

5. Five Books in Reply to Marcion.

(Author Uncertain.)



Book I.—Of the Divine Unity, and the Resurrection of the Flesh.

Part I.—Of the Divine Unity.

After the Evil One's impiety
Profound, and his life-grudging mind, entrapped
Seducèd men with empty hope, it laid
Them bare, by impious suasion to false trust
5 In him,—not with impunity, indeed;
For he forthwith, as guilty of the deed,
And author rash of such a wickedness,
Received deserved maledictions. Thus,
Thereafter, maddened, he, most desperate foe,
10 Did more assail and instigate men's minds
In darkness sunk. He taught them to forget
The Lord, and leave sure hope, and idols vain
Follow, and shape themselves a crowd of gods,
Lots, auguries, false names of stars, the show
15 Of being able to o'errule the births
Of embryos by inspecting entrails, and
Expecting things to come, by hardihood
Of dreadful magic's renegadoes led,
Wondering at a mass of feigned lore;
20 And he impelled them headlong to spurn life,
Sunk in a criminal insanity;
To joy in blood; to threaten murders fell;
To love the wound, then, in their neighbour's flesh;
Or, burning, and by pleasure's heat entrapped,
25 To transgress nature's covenants, and stain
Pure bodies, manly sex, with an embrace
Unnameable, and uses feminine
Mingled in common contact lawlessly;
Urging embraces chaste, and dedicate
30 To generative duties, to be held
For intercourse obscene for passion's sake.
Such in time past his deeds, assaulting men,

Through the soul's lurking-places, with a flow
Of scorpion-venom,—not that men would blame
35 Him, for they followed of their own accord:
His suasion was in guile; in freedom man
Performed it.

Whileas the perfidious one
Continuously through the centuries¹³⁴⁵
Is breathing such ill fumes, and into hearts
40 Seduced injecting his own counselling
And hoping in his folly (alas!) to find
Forgiveness of his wickedness, unaware
What sentence on his deed is waiting him;
With words of wisdom's weaving,¹³⁴⁶ and a voice
45 Presaging from God's Spirit, speak a host
Of prophets. Publicly he¹³⁴⁷ does not dare
Nakedly to speak evil of the Lord,
Hoping by secret ingenuity
He possibly may lurk unseen. At length
50 The soul's Light¹³⁴⁸ as the thrall of flesh is held;
The hope of the despairing, mightier
Than foe, enters the lists; the Fashioner,
The Renovator, of the body He;
True Glory of the Father; Son of God;
55 Author unique; a Judge and Lord He came,
The orb's renowned King; to the opprest
Prompt to give pardon, and to loose the bound;
Whose friendly aid and penal suffering
Blend God and renewed man in one. With child
60 Is holy virgin: life's new gate opes; words
Of prophets find their proof, fulfilled by facts;
Priests¹³⁴⁹ leave their temples, and—a star their guide—
Wonder the Lord so mean a birth should choose.

1345 Sæcula.

1346 The "tectis" of the edd. I have ventured to alter to "textis," which gives (as in my text) a far better sense.

1347 i.e., the Evil One.

1348 i.e., the Son of God.

1349 i.e., the Magi.

Waters—sight memorable!—turn to wine;
65 Eyes are restored to blind; fiends trembling cry,
Outdriven by His bidding, and own Christ!
All limbs, already rotting, by a word
Are healed; now walks the lame; the deaf forthwith
Hears hope; the maimed extends his hand; the dumb
70 Speaks mighty words: sea at His bidding calms,
Winds drop; and all things recognise the Lord:
Confounded is the foe, and yields, though fierce,
Now triumphed over, to unequal¹³⁵⁰ arms!
When all his enterprises now revoked
75 He¹³⁵¹ sees; the flesh, once into ruin sunk,
Now rising; man—death vanquish't quite—to heavens
Soaring; the peoples sealed with holy pledge
Outpoured;¹³⁵² the work and envied deeds of might
Marvellous;¹³⁵³ and hears, too, of penalties
80 Extreme, and of perpetual dark, prepared
For himself by the Lord by God's decree
Irrevocable; naked and unarmed,
Damned, vanquish't, doomed to perish in a death
Perennial, guilty now, and sure that he
85 No pardon has, a last impiety
Forthwith he dares,—to scatter everywhere
A word for ears to shudder at, nor meet
For voice to speak. Accosting men cast off
From God's community,¹³⁵⁴ men wandering



1350 i.e., arms which *seemed* unequal; for the cross, in which Christ *seemed* to be vanquished, was the very means of His triumph. See [Col. ii. 14, 15](#).

1351 i.e., the Enemy.

1352 i.e., with the Holy Spirit, the “Pledge” or “Promise” of the Father (see [Acts i. 4, 5](#)), “outpoured” upon “the peoples”—both Jewish and Gentile—on the day of Pentecost and many subsequent occasions; see, for instances, [Acts x. and xix](#).

1353 The “*mirandæ virtutis opus, invisaque facts*,” I take to be the miracles wrought by the apostles through the might (virtus) of the Spirit, as we read in the Acts. These were objects of “envy” to the Enemy, and to such as—like Simon Magus, of whom we find record—were his servants.

1354 i.e., excommunicated, as Marcion was. The “last impiety” (*extremum nefas*), or “last atrocity” (*extremum facinus*),—see 218, lower down—seems to mean the introduction of *heretical teaching*.

90 Without the light, found mindless, following
Things earthly, them he teaches to become
Depraved teachers of depravity.
By¹³⁵⁵ them he preaches that there are two Sires,
And realms divided: ill's cause is the Lord¹³⁵⁶
95 Who built the orb, fashioned breath-quickened flesh,
And gave the law, and by the seers' voice spake.
Him he affirms not *good*, but owns Him *just*;
Hard, cruel, taking pleasure fell in war;
In judgment dreadful, pliant to no prayers.
100 His suasion tells of other one, to none
E'er known, who nowhere is, a deity
False, nameless, constituting nought, and who
Hath spoken precepts none. Him he calls *good*;
Who judges none, but spares all equally,
105 And grudges life to none. No judgment waits
The guilty; so he says, bearing about
A gory poison with sweet honey mixt
For wretched men. That flesh can rise—to which
Himself was cause of ruin, which he spoiled
110 Iniquitously with contempt (whence,¹³⁵⁷ cursed,
He hath grief without end), its ever-foe,—
He doth deny; because with various wound
Life to expel and the salvation whence
He fell he strives: and therefore says that Christ
115 Came suddenly to earth,¹³⁵⁸ but was not made,
By any compact, partner of the flesh;

1355 This use of the ablative, though quite against classical usage, is apparently admissible in late Latinity. It seems to me that the "his" is an ablative here, the men being regarded for the moment as merely *instruments*, not *agents*; but it *may* be a dative = "to these he preaches," etc., i.e., he dictates *to* them what they afterwards are to teach in public.

1356 It must be borne in mind that "Dominus" (the Lord), and "Deus" (God), are kept as distinct terms throughout this piece.

1357 i.e., for which reason.

1358 i.e., as Marcion is stated by some to have taught, in the fifteenth year of Tiberius; founding his statement upon a perverted reading of [Luke iii. 1](#). It will be remembered that Marcion only used St. Luke's Gospel, and that in a mutilated and corrupted form.

But Spirit-form, and body feigned beneath
A shape imaginary, seeks to mock
Men with a semblance that what is not is.
120 Does this, then, become God, to sport with men
By darkness led? to act an impious lie?
Or falsely call Himself a man? He walks,
Is carried, clothed, takes due rest, handled is,
Suffers, is hung and buried: man's are all
125 Deeds which, in holy body conversant,
But sent by God the Father, who hath all
Created, He did perfect properly,
Reclaiming not another's but His own;
Discernible to peoples who of old
130 Were hoping for Him by His very work,
And through the prophets' voice to the round world¹³⁵⁹
Best known: and now they seek an unknown Lord,
Wandering in death's threshold manifest,
And leave behind the known. False is their faith,
135 False is their God, deceptive their reward,
False is their resurrection, death's defeat
False, vain their martyrdoms, and e'en Christ's name
An empty sound: whom, teaching that He came
Like magic mist, they (quite demented) own
140 To be the actor of a lie, and make
His passion bootless, and the populace¹³⁶⁰
(A feigned one!) without crime! Is God *thus* true?
Are *such* the honours rendered to the Lord?
Ah! wretched men! gratuitously lost
145 In death ungrateful! Who, by blind guide led,
Have headlong rushed into the ditch!¹³⁶¹ and as
In dreams the fancied rich man in his store
Of treasure doth exult, and with his hands
Grasps it, the sport of empty hope, so ye, so
150 Deceived, are hoping for a shadow vain

1359 Orbi.

1360 i.e., of the Jews.

1361 "In fossa," i.e., as Fabricius (quoted in Migne's ed.) explains it, "in *defossa*." It is the past part. of *fodio*.

Of guerdon!

Ah! ye silent laughingstocks,

Or doomed prey, of the dragon, do ye hope,

Stern men, for death in room of gentle peace?¹³⁶²

Dare ye blame God, who hath works

155 So great? in whose earth, 'mid profuse displays

Of His exceeding parent-care, His gifts

(Unmindful of Himself!) ye largely praise,

Rushing to ruin! do ye reprobate—

Approving of the works—the Maker's self,

160 The world's¹³⁶³ Artificer, whose work withal

Ye are yourselves? Who gave those little selves

Great honours; sowed your crops; made all the brutes¹³⁶⁴

Your subjects; makes the seasons of the year

Fruitful with stated months; grants sweetnesses,

165 Drinks various, rich odours, jocund flowers,

And the groves' grateful bowers; to growing herbs

Grants wondrous juices; founts and streams dispreads

With sweet waves, and illumes with stars the sky

And the whole orb: the infinite sole Lord,

170 Both Just and Good; known by His work; to none

By aspect known; whom nations, flourishing

In wealth, but foolish, wrapped in error's shroud,

(Albeit 'tis beneath an alien name

They praise Him, yet) their Maker knowing! dread

175 To blame: nor e'en one¹³⁶⁵—save you, hell's new gate!—

Thankless, ye choose to speak ill of your Lord!

These cruel deadly gifts the Renegade

Terrible has bestowed, through Marcion—thanks

To Cerdo's mastership—on you; nor comes



1362 If this line be correct,—“Speratis pro pace truces homicidia blanda,”—though I cannot see the propriety of the “truces” in it, it seems to mean, “Do ye hope or expect that the master you are serving will, instead of the gentle peace he promises you, prove a murderer and lead you to death? No, you do not expect it; but so it is.”

1363 Mundi.

1364 Animalia.

1365 The sentence breaks off abruptly, and the verb which should apparently have gone with “e'en one” is joined to the “ye” in the next line.

180 The thought into your mind that, from Christ's name
Seduced, Marcion's name has carried you
To lowest depths.¹³⁶⁶ Say of His many acts
What one displeases you? or what hath God
Done which is not to be extolled with praise?
185 Is it that He permits you, all too long,
(Unworthy of His patience large,) to see
Sweet light? you, who read truths,¹³⁶⁷ and, docking them,
Teach these your falsehoods, and approve as past
Things which are yet to be?¹³⁶⁸ What hinders, else,
190 That *we* believe *your* God incredible?¹³⁶⁹
Nor marvel is't if, practiced as he¹³⁷⁰ is,
He captived you unarmed, persuading you
There are two Fathers (being damned by One),
And all, whom he had erst seduced, are gods;
195 And after that disspread a pest, which ran
With multiplying wound, and cureless crime,
To many. Men unworthy to be named,
Full of all magic's madness, he induced
To call themselves "Virtue Supreme;" and feign

1366 The Latin is:— "Nec venit in mentem quod vos, a nomine Christi Seductos, ad Marcionis tulit infima nomen." The rendering in my text, I admit, involves an exceedingly harsh construction of the Latin, but I see not how it is to be avoided; unless either (1) we take *nomen* absolutely, and "ad Marcionis infima" together, and translate, "A name has carried you to Marcion's lowest depths;" in which case the question arises, What name is meant? can it be the name "Electi"? Or else (2) we take "tulit" as referring to the "terrible renegade," i.e., the arch-fiend, and "infima" as in apposition with "ad Marcionis nomen," and translate, "He has carried you to the name of Marcion—deepest degradation."

1367 i.e., the Gospels and other parts of Holy Scripture.

1368 i.e., I take it, the resurrection. Cf. 2 Tim. ii. 17, 18.

1369 Whether this be the sense (i.e., "either tell us what it is which displeases you in *our* God, whether it be His too great patience in bearing with you, or what; or else tell us what is to hinder *us* from believing *your* God to be an *incredible* being") of this passage, I will not venture to determine. The last line in the edd. previous to Oehler's ran: "Aut incredibile quid differt credere vestrum?" Oehler reads "*incredibilem*" (sc. Deum), which I have followed; but he suggests, "Aut *incredibilem qui differt cedere vestrum?*" Which may mean "or else"—i.e., if it were not for his "too great patience"—"why"—"qui"—"does He delay to smite your incredible god?" and thus challenge a contest and prove His own superiority.

1370 i.e., the "terrible renegade."

200 (With harlot comrade) fresh impiety;
To roam, to fly.¹³⁷¹ He is the insane god
Of Valentine, and to his Æonage
Assigned heavens thirty, and Profundity
Their sire.¹³⁷² He taught two baptisms, and led
205 The body through the flame. That there are gods
So many as the year hath days, he bade
A Basilides to believe, and worlds
As many. Marcus, shrewdly arguing
Through numbers, taught to violate chaste form
210 'Mid magic's arts; taught, too, that the Lord's cup
Is an oblation, and by prayers is turned
To blood. His¹³⁷³ suasion prompted Hebion
To teach that Christ was born from human seed;
He taught, too, circumcision, and that room
215 Is still left for the Law, and, though Law's founts
Are lost,¹³⁷⁴ its elements must be resumed.
Unwilling am I to protract in words
His last atrocity, or to tell all
The causes, or the names at length. Enough
220 It is to note his many cruelties
Briefly, and the unmentionable men,
The dragon's organs fell, through whom he now,
Speaking so much profaneness, ever toils
To blame the Maker of the world.¹³⁷⁵ But come;
225 Recall your foot from savage Bandit's cave,
While space is granted, and to wretched men
God, patient in perennial parent-love,



1371 The reference here is to Simon Magus; for a brief account of whom, and of the other heretics in this list, down to Hebion inclusive, the reader is referred to the *Adv. omn. Hær.*, above. The words “to roam, to fly,” refer to the alleged wanderings of Simon with his paramour Helen, and his reported attempt (at Rome, in the presence of St. Peter) to fly. The tale is doubtful.

1372 The Latin runs thus:— “Et ævo Triginta tribuit cælos, patremque Profundum.” But there seems a confusion between Valentine and his æons and Basilides and his heavens. See the *Adv. omn. Hær.*, above.

1373 i.e., the Evil One's, as before.

