negare non possit, carnis quoque
since this also the-flesh to-deny not he-can of-the-flesh also
resuscitationem cogatur agnoscere secundum eiusdem status
the-raising he-be-forced to-acknowledge according-to of-the-same state
communionem. ex sequentibus adhuc discas opera
the-fellowship from the-following further you-may-learn the-works
carnis damnari, non ipsam: itaque, fratres, ait, debitores
of-the-flesh to-be-condemned not itself and-so brothers he-says debtors
sumus non carni ad uiuendum (secundum carnem); si
we-are not to-the-flesh for living according-to the-flesh if

secundum carnem uixeritis, futurum est, ut moriamini,
according-to the-flesh you-shall-have-lived future it-is that you-die
si uero spiritu carnis actus mortificaueritis, uiuetis.
if however by-the-spirit of-the-flesh the-acts you-shall-have-put-to-death you-will-live
porro, ut ad singula quaeque respondeam, si in carne
moreover that to single each I-may-answer if to-those-in the-flesh
constitutis, secundum spiritum tamen degentibus, salus
established according-to the-spirit yet living salvation
repromittitur, iam non caro aduersatur saluti, sed operatio
is-promised now not the-flesh opposes salvation but the-operation
carnis. operatione autem carnis exclusa, quae causa est
of-the-flesh the-operation however of-the-flesh shut-out which the-cause is
mortis, salua iam caro ostenditur, causa carens mortis. lex
of-death safe now the-flesh is-shown the-cause lacking of-death the-law
enim, inquit, spiritus uitae in Christo Iesu manumisit me a
for he-says of-the-spirit of-life in Christ Jesus has-freed me from
lege delinquentiae et mortis, certe quam praemisit habitare
the-law of-offending and of-death surely which he-set-forth-before to-dwell
in membris nostris. ergo iam membra nostra legi mortis
in members our therefore now members our by-the-law of-death
non tenebuntur, quia nec delinquentiae, a quibus manumissa
not will-be-held because neither of-offending from which freed
sunt. quod enim inualidum erat legis, in quo infirmabatur
they-are what for weak was of-the-law in which it-was-weakened
per carnem, misso deus filio suo in simulacro carnis
through the-flesh having-sent God Son his-own in the-likeness of-the-flesh
delinquentiae et per delinquentiam, damnauit delinquentiam
of-offending and through offending condemned offending
in carne, non carnem in delinquentia; neque enim domus cum
in the-flesh not the-flesh in offending nor for the-house with
habitatore damnabitur. habitare enim peccatum dixit in corpore
the-inhabitant will-be-condemned to-dwell for sin he-said in body

nostro. damnata autem delinquentia caro absoluta est, sicut
our condemned however offending the-flesh absolved is as
indemnata ea legi mortis et delinquentiae obstricta est.
uncondemned it to-the-law of-death and of-offending bound is
sic etsi sensum carnis mortem appellauit, dehinc et
so even-if the-mind of-the-flesh death he-called thereafter also
inimicitiam ad deum, sed non carnem ipsam. cui ergo,
enmity toward God yet not the-flesh itself to-whom therefore
dices, reputabitur sensus carnis, si non substantiae ipsi?
you-will-say will-be-reckoned the-mind of-the-flesh if not to-the-substance itself
plane, si probaueris aliquid carnem de suo sapere. si
plainly if you-shall-have-proved anything the-flesh of its-own to-understand if
uero sine anima nullius est sensus, intellege sensum carnis
however without soul of-no is a-mind understand the-mind of-the-flesh
ad animam esse referendum, carni interdum deputatum,
to the-soul to-be to-be-referred to-the-flesh sometimes assigned
quia propter carnem et per carnem administratur.
because for-the-sake-of the-flesh and through the-flesh it-is-administered
et ideo habitare ait delinquentiam in carne, quia et
and therefore to-dwell he-says offending in the-flesh because also
anima, a qua delinquentia inducitur, inquilina est carnis,
the-soul by which offending is-brought-in the-tenant is of-the-flesh
mortificatae quidem, sed non suo uerum delinquentiae
put-to-death indeed but not in-its-own but in-offending's
nomine. nam et alibi: quomodo, inquit, etiam nunc uelut
name for also elsewhere how he-says even now as-if
uiuentes in mundo sententiam fertis? non ad mortuos
living in the-world opinion do-you-bear not to the-dead
scribens, sed ad eos, qui desinere deberent mundialiter uiuere.
writing but to those who to-cease ought worldly to-live

Haec enim erit uita mundialis, quam ueterem hominem 47
this for will-be the-life worldly which the-old man
dicit confixum Christo, non corporalitatem, ceterum si non
he-says crucified-with Christ not the-corporeality otherwise if not
ita accipimus, non est corporalitas nostra confixa nec crucem
so we-take-it not is the-corporeality our crucified nor the-cross
Christi caro nostra perpessa est, sed quemadmodum adiecit:
of-Christ the-flesh our suffered has but as he-added
uti euacuetur corpus delinquentiae, per emendationem uitae,
that be-made-void the-body of-offending through amendment of-life
non per interitum substantiae, sicut ait, uti hactenus
not through destruction of-substance as he-says that so-far
delinquentiae seruiamus et ut hac ratione 'commortui Christo
to-offending we-should-serve and that by-this reason dead-with Christ
credamus, quod etiam conuiuemus illi'. sic enim, inquit, et
we-may-believe that also we-shall-live-with him so for he-says also
uos reputate mortuos quidem uos. cuinam? carni? non,
you reckon dead indeed yourselves to-what to-the-flesh no
sed delinquentiae. ergo salui erunt carni, uiuentes autem
but to-offending therefore safe they-will-be for-the-flesh living however
deo in Christo Iesu, per carnem utique, cui mortui non
to-God in Christ Jesus through the-flesh surely to-which dead not
erunt, delinquentiae scilicet mortui, non carni. nam et
they-will-be to-offending evidently dead not to-the-flesh for also
adhuc ingerit: ne ergo regnauerit in corpore uestro mortali
still he-presses let-not therefore reign in body your mortal
delinquentia ad obaudiendum illi et ad exhibendum membra
offending for obeying it and for presenting members
uestra arma iniustitiae delinquentiae: sed exhibete uosmet
your as-arms of-injustice for-offending but present you

ipsos deo uelut ex mortuis uiuos, — non uelut uiuos, sed
yourselves to-God as from the-dead living not as living but
uelut ex mortuis uiuos — et membra uestra arma iustitiae.
as from the-dead living and members your as-arms of-justice
et rursus: sicut exhibuistis membra uestra famula inmunditiae
and again as you-presented members your as-servants of-uncleanness
et iniquitatis ad iniquitatem, ita et nunc exhibete membra
and of-iniquity for iniquity so also now present members
uestra famula iustitiae in sanctificium; cum enim serui essetis
your as-servants of-justice for sanctification when for slaves you-were
delinquentiae, liberi eratis iustitiae. quem ergo fructum
of-offending free you-were of-justice what therefore fruit
habebatis super his, de quibus nunc confundimini?
had-you upon these-things about which now you-are-ashamed
finis enim illorum mors. nunc uero liberi facti a
the-end for of-those death now however free made from
delinquentia, famulati autem deo, habetis fructum uestrum
offending enslaved however to-God you-have fruit your
in sanctificium, finem autem uitam aeternam. stipendia enim
for sanctification the-end however life eternal the-wages for
delinquentiae mors, donatiuum autem dei uita aeterna in
of-offending death the-gift however of-God life eternal in
Christo Iesu, domino nostro. ita per totam hanc sensuum
Christ Jesus Lord our so through the-whole this of-meanings
seriem ab iniustitia et delinquentia membra nostra diuellens
series from injustice and offending members our tearing-away
et iustitiae et sanctimoniae adiungens et transferens eadem
and to-justice and to-holiness joining and transferring the-same
a stipendio mortis ad donatiuum uitae aeternae, carni
from the-wage of-death to the-gift of-life eternal to-the-flesh
utique compensationem salutis repromittit, cui nullam
surely the-compensation of-salvation he-promises for-which no

omnino competisset imperari propriam sanctimoniae
at-all it-would-have-befitted to-be-commanded its-own of-holiness
et iustitiae disciplinam, si non ipsius esset et praemium
and of-justice discipline if not of-it-itself were also the-reward
disciplinae, sed nec ipsum baptisma committi, si per
of-the-discipline but nor itself baptism to-be-entrusted if through
regenerationem non etiam restitutioni inauguraretur, hoc
regeneration not also for-restoration it-were-inaugurated this
quoque apostolo ingerente: an ignoratis, quod quicumque
also the-apostle pressing or are-you-ignorant that whoever
in Iesum tincti sumus, in mortem eius tincti sumus?
into Jesus dipped have-been into the-death of-him dipped have-been
consepulti ergo illi sumus per baptisma in mortem,
buried-together therefore with-him we-are through baptism into death
uti, quemadmodum surrexit Christus a mortuis, ita et
that as rose Christ from the-dead so also
nos in nouitate uitae incedamus. ac ne de ista tantum
we in newness of-life may-walk and lest about that only
uita putes dictum, quae ex fide per baptisma in nouitate
life you-think said which from faith through baptism in newness
uiuenda est, prouidentissime adstruit: si enim consati
to-be-lived is most-providently he-adds if for sown-together
fuerimus simulacro mortis Christi, ita et resurrectionis
we-shall-have-been in-the-likeness of-the-death of-Christ so also of-the-resurrection
erimus. per simulacrum enim morimur in baptismate,
we-shall-be through the-likeness for we-die in baptism
sed per ueritatem resurgimus in carne, sicut et Christus,
but through the-reality we-rise in the-flesh as also Christ
ut, sicut regnauit in morte delictum, ita et gratia regnet
that as reigned in death the-offense so also grace may-reign
per iustitiam in uitam sempiternam per Iesum Christum
through justice into life everlasting through Jesus Christ

dominum nostrum. quomodo ita, si non aeque in carne?
Lord our how so if not equally in the-flesh
ubi enim mors, ibi et uita post mortem, quia et
where for death there also life after death because also
uita ibi ante, ubi postea mors. nam si regnum mortis
life there before where afterward death for if the-reign of-death
nihil operatur quam carnis dissolutionem, proinde uitam
nothing works than of-the-flesh the-dissolution likewise life
contrariam morti contrarium oportet operari, id est carnis
contrary to-death the-contrary it-behooves to-work that is of-the-flesh
redintegrationem, uti, sicut deuorauerat mors inualescendo
the-reintegration that as had-devoured death by-prevailing
mortale, ita et deuorata ab inmortalitate audire possit:
the-mortal so also devoured by immortality to-hear it-may-be-able
ubi est, mors, aculeus tuus? ubi est, mors, contentio tua?
where is death sting your where is death struggle your
sic enim et gratia illic superabundabit, ubi et iniquitas
so for also grace there will-superabound where also iniquity
abundauit; sic et uirtus in infirmitate perficietur, quod
abounded so also strength in weakness will-be-perfected what
periit saluum faciens, quod mortuum est uiuificans, quod
perished safe making what dead is making-alive what
percussum est sanans, quod languit medicans, quod ereptum
struck is healing what languished doctoring what snatched
est redimens, quod famulatum est liberans, quod seductum
is redeeming what enslaved is freeing what seduced
est reuocans, quod elisum est suscitans; et quidem de
is recalling what shattered is raising and indeed from
terra in caelum, ubi nostrum municipatum Philipenses
earth to heaven where our citizenship the-Philippians
quoque ab apostolo discunt, unde et salutificatorem nostrum
also from the-apostle learn whence also the-savior our

expectamus Iesum Christum, qui transfigurabit corpus nostrae
we-await Jesus Christ who will-transfigure the-body of-our
humilitatis conformale corpori gloriae suae, sine dubio post
lowliness conformed to-the-body of-glory his-own without doubt after
resurrectionem, quia nec ipse Christus glorificatus est ante
the-resurrection because nor himself Christ glorified was before
passionem. haec erunt corpora nostra, quae Romanos obsecrat
the-passion these will-be bodies our which the-Romans he-beseeches
exhibere hostiam uiuam sanctam placibilem deo. quomodo
to-present a-sacrifice living holy pleasing to-God how
uiuam, si peritura sunt? quomodo sanctam, si profana
living if going-to-perish they-are how holy if profane
sunt? quomodo placibilem, si damnata sunt? age iam, quod
they-are how pleasing if condemned they-are come now what
ad Thesalonicenses ipsius solis radio putem scriptum, —
to the-Thessalonians by-the-very sun's ray I-might-think written
ita claret, — qualiter accipient lucifugae isti scripturarum:
so-clearly it-shines how will-receive light-fleers these of-the-scriptures
ipse autem deus pacis sanctificet uos totos? non sufficit?
himself however God of-peace may-he-sanctify you wholly not does-it-suffice
sed sequitur: et integrum corpus uestrum et anima et
but it-follows and whole body your and soul and
spiritus sine querela conseruentur in praesentia domini. habes
spirit without complaint be-preserved at the-presence of-the-Lord you-have
omnem substantiam hominis saluti destinatam, nec alio
every substance of-man for-salvation destined nor at-another
tempore quam in aduentu domini, qui clauis est resurrectionis.
time than at the-coming of-the-Lord who the-key is of-the-resurrection

"Flesh and blood cannot inherit the kingdom" is read in its place, in Paul's letter to Corinth, where he argues from Christ's bodily rising to ours. The image of the earthy man, to be exchanged for the heavenly, is a way of life; flesh and blood mean their works, or, as some read them, Judaism. They will rise, but must be changed to enter the kingdom, as Christ's flesh is already in heaven, the pledge of ours.

