

Notations on the Commentary on the Song of Songs by Origen (two of three)

Book Two Chapter One

2.1.1. To these (maidens), since they have spoken disparagingly [*derogo*: 1.4.25b] of her as being ugly [*foeditas*: foulness, deformity], now she responds by saying, “I am indeed dark or black as far as my complexion...but should someone examine [*perspicio*: 1.5.10a] the features [*lineamentum*: line, mark, feature] of my inward [*internus*: 1.2.4a] parts [*membrum*: limb], then I am beautiful [*formosus*: finely formed].”

The maidens play an important though sometimes vexing role for the bride insofar as they spur her on to greater union with her divine spouse. It is reflected in the verb *derogo* which has a connotation of restriction (of speech) about it. *Foeditas* is a disagreeable term suggesting deformity. The bride acknowledges this yet speaks of her inward *membrum* (suggestive of corporeal limbs) as being beautiful, of being *formosus*, formed in a very fine sort of way. She invites the maidens to *perspicio*...look through...to her *internus*, the *lineamentum* or marks or features there.

2.1.2. Do not reproach [*exprobro*: to find fault] me for my color, daughters of Jerusalem, seeing that my body lacks neither natural beauty nor that which is acquired [*quaero*: 1.4.16d] by practice [*exercitium*: 1.4.19b].

Exprobro as finding fault is similar to *derogo* of 2.1.1a, the preposition *ex* (from) intimating a thorough examination. *Exercitium* intimates practice of the virtues, different from the bride's color.

2.1.3. Therefore those who are daughters of this earthly Jerusalem, seeing [*video*: 1.5.7a] the church of the Gentiles, despise [*sperno*: 1.4.18b] and vilify [*offusco*: to darken] her for her ignoble [*ignobilitas*, noun] birth.

The more or less neutral *video* devolves to *sperno* and *offusco* with regard to the bride's *ignobilitas*, literally, lack of fame.

2.1.4. The bride knows [*sentio*: 1.6.5a] that the daughters of the former people impute [*imputo*: to reckon, attribute] this to her.

Sentio: to perceive, have a sense for something or where the bride picks up on what is imputed or attributed to her.

-b I have not descended from famous [*clarus*: 1.4.17a] men nor have I received [*accipio*: 1.6.13a] the enlightenment [*illuminatio*: 1.1.12a] of Moses' law, however, I have my own beauty [*pulchritudo*: 1.1.6d].

The bride contrasts her own beauty with the *illuminatio* of Moses' law, thereby separating herself from the venerable Jewish tradition for the bridegroom, Jesus Christ.

2.1.5. Ishmael was not without a share [*expers*: not privy to] in the divine blessing [*benedictio*: an extolling].

-b I am surprised [*miror*: *miro*, 1.6.13a], daughters of Jerusalem, that you wish to reproach [*exprobro*: 2.1.2a] me with the blackness of my color.

The bride's surprise is an extension of her *sentio* in 2.1.4a yet in some ways reveals her humiliation despite knowing about how others look down on her.

2.1.6. How is it that you fail to recognize [*ignoro*: to be unacquainted with] the shade [*adumbratio* sketch, outline] of that image [*imago*: 1.1.13c] as effected [*compleo*: to cram] in me?

Adumbratio or a shadowing over (*ad*, direction to-which) with respect to *imago*. Though not noted here, this *imago* is that of the divine image which is not perceived due to the bride's skin color. As for *imago*, it is *compleo* within her or stuffed to complete fulness.

-b I am beautiful [*formosus*: 2.1.1a] through [*propter*] penitence [*paenitentia*] and faith.

The source of the bride's loveliness of form (*formosus*). *Propter* intimates being near, at hand.

2.1.8 (*No mention of paragraph 7*). Though it may appear [*video*: 2.1.3a] a long and toilsome matter [*operosus*: P97a] to collect from the divine scriptures the passages with types [*forma*: 1.5.1a] foreshadowing [*praecedo*: to go before] this mystery [*sacramentum*].

The subject at hand is the church coming from the Gentiles. Here Origen is concerned with *forma*...the shape or appearance...which comes before (*praecedo*) the *sacramentum* of this development.

2.1.14 (No mention of paragraphs 9-13 which quote at length the biblical account of the visit of the Queen of Sheba to King Solomon). We wanted to quote [*repeto*: to fall upon again, attack anew] this story [*historia*: 1.2.2e] at length and to insert it into our exposition [*expositio*: 1.4.25b] because we know [*scio*: 1.6.7b] that the correspondence [*convenio*: P52c] between these matters and the person of the church who comes to Christ from the Gentiles is so close that the Lord himself mentioned this queen in the Gospels.

The *historia* of the Queen of Sheba recounted in paragraphs 10-13 Origen fits into his *expositio* or demonstration in the sense of a narrative so that a coming-together (*con-venio*) might be made, especially between that of the church and Christ.

2.1.20 (No mention of paragraphs 15-19, extensive biblical citations). These were passages from holy scripture that suggested [*occurro*: to run up, run to meet] themselves to me at the moment as being in accord with [*comprobo*: to approve, sanction] the mystery [*mysterium*: 1.4.5c] of this verse from the Song of Songs (i.e., 'I am dark and beautiful...').

With respect to the Queen of Sheba incident, Origen says that the passages ran up to him, if you will (*occurro*), or hit him directly. *Occurro* flows naturally into *comprobo* or sanctioning of the verse cited from the Song which Origen takes as a *mysterium*, something covered or veiled and pointing to a deeper reality.

2.1.23 (No mention of paragraphs 21 & 22). It seems [*video*: 2.1.8a] to me that in so saying, they comprehended [*intellego*: 1.4.24b] what Moses had done more in terms of [*secundum*] the mystery [*mysterium*: 2.1.20a].

Miriam ("Mary") and Aaron comprehended this *mysterium* or better, what he had done according to it or revealing it as much as he was capable.

-b They saw Moses, that is, the spiritual [*spiritalis*: 1.6.7b] law, now entering into wedlock [*nuptiae*] and union [*coniugium*: 1.1.5d] with the church gathered together from among the nations.

A further spilling-out of the *mysterium*, if you will as wedlock and union with the Gentile church.

2.1.24. Moses, despite the great and splendid accomplishments [*opera*: 1.6.3b] of faith and patience [*patientia*] recorded of him, never as so highly praised [*elatus & laus*] by God as when he took the Ethiopian wife.

Inferred here is that the Ethiopian wife is a prototype of the bride who is black.

2.1.25. The Ethiopian who is taken in marriage by Moses, that is, by the spiritual [*spiritalis*: 2.1.23b] law, which certainly is the Word of God [*Verbum Dei*: 1.6.5a] and Christ.

Mention of the law suggests the Torah which is spiritual. Origen identifies it with *Verbum Dei* and Christ; the first appellation is Christ himself who is more akin to the Torah.

2.1.26. Teaching [*doceo*: P66a] that the truth is greater than the figure [*figura*: P66b] of the truth.

Truth in and by itself compared with its shape or contour, *figura*.

2.1.27. Therefore the queen (of Sheba) came according to her type [*figura*: 2.1.26a].

That is, she came in her *figura* or shape to King Solomon.

-b He (King Solomon) resolves her perplexity [*absolvo*: to set free, discharge] concerning the knowledge [*agnitio*: 1.3.13b] of the true God and concerning the created things of this world, the immortality of the soul [*anima*: 1.5.10a] and the future judgment which remained doubtful [*dubeo*] and uncertain [*incertus*] for [*apud*] her and her teachers, certainly for Gentile philosophers.

Absolvo takes into consideration the English "perplexity" or releases her from it with respect to *agnitio* (acknowledgment implying acceptance) of three things: 1) created beings, 2) soul's immortality and 3) judgment to come. The preposition *apud* (for) intimates close proximity.

2.1.28. Good works [*opera*: 2.1.24a] that ascend to God in [*per*] the sweetness [*suavitas*: 1.4.26d] of their savor [*odor*: 1.4.11a].

Opera or things which have been done take on the quality of air and scent, *suavitas* despite their denseness. That is, *opera* undergo a process of being lightened.

-b Also she came filled with gold, without a doubt perceptions [*sensus*: 1.5.4a] and rational habits [*disciplina*: 1.4.7a] which she had acquired [*colligo*: to gather] through this common knowledge [*eruditio*: 1.6.4a] of the schools before she came to faith.

Sensus belong yet include the intellect, more the feel for something whereas *disciplina* suggests instruction of a more rational order. The bride gathered (*colligo*) them through *eruditio* gained from the schools, that form of training suggestive of a certain polish and refinement associated with the secular realm.

-c Also she brought precious stones which we take [*intellego*: 2.123a] as the adornments of good behavior [*mos*: 1.3.12c].

Mos can also mean humor in the sense of four humors which govern temperament: black bile (*melancholia*), yellow bile (*cholera*), phlegm (*phlegma*), and blood (*sanguis*).

2.1.31 (No mention of paragraphs 29 & 30). If you look at [*intueor*: 1.6.1b] the constitution [*status*: station, position, place] of the church and consider [*considero*: 1.3.4a] the dispensations [*dispensatio*: management, stewardship] and order [*ordinatio*: setting in order, regulating], you will see [*adverto*: 1.4.26a] why the queen marveled [*miror* 2.1.5b] at the prudence [*prudentia*] of Solomon.

Status suggests more a place-where and thus can refer to her members. It comprises two elements: 1) *dispensatio* or the actual government and 2) *ordinatio* or the result of this government. Both as one caused the queen of Sheba to marvel, that is, the oneness of Solomon's *prudentia*, his ability to foresee not so much the future but the future results of intents present within people.

-b For learned persons [*eruditus*: 1.4.7b] wish to have us understand [*intellego*: 2.1.28c] prudence [*prudentia*: #a] in relation to human affairs [*negotium*: employment, occupation] and wisdom [*sapientia*: 1.6.3c] with reference to things divine.

One who is *eruditus* is accomplished in the refined type of *eruditio* noted in 2.1.28b. Despite this, it does not suffice for perception of divine reality. Here *prudentia* or the ability to foresee human intent is connected with *negotium*, the way it is fleshed out in actuality along with wisdom.

-c Perhaps the reason is that the Church similarly marvels [*miror*: #a] at the prudence [*prudentia*: #b] of Christ for a time [*interim*] while she is still on earth and lives her life [*conversor*: to abide, frequent] among [*inter*] men.

Prudentia with reference to Christ is of a higher kind that applied to Solomon the prototype. Such marveling at it takes place for a certain time on earth and with *conversor* among (*inter*) men, this verb meaning social interaction as opposed to the physical aspects of living.

-d And she has been translated [*transfero*: 1.3.12a] from [*de*] earth to [*ad*] heaven...she will see all his wisdom [*sapientia*: #b].

Note the use of several prepositions: the *trans* of *transfero* as a bringing across which consists in a *de* or from-ness to [*ad*] heaven.

2.1.33 (No mention of paragraph 23). Teachers [*doctor*] who mix the Word [*Verbum*: 2.1.25a] and teachings [*doctrina*: 1.6.7b] of God like wine for the people so that it may rejoice [*laetifico*: 1.6.4a] the hearts of those who hear.

The mixing is *Verbum* which essential is the person of Jesus Christ who in this instance is identical with *doctrina*.

-b Without a doubt, burnt offerings are the mysteries [*mysterium*: 2.1.23a] of prayers [*oratio*: 1.2.2b] and supplications [*supplicatio*: festival, day of prayer].

A difference between two type of prayer: *oratio* as that which is uttered and *supplicatio* as that which is uttered on a special day, usually involving acknowledgment of one's humility.

2.1.34. When this black and beautiful one [*formosus*: 2.1.6b] saw [*video*: 2.1.23a] all these things in the house of the Peaceful [*pacificus*] King.

Being *formosus* or gifted with a special grace of form, the bride was more disposed to assume her spouse's (and king's) peaceful nature.

-b Because of your word [*verbum*: 2.1.33a] which I recognized [*agnosco*: 1.4.24b] as the true word, I came to you...while I was in my own country, from worldly [*saeculum*, noun: 1.3.12d] teachers [*doctor*: 2.1.33a] and philosophers, were not true words.

Agnosco: the ability to make out or identify, here relative to the king's *verbum* or utterance which

implies his own nature (as *Verbum Dei*).