1374 i.e., probably Jerusalem and the temple there.

1375 Mundi.

Condone all deeds through error done! Believe
Truly in the true Sire, who built the orb;
230 Who, on behalf of men incapable
To bear the law, sunk in sin's whirlpool, sent
The true Lord to repair the ruin wrought,
And bring them the salvation promised
Of old through seers. He who the mandates gave
235 Remits sins too. Somewhat, deservedly,
Doth He exact, because He formerly
Entrusted somewhat; or else bounteously,
As Lord, condones as it were debts to slaves:
Finally, peoples shut up 'neath the curse,
240 And meriting the penalty, Himself
Deleting the indictment, bids be washed!

Part II.—Of the Resurrection of the Flesh.

The *whole* man, then, believes; the *whole* is washed;
Abstains from sin, or truly suffers wounds
For Christ's name's sake: he rises a true¹³⁷⁶ man,
245 Death, truly vanquish, shall be mute. But not
Part of the man,—his *soul*,—her own part¹³⁷⁷ left
Behind, will win the palm which, labouring
And wrestling in the course, combinedly
And simultaneously with *flesh*, she earns.
250 Great crime it were for two in chains to bear
A weight, of whom the one were affluent
The other needy, and the wretched one
Be spurned, and guerdons to the happy one
Rendered. Not so the Just—fair Renderer
255 Of wages—deals, both good and just, whom we
Believe Almighty: to the thankless kind
Full is His will of pity. Nay, whate'er
He who hath greater mortal need¹³⁷⁸ doth need¹³⁷⁹

1376 Oehler's "versus" ("changed the man rises") is set aside for Migne's "verus." Indeed it is probably a misprint.

1377 i.e., her own dwelling or "quarters,"—the body, to wit, if the reading "sua parte" be correct.

1378 Egestas.

1379 Eget.

That, by advancement, to his comrade he
260 May equalled be, that will the affluent
Bestow the rather unsolicited:
So are we bidden to believe, and not
Be willing to cast blame unlawfully
On the Lord in our teaching, as if He
265 Were one to raise the *soul*, as having met
With ruin, and to set her free from death
So that the granted faculty of life
Upon the ground of sole desert (because
She bravely acted), should abide with her;¹³⁸⁰
270 While she who ever shared the common lot
Of toil, the *flesh*, should to the earth be left,
The prey of a perennial death. Has, then,
The *soul* pleased God by acts of fortitude?
By no means could she Him have pleased alone
275 Without the *flesh*. Hath she borne penal bonds?¹³⁸¹
The *flesh* sustained upon her limbs the bonds.
Contemned she death? But she hath left the *flesh*
Behind in death. Groaned she in pain?
The *flesh* is slain and vanquish't by the wound. Repose
280 Seeks she? The *flesh*, spilt by the sword in dust,
Is left behind to fishes, birds, decay,
And ashes; torn she is, unhappy one!
And broken; scattered, she melts away.
Hath she not earned to rise? for what could she
285 Have e'er committed, lifeless and alone?
What so life-grudging¹³⁸² cause impedes, or else
Forbids, the *flesh* to take God's gifts, and live
Ever, conjoined with her comrade *soul*,
And see what she hath been, when formerly

1380 I have ventured to alter the “*et viventi*” of Oehler and Migne into “*ut vivendi*,” which seems to improve the sense.

1381 It seems to me that these ideas should all be expressed interrogatively, and I have therefore so expressed them in my text.

1382 See line 2.

290 Converted into dust?¹³⁸³ After, renewed,
Bear she to God deserved meeds of praise,
Not ignorant of herself, frail, mortal, sick.¹³⁸⁴
Contend ye as to what the living might¹³⁸⁵
Of the great God can do; who, good alike
295 And potent, grudges life to none? Was this
Death's captive?¹³⁸⁶ shall this perish vanquished
Which the Lord hath with wondrous wisdom made,
And art? This by His virtue wonderful
Himself upraises; this our Leader's self
300 Recalls, and this with His own glory clothes
God's art and wisdom, then, our body shaped
What can by these be made, how faileth it
To be by virtue reproduced?¹³⁸⁷ No cause
Can holy parent-love withstand; (lest else
305 Ill's cause¹³⁸⁸ should mightier prove than Power Supreme;))
That man even now saved by God's gift, may learn¹³⁸⁹
(Mortal before, now robed in light immense
Inviolable, wholly quickened,¹³⁹⁰ soul
And body) God, in virtue infinite,
310 In parent-love perennial, through His King



1383 “Cernere quid fuerit conversa in pulvere quondam.” Whether the meaning be that, as the *soul* will be able (as it should seem) to retrace all that she has experienced since she left the body, so the *body*, when revived, will be able as it were to look back upon all that has happened to her since the soul left her,—something after the manner in which Hamlet traces the imaginary vicissitudes of Cæsar's dust,—or whether there be some great error in the Latin, I leave the reader to judge.

1384 i.e., apparently remembering that she *was so before*.

1385 *Vivida virtus*.

1386 I rather incline to read for “*hæc captiva fuit mortis*,” “*hæc captiva fuat mortis*” = “Is this To be death's thrall?” “This” is, of course, the flesh.

1387 For “*Quod cupit his fieri, deest hoc virtute reduci*,” I venture to read, “*Quod capit*,” etc., taking “*capit*” as “*capax est*.” “By these,” of course, is by wisdom and art; and “*virtue*” = “*power*.”

1388 i.e., the Evil One.

1389 i.e., may learn *to know*.

1390 Oehler's “*visus*” seems to be a mistake for “*vivus*,” which is Migne's reading; as in the fragment “*De exsecrandis gentium diis*,” we saw (*sub. fin.*) “*videntem*” to be a probable misprint for “*viventem*.” If, however, it is to be retained, it must mean “*appearing*” (i.e., in presence of God) “*wholly*,” in body as well as soul.

Christ, through whom opened is light's way; and now,
Standing in new light, filled now with each gift,¹³⁹¹
Glad with fair fruits of living Paradise,
May praise and laud Him to eternity,¹³⁹²
315 Rich in the wealth of the celestial hall.

1391 i.e., the double gift of a saved soul and a saved body.

1392 In æternum.

Book II.—Of the Harmony of the Old and New Laws.¹³⁹³

After the faith was broken by the dint
Of the foe's breathing renegades,¹³⁹⁴ and sworn
With wiles the hidden pest¹³⁹⁵ emerged; with lies
Self-prompted, scornful of the Deity
5 That underlies the sense, he did his plagues
Concoct: skilled in guile's path, he mixed his own
Words impious with the sayings of the saints.
And on the good seed sowed his wretched tares,
Thence willing that foul ruin's every cause
10 Should grow combined; to wit, that with more speed
His own iniquitous deeds he may assign
To God clandestinely, and may impale
On penalties such as his suasion led;
False with true veiling, turning rough with smooth,
15 And, (masking his spear's point with rosy wreaths,)
Slaying the unwary unforeseen with death
Supreme. His supreme wickedness is this:
That men, to such a depth of madness sunk!
Off-broken boughs!¹³⁹⁶ should into parts divide
20 The endlessly-dread Deity; Christ's deeds
Sublime should follow with false praise, and blame
The former acts,¹³⁹⁷ God's countless miracles,
Ne'er seen before, nor heard, nor in a heart
Conceived;¹³⁹⁸ and should so rashly frame in words

1393 I have so frequently had to construct my own text (by altering the reading or the punctuation of the Latin) in this book, that, for brevity's sake, I must ask the reader to be content with this statement once for all, and not expect each case to be separately noted.

1394 The "foe," as before, is Satan; his "breathing instruments" are the men whom he uses (cf. Shakespeare's "*no breather*" = no man, in the dialogue between Orlando and Jacques, *As you Like it*, act iii. sc. 2); and they are called "renegades," like the Evil One himself, because they have deserted from their allegiance to God in Christ.

1395 Heresy.

1396 Cf. *John xv. 2, 4, 5, 6; Rom. xi. 17–20*. The writer simply calls them "abruptos homines;" and he seems to mean *excommunicated*, like Marcion.

1397 i.e., those recorded in the Old Testament.

1398 I have followed Migne's suggestion here, and transposed one line of the original. The reference seems to be to *Isa. lxiv. 4*, quoted in *1 Cor. ii. 9*, where the Greek differs somewhat remarkably from the LXX.

25 The impermissible impiety
Of wishing by “wide dissimilitude
Of sense” to prove that the two Testaments
Sound adverse each to other, and the Lord’s
Oppose the prophets’ words; of drawing down
30 All the Law’s cause to infamy; and eke
Of reprobating holy fathers’ life
Of old, whom into friendship, and to share
His gifts, God chose. Without beginning, one
Is, for its lesser part, accepted.¹³⁹⁹ Though
35 Of one are four, of four one,¹⁴⁰⁰ yet to them
One part is pleasing, three they (in a word)
Reprobate: and they seize, in many ways,
On Paul as their own author; yet was he
Urged by a frenzied impulse of his own
40 To his last words:¹⁴⁰¹ all whatsoe’er he spake
Of the old covenant¹⁴⁰² seems hard to them
Because, deservedly, “made gross in heart.”¹⁴⁰³
Weight apostolic, grace of beaming word,
Dazzles their mind, nor can they possibly
45 Discern the Spirit’s drift. Dull as they are,
Seek they congenial animals!

But ye
Who have not yet, (false deity your guide,
Reprobate in your very mind,¹⁴⁰⁴) to death’s



1399 Unless some line has dropped out here, the construction, harsh enough in my English, is yet harsher in the Latin. “Accipitur” has no subject of any kind, and one can only guess from what has gone before, and what follows, that it must mean “*one Testament*.”

1400 Harsh still. It must refer to the four Gospels—the “coat without seam”—in their quadrate unity; Marcion receiving but one—St. Luke’s—and that without St. Luke’s name, and also in a mutilated and interpolated form.

1401 This seems to be the sense. The allusion is to the fact that Marcion and his sect accepted but *ten* of St. Paul’s Epistles: leaving out entirely those to Timothy and Titus, and *all* the other books, except his one Gospel.

1402 It seems to me that the reference here must evidently be to the Epistle to the Hebrews, which treats specially of the old covenant. If so, we have some indication as to the authorship, if not the date, of the book: for Tertullian himself, though he frequently cites the Epistle, appears to hesitate (to say the least) as to ascribing it to St. Paul.

1403 Comp. *Isa. vi. 9, 10, with Acts xxviii. 17–29.*

1404 The reference seems to be to *Rom. i. 28; comp., too, Tit. i. 15, 16.*

Inmost caves penetrated, learn there flows
50 A stream perennial from its fount, which feeds
A tree, (twice sixfold are the fruits, its grace!)
And into earth and to the orb's four winds
Goes out: into so many parts doth flow
The fount's one hue and savour.¹⁴⁰⁵ Thus, withal,
55 From apostolic word descends the Church,
Out of Christ's womb, with glory of His Sire
All filled, to wash off filth, and vivify
Dead fates.¹⁴⁰⁶ The Gospel, four in number, one
In its diffusion 'mid the Gentiles, this,
60 By faith elect accepted, Paul hands down
(Excellent doctor!) pure, without a crime;
And from it he forbade Galatian saints
To turn aside withal; whom "brethren false,"
(Urging them on to circumcise themselves,
65 And follow "elements," leaving behind
Their novel "freedom,") to "a shadow old
Of things to be" were teaching to be slaves.
These were the causes which Paul had to write
To the Galatians: not that they took out
70 One small part of the Gospel, and held that
For the whole bulk, leaving the greater part
Behind. And hence 'tis no words of a book,
But Christ Himself, Christ sent into the orb,
Who is the gospel, if ye will discern;
75 Who from the Father came, sole Carrier
Of tidings good; whose glory vast completes
The early testimonies; by His work
Showing how great the orb's Creator is:
Whose deeds, conjoined at the same time with words,

1405 The reference is to [Gen. ii. 9–14](#).

1406 *Fata mortua*. This extraordinary expression appears to mean "dead *men*;" men who, through Adam, are *fated*, so to speak, to die, and are under the sad *fate* of being "*dead*" in trespasses and sins." See [Eph. ii. 1](#). As far as *quantity* is concerned, it might as well be "*facta mortua*," "dead *works*," such as we read of in [Heb. vi. 1](#); [ix. 14](#). It is true *these* works cannot strictly be said to be ever *vivified*; but a very similar inaccuracy seems to be committed by our author lower down in this same book.

80 Those faithful ones, Matthew, Mark, Luke, and John,
Recorded unalloyed (not speaking words
External), sanctioned by God's Spirit, 'neath
So great a Master's eye!

This paschal Lamb

Is hung, a victim, on the tree: Him Paul,
85 Writing decrees to Corinth, with his torch,¹⁴⁰⁷
Hands down as slain, the future life and God
Promised to the fathers, whom before
He had attracted.

See what virtue, see

What power, the paschal image¹⁴⁰⁸ has; ye thus
90 Will able be to see what power there is
In the true Passover.

Lest well-earned love

Should tempt the faithful sire and seer,¹⁴⁰⁹ to whom
His pledge and heir¹⁴¹⁰ was dear, whom God by chance¹⁴¹¹
Had given him, to offer him to God
95 (A mighty execution!), there is shown
To him a lamb entangled by the head
In thorns; a holy victim—holy blood
For blood—to God. From whose piacular death,
That to the wasted race¹⁴¹² it might be sign
100 And pledge of safety, signed are with blood
Their posts and thresholds many:¹⁴¹³—aid immense!
The flesh (a witness credible) is given
For food. The Jordan crossed, the land possessed,
Joshua by law kept Passover with joy,

1407 I have followed Oehler's "face" for the common "phase;" but what the meaning is I will not venture to decide. It may probably mean one of two things: (a) that Paul wrote *by torchlight*; (b) that the *light* which Paul holds forth in his life and writings, is a *torch* to show the Corinthians and others Christ.

1408 i.e., the legal passover, "image" or type of "the true Passover," Christ. See *1 Cor. v. 6–9*.

1409 Abraham. See *Gen. xxii. 1–19*.

1410 Isaac, a pledge to Abraham of all God's other promises.

1411 Forte. I suppose this means out of the ordinary course of nature; but it is a strange word to use.

1412 Israel, wasted by the severities of their Egyptian captivity.

1413 "Multa;" but "muta" = "mute" has been suggested, and is not inapt.