48 Sed caro, inquis, et sanguis regnum dei hereditati possidere
but flesh you-say and blood the-kingdom of-God by-inheritance to-possess
non possunt. scimus hoc quoque scriptum, sed de industria
not can we-know this also written but on purpose
distulimus hucusque, ut quod aduersarii in prima statim
we-have-postponed-it thus-far that what the-adversaries in the-first at-once
acie obstruunt, in ultima congressione prosterneremus,
battle-line set-up in the-last encounter we-might-lay-low
omnibus quaestionibus quasi auxiliis eius ante deiectis. sed
all questions as-if auxiliaries of-it before thrown-down but
et nunc expediet praecedentia recognosci, ut et huic
also now it-will-be-expedient the-preceding-things to-be-recognized that also for-this
sensui sua origo praeiudicet. ut opinor, apostolus disposita ad
sense its-own origin may-prejudge as I-think the-apostle arranged to
Corinthios omni distinctione ecclesiasticae disciplinae summam
the-Corinthians every distinction of-church discipline the-sum
et sui euangelii et fidei illorum in dominicae mortis
both of-his-own gospel and of-the-faith of-them in of-the-Lord's death
et resurrectionis demandatione concluserat, ut et nostrae
and resurrection the-commendation had-concluded that also of-our
spei regulam inde deduceret, unde constaret. itaque subicit:
hope the-rule thence he-might-derive whence it-consisted and-so he-adds
si autem Christus praedicatur quod a mortuis resurrexerit,
if however Christ is-preached that from the-dead he-has-risen

quomodo quidam dicunt in uobis resurrectionem mortuorum
how certain-ones say among you resurrection of-the-dead
non esse? quae si non est, nec Christus resurrexit. si Christus
not to-be which if not it-is nor Christ has-risen if Christ
non resurrexit, inanis est praedicatio nostra, uacua est fides
not has-risen empty is preaching our void is faith
nostra. inueniemur enim falsi testes dei, qui testimonium
our we-shall-be-found for false witnesses of-God who testimony
dixerimus, quod resuscitauerit Christum, quem non resuscitauit.
have-said that be-raised Christ whom not be-raised
nam si mortui non resurgunt, nec Christus resurrexit. si
for if the-dead not rise nor Christ has-risen if
Christus non resurrexit, uana est fides uestra, quia adhuc in
Christ not has-risen vain is faith your because still in
delictis uestris estis, et qui in Christo dormierunt perierunt.
offenses your you-are and who in Christ have-slept have-perished
per haec cui nos rei credendae uidetur extruere?
through these-things to-what us thing to-be-believed does-he-seem to-build-up
resurrectioni, inquis, mortuorum, quae negabatur. certe sub
to-the-resurrection you-say of-the-dead which was-denied surely under
exemplo dominicae resurrectionis uolens eam credi. certe,
the-example of-the-Lord's resurrection wishing it to-be-believed surely
inquis. exemplum porro ex diuersitate an ex parilitate
you-say an-example moreover from difference or from parity
componitur? utique, inquis, ex parilitate. quomodo autem
is-composed surely you-say from parity how however
Christus resurrexit? in carne an non? sine dubio, si
did-Christ rise in flesh or not without doubt if
mortuum, si sepultum audis secundum scripturas non alias
dead if buried you-hear according-to the-scriptures not otherwise
quam in carne, aeque resuscitatum in carne concedes. ipsum
than in flesh equally raised in flesh you-will-grant itself

enim, quod cecidit in morte, quod iacuit in sepultura, hoc et
for which fell in death which lay in burial this also
resurrexit, non tam Christus in carne quam caro in Christo.
rose not so-much Christ in flesh as flesh in Christ
igitur si ad exemplum Christi resurgemus, qui resurrexit in
therefore if after the-example of-Christ we-shall-rise who rose in
carne, iam non ad exemplum Christi resurgemus, si non
flesh now not after the-example of-Christ we-shall-rise if not
in carne et ipsi resurgemus: quia per hominem, inquit,
in flesh also ourselves we-shall-rise because through man he-says
mors, et per hominem resurrectio, ut separaret quidem
death and through man resurrection that he-might-separate indeed
auctores, mortis Adam, Christum resurrectionis, eiusdem autem
the-authors of-death Adam Christ of-resurrection of-the-same however
constitueret substantiae resurrectionem, cuius et mortem,
he-might-establish substance the-resurrection of-which also the-death
per ipsorum auctorum in nomine hominis comparationem.
through of-the-very authors in the-name of-man the-comparison
si enim sicut in Adam omnes moriuntur, ita et in Christo
if for as in Adam all die so also in Christ
omnes uiuificabuntur, carne uiuificabuntur in Christo, sicut
all will-be-made-alive in-flesh they-will-be-made-alive in Christ as
in Adam carne moriuntur. unusquisque autem in suo ordine,
in Adam in-flesh they-die each-one however in his-own order
scilicet quia et in suo corpore. ordo enim meritorum
evidently because also in his-own body order for by-merits'
nomine disponetur. merita autem cum corpori quoque
name will-be-arranged merits however since to-the-body also
adscribantur, ordo quoque corporum disponatur necesse est,
be-ascribed order also of-bodies be-arranged necessary it-is
ut possit esse meritorum. si autem et baptizantur
that it-may-be-able to-be of-merits if however also are-baptized

quidam pro mortuis, uidebimus an ratione. certe illa
certain-ones for the-dead we-shall-see whether with-reason surely by-that
praesumptione hoc eos instituisse portendit, qua alii
presumption this them to-have-instituted he-indicates by-which others
etiam carni uicarium baptisma profuturum existimarent ad
even to-the-flesh a-vicarious baptism going-to-profit thought for
spem resurrectionis, quae non nisi corporalis in baptismate
the-hope of-resurrection which not unless bodily in baptism
corporali obligaretur. quid et ipsos baptizari ait, id est
bodily would-be-pledged why also themselves to-be-baptized he-says that is
*** si non quae baptizantur corpora resurgunt? anima enim
(lacuna) if not which are-baptized bodies rise the-soul for
non lauatione, sed responsione sancitur. quid et nos, inquit,
not by-washing but by-answer is-sanctioned why also we he-says
omni hora periclitamur? utique per carnem. cotidie morior;
every hour are-endangered surely through the-flesh daily I-die
utique periculis carnis, per quam et depugnauit ad bestias
surely by-the-dangers of-the-flesh through which also he-fought with beasts
Ephesi, illas scilicet bestias Asiaticae pressurae, de qua in
at-Ephesus those evidently beasts of-the-Asian affliction about which in
secunda ad eosdem: nolumus enim uos ignorare, fratres,
the-second to the-same we-do-not-wish for you to-be-ignorant brothers
de pressura nostra apud Asiam, quod super quam supra
about affliction our in Asia that beyond than above
grauati sumus citra uires, uti et de uita haesitaremus.
weighed-down we-were beyond strength so-that even about life we-hesitated
omnia haec, nisi fallor, eo enumerat ut, nolens
all these-things unless I-am-mistaken for-this he-enumerates that not-wishing
uanam credi carnis conflictationem, indubitate uelit
vain to-be-believed of-the-flesh the-struggle undoubtedly he-may-wish
credi carnis resurrectionem. uana enim habenda est
to-be-believed of-the-flesh the-resurrection vain for to-be-held is

conflictatio eius, cuius nulla erit resurrectio. sed dicet quis:
the-struggle of-that of-which no will-be resurrection but will-say someone
quomodo resurgent mortui? quo autem corpore uenient?
how will-rise the-dead with-what however body will-they-come
iam hic de qualitatibus corporum disserit, an eadem
now here about the-qualities of-bodies he-discourses whether the-same
ipsa an alia resumantur. sed cum eiusmodi quaestio posterior
very or other be-resumed but since of-this-kind a-question later
habeatur, sufficiet interim ex hoc quoque corporalem definiri
is-held it-will-suffice meanwhile from this also bodily to-be-defined
resurrectionem, cum de qualitate corporum quaeritur.
the-resurrection when about the-quality of-bodies it-is-asked
49 Ventum est nunc ad carnem et sanguinem, ***
come it-has-been now to flesh and blood (lacuna)
reuera totius quaestionis. quas substantias quali condicione
truly of-the-whole question which substances on-what condition
exheredauerit apostolus a dei regno, aeque de
has-disinherited the-apostle from of-God the-kingdom equally from
antecedentibus discere est. primus, inquit, homo de
the-preceding to-learn it-is-possible the-first he-says man from
terra, choicus, id est limacius, id est Adam, secundus homo
earth earthy that is muddy that is Adam the-second man
de caelo, id est sermo dei, id est Christus, non alias
from heaven that is the-Word of-God that is Christ not otherwise
tamen homo, licet de caelo, nisi quia et ipse caro atque
yet a-man although from heaven except that also himself flesh and
anima, quod homo, quod Adam. nam et si supra nouissimus
soul which man which Adam for also if above the-last
Adam dicitur, de consortio substantiae commercium nominis
Adam he-is-called from the-fellowship of-substance the-sharing of-the-name
traxit, quia nec Adam ex semine caro, quod et Christus.
he-drew because neither Adam from seed flesh which also Christ

qualis ergo choicus, tales et choici, qualis caelestis, tales
such therefore as-the-earthy such also the-earthy such as-the-heavenly such
et caelestes. substantia tales an primo disciplina, dehinc et
also the-heavenly in-substance such or first in-discipline thereafter also
dignitate, quam disciplina captauit? atquin substantia nullo
in-dignity which discipline has-caught and-yet in-substance in-no
modo separabuntur choici atque caelestes semel ab apostolo
way will-be-separated the-earthy and heavenly once by the-apostle
homines dicti. si enim et Christus, solus uere caelestis,
men called if for also Christ alone truly heavenly
immo et supercaelestis, homo tamen, qua caro atque
nay also super-heavenly a-man yet in-that flesh and
anima, nihilo ex ista substantiarum condicione a choica
soul in-nothing from that of-substances condition from the-earthy
qualitate discernitur, proinde et qui caelestes secundum
quality is-distinguished likewise also who heavenly according-to
illum non de substantia praesenti sed de futura claritate
him not from the-substance present but from the-future brightness
caelestes praedicati intellegentur, quia et retro, — unde
heavenly proclaimed will-be-understood because also before whence
distinctio ista manauit — de dignitatis differentia ostensa
distinction that flowed from of-dignity the-difference shown
est alia supercaelestium gloria, alia superterrenorum, et
was one of-the-super-heavenly the-glory another of-the-super-terrestrial and
alia solis, alia lunae, alia stellarum, quia et stella
one of-the-sun another of-the-moon another of-the-stars because also star
a stella differt in gloria, non tamen in substantia.
from star differs in glory not yet in substance
denique praemissa differentia dignitatis in eadem substantia
in-short sent-ahead the-difference of-dignity in the-same substance
et nunc sectandae et tunc capessendae subiungit etiam
both now to-be-pursued and then to-be-grasped he-adjoins also

exhortationem, ut et hic habitum Christi sectemur ex
an-exhortation that both here the-condition of-Christ we-may-pursue from
disciplina et illic fastigium consequamur ex gloria: sicut
discipline and there the-summit we-may-attain from glory as
portauimus imaginem choici, portemus etiam imaginem
we-have-borne the-image of-the-earthy let-us-bear also the-image
supercaelestis. portauimus enim imaginem choici per
of-the-super-heavenly we-have-borne for the-image of-the-earthy through
collegium transgressionis, per consortium mortis, per
the-fellowship of-transgression through the-partnership of-death through
exilium paradisi. nam si et in carne hic portatur imago
the-exile of-paradise for if also in the-flesh here is-borne the-image
Adae, sed non carnem monemur exponere: si non carnem,
of-Adam yet not the-flesh are-we-warned to-lay-aside if not the-flesh
ergo conuersationem, ut proinde et caelestis imaginem
therefore the-conduct that likewise also of-the-heavenly the-image
gestemus in nobis, non iam dei nec iam in caelo
we-may-carry in ourselves not now of-God nor now in heaven
constituti, sed secundum liniamenta Christi incedentes in
established but according-to the-lineaments of-Christ walking in
sanctitate et iustitia et ueritate. atque adeo ad disciplinam
holiness and justice and truth and indeed toward discipline
totum hoc dirigit, ut hic dicat portandam imaginem Christi
the-whole this he-directs that here he-says to-be-borne the-image of-Christ
in ista carne et in isto tempore disciplinae. 'portemus'
in this flesh and in this time of-discipline let-us-bear
enim praeceptiuo modo dicens huic tempori loquitur, in
for in-the-preceptive mood saying to-this time he-speaks in
quo homo nulla alia substantia est quam caro et anima.
which man no other substance is than flesh and soul