2.1.35. Indeed, she would not have come to [*ad*] Christ unless she had believed [*credo*: 1.5.7a].

-b And with [*apud*] you my eyes beheld [*video*: 2.1.34a] far more than the things which were being told [*annuntio*: to declare] me.

Apud: another instance of this preposition inferring close proximity, of being at home. Such proximity endowed the bride with *video* or perceiving with respect to what now or in the present is being announced to her. Such *annuntio* is of a lesser degree than that suggested by *apud*.

2.1.36. When this black and beautiful [*formosus*: 2.1.34a] one comes to [*pervenio*: 1.6.7b] the heavenly Jerusalem and enters [*ingredior*: P75b] the vision [*visio*] of peace, she will see [*perspicio*: 2.1.1a] things many more and far more splendid than have been told [*annuntio*: 2.1.35b] her now.

Two verbs of motion: *pervenio* or coming through (*per-*) and *ingredior* or going in (*in-*). The first suggests not staying in the heavenly Jerusalem but going right through it. The second can apply to where the bride ends up afterwards, that is, her *ingredior* with respect to the vision of peace. Even here there is implied a going further but a movement transformed into vision, a seeing through (*perspicio*, *per* forming a prefix to the verb. The verse at hand uses *annuntio* as with 2.1.35b as a lesser form of communication.

2.1.37. Doubtless this means the souls [*anima*: 2.1.27b] who become partakers [*participator*] of the Word of God [*Verbum Dei*: 2.1.25a] and of his peace.

Participator with respect to *Verbum Dei* or sharing in what it means to be a word uttered by God the Father.

-b Truly blessed [*beatus*: P48a]...those who always and unceasingly [*intermissio*: a breaking off, interruption] stand by [*assisto*: may stand erect] the Word of God [*Verbum Dei*: #a].

Here are called *beatus* or happy those who *assisto* or position themselves by the *Verbum Dei*. Such a position lacks a breaking of (of space and time), *intermissio*.

2.1.39 (No mention of paragraph #38) That space [*spatium*: extent] of life (120 days) is granted [*concedo*: 1.4.7b] to those in order that they may be invited [*invito*: P29b] to [*ad*] repent [*paenitentia*: 2.1.6b].

Spatium: relative to human life during Noah's time, longer than usual, but specifically intended for an invitation (*invito*) to repentance. Note the distinction between the temporal duration for this *invito* and the act of repentance itself, the former being the case at hand.

-b So the church offers to Christ in this semblance [*species*: 1.3.10b] and weight of gold not only the entire sum of her faculties [*sensus*: 2.1.28b] and intellect [*intellectus*: 1.5.2a].

-c But it shows [*indico*: 1.4.28b] the further fact that her faculties [*sensus*: #b] are devoted [*consecro*: P70a] to the Law of God.

Sensus: here as all the faculties which are consecrated (*consecro*) to the divine law. Note the preposition *cum* inserted as a prefaced, to make holy together.

2.1.40. You can take [*intellego*: 2.1.31a] these as either prayer [*oratio*: 2.1.33b] or works [*opera*: 2.1.28a] of mercy [*misericordia*: P73a].

-b For never had she prayed [*oro*: 1.2.2a] so rightly [*recte*] as now when she drew near [*accedo*: P22a] to [*ad*] Christ.

Accedo: to approach, the sense of which is enhanced by the preposition *ad*, indicative of direction toward-which.

2.1.41. But it takes a lot to follow up [*persequor*: to follow with perseverance] in different places [*locus*: 1.4.16a] all these things which you see [*video*: 2.1.35b] we have adduced [*adsumo*: 1.4.4b] as evidence [*testimonium*: P18a].

Persequor: literally, to follow through; with respect to *locus* which here may not necessarily be physical locations.

2.1.42. It was Israel's failure [*lapsus*: P30.23a] that opened the way [*dedo*: to surrender] for the Gentiles to enter, how the hand of Ethiopia...outstrips [*praevenio*: to come before, precede] and precedes [*praecedo*: 2.1.8a]

in its approach to God those to whom first his oracles [*eloquium*: P61a] were bestowed.

Lapsus: literally, a slipping or falling which intimates that Israel had been in a position now lost. Note two verbs with the preposition *prae* prefaced to them: *praevenio* and *praecedo* used with respect to approaching God, *eloquium* being an intimation of this approach. This noun intimates speaking in a gifted way.

2.1.44 (*No mention of paragraph 43*). He who has been darkened [*infusco*: to make obscure] with very great and many sins and, having been stained [*fusco*: to paint, color] with the inky dye of evil [*malitia*: ill-will, spite], has been rendered black and dark. Yet the Lord repels [*repello*] not even these.

Two verbs, the latter being the root: *infusco* with the preposition *in* prefaced to it and the root. The former suggests a much more thorough darkening, not untypical of sin, after which comes staining by *malitia* which connotes a spirit of spite and nastiness. Still, the Lord receives such persons.

-b Turning [*convertio*: 1.2.2c] to him with the password [*titulus*: P40e] of confession [*confessio*: acknowledgment] and repentance [*paenitentia*: 2.1.39a].

Titulus: a super-inscription visible for all to see which here is both confession and repentance, allowing a person to reverse direction (*convertio*).

2.1.45. Their being beyond the rivers of Ethiopia would refer to their being outside the regions to which the flood-tide [*inundo*: to overflow] of the salvation [*salus*] of the Gentiles comes and after it in point of time [*spatium*: 2.1.39a].

2.1.47 (*No mention of paragraph 47*). I do not think [*puto*: 1.4.26a] it unsuitable [*inconveniens*: 1.6.7b] to say that this foreigner...represents the people of the Gentiles.

Puto: the offering of a personal opinion by Origen. Reference is to Abdimelech, the Ethiopian eunuch, who drew the prophet Jeremiah from the pit.

2.1.49 (*No mention of paragraph 48*). This is why the Lord, forsaking [*relinquo*: to leave] the people of Israel because of their sins, addresses [*dirigo*: 1.1.2c & *verbum*: 2.1.37b] himself to the Ethiopian.

Dirigo: suggests both distribution and the act of scattering, here with reference to a *verbum* for the Ethiopian Abdimelech. It is just as strong as *relinquo*, the leaving of Israel. Keep in mind the image of Jeremiah being pulled from the pit.

-b And the reason [*causa*: 1.4.28b] why he is delivered [*salus*: 2.1.45a] is that he drew forth the prophet from the pit, that is, by his faith in the resurrection of Christ from the dead, he is considered [*video*: 2.1.41a] to draw him from the pit.

Video: the verb to see and often used by Origen to express his own opinion, usually when he is uncertain as to the matter at hand.

2.1.53 (*No mention of paragraphs 50-52*). Solomon's, by whom is understood [*accipio*: 2.1.4b] the peaceable [*pacificus*: 2.1.34a] Christ.

Accipio: connotes the act of taking and here refers to an assent.

2.1.54. Though they (curtains) served [*exhibeo*: to hold forth, present] for the adornment [*ornatus*: fitted out, furnished] of the tabernacle of God.

Ornatus: mostly used with regard to adornment by clothing, etc. The verb *exhibeo* clearly refers to the display or the making public of something.

2.1.55. It is taken [*video*: 2.1.49b] that a single character appears, yet there are countless churches scattered all over the world [*orbis*: ring, circle, orbit & *terra*: 1.4.2b] and huge gatherings [*congregatio*] and multitudes of peoples.

Another use of *video* as noted in 2.1.49b. The innumerable churches ring the world not unlike a hoop (*orbis*) which means that this *orbis* is unbroken in its reach.

-b Just as the kingdom of heaven is said to be one, yet it is said that there are many mansions [*mansio*: dwelling, a remaining, continuance] in the Father's house.

Mansio: connotes an abode though not necessarily a splendid one. The word applies to a place where

people abide or spend most of their lives.

2.1.56. It can be said also of each individual soul that turns [*converto*: 2.1.44b] to [*ad*] repentance [*paenitentia*: 2.1.44b] after many sins, that she is black because of the sins but beautiful [*formosus*: 2.1.36a] through [*propter*] her repentance and the fruits of her repentance.

Converto: a turning with (*cum* prefaced to verb) in conjunction with the preposition *ad* (toward which) relative to repentance. Such repentance bestows form...*formosus*...upon the bride.

2.1.57. She has not remained [*permaneo*: 1.6.9a] in her blackness to the end.

The preposition *per* (through) clearly means the abiding presence of blackness.

Chapter Two

2.2.1. This dark or black and beautiful [*formosus*: 2.1.56a] one appears [*video*: 2.1.55a] now to give good reason [*satisfacio*: to be satisfied] for her blackness or darkness and a proper explanation [*causa*: 2.1.49b] to those who reproach [*exprobro*: 2.1.5b] her for it.

Video: here as the bride making herself visible as *formosus*, endowed with her beautiful form. She gives two reasons for her blackness, *satisfacio* (combines the elements of both an apology and explanation) and *causa* or reason. They are directed toward those with an *exprobro* or charge against her for this blackness. -b It is not a natural condition in which she was created but something she has suffered [*patior*: P47b] through circumstance [*accidentia*: that which happens].

Patior: an affliction that came not naturally but through *accidentia* or by chance.

2.2.2. That bodies that have once been scorched and darkened, there remains [*permaneo*: 2.1.57a] this natural defect [*vitium*: 1.4.26a] to those who come after [*successio*: taking another's place].

Permaneo: an enduring, thorough presence connoted by the preposition *per* prefaced to the verb relative to *successio* or succession of those who pass on the natural blackness.

2.2.3. But the opposite is the case with the blackness of the soul [*anima*: 2.1.37a] ; for the soul is scorched, not by being looked at [*aspecto*: to look attentively] by the sun but by being looked down upon [*despecto*].

A contrast between two verbs relative to the soul: *aspecto* as being looked at closely and *despecto* as being looked upon negatively.

-b Its blackness, therefore, is acquired [*conquiro*: 1.3.12c] not through birth but through neglect [*neglego*: to disregard, be indifferent to], and since it comes [*assumo*: to take to, adopt, accept] through laziness [*ignavia*: cowardice], it is repelled [*repello*: 2.1.44a] and driven away [*propulso*] through diligence [*industria*: 1.4.18a].

Blackness is assumed (*conquiro* suggests that it is searched out, even unwillingly) through neglect and is adopted (*assumo*) through ignavia or sloth. However, such blackness can be eliminated, *propulso* or driven back by *industria*, diligence or zeal.

2.2.4. Once she begins to come up and to lean upon [*incumbo*: to support oneself] her beloved [*frater*: brother], to cleave to [*adhaereo*: 1.4.9a] him and not at all to separate [*separo*] herself from him, then she will be made white and fair [*candidus*: shining, white, clear].

First the bride comes up (from the wilderness) and supports herself (*incumbo*) on her spouse who has become her *frater*, a term showing that she has become connatural with him. This coming up and *incumbo* effects a change of color to being *candidus* or pure in the sense of shining white or clear.

-b When all her blackness has been cast away [*abicio*], she will shine [*radior*: to gleam] with the enveloping radiance [*circumfundo*: to pour around] of the true light.

Two words which carry over the bride having become *candidus* in 2.2.4b: *radior* or gleaming while and *circumfundo*, pouring this gleam or true light all around her and those in her company.

2.2.5. For the Sun of Justice did not find [*invenio*: 1.2.3a] me standing straight [*recte*: 2.1.40b], so he did not focus [*dirigo*: 2.1.49a] his rays on me directly [*rectus*: P56b].

Recte as an adverb and *rectus* as an adjective, both connoting straightness and uprightness.

2.2.6. Nor did he stand by [*asto*] me but passed [*praetereo*] me by.

The reason for this passing by of the bridegroom is developed in the following several sections.

2.2.7. The Sun of Justice looked askance [*despicio*: P65a] at me and spurned [*sperno*: 2.1.3a] me as disobedient and unbelieving.

Despicio: to look down up as with disdain and *sperno* as having nothing to do with the bride.

2.2.8. And I will bring you to the magnificent Paul who knew [*consciis*: knowing in common, participant] the secrets [*secretus*: 1.5.2a] of heaven to testify [*testis*: one who attests] to you that we share this being looked askance [*despicio*: 2.2.7a] as by the sin and that first I was so despised by him because of my disobedience.