105 And immolates a lamb; and the great kings
And holy prophets that were after him,
Not ignorant of the good promises
Of sure salvation; full of godly fear
The great Law to transgress, (that mass of types
110 In image of the Supreme Virtue once
To come,) did celebrate in order due
The mirrorly-inspected passover.¹⁴¹⁴

In short, if thou recur with rapid mind
To times primordial, thou wilt find results
115 Too fatal following impious words. That man
Easily credulous, alas! and stripped
Of life's own covering, might covered be
With skins, a lamb is hung: the wound slays sins,
Or death by blood effaces or enshrouds
120 Or cherishes the naked with its fleece.
Is sheep's blood of more worth than human blood,
That, offered up for sins, it should quench wrath?
Or is a lamb (as if he were more dear!)
Of more worth than much people's? aid immense!
125 As safeguard of so great salvation, could
A lamb, if offered, have been price enough
For the redeemed? Nay: but Almighty God,
The heaven's and earth's Creator, infinite,¹⁴¹⁵
Living, and perfect, and perennially
130 Dwelling in light, is not appeased by these,
Nor joys in cattle's blood. Slain be all flocks;



1414 I have given what appears to be a possible sense for these almost unintelligible lines. They run as follows in Oehler:— “Et reliqui magni reges sanctique prophetæ, Non ignorantes certæ promissa salutis, Ingentemque metu pleni transcendere legem, Venturam summæ virtutis imagine molem, Inspectam e speculo celebrarunt ordine pascham.” I rather incline to alter them somehow thus:— “Ingentemque metu plenis transcendere legem, *Venturum in summæ virtutis imagine,—solem Inspectum e speculo,—celebrarunt ordine pascham;*” connecting these three lines with “non ignorantes,” and rendering:— “Not ignorant of the good promises Of sure salvation; and that One would come, For such as filled are with godly fear The law to overstep, a mighty One, In Highest Virtue's image,—the Sun seen In mirror:—did in order celebrate The passover.” That is, in brief, they all, in celebrating the type, looked forward to the Antitype to come.

1415 Immensus.

Be every herd upburned into smoke;
That expiatively 't may pardon win
Of but one sin: in vain at so vile price;
135 Will the stained figure of the Lord—foul flesh—
Prepare, if wise, such honours:¹⁴¹⁶ but the hope
And faith to mortals promised of old—
Great Reason's counterpart¹⁴¹⁷—hath wrought to bring
These boons premeditated and prepared
140 Erst by the Father's passing parent-love;
That Christ should come to earth, and be a man!
Whom when John saw, baptism's first opener, John,
Comrade of seers, apostle great, and sent
As sure forerunner, witness faithful; John,
145 August in life, and marked with praise sublime,¹⁴¹⁸
He shows, to such as sought of olden time
God's very Paschal Lamb, that He is come
At last, the expiation of misdeed,
To undo many's sins by His own blood,
150 In place of reprobates the Proven One,
In place of vile the dear; in body, man;
And, in life, God: that He, as the slain Lamb,
Might us accept,¹⁴¹⁹ and for us might outpour
Himself Thus hath it pleased the Lord to spoil
155 Proud death: thus wretched man will able be
To hope salvation. This slain paschal Lamb
Paul preaches: nor does a phantasmal shape
Of the sublime Lord (one consimilar
To Isaac's silly sheep¹⁴²⁰) the passion bear,
160 Wherefore He is called Lamb: but 'tis because,

1416 This, again, seems to be the meaning, unless the passage (which is not probable) be corrupt. The flesh, "foul" now with sin, is called the "stained image of the Lord," as having been originally in His image, but being now stained by guilt.

1417 Faith is called so, as being the reflection of divine reason.

1418 i.e., the praise of Christ Himself. See [Matt. xi. 7–15](#), with the parallel passage, [Luke vii. 24–30](#); comp. also [John v. 33–35](#).

1419 i.e., perhaps "render acceptable."

1420 See above, 91–99.

As wool, He these renewed bodies clothes,
Giving to many covering, yet Himself
Never deficient. Thus does the Lord shroud
In His Sire's virtue, those whom, disarrayed
165 Of their own light, He by His death redeemed,
Virtue which ever is in Him. So, then,
The Shepherd who hath lost the sheep Himself
Re-seeks it. He, prepared to tread the strength
Of the vine, and its thorns, or to o'ercome
170 The wolf's rage, and regain the cattle lost,
And brave to snatch them out, the Lion He
In sheepskin-guise, unmasked presents Himself
To the contemned¹⁴²¹ teeth, baffling by His garb
The robber's bloody jaws.

Thus everywhere

175 Christ seeks force-captured Adam; treads the path
Himself where death wrought ruin; permeates
All the old heroes' monuments;¹⁴²² inspects
Each one; the One of whom all types were full;
Begins e'en from the womb to expel the death
180 Conceived simultaneously with seed
Of flesh within the bosom; purging all
Life's stages with a silent wisdom; debts
Assuming;¹⁴²³ ready to cleanse all, and give
Their Maker back the many whom the one¹⁴²⁴
185 Had scattered. And, because one direful man
Down-sunk in pit iniquitous did fall,
By dragon-subdued virgin's¹⁴²⁵ suasion led;
Because he pleased her wittingly;¹⁴²⁶ because
He left his heavenly covering¹⁴²⁷ behind:

1421 i.e., teeth which *He* contemned, for His people's sake: not that they are to *us* contemptible.

1422 i.e., perhaps permeating, by the influence of His death, the tombs of all the old saints.

1423 i.e., undertaking our debts in our stead.

1424 Adam. See *Rom. v.*, *passim*.

1425 It is an idea of the genuine Tertullian, apparently, that Eve was a "virgin" all the time she was with Adam in Paradise. A similar idea appears in the "Genesis" above.

1426 *Consilio*. Comp. *1 Tim. ii. 14*, "Adam was not *deceived*."

1427 Called "life's own covering" (i.e., apparently his innocence) in 117, above.



190 Because the “tree” their nakedness did prove;
Because dark death coerced them: in like wise
Out of the self-same mass¹⁴²⁸ re-made returns
Renewed now,—the flower of flesh, and host
Of peace,—a flesh from espoused virgin born,
195 Not of man’s seed; conjoined to its own
Artificer; without the debt of death.
These mandates of the Father through bright stars
An angel carries down, that angel-fame
The tidings may accredit; telling how
200 “A virgin’s debts a virgin, flesh’s flesh,
Should pay.” Thus introduced, the Giant-Babe,
The Elder-Boy, the Stripling-Man, pursues
Death’s trail. Thereafter, when completed was
The ripe age of man’s strength, when man is wont
205 To see the lives that were his fellows drop
By slow degrees away, and to be changed
In mien to wrinkles foul and limbs inert,
While blood forsakes his veins, his course he stayed,
And suffered not his fleshly garb to age.
210 Upon what day or in what place did fall
Most famous Adam, or outstretched his hand
Rashly to touch the tree, on that same day,
Returning as the years revolve, within
The stadium of the “tree” the brave Athlete,
215 ’Countering, outstretched His hands, and, penalty
For praise pursuing,¹⁴²⁹ quite did vanquish death,
Because He left death of His own accord
Behind, disrobing Him of fleshly slough,
And of death’s dues; and to the “tree” affixed
220 The serpent’s spoil—“the world’s¹⁴³⁰ prince” vanquisht quite!
Grand trophy of the renegades: for sign
Whereof had Moses hung the snake, that all,
Who had by many serpents stricken been,

1428 Or, “ore.”

1429 Comp. [Heb. xii. 2](#), “Who, for the joy that was set before Him”—“ὅς ἀντὶ τῆς προκειμένης αὐτῷ χαρᾶς.

1430 Mundi. See [John xiv. 30](#).

Needy of virtue of his own! Great Paul
250 These mysteries—taught to him—did teach; to wit,
Discerning that in Christ thy glory is,
O Church! from His side, hanging on high “tree,”
His lifeless body’s “blood and humour” flowed.
The blood the woman¹⁴⁴¹ was; the waters were
255 The new gifts of the font:¹⁴⁴² this is the Church,
True mother of a living people; flesh
New from Christ’s flesh, and from His bones a bone.
A spot there is called Golgotha,—of old
The fathers’ earlier tongue thus called its name,—
260 “The skull-pan of a head:” here is earth’s midst;
Here victory’s sign; here, have our elders taught,
There was a great head¹⁴⁴³ found; here the first man,
We have been taught, was buried; here the Christ
Suffers; with sacred blood the earth¹⁴⁴⁴ grows moist.
265 That the old Adam’s dust may able be,
Commingled with Christ’s blood, to be upraised
By dripping water’s virtue. The “one ewe”
That is, which, during Sabbath-hours, alive
The Shepherd did resolve that He would draw
270 Out of th’ infernal pit. This was the cause
Why, on the Sabbaths, He was wont to cure
The prematurely dead limbs of all flesh;
Or perfected for sight the eyes of him
Blind from his birth—eyes which He had not erst
275 Given; or, in presence of the multitude,
Called, during Sabbath-hours, one wholly dead
To life, e’en from the sepulchre.¹⁴⁴⁵ Himself
The new man’s Maker, the Repairer good
Of th’ old, supplying what did lack, or else



1441 Femina.

1442 Lavacri.

1443 “Os;” lit., “face” or “mouth.”

1444 Terra.

1445 This would seem to refer to Lazarus; but it seems to be an assumption that his raising took place on a Sabbath.

280 Restoring what was lost. About to do—
When dawns “the holy day”—these works, for such
As hope in Him, in plenitude, (to keep
His plighted word,) He taught men thus His power
To do them.

What? If flesh dies, and no hope
285 Is given of salvation, say, what grounds
Christ had to feign Himself a man, and head
Men, or have care for flesh? If He recalls¹⁴⁴⁶
Some few, why shall He not withal recall
All? Can corruption’s power liquefy
290 The body and undo it, and shall not
The virtue of the Lord be powerful
The undone to recall?

They, who believe

Their bodies are *not* loosed from death, do not
Believe the Lord, who wills to raise His own
295 Works sunken; or else say they that the Good
Wills not, and that the Potent hath not power,—
Ignorant from how great a crime they suck
Their milk, in daring to set things infirm
Above the Strong.¹⁴⁴⁷ In the grain lurks the tree;
300 And if this¹⁴⁴⁸ rot not, buried in the earth,
It yields not tree-graced fruits.¹⁴⁴⁹ Soon bound will be
The liquid waters: ’neath the whistling cold
They will become, and ever will be stones,
Unless a mighty power, by leading on
305 Soft-breathing warmth, undo them. The great bunch
Lurks in the tendril’s slender body: if
Thou seek it, it is not; when God doth will,

1446 i.e., to life.

1447 I have ventured to alter the “Morti,” of the edd. into “Forti;” and “causas” (as we have seen) seems, in this late Latin, nearly = “res.”

1448 i.e., the grain.

1449 This may seem an unusual expression, as it is more common to regard the fruit as gracing the tree, than the tree the fruit. But, in point of fact, the tree, with its graceful form and foliage, may be said to give a grace to the fruit; and so our author puts it here: “decoratos arbore fructus.”

'Tis seen to be. On trees their leaves, on thorns
The rose, the seeds on plains, are dead and fail,
310 And rise again, new living. For man's use
These things doth God before his eyes recall
And form anew—man's, for whose sake at first¹⁴⁵⁰
The wealthy One made all things bounteously.
All naked fall; with its own body each
315 He clothes. Why man alone, on whom He showered
Such honours, should He not recall in all
His first perfection¹⁴⁵¹ to Himself? man, whom
He set o'er all?

Flesh, then, and blood are said
To be not worthy of God's realm, as if
320 Paul spake of flesh *materially*. He
Indeed taught mighty truths; but hearts inane
Think he used carnal speech: for *pristine deeds*
He meant beneath the name of "flesh and blood;"
Remembering, heavenly home—slave that he is,
325 His heavenly Master's words; who gave the name
Of His own honour to men born from Him
Through water, and from His own Spirit poured
A pledge;¹⁴⁵² that, by whose virtue men had been
Redeemed, His name of honour they withal
330 Might, when renewed, receive. Because, then, He
Refused, on the old score, the heavenly realm
To peoples not yet from His fount re-born,
Still with their ancient sordid raiment clad—
These are "the dues of death"—saying that that
335 Which human is must needs be born again,—
"What hath been born of flesh is flesh; and what
From Spirit, life;"¹⁴⁵³ and that the body, washed,
Changing with glory its old root's new seeds,¹⁴⁵⁴

1450 I read "*primum*" here for "*primus*."

1451 "*Tantum*" = "*tantum quantum primo fuerat*," i.e., with a body as well as a spirit.

1452 *Pignus*: "the *promise* of the Father" (*Acts* i. 4); "the *earnest* of the Spirit" (*2 Cor.* i. 22; v. 5.). See, too, *Eph.* i. 13, 14; *Rom.* viii. 23.

1453 The reference is to *John* iii. 6, but it is not quite correctly given.

1454 See note on 245, above.



Is no more called “from flesh:” Paul follows this;
340 Thus did he speak of “flesh.” In fine, he said¹⁴⁵⁵
This frail garb with a robe must be o’erclad,
This mortal form be wholly covered;
Not that another body must be given,
But that the former one, dismantled,¹⁴⁵⁶ must
345 Be with God’s kingdom wholly on all sides
Surrounded: “In the moment of a glance,”
He says, “it shall be changed:” as, on the blade,
Dispreads the red corn’s¹⁴⁵⁷ face, and changes ’neath
The sun’s glare its own hue; so the same flesh,
350 From “the effulgent glory”¹⁴⁵⁸ borrowing,
Shall ever joy, and joying,¹⁴⁵⁹ shall lack death;
Exclaiming that “the body’s cruel foe
Is vanquisht quite; death, by the victory
Of the brave Christ, is swallowed;”¹⁴⁶⁰ praises high
355 Bearing to God, unto the highest stars.

1455 See 2 Cor. v. 1. sqq.

1456 I read “*inermum*”—a very rare form—here for “*inermem*.” But there seems a confusion in the text, which here, as elsewhere, is probably corrupt.

1457 “*Ceræ*,” which seems senseless here, I have changed to “*cereris*.”

1458 There seems to be a reference to 2 Pet. i. 17.

1459 Here again I have altered the punctuation by a very simple change.

1460 See 1 Cor. xv. 54; Isa. xxv. 8 (where the LXX. have a strange reading).

Book III.—Of the Harmony of the Fathers of the Old and New Testaments.

Now hath the mother, formerly surnamed
Barren, giv'n birth:¹⁴⁶¹ now a new people, born
From the free woman,¹⁴⁶² joys: (the slave expelled,
Deservedly, with her proud progeny;
5 Who also leaves ungratefully behind
The waters of the living fount,¹⁴⁶³ and drinks—
Errant on heated plains—'neath glowing star:¹⁴⁶⁴)
Now can the Gentiles as their parent claim
Abraham; who, the Lord's voice following,
10 Like him, have all things left,¹⁴⁶⁵ life's pilgrimage
To enter. "Be glad, barren one;" conceive
The promised people; "break thou out, and cry,"
Who with no progeny wert blest; of whom
Spake, through the seers, the Spirit of old time:
15 She hath borne, out of many nations, one;
With whose beginning are her pious limbs
Ever in labour.
Hers "just Abel"¹⁴⁶⁶ was,
A pastor and a cattle—master he;
Whom violence of brother's right hand slew
20 Of old. Her Enoch, signal ornament,
Limb from her body sprung, by counsel strove
To recall peoples gone astray from God
And following misdeed, (while raves on earth
The horde of robber-renegades,¹⁴⁶⁷) to flee
25 The giants'sacrilegious cruel race;
Faithful in all himself. With groaning deep¹⁴⁶⁸

1461 [Isa. liv. 1](#); [Gal. iv. 27](#).