aut etsi quam aliam, id est caelestem, substantiam haec
or even-if some other that is heavenly substance this
fides spectat, hic tamen repromissa sit cui ad illam
faith looks-to here yet promised it-be to-which toward that
elaborare mandatur. cum igitur imaginem et choici
to-labor it-is-commanded since therefore the-image both of-the-earthy
et caelestis in conuersatione constituat, illam eierandam,
and of-the-heavenly in conduct he-sets that-one to-be-renounced
hanc uero sectandam, dehinc adiungat: hoc enim dico, —
this-one however to-be-pursued thereafter he-adjoins this for I-say
id est propter ea, quae supra dixi; propterea
that is on-account-of those-things which above I-said on-that-account
autem coniunctio est sensus supplementum antecedentibus
however the-conjunction is of-the-sense a-supplement to-the-preceding
reddens — quod caro et sanguis regnum dei hereditate
rendering that flesh and blood the-kingdom of-God by-inheritance
possidere non possunt, nihil aliud intellegi mandat
to-possess not can nothing other to-be-understood he-commands
carnem et sanguinem quam supra dictam imaginem choici.
flesh and blood than above said the-image of-the-earthy
quae si in conuersatione censetur uetustatis, conuersatio
which if in conduct it-is-reckoned of-oldness the-conduct
autem uetustatis non capit dei regnum, proinde caro et
however of-oldness not takes of-God the-kingdom likewise flesh and
sanguis non capiendo dei regnum ad conuersationem
blood by-not taking of-God the-kingdom to the-conduct
rediguntur uetustatis. plane si numquam apostolus pro
are-reduced of-oldness plainly if never the-apostle for
operibus substantiam posuit, nec hic ita utatur. si uero
works substance has-put nor here so let-him-use-it if however
in carne adhuc constitutos negauit esse in carne, in operibus
in the-flesh still established he-denied to-be in the-flesh in the-works

carnis negans esse, formam eius subruere non debes, non
of-the-flesh denying to-be the-form of-it to-overthrow not you-ought not
substantiam sed opera substantiae alienantis a dei regno.
the-substance but the-works of-the-substance estranging from of-God the-kingdom
quibus etiam ad Galatas manifestatis praedicere se
which also to the-Galatians made-manifest to-foretell himself
et praedixisse profitetur, quod qui talia agant regnum
and to-have-foretold he-professes that who such-things do the-kingdom
dei non sint hereditate consecuturi, non portantes scilicet
of-God not will-be by-inheritance going-to-obtain not bearing evidently
imaginem caelestis, sicut portauerant choici, ideoque ex
the-image of-the-heavenly as they-had-borne the-earthy and-therefore from
uetere conuersatione nihil aliud deputandi quam caro et
the-old conduct nothing other to-be-reckoned than flesh and
sanguis. quamquam et si subito in hanc definitionem
blood although even if suddenly into this definition
erupisset apostolus, eliminandam carnem et sanguinem
had-burst-out the-apostle to-be-driven-out the-flesh and blood
a dei regno, sine ullius supra sensus praestructione,
from of-God the-kingdom without any above of-sense preparation
nonne duas istas substantias proinde hominem ueterem
surely-not two these substances likewise man the-old
interpretaremur carni et sanguini deditum, id est esui
would-we-interpret to-flesh and blood given that is to-eating
et potui, cuius sit dicere aduersus fidem resurrectionis:
and drinking of-whom it-is to-say against the-faith of-resurrection
manducemus et bibamus, cras enim moriemur? et hoc
let-us-eat and drink tomorrow for we-shall-die and this
enim infulciens apostolus, carnem et sanguinem de fructibus
for propping-in the-apostle flesh and blood from the-fruits
ipsorum manducandi et bibendi suggillauit.
of-themselves of-eating and of-drinking has-reproached

Sed et omissis huiusmodi interpretationibus carnis et 50
but also omitted of-this-kind interpretations of-flesh and
sanguinis opera taxantibus, ipsas quoque substantias non
blood the-works censuring the-very also substances not
aliter quam sunt intellectas licebit resurrectioni
otherwise than they-are understood it-will-be-allowed for-the-resurrection
uindicare. non enim resurrectio carni et sanguini directo
to-claim not for resurrection to-flesh and blood directly
negatur, sed dei regnum, quod obuenit resurrectioni — est
is-denied but of-God the-kingdom which befalls the-resurrection is
autem et in iudicium resurrectio — immo et confirmatur
however also to judgment a-resurrection nay also is-confirmed
carnis resurrectio generalis, cum specialis excipitur. dum enim
of-the-flesh the-resurrection general when the-special is-excepted while for
in quem statum non resurgat edicitur, in quem resurgat
into what state not it-rise is-proclaimed into what it-rise
subauditur. atque ita, dum pro meritis distinctionem
is-understood and so while according-to merits the-distinction
resurrectionis opus substantiae, non genus, patitur, apparet
of-the-resurrection the-work of-the-substance not the-kind suffers it-appears
hinc quoque carnem et sanguinem nomine culpae, non
hence also flesh and blood in-the-name of-fault not
substantiae, arceri a dei regno, nomine tamen formae
of-substance to-be-barred from of-God the-kingdom in-the-name yet of-form
resurgere in iudicium, quia non resurgant in regnum.
to-rise into judgment because not they-rise into the-kingdom
adhuc dicam: caro et sanguis regnum dei hereditati
further I-shall-say flesh and blood the-kingdom of-God by-inheritance
possidere non possunt. merito sola et per semetipsa, ut
to-possess not can deservedly alone and through themselves that

ostenderet adhuc spiritum illi necessarium. spiritus enim
he-might-show further the-spirit for-them necessary the-spirit for
est qui uiuificat in regnum dei, caro nihil prodest.
it-is which makes-alive into the-kingdom of-God the-flesh nothing profits
prodesse tamen illi aliud potest, id est spiritus, et per
to-profit yet it another-thing can that is the-spirit and through
spiritum opera quoque spiritus. resurgunt itaque ex aequo
the-spirit the-works also of-the-spirit rise therefore from equal
omnis caro et sanguis in qualitate sua. sed quorum adire
all flesh and blood in quality its-own but whose to-enter
regnum dei, induere oportebit uim incorruptibilitatis et
the-kingdom of-God to-put-on it-will-behoove the-power of-incorruptibility and
inmortalitatis, sine qua regnum dei adire non possunt,
of-immortality without which the-kingdom of-God to-enter not they-can
antequam consequi eam possint. merito ergo caro et sanguis,
before to-obtain it they-can deservedly therefore flesh and blood
ut diximus, sola regnum dei capere deficiunt. iam uero,
as we-have-said alone the-kingdom of-God to-take fail now however
cum deuorari habeat corruptiuum istud ab incorruptibilitate,
since to-be-devoured it-has corruptible this by incorruptibility
id est caro, et mortale istud ab inmortalitate, id est
that is the-flesh and mortal this by immortality that is
sanguis, post resurrectionem ex demutatione, merito demutata
the-blood after the-resurrection from the-change deservedly changed
ac deuorata caro et sanguis regnum dei hereditate
and devoured flesh and blood the-kingdom of-God by-inheritance
possidere possunt, non tamen non resuscitata. sunt, qui
to-possess can not yet not raised there-are who
carnem et sanguinem Iudaismum uelint accipi propter
flesh and blood Judaism wish to-be-taken on-account-of
circumcisionem, alienum et ipsum a dei regno, quia
circumcision foreign also itself from of-God the-kingdom because

et ille uetustati deputetur et hoc titulo iam et alibi ab
also it to-oldness is-assigned and by-this title already also elsewhere by
apostolo denotetur, qui post reuelatum in se filium dei
the-apostle is-marked who after revealed in himself the-Son of-God
ad euangelizandum eum in nationibus statim non retulerit
for preaching him among the-nations at-once not referred
ad carnem et sanguinem, id est ad circumcisionem, id
to flesh and blood that is to circumcision that
est ad Iudaismum, sicut ad Galatas scribit.
is to Judaism as to the-Galatians he-writes
Sed pro omnibus iam stabit quod in clausulam reseruauimus, 51
but for all now will-stand what for the-close we-have-reserved
etiam pro apostolo ipso, reuera maximae inconsiderantiae
even for the-apostle himself truly of-the-greatest inconsiderateness
reuincendo, si tam abrupte, ut quidam uolunt, clausis quod
to-be-convicted if so abruptly as certain-ones wish with-shut as
aiunt oculis, sine distinctione, sine condicione, omnem
they-say eyes without distinction without condition all
passim carnem et sanguinem a regno dei extrusit,
indiscriminately flesh and blood from the-kingdom of-God he-thrust-out
utique et ab ipsa regia caelorum, cum illic adhuc sedeat Iesus
surely also from the-very palace of-the-heavens when there still sits Jesus
ad dexteram patris, homo, etsi deus, Adam nouissimus,
at the-right of-the-Father a-man although God Adam the-last
etsi sermo primarius, caro et sanguis, etsi nostris purior,
although the-Word primal flesh and blood although than-ours purer
idem tamen et substantia et forma quam ascendit, talis etiam
the-same yet both in-substance and in-form as he-ascended such also
descensurus, ut angeli adfirmant, agnoscendus scilicet eis,
going-to-descend as the-angels affirm to-be-recognized evidently by-those
qui illum conuulnerauerunt. hic, sequester dei atque hominum
who him pierced he mediator of-God and of-men

appellatus ex utriusque partis deposito commisso sibi,
called from of-each party the-deposit entrusted to-himself
carnis quoque depositum seruat in semetipso, arrabonem
of-the-flesh also the-deposit keeps in himself the-earnest
summae totius. quemadmodum enim nobis arrabonem spiritus
of-the-sum whole as for to-us the-earnest of-the-spirit
reliquit, ita et a nobis arrabonem carnis accepit et uexit in
he-left so also from us the-earnest of-the-flesh he-received and carried into
caelum pignus totius summae illuc quandoque redigendae.
heaven the-pledge of-the-whole sum thither at-some-time to-be-brought-back
securae estote, caro et sanguis, usurpastis et caelum
secure be flesh and blood you-have-taken-possession-of both heaven
et regnum dei in Christo. aut si negent uos in Christo,
and the-kingdom of-God in Christ or if they-deny you in Christ
negent et in caelo Christum qui uobis caelum negauerunt.
let-them-deny also in heaven Christ who to-you heaven have-denied
ita nec corruptela, inquit, incorruptelam hereditati habebit.
so nor corruption he-says incorruption by-inheritance will-have
non ut carnem et sanguinem existimes corruptelam, quando
not that flesh and blood you-may-think corruption since
ipsa sint potius obnoxia corruptelae, per mortem scilicet,
themselves they-are rather liable to-corruption through death evidently
siquidem mors est, quae carnem et sanguinem non modo
since death it-is which flesh and blood not only
corrumpit uerum etiam consumit. sed, quoniam opera carnis
corrupts but also consumes but since the-works of-flesh
et sanguinis non posse consequi regnum dei edixerat,
and of-blood not to-be-able to-obtain the-kingdom of-God he-had-proclaimed
quo magis hoc exaggeraret, ipsi quoque corruptelae, id est
that more this he-might-heighten from-the-very also corruption that is
morti, cui carnis et sanguinis opera proficiunt, hereditatem
from-death to-which of-flesh and of-blood the-works advance the-inheritance

incorruptelae ademit. nam et paulo post ipsius mortis
of-incorruption he-took-away for also a-little after of-the-very death
quodammodo mortem expressit, deuorata est mors, dicens, in
in-a-way the-death he-expressed devoured is death saying in
contentione. ubi est, mors, aculeus tuus? ubi est, mors, potentia
the-struggle where is death sting your where is death power
tua? aculeus autem mortis delinquentia, haec erit corruptela.
your the-sting however of-death offending this will-be the-corruption
uirtus autem delinquentiae lex, illa alia sine dubio, quam
the-strength however of-offending the-law that other without doubt which
constituit in membris suis militantem aduersus legem animi
he-established in members his-own warring against the-law of-mind
sui, ipsam scilicet uim delinquendi contra uoluntatem.
his-own the-very evidently force of-offending against the-will
nam et si supra nouissimum inimicum mortem euacuari
for also if above the-last enemy death to-be-made-void
ait. hoc modo nec corruptela hereditatem incorruptelae
he-says in-this way nor corruption the-inheritance of-incorruption
consequitur, id est nec mors perseuerabit. quando et
obtains that is nor death will-persist when and
quomodo defectura? cum in atomo, in momentaneo oculi
how going-to-fail when in an-atom in a-momentary of-the-eye
motu, in nouissima tuba et mortui resurgent incorrupti. —
movement at the-last trumpet both the-dead will-rise incorrupt
qui hi, nisi qui ante corrupti, id est corpora, id est caro
who these unless who before corrupted that is bodies that is flesh
et sanguis? — et nos demutabimur; — de qua habitudine,
and blood and we shall-be-changed from what condition
nisi in qua deprehendemur? — oportet enim corruptiuum
unless in which we-shall-be-caught it-behooves for corruptible
istud induere incorruptionem et mortale istud induere
this to-put-on incorruption and mortal this to-put-on

inmortalitatem. quid mortale, nisi caro? quid corruptiuum,
immortality what mortal unless the-flesh what corruptible
nisi sanguis? ac ne putes aliud sentire apostolum, ***
unless the-blood and lest you-think other to-mean the-apostle (lacuna)
prouidentem tibi et, ut de carne dictum intellegas,
providing for-you and that about the-flesh said you-may-understand
laborantem: cum dicit istud corruptiuum et istud mortale,
laboring when he-says this corruptible and this mortal
cutem ipsam tenens dicit. certe istud nisi de subiecto,
the-skin itself holding he-says surely this unless of a-thing-underlying
nisi de comparenti, pronuntiasse non potuit. demonstrationis
unless of a-thing-present to-have-pronounced not he-could of-demonstration
corporalis est uerbum. aliud autem erit corruptiuum, aliud
bodily it-is the-word another-thing however will-be the-corruptible another
corruptela, et aliud mortale, aliud mortalitas. aliud enim
corruption and another the-mortal another mortality another-thing for
quod patitur, aliud quod pati efficit. ita quae patiuntur
what suffers another what to-suffer brings-about so which suffer
corruptelam et mortalitatem, caro scilicet et sanguis, ea
corruption and mortality flesh evidently and blood those-same
necesse est patiantur et incorruptelam et inmortalitatem.
necessary it-is suffer also incorruption and immortality