Paul was *consciis* or shared his knowledge with others about heavenly secrets (*secretus*: that which is held apart) by testifying that the bridegroom's *despicio* or looking down came from sin and disobedience.

2.2.9. But when I shall stand upright [*recte*: 2.2.5a] before him and shall be crooked [*obliquus*: slanting, crosswise] in nothing.

Obliquus: standing off-center which can be more disconcerting than laying prone or flat.

-b And my light and splendor [*splendor*: P25b] will be restored [*redigo*: 1.3.10b] to me and that blackness for which you reproach [*exprobro*: 2.2.1a] me now will be banished [*propello*: to drive forward, drive out] from me completely.

Redigo: a bringing-back or restoration from being *obliquus* in #a which here is in terms of brightness. It is not unlike blackness which the bride is confident will be *propello* or driven forward, away from her, as though the blackness were sucked out of her.

2.2.10. But the spiritual [*spiritalis*: 2.1.25a] sun, the Sun of Justice in whose wings is healing [*sanitas*: P80a], illuminates [*illumino*: 1.1.13b] and surrounds [*circumdo*] with every brightness those whom he finds upright [*rectus*: 2.2.5a] in heart and standing close to the zenith of his splendor.

The Sun of Justice is *spiritalis* in the image of some kind of protective bird or angel containing *sanitas* or soundness of body which effects illumination. It does so by *circumdo* or shedding this brightness around him or upon those who are *rectus* as opposed to *obliquus* (2.2.9a). *Rectus* is akin to the zenith as perpendicular to the earth and facing the noonday sun.

-b But he must look [*respicio*: P37a] askance [*oblique*, adverb] at those who walk contrary to him and cannot look on them with favor [*despicio*: 2.2.8a]; it is their own fickleness [*inconstantia*] and instability [*instabilitas*] which effects this.

The bridegroom looks (*respicio* connotes looking back as well as behind) in an oblique fashion which corresponds to persons contrary to them. Note the verb *despicio* or looking down which is similar in sound to *respicio* and is relative to *inconstantia*, a kind of fickleness, and instability.

2.2.11. How can those who are turned aside [*perverto*: to overthrow] receive [*suscipio*: 1.6.3a] that which is straight [*rectus*: 2.2.10a]?

Perverto is stronger than being turned aside, more an overturning, which makes the *suscipio* or taking up of that which is *rectus*, i.e., instead of *obliquus*.

-b It is as though you place [*adhibeo*: to hold toward] a straight ruler [*regula*] against a curved line; the crookedness [*pravitas*: distortion] of it will be shown [*video*: 2.2.1a] by the ruler, but it is not the ruler that made the line crooked.

A contrast between the straightness of a ruler and the crookedness against which it is set or *pravitas*, a distortion. *Adhibeo* is the action which effects this contrast, a holding-toward (*ad* prefaced to the verb *adhibeo*).

2.2.12. It compels us to hasten [*festino*] to straight [*rectus*: 2.2.11a] ways and to stand in the paths of virtue [*virtus*: 1.6.13a].

Festino: haste with respect to moving from being *obliquus* to *rectus*, the equivalent of obtaining *virtus*.

-b Lets it happen that when the Sun of Justice comes straight over [*rectus*: #a] us, finding us crooked [*obliquus*: 2.2.9a] and turned aside [*perverto*: 2.2.11a], he looks askance at [*despicio*: 2.2.10b] us and we become made black.

Another contrast between *rectus* or straight up and *obliquus* or leaning off to one side. *Perverto* suggests a desire for remaining *obliquus* which makes the bridegroom *despicio* or look down upon us.
-c Insofar as we are incapable [*incapax*: 1.1.1a] of receiving his light, thus far also shall we make room [*locus*: 2.1.41a] for darkness and blackness in ourselves.

Locus as a place suggests making room and thus a lodging for darkness and blackness.

1.2.14 (*No mention of paragraph 13*). When we walk contrary [*perverse*, adverb], that light walks [*incedo*: to advance, march] contrary to us.

If we walk *perverse*, we are *perverto*, that is, prefer remaining *obliquus* or off to the side as in 2.2.12b.

2.2.16 (*No mention of paragraph 15*). The sun is seen as having a power [*virtus*: 2.2.12a] which is two-fold: by one it gives light [*illumino*: 2.2.10a] and by the other it scorches [*aduro*: to parch]. According to the nature of the objects and substances [*subjaceo* & *res*] immediately under it, either it illuminates [*illumino*] it with light or darkness and hardens [*obduro*] it with heat [*ardor*].

The same *virtus* effects two opposites: illumination and scorching. This alters into *illumino* and *obduro*, the latter as a result of heat.

2.2.17. The substance [*materia*: stuff, matter] of his (Pharaoh) heart was obviously such as to elicit [*excepto*: to take out, catch] from the Sun of Justice not his illumination [*illumino*: 2.2.16a] but his power to harden [*induro*] and to scorch [*uro*: P48a].

The same power (*virtus*) as in 2.2.16a is seen at work in the *materia* or composition which comprises Pharaoh's heart. Compare *induro* here with *obduro* of 2.2.16a or the verb *duro* with two prepositions *in* (in) and *ob* (to, toward).

2.2.18. The Sun of Justice hardened the heart of Pharaoh in which were muddy [*lutum*: mire] devices [*cogitatio*: thinking, deliberation, imagination].

Lutum: mud in which reside *cogitatio* or deliberations. Despite their slime, they are in the hardened heart of Pharaoh.

2.2.19. The servant of God through the Holy Spirit is writing here no ordinary [*communis*: 1.6.5b] story [*historia*: 2.1.14a] of the human kind is shown by the fact that when he relates that the children [*famulus*: servant, attendant] of Israel groaned... they did so because of their works.

Historia is being written by the Holy Spirit, presumably in the form of the Book of Exodus. *Famulus*: pertains to servants, not necessarily slaves.

-b Certainly he hears [*exaudio*: to hear clearly, discern] not the groaning [*gemitus*: complaint] of those who do not cry to [*ad*] the Lord by their works [*opera*: 2.1.40a].

Exaudio: the preposition *ex* (from) prefaced to the verb connotes a more thorough hearing, a hearing from.

2.2.20. We judged the opportunity [*commonitio*: an earnest reminding] given by these passages as certainly not to be missed [*omitto*: P95b].

Commonitio: a reminding done with (*cum* or *con* prefaced to the verb) which implies the presence of some kind of witness.

-b Because they have a certain resemblance [*similitudo*: P22b] to what she had said who is darkened [*infusco*: 2.1.44a] because the sun has looked askance [*despicio*: 2.2.12b] at her.

Infusco: being made dark (and obscure) through the agent of *despicio*, a looking down by the sun.

-c We have shown that this occurs [*accido*: P26b] wherever a sinful condition [*causa*: 2.2.1a] has obtained [*praecedo*: 2.1.42a] previously, and that a person is darkened [*infusco*: #b] by the sun where the occasion [*materia*: 2.2.17a] of sin exists [*subsisto*: to take a stand, stop].

Accido: connotes a falling upon and therefore something that happens rather suddenly. The case at hand is not just sin but a *causa* or reason or cause for sin. Darkness (*infusco*) results when the *materia* of sin takes on substance, *subsisto*.

-d Therefore you see that the sun never burns the saints in whom is nothing [*causa*: #c] sinful.

2.2.21. For the sun has a power [*virtus*: 2.2.16a] which is twofold: it enlightens [*illumino*: 2.2.17a] the righteous but sinners not so but burns [*aduro*: 2.2.16a].

The sun has a *virtus* or strength, virtue, which both causes light and burning.

-b Certainly he is light to the just and fire to the sinful that he may consume [*consumo*: to devour] in them every trace [*omnis*] of weakness [*fragilitas*: P72b] and corruption [*corruptibilitas*: that which is subject to perishing] he finds [*invenio*: 2.2.5a] in their soul [*anima*: 2.2.3a].

The objects of *consumo* or devouring seem easy to be eaten up: *fragilitas* and *corruptibilitas*.

2.2.22. It is not the visible [*visibilis*] sun and fire that is meant but those which are unseen [*invisibilis*] and spiritual [*spiritalis*: 2.2.10a].

Chapter Three

2.3.1. She who is dark [*fuscus*: swarthy] by reason of her former sins [*delictum*: fault, transgression] but beautiful [*formosus*: 2.2.1a] through faith and change of heart [*conversio*: revolution, transfer]...that her mother's sons fought [*dimico*: to struggle] no against [*contra*] but in [*in*] her.

Delictum: from the verbal root *delinquo* (to trespass, offend) which causes the bride to be dark in the sense of being swarthy, a rather ambivalent adjective suggestive of a less than desirable condition. At the same time she remains her form...*formosus*...both by faith and *conversio*. The latter term applies to a full turning around. Her struggle is all the more arduous in that it is not *contra* but within her.

-b She has another one (vineyard), her own, which she has not kept [*custodio*: 1.2.17a]. That is the story [*fabula*: P22b] of the play [*drama*] before [*propono*: 1.2.2c] us.

Fabula as narration and *drama* as play are one and the same regarding the Song of Songs.

2.3.2. Let us now ask [*requiro*: 1.2.4a] who the mother of the bride who tells us this may be [*allego*: to dispatch, depute].

Allego: suggests the bringing forth of an entreaty or request.

-b Having received the care [*custodia*: watch, guard] of other vineyards, either she could or would not keep [*servo*: P35b] her own.

Servo connotes the sense of being subject to what is being cared for.

2.3.5 (*No mention of paragraphs 3 & 4*). From this it appears [*video*: 2.2.11b] that these, empowered [*habeo* & *potestas*] to wage war [*dimico*] in her and to appoint [*ordino*: to set in order, regulate, dispose] her keeper of the vineyards were not the citizens of some mean [*contemno*: P65a] and lowly [*humilis*] place [*locus*: 2.2.12c].

Two actions involved to establish vineyard keepers: first *dimico* or contending followed by appointing or setting them in order. The verb *contemno* suggests that which has little or no value.

-b So we can take [*accipio*: 2.1.53a] the sons of the bride's mother as meaning apostles, sons of the heavenly Jerusalem, who formerly fought [*pugno*] in her who is gathered from [*congrego*: P86a] among the Gentiles.

The verb *congrego* refers to the gathering of a flock or swarm.

2.3.6. They fought [*pugno*: 2.3.5b] that in her they might overcome [*vinco*: P80b] her former dispositions [*sensus*: 2.1.39c] of unbelief [*infidelitas*] and disobedience [*inoboedientia*] and all pride [*elatio*] that exalts [*extollo*] itself against [*adversus*] the knowledge [*scientia*: 1.6.3c] of Christ.

Sensus or perception with one's heart and mind, here related to three negative qualities. This negative type of *sensus* causes *elatio* against *scientia* of Christ, that is, against our intellectual capacity to recognize him.

-b That they might destroy [*destruo*: to tear down, demolish] and drive away [*depello*] all unbelief [*infidelitas*: #a], all vice [*vitium*: 2.2.2a] and all the teachings [*doctrina*: 2.1.33a] which she got from the false statements [*assertio*: unauthorized declarations of freedom] of the sophists while she lived [*inolesco*: to grow up] among the heathen [*gens*: race, clan, house].

Often the Greek sophist was considered the opposite to a genuine philosopher, a lover of wisdom. It is their *doctrina* in the form of *assertio* which she had obtained, the latter suggestive of freely acknowledging their value.

2.3.7. Therefore the apostles of Christ had a great war [*bellum*] before they could cast down [*subruo*: to tear away below, undermine] from the bride all the towers of untruth [*mendacium*: lie] and the walls of wrong [*perversus*: turned the wrong way] teaching [*doctrina*: 2.3.6b] before they could overthrow [*prosterno*: to spread out, cast down] the arguments [*argumentum*] of iniquity [*iniquitas*: 1.6.11a] and overcome [*debello*: to fight completely] the evil spirits [*daemon*: P39c] that wrought [*operor*: to take pains, be busied with] and kindled [*succendo*: 1.1.6c] all these in her heart.

Subruo, prosterno, debello: three verbs indicative of strife which are set against two tendencies in the bride's heart, *operor* and *succendo*, the former with regard to things she takes pains about and the latter applying to setting on fire from below or not in one's sight.