1462 [Gal. iv. 19–31](#).

1463 The Jewish people leaving Christ, "the fountain of living waters" ([Jer. ii. 13](#); [John vii. 37–39](#)), is compared to Hagar leaving the well, which was, we may well believe, close to Abraham's tent.

1464 *Et tepidis errans ardentis sidere potat*. See [Gen. xxi. 12–20](#).

1465 See [Matt. xix. 27](#); [Mark x. 28](#); [Luke xviii. 28](#).

1466 See [Matt. xxiii. 35](#).

1467 i.e., apparently the "giants;" see [Gen. vi. 4](#); but there is no mention of them in Enoch's time (Migne).

1468 i.e., over the general sinfulness.

Did he please God, and by deserved toil
Translated¹⁴⁶⁹ is reserved as a pledge,
With honour high. Perfect in praise, and found
30 Faultless, and just—God witnessing¹⁴⁷⁰ the fact—
In an adulterous people, Noah (he
Who in twice fifty years¹⁴⁷¹ the ark did weave)
By deeds and voice the coming ruin told.
Favour he won, snatched out of so great waves
35 Of death, and, with his progeny, preserved.
Then, in the generation¹⁴⁷² following,
Is Abraham, whose sons ye do deny
Yourselves to be; who first—race, country, sire,
All left behind—at suasion of God’s voice
40 Withdrew to realms extern: such honours he
At God’s sublime hand worthily deserved
As to be father to believing tribes
And peoples. Jacob with the patriarchs
(Himself their patriarch) through all his own
45 Life’s space the gladdest times of Christ foresang
By words, act, virtue, toil.

Him follows—free
From foul youth’s stain—Joseph, by slander feigned,
Doomed to hard penalty and gaol: his groans
Glory succeeds, and the realm’s second crown, so
50 And in dearth’s time large power of furnishing
Bread: so appropriate a type of Christ,
So lightsome type of Light, is manifest
To all whose mind hath eyes, that they may see
In a face-mirror¹⁴⁷³ their sure hope.

Himself

1469 I suggest “*translatus*” for “*translatum*” here.

1470 See [Gen. vii. 1.](#)

1471 Loosely; 120 years is the number in [Gen. vi. 3.](#)

1472 Gente.

1473 *Speculo vultus*. The two words seem to me to go together, and, unless the second be indeed redundant, to mean perhaps a small *hand-mirror*, which affords more facilities for minute examination of the face than a larger fixed one.

55 The patriarch Judah, see; the origin
Of royal line,¹⁴⁷⁴ whence leaders rose, nor kings
Failed ever from his seed, until the Power
To come, by Gentiles looked for, promised long,
Came.



Moses, leader of the People, (he
60 Who, spurning briefly—blooming riches, left
The royal thresholds,) rather chose to bear
His people's toils, afflicted, with bowed neck,
By no threats daunted, than to gain himself
Enjoyments, and of many penalties
65 Remission: admirable for such faith
And love, he, with God's virtue armed, achieved
Great exploits: smote the nation through with plagues;
And left their land behind, and their hard king
Confounds, and leads the People back; trod waves;
70 Sunk the foes down in waters; through a "tree"¹⁴⁷⁵
Made ever-bitter waters sweet; spake much
(Manifestly to the People) with the Christ,¹⁴⁷⁶
From whose face light and brilliance in his own
Reflected shone; dashed on the ground the law
75 Accepted through some few,¹⁴⁷⁷—implicit type,

1474 "Sortis;" lit. "lot," here = "the line or family chosen *by lot*." Compare the similar derivation of "clergy."

1475 Lignum.

1476 I have ventured to substitute "Christo" for "Christi;" and thus, for "Cum Christi populo manifeste multa locutus," read, "Cum Christo (populo manifeste) multa locutus." The reference is to the fact, on which such special stress is laid, of the Lord's "speaking to Moses *face to face, as a man speaketh with his friend*." See especially [Num. xii. 5–8](#), [Deut. xxxiv. 9–12](#), with [Deut. xviii. 17–19](#), [Acts iii. 22, 23](#), [vii. 37](#).

1477 The Latin in Oehler and Migne is thus: "Acceptam legem per paucos fudit in orbem;" and the reference seems to me to be to [Ex. xxxii. 15–20](#), though the use of "orbem" for "ground" is perhaps strange; but "humum" would have been against the metre, if that argument be of any weight in the case of a writer so prolific of false quantities. Possibly the lines may mean that "he diffused through some few"—i.e., through the Jews, "few" as compared with the total inhabitants of the orb—"the Law which he had received;" but then the following line seems rather to favour the former view, because the tables of the Law—called briefly "the Law"—broken by Moses so soon after he had received them, were typical of the inefficacy of all Moses' own toils, which, after all, ended in disappointment, as he was forbidden, on account of a sin committed in the very last of the forty years, to lead the people into "the land," as he had fondly hoped to do. Only I suspect some error in "per paucos;" unless it be lawful to supply "dies," and take it to mean "received during but few days," i.e., "*within* few days,"

And sure, of his own toils!—smote through the rock;
And, being bidden, shed forth streams; and stretched
His hands that, by a sign,¹⁴⁷⁸ he vanquish might
The foe; *of* Christ all *severally*, all¹⁴⁷⁹
80 *Combined through* Christ, do speak. Great and approved,
He¹⁴⁸⁰ rests with praise and peace.

But Joshua,
The son of Nun, erst called Oshea—this man
The Holy Spirit to Himself did join
As partner in His name:¹⁴⁸¹ hence did he cleave
85 The flood; constrained the People to pass o'er;
Freely distributed the land—the prize
Promised the fathers!—stayed both sun and moon
While vanquishing the foe; races extern
And giants' progeny outdrove; razed groves;
90 Altars and temples levelled; and with mind
Loyal¹⁴⁸² performed all due solemnities:
Type of Christ's name; his virtue's image.

What
Touching the People's Judges shall I say
Singly? whose virtues,¹⁴⁸³ if unitedly
95 Recorded, fill whole volumes numerous
With space of words. But yet the order due
Of filling out the body of my words,
Demands that, out of many, I should tell
The life of few.

Of whom when Gideon, guide
100 Of martial band, keen to attack the foe,
(Not keen to gain for his own family,

“only a few days before,” and “accepted” or “kept” by the People “during but a few days.” Would it be lawful to conjecture “perpaucis” as one word, with “ante diebus” to be understood?

1478 i.e., the sign of the cross. See Tertullian, *adv. Marc.*, l. iii. c. xviii. *sub. fin.*; also *adv. Jud.*, c. x. *med.*

1479 i.e., all the acts and the experiences of Moses.

1480 Moses.

1481 See *Ex. xxiii. 20–23*; and comp. *adv. Marc.*, l. iii. c. xvi.

1482 Legitima, i.e., reverent of law.

1483 i.e., virtuous acts.

By virtue,¹⁴⁸⁴ tutelary dignity,¹⁴⁸⁵)
And needing to be strengthened¹⁴⁸⁶ in the faith
Excited in his mind, seeks for a sign
105 Whereby he either could not, or could, wage
Victorious war; to wit, that with the dew
A fleece, exposèd for the night, should be
Moistened, and all the ground lie dry around
(By this to show that, with the world,¹⁴⁸⁷ should dry¹⁴⁸⁸
110 The enemies' palm); and then again, the fleece
Alone remaining dry, the earth by night
Should with the self-same¹⁴⁸⁹ moisture be bedewed:
For by this sign he prostrated the heaps
Of bandits; with Christ's People 'countering them
115 Without much soldiery, with cavalry¹⁴⁹⁰
Three hundred—the Greek letter Tau, in truth,
That number is¹⁴⁹¹—with torches armed, and horns
Of blowers with the mouth: then¹⁴⁹² was the *fleece*,
The people of Christ's sheep, from holy seed
120 Born (for the *earth* means nations various,
And scattered through the orb), which fleece the word
Nourishes; *night* death's image; *Tau* the sign



1484 Or, "valour."

1485 The Latin runs thus: "Acer in hostem. Non virtute sua tutelam acquirere genti." I have ventured to read "suæ," and connect it with "genti;" and thus have obtained what seems to me a probable sense. See [Judg. viii. 22, 23](#).

1486 I read "firmandus" for "firmatus."

1487 Mundo.

1488 I have again ventured a correction, "coarescere" for "coalescere." It makes at least *some* sense out of an otherwise (to *me*) unintelligible passage, the "palm" being taken as the well-known symbol of bloom and triumph. So David in [Ps. xcii. 12](#) (xci. 13 in LXX.), "The righteous shall flourish like the palm-tree." To "dry" here is, of course, neuter, and means to "wither."

1489 I have changed "eadem"—which must agree with "nocte," and hence give a false sense; for it was not, of course, on "the same night," but on the next, that this second sign was given—into "eodem," to agree with "liquore," which gives a true one, as the "moisture," of course, *was* the same,—dew, namely.

1490 Equite. It appears to be used loosely for "men of war" generally.

1491 Which is taken, from its form, as a sign of the cross; see below.

1492 Refers to the "when" in 99, above.

Of the dear cross; the *horn* the heraldings
Of life; the *torches* shining in their stand¹⁴⁹³
125 The glowing Spirit: and this *testing*, too,
Forsooth, an image of Christ's virtue was:¹⁴⁹⁴
To teach that death's fierce battles should not be
By trump angelic vanquished before
Th' indocile People be deservedly
130 By their own fault left desolate behind,
And Gentiles, flourishing in faith, received
In praise.

Yea, Deborah, a woman far
Above all fame, appears; who, having braced
Herself for warlike toil, for country's sake,
135 Beneath the palm-tree sang how victory
Had crowned her People; thanks to whom it was
That the foes, vanquisht, turned at once their backs,
And Sisera their leader fled; whose flight
No man, nor any band, arrested: him,
140 Suddenly renegade, a woman's hand—
Jael's¹⁴⁹⁵—with wooden weapon vanquished quite,
For token of Christ's victory.

With firm faith
Jephthah appears, who a deep-wounding vow
Dared make—to promise God a grand reward
145 Of war: him¹⁴⁹⁶ then, because he senselessly
Had promised what the Lord not wills, first meets
The pledge¹⁴⁹⁷ dear to his heart; who suddenly
Fell by a lot unhop'd by any. He,
To keep his promise, broke the sacred laws
150 Of parenthood: the shade of mighty fear
Did in his violent mind cover his vow

1493 Lychno. The "*faces*" are probably the *wicks*.

1494 "Scilicet hoc testamen erat virtutis imago."

1495 The text as it stands is, in Oehler:— ... "Hic Baal Christi victoria signo Extemplo refugam devicit femina ligno;" which I would read:— ... "Hunc Jael, Christi victoriae signo, Extemplo," etc.

1496 For "*hic*" I would incline to read "*huic*."

1497 i.e., child.

Of sin: as solace of his widowed life
For¹⁴⁹⁸ wickedness, renown, and, for crime, praise,
He won.

Nor Samson's strength, all corporal might
155 Passing, must we forget; the Spirit's gift
Was this; the power was granted to his head.¹⁴⁹⁹
Alone he for his People, daggerless,
Armless, an ass-jaw grasping, prostrated
A thousand corpses; and no bonds could keep
160 The hero bound: but after his shorn pride
Forsook him thrall'd, he fell, and, by his death,—
Though vanquisht,—bought his foes back 'neath his power.

Marvellous Samuel, who first received
The precept to anoint kings, to give chrism
165 And show men-Christ's,¹⁵⁰⁰ so acted laudably
In life's space as, e'en after his repose,
To keep prophetic rights.¹⁵⁰¹

Psalmographist

David, great king and prophet, with a voice
Submiss was wont Christ's future suffering
170 To sing: which prophecy spontaneously
His thankless lawless People did perform:
Whom¹⁵⁰² God had promised that in time to come,
Fruit of his womb,¹⁵⁰³ a holy progeny,
He would on his sublime throne set: the Lord's
175 Fixt faith did all that He had promised.

Corrector of an inert People rose
Emulous¹⁵⁰⁴ Hezekiah; who restored
Iniquitous forgetful men the Law:¹⁵⁰⁵

1498 i.e., instead of.

1499 i.e., to his unshorn Nazarite locks.

1500 *Viros ostendere Christos.*

1501 See 1 Sam. xxviii. (in LXX. 1 Kings) 11–19.

1502 i.e., to whom, to *David*.

1503 “Ex utero:” a curious expression for a man; but so it is.

1504 i.e., emulous of David's virtues.

1505 Comp. especially 2 Chron. xxix.; xxx.; xxxi.

All these God's mandates of old time he first
180 Bade men observe, who ended war by prayers,¹⁵⁰⁶
Not by steel's point: he, dying, had a grant
Of years and times of life made to his tears:
Deservedly such honour his career
Obtained.

With zeal immense, Josiah, prince
185 Himself withal, in like wise acted: none
So much, before or after!—Idols he
Dethroned; destroyed unhallowed temples; burned
With fire priests on their altars; all the bones
Of prophets false updug; the altars burned,
190 The carcasses to be consumed did serve
For fuel!

To the praise of signal faith,
Noble Elijah, (memorable fact!)
Was rapt;¹⁵⁰⁷ who hath not tasted yet death's dues;
Since to the orb he is to come again.
195 His faith unbroken, then, chastening with stripes
People and frenzied king, (who did desert
The Lord's best service), and with bitter flames
The foes, shut up the stars; kept in the clouds
The rain; showed all collectively that God
200 Is; made their error patent;—for a flame,
Coming with force from heaven at his prayers,
Ate up the victim's parts, dripping with flood,
Upon the altar:¹⁵⁰⁸—often as he willed,
So often from on high rushed fire;¹⁵⁰⁹ the stream
205 Dividing, he made pathless passable;¹⁵¹⁰



1506 Our author is quite correct in his order. A comparison of dates as given in the Scripture history shows us that his reforms preceded his war with Sennacherib.

1507 The "tactus" of the Latin is without sense, unless indeed it refer to his being twice "touched" by an angel. See *1 Kings* (in *LXX. 3 Kings*) xix. 1–8. I have therefore substituted "raptus," there being no mention of the angel in the Latin.

1508 "Aras" should probably be "aram."

1509 See *2 Kings* (in *LXX. 4 Kings*) i. 9–12.

1510 For "transgressas *et avia fecit*," I read "transgressus avia fecit," taking "transgressus" as a subst.

And, in a chariot raised aloft, was borne
To paradise's hall.