The seed sown bare rises clothed by God, the same grain with more added, not another; so the body rises the same in substance and different in glory, as the glories of sun, moon, and stars differ. The "animal body" is the flesh as it now lives by the soul, and the "spiritual body" the same flesh filled with the Spirit; in Lazarus the flesh, not the soul, rose. Death is swallowed to its end, but the mortal is swallowed by life, kept within immortality.

Videamus iam nunc, quo corpore uenturos mortuos 52
let-us-see now at-last with-what body going-to-come the-dead
disputet. et bene, quod erupit statim ostendere, quasi
he-argues and well that he-burst-out at-once to-show as-if
quis eiusmodi quaerat. stulte, inquit, tu; quod seminas non
someone of-this-kind should-ask fool he-says you what you-sow not
reuiuificatur nisi mortuum fuerit. hoc ergo iam de exemplo
is-revived unless dead it-has-been this therefore now from the-example
seminis constet non aliam uiuificari carnem quam
of-the-seed let-it-be-established not another to-be-made-alive flesh than
ipsam, quae erit mortua, et ita sequentia relucebunt.
itself which will-have-been dead and so the-following-things will-shine-out
nihil enim aduersus regulam exempli licebit intellegi,
nothing for against the-rule of-the-example it-will-be-allowed to-be-understood
ne, quia sequitur: et quod seminas, non corpus quod
lest because follows and what you-sow not the-body which
futurum est seminas, idcirco aliud resurrecturum corpus quam
going-to-be is you-sow therefore another going-to-rise body than
quod moriendo seminatur existimes. ceterum excidisti
what by-dying is-sown you-think otherwise you-have-fallen-away
ab exemplo. numquam enim frumento seminato et in terra
from the-example never for with-wheat sown and in the-earth
dissoluto ordeum erupit et non id ipsum genus grani
dissolved barley has-burst-out and not that very kind of-grain

eademque natura et qualitas et forma. denique unde aliud, si
and-the-same nature and quality and form in-short whence another if
non id ipsum? et corruptela enim ipsum est, dum ipsius est.
not that very and the-corruption for itself is while of-itself it-is
sed enim et suggerit, quomodo 'non quod futurum est corpus'
but indeed also he-suggests how not what going-to-be is the-body
seminetur. dicens: sed nudum granum, si forte, frumenti uel
is-sown saying but a-bare grain if perhaps of-wheat or
alicuius eiusmodi: deus autem dat illi corpus prout uult.
of-some of-this-kind God however gives it a-body as he-wishes
certe ei grano, quod nudum seminari ait. certe, inquis.
surely to-that grain which bare to-be-sown he-says surely you-say
ergo saluum est cui dare habet deus corpus. quomodo
therefore safe is that-to-which to-give has God a-body how
autem saluum est, si nusquam est, si non resurgit, si non
however safe is-it if nowhere it-is if not it-rises if not
id ipsum resurgit? si non resurgit, saluum non est. si non
that very rises if not it-rises safe not it-is if not
est et saluum, accipere corpus a deo non potest. sed enim
it-is also safe to-receive a-body from God not it-can but indeed
saluum omni modo constat. ad quid ergo dabit illi deus
safe in-every way it-is-agreed for what therefore will-give it God
prout uult corpus, habenti utique proprium corpus illud
as he-wishes a-body to-it-having surely its-own body that
nudum, nisi ut iam non nudum resurgat? ergo additum erit
bare unless that now not bare it-may-rise therefore added will-be
quod corpori superstruitur, nec exterminatur illud, cui
what upon-the-body is-built nor is-exterminated that upon-which
superstruitur, sed augetur. saluum est autem quod augetur.
it-is-built but it-is-increased safe is however what is-increased
seritur enim solummodo granum sine folliculi ueste, sine
is-sown for only the-grain without of-the-husk the-garment without

fundamento spicae, sine munimento aristae, sine superbia
the-foundation of-the-ear without the-defense of-the-beard without the-pride
culmi. exurgit autem copia feneratum, compagine
of-the-stalk it-rises however with-abundance enriched-with-interest with-joining
aedificatum, ordine structum, cultu munitum et usquequaque
built in-order structured with-attire defended and everywhere
uestitum. haec sunt ei corpus a deo aliud, in quod non
clothed these are for-it a-body from God other into which not
abolitione sed ampliatione mutatur, ut tunc et illud suum
by-abolition but by-enlargement it-is-changed so-that then also that its-own
sit, quod extrinsecus a deo adquirit: et unicuique seminum
be which from-outside from God it-acquires and to-each of-the-seeds
suum corpus; puta re non suum, id est non pristinum.
its-own body suppose in-fact not its-own that is not the-former
serui igitur exemplo et conserua speculum eius carni:
be-faithful therefore to-the-example and preserve the-mirror of-it for-the-flesh
eandem credes fructificaturam, quae sit seminata, ipsam,
the-same you-will-believe going-to-bear-fruit which was sown itself
etsi pleniorem, non aliam, etsi aliter reuertentem.
although fuller not another although otherwise returning
accipiet enim et ipsa suggestum et ornatum, qualem illi
it-will-receive for also itself equipment and ornament such-as on-it
deus uoluerit superducere secundum merita. sine dubio ad
God shall-have-wished to-draw-over according-to merits without doubt to
hoc direxit: non omnis caro eadem caro; non ad denegandam
this he-directed not all flesh the-same flesh not for denying
substantiae communionem sed praerogatiuae peraequationem,
of-the-substance the-fellowship but of-prerogative the-equalization
corpus honoris, non generis, in differentiam redigens. in hoc
the-body of-honor not of-kind into difference bringing in this
et figurata subicit exempla animalium et elementorum: alia
also figured he-adds examples of-animals and of-elements another

caro hominis, id est serui dei, qui uere homo est, alia
the-flesh of-man that is of-the-servant of-God who truly a-man is another
iumenti, id est ethnici, — de quo et propheta: adsimilatus
of-cattle that is of-the-heathen of whom also the-prophet likened
est, inquit, homo inrationabilibus iumentis, — alia caro
is he-says man to-irrational cattle another the-flesh
uolatilium, id est martyrum, qui ad superiora conantur, alia
of-flying-things that is of-martyrs who to higher-things strive another
piscium, id est quibus aqua baptismatis sufficit. sic et de
of-fishes that is for-whom the-water of-baptism suffices so also about
supercaelestibus corporibus argumenta committit: alia solis
super-heavenly bodies arguments he-sets-together another of-the-sun
gloria, id est Christi, et alia lunae, id est ecclesiae,
the-glory that is of-Christ and another of-the-moon that is of-the-church
et alia stellarum, id est seminis Abrahae. et stella enim
and another of-the-stars that is of-the-seed of-Abraham and star for
a stella differt in gloria, et corpora terrena et caelestia,
from star differs in glory and bodies earthly and heavenly
Iudaeus scilicet et Christianus, ceterum si non figurate, satis
the-Jew evidently and the-Christian otherwise if not figuratively very
uane mulorum et miluorum carnes et corpora caelestium
emptily of-mules and of-kites the-fleshes and the-bodies of-heavenly
luminum apposuit humanis, non pertinentia ad condicionis
lights he-set-beside human-things not belonging to of-condition
comparationem sicut nec ad resurrectionis consecutionem.
the-comparison as nor to of-resurrection the-attainment
postremo cum per haec differentiam gloriae, non
finally when through these-things a-difference of-glory not
substantiae, conclusisset, sic, inquit, et resurrectio mortuorum.
of-substance he-had-concluded so he-says also the-resurrection of-the-dead
quomodo? non de alio aliquo, sed de sola gloria differens.
how not about another anything but about alone glory differing

rursus enim resurrectionem ad eandem substantiam reuocans
again for the-resurrection to the-same substance recalling
et ad granum denuo spectans: seminatur, inquit, in corruptela,
and to the-grain anew looking it-is-sown he-says in corruption
resurgit in incorruptela; seminatur in dedecoratione, resurgit in
it-rises in incorruption it-is-sown in dishonor it-rises in
gloria: seminatur in infirmitate, resurgit in uirtute; seminatur
glory it-is-sown in weakness it-rises in power it-is-sown
corpus animale, resurgit spiritale. certe non aliud resurgit quam
a-body animal it-rises spiritual surely not another rises than
quod seminatur, nec aliud seminatur quam quod dissoluitur
what is-sown nor another is-sown than what is-dissolved
humi, nec aliud dissoluitur humi quam caro. hanc enim
on-the-ground nor another is-dissolved on-the-ground than the-flesh this for
sententia dei elisit: terra es et in terram ibis, quia et
the-sentence of-God dashed earth you-are and into earth you-will-go because also
de terra erat sumpta. hinc et apostolus concepit seminari
from earth it-had-been taken hence also the-apostle conceived to-be-sown
eam dicere, cum rehibetur in terram, quia et seminibus
it to-say when it-is-given-back into earth because also for-seeds
sequestratorium terra est, illic deponendis et inde repetendis.
a-place-of-deposit the-earth is there to-be-laid-down and thence to-be-sought-again
ideoque et consignat imprimens: sic enim scriptum est, ne
and-therefore also he-seals impressing so for written it-is lest
aliud existimes esse seminari quam: in terram ibis,
another-thing you-think to-be to-be-sown than into earth you-will-go
ex qua es sumptus; sic nec alterius quam carnis.
from which you-are taken so nor of-another than of-the-flesh
Sed corpus animale animam quidam argumentantur, ut 53
but the-body animal the-soul certain-ones argue that
illum a carne auocent recidiuatum. porro cum
that from the-flesh they-may-call-away return moreover since

constet fixumque sit illud resurrecturum corpus, quod fuerit
it-is-agreed and-fixed is that going-to-rise body which has-been
seminatum, ad ipsius rei exhibitionem prouocabuntur. aut
sown to of-the-very thing the-showing they-will-be-challenged or
ostendant animam seminatam post mortem, id est mortuam,
let-them-show the-soul sown after death that is dead
id est humi elisam disiectam dissolutam, quod in
that is on-the-ground dashed thrown-apart dissolved which upon
illam decretum a deo non est; proponant corruptelam
it decreed by God not is let-them-set-forth the-corruption
eius et dedecorationem et infirmitatem, ut ipsius sit
of-it and dishonor and weakness so-that of-it-itself be
etiam consurgere in incorruptelam et in gloriam et
also to-rise into incorruption and into glory and
in uirtutem. sed enim in Lazaro, praecipuo resurrectionis
into power but indeed in Lazarus the-chief of-resurrection
exemplo, caro iacuit in infirmitate, caro paene computruit
example the-flesh lay in weakness the-flesh nearly rotted
in dedecorationem, caro interim putuit in corruptionem,
into dishonor the-flesh meanwhile stank into corruption
et tamen Lazarus caro resurrexit, cum anima quidem, sed
and yet Lazarus flesh rose with the-soul indeed but
incorrupta, quam nemo uinculis lineis strinxerat, nemo in
incorrupt which no-one with-bonds linen had-bound no-one in
sepulcro collocarat. nemo iam foetere senserat, nemo quatriduo
the-tomb had-placed no-one already to-stink had-perceived no-one in-four-days
uiderat seminatam. totum habitum, totum exitum Lazari
had-seen sown the-whole condition the-whole end of-Lazarus
omnium quoque caro hodie experitur, anima uero nullius.
of-all also the-flesh today experiences the-soul however of-none