2.3.8. Once they have banished from [*effugo*: to put to flight] her all the dispositions [*sensus*: 2.3.6a] of the old unbelief [*infidelitas*: 2.3.6b], they do not leave her idle [*otiosus*: disengaged, unemployed], lest by it the old things [*antiquus*: ancient] should creep back [*subripio*: to snatch away, withdraw] and those that have been driven away [*deello*: 2.3.6b] return [*redeo*: to turn around].

Compare the two verbs: *effugo*, a stronger form (*ex-fugo*) than the root *fugo*, with *subripio*, literally as to snatch from under (*sub*). The former pertains to *sensus* or an overall sympathy for the bride's former *infidelitas* whereas the latter pertains to preventing a return of what had been banished or removed from (*de-*). The chief danger faced by the bride is being *otiosus* or being idle with nothing to do.

-b They give her a task [*opus*: 1.4.8a] to perform by assigning [*consigno*: to seal, subscribe] her charge [*custodia*: 2.3.2b] of the vineyards.

Opus stands as an antidote to *otiosus* of 2.3.8a, of her being subscribed to (*consigno*...signed with) *custodia*.

2.3.9. These the brave [*fortis*] men do when they have won the war [*victoria*], commit [*consigno*: 2.3.8b] to her to guard [*servo*: 2.3.2b] and keep [*custodio*: 2.3.1b], for as we said, they do not leave her idle [*otiosus*: 2.3.8a].

Servo suggests being at service whereas *custodio* to watchfulness as a guard.

2.3.10. That she may keep [*custodio*: 2.3.9a] and till [*colo*: to care for] them.

2.3.11. But for her own vineyard which she says she has not kept [*custodio*: 2.3.10a], we can call that the learning [*eruditio*: 2.1.28b] that everyone used to receive [*exerceo*: 1.3.1b] before he came to faith.

Eruditio: presented here in a negative sense compared with faith in which the bride had been exercised, *exerceo*.

-b Which without doubt believing [*credo*: 2.1.35a] in Christ he forsakes [*relinquo*: 2.1.49a] and leaves [*desero*: to forsake].

Two verbs of abandonment: *relinquo* as to leave behind and *desero*, a stronger form suggestive of desertion.

2.3.12. I think [*puto*: 2.1.47a] it should be counted an offence [*criminalis*] for anyone to keep [*custodio*: 2.3.11a] such vineyards and to continue to till [*colo*: 2.3.10a] a field that has been sown with poisonous [*venenatus*] and harmful [*noxius*] doctrines [*disciplina*: 2.1.28b].

Puto: associated with the offering of an opinion as noted earlier with regard to *video*. Here Origen's opinion is with regard to *disciplina* which are *venenatus* or filled with poison and *noxius* or harmful in a more generic fashion.

2.3.13. You should not be surprised [*miror*: 2.1.31c] that she who is gathered [*colligo*: 2.1.28b] from the dispersion [*dispersio*: destruction] of the nations and prepared [*praeparo*: 1.2.20b] to be the bride of Christ sometimes has been guilty [*obnoxius*: liable] of these faults [*culpa*: failure, defect].

Colligo as gather and *praeparo* as to prepare (beforehand). Both apply to the bride despite her being liable or subject to (*obnoxius*) of faults. Compare *obnoxius* with *noxius* of 2.3.12a or harmful.

2.3.14. He so loved [*diligo*: 1.6.13a] her that he gave [*trado*: P61a] himself for her while she was yet undutiful [*impius*: irreverent, ungodly].

Impius: for ancients, a grave crime of not showing reverence (*pietas*, P40b) to the gods and carried

over to Christianity.

-b Should be said to have cultivated [*colo*: 2.3.12a] such a vineyard at the time she will still irreverent [*impius*: #a] which she was obliged [*debeo*: to withhold, owe] to forsake [*relinquo*: 2.3.11b] and on no account to keep [*servo*: 2.3.9a].

Another instance of the bride being *impius* or not having shown reverence which involved both forsaking and not serving (*servo*) her vineyard.

2.3.15. Let us refer [*refero*: 1.4.19a] these words to every soul [*anima*: 2.2.21b] who, after she has turned [*convertito*: 2.1.56a] to [*ad*] God and has come to [*ad*] faith, undoubtedly experiences [*patior*: 2.2.1b] conflicts [*pugna*: fight] of thought [*cogitatio*: 2.2.18a] and assaults [*obluctatio*: striving] of evil spirits [*daemon*: 2.37a] who attempt to call her back [*revoco*: P19a] to the attractions [*illicebra*: enticement] of her former life and the errors [*error*] of unbelief [*infidelitas*: 2.3.8a].

Two uses of the preposition *ad* indicating forward direction effected by conversion, *convertito*: God and faith. Despite this two-fold *convertito*, a soul can experience *pugna* or fights with one's thoughts (cogitatio implying being subject to continuous mental deliberation) and *obluctatio* or the opposition to *convertito* which these deliberations present. They come from *daemon* who attempt to undo this *convertito* as suggested by the verb *re-voco*, to call back to them.

2.3.16. Lest the evil spirits [*daemon*: 2.3.15a] be in her, God's providence [*providentia*] looked forward [*prospecto*: to behold, gaze] in such a way as to provide the little ones and those who are still babes and sucklings in Christ, cannot defend [*dimico*: 2.3.5a] themselves against the wiles [*astutia*: shrewdness, cunning] of the devil and attacks of evil spirits, with angel champions [*propugnato*: one who fights on the defense] and guardians [*defensor*].

Three words with the preposition *pro* as prefixes with the same connotation: *providentia*, *prospecto* (to look forward) and *propugnato*, to fight on behalf of someone. *Astutia*: suggests the paying of close attention, adroitness, with regard to the guilelessness characteristic of little ones.

-b They are placed [*pono*: P58a] by him as tutors [*tutor*] and governors [*procurator*: manager, overseer] of those who, as we said, are under age and thus unable to fight [*pugno*: 2.3.6a] for themselves.

Tutor applies to a teacher in one's youth whereas *procurator* to an overseer later in life.

-c Little ones whom Jesus asked to come [*venio*: 1.6.3b] to him and will not allow them to be forbidden [*prohibeo*: to restrain, prevent].

2.3.17. You must not think it contradictory if this soul [*anima*: 2.3.15a] which is tending [*tendo*: P65b] toward [*ad*] God calls [*appello*: 1.4.20a] these angels the sons of her own mother.

Tendo: a stretching out in a forward direction emphasized by the preposition *ad*.

-b If the heavenly [*caelestis*: 1.3.4b] Jerusalem is the mother of souls and the angels equally are called heavenly, there will be no inconsistency [*dissono*: to produce disagreeable sounds] in her calling these who like herself are heavenly, her mother's sons.

The element of discordant sounds implied by *dissono* is at variance with the soul's *tendo* of #a. That is, disharmonious sounds effect vibrations, if you will, which can bend *tendo* from its goal.

-c On the contrary, it will seem especially apt [*congruus*: agreeable] and fitting [*conveniens*: consistent] that those for whom God is the one Father should have Jerusalem for their one mother.

Two instances of the preposition *cum* (*con*) prefaced to adjectives: *congruus* and *conveniens*. The "with-ness" intimated here counter the *dissono* of #b.

2.3.18. She seems [*video*: 2.3.5a] to indicate [*indico*: 2.1.39c] that it was praiseworthy [*laudabiliter*] not to have kept those habits [*instituto*: P87a] and customs [*mos*: 2.1.28a] and way of life [*propositum*: plan, intention, design] that she practiced [*exerceo*: 2.3.11a] when she lived according to the old man.

Three modes of behavior associated with the "old man:" 1) *instituto*: to put in place, fix, 2) *mos*: customs or habit and 3) *propositum* or something proposed, a plan. To abandon the negative influences upon these is very difficult and therefore *laudabiliter*.

-b This was ever since she fought and [*dimico*: 2.3.16a] conquered [*vinco*: 2.36a] by the angels' help [*adiutorium*] and completely drove out [*fugo*] herself the old man with his deeds.

The bride having fought and conquered with angelic help results in a *fugo* or flight of the old man.

-c And was appointed [*constituo*: 1.2.1b] by them to be the keeper of the vineyards, that is, of the divine secrets [*sensus*: 2.3.8a] and teachings [*dogma*: 1.6.5b].

Here *sensus* applies to a special understanding or significance with regard to perception which, in turn, is equated with *dogma*, that type of *sensus* which can be handed down or taught to others.

Chapter Four

2.4.1. But she addresses [*sermo*: 1.2.2b & *facio*, to make] herself first to [*ad*] God, then to the bridegroom and thirdly to the maidens.

Literally, “makes a word,” *sermo* indicative of speech which continues *ad...in* the direction to-which...God.

2.4.2. She fears [*vereor*] that while she is seeking [*requiro*: 2.3.2a] him she may hit [*incurro*: to run into, make an attack] upon those places where his companions assemble their flocks throughout the noontime.

Requiro: intimates a seeking again in the sense of making a discover once more. Here it is in danger of *incurro* or running-into places frequented by her spouse’s companions. At first one would think these companions would be well disposed toward the bride but are not; perhaps they consider her a rival for his attention.

2.4.3. These are [*contineo*: P40b] the elements in the drama as far as the historical sense [*ordo*: 1.5.2a] is concerned (i.e., bridegroom is shepherd and king).

Ordo: in the sense of a series of events which here is historical.

2.4.4. Let us now search out [*requiro*: 2.4.2a] the mystical [*mysticus*: 1.6.7b] meaning [*intellegentia*: 1.5.4a].

Requiro: a seeking again as noted in 2.4.2a, here with respect to *intellegentia* or that perceived by the mind which is *mysticus* or implies belonging to secret and sacred rites.

2.4.5. All these are different classes [*differentia*: diversity] of believers [*credo*: 2.3.11b] in Christ as associated [*socio*: P95a] with him in different [*diversus*] relationships [*affectus*: P44c].

Despite *differentia* (has the positive connotation as well, of diversity), they hold in common (*socio*) diverse relationships, *affectus* or a state of mind and body which gives rise to the way one comports oneself.

-b By taking another figure [*figura*: 2.1.27a], we call the whole church the body of Christ.

Figura: a shape which, regardless of what it is, remains the church/Christ’s body.

2.4.6. Therefore we must understand [*intellego*: 2.1.40a] the passage before us in the same way [*species*: 2.1.39b].

The act of comprehending (*intellego*) the scriptural passage (1Cor 12.12-27) at hand which requires the same *species* or way of viewing.

-b We must take it that some souls who are associated [*socio*: 2.4.5a] with the bridegroom in a nobler [*illustris*] and more splendid [*magnificens*] love [*affectus*: 2.4.5a] have with him the status [*locus*: 2.3.5a] and love [*affectus*] of queens.

Affectus appears twice here: as love which is more comprehensive than other terms such as *caritas* and *amor*. To have *socio* or sharing everything in common with the bridegroom comprises this *affectus* which can be posited as a given place, a *locus*.

-c Others whose dignity regarding progress [*profectus*: 1.5.7a] and the virtues [*virtus*: 2.2.21a] is undoubtedly less, ranks as his concubines.

Here progress (*profectus*) and virtue (*virtus*) of a less worth compared with the bridegroom belongs to his concubines which could be the source of their hatred for the bride.

-d Those souls called [*appello*: 2.3.17a] sheep.

2.4.7. Should we look [*perspicio*: 2.1.36a] more attentively [*attentus*: P43a] perhaps we shall find that from all these sheep some are inferior and last of all.

Perspicio: more to look through which is being *attentus*, from *attendo* as to stretch forward.

2.4.8. For they, too, are said to have some flocks which the bride does not wish to meet [*incurro*: 2.4.2a].

Incurro: literally as to run into which is not what the bride wishes.

2.4.9. Servants of the bridegroom, acting under him as the chief [*princeps*] of shepherds.

-b These companions desire [*cupio*: 1.1.6b] to have something as their own exclusive property [*sequestro*: P95a] in a way not in accord with the bridegroom's mind [*animus*: rational soul].

Sequestro: the removal of something for safe keeping which here could imply the companions stealing from the bridegroom. This reveals their hostile attitude to the bride, and by extension against their master's *animus* or soul. Compare *animus* with *anima* as in 2.3.17a. The former is masculine and rational whereas the latter is feminine and more inclusive of other human traits.