Disciple his
Elisha was, succeeding to his lot:¹⁵¹¹
Who begged to take to him Elijah's lot¹⁵¹²
210 In double measure; so, with forceful stripe,
The People to chastise:¹⁵¹³ such and so great
A love for the Lord's cause he breathed. He smote
Through Jordan; made his feet a way, and crossed
Again; raised with a twig the axe down—sunk
215 Beneath the stream; changed into vital meat
The deathful food; detained a second time,
Double in length,¹⁵¹⁴ the rains; cleansed leprosies;¹⁵¹⁵
Entangled foes in darkness; and when one
Offcast and dead, by bandits' slaughter slain
220 His limbs, after his death, already hid
In sepulchre, did touch, he—light recalled—
Revived.

Isaiah, wealthy seer, to whom
The fount was oped,—so manifest his faith!
Poured from his mouth God's word forth. Promised was
225 The Father's will, bounteous through Christ; through him
It testified before the way of life,
And was approved:¹⁵¹⁶ but him, though stainless found,

1511 Sortis.

1512 Sortem.

1513 Our author has somewhat mistaken Elisha's mission apparently; for as there is a significant difference in the meaning of their respective names, so there is in their works: Elijah's miracles being rather miracles of judgment, it has been remarked; Elisha's, of mercy.

1514 The reference is to a famine in Elisha's days, which—[2 Kings \(in LXX, 4 Kings\) viii. i.](#)—was to last *seven years*; whereas that for which Elijah prayed, as we learn in [Jas. v. 17.](#), lasted *three and six months*. But it is not said that Elisha *prayed for* that famine.

1515 We only read of *one* leprosy which Elisha cleansed—Naaman's. He *inflicted* leprosy on Gehazi, which was "to cleave to him and to his seed for ever."

1516 *Prætestata viam vitæ atque probata per ipsam est.* I suspect we should read "via," quantity being of no importance with our author, and take "prætestata" as passive: "The way of life was testified before, and proved, through him."

And undeserving, the mad People cut
With wooden saw in twain, and took away
230 With cruel death.

The holy Jeremy

Followed; whom the Eternal's Virtue bade
Be prophet to the Gentiles, and him told
The future: who, because he brooded o'er
His People's deeds illaudable, and said
235 (Speaking with voice presaging) that, unless
They had repented of betaking them
To deeds iniquitous against their slaves,¹⁵¹⁷
They should be captived, bore hard bonds, shut up
In squalid gaol; and, in the miry pit,
240 Hunger exhausted his decaying limbs.
But, after he did prove what they to hear
Had been unwilling, and the foes did lead
The People bound in their triumphal trains,
Hardly at length his wrinkled right hand lost
245 Its chains: it is agreed that by no death
Nor slaughter was the hero ta'en away.

Faithful Ezekiel, to whom granted was
Rich grace of speech, saw sinners' secrets; wailed
His own afflictions; prayed for pardon; saw
250 The vengeance of the saints, which is to be
By slaughter; and, in Spirit wrapt, the place
Of the saints' realm, its steps and accesses,
And the salvation of the flesh, he saw.

Hosea, Amos, Micah, Joel, too,
255 With Obadiah, Jonah, Nahum, come;
Habakkuk, Zephaniah, Haggai,
And Zechariah who did violence
Suffer, and Malachi—angel himself!
Are here: these are the Lord's seers; and their choir,
260 As still they sing, is heard; and equally
Their proper wreath of praise they all have earned.

1517 This seems to be the meaning, and the reference will then be to *Jer. xxxiv. 8–22* (in *LXX. xli. 8–22*); but the punctuation both in Oehler and Migne makes nonsense, and I have therefore altered it.

How great was Daniel! What a man!
What power!

Who by their own mouth did false witnesses
Bewray, and saved a soul on a false charge
265 Condemned;¹⁵¹⁸ and, before that, by mouth resolved
The king's so secret dreams; foresaw how Christ
Dissolves the limbs of kingdoms; was accused
For his Lord's was made the lions' prey;
And, openly preserved¹⁵¹⁹ before all eyes,
270 Rested in peace.



His Three Companions, scarce
With due praise to be sung, did piously
Contemn the king's iniquitous decree,
Out of so great a number: to the flames
Their bodies given were; but they preferred,
275 For the Great Name, to yield to penalties
Themselves, than to an image stretch their palms
On bended knees. Now their o'erbrilliant faith,
Now hope outshining all things, the wild fires
Hath quencht, and vanquisht the iniquitous!
280 Ezra the seer, doctor of Law, and priest
Himself (who, after full times, back did lead
The captive People), with the Spirit filled
Of memory, restored by word of mouth
All the seers' volumes, by the fires and mould¹⁵²⁰
285 Consumèd.

Great above all born from seed
Is John whose praises hardly shall we skill
To tell: the washer¹⁵²¹ of the flesh: the Lord's

1518 See the apocryphal "Susanna."

1519 For "servatisque palam cunctis in pace quievit," which the edd. give, I suggest "servatusque," etc., and take "palam" for governing "cunctis."

1520 Ignibus et *multa* consumpta volumina vatum. *Multamust*, apparently, be an error for some word signifying "mould" or the like; unless, with the disregard of construction and quantity observable in this author, it be an *acc. pl.* to agree with *volumina*, so that we must take "*omnia multa volumina*" together, which would alter the whole construction of the context.

1521 Ablutor.

Open forerunner; washer,¹⁵²² too, of Christ,
Himself first born again from Him: the first
290 Of the new covenant, last of the old,
Was he; and for the True Way's sake he died,
The first slain victim.

See God-Christ! behold
Alike, His Twelve-Fold Warrior-Youth!¹⁵²³ in all
One faith, one dove, one power; the flower of men;
295 Lightening the world¹⁵²⁴ with light; comrades of Christ
And apostolic men; who, speaking truth,
Heard with their ears Salvation,¹⁵²⁵ with their eyes
Saw It, and handled with their hand the late
From death recovered body,¹⁵²⁶ and partook
300 As fellow-guests of food therewith, as they
Themselves bear witness.

Him did Paul as well
(Forechosen apostle, and in due time sent),
When rapt into the heavens,¹⁵²⁷ behold: and sent
By Him, he, with his comrade Barnabas,
305 And with the earlier associates
Joined in one league together, everywhere
Among the Gentiles hands the doctrine down
That Christ is Head, whose members are the Church,
He the salvation of the body, He
310 The members' life perennial;
He, made flesh, He, ta'en away for all, Himself first rose
Again, salvation's only hope; and gave
The norm to His disciples: they at once
All variously suffered, for His Name,
315 Unworthy penalties.

1522 Ablutor.

1523 Juventus.

1524 Mundo.

1525 Salutem = Christum. So Simeon, "Mine eyes have seen *Thy salvation*," where the Greek word should be noted and compared with its usage in the LXX., especially in the Psalms. See [Luke ii. 30](#).

1526 Comp. [1 John i. 1, 2](#).

1527 See [2 Cor. xii. 1 sqq.](#)

Such members bears

With beauteous body the free mother, since
She never her Lord's precepts left behind,
And in His home hath grown old, to her Lord
Ever most choice, having for His Name's sake
320 Penalties suffered. For since, barren once,
Not yet secure of her futurity,
She hath outgiven a people born of seed
Celestial, and¹⁵²⁸ been spurned, and borne the spleen¹⁵²⁹
Of her own handmaid; now 'tis time to see
325 This former-barren mother have a son
The heir of her own liberty; not like
The *handmaid's* heir, yoked in *estate* to *her*,
Although she bare him from celestial seed
Conceived. Far be it that ye should with words
330 Unlawful, with rash voice, collectively
Without distinction, give men exemplary
(Heaven's glowing constellations, to the mass
Of men conjoined by seed alone or blood),
The rugged bondman's¹⁵³⁰ name; or that one think
335 That he may speak in servile style about
A People who the mandates followèd
Of the Lord's Law. No: but we mean the troop
Of sinners, empty, mindless, who have placed
God's promises in a mistrustful heart;
340 Men vanquisht by the miserable sweet
Of present life: that troop would have been bound
Capital slavery to undergo,
By their own fault, if sin's cause shall impose
Law's yoke upon the mass. For to serve God,



1528 The common reading is, "Atque suæ famulæ portavit spreta dolorem," for which Oehler reads "portarit;" but I incline rather to suggest that "portavit" be retained, but that the "atque" be changed into "aeque," thus: "Aeque suæ famulæ portavit spreta dolorem;" i.e., Since, like Sarah, the once barren Christian church-mother hath had children, *equally*, like Sarah, hath she had to bear scorn and spleen at her handmaid's—the Jewish church-mother's—hands.

1529 Dolorem.

1530 i.e., Ishmael's.

345 And be whole-heartedly intent thereon,
Untainted faith, and freedom, is thereto
Prepared spontaneous.

The just fathers, then,

And holy stainless prophets, many, sang
The future advent of the Lord; and they
350 Faithfully testify what Heaven bids
To men profane: with them the giants,¹⁵³¹ men
With Christ's own glory satiated, made
The consorts of His virtue, filling up
The hallowed words, have stablished our faith;
355 By facts predictions proving.

Of these men

Disciples who succeeded them throughout
The orb, men wholly filled with virtue's breath,
And our own masters, have assigned to us
Honours conjoined with works.

Of whom the first

360 Whom Peter bade to take his place and sit
Upon this chair in mightiest Rome where he
Himself had sat,¹⁵³² was Linus, great, elect,
And by the mass approved. And after him
Cletus himself the fold's flock undertook;
365 As his successor Anacletus was
By lot located: Clement follows him;
Well known was he to apostolic men:¹⁵³³
Next Evaristus ruled without a crime
The law.¹⁵³⁴ To Sixtus Sextus Alexander
370 Commends the fold: who, after he had filled
His lustral times up, to Telesphorus

1531 "Immanes," if it be the true reading.

1532 This is the way Oehler's punctuation reads. Migne's reads as follows:— ... "Of whom the first Whom mightiest Rome bade take his place and sit Upon the chair where Peter's self had sat," etc.

1533 "Is apostolicis bene notus." This may mean, (a) as in our text; (b) by his apostolically-minded writings—writings like an apostle's; or (c) by the apostolic writings, i.e., by the mention made of him, supposing him to be the same, in [Phil. iv. 3](#).

1534 Legem.

Hands it in order: excellent was he,
And martyr faithful. After him succeeds
A comrade in the law,¹⁵³⁵ and master sure:
375 When lo! the comrade of your wickedness,
Its author and forerunner—Cerdo hight—
Arrived at Rome, smarting with recent wounds:
Detected, for that he was scattering
Voices and words of venom stealthily:
380 For which cause, driven from the band, he bore
This sacrilegious brood, the dragon's breath
Engendering it. Blooming in piety
United stood the Church of Rome, compact
By Peter: whose successor, too, himself,
385 And now in the ninth place, Hyginus was,
The burden undertaking of his chair.
After him followed Pius—Hermas his
Own brother¹⁵³⁶ was; angelic "Pastor" he,
Because he spake the words delivered him:¹⁵³⁷
390 And Anicetus¹⁵³⁸ the allotted post
In pious order undertook. 'Neath whom
Marcion here coming, the new Pontic pest,
(The secret daring deed in his own heart
Not yet disclosed,) went, speaking commonly,
395 In all directions, in his perfidy,
With lurking art. But after he began
His deadly arrows to produce, cast off
Deservedly (as author of a crime
So savage), reprobated by the saints,
400 He burst, a wondrous monster! on our view.

1535 Legis.

1536 Germine frater.

1537 An allusion to the well-known *Pastor* or *Shepherd* of Hermas.

1538 Our author makes the name Anicetus. Rig. (as quoted by Oehler) observes that a comparison of the list of bishops of Rome here given with that given by Tertullian in *de Præscr.*, c. xxxii., seems to show that this metrical piece cannot be his.

Book IV.—Of Marcion's Antitheses.¹⁵³⁹

What the Inviolable Power bids
The youthful people,¹⁵⁴⁰ which, rich, free, and heir,
Possesses an eternal hope of praise
(By right assigned) is this: that with great zeal
5 Burning, armed with the love of peace—yet not
As teachers (Christ alone doth all things teach¹⁵⁴¹),
But as Christ's household—servants—o'er the earth
They should conduct a massive war;¹⁵⁴² should raze
The wicked's lofty towers, savage walls,
10 And threats which 'gainst the holy people's bands
Rise, and dissolve such empty sounds in air.
Wherefore we, justly speaking emulous words,¹⁵⁴³
Out of his¹⁵⁴⁴ own words even strive to express
The meaning of salvation's records,¹⁵⁴⁵ which
15 Large grace hath poured profusely; and to ope
To the saints' eyes the Bandit's¹⁵⁴⁶ covert plague:
Lest any untrained, daring, ignorant,
Fall therein unawares, and (being caught)
Forfeit celestial gifts.

God, then, is One

20 To mortals all and everywhere; a Realm
Eternal, Origin of light profound;
Life's Fount; a Draught fraught¹⁵⁴⁷ with all wisdom. He
Produced the orb whose bosom all things girds;



1539 The state of the text in some parts of this book is frightful. It has been almost hopeless to extract any sense whatever out of the Latin in many passages—indeed, the renderings are in these cases little better than guess-work—and the confusion of images, ideas, and quotations is extraordinary.

1540 See the preceding book.

1541 I have changed the unintelligible “daret” of the edd. into “docet.” The reference seems to be to [Matt. xxiii. 8](#); [Jas. iii. 1](#); [1 Pet. v. 2, 3](#).

1542 *Molem belli deducere terræ.*

1543 *Æmulamenta.* Migne seems to think the word refers to Marcion's “Antitheses.”

1544 i.e., apparently Marcion's.

1545 *Monumenta.*

1546 See the opening of the preceding book.

1547 “*Conditus*,” i.e., probably (in violation of quantity) the past part. of “*condio*” = flavoured, seasoned.

Him not a region, not a place, includes as
25 In circuit: matter none perennial is,¹⁵⁴⁸
So as to be self-made, or to have been
Ever, created by no Maker: heaven's,
Earth's, sea's, and the abyss's¹⁵⁴⁹ Settler¹⁵⁵⁰ is
The Spirit; air's Divider, Builder, Author,
30 Sole God perpetual, Power immense, is He.¹⁵⁵¹
Him had the Law the People¹⁵⁵² shown to be
One God,¹⁵⁵³ whose mighty voice to Moses spake
Upon the mount. Him this His Virtue, too,
His Wisdom, Glory, Word, and Son, this Light
35 Begotten from the Light immense,¹⁵⁵⁴ proclaims
Through the seers' voices, to be One: and Paul,¹⁵⁵⁵
Taking the theme in order up, thus too
Himself delivers; "Father there is One"¹⁵⁵⁶
Through whom were all things made: Christ One, through whom
40 God all things made;"¹⁵⁵⁷ to whom he plainly owns
That every knee doth bow itself;¹⁵⁵⁸ of whom
Is every fatherhood¹⁵⁵⁹ in heaven and earth
Called: who is zealous with the highest love

1548 I have altered the punctuation here.

1549 Inferni.

1550 Locator.

1551 These lines are capable, according to their punctuation, of various renderings, which for brevity's sake I must be content to omit.