in qua ergo stilus apostoli comparet, de qua eum loqui
in which therefore the-pen of-the-apostle appears about which him to-speak
constat, ea erit et corpus animale, cum seminatur, et
it-is-agreed that will-be both the-body animal when it-is-sown and
spiritale, cum suscitatur. nam ut ita intellegas, manum
spiritual when it-is-raised for that so you-may-understand a-hand
adhuc porrigit, aeque de eiusdem scripturae auctoritate
still he-stretches-out equally from of-the-same scripture the-authority
factum retexens primum hominem Adam in animam
made retracing the-first man Adam into a-soul
uiuentem. si Adam homo primus, caro autem homo ante
living if Adam the-man first the-flesh however man before
animam, sine dubio caro erit facta in animam, facta
the-soul without doubt the-flesh will-be made into a-soul made
porro in animam, cum esset corpus, utique animale corpus
moreover into a-soul since it-was a-body surely an-animal body
est facta. quid eam appellari uelint quam quod per
it-was made what it to-be-called would-they-wish than that-which through
animam facta est, quam quod ante animam non fuit, quam
the-soul made was than what before the-soul not was than
quod post animam non erit, nisi cum resurgit? recepta
what after the-soul not will-be unless when it-rises received
enim anima rursus animale corpus efficitur, ut fiat
for the-soul again an-animal body it-is-made that it-may-become
spiritale. non enim resurgit nisi quod fuit. ita unde carni
spiritual not for rises except what was so whence for-the-flesh
competit corpus animale dici, inde animae nullo modo
it-befits a-body animal to-be-called thence for-the-soul in-no way
competit. caro enim ante corpus quam animale corpus.
it-befits the-flesh for before a-body than an-animal body

animata enim, postea facta est corpus animale. anima uero
animated for afterward made it-was a-body animal the-soul however
etsi corpus, tamen, quia ipsa est corpus non animatum sed
although a-body yet because itself it-is a-body not animated but
animans potius, animale corpus non potest dici nec fieri quod
animating rather an-animal body not can be-called nor become what
facit, alii enim accidens facit illud animale: non accidens
it-makes for-another for happening it-makes that animal not happening
autem alii quomodo se faciet animale? sicut ergo ante
however to-another how itself will-it-make animal as therefore before
animale corpus caro, recipiens animam, ita et postea spiritale,
an-animal body the-flesh receiving the-soul so also afterward spiritual
induens spiritum. hunc ordinem apostolus disponens in Adam
putting-on the-spirit this order the-apostle arranging in Adam
quoque et in Christo, eum merito distinguit ut in capitibus
also and in Christ him deservedly he-distinguishes as in the-heads
distinctionis ipsius *** at cum Christum nouissimum Adam
of-the-distinction itself (lacuna) but when Christ the-last Adam
appellat, hinc eum recognosce ad carnis, non ad animae,
he-calls hence him recognize for of-the-flesh not for of-the-soul
resurrectionem omnibus doctrinae uiribus operatum. si enim et
the-resurrection with-all of-doctrine forces to-have-worked if for also
primus homo, Adam, caro, non anima, qui denique in animam
the-first man Adam flesh not soul who in-short into a-soul
uiuam factus est, et nouissimus Adam, Christus, ideo
living made was and the-last Adam Christ therefore
Adam quia homo, ideo homo quia caro, non quia anima.
Adam because man therefore man because flesh not because soul
atque ita si subiungit: non primum quod spiritale sed quod
and so if he-subjoins not first what spiritual but what
animale, postea quod spiritale, secundum utrumque Adam.
animal afterward what spiritual according-to each Adam

ecquid tibi uidetur corpus animale et corpus spiritale in
surely to-you does-he-seem the-body animal and the-body spiritual in
eadem carne distinguere, cuius distinctionem in utroque Adam,
the-same flesh to-distinguish whose distinction in each Adam
id est in utroque homine, praestruxit? ex qua enim
that is in each man he-laid-down-beforehand from what for
substantia pariant inter se Christus et Adam? scilicet
substance are-they-equal between themselves Christ and Adam evidently
ex carne. licet et ex anima. sed carnis nomine homo
from the-flesh although also from the-soul but of-the-flesh by-the-name man
uterque sunt; prior enim caro homo. ex illa et ordinem
each are the-earlier for flesh man from that also an-order
admittere potuerunt, ut alter primus, alter nouissimus
to-admit they-could that one first the-other the-last
homo, id est Adam, deputarentur. ceterum diuersa in
man that is Adam be-reckoned otherwise different-things into
ordinem disponi non possunt, de substantia dumtaxat.
order to-be-arranged not can about substance at-least
de loco enim aut tempore aut condicione forsitan possint.
about place for or time or condition perhaps they-could
hic autem de substantia carnis primus et nouissimus dicti
here however about the-substance of-the-flesh first and last called
sunt, sicut et rursus primus homo de terra et secundus
they-are as also again the-first man from earth and the-second
de caelo; quia etsi de caelo secundum spiritum, sed homo
from heaven because although from heaven according-to the-spirit yet a-man
secundum carnem. itaque cum carni conueniat ordo in
according-to the-flesh and-so since to-the-flesh befits the-order in
utroque Adam, non animae, aeque distinctio eorum carni
each Adam not to-the-soul equally the-distinction of-them for-the-flesh
distinctionem praeiudicabit, ut de carne sit dictum: non
the-distinction will-prejudge so-that about the-flesh be said not

primum quod spiritale sed quod animale, postea quod spiritale,
first what spiritual but what animal afterward what spiritual
atque ita eadem sit et supra intellegenda et quae seminetur,
and so the-same be both above to-be-understood both which is-sown
corpus animale, et quae resurgat, corpus spiritale, quia
the-body animal and which rises the-body spiritual because
primus Adam in animam, nouissimus Adam in spiritum.
the-first Adam into a-soul the-last Adam into a-spirit
totum de homine, totum de carne, quando de homine. quid
all about man all about the-flesh when about man what
ergo dicemus? nonne et nunc habet caro spiritum ex fide?
therefore shall-we-say surely-not also now has the-flesh the-spirit from faith
ut quaerendum sit, quomodo corpus animale dicatur seminari.
so-that to-be-asked it-is how the-body animal be-said to-be-sown
plane accipit et hic spiritum caro, sed arrabonem, animae
plainly receives also here the-spirit the-flesh but the-earnest of-the-soul
autem non arrabonem sed plenitudinem. itaque etiam propterea,
however not the-earnest but the-fullness and-so also therefore
maioris substantiae nomine, animale corpus nuncupata est,
of-the-greater substance by-name an-animal body named it-is
in quo seminatur, futura proinde per plenitudinem spiritus
in which it-is-sown going-to-be likewise through the-fullness of-the-spirit
insuper spiritale, in quo resuscitatur. quid mirum, si magis
moreover spiritual in which it-is-raised what wonder if rather
inde uocitata est, unde conferta est, quam unde respersa est?
thence called it-is whence filled it-is than whence sprinkled it-is
54 Ita de uocabulorum occasionibus plurimum quaestiones
so from of-words the-occasions very-many questions
subornantur, sicut et de uerborum communionibus. nam quia
are-suborned as also from of-terms the-communities for because
et illud apud apostolum positum est: uti deuoretur mortale
also that in the-apostle placed is that be-devoured the-mortal

a uita, caro scilicet, deuorationem quoque ad perditionem
by life the-flesh evidently the-devouring also to the-perdition
scilicet carnis arripiunt, quasi non bilem et dolorem dicamur
evidently of-the-flesh they-seize as-if not bile and pain we-be-said
deuorare, id est abscondere ac tegere et intra nosmetipsos
to-devour that is to-hide and to-cover and within ourselves
continere. denique cum et illud scriptum sit: oportet mortale
to-contain in-short when also that written be it-behooves mortal
hoc induere inmortalitatem, ostenditur, quomodo mortale
this to-put-on immortality it-is-shown how the-mortal
deuoretur a uita, dum indutum inmortalitate absconditur et
be-devoured by life while clothed with-immortality it-is-hidden and
tegitur et intus continetur, non dum absumitur et amittitur.
is-covered and within is-contained not while it-is-consumed and is-lost
ergo et mors, inquis, salua erit, cum fuerit deuorata.
therefore also death you-say safe will-be when it-shall-have-been devoured
ideo discerne pro sensibus communionem uerborum, et
therefore distinguish according-to the-senses the-community of-terms and
integre intelleges. aliud enim mors et aliud mortale.
wholly you-will-understand another-thing for death and another the-mortal
aliter itaque deuorabitur mors et aliter mortale. mors non
otherwise therefore will-be-devoured death and otherwise the-mortal death not
capit inmortalitatem, mortale autem capit. denique et scriptum
takes immortality the-mortal however takes in-short also written
est, quod ‘necesse sit mortale hoc induere inmortalitatem’.
it-is that necessary it-be mortal this to-put-on immortality
quomodo ergo capit? dum deuoratur a uita. quomodo
how therefore does-it-take while it-is-devoured by life how
deuoratur a uita? dum recipitur et redigitur et includitur
is-it-devoured by life while it-is-received and is-brought-back and is-enclosed
in ipsam. ceterum mors merito in interitum deuoratur, quia
into itself otherwise death deservedly into destruction is-devoured because

et ipsa in hoc deuorat. deuorauit, inquit, mors inualescendo,
also itself for this devours has-devoured he-says death by-prevailing
et ideo deuorata est in contentionem. ubi est, mors, aculeus
and therefore devoured it-is into the-struggle where is death sting
tuus? ubi est, mors, contentio tua? proinde et uita, mortis
your where is death struggle your likewise also life of-death
scilicet aemula, per contentionem deuorabit in salutem
evidently the-rival through struggle will-devour into salvation
quod per contentionem tum deuorauerit mors in interitum.
what through struggle then had-devoured death into destruction

XVII · CHANGE WITHOUT LOSS

Change is not destruction: Moses' hand and face were changed and remained his, Stephen shone like an angel, and Christ's transfigured body kept its features. God would be unjust to reward a different flesh from the one that labored, and the soul must remember what it did. The defects of the body will not return: the dead rise whole, as a freed slave keeps his body but loses the fetters.

55 Quamquam igitur, resurrecturam carnem probantes, hoc
although therefore going-to-rise the-flesh proving by-this
ipso non aliam resurrecturam probemus quam de qua
very not another going-to-rise we-prove than about which
agitur, tamen singulae quaestiones et causae earum
it-is-treated yet the-single questions and the-causes of-them
proprios quoque flagitant congressus, licet aliunde
their-own also demand encounters although from-elsewhere
iam caesae. interpretabimur itaque plenius et uim et
already cut-down we-shall-interpret therefore more-fully both the-force and
rationem demutationis, quae ferme subministrat alterius
the-reason of-the-change which nearly supplies of-another

carnis resurrecturae praesumptionem, quasi demutari desinere
flesh going-to-rise the-presumption as-if to-be-changed to-cease
sit in totum et de pristino perire. discernenda est
were in whole and from the-former to-perish to-be-distinguished is
autem demutatio ab omni argumento perditionis. aliud
however change from every argument of-perdition another-thing
enim demutatio, aliud perditio. porro non aliud, si ita
for change another perdition moreover not another-thing if so
demutabitur caro, ut pereat. peribit autem demutata, si non
will-be-changed the-flesh that it-perish it-will-perish however changed if not
ipsa permanserit in demutatione, quae exhibita fuerit
itself it-shall-have-remained in the-change which presented shall-have-been
in resurrectione. quemadmodum enim perit, si non resurgit,
in the-resurrection as for it-perishes if not it-rises
ita et si resurgit quidem, uerum in demutatione subducitur,
so also if it-rises indeed but in the-change is-withdrawn
aeque perit. aeque enim non erit, acsi non resurrexerit. et
equally it-perishes equally for not it-will-be as-if not it-had-risen and
quam ineptum, si in hoc resurgit, ut non sit, quae potuit non
how foolish if for this it-rises that not it-be which could not
resurrexisse, ut non esset, quia non esse iam coeperat.
to-have-risen that not it-might-be because not to-be already it-had-begun
non miscebuntur omnino diuersa, mutatio atque perditio,
not will-be-mixed at-all different-things change and perdition
operibus utique diuersa. perdit haec, illa mutat. quomodo
in-works surely different destroys this-one that-one changes how
ergo quod perditum est mutatum non est, ita quod mutatum
therefore what destroyed is changed not is so what changed
est perditum non est. perisse enim est in totum non esse
is destroyed not is to-have-perished for is in whole not to-be
quod fuerit; mutatum esse aliter esse est. porro dum
what it-was changed to-have-been otherwise to-be is moreover while