2.4.11 (*No mention of paragraph 10*). In order to make clearer [*manifestus*] the figure [*species*: 2.4.6a] in this saying [*sermo*: 2.4.1a], again let us investigate [*exsequor*: to follow to the end, to the grave] what is said as taking place in the course [*ordo*: 2.4.3a] of the drama.

Reference to *species* or what is presented here is the bride's veil. The *ex* (from) prefaced to *sequor* suggests a thorough following or search relative to the drama's *ordo* or order.

-b The bride asks [*exposco*: to request earnestly] her spouse to show [*indico*: 2.3.18a] her the place of his private retreat [*secretus*: 2.2.8a] and rest [*quietus*].

As with *exsequor* in #a, the preposition *ex* prefaced to *posco* intensifies the verb, more a beseeching on the bride's part to her spouse, that he may *indico*...disclose...his *secretus* and *quietus*, secret and quiet place (noun lacking).

-c Being impatient [*impatiens*] for love [*amor*: 1.6.4b], she longs [*cupio*: 2.4.9b] to go to him even through the noonday heat.

Amor and *cupio* as longing go together, a sign of the bride being *impatiens* or not willing to bear.

-d Earnestly [*studiose*: anxiously, carefully] she desires [*volo*: 1.3.14b] to learn [*discerno*: P60a] the way by which she ought to go to him, lest if she has not been taught [*edoceo*: 1.4.26a] the windings [*anfractus*: turning, bending] of this way, she should hit upon [*incurro*: 2.4.8a] the companions' flocks and resemble [*similis*: P34b] one of those who come veiled to his companions.

Discerno: to separate or divide, a way the bride obtains knowledge of gaining access to her spouse, a way of saying that she follow every lead to reach him. Rightly so such *discerno* is *anfractus* or winding, circuitous. If the bride hadn't learned or had become aware of this, suddenly she would come across or run into (*incurro*) the companions' flocks and be *similis* to one who approaches the companions as veiled.

-e Having no care [*cura*] for modesty [*pudor*: propriety, shame], she should fear not to run hither and thither and to be seen by man.

Pudor: modesty or decency as characteristic of a well-bred woman which the bride lacks...has no *cura*...in her desire for her spouse.

-f But I who would be seen [*video*: 2.3.18a] of none save you alone, desire [*desidero*: 1.3.6c] to know [*scio*: 2.1.14a] by what road I may come to [*ad*] you that it may be a secret [*secretus*: #b] that no one may come between us and that no vagrant [*peregrinus*] nor stranger [*alienus*] may fall in with [*occurro*: 2.1.20a] us.

The bride's desire consists of knowing which road attains (*ad*) her spouse. Such knowledge (*scio*) she wishes to remain secret from vagrants and strangers, the former term (*peregrinus*) suggestive of persons who frequent roads and the latter (*alienus*) most likely a foreigner.

2.4.12. The reason why she asks [*requiro*: 2.4.4a] what are those places where the bridegroom feeds his sheep and why she shows [*ostendo*: 1.6.6a] him the modesty [*verecundia*: shame, bashfulness] that she wishes [*volo*: 2.4.11d] not to meet [*incurro*: 2.4.11d] the flocks of the companions is that he may keep his sheep apart from those of the companions and feed them separately.

Verecundia: not unlike *pudor* of 2.4.11c but more suggestive of being reticent or shy. Nevertheless, the bride does not hesitate to reveal this to her spouse for the purpose of avoiding his companions' flocks who are antagonistic to her.

-b Thus the bride may not only be seen [*video*: 2.4.11f] of him alone but may enjoy [*perfruo*: 1.6.3a] more privately [*arcanus*: 1.5.3b] the bridegroom's secret [*secretus*: 2.4.11f] and unspeakable [*ineffabilis*: 1.4.9a] mysteries [*mysterium*: 2.1.33b].

The preposition *per* (through) prefaced to *fruo* suggests a more thorough delight which is not manifest but *arcanus* or shut up and private. Thus her *perfruo* will correspond to her spouse's *mysterium*, not unlike being *arcanus* but suggestive of the possibility of initiation, for both are secret and allow no

speaking, *ineffabilis* here suggestive of that idea of initiation.

2.4.13. Now let us consider [*video*: 2.4.12b] the matter in detail [*per singula*].

The verb *video* (to see) is used here.

-b So perhaps the flocks of the bridegroom's companions may be taken [*intellego*: 2.4.6a] as all those nations divided up like herds under angel shepherds.

Intellego: here more a perception into what is not visible, angel shepherds.

-c Look [*video*: #a] and note [*intendo*: to stretch out, extend] carefully [*observanter*] that he says "my sheep" as though there may be others beside which are not his.

First comes *video* or seeing followed by the more intensive *intendo*, to stretch out this looking in a way characterized by observing, *observanter*.

-d All of which things are, of course, highly relevant [*convenienter*: suitably & *apto*: 1.1.5a] to this hidden [*occultus*: secret] mystery [*mysterium*: 2.4.12b].

The *video* and *intendo* of #c pertain to the *mysterium* which is suitably described as being *occultus* or hidden in the sense of being secret.

2.4.14. If this is so, it is fitting [*competenter*; from *competo*, 1.4.11b] that the bride wants [*volo*: 2.4.12a] the flock of each of the companions to be taken [*intellego*: 2.4.13b] as that companion's bride.

The verbal root of *competenter* suggests that which occurs at the same time, that the companions' flocks be considered as brides or akin to her situation.

-b But because she was certain [*certo*] she was superior [*super*] to them, she does not want to appear [*video*: 2.4.13c] like [*similis*: 2.4.11d] any of them, for she knows [*scio*: 2.4.11f] that she should surpass [*praecello*] those brides of the companions...in the same measure as her spouse surpasses [*eminentia*: distinctive feature, conspicuous part] the companions.

Super: superior in the sense of being placed above the companions vis-a-vis her spouse. *Super* is similar in meaning to *praecello*, a surpassing of the companions. Furthermore, this *praecello* is akin to the bridegroom having *eminentia*, something distinctive relative to the companions.

2.4.15. It will be seen [*video*: 2.4.14b], however, that she had other motives [*causa*: 2.2.20d] for asking [*percontato*: to question strictly] what she did.

Causa as motive can apply to an opportunity for asking or questioning earnestly. The preposition *per* (through) prefaced to the verb suggests a thorough questioning process.

-b She knows [*scio*: 2.4.14b] that the Good Shepherd makes it his business [*studium*: 1.1.9a] to seek [*requiro*: 2.4.12a] for the best pastures for his sheep.

Studium: close attention to details relative to *requiro* or seeking again (*re-*) the best pasture.

-c Neither do they (bridegroom's companions) know [*nescio*: 1.2.15a] nor care [*sollicitudo*: uneasiness of mind, disquiet, anxiety] in choosing their feeding grounds.

Sollicitudo: a solicitude or anxiety which the companions lack due to being ignorant, *nescio*.

-d She desires [*cupio*: 2.4.11c] that time when the light is poured out [*infundo*: 1.2.1a] on the world more abundantly, when the day is pure [*merus*: 1.1.11a] and the daylight clearer [*purus*: P6b] and brighter [*florulentus*: abounding in flowers].

Cupio: a longing for the pouring in (*in* as prefix to the verb) of light which will make day *merus* or unadulterated, pure and *florulentus*, literally as having an abundance of flowers.

2.4.16. Knowing [*scio*: 2.4.15b] that he is the son of charity [*caritas*: 1.6.8a].

-b Knowing [*scio*: #a] that one must not love [*dilectio*: 1.4.28b] the bridegroom with just any sort of love but with one's whole soul, strength and heart.

Dilectio: implies holding something in esteem or singling it out in addition to love.

2.4.17. The prophet is speaking of this place [*locus*: 2.4.6b] about which the bride desires [*desidero*: 2.4.11f] her spouse to learn [*disco*: P60c] and to be told the location [*positus*].

Two words pertaining to place-where: *locus* or the bridegroom's couch first noted in paragraph 16 and *positus* or the particular arrangement of this *locus*.

2.4.18. He knew that other shepherds through their sloth [*ignavia*: 2.2.3b] or inexperience [*imperitia*: 1.4.18a]

assemble their flocks in drier places.

Ignavia connotes being worthless and *imperitia*, ignorance and awkwardness.

-b This shepherd offers [*provideo*: to see in advance, discern] his sheep water that not only is plentiful [*abundans*] but wholesome [*salubris*] and pure [*purus*: 2.4.15d] and completely [*per omnia*, through everything] refreshing [*reficio*: 1.6.3c].

In contrast to *ignavia* and *imperitia*, the Good Shepherd sees in advance (*provideo*) water for the sheep which is four-fold; *reficio* implies making (*facio*) again (*re*-).

2.4.19. Because he has been changed [*converto*: 2.3.15a] from [*ab*] his former estate [*status*: 2.4.6b] of being a sheep under a shepherd and has advanced [*proficio*: 1.6.3d, with *ad*] to something more rational [*rationalis*: 1.1.9b] and higher [*celsus*: P9c] things and has achieved [*adeptus*: an obtaining] this as a result of [*per*] his conversion [*conversio*: 2.3.1a].

The male person speaking is the prophet or one who quotes Ps 22.1 in paragraph 17. He has undergone a conversion (*converto*) marked by two prepositions: *ab* relative to his former *status* or position and *ad* relative to that which is more *rationalis* or characterized by reason and *celsus* or loftier. *Adeptus* derives from *adipiscor* (to arrive, reach) and pertains to the just mentioned *status* and *celsus*, i.e., the prophet's *conversio*, his turning around.

2.4.20. But since he had advanced [*proficio*: 2.4.19a] to the point of entering [*incedo*: 1.2.14a] the paths of justice [*justitia*: P40b] and justice itself without a doubt has injustice [*injustitia*] fighting against [*impugno*] it.

Two verbs of motion: *proficio* as going forward and *incedo* as entering. The former leads to the latter, here with respect to justice. *Impugno* as fight in (*in*-) is a more intense form of combat.

-b And he who enters [*incedo*: #a] the way of justice must experience struggle [*pugna*: 2.3.15a] with those opposing [*adversatio*] him, trusting [*confido*] in faith and hope.

Here *incedo* may be said to be preceded by *proficio* of #a. Two forms of resistance: *pugna* (usually at close quarters) and *adversatio* (more general, as opposition).

2.4.22 (No mention of paragraph 21). When she sees [*video*: 2.4.15a] how he has been changed [*transfero*: 2.1.31d] from [*a*] shepherd pastures to [*ad*] rational [*rationalis*: 2.4.19a] food [*cibus*: nourishment] and mystical [*mysticus*: 2.4.4a] secrets [*secretum*: 1.5.3b].

This sentence intimates the Eucharist which here involves a *transfero*...a carrying across (*a/ad*)...from shepherd to nourishment which is two-fold: *rationalis* or rational, a way of saying that this food caters not to corporeal sustenance and *mysticus*, requiring initiation into that which is secret.

2.4.23. That first life, the pastoral one, was preparatory [*institutio* & *initium*: in 1.6.4a] that being in a green place, he might be raised [*educor*: to lead forth] on the waters of refreshment [*refectio*: restoring, repairing].

Initium leads to *educor*, a leading forth with respect to waters which restores (*refectio*) a person to his former self as being made in the divine image and likeness.

-b But the things that follow deal with progress [*perfectio*: increase, growth] and perfection [*perfectio*: 1.6.8a].

After *refectio* of #a (a bringing-back) we have *praefectio* (a setting before) as well as a *perfectio* (a making through).

2.4.25 (No mention of paragraph 24). Now the bride questions [*percontor*: 2.4.15a] him that she may hear and learn [*disco*: 2.4.17a] in what pastures he keeps [*ago*: 1.4.26a] his sheep and in what places he keeps [*procuror*: to attend] himself during the midday heat.

The bride's intense questioning (*percontor*) of her spouse is two-fold: to learn in the sense of being acquainted with (*disco*) the pastures containing his sheep and where he attends to (*procuror*) himself during the intense heat of midday.

-b And what she [*appello*: 2.4.6e] calls "midday" signifies those secrete places [*secretum*: 2.4.22a] of the heart in which the soul pursues [*consequor*: to press upon] the clearer [*clarus*: 2.1.4b] light of knowledge [*scientia*: 2.3.6a] from the Word of God [*Verbum Dei*: 2.1.37b].