1552 i.e., the People of Israel. See the *de Idol.*, p. 148, c. v. note 1.

1553 See *Deut. vi. 3, 4*, quoted in *Mark xii. 29, 30*.

1554 This savours of the Nicene Creed.

1555 Migne's pointing is followed, in preference to Oehler's.

1556 "*Unum hunc esse Patrem*;" i.e., "that *this One* (God) is the Father." But I rather incline to read, "*unumque esse*;" or we may render, "This One is the Sire."

1557 See *1 Cor. viii. 5, 6* (but notice the prepositions in the Greek; our author is not accurate in rendering them); *Eph. iv. 4, 5, 6*.

1558 *Ad quem se curvare genu plane omne fatetur*. The reference is to *Phil. ii. 10*; but our author is careless in using the present tense, "se curvare."

1559 The reference is to *Eph. iii. 14, 15*; but here again our author seems in error, as he refers the words to *Christ*, whereas the meaning of the apostle appears clearly to refer them to *the Father*.

Of parent-care His people-ward; and wills
45 All flesh to live in holy wise, and wills
His people to appear before Him pure
Without a crime. With such zeal, by a law¹⁵⁶⁰
Guards He our safety; warns us *loyal* be;
Chastens; is instant. So, too, has the same
50 Apostle (when Galatian brethren
Chiding)—Paul—written that such zeal hath he.¹⁵⁶¹
The fathers'sins God freely rendered, then,
Slaying in whelming deluge utterly Parents alike with progeny, and e'en
55 Grandchildren in "fourth generation"¹⁵⁶² now
Descended from the parent-stock, when He
Has then for nearly these nine hundred years
Assisted them. Hard does the judgment seem?
The sentence savage? And in Sodom, too,
60 That the still guiltless little one unarmed
And tender should lose life: for what had e'er
The infant sinned? What cruel thou mayst think,
Is parent-care's true duty. Lest misdeed
Should further grow, crime's authors He did quench,
65 And sinful parents' brood. But, with his sires,
The harmless infant pays not penalties
Perpetual, ignorant and not advanced
In crime: but lest he partner should become
Of adult age's guilt, death immature
70 Undid spontaneous future ills.
Why, then,
Bids God libation to be poured to Him
With blood of sheep? and takes so stringent means
By Law, that, in the People, none transgress
Erringly, threatening them with instant death
75 By stoning? and why reprobates, again,

1560 Legitimos. See book iv. 91.

1561 See [Gal. iii. 20](#). But here, again, "Galatas" seems rather like an error; for in speaking to the *Corinthians* St. Paul uses an expression more like our author's: see [2 Cor. xi. 2](#). The Latin, too, is faulty: "Talem se Paulus zelum se scripsit habere," where, perhaps, for the first "se" we should read "sic."

1562 Comp. [Ex. xx. 5](#); [Deut. v. 9](#).

These gifts of theirs, and says they are to Him
Unwelcome, while He chides a People prest
With swarm of sin?¹⁵⁶³ Does He, the truthful, bid,
And He, the just, at the same time repel?
80 The causes if thou seekst, cease to be moved
Erringly: for faith's cause is weightier
Than fancied reason.¹⁵⁶⁴ Through a mirror¹⁵⁶⁵—shade
Of fulgent light!—behold what the calf's blood,
The heifer's ashes, and each goat, do mean:
85 The one dismissed goes off, the other falls
A victim at the temple.

With calf's blood

With water mixt the seer¹⁵⁶⁶ (thus from on high
Bidden) besprinkled People, vessels all,
Priests, and the written volumes of the Law.
90 See here not their true hope, nor yet a mere
Semblance devoid of virtue:¹⁵⁶⁷ but behold
In the calf's type Christ destined *bodily*
To suffer; who upon His shoulders bare
The plough-beam's hard yokes,¹⁵⁶⁸ and with fortitude
95 Brake His own heart with the steel share, and poured
Into the furrows water of His own
Life's blood. For these "temple-vessels" do
Denote our bodies: God's true temple¹⁵⁶⁹ He,
Not dedicated erst; for to Himself
100 He by His blood associated men,
And willed them be His body's priests, Himself
The Supreme Father's perfect Priest by right.



1563 See [Isa. i. 10–15](#); [Jer. vi. 20](#).

1564 Causa etenim fidei rationis imagine major.

1565 Comp. [1 Cor. xiii. 12](#); [Heb. x. 1](#).

1566 Moses. See [Heb. ix. 19–22](#), and the references there.

1567 Comp. [Heb. ix. 13](#).

1568 Alluding probably to our Lord's bearing of the *cross-beam* of His *cross*—the beam being the "yokes," and the upright stem of the cross the "plough-beam"—on His shoulders.—See [John xix. 17](#).

1569 Templum. Comp. [John ii. 19–22](#); [Col. ii. 9](#).

Hearing, sight, step inert, He cleansed; and, for a “book,”¹⁵⁷⁰
Sprinkled, by speaking¹⁵⁷¹ words of presage, those
105 His witnesses: demonstrating the Law
Bound by His holy blood.
This cause withal
Our victim through “*the heifer*” manifests
From whose blood taking for the People’s sake
Piacular drops, them the first Levite¹⁵⁷² bare
110 Within the veil; and, by God’s bidding, burned
Her corpse without the camp’s gates; with whose ash
He cleansed lapsed bodies.
Thus our Lord (who us
By His own death redeemed), without the camp¹⁵⁷³
Willingly suffering the violence
115 Of an iniquitous People, did fulfil
The Law, by facts predictions proving;¹⁵⁷⁴ who
A people of contamination full
Doth truly cleanse, conceding all things, as
The body’s Author rich; within heaven’s veil
120 Gone with the blood which—One for many’s deaths—
He hath outpoured.
A holy victim, then,
Is meet for a great priest; which worthily
He, being perfect, may be proved to have,
And offer. He *a body* hath: this is
125 For mortals a live victim; worthy this

1570 Libro. The reference is to the preceding lines, especially 89, and Heb. ix. 19, αὐτὸ τὸ βιβλίον. The use of “libro” is curious, as it seems to be used partly as if it would be equivalent to *pro libro*, “in the place of a book,” partly in a more truly datival sense, “to serve the purposes of a book;” and our “for” is capable of the two senses.

1571 For this comparison of “speaking” to “sprinkling,” comp. Deut. xxxii. 2, “My doctrine shall drop as the rain; my speech shall distil as the dew,” etc.; Job xxix. 22, “My speech dropped upon them;” with Eph. v. 26, and with our Lord’s significant action (recorded in the passage here alluded to, John xx. 22) of “breathing on” (ἐνεφύσησεν) His disciples. Comp., too, for the “witnesses” and “words of presage,” Luke xxiv. 48, 49; Acts i. 6–8.

1572 i.e., the chief of the Levites, the high priest.

1573 Comp. Heb. xiii. 12, 13; John xix. 19, 20.

1574 Comp. the preceding book, 355.

Of great price did He offer, One for all.
The¹⁵⁷⁵ semblance of the “goats” teaches that they
Are men exiled out of the “peoples twain”¹⁵⁷⁶
As barren;¹⁵⁷⁷ fruitless both; (of whom the Lord
130 Spake also, in the Gospel, telling how
The kids are severed from the sheep, and stand
On the left hand¹⁵⁷⁸): that some indeed there are
Who for the Lord’s Name’s sake have suffered: thus
That fruit has veiled their former barrenness:
135 And such, the prophet teaches, on the ground
Of that their final merit worthy are
Of the Lord’s altar: others, cast away
(As was th’ iniquitous rich man, we read,
By Lazarus¹⁵⁷⁹), are such as have remained
140 Exiled, persistent in their stubbornness.
Now a veil, hanging in the midst, did both
Dissever,¹⁵⁸⁰ and had into portions twain
Divided the one shrine.¹⁵⁸¹ The inner parts
Were called “Holies of holies.” Stationed there
145 An altar shone, noble with gold; and there,
At the same time, the testaments and ark
Of the Law’s tablets; covered wholly o’er
With lambs’ skins¹⁵⁸² dyed with heaven’s hue; within

1575 The passage which follows is almost unintelligible. The sense which I have offered in my text is so offered with great diffidence, as I am far from certain of having hit the meaning; indeed, the state of the text is such, that *any* meaning must be a matter of some uncertainty.

1576 i.e., perhaps the Jewish and Christian peoples. *Comp. adv. Jud.*, c. 1.

1577 i.e., “barren” of faith and good works. The “goats” being but “kids” (see *Lev. xvi. 8*), would, of course, be barren. “Exiled” seems to mean “excommunicated.” But the comparison of the sacrificed goat to a penitent, and of the scapegoat to an impenitent, excommunicate, is extravagant. Yet I see no other sense.

1578 See *Matt. xxv. 31–33*.

1579 i.e., Lazarus was not allowed to help him. In that sense he may be said to have been “cast away;” but it is Abraham, not Lazarus, who pronounces his doom. See *Luke xvi. 19–31*.

1580 i.e., in that the blood of the one was brought within the veil; the other was not.

1581 *Ædem*.

1582 The meaning seems to be, that *the ark*, when it had to be removed from place to place, had (as we learn from *Num. iv. 5*) to be covered with “the second veil” (as it is called in *Heb. ix. 3*), which was “of blue,” etc. But that this veil was made “of lambs’ skins” does not appear; on the contrary, it was made of “linen.” The *outer*

Gold-clad;¹⁵⁸³ and all between of wood. Here are so
150 The tablets of the Law; here is the urn
Replete with manna; here is Aaron's rod
Which puts forth germens of the cross¹⁵⁸⁴—unlike
The cross itself, yet born of storax-tree¹⁵⁸⁵—And over it—in uniformity
155 Fourfold—the cherubim their pinions spread,
And the inviolable sanctities¹⁵⁸⁶
Covered obediently.¹⁵⁸⁷ Without the veil
Part of the shrine stood open: facing it,
Heavy with broad brass, did an altar stand;
160 And with two triple sets (on each side one)
Of branches woven with the central stem,
A lampstand, and as many¹⁵⁸⁸ lamps:
The golden substance wholly filled with light
The temple.¹⁵⁸⁹



Thus the temple's outer face,

165 Common and open, does the ritual
Denote, then, of a people lingering
Beneath the Law; amid whose¹⁵⁹⁰ gloom there shone
The Holy Spirit's sevenfold unity
Ever, the People sheltering.¹⁵⁹¹ And thus

veil, indeed (not the *outmost*, which was of “badgers’ skins,” according to the Eng. ver.; but of “*ὑακίνθινα δερματᾶ*”—of what material is not said—according to the LXX.), *was* made “of rams’ skins;” but then they were “dyed *red*” (*ἤρυθροδανωμένα*, LXX.), not “*blue*.” So there is some confusion in our author.

1583 The ark was overlaid with gold *without* as well as within. (See Ex. xxv. 10, 11; xxxvii. 1, 2; and this is referred to in Heb. ix. 3, 4—*κιβωτὸν...περικεκαλυμμένην*—where our Eng. ver. rendering is defective, and in the context as well.) This, however, may be said to be implied in the following words: “and *all between*,” i.e., between the layers above and beneath, “of wood.”

1584 Migne supposes some error in these words. Certainly the sense is dark enough; but see lower down.

1585 It yielded “almonds,” according to the Eng. ver. (Num. xvii. 8). But see the LXX.

1586 *Sagmina*. But the word is a very strange one to use indeed. See the Latin Lexicons, s.v.

1587 It might be questionable whether “*jussa*” refers to “cherubim” or to “*sagmina*.”

1588 i.e., twice three + the central one = 7.

1589 Our author persists in calling the tabernacle temple.

1590 i.e., the Law's.

1591 “*Tegebat*,” i.e., with the “fiery-cloudy pillar,” unless it be an error for “*regebat*,” which still might apply to the pillar.

170 The Lampstand True and living Lamps do shine
Persistently throughout the Law and Seers
On men subdued in heart. And for a type
Of *earth*,¹⁵⁹² the altar—so tradition says—
Was made. Here constantly, in open space,
175 Before all eyes were visible of old
The People's "works,"¹⁵⁹³ which ever—"not without
Blood"¹⁵⁹⁴—it did offer, shedding out the gore
Of lawless life.¹⁵⁹⁵ There, too, the Lord—Himself
Made victim on behalf of all—denotes
180 The *whole earth*¹⁵⁹⁶—altar in specific sense.
Hence likewise that new covenant author, whom
No language can describe, Disciple John,
Testifies that beneath such altar he
Saw souls which had for Christ's name suffered,
185 Praying the vengeance of the mighty God
Upon their slaughter.¹⁵⁹⁷ There,¹⁵⁹⁸ meantime, is rest.
In some unknown part there exists a spot
Open, enjoying its own light; 'tis called
"Abraham's bosom;" high above the glooms,¹⁵⁹⁹
190 And far removed from fire, yet 'neath the earth.¹⁶⁰⁰
The *brazen altar* this is called, whereon
(We have recorded) was a dusky veil.¹⁶⁰¹
This veil divides both parts, and leaves the one
Open, from the eternal one distinct
195 In worship and time's usage. To itself

1592 Terræ.

1593 "Operæ," i.e., sacrifices. The Latin is a hopeless jumble of words without grammatical sequence, and any rendering is mere guesswork.

1594 [Heb. ix. 7.](#)

1595 i.e., of animals which, as irrational, were "without the Law."

1596 Terram.

1597 [Rev. vi. 9, 10.](#)

1598 i.e., beneath the altar. See the [11th verse *ib.*](#)

1599 Or possibly, "deeper than the glooms:" "altior a tenebris."

1600 Terra.

1601 See 141, 142, above.

Tis not unfriendly, though of fainter love,
By time and space divided, and yet linked
By reason. 'Tis one house, though by a veil
Parted it seems: and thus (when the veil burst,
200 On the Lord's passion) heavenly regions oped
And holy vaults,¹⁶⁰² and what was double erst
Became one house perennial.

Order due

Traditionally has interpreted
The *inner temple* of the people called
205 After Christ's Name, with worship heavenly,
God's actual mandates following; (no "shade"
Is *herein* bound, but persons real,¹⁶⁰³) complete
By the arrival of the "perfect things."¹⁶⁰⁴
The *ark* beneath a type points out to us
210 Christ's venerable body, joined, through "wood,"¹⁶⁰⁵
With sacred Spirit: the *aërial*¹⁶⁰⁶ *skins*
Are flesh not born of seed, outstretcht on "wood;"¹⁶⁰⁷
At the same time, with golden semblance fused,¹⁶⁰⁸
Within, the glowing Spirit joined is
215 Thereto; that, with peace¹⁶⁰⁹ granted, flesh might bloom
With Spirit mixt. Of the Lord's flesh, again,

1602 *Cælataque sancta*. We might conjecture "celataque sancta," ="and the sanctuaries formerly hidden."