aliter est, id ipsum potest esse. habet enim esse quod non
otherwise it-is that very it-can be it-has for to-be what not
perit; mutationem enim passum est, non perditionem. atque
perishes change for suffered it-has not perdition and
adeo potest et demutari quid et ipsum esse nihilominus,
indeed can both be-changed something and itself to-be nonetheless
ut et totus homo in hoc aeuo substantia quidem ipse
as also the-whole man in this age in-substance indeed himself
est, multifariam tamen demutatur, et habitu et ipsa
is in-many-ways yet is-changed both in-condition and in-the-very
corpulentia et ualitudine et condicione et dignitate et aetate,
bodiliness and in-health and in-circumstance and in-dignity and in-age
studio negotio artificio facultatibus sedibus legibus moribus,
in-pursuit in-business in-craft in-means in-dwellings in-laws in-customs
nec quicquam tamen amittit hominis nec ita alius efficitur,
nor anything yet be-loses of-man nor so another is-made
ut cesset idem esse, immo nec alius efficitur, sed aliud.
that be-ceases the-same to-be nay nor another is-made but other
hanc formam demutationis diuina etiam documenta testantur.
this form of-change divine also proofs attest
mutatur Mosei manus et quidem ad instar emortuae
is-changed of-Moses the-hand and indeed after the-likeness of-a-dead-one
exsanguis est, exalbida, frigida, sed et recepto calore et
bloodless it-is whitish cold but also recovered the-heat and
refuso colore eadem caro et sanguis est. mutatur postea
poured-back the-color the-same flesh and blood it-is is-changed afterward
et facies eiusdem incontemplabili claritate. sed Moyses erat
also the-face of-the-same with-unbeholdable brightness but Moses he-was
proinde qui non uidebatur. sic et Stephanus angelicum iam
likewise who not was-seen so also Stephen angelic already
fastigium induerat, sed non alia genua lapidationi succiderant.
the-summit had-put-on but not other knees to-the-stoning had-fallen

dominus quoque in secessu montis etiam uestimenta
the-Lord also in the-retreat of-the-mountain even his-garments
luce mutauerat, sed liniamenta Petro agnoscibilia seruauerat;
with-light had-changed but the-lineaments to-Peter recognizable he-had-kept
ubi etiam Moyses et Helias, alter in imagine carnis nondum
where also Moses and Elijah the-one in the-image of-flesh not-yet
receptae alter in ueritate nondum defunctae, eandem tamen
received the-other in the-reality not-yet dead the-same yet
habitudinem corporis etiam in gloria perseuerare docuerunt.
condition of-body even in glory to-persist taught
de quo exemplo instructus et Paulus: qui transfigurabit,
from which example instructed also Paul who will-transfigure
inquit, corpus humilitatis nostrae conformale corpori gloriae
he-says the-body of-lowliness our conformed to-the-body of-glory
suae. quodsi et transfigurationem et conuersionem in
his-own but-if both transfiguration and conversion for
transitum substantiae cuiusque defendis, ergo et Saulus in
the-passing-away of-substance each you-maintain therefore also Saul into
alium uirum conuersus de corpore suo excessit? et ipse
another man converted from body his-own departed and himself
satanas, cum in angelum lucis transfiguratur, qualitatem suam
Satan when into an-angel of-light he-is-transfigured quality his-own
amittit? non opinor. ita et in resurrectionis euentu mutari
loses not I-think so also in of-the-resurrection the-outcome to-be-changed
conuerti reformari licebit cum salute substantiae.
to-be-converted to-be-reformed it-will-be-allowed with the-safety of-the-substance
Etenim quam absurdum, quam uero et iniquum, utrumque 56
indeed how absurd how truly also unjust each
autem quam deo indignum, aliam substantiam operari aliam
however how of-God unworthy another substance to-work another
mercede dispungi, ut haec quidem caro per martyria
with-reward to-be-settled so-that this indeed flesh through martyrdoms

lanietur alia uero coronetur, item e contrario haec quidem
be-torn another however be-crowned likewise on the-contrary this indeed
caro in spurcitiis uolutetur alia uero damnetur. nonne
flesh in filth wallow another however be-condemned surely-not
praestat omnem semel fidem a spe resurrectionis abducere
is-it-better all once faith from the-hope of-resurrection to-draw-away
quam de grauitate atque iustitia dei ludere? Marcionem
than about the-gravity and justice of-God to-play Marcion
pro Valentino resuscitari? quando neque mentem neque
in-place-of Valentinus to-be-raised since neither the-mind nor
memoriam neque conscientiam hominis hodierni credibile sit
the-memory nor the-conscience of-man of-today credible it-be
aboleri per indumentum illud mutatorium immortalitatis
to-be-abolished through garment that changing of-immortality
et incorruptelae, uacaturo scilicet emolumento et fructu
and of-incorruption going-to-be-empty evidently the-profit and fruit
resurrectionis et statu diuini utrobique iudicii. si non
of-the-resurrection and the-state of-divine on-both-sides judgment if not
meminerim me esse qui merui, quomodo gloriam deo
I-remember myself to-be who deserved how glory to-God
dicam? quomodo canam illi nouum canticum, nesciens
shall-I-say how shall-I-sing to-him a-new song not-knowing
me esse qui gratiam debeam? cur autem solius carnis
myself to-be who grace owe why however alone of-the-flesh
demutatio excipitur, non et animae simul, quae in omnibus
the-change is-excepted not also of-the-soul together which in all-things
praefuit carni? quale est, ut eadem anima, quae in
presided-over the-flesh what-sort is-it that the-same soul which in
hac carne totum uitae ordinem decucurrit, quae in hac
this flesh the-whole of-life order ran-through which in this
carne deum didicit et Christum induit et spem salutis
flesh God learned and Christ put-on and the-hope of-salvation

seminauit, in alia nescio qua metat fructum? ne illa
sowed in another I-know-not which reap the-fruit truly that
gratiosissima caro, cui gratis uita constabit. quodsi non
most-favored flesh for-which freely life will-stand but-if not
et anima mutabitur, iam nec animae resurrectio est: nec
also the-soul will-be-changed now neither of-the-soul a-resurrection is nor
ipsa enim resurrexisse credetur, si non alia resurrexerit.
itself for to-have-risen will-be-believed if not another shall-have-risen
Hinc iam illa uulgaris incredulitatis argutia est: si, inquiunt, 57
hence now that of-common incredulity the-quibble is if they-say
ipsa eademque substantia reuocatur cum sua forma linea
itself and-the-same substance is-recalled with its-own form outline
qualitate, ergo et cum insignibus suis reliquis. itaque et
quality therefore also with marks its-own remaining and-so both
caeci et claudi et paralytici et ut quis insignis excesserit,
the-blind and the-lame and the-paralytic and as each marked shall-have-departed
ita et reuertetur. quid nunc, etsi ita dedignaris tantam gratiam
so also he-will-return what now even-if so you-disdain so-great a-grace
qualiscumque a deo consequi? non enim et nunc animae
of-whatever-kind from God to-obtain not for also now of-the-soul
solius admittens salutem dimidiatis hominibus eadem
alone admitting the-salvation to-halved men the-same-things
adscribis? quid est credere resurrectionem, nisi integram
do-you-ascribe what is to-believe the-resurrection unless whole
credere? si enim caro de dissolutione reparabitur, multo magis
to-believe-it if for the-flesh from dissolution will-be-repaired much more
de uexatione reuocabitur. minoribus maiora praescribunt.
from vexation will-be-recalled to-lesser-things greater-things prescribe
cuiuscumque membri detruncatio uel obtusio nonne mors
of-whatever member the-cutting-off or blunting surely-not the-death
membri est? si uniuersalis mors resurrectione rescinditur,
of-the-member is if universal death by-resurrection is-rescinded

quid portionalis? si demutamur in gloriam, quanto magis in
what partial if we-are-changed into glory how-much more into
incolomitatem? uitiatio corporum accidens res est, integritas
soundness the-spoiling of-bodies a-happening thing is integrity
propria est. in hac nascimur: etiam si in utero uexemur,
proper is in this we-are-born even if in the-womb we-be-harmed
iam hominis est passio; prius est genus quam casus.
already of-a-man it-is the-suffering earlier is the-kind than the-accident
quomodo uita confertur a deo, ita et refertur. quales eam
as life is-conferred by God so also it-is-restored such-as it
accipimus, tales et recipimus. naturae, non iniuriae reddimur;
we-receive such also we-receive-back to-nature not to-injury we-are-returned
quod nascimur, non quod laedimur, reuiuescimus. si non
what we-are-born not what we-are-harmed we-revive if not
integros deus suscitat, non suscitat mortuos. quis enim mortuus
whole God raises not he-raises the-dead who for dead
integer, etsi integer moritur? quis incolomis qui exanimis?
whole even-if whole he-dies who sound who lifeless
quod corpus inlaesum, cum interemtum, cum frigidum, cum
what body unharmed when slain when cold when
expallidum, cum edurum, cum cadauer? quando magis homo
pale when hardened when a-corpse when more man
debilis, nisi cum totus? quando magis paralyticus, nisi cum
feeble unless when whole when more paralytic unless when
inmobilis? ita nihil aliud est mortuum resuscitari quam
motionless so nothing other is a-dead-man to-be-raised than
integrum fieri, ne ex ea parte mortuus adhuc sit, ex qua
whole to-be-made lest from that part dead still he-be from which
non resurrexerit. idoneus deus reficere quod fecit; hanc suam
not he-shall-have-risen able God to-remake what he-made this his-own
et potestatem et liberalitatem satis iam in Christo spopondit,
both power and liberality enough already in Christ he-has-pledged

immo et ostendit, non tantum resuscitatore carnis uerum
nay also he-has-shown not only the-raiser of-the-flesh but
etiam redintegratore. atque adeo et apostolus: et mortui,
also the-reintegrator and indeed also the-apostle and the-dead
inquit, resurgent incorrupti. quomodo, nisi integri, qui retro
he-says will-rise incorrupt how unless whole who before
corrupti tam uitio ualitudinis quam et senio sepulturae?
corrupted as-much by-the-vice of-ill-health as also by-the-age of-burial
nam et supra utrumque proponens, oportere et corruptiuum
for also above each setting-forth to-behoove both corruptible
istud induere incorruptelam et mortale istud inmortalitatem,
this to-put-on incorruption and mortal this immortality
non iterauit sententiam sed differentiam demandauit.
not he-repeated the-sentence but a-difference he-enjoined
inmortalitatem enim ad rescissionem mortis, incorruptelam ad
immortality for to the-rescinding of-death incorruption to
obliterationem corruptelae diuidendo alteram ad resurrectionem,
the-obliteration of-corruption by-dividing the-one to resurrection
alteram ad redintegrationem temperauit. puto autem et
the-other to reintegration he-tempered I-think however also
Thesalonicensibus omnis substantiae integritatem repromisit.
to-the-Thessalonians of-every substance the-integrity he-promised
itaque nec in posterum timebuntur corporum labes. nihil
and-so neither in the-future will-be-feared of-bodies the-blemishes nothing
poterit amittere integritas uel conseruata uel restituta, ex quo
will-be-able to-lose integrity either preserved or restored from when
illi etiam, si quid amiserat, redditur. praescribens enim adhuc
to-it also if anything it-had-lost is-returned prescribing for still
easdem passiones obituram carnem, si eadem resurrectura
the-same sufferings going-to-undergo the-flesh if the-same going-to-rise
dicatur, naturam aduersus dominum suum temere defendis,
it-be-said nature against Lord its-own rashly you-defend

legem aduersus gratiam impie adseris. quasi domino non
law against grace impiously you-assert as-if for-the-Lord not
liceat et mutare naturam sine lege et seruare. quo
it-be-allowed both to-change nature without law also to-preserve-it to-what-end
enim legimus: quae impossibilia apud homines, possibilia
for do-we-read things-which impossible with men possible
apud deum et: stulta mundi elegit deus, ut sapientia
with God and the-foolish-things of-the-world chose God that the-wise-things
mundi confundat? oro te, si famulum tuum libertate
of-the-world he-might-confound I-ask you if servant your with-freedom
mutaueris, quia eadem caro atque anima permanebunt, quae
you-have-changed because the-same flesh and soul will-remain which
flagellis et compedibus et stigmatibus obnoxiae retro fuerant,
to-whips and fetters and brands liable before were
idcircone illas eadem pati oportebit? non opinor. atquin
for-that-reason them the-same-things to-suffer will-it-behoove not I-think and-yet
et uestis albae nitore et anuli aurei honore et
also of-garment white with-the-sheen and of-ring golden with-the-honor and
patroni nomine ac tribu mensaque honoratur. permitte
of-patron with-the-name and with-tribe and-table he-is-honored allow
hanc et deo potestatem per uim demutationis illius
this also to-God the-power through the-force of-change that
condicionem, non naturam, reformandi, dum et passiones
the-condition not the-nature of-reforming while both sufferings
auferuntur et munitiones conferuntur. ita manebit quidem
are-taken-away and fortifications are-conferred so will-remain indeed
caro etiam post resurrectionem eatenus passibilis, qua ipsa,
the-flesh even after the-resurrection so-far passible in-that itself
qua eadem, ea tamen impassibilis, qua in hoc ipsum
in-that the-same in-that yet impassible in-that for this very
manumissa a domino, ne ultra pati possit.
freed by the-Lord that no-longer to-suffer it-can

God will wipe away every tear, and grief and death will end with their causes. The clothes of Israel did not wear out in the desert, the three youths' garments did not burn, Jonah came out unharmed, and Enoch and Elijah are kept in the flesh; these are proofs of a body that will not decay. "All flesh is grass" separates destinies, not substances, and the organs will be kept though idle, as a restored ship is still a ship.