At first glance, midday or the time of intense heat is not associated with secret places but in fact is because people are not out and about that time of day. For the bride, this is the time to follow along with (*consequor*) *scientia* which is compared to this clear light stemming from God when he speaks his *Verbum*.

-c So when Christ, the Sun of Justice, shows [*manifesto*: 1.1.13b] his church the high [*excelsus*] and lofty [*arduus*: steep] secrets [*secretum*: #b] of his powers [*virtus*: 2.4.6c], then he will be teaching [*edoceo*: 2.4.11d] her where lie his pleasant [*amoenus*: charming] pastures and places of rest [*cubile*: a couch] at noon.

One adjective used to describe the secrets of Christ's *virtus*...his virtues...is *arduus* or steep. I.e., steep as difficult to attain and as a place safe from easy access. Upon manifestation of them, Christ will *edoceo* his bride, that is, teach her thoroughly as to both the charm (*amoenus*) of his pastures and resting place, *cubile* meaning a couch for laying down.

2.4.26. When she has only begun [*habeo & initium*: 2.4.23a] to learn [*disco*: 2.4.25a] these things and is receiving [*suscipio*: 2.2.11a] from him the rudiments [*rudimentum*: first attempt, beginning] of knowledge [*scientia*: 2.4.25b], so to speak.

Another example of *disco* or being acquainted with what was just described which leads to a taking up or *suscipio* not of knowledge itself but its rudiments, *rudimentum* suggestive of a first attempt or a beginning. -b At this time, however, because now she is seeking [*quaero*: 2.1.2a] things more perfect [*perfectus*: 1.6.5b] and desiring [*desidero*: 2.4.17a] higher things [*celsus*: 2.4.19a], she asks for [*exposco*: 2.4.11b] the noonday light of knowledge [*scientia*: #a].

The bride is engaged in a two-fold activity: seeking and desiring which unite in her asking for (*exposco* signifying entreating) the *scientia* proper to noonday when the sun is highest above the earth.

2.4.28 (*No mention of paragraph 27*). If we believe these were written by the Holy Spirit, I do not think [*puto*: 2.3.12a] it was in vain [*frustra*: without effect] that the divine Spirit saw fit [*placeo*: P97b] to commit [*mando*: to put in hand, deliver] to the pages of Scripture even the time [*tempus*] and hour [*hora*] of the vision [*visio*: 2.1.36a].

Two ways of marking time associated with the Spirit: *tempus* or time in general and *hora* or a specific part, 1/12th of the day between sunrise and sunset. Both pertain to the *visio* of Abraham at Mambre.

-b The detail [*ratio*: 1.4.5b] of that hour and time was to add [*confero*: P22b] something to the knowledge [*scientia*: 2.4.26b] of the children of Abraham.

Confero: to bring together (*con* or *cum*) relative to knowledge, i.e., adding to its value.

-c And will be hastening [*festino*: 2.2.12a], not to the beginning [*initium*: 2.4.26a] of the day but to midday that he may attain [*pervenio*: 2.1.36a] the grace [*gratia*: 1.3.8a] of Abraham.

Initium: here synonymous with dawn. *Pervenio* connotes an arriving through (*per-*) or full presence with respect to the *gratia* of Abraham.

2.4.29. If the light of the mind [*mens*: 1.2.6b] is in him and the purity [*puritas*] of heart is bright [*clarus*: 2.4.25b] and shining [*splendidus*], he will have this midday time within [*in*] himself.

Brightness is associated with mind and heart which, in turn, here belong to midday. That time of high noon is to be in a person thereby illumining him.

-b Being set, as it were, in the noon through this purity [*puritas*: #a] of heart, he will see God [*video*: 2.4.22a] as he sits by the oak of Mambre, which means "From Seeing [*a visione*]."

Seeing can be distorted at noon due to heat waves, i.e., mirages. However Mambre as "From Seeing" enables one to see through these illusions.

-c As for the time of vision [*visio*: 2.4.28a], he sits at midday who puts himself at leisure [*vaco*: to be empty, void] that he may see [*ad videndum*] God.

Vaco: being empty or void of one's ideas and preconceptions are essential for seeing God, that is, through the heat waves noted in #b.

2.4.30. For a man's mind [*mens*: 2.4.29a] also is out of doors [*foris*] and outside [*extra*] the body if it is far removed from [*pono*: 2.3.16b & *extra*] carnal [*carnalis*: P24a] thoughts [*cogitatio*: 2.3.15a] and desires [*desiderium*: 1.3.12a].

Two words relative to being outside with respect to *mens*, an immaterial object: *foris* as outdoors or abroad and *extra* as on the outside. *Extra* conveys a sense of being outside such as a house or the like. On the other hand, *foris* suggests being outdoors and even abroad, at a further distance from some place or object than *extra*. This is conveyed by its alternate meaning as gate. The mind's immateriality makes it to be both *foris* and *extra* with respect to thoughts (*cogitatio*) which are equally immaterial as *mens* yet have the capacity

to produce vivid, carnal images.

-b Therefore God visits [*visito*] him who is placed outside [*pono* & *foris*: for both, #a] all these.

Here God's preference is for *foris* over *extra*, that is, as pertinent to *mens* as in #a.

2.4.31. It is the same mystery [*mysterium*: 2.4.13d] that Joseph had when he received his brothers in Egypt.

That is, feeding them at midday as Abraham did with the three visitors at Mambre.

2.4.33 (*No mention of paragraph 32*). For already the bride who was foreshadowed [*adumbro*: to outline] in them (Abraham & Joseph noted in paragraph 30) wanted [*volo*: 2.4.14a] to learn [*disco*: 2.4.26a] where the bridegroom fed and where he had his couch [*cubile*: 2.4.25c].

Adumbro: a mingling of light and shadow, hence this verb as pertaining to an outline as opposed to the reality it intends to so sketch in outline form.

2.4.34. The number of the sixth hour, to be sure, tells [*requiro*: 2.4.15b] about the sacrifice of that victim who was offered on the day of the Passover for the redemption [*redemptio*: 1.4.5b] of mankind who himself was formed [*formo*: P3e] by God on the sixth day.

Two references pertaining to Christ with regard to the number six: first in time comes his *formo* (sixth day) and then his sacrifice at the sixth hour or midday. Thus implied is that *formo* pertains to the sixth day as a kind of high noon.

2.4.35. Therefore for this reason in the present passage the bride desires [*desidero*; 2.4.26b] to be enlightened [*illumino*: 2.2.21a] with the full light of knowledge [*scientia*: 2.4.28b], lest going astray [*erro*: to wander:] through lack of instruction [*imperitia*: 2.4.18a], she may be made [*efficio*: 1.4.5c] in any respect like those schools of teachers which occupy [*exerceo*: 2.3.18a] themselves not with the wisdom [*sapientia*: 2.1.31d] of God but with the wisdom of this world and its princes.

Here the bride's desire for *scientia* is equivalent to wanting light that she may not wander as one would do at night. Such wandering or walking without light pertains to schools concerned with worldly, not divine, *sapientia* (2.4.37a below). *Imperitia* suggests inexperience as well as not having instruction, also characteristic of the schools.

2.4.37 (*No mention of paragraph 36*). So the bride of Christ asks for [*requiro*: 2.4.34a] his noonday resting places [*cubile*: 2.4.33a] and asks God for the fulness [*plenitudo*: 1.6.5b] of knowledge [*scientia*: 2.4.35a] lest she appear [*video*: 2.4.29b] to be as one of the schools of the philosophers which are said [*nomino*: P41b] to be veiled because with them the plenitude of truth is hidden [*tectus*: roofed] and veiled [*adopertus*: from *adoperio*, to cover over].

Cubile: as noted above, a couch. Since the time of day at hand is high noon, one can presume this couch is sheltered from the blistering sun directly above. Thus *plenitudo* here can be intimated as a kind of shadow or covering which differs from the veiling of philosophical schools. Opposed to *plenitudo* as shadow these schools are roofed and veiled.

Chapter Five

2.5.1. The admirable saying [*sententia*: opinion, judgment, will] "Know [*scio*: 2.4.16b] thyself" or "Understand [*cognosco*: P61a] thyself" is said to derive, from among others, from one of the seven men whom popular opinion [*fama*: rumor, tradition] acclaims [*concelebro*: to celebrate, frequent] as having been of exceptional [*sapientia*: 2.4.35a] wisdom among [*apud*] the Greeks.

Origen quotes the famous Greek saying from 6th century BC, *gnothi sauton*, giving two versions with the verbs *scio* and *cognosco*. The former is knowing in a more general sense whereas the latter involves knowledge obtained by acquaintance. Both are with respect to oneself or one's soul. *Fama* suggests both tradition and rumor, the former being understood here.

2.5.2. But Solomon...anticipated [*praecedo*: 2.2.20c] all these wise men in time, wisdom [*sapientia*: 2.5.1a] and knowledge [*scientia*: 2.5.1a] of things, says to the soul [*anima*: 2.4.9b] as to a woman and with [*sub*] the implication of a threat [*comminatio*: menace].

Praecedo also intimates coming before in space and time, here with respect to Solomon vis-a-vis two aspects for which Greek philosophers were famous, *sapientia* and *scientia*. Equating the feminine *anima* with a woman changes the perception of these two important gifts relative to the Christian religion.

-b And have recognized [*agnosco*: 2.1.34b] from where the ground [*causa*: 2.4.15a] of your beauty [*pulchritudo*: 2.4.1b] proceeds [*descendo*], that you were made in [*ad*] the image [*imago*: 2.1.6a] of God.

Again with the Greek *sapientia* and *scientia* in mind, there is a recognition of the *causa* or source of the bride's beauty which came from (*descendo*, descended from God) which is being made in the direction of (the sense of *ad*) of the divine image.

-c So that in you might be an abundance of natural beauty [*decor*: 1.2.2b].

Decor connotes elegance compared with the more common *pulcher* (beautiful) applied to the bride.

-d Unless you realized [*agnosco*: #b] how fair [*pulcher*: beautiful] you were in the beginning [*initium*: 2.4.28c] though now you are superior [*praecello*: 2.4.14b] to other women.

The second use of *agnosco* suggests making an identification of the bride being *pulcher* (remarks concerning *decor* in #c) in the *initium* where she was made in the image of God. Awareness of this fact is sufficient to have her *praecello* or surpass other women. It seems that the quality signified by *decor* would come later, a maturing of *pulcher*.

-e I would not wish [*volo*: 2.4.33a] your beauty [*pulchritudo*: #b] seem [*video*: 2.4.37a] good by comparison with the one of your inferiors; rather, that you form judgment [*collatus*: as knowledge, bringing together; derived from *confero*: 2.4.28b] of yourself by looking [*respondeo*: to reply, answer] directly at yourself and your own beauty [*decor*: #c].

Video: the appearance of beauty, not necessarily its essence. To avoid this, the bride is counseled to obtain knowledge in the sense of bringing various aspects of it from different sources (*con-fero*). This is effected by a "response" or *respondeo* with respect to herself and her *decor* which as noted in #b is fuller than *pulcher* or as here, *pulchritudo*.

-f Unless you have done this, I order [*iubeo*: P40d] you to go forth and put yourself at the back of [*in ultimis*] the flocks and to no longer feed sheep or lambs but goats, those creatures, by reason of their wantonness [*lascivia*] and perversity [*pravitas*: 2.2.11b] will be standing on the left hand of the King when he sits in judgment.

In some cultures goats have a negative connotation which here are characterized by *lascivia* and *pravitas*. The former can mean playfulness which can degenerate into immoral behavior and the latter can mean crookedness, the crooked path to this type of behavior.

2.5.3. And when you were brought to the royal chamber, I may have shown [*ostendo*: 2.4.12a] you things that are supremely good.

Ostendo: a showing which is done in the secrecy of the king's chamber who is also the bridegroom.

-b If you do not know [*agnosco*: 2.5.2s] yourself, I will show you things that are supremely bad [*malus*] that you may profit [*proficio*: 2.4.20b] from them both as by terror [*metus*] of the evil [*malus*] as by desire [*desiderium*: 2.4.30a] for the good.