1603 This sense appears intelligible, as the writer's aim seems to be to distinguish between the "actual" commands of God, i.e., the spiritual, essential ones, which the spiritual people "follow," and which "bind"—not the ceremonial observance of a "shadow of the future blessings" (see [Heb. x. 1](#)), but "real persons," i.e., living souls. But, as Migne has said, the passage is probably faulty and mutilated.

1604 Comp. [Heb. vii. 19](#); [x. 1](#); [xi. 11, 12](#).

1605 "Lignum:" here probably ="the flesh," which He took from Mary; the "rod" (according to our author) which Isaiah had foretold.

1606 *Aërial*, i.e., as he said above, "dyed with *heaven's hue*."

1607 "Ligno," i.e., "the cross," represented by the "wood" of which the tabernacle's boards, on which the coverings were stretched (but comp. 147–8, above), were made.

1608 As the flame of the lamps appeared to grow out of and be fused with the "golden semblance" or "form" of the lampstand or candlestick.

1609 Of which the olive—of which the pure oil for the lamps was to be made: [Ex. xxvii. 20](#); [Lev. xxiv. 2](#)—is a type. "Peace" is granted to "the flesh" through Christ's work and death in flesh.

The *urn*, golden and full, a type doth bear.
Itself denotes that the new covenant's Lord
Is *manna*; in that He, true heavenly Bread,
220 Is, and hath by the Father been transfused¹⁶¹⁰
Into that bread which He hath to His saints
Assigned for a pledge: this Bread will He
Give perfectly to them who (of good works
The lovers ever) have the bonds of peace
225 Kept. And *the double tablets of the law*
Written all over, these, at the same time,
Signify that that Law was ever hid
In Christ, who mandate old and new fulfilled,
Ark of the Supreme Father as He is,
230 Through whom He, being rich, hath all things given.
The *storax-rod*, too, nut's fruit bare itself;
(The virgin's semblance this, who bare in blood
A body:) on the "wood"¹⁶¹¹ conjoined 'twill lull
Death's bitter, which within sweet fruit doth lurk,
235 By virtue of the Holy Spirit's grace:
Just as Isaiah did predict "a rod"
From Jesse's seed¹⁶¹²—Mary—from which a flower
Issues into the orb.

The *altar bright with gold*

Denotes the heaven on high, whither ascend
240 Prayers holy, sent up without crime: the Lord
This "altar" spake of, where if one doth gifts
Offer, he must first reconcile
Peace with his brother:¹⁶¹³ thus at length his prayers
Can flame unto the stars. Christ, Victor sole
245 And foremost.¹⁶¹⁴ Priest, thus offered *incense* born
Not of a *tree*, but prayers.¹⁶¹⁵

1610 Traditus.

1611 In ligno. The passage is again in an almost desperate state.

1612 [Isa. xi. 1, 2.](#)

1613 [Matt. v. 23, 24.](#)

1614 Primus.

1615 See [Rev. viii. 3, 4.](#)



The *cherubim*¹⁶¹⁶

Being, with twice two countenances, one,
And are the one word through fourfold order led;¹⁶¹⁷
The hoped comforts of life's mandate new,
250 Which in their plenitude Christ bare Himself
Unto us from the Father. But the *wings*
In number *four times six*,¹⁶¹⁸ the heraldings
Of the old world denote, witnessing things
Which, we are taught, were after done. On these¹⁶¹⁹
255 The heavenly words fly through the orb: with these
Christ's blood is likewise held context, so told
Obscurely by the seers' presaging mouth.
The *number* of the wings doth set a seal
Upon the ancient volumes; teaching us
260 Those *twenty-four* have certainly enough
Which sang the Lord's ways and the times of peace:
These all, we see, with the new covenant
Cohere. Thus also John; the Spirit thus
To him reveals that in that number stand
265 The enthroned elders white¹⁶²⁰ and crowned, who (as
With girding-rope) all things surround, before
The Lord's throne, and upon the glassy sea
Subigneous: and four living creatures, winged
And full of eyes within and outwardly,
270 Do signify that hidden things are oped,
And all things shut are at the same time seen,
In the word's eye. The glassy flame-mixt sea

1616 Here ensues a confused medley of all the cherubic figures of Moses, Ezekiel, and St. John.

1617 i.e., by the four evangelists.

1618 The cherubim, (or, "seraphim" rather,) of *Isa. vi.* have each *six* wings. Ezekiel mentions *four* cherubim, or "living creatures." St. John likewise mentions *four* "living creatures." Our author, combining the passages, and thrusting them into the subject of the Mosaic cherubim, multiplies the *six* (wings) by the *four* (cherubs), and so attains his end—the desired number "*twenty-four*"—to represent the books of the Old Testament, which (by combining certain books) may be reckoned to be *twenty-four* in number.

1619 These wings.

1620 There is again some great confusion in the text. The elders could not "*stand enthroned:*" nor do they stand "*over,*" but "*around*" God's throne; so that the "*insuper solio*" could not apply to that.

Means that the laver's gifts, with Spirit fused
Therein, upon believers are conferred.
275 Who could e'en tell what the Lord's parent-care
Before His judgment-seat, before His bar,
Prepared hath? that such as willing be
His forum and His judgment for themselves
To antedate, should 'scape! that who thus hastes
280 Might find abundant opportunity!
Thus therefore Law and wondrous prophets sang;
Thus all parts of the covenant old and new,
Those sacred rights and pregnant utterances
Of words, conjoined, do flourish. Thus withal,
285 Apostles' voices witness everywhere;
Nor aught of old, in fine, but to the new
Is joined.

Thus err they, and thus facts retort
Their sayings, who to false ways have declined;
And from the Lord and God, eternal King,
290 Who such an orb produced, detract, and seek
Some other deity 'neath feigned name,
Bereft of minds, which (frenzied) they have lost;
Willing to affirm that Christ a stranger is
To the Law; nor is the world's¹⁶²¹ Lord; nor doth will
295 Salvation of the flesh; nor was Himself
The body's Maker, by the Father's power.¹⁶²²
Them must we flee, stopping (unasked) our ears;
Lest with their speech they stain innoxious hearts.
Let therefore us, whom so great grace¹⁶²³ of God
300 Hath penetrated, and the true celestial words
Of the great Master-Teacher in good ways
Have trained, and given us right monuments;¹⁶²⁴
Pay honour ever to the Lord, and sing
Endlessly, joying in pure faith, and sure



1621 Mundi.

1622 Virtute.

1623 Honestas.

1624 Or, "records:" "monumenta," i.e., the written word, according to the canon.

305 Salvation. Born of the true God, with bread
Perennial are we nourished, and hope
With our whole heart after eternal life.

Book V.—General Reply to Sundry of Marcion's Heresies.¹⁶²⁵

The *first* Book did the enemy's words recall
In order, which the senseless renegade
Composed and put forth lawlessly; hence, too,
Touched briefly flesh's hope, Christ's victory,
5 And false ways' speciousness. The *next* doth teach
The Law's conjoined mysteries, and what
In the new covenant the one God hath
Delivered. The *third* shows the race, create
From freeborn mother, to be ministers
10 Sacred to seers and patriarchs;¹⁶²⁶ whom Thou,
O Christ, in number twice six out of all,¹⁶²⁷
Chosest; and, with their names, the lustral¹⁶²⁸ times
Of our own elders noted, (times preserved
On record,) showing in whose days appeared
15 The author¹⁶²⁹ of this wickedness, unknown,
Lawless, and roaming, cast forth¹⁶³⁰ with his brood.
The *fourth*, too, the piacular rites recalls
Of the old Law themselves, and shows them types
In which the Victim True appeared, by saints
20 Expected long since, with the holy Seed.
This *fifth* doth many twists and knots untie,
Rolls wholly into sight what ills soe'er
Were lurking; drawing arguments, but not
Without attesting prophet.

And although

1625 I make no apology for the ruggedness of the versification and the obscurity of the sense in this book, further than to say that the state of the Latin text is such as to render it almost impossible to find any sense at all in many places, while the grammar and metre are not reducible to any known laws. It is about the hardest and most uninteresting book of the five.

1626 Or, "consecrated by seers and patriarchs."

1627 i.e., all the number of Thy disciples.

1628 Tempora lustris, i.e., apparently the times during which these "elders" (i.e., the bishops, of whom a list is given at the end of book iii.) held office. "Lustrum" is used of other periods than it strictly implies, and this seems to give some sense to this difficult passage.

1629 i.e., Marcion.

1630 i.e., excommunicated.

25 With strong arms fortified we vanquish foes,
Yet hath the serpent mingled so at once
All things polluted, impious, unallowed,
Commaculate,—the blind's path without light!
A voice contaminant!—that, all the while
30 We are contending the world's Maker is
Himself sole God, who also spake by voice
Of seers, and proving that there is none else
Unknown; and, while pursuing Him with praise,
Who is by various endearment¹⁶³¹ known,
35 Are blaming—among other fallacies—
The Unknown's tardy times: our subject's fault
Will scarce keep pure our tongue. Yet, for all that,
Guile's many hidden venoms us enforce
(Although with double risk¹⁶³²) to ope our words.
40 Who, then, the God whom ye say is the true,
Unknown to peoples, alien, in a word,
To all the world?¹⁶³³ Him whom none knew before?
Came he from high? If 'tis his own¹⁶³⁴ he seeks,
Why seek so late? If not his own, why rob
45 Bandit-like? and why ply with words unknown
So oft throughout Law's rein a People still
Lingering 'neath the Law? If, too, he comes
To pity and to succour all combined,
And to re-elevate men vanquisht quite
50 By death's funereal weight, and to release
Spirit from flesh's bond obscene, whereby
The inner man (iniquitously dwarfed)
Is held in check; why, then, so late appear
His ever-kindness, duteous vigilance?
55 How comes it that he ne'er at all before
Offered himself to any, but let slip

1631 *Complexu vario.*

1632 *Ancipiti quamquam cum crimine.* The last word seems almost = "*discrimine*;" just as our author uses "*cerno*" = "*discerno*."

1633 *Mundo.*

1634 Cf. [John i. 11](#), and see the Greek.

Poor souls in numbers?¹⁶³⁵ and then with his mouth
Seeks to regain another's subjects: ne'er
Expected; not known; sent into the orb.
60 Seeking the "ewe" he had not lost before,
The Shepherd ought¹⁶³⁶ to have disrobed himself
Of flesh, as if his victor-self withal
Had ever been a spirit, and as such¹⁶³⁷
Willed to rescue all expelled souls,
65 Without a body, everywhere, and leave
The spoiled flesh to earth; wholly to fill
The world¹⁶³⁸ on one day equally with corpses
To leave the orb void; and to raise the souls
To heaven. Then would human progeny
70 At once have ceased to be born; nor had
Thereafter any scion of *your*¹⁶³⁹ kith
Been born, or spread a new pest¹⁶⁴⁰ o'er the orb.
Or (since at that time¹⁶⁴¹ none of all these things
Is shown to have been done) he should have set
75 A bound to future race; with solid heart
Nuptial embraces would he, in that case
Have sated quite,¹⁶⁴² made men grow torpid, reft
Of fruitful seed; made irksome intercourse
With female sex; and closed up inwardly
80 The flesh's organs genital: our mind
Had had no will, no potent faculty



1635 Whether this be the sense I know not. The passage is a mass of confusion.

1636 i.e., according to Marcion's view.

1637 i.e., as spirits, like himself.

1638 Mundum.

1639 i.e., Marcionite.

1640 See book ii. 3.

1641 i.e., apparently on the day of Christ's resurrection.

1642 *Represset*, i.e., *replevisset*. If this be the right reading, the meaning would seem to be, "would have taken away all further desire for" them, as satiety or *repletion* takes away all appetite for food. One is almost inclined to hazard the suggestion "represset," i.e., *repressisset*, "he would have *repressed*," but that such a contraction would be irregular. Yet, with an author who takes such liberties as the present one, perhaps that might not be a decisive objection.

Our body: after this the “inner man”
Could withal, joined with blood,¹⁶⁴³ have been infused
And cleaved to flesh, and would have ever been
85 Perishing. Ever perishes the “ewe:”
And is there then no power of saving her?
Since man is ever being born beneath
Death’s doom, what is the Shepherd’s work, if thus
The “ewe” is stated¹⁶⁴⁴ to be found? *Unsought*
90 In that case, but not *rescued*, she is proved.
But now choice is allowed of entering
Wedlock, as hath been ever; and that choice
Sure progeny hath yoked: nations are born
And folk scarce numerable, at whose birth
95 Their souls by living bodies are received;
Nor was it meet that Paul (though, for the time,
He did exhort some few, discerning well
The many pressures of a straitened time)
To counsel men in like case to abide
100 As he himself:¹⁶⁴⁵ for elsewhere he has bidden
The tender ages marry, nor defraud
Each other, but their compact’s dues discharge.
But say, whose suasion hath, with fraud astute,
Made you “abide,” and in divided love
105 Of offspring live secure, and commit crime
Adulterous, and lose your life? and, though
’Tis perishing, belie (by verbal name)
That fact. For which cause all the so sweet sounds
Of his voice pours he forth, that “you must do,

1643 “*Junctus*,” for the edd.’s “*junctis*,” which, if retained, will mean “in the case of beings still joined with (or to) blood.”

1644 “*Docetur*,” for the edd.’s “*docentur*.” The sense seems to be, if there be any, exceedingly obscure; but for the idea of a half-salvation—the salvation of the “inner man” without the outer—being no salvation at all, and unworthy of “the Good Shepherd” and His work, we may compare the very difficult passage in the *de Pudic.*, c. xiii. *ad fin.*

1645 This sense, which I deduce from a transposition of one line and the supplying of the words “*he did exhort*,” which are not expressed, but seem necessary, in the original, agrees well with 1 Cor. vii., which is plainly the passage referred to.

110 Undaunted, whatsoever pleases you;”
Outwardly chaste, stealthily stained with crime!
Of honourable wedlock, by this plea,¹⁶⁴⁶
He hath deprived you. But why more? ’Tis well
(Forsooth) to be disjoined! for the world, too,
115 Expedient ’tis! lest any of *your* seed
Be born! Then will death’s organs¹⁶⁴⁷ cease at length!
The while you hope salvation to retain,
Your “total man” quite loses part of man,
With mind profane: but neither is man said
120 To be *sole spirit*, nor the *flesh* is called
“The old man;” nor unfriendly are the flesh
And spirit, the *true man* combined in one,
The *inner*, and he whom you call “*old foe*,”¹⁶⁴⁸
Nor are they seen to have each his own set
125 Of senses. One is ruled; the other rules,
Groans, joys, grieves, loves; himself¹⁶⁴⁹ to his own flesh
Most dear, too; *through* which¹⁶⁵⁰ his humanity
Is visible, *with* which commixt he is
Held ever: to its wounds he care applies;
130 And pours forth tears; and nutriments of food
Takes, through its limbs, often and eagerly:
This hopes he to have ever with himself
Immortal; o’er its fracture doth he groan;
And grieves to quit it limb by limb: fixt time
135 Death lords it o’er the unhappy flesh; that so
From light dust it may be renewed, and death
Unfriendly fail at length, when flesh, released,
Rises again. This will that victory be
Supreme and long expected, wrought by Him,
140 The aye-to-be-revered, who did become

1646 “Causa;” or perhaps “*means*.” It is, of course, the French “chose.”