Iocunditas, inquit Esaias, aeterna super caput eorum. nihil 58
joy says Isaiah eternal upon the-head of-them nothing
aeternum nisi post resurrectionem. aufugit, inquit, dolor et
eternal except after the-resurrection has-fled he-says pain and
maeror et gemitus ab illis. proinde et Iohanni angelus:
grief and groaning from them likewise also to-John the-angel
et delebit deus omnem lacrimam ab oculis eorum;
and will-wipe-away God every tear from the-eyes of-them
utique ex isdem oculis, qui retro fleuerant quique adhuc
surely from the-same eyes which before had-wept and-which still
flere potuissent, si non omnem lacrimae imbrem indulgentia
to-weep could-have if not every of-tears shower the-indulgence
diuina siccaret. et rursus: deus enim delebit omnem
divine dried and again God for will-wipe-away every
lacrimam ab oculis eorum, et mors hactenus; igitur et
tear from the-eyes of-them and death thus-far therefore also
corruptela hactenus, proinde per incorruptelam fugata
corruption thus-far likewise through incorruption put-to-flight
quemadmodum mors per inmortalitatem, si dolor et
as death through immortality if pain and
maeror et gemitus ipsaque mors ex laesuris et animae et
grief and groaning and-the-very death from the-hurts both of-the-soul and
carnis obueniunt, quomodo auferentur, nisi cessauerint
of-the-flesh come how will-they-be-taken-away unless shall-have-ceased

causae, scilicet laesurae carnis atque animae? ubi casus
the-causes evidently the-hurts of-the-flesh and of-the-soul where mishaps
aduersi apud dominum? aut ubi incursus infesti apud
adverse with the-Lord or where onsets hostile with
Christum? ubi daemonici impetus apud spiritum sanctum,
Christ where demonic assaults with the-spirit holy
iam et ipso diabolo cum angelis suis ignibus merso?
already also the-very devil with angels his-own in-fires plunged
ubi necessitas aut quod dicitur fortuna uel fatum?
where necessity or what is-called fortune or fate
quae resuscitatis plaga post ueniam? quae reconciliatis ira
what for-the-raised a-blow after pardon what for-the-reconciled anger
post gratiam? quae infirmitas post uirtutem? quae imbecillitas
after grace what infirmity after strength what weakness
post salutem? quod uestimenta et calciamenta filiorum
after salvation that the-garments and shoes of-the-sons
Israhelis quadraginta illis annis indetrita inobsoleta manserunt,
of-Israel in-forty those years unworn unfaded remained
quod et in ipsis corporibus unguium et capillorum facilia
that also in the-very bodies of-nails and of-hair the-easy
crementa et habilitatis et dignitatis iustitia defixit, ne etiam
growths both of-fitness and of-dignity justice fixed lest even
enormitas corruptela deputaretur, quod Babylonii ignes trium
excess as-corruption be-reckoned that the-Babylonian fires of-the-three
fratrum nec tiaras nec sarabaras, quamquam Iudaeis alienas,
brothers neither the-tiaras nor the-trousers although to-the-Jews foreign
laeserunt, quod Ionas deuoratus a belua maris, in cuius aluo
harmed that Jonah devoured by the-beast of-the-sea in whose belly
naufragia digerebantur, triduo post incolomis expuitur, quod
shipwrecks were-digested three-days after unharmed is-spat-out that
hodie Enoch et Helias, nondum resurrectione dispuncti,
today Enoch and Elijah not-yet by-resurrection settled

quia nec morte functi, qua tamen de orbe translati et
because nor by-death discharged in-that yet from the-world translated and
hoc ipso iam aeternitatis candidati, ab omni uitio et ab
by-this very already of-eternity candidates from every vice and from
omni damno et ab omni iniuria et contumelia emunitatem
every loss and from every injury and insult the-immunity
carnis ediscunt: cuinam fidei testimonium signant, nisi qua
of-the-flesh learn to-what faith a-testimony do-they-seal unless by-which
credi oportet haec futurae integritatis esse documenta?
to-be-believed it-behooves these of-future integrity to-be proofs
figurae enim nostrae fuerunt apostolo auctore, quae
figures for of-us they-were the-apostle as-authority the-things-which
scripta sunt, ut et dominum potentiorem credamus omni
written are that also the-Lord more-powerful we-may-believe than-every
corporum lege et carnis magis utique conseruatorem, cuius
of-bodies law and of-the-flesh more surely the-preserver whose
etiam uestimenta etiam calciamenta protexit.
even garments even shoes he-protected
Sed futurum, inquis, aeuum alterius est dispositionis et 59
but the-future you-say age of-another is arrangement and
aeternae; igitur huius aeui substantiam non aeternam
eternal therefore of-this age the-substance not eternal
diuersa possidere non posse. plane, si homo propter
different-things to-possess not to-be-able plainly if man for-the-sake-of
dispositionem futuram et non dispositio propter hominem.
the-arrangement future and not the-arrangement for-the-sake-of man
sed enim apostolus scribens: siue mundus siue uita siue
but indeed the-apostle writing whether the-world or life or
mors siue futura siue praesentia, omnia uestra sunt, eosdem
death or future-things or present-things all-things yours are the-same
constituit heredes etiam futurorum. nihil tibi largitur Esaias
he-established heirs also of-future-things nothing to-you grants Isaiah

dicens: omnis caro foenum, quia et alibi: et uidebit omnis
saying all flesh grass because also elsewhere and will-see all
caro salutare dei. exitus, non substantias, distinxit. quis
flesh the-salvation of-God the-ends not the-substances he-distinguished who
enim iudicium dei non in sententia duplici statuit salutis
for the-judgment of-God not in a-sentence double has-set of-salvation
et poenae? omnis igitur caro foenum, quae igni destinatur,
and of-punishment all therefore flesh grass which for-fire is-destined
et omnis caro uidebit salutare dei, quae saluti ordinatur.
and all flesh will-see the-salvation of-God which for-salvation is-ordered
ego me scio neque alia carne adulteria commisisse
I myself know neither with-another flesh adulteries to-have-committed
neque nunc alia carne ad continentiam eniti. si quis
nor now with-another flesh toward continence to-strive if anyone
est bina pudenda circumferens, potest iam et demere
is two private-parts carrying-about he-can now also to-take-away
foenum carnis inmundae et solam sibi reseruare quae
the-grass of-flesh unclean and alone for-himself to-reserve that-which
uisura sit dei salutare, sed cum idem prophetes etiam
going-to-see be of-God the-salvation but since the-same prophet also
nationes ostendat nunc deputatas uelut puluerem et saliuam
the-nations shows now reckoned like dust and spittle
nunc speraturas et crediturae in nomen et in brachium
now going-to-hope and going-to-believe in the-name and in the-arm
domini, numquid et de nationibus fallimur?
of-the-Lord surely-not also about the-nations are-we-deceived
et aliae quidem sunt crediturae aliae in puluerem deputatae
and others indeed are going-to-believe others to dust reckoned
ex diuersitate substantiae? sed et Christus intra oceanum et
from difference of-substance but also Christ within the-ocean and
de isto caelo, quod nobis incubat, uerum lumen nationibus
from this heaven which on-us lies the-true light for-the-nations

offulsit, — et ipsi Valentiniani hic errare didicerunt —
shone and themselves the-Valentinians here to-err have-learned
nec alia erit forma nationum credentium nisi quae et
nor other will-be the-form of-nations believing than that-which also
non credentium de carne, de anima. sicut ergo easdem
not believing of flesh of soul as therefore the-same
nationes non genere sed sorte distinxit, ita et carnes,
nations not by-kind but by-lot he-distinguished so also the-fleshes
quae in ipsis nationibus una substantia est, non materia
which in the-very nations one substance is not by-matter
sed mercede disiunxit.
but by-reward he-separated
Ecce autem, ut adhuc controuersiam exaggerent carni, 60
behold however that still the-controversy they-may-heighten for-the-flesh
maxime eidem, de officiis quoque membrorum argumentantur,
especially the-same from the-offices also of-the-members they-argue
aut et ipsa dicentes permanere debere in suis operibus
either also themselves saying to-remain ought in their-own works
et fructibus, ut eidem corpulentiae adscripta. aut, quia
and fruits as to-the-same bodiliness ascribed or because
constet discessura esse officia membrorum, corpulentiam
it-be-agreed going-to-depart to-be the-offices of-the-members the-bodiliness
quoque eradant, cuius scilicet perseuerantia credenda non sit
also they-erase of-which evidently the-persistence to-be-believed not is
utique sine membris, quia nec membra credenda sint sine
surely without members because nor members to-be-believed are without
officiis. quo enim iam, inquiunt, spelunca haec oris et
offices for-what for now they-say cave this of-the-mouth and
dentium statio et gulae lapsus et competum stomachi
of-the-teeth the-station and of-the-gullet the-slide and the-crossroads of-the-stomach
et aluei gurges et intestinorum perplexa proceritas, cum
and of-the-belly the-whirlpool and of-the-intestines the-entangled length when

esui et potui locus non erit? quo huiusmodi membra
for-eating and drinking place not will-be for-what of-this-kind members
admittunt subigunt deuoluunt diuidunt digerunt egerunt?
admit work roll-down divide digest discharge
quo manus ipsae et pedes et operarii quique artus, cum
for-what the-hands themselves and feet and working each limbs when
uictus etiam cura cessabit? quo renes, conscii seminum,
of-food even the-care will-cease for-what the-kidneys conscious of-seeds
et reliqua genitalium utriusque sexus et conceptuum stabula
and the-rest of-the-genitals of-each sex and of-conceptions the-stalls
et uberum fontes, discessuro concubitu et fetu et educatu?
and of-breasts the-springs going-to-depart intercourse and offspring and rearing
postremo quo totum corpus, totum scilicet uacaturum?
lastly for-what the-whole body the-whole evidently going-to-be-idle
ad haec ergo praestruximus non oportere committi
to these-things therefore we-have-laid-down-before not to-behoove to-be-confused
futurorum atque praesentium dispositiones, intercessura tunc
of-future and present-things the-arrangements going-to-intervene then
demutatione, et nunc superstruimus officia ista membrorum
a-change and now we-build-on the-offices those of-the-members
necessitatibus uitae huius eo usque consistere, donec et ipsa
by-the-necessities of-life this so far to-stand until also the-very
uita transferatur a temporalitate in aeternitatem, sicut animale
life be-transferred from temporality into eternity as the-animal
corpus in spiritale, dum mortale istud induet inmortalitatem
body into spiritual while mortal this will-put-on immortality
et corruptiuum istud incorruptelam; et ipsa autem liberata
and corruptible this incorruption and itself however freed
tunc uita a necessitatibus liberabuntur et membra ab
then life from necessities will-be-freed also the-members from
officiis, nec ideo non erunt necessaria. licet enim officiis
offices nor therefore not they-will-be necessary although for from-offices

liberentur, sed iudiciis retinentur, ut quisque referat
they-be-freed yet for-judgments they-are-retained that each may-carry-back
per corpus prout gessit. saluum enim hominem tribunal
through the-body as he-has-done safe for man the-tribunal
dei exigit; saluum uero sine membris non licet esse, ex
of-God demands safe however without members not it-is-possible to-be from
quorum non officiis sed substantiis constat. nisi forte et nauem
whose not offices but substances he-consists unless perhaps also a-ship
sine carina, sine prora, sine puppi, sine compaginis totius
without keel without prow without stern without of-joining whole
incolomitate saluam adseuerabis. et tamen nauem procella
the-soundness safe you-will-assert and yet a-ship by-a-storm
dissipatam uel carie dissolutam redactis et recuratis omnibus
scattered or by-rot dissolved brought-back and repaired all
membris eandem saepe conspeximus, etiam titulo restitutionis
the-members the-same often we-have-beheld even in-the-title of-restoration
gloriantem: de dei artificio et arbitrio et iure torquemur?
glorying about of-God the-craft and judgment and right are-we-tormented
porro si diues dominus et liberalis adfectui aut gloriae suae
moreover if a-rich lord and liberal to-affection or glory his-own
praestans solam nauis restitutionem hactenus eam noluerit
giving-precedence the-mere of-the-ship restoration thus-far it should-not-wish
operari, idcirco tu negabis necessariam illi compaginem
to-work therefore you will-deny necessary to-it the-joining
pristinam, ut exinde iam uacaturam, cum soli saluti nauis
former as thenceforth now going-to-be-idle when to-the-mere safety of-the-ship
sine operatione conueniat? igitur hoc tantummodo discere
without operation it-may-befit therefore this only to-learn
sufficit, cum dominus hominem saluti destinando carnem
suffices when the-Lord man for-salvation by-destining the-flesh
destinarit, an eandem uelit denuo esse, quam non debebis
has-destined whether the-same he-may-wish again to-be which not you-ought

ex futura membrorum uacatione praescribere denuo esse
from future of-members idleness to-prescribe again to-be
non posse, licet enim esse quid denuo et nihilominus
not to-be-able it-is-allowed for to-be something again and nonetheless
uacare. nec potest autem dici uacare, si non sit. at enim si
to-be-idle nor can however be-said to-be-idle if not it-be but indeed if
sit, poterit et non uacare; nihil enim apud deum uacabit.
it-be it-will-be-able also not to-be-idle nothing for with God will-be-idle

XIX · AS THE ANGELS

The mouth and teeth serve speech as well as eating, and even now the flesh can fast and keep chaste. "They will be as the angels" does not deny the substance but likens it, as angels once ate as men. The flesh will rise whole, the bride of Christ, kept with God until then; the soul has no cause to grudge it. The Paraclete's new prophecy has cleared away every ambiguity on which the heretics built.