Reference to the dictum of 2.5.1a or the recognition (*cognosco*) of oneself. Failure to effect this *agnosco* results in the bridegroom showing his spouse bad things (*malus*) but only to profit or *proficio* which also means to advance in this *agnosco*. Such advancement involves both *malus* and *desiderium*, the latter having the potential towards evil.

-c If you have not known [*nescio*: 2.4.15c] yourself and have lived in this ignorance [*ignorantia*: 1.4.18a], not attempting to acquire self-knowledge [*gero* & *studium*: 2.4.15b], certainly you shall not possess a tent of your own.

Nescio: the negative side, if you will, of *agnosco* which is ignorance and the lack of *studium* or application required for self-knowledge.

-d Those (goats) restless, straying animals appointed [*deputo*: 1.1.9b] for sins.

The alternate meaning of *deputo* as to cut off, prune, easily can apply to the goats.

2.5.4. You will endure [*patior*: 2.3.15a] these until you understand [*intellego*: 2.4.14a] by circumstances [*res*] and experience [*experientia*] how great an evil [*malus*: 2.5.3b] it is for the soul [*anima*: 2.5.2a] not to know [*nescio*: 2.5.3c] itself nor that beauty [*pulchritudo*: 2.5.2e] of hers by which she is superior [*praecello*: 2.5.2d] not to other virgins but to other women, that is, those who have suffered corruption [*corruptio*] and have not kept

their maidenhood intact [*permaneo*: 2.2.2a].

The endurance here pertains to being with the goats until the bride understands the meaning of *nescio* or the lack of *cognosco* (Know thyself) and her innate beauty compared with women who have experienced corruption and have failed to maintain or keep (*maneo*) it through (*per* prefaced to that verb), that is, keeping it through all circumstances.

2.5.5. He speaks with a certain sternness [*austerus*] as to give warning [*commonitio*: 2.2.20a] and turns the thoughts [*animus*: 2.4.9b] of the bride to [*ad*] the care for self-knowledge [*agnitio*: 2.1.27b].

Commonitio: an earnest reminding intensified by the sharp adjective *austerus*. Note the preposition *ad* (direction toward-which) with respect to or moving in the direction to *agnitio*, derived from *agnosco* and thus the *agnosco* relative to the dictum, Know Thyself. *Animus* also applies to the rational soul and thus is related to the sense of *agnitio*.

2.5.6. But now as a consequence, let us do as before and apply [*refero*: 2.3.15a] these to [*ad*] Christ and the church.

-b He makes [*constituo*: 2.3.18c] the height of spiritual health [*salus*: 2.1.49b] and blessedness [*beatitudo*: 1.6.3b] to be the knowledge [*scientia*: 2.5.2a] and understanding [*agnitio*: 2.5.5a] of oneself.

Constituo: to establish firmly and as a rule, here spiritual *salus* and *beatitudo* or health (*salus* usually applies to physical health) and happiness (*beatitudo*, the condition of being such) which “constitute” *scientia* and *agnitio*.

-c It is not easy to explain [*explico*: 1.1.11b] or briefly how a soul [2.5.4a] may know [*cognosco*: 2.5.1a] itself, but as far as we can, we will attempt [*tempto*] to elucidate [*aperio*: to uncover, lay bare] a few point out of many.

Aperio: to lay bare what is meant by the verb *cognosco* relative to Know Thyself.

2.5.7. It seems [*video*: 2.5.2e] to me, then, that the soul [*anima*: 2.5.4a] should acquire [*capio*: 1.4.28a] self-knowledge which is two-fold: what she is in herself [*substantia*: 1.6.13a] and how she is actuated [*affectus*: 2.4.6b].

Video: as noted often, the offering of an opinion by Origen. *Capio* is more a seizing or taking into one’s possession: one’s *substantia* (which is already one’s substance) and realization of this *substantia* by one’s *affectus* or a disposition, state of mind.

2.5.8. She should know [*intellego*: 2.5.4a] whether she is of a good disposition [*affectus*: 2.5.7a] or not and whether or not she is upright [*rectus*: 2.2.12b] in intention [*propositus*: P93a]; if she is in fact of an upright intention, whether in thought as in action she has the same zeal [*tenor*: a holding on, continuance] for all virtues [*virtus*: 2.4.25c] or only for necessary things and those which are easy.

Intellego has three objects: *affectus* or an overall favorable disposition, *propositus* or intent (*pro* as before prefaced to *pono*, to place) and *tenor* or the ability to endure or continue with respect to the practice of virtue.

-b Whether she is making progress [*recipio*: 1.4.25b & *profectus*: 2.4.6b] and gaining [*augeo*: P9e] in understanding [*intellectus*: 2.1.39b] of things and growing [*augmentum*: 1.4.4a] in the virtues [*virtus*: #a].

Two verbs suggesting forward or future action: *recipio* and *augeo* or to increase with respect to *intellectus* and *augmentum* relative to virtues. *Recipio* means to bring back and thus connotes a backward action used with the forward action of *profectus*, an advance. Thus it implies a re-grouping with the intent to move forward regarding the practice of virtue.

-c Or perhaps she is standing still and resting [*resido*: to sit down, settle] on what she has been able to achieve [*pervenio*: 2.4.28c] thus far and whether what she does serves only for her own improvement [*excolo*: to cultivate, improve].

A resting or sitting down (*resido*) with respect to achievement or a coming (*venio*) through (*per*), a complete attainment. Such achievement is seen as a type of cultivation (*excolo*), that is, of virtue.

-d Or whether she can benefit [*prodeo*: to go forth, come out] others as well and profit [*confero*: 2.5.2e & *utilitas*: service] them either by the word of teaching [*doctrina*: 2.3.7a] or by the example of her actions [*gesta*].

Two verbs relative to doctrine and actions (*gesta*, deeds): *prodeo* to go forth (*pro* suggesting forward movement) and appear or *confero* or literally to bring together (*con-* or *cum*, with) prefaced to *fero*.

2.5.9. But if she knows [*cognosco*: 2.5.6c] herself not to be of a good disposition [*affectus*: 2.5.8a] nor upright

[*rectus*: 2.5.8a] in intention [*propositus*: 2.5.8a], let her in this instance understand [*intellego*: 2.5.8a] whether greatly she is deficient and far from the path of virtue [*virtus*: 2.5.8b] or whether already she has been set [*pono*: 2.4.30b] in that same way and is trying to follow [*incedo*: 2.4.20b] it.

Affectus: an overall disposition and *propositus* or the intent to direct *affectus* to virtue. *Pono* suggests presence already in virtue and *incedo*, advancing in or toward virtue.

-b Desiring [*cupio*: 2.4.15d] to apprehend [*apprehendo*] what is before and to forget [*oblivisco*] what is behind but has not yet approached [*approximo*] or if she has come near, at least has not yet attained [*venio*: 2.3.16c] perfection [*perfectio*: 2.4.23b].

Cupio as to long for or desire as with respect to something lost. Compare with references to *desidero*, a more general sense of desiring. Here *cupio* has two verbs as objects with are opposites: *apprehendo* or to grasp that which lies in front and *oblivisco* or forgetting what is behind. Two other verbs of movement: *approximo* or to draw near and *venio* or to come, both relative to perfection.

2.5.10. The soul [*anima*: 2.5.7a] needs to know [*cognosco*: 2.5.9a] herself in another way, whether she does these evil deeds [*malus*: 2.5.4a] intentionally [*affectus*, with *ex*: 2.5.9a] and because she likes [*operor*: 2.3.7a & *studium*: 2.5.3c] them or whether it is through some weakness [*fragilitas*: 2.2.21b].

Cognosco: to become acquainted with oneself regarding evil deeds: whether done intentionally or from (*ex*) her (soul/bride) entire mood or disposition (*affectus*) and because of her misplaced attraction or *studium* (object of study and attention) resulting from fragility.

-b On the contrary she seems to do good deeds with willingness [*affectus*: #a] and direct [*rectus*: 2.5.9a] intention [*propositus*: 2.5.9a].

Affectus used with *propositus* suggests a forward, deliberate choice of action.

2.5.11. For example, does she control [*cohibeo*: to hold together, embrace] her anger [*iracundia*] with some and let it fly [*effero*: to carry out, take away, remove] with others or does she control it always and never gives way [*profero*: P54b] to it?

The *co-* of *cohibeo* is *cum*, a holding together of the bride's anger which suggests that she has some kind of assistance. Two verbs with the root *fero* (to bear, carry): *effero* or to carry from and *profero* or to carry out.

-b So too with being sad [*tristitia*]. Does she conquer [*vinco*: 2.3.18b] it in some cases [*negotium*: 2.1.31b] but give way [*recipio*: 2.5.8b] in others or does she never admit [*recipio*] it at all? It is the same with fear and all the other things opposed [*contrarius*] to the virtues [*virtus*: 2.5.9a].

Negotium: occupation or that which takes up one's time with something important where the same verb (*recipio*, to take back receive) is used twice yet in two opposite ways.

2.5.12. The soul [*anima*: 2.5.10a] which knows [*cognosco*: 2.5.10a] itself needs whether she is greatly desirous [*cupidus*] of glory, only slightly or not at all.

Cupidus: from *cupido* as noted in P28b. Here it is the object of a verb pertaining to acquaintance and thus familiarity.

-b She can tell [*colligo*: 2.3.13a] that from her reactions to praises, if she is greatly delighted [*delecto*: 1.6.3c], mildly or not at all.

Colligo: to bind or fasten together, here with respect to her reactions with regard to being delighted, *delecto* suggesting attractiveness almost to the point of being seductive.

-c As far as reproaches [*opprobrium*: disgrace], whether they sadden [*contristo*] her much, a little or not at all.

The preface *con-* (*cum*) of *contristo* suggests a being sad together, of sharing it or having several elements of sadness work together to produce one effect.

2.5.13. For the soul which knows [*cognosco*: 2.5.12a] itself, there are certain indications [*indicium*: notice, disclosure] in the way she gives [*tribuo*: to assign, allot] and receives [*praebeo*: 1.5.1a] whether she makes her offerings and bestows her gifts in a spirit [*affectus*: 2.5.10b] of sharing [*communicabilis*] and as one who likes her equity [*aequitas*: 1.6.11a] to be recognized [*placeo*: 2.4.28a] or whether she does so, as is said, with sadness or of necessity.

As a result of self knowledge or acquaintance signified by *cognosco*, we have disclosures of it, *indicium*. Because *anima* is female, such *indicium* reveal her femininity expressed both by *tribuo* and receiving *praebeo*,

giving and receiving or holding forth and supplying. The bride has a choice between a disposition (*affectus*) which tends to share or communicate itself (*communicabilis*) or its opposite, sadness and necessity.

-b Or expecting requital [*quaero*: 2.4.26b] from those who hear her or receive gifts [*gratia*: 2.4.28c] from her.

-c As in the matter of receiving [*accipio*;; 2.3.5b], the soul who knows [*cognosco*: #a] herself will notice [*obseruo*: P7a] whether she care nothing [*indifferenter*] for things received or whether she rejoices [*gaudeo*] over [*super*] them as good.

Cognosco here is on the same level as *obseruo* with respect to being indifferent or glad (*gaudeo*) over them.

2.5.14. But *such* a soul [*anima*: 2.5.12a] will take stock of [*perpenso*, with *in*: to weigh carefully] her intellect [*intellectus*: 2.5.8b] as well to find out [*cognosco*: 2.5.13c] whether she is moved [*moveo*: 1.6.4b] easily by hearing [*auditio*, noun] some apparent truth [*verisimilitudo*: reality, true nature] and carried away [*subripio*: to take away secretly] by the skill [*ars*: art] and grace [*suavitas*: 2.1.28a] of its verbal presentation [*sermo*: 2.4.11a & *calliditas*: shrewdness, skill], whether this occurs [*patior*: 2.4.5a] seldom or never [*raro an numquam*].

Perpenso as weighing carefully or thoroughly (*per-*) and *cognosco* (to be acquainted with) are similar and apply to the bride who is moved by a likeness (*similitudo*) to the truth (*veritas*)...*verisimilitudo*...and taken away without notice, from below (the *sub* prefaced to *ripio*). The quality of sweetness (*suavitas*) is similar to *verisimilitudo* as a kind of deception in terms of a *sermo* or ongoing speech which is shrewd and apt (*calliditas*). Such a *sermo* may happen seldom or never.