1647 i.e., you and your like, through whom sin, and in consequence death, is disseminated.

1648 Here, again, for the sake of the sense, I have transposed a line.

1649 i.e., “the other,” the “inner man,” or spirit.

1650 i.e., through flesh.



True man; and by His Father's virtue won:
Who man's redeemed limbs unto the heavens
Hath raised,¹⁶⁵¹ and richly opened access up
Thither in hope, first to His nation; then
145 To those among all tongues in whom His work
Is ever doing: Minister imbued
With His Sire's parent-care, seen by the eye
Of the Illimitable, He performed,
By suffering, His missions.¹⁶⁵²

What say now

150 The impious voices? what th' abandoned crew?
If He Himself, God the Creator's self,
Gave not the Law,¹⁶⁵³ He who from Egypt's vale¹⁶⁵⁴
Paved in the waves a path, and freely gave
The seats which He had said of old, why comes
155 He in that very People and that land
Aforesaid? and why rather sought He not
Some other¹⁶⁵⁵ peoples or some rival¹⁶⁵⁶ realms?
Why, further, did He teach that, through the seers,
(With Name foretold in full, yet not His own.)
160 He had been often sung of? Whence, again,
Could He have issued baptism's kindly gifts,
Promised by some one else, as His own works?
These gifts men who God's mandates had transgressed,
And hence were found polluted, longed for,
165 And begged a pardoning rescue from fierce death.
Expected long, they¹⁶⁵⁷ came: but that to those
Who recognised them when erst heard, and now
Have recognised them, when in due time found,

1651 i.e., in His own person.

1652 I hope I have succeeded in giving some intelligible sense; but the passage as it stands in the Latin is nearly hopeless.

1653 I read "legem" for "leges."

1654 I read "valle" for "calle."

1655 Alios.

1656 Altera.

1657 i.e., "the gifts of baptism."

Christ's true hand is to give them, this, with voice
170 Paternal, the Creator-Sire Himself
Warns ever from eternity, and claims;
And thus the work of virtue which He framed,
And still frames, arms, and fosters, and doth now
Victorious look down on and re clothe
175 With His own light, should with perennial praise
Abide.¹⁶⁵⁸

What¹⁶⁵⁹ hath the Living Power done
To make men recognise what God can give
And man can suffer, and thus live?¹⁶⁶⁰ But since
Neither predictions earlier nor facts
180 The latest can sue senseless frantic¹⁶⁶¹ men
That God became a man, and (after He
Had suffered and been buried) rose; that they
May credit those so many witnesses
Harmonious,¹⁶⁶² who of old did cry aloud
185 With heavenly word, let them both¹⁶⁶³ learn to trust
At least terrestrial reason.

When the Lord
Christ came to be, as flesh, born into the orb
In time of king Augustus' reign at Rome,
First, by decree, the nations numbered are
190 By census everywhere: this measure, then,

1658 This seems to give sense to a very obscure passage, in which I have been guided more by Migne's pointing than by Oehler's.

1659 I read here "quid" for "quod."

1660 i.e., to make men live by recognising that. Comp. the Psalmist's prayer: "Give me *understanding* and I shall *live*" (Ps. cxix. 144; in LXX., Ps. cxviii. 144).

1661 The "*furentes*" of Pam. and Rig. is preferred to Oehler's "*ferentes*."

1662 "Complexis," lit. "embracing."

1663 i.e., both Jews and Gentile heretics, the "senseless frantic men" just referred to probably: or possibly the "ambo" may mean "*both sects*," viz., the Marcionites and Manichees, against whom the writer whom Oehler supposes to be the probable author of these "Five Books," Victorinus, a rhetorician of Marseilles, directed his efforts. But it may again be the acc. neut. pl., and mean "let them"—i.e., the "senseless frantic men"—"learn to believe *as to both facts*," i.e., the incarnation and the resurrection; (see vers. 179, 180;) "the testimony at least of human reason."

This same king chanced to pass, because the
Will
Supreme, in whose high reigning hand doth lie
The king's heart, had impelled him:¹⁶⁶⁴ he was first
To do it, and the enrolment was reduced
195 To orderly arrangement. Joseph then
Likewise, with his but just delivered wife
Mary,¹⁶⁶⁵ with her celestial Son alike,
Themselves withal are numbered. Let, then, such
As trust to instruments of human skill,
200 Who may (approving of applying them
As attestators of the holy word)
Inquire into this census, if it be
But found so as we say, then afterwards
Repent they and seek pardon while time still
205 Is had¹⁶⁶⁶
The Jews, who own¹⁶⁶⁷ to having wrought
A grave crime, while in our disparagement
They glow, and do resist us, neither call
Christ's family unknown, nor can¹⁶⁶⁸ affirm
They hanged a man, who spake truth, on a tree:¹⁶⁶⁹
210 Ignorant that the Lord's flesh which they bound¹⁶⁷⁰
Was not seed-generated. But, while partially



1664 I would suggest here, for "...quia summa voluntas In cujus manu regnantis cor *legibus* esset," something like this, "...quia summa voluntas, In cujus manu regnantis cor *regis, egisset*," which would only add one more to our author's false quantities. "Regum egisset" would avoid even that, while it would give some sense. Comp. [Prov. xxi. 1.](#)

1665 Maria cum conjuge feta. What follows seems to decide the meaning of "feta," as a child could hardly be included in a census before birth.

1666 Again I have had to attempt to amend the text of the Latin in order to extract any sense, and am far from sure that I have extracted the right one.

1667 "Fatentur," unless our author use it passively ="are confessed."

1668 "Possunt," i.e., probably "have the hardihood."

1669 Because Christ plainly, as they understood Him, "made Himself the Son of God;" and hence, if they confessed that He had said the truth, and yet that they hanged Him on a tree, they would be pronouncing their own condemnation.

1670 "Vinctam" for "victam" I read here.

They keep a reticence, so partially
They triumph; for they strive to represent
God to the peoples commonly as man.
215 Behold the error which o'ercomes you both!¹⁶⁷¹

This error will our cause assist, the while,
We prove to you those things which certain are.
They do deny Him God; you falsely call
Him man, a body bodiless! and ah!

220 A various insanity of mind
Sinks you; which him who hath presumed to hint
You both do, sinking, sprinkle:¹⁶⁷² for His deeds
Will then approve Him man alike and God
Commingled, and the world¹⁶⁷³ will furnish signs
225 No few.

While then the Son Himself of God
Is seeking to regain the flesh's limbs,¹⁶⁷⁴
Already robed as King, He doth sustain
Blows from rude palms; with spitting covered is
His face; a thorn-inwoven crown His head
230 Pierces all round; and to the tree¹⁶⁷⁵ Himself
Is fixed; wine drugged with myrrh,¹⁶⁷⁶ is drunk, and gall¹⁶⁷⁷
Is mixt with vinegar; parted His robe,¹⁶⁷⁸
And in it¹⁶⁷⁹ lots are cast; what for himself

1671 i.e., you and the Jews. See above on 185.

1672 Quod qui præsumpsit mergentes spargitis ambo. What the meaning is I know not, unless it be this: if any one hints to you that you are in an error which is sinking you into perdition, you both join in trying to sink *him* (if “mergentes” be active; or “while you are sinking,” if neuter), and in sprinkling him with your doctrine (or besprinkling him with abuse).

1673 Mundus.

1674 “Dum carnis membra requirit,” i.e., seeking to regain *for God* all the limbs of the flesh as His instruments.
Comp. Rom. vi. 13, 19.

1675 Ligno.

1676 “Scriblita,” a curious word.

1677 Fel miscetur *aceto*. The reading may have arisen—and it is not confined to our author—from confounding ὄξος with οἶνος. Comp. Matt. xxvii. 33 with Mark xv. 23.

1678 This is an error, if the “coat” be meant.

1679 Perhaps for “in illa” we should read “in illam”—“on it,” for “in it.”

Each one hath seized he keeps; in murky gloom,
235 As God from fleshly body silently
Outbreathes His soul, in darkness trembling day
Took refuge with the sun; twice dawned one day;
Its centre black night covered: from their base
Mounts move in circle, wholly moved was earth,
240 Saints' sepulchres stood ope, and all things joined
In fear to see His passion whom they knew!
His lifeless side a soldier with bare spear
Pierces, and forth flows blood, nor water less
Thence followed. These facts they¹⁶⁸⁰ agree to hide,
245 And are unwilling the misdeed to own,
Willing to blink the crime.

Can spirit, then,

Without a body wear a robe? or is't
Susceptible of penalty? the wound
Of violence does it bear? or die? or rise?
250 Is blood thence poured? from what flesh. since ye say
He had none? or else, rather, feigned He? if
'Tis safe for you to say so; though you do
(Headlong) so say, by passing over more
In silence. Is not, then, faith manifest?
255 And are not all things fixed? The day before
He then¹⁶⁸¹ should suffer, keeping Passover,
And handing down a memorable rite¹⁶⁸²
To His disciples, taking bread alike
And the vine's juice, "My body, and My blood
260 Which is poured¹⁶⁸³ for you, this is," did He say;
And bade it ever afterward be done.
Of what created elements were made,
Think ye, the bread and wine which were (He said)
His body with its blood? and what must be
265 Confessed? Proved He not Himself the world's¹⁶⁸⁴

1680 The Jews.

1681 For "ante diem *quam cum* pateretur" I have read "*qua tum.*"

1682 Or, "deed"—"factum."

1683 Or, "*is being* poured"—"funditur."

1684 Mundi.

Maker, through deeds? and that He bore at once
A body formed from flesh and blood?

This God

This true Man, too, the Father's Virtue 'neath
An Image,¹⁶⁸⁵ with the Father ever was,
270 United both in glory and in age;¹⁶⁸⁶
Because alone He ministers the words
Of the All-Holder; whom He¹⁶⁸⁷ upon earth
Accepts;¹⁶⁸⁸ through whom He all things did create:
God's Son, God's dearest Minister, is He!
275 Hence hath He generation, hence Name too,
Hence, finally, a kingdom; Lord from Lord;
Stream from perennial Fount! He, He it was
Who to the holy fathers (whosoe'er
Among them doth profess to have "seen God"¹⁶⁸⁹)—
280 God is our witness—since the origin
Of this our world,¹⁶⁹⁰ appearing, opened up
The Father's words of promise and of charge
From heaven high: He led the People out;
Smote through th'iniquitous nation; was Himself
285 The column both of light and of cloud's shade;
And dried the sea; and bids the People go
Right through the waves, the foe therein involved
And covered with the flood and surge: a way
Through deserts made He for the followers
290 Of His high biddings; sent down bread in showers¹⁶⁹¹
From heaven for the People; brake the rock;
Bedewed with wave the thirsty;¹⁶⁹² and from God



1685 I read with Migne, "*Patris sub imagine virtus*," in preference to the conjecture which Oehler follows, "*Christi sub imagine virtus*." The reference seems clearly to be to [Heb. i. 3](#).

1686 *Ævo*. Perhaps here = "eternity."

1687 i.e., "The All-Holder."

1688 *Capit*.

1689 Cf. Jacob's words in [Gen. xxxii. 30](#); Manoah's in [Judg. xiii. 22](#); etc.

1690 *Mundi*.

1691 For "*dimisit in umbris*" I read here "*demisit in imbris*." If we retain the former reading, it will then mean, "dispersed during the shades of night," during which it was that the manna seems always to have fallen.

1692 "*Sitientis*" in Oehler must be a misprint for "*sitientes*."

The mandate of the Law to Moses spake
With thunder, trumpet-sound, and flamey column
295 Terrible to the sight, while men's hearts shook.
After twice twenty years, with months complete,
Jordan was parted; a way oped; the wave
Stood in a mass; and the tribes shared the land,
Their fathers' promised boons! The Father's word,
300 Speaking Himself by prophets' mouth, that He¹⁶⁹³
Would come to earth and be a man, He did
Predict; Christ manifestly to the earth
Foretelling.
Then, expected for our aid,
Life's only Hope, the Cleanser of our flesh,¹⁶⁹⁴
305 Death's Router, from th' Almighty Sire's empire
At length He came, and with our human limbs
He clothed Him. Adam—virgin—dragon—tree,¹⁶⁹⁵
The cause of ruin, and the way whereby
Rash death us all had vanquisht! by the same
310 Our Shepherd treading, seeking to regain
His sheep—with angel—virgin—His own flesh—
And the “tree's” remedy;¹⁶⁹⁶ whence vanquisht man
And doomed to perish was aye wont to go
To meet his vanquisht peers; hence, interposed,
315 One in all captives' room, He did sustain
In body the unfriendly penalty
With patience; by His own death spoiling death;
Becomes salvation's cause; and, having paid
Throughly our debts by throughly suffering
320 On earth, in holy body, everything,
Seeks the infern! here souls, bound for their crime,
Which shut up all together by Law's weight,
Without a guard,¹⁶⁹⁷ were asking for the boons

1693 There ought to be a “se” in the Latin if this be the meaning.

1694 For “Mundator carnis *seræ*” = “the Cleanser of *late* flesh” (which would seem, if it mean anything, to mean that the flesh had to wait long for its cleansing), I have read “carnis *nostræ*.”

1695 Lignum.

1696 I have followed the disjointed style of the Latin as closely as I could here.

1697 Here we seem to see the idea of the “limbus patrum.”

Promised of old, hoped for, and tardy, He
325 To the saints' rest admitted, and, with light,
Brought back. For on the third day mounting up,¹⁶⁹⁸
A victor, with His body by His Sire's
Virtue immense, (salvation's pathway made,)
And bearing God and man is form create,
330 He clomb the heavens, leading back with Him
Captivity's first-fruits (a welcome gift
And a dear figure¹⁶⁹⁹ to the Lord), and took
His seat beside light's Father, and resumed
The virtue and the glory of which, while
335 He was engaged in vanquishing the foe
He had been stripped;¹⁷⁰⁰ conjoined with Spirit; bound
With flesh, on our part. Him, Lord, Christ, King, God,
Judgment and kingdom given to His hand,
The father is to send unto the orb.

1698 "Subiens" = "going beneath," i.e., apparently coming beneath *the walls of heaven*.

1699 i.e., a figure of the future harvest.

1700 I have hazarded the conjecture "*minutus*" here for the edd.'s "*munitus*." It adds one more, it is true, to our author's false quantities, but that is a minor difficulty, while it improves (to my mind) the sense vastly.