61 Sed accepisti, homo, os ad uorandum atque potandum:
but you-have-received man a-mouth for devouring and drinking
cur non potius ad eloquendum, ut a ceteris animalibus
why not rather for speaking-out that from the-other animals
distes? cur non potius ad praedicandum deum, ut etiam
you-may-differ why not rather for proclaiming God that also
hominibus antistes? denique Adam ante nomina animalibus
men you-may-surpass in-short Adam before names to-the-animals
enuntiauit quam de arbore decerpsit, ante etiam prophetauit
pronounced than from the-tree he-plucked before also he-prophesied
quam uorauit. sed accepisti dentes ad macellum
than he-devoured but you-have-received teeth for the-meat-market
corrodendum: cur non potius ad omnem hiatum et rictum
to-gnaw why not rather for every gape and grin

tuum coronandum? cur non potius ad pulsus linguae
your to-crown why not rather for the-strokes of-the-tongue
temperandos, ad uocis articulos offensione signandos?
to-be-tempered for of-the-voice the-articulations by-striking to-be-marked
denique et edentulos et audi et uide, ut honorem
in-short both the-toothless both hear and see so-that the-honor
oris et organum dentium quaeras. forata sunt inferna
of-the-mouth and the-organ of-the-teeth you-may-seek pierced are the-lower-parts
in uiro et in femina, nimirum qua libidines fluitent: cur non
in man and in woman doubtless where lusts may-flow why not
magis, qua defluxurae colentur? est adhuc feminis intus,
rather where the-discharges will-be-strained there-is further for-women within
quo semina congerantur: an quo sanguinis onera secedant,
where the-seeds may-be-gathered or where of-blood the-burdens may-pass-away
quem pigrior sexus discutere non sufficit? dicenda enim
which the-more-sluggish sex to-shake-off not suffices to-be-said for
et haec, quatenus quae uolunt et quorum uolunt et
also these-things so-far-as what they-wish and of-what they-wish and
qualiter uolunt officia membrorum ludibriose de industria
in-what-way they-wish the-offices of-the-members mockingly on purpose
suffundendae resurrectionis oblatrant, non recogitantes ipsas
for-overwhelming the-resurrection they-bark-against not reconsidering the-very
prius causas necessitatis tunc uacaturas, cibi famem, et
first causes of-necessity then going-to-be-idle for-food hunger and
potus sitim, et concubitus genituram, et operationis uictum.
for-drink thirst and for-intercourse begetting and for-working food
sublata enim morte neque uictus fulcimenta ad praesidia
taken-away for death neither of-food the-props for the-defenses
uitae neque generis subparatura grauis erit membris.
of-life nor of-the-race the-supply burdensome will-be to-the-members
ceterum et hodie uacare intestinis et pudendis
otherwise also today to-be-idle for-the-intestines and the-private-parts

licebit. quadraginta diebus Moyses et Helias ieiunio
it-will-be-allowed for-forty days Moses and Elijah in-fasting
functi solo deo alebantur. iam tunc enim dedicabatur:
discharged alone by-God were-fed already then for it-was-dedicated
non in pane uiuet homo sed in dei uerbo. ecce uirtutis
not by bread will-live man but by of-God the-word behold of-power
futurae liniamenta. nos quoque, ut possumus, os cibo
future the-lineaments we also as we-can the-mouth from-food
excusamus; etiam sexum a congressione subducimus. quot
excuse even sex from union we-withdraw how-many
spadones uoluntarii? quot uirgines Christo maritatae? quot
eunuchs voluntary how-many virgins to-Christ married how-many
steriles utriusque naturae infructuosis genitalibus structi? nam
barren of-each nature with-unfruitful genitals built for
si et hic iam uacare est et officia et emolumenta
if also here already to-be-idle it-is-possible both for-the-offices and for-the-profits
membrorum temporali uacatione, ut in temporali dispositione,
of-the-members with-temporal idleness as in a-temporal arrangement
nec homo tamen minus saluus est, proinde homine saluo,
nor man yet less safe is likewise man safe
et quidem magis tunc ut in aeterna dispositione, magis non
and indeed more then as in an-eternal arrangement more not
desiderabimus quae iam hic non desiderare consueuimus.
we-shall-desire what already here not to-desire we-have-grown-used
62 Sed huic disceptationi finem dominica pronuntiatio imponit:
but to-this dispute an-end the-Lord's pronouncement imposes
erunt, inquit, tamquam angeli. si non nubendo, quia
they-will-be he-says as angels if not by-marrying because
nec moriendo, utique nec ulli simili necessitati succidendo
nor by-dying surely nor to-any like necessity by-succumbing
corporalis condicionis, quia et angeli aliquando tamquam
of-bodily condition because also angels once as

homines fuerunt, edendo et bibendo et pedes lauacro
men were by-eating and drinking and feet to-washing
porrigendo; humanam enim induerant superficiem salua
by-stretching-out human for they-had-put-on surface saved
intus substantia propria. igitur si angeli, facti tamquam
within substance their-own therefore if angels made as
homines, in eadem substantia spiritus carnalem tractationem
men in the-same substance of-spirit fleshly treatment
susceperunt, cur non et homines, facti tamquam angeli,
took-up why not also men made as angels
in eadem substantia carnis spiritalem subeant dispositionem?
in the-same substance of-flesh spiritual undergo an-arrangement
non magis sollemnibus carnis obnoxii sub angelico
not more to-the-solemnities of-the-flesh liable under angelic
indumento quam angeli tunc sollemnibus spiritus sub
garment than angels then to-the-solemnities of-the-spirit under
humano. nec ideo non permansuri in carne, quia non et
human nor therefore not going-to-remain in the-flesh because not also
in sollemnibus carnis, cum nec angeli ideo non et in
in the-solemnities of-the-flesh since neither the-angels therefore not also in
spiritu permanserint, quia non et in sollemnibus spiritus.
the-spirit remained because not also in the-solemnities of-the-spirit
denique non dixit: erunt angeli, ne homines negaret,
in-short not he-said they-will-be angels lest men he-should-deny
sed tamquam angeli, ut homines conseruaret. non abstulit
but as angels that men he-might-preserve not he-took-away
substantiam cui similitudinem adtribuit.
the-substance to-which a-likeness he-attributed
Resurget igitur caro, et quidem omnis, et quidem ipsa, et 63
will-rise therefore the-flesh and indeed all and indeed itself and
quidem integra. in deposito est ubicumque apud deum per
indeed whole in deposit it-is wherever with God through

fidelissimum sequestrem dei et hominum Iesum Christum, qui
the-most-faithful mediator of-God and of-men Jesus Christ who
et homini deum et hominem deo reddet, carni spiritum
both to-man God and man to-God will-return to-the-flesh the-spirit
et spiritui carnem. utrumque iam in semetipso foederauit,
and to-the-spirit the-flesh each already in himself he-has-allied
sponsam sponso et sponsum sponsae comparauit. nam
the-bride to-the-bridegroom and the-bridegroom to-the-bride he-has-matched for
et si animam quis contenderit sponsam, uel dotis nomine
even if the-soul anyone shall-contend the-bride at-least by-dowry's name
sequetur animam caro. non erit anima prostituta, ut nuda
will-follow the-soul the-flesh not will-be the-soul a-prostitute that naked
suscipiatur a sponso. habet instrumentum, habet cultum,
she-be-received by the-bridegroom she-has furniture she-has adornment
habet mancipium suum carnem; ut collactanea comitabitur. sed
she-has servant her-own the-flesh as foster-sister it-will-accompany but
caro est sponsa, quae et in Christo Iesu spiritum sponsum
the-flesh is the-bride which also in Christ Jesus the-spirit as-bridegroom
per sanguinem passa est. huius interitum, quem putas,
through blood suffered has of-this the-destruction which you-think
secessum scias esse: non sola anima seponitur; habet et caro
a-withdrawal know to-be not alone the-soul is-set-aside it-has also the-flesh
secessus suos interim, in aquis, in ignibus, in alitibus, in bestiis.
withdrawals its-own meanwhile in waters in fires in birds in beasts
cum in haec dissolui uidetur, uelut in uasa transfunditur.
when into these to-be-dissolved it-seems as-if into vessels it-is-poured
si etiam ipsa uasa defecerint, cum de illis quoque effluxerit
if even the-very vessels shall-have-failed when from them also it-has-flowed-out
in suam matricem terram quasi per ambages, resorbetur, ut
into its-own mother earth as-if through windings it-is-reabsorbed that
rursus ex illa repraesentetur Adam auditurus a domino: ecce
again from it be-presented Adam going-to-hear from the-Lord behold

Adam quasi unus ex nobis factus est, uere tunc compos mali,
Adam as one of us made is truly then possessed of-evil
quod euasit, et boni, quod inuasit. quid, anima, inuides
which he-escaped and of-good which he-seized why soul do-you-grudge
carni? nemo tam proximus tibi, quem post dominum diligas;
the-flesh no-one so near to-you whom after the-Lord you-should-love
nemo magis frater tuus, quam quae tecum etiam in deo
no-one more brother your than she-who with-you also in God
nascitur. tu potius illi exorare debueras resurrectionem;
is-born you rather for-it to-win-by-prayer ought-to-have the-resurrection
per te, si forte, deliquit. sed nihil mirum, si odisti, cuius
through you if perhaps it-offended but nothing wonderful if you-hate whose
auctorem quoque respuisti, quam et in Christo aut negare
author also you-have-spurned which also in Christ either to-deny
aut mutare consuesti, proinde et ipsum sermonem dei, qui
or to-change you-have-been-wont likewise also the-very Word of-God who
caro factus est, uel stilo uel interpretatione corrumpens, arcana
flesh made was either by-pen or by-interpretation corrupting the-secrets
etiam apocryphorum superducens, blasphemiae fabulas. at enim
also of-apocryphal-writings bringing-in of-blasphemy fables but indeed
deus omnipotens aduersus haec incredulitatis et peruersitatis
God almighty against these of-unbelief and perversity
ingenia prouidentissima gratia sua effundens in nouissimis
wits by-most-provident grace his-own pouring-out in the-last
diebus de suo spiritu in omnem carnem, in seruos
days from his-own spirit upon all flesh upon servants
suos et ancillas, et fidem laborantem resurrectionis carnalis
his-own and handmaids both the-faith laboring of-resurrection fleshly
animauit et pristina instrumenta manifestis uerborum et
has-animated and the-former instruments with-manifest of-words and
sensuum luminibus ab omni ambiguitatis obscuritate purgauit.
senses lights from every of-ambiguity obscurity has-purged

nam quia haereses esse oportuerat, ut probabiles quique
for because heresies to-be it-had-behooved that the-approved each
manifestarentur, hae autem sine aliquibus occasionibus
might-be-made-manifest these however without some occasions
scripturarum audere non poterant, idcirco pristina instrumenta
of-the-scriptures to-dare not could therefore the-former instruments
quasdam materias illis uidentur subministrasse, et ipsas
certain materials to-them seem to-have-supplied and them
quidem isdem litteris reuincibiles. sed quoniam nec
indeed by-the-same letters refutable but since neither
dissimulare spiritum sanctum oportebat, quominus et
to-dissimulate the-spirit holy it-behooved so-that-not also
huiusmodi eloquiis superinundaret, quae nullis haereticorum
of-this-kind with-utterances he-should-overflow which to-no of-heretics
uersutiis semina subspargerent, immo et ueteres eorum cespites
cunnings seeds might-scatter nay also the-old of-them turfs
uellerent, idcirco iam omnes retro ambiguitates et quas
might-pluck therefore now all former ambiguities and which
uolunt parabolas aperta atque perspicua totius sacramenti
they-wish parables with-open and clear of-the-whole sacrament
praedicatione discussit per nouam prophetiam de paracleto
proclamation he-has-dispelled through the-new prophecy from the-Paraclete
inundantem. cuius si hauseris fontes, nullam poteris
overflowing whose if you-shall-have-drunk the-springs no will-you-be-able
sitire doctrinam, nullus te ardor exuret quaestionum:
to-thirst-for doctrine no you burning will-burn of-questions
resurrectionem quoque carnis usquequaque potando refrigerabis.
the-resurrection also of-the-flesh everywhere by-drinking you-will-cool

---