2.5.15. But we have said enough about that kind of knowledge [*agnitio*: 2.5.6b].

-b Anyone who desires [*volo*: 2.5.2e] so can think of [*colligo*: 2.5.12b] innumerable ways like these by which the soul [*anima*: 2.5.14a] may test [*probo*: to make good, esteem] her knowledge [*cognosco*: 2.5.14a] of herself.

Colligo: literally, to collect or gather together which test the bride's knowledge of herself, her ability to be acquainted with herself.

-c And contemplating [*contemplo*: P53c] the beauty [*pulchritudo*: 2.5.4a] which she received [*suscipio*: 2.4.26a] at her creation [*conditio*] in God's image [*imago*: 2.5.2b], if it may be renewed [*reparo*: to acquire anew, recover] and restored [*restituo*].

Contemplo: the second use of this verb thus far which means to gaze without interruption, here with respect to that beauty the bride has received (*suscipio* suggests taking or lifting it up) at being created in the divine image. Despite being damaged, the *imago* can be both *reparo* or acquired anew and restored or put back into its original place at the bride's creation (*conditio*) which implies (*condio*) something that has been preserved.

2.5.16. The passage before us enjoins [*doceo* 2.1.26a] the soul [*anima*: 2.5.15b] under the figure [*species*: 2.4.11a] of a woman.

Because *anima* is feminine, it is easy to have the *species* or appearance of a woman.

-b That is, unless you have guided [*duco*: P45a] your inclinations [*sensus*: 2.3.18c] along the ways we just recalled [*memor*], distinguishing [*discretio*: 1.4.18a] in every case between what must be done and what must be avoided, between what you lack and what you have in full, what requires amendment [*emendo*: P72a] and what has to be preserved [*servo*: 2.3.14b].

Sensus: a perception or general feeling requiring *discretio*, the ability to separate: to free from faults (*emendo*) and to preserve (*servo*) or to be of service.

-c If instead you have without discrimination [*indifferenter*: 2.5.13c] chosen to run with [*inter*] other souls [*anima*: #a] with the common life of men...which souls are called women...among [*inter*] whom you are fair [*pulcher*: 2.5.2d] because already you received [*suscipio*: 2.5.15c] the kisses of the Word of God [*Verbum Dei*: 2.4.25b] but also beheld [*perspicio*: 2.4.7a] the secrets [*arcanus*: 2.4.12b] of his chamber [*cubile*: 2.4.37a].

Two uses of the preposition *inter* which implies being in and among: common people and souls/women who are *pulcher*. *Suscipio*: a taking up of the Word of God which are bestowed as kisses. *Perspicio*: a looking through to the secrets or the couch (*cubile*) which is shut up and not revealed (*arcanus*).

-d If you have not known [*cognosco*: 2.5.15b] yourself but making no distinction [*indifferenter*: #c] and have preferred [*volo*: 2.5.15b] to live as the common people [*vulgus*], go forth in the footsteps of the flocks.

Lacking acquaintance with oneself (*cognosco*), a person will choose to live among people who are *vulgus* (not necessarily vile but mediocre).

-e If after all these things have been granted you, you do nothing of special excellence [*egregius*: surpassing], neither (since you do not know [*agnosco*: 2.5.3v] yourself) have held back from [*sequestro*: 2.4.9b] the flock's way of life [*conversatio*: association], then be with rest of the flock.

Egregius is the opposite of *vulgus* of #d. *Agnosco*: the opposite of *cognosco* of #d (ignorance) leads to withdrawing (*sequestro*: suggests taking up residence in this withdrawal) from association or speaking with (*conversatio*) the flock, and that is to be avoided, the results being described in #f.

-f He shall become the last and latest who did not understand [*intellego*: 2.5.9a] his own pre-eminence [*primatus*].

2.5.17. When it (soul) has neglected [*neglego*: 2.2.3b] knowledge [*scientia*: 2.5.6b], it is bound to be carried about by every wind of doctrine [*doctrina*: 2.5.8d] into the deception *deceptio* of errors [*error*: 2.3.15a].

Here we have neglect of knowledge (*scientia*), more of an intellectual quality compared with that *cognosco* in the last section. This is a certain level of abstraction where Origen is concerned with false doctrine and errors. Nevertheless, neglect of *scientia* has serious consequences for one's life.

-b Goats, her wanton [*lascivus*], restless [*inquietus*] and sinful inclinations [*sensus*: 2.5.16b] for which purpose she has sought [*excolo*: 2.5.8c] these different teachers [*doctor*: 2.1.34b].

Lascivus: connotes playful though promiscuous behavior, a kind of teasing with sexual connotations. Because the bride's *sensus* or her whole manner of perception is affected by this, wisely she seeks (*excolo*) help, the verb often being applied to cultivation and refinement.

-c This will be the punishment [*poena*] of the fault [*culpa*: 2.3.13a] of that soul [*anima*: 2.5.16c] which has not attempted [*studeo*: P70b] to know [*agnosco*: 2.5.16e] herself and to follow that shepherd.

Studeo: applied diligence and the verbal root of *studium* as in 2.5.10a. Failure to apply this *studium* relative to *agnosco* or recognizing and being familiar with oneself results in punishment.

-d This is one way in which the soul should obtain knowledge [*intellego*: 2.5.16f] of herself, that is, in her affections [*affectus*: 2.5.13a] and actions [*actus*: P66c].

Here the more abstract verb *intellego* is used compared with *cognosco*, etc. It is used with respect to the more concrete and pervasive *affectus*.

2.5.18. The other way in which the soul [*anima*: 2.5.17c] who is beautiful [*pulcher*: 2.5.16c] among women is bidden to know [*agnosco*: 2.5.17c] herself is deeper [*profundus*: deep, vast] and difficult [*difficilis*: P102a].

Here *agnosco* or recognition is *profundus* as well as difficult.

-b If she can obtain [*obtineo*: P69b] it, she may hope [*spero*] for all good things.

-c Let us consider and begin to discuss [*discutio*: 1.4.16d] this kind of knowledge [*agnitio*: 2.5.15a].

Discutio: literally, to dash to pieces and thus obtaining great detail of the matter at hand.

2.5.20 (*No mention of paragraph 19*). The chief [*principalis*: 1.2.7a] function [*munus*: P43c] of knowledge [*scientia*: 2.5.17a] is to recognize [*agnosco*: 2.5.18a] the Trinity.

The highest function of *scientia* which as noted above is a more abstract type of knowledge: *agnosco* nor recognition of oneself but of the Trinity.

2.5.21. Therefore for the soul [*anima*: 2.5.18a] these things will include a certain knowledge [*agnitio*: 2.5.18c] of itself by which she ought to know [*scio*: 2.5.1a] her substance [*substantia*: 2.5.7a], whether it is simple [*simplex*: P22a] or consisting [*compositus*: well-ordered, regular] of two or three or several elements.

Agnitio: acknowledgment which leads to knowing in the sense of perceiving (*scio*) her *substantia* whether it is simple or composite (*compositus*) of two or more elements.

2.5.22. According to the questions whether the soul has been made [*facio*: 2.4.18b] or not by anyone and if made, how it was made.

-b Whether, as some would believe [*puto*: 2.4.28a], its substance [*substantia*: 2.5.21a] is contained in the bodily seed and its origin [*origo*: P37a] is with the first beginning [*origo*] of the body or whether it is introduced from outside [*veniens & extrinsecus*: P52a] into the womb [*viscera*: internal organs] of a woman and united there as perfect [*perfectus*: 2.4.26b], to the body already prepared [*paratus*] and formed [*formatus*] for it.

Puto: a pondering in the sense of making an inquiry with regard to the soul's substance and origin. This inquiry pertains to whether or not the soul comes into the *viscera* or internal organs of a woman as a

whole and is already perfect.

2.5.23. Whether it comes as a new [*nuper*: recently, newly] creation that has just been made [*creo*: to bring forth, beget] when the body is seen to have been formed [*formatus*: 2.5.22b] in which case we should declare the reason [*causa*: 2.5.2b] for its creation [*facturus* to be the need [*necessitas*] for furnishing the body with a soul [*animans*: living].

Nuper: an adverb relative to the soul as having been just created. *Creo* suggests having been begotten compared with *formatus*, fashioned or formed. Compare this with *animans*, living or animate which is the result either of *creo* or *formatus*.

-b Or whether we should think [*aestimo*: to determine the value of, estimate] that, having been created some time earlier, it comes for some reason to assume [*sumo*: 1.6.3c] a body.

Throughout this paragraph and the preceding one we have the offering of an opinion. Compare *puto* as pondering with *aestimo* or determining, appraising.

-c If it is believed [*credo*: 2.4.5a] to be drawn [*deduco*: P42a] into the body for some cause [*causa*: #a], then the work [*opus*: 2.3.8b] of knowledge [*scientia*: 2.5.20a] is to determine [*agnosco*: 2.5.20a] what that cause may be.

Credo: another verb similar to *puto* and *aestimo* noted in #b. Compare with the more definite *agnosco* which connotes recognition and determination.

2.5.24. But it is asked again [*requiro*: 2.4.37a] whether it (the soul) puts on [*induo*: to dress] a body only once, and having laid it down [*depono*], seeks for [*quaero*: 2.5.13b] it no more; or whether once it has laid aside what it took, assumes yet again, and if it does so a second time, whether it keeps what it has taken always or some day puts it off [*abicio*: 2.2.4b] again.

Requiro: similar to *credo*, *puto* and *aestimo* of the previous paragraph, all relative to the soul's origin. *Induo* as to clothe suggests the soul puts on the body as a garment; same with *depono* and *abicio* as taking off the body as garment, the latter verb as more forceful, casting if off.

-b If, according to the authority [*auctoritas*: 1.4.25b] of Scripture, the consummation [*consummatio*: a summing up, reckoning] of the world [*mundus*: 1.4.2b] is near [*immineo*: to project over, hang down] and this current state [*status*: 2.4.19a] of corruption [*corruptibilis*, adjective] will be changed [*commuto*: to alter wholly] into one of incorruption [*incorruptibilis*: P66a], no doubt [*non ambiguum*] there seems [*video*: 2.5.7a] that it (the soul) cannot come to the body a second or third time under the conditions [*status*: #b] of this present life.

The above mentioned words (#a) as to speculation concerning the soul's origin find resolution in the *auctoritas* or authority of Scripture. This speculation is resolved in the *consummatio* of the world, literally as summing up with a view towards a reckoning which is *immineo*, hanging over from above ready to pounce in the sense of being close at hand. Then the *status* or condition of corruption will be changed into a *status* of incorruption. *Commuto* suggests a full alteration.

-c For if this other view were accepted [*recipio*: 2.5.11b], then the world would know [*nescio*: 2.5.4a] no end of successive re-assumptions [*successio*: 2.2.2a].

The alternate to what was offered in #b is a series of endless successions, *successio* suggesting in this context and endless going from one *status* of corruption to incorruption and all over again.

2.5.25. While the soul pursues [*requiro*: 2.5.24a] this knowledge [*cognitio*: a becoming acquainted with] of herself, she may ask further if there is another class [*ordo*: 2.4.11a] (of beings), whether there are some spirits [*spiritus*: 1.4.23a] of the same sort of nature [*substantia*: 2.5.22b] as herself and other spirits as well that are not as she but different [*diversus*: 2.4.5a] from her.

Requiro: an asking again relative to *cognitio* or acquaintance which leads further to asking about another *ordo* of beings: *spiritus* as herself or *spiritus* different from herself.

-b That is to say, are there not only some other spirits possessing reason [*rationalis*: 2.4.22a] as she does herself but also some lacking reason [*careo*: P6f & *ratio*: 2.4.28b]?

-c And is her nature [*substantia*: #a] the same as the angels, for generally it is considered that one sort of rationality [*rationalis* a *rationabile*, adjectives] cannot by any means differ [*differo*: 1.1.3b] from another?

Here *spiritus* of #a is equated with angels. Rationality is proper to them both as well as the soul.

2.5.26. If she is not such as they are by nature [*substantia*: 2.5.25c], will she, if worthy be made [*mereo*] thus by grace [*gratia*: 2.5.13b]?

Despite the question of *substantia* or identity of the soul with the angels, grace makes the difference, *mero* implying a certain entitlement.

-b Anyway, can she not be made like [*similis*] the angels unless the character [*qualitas*: property, nature] and constitution [*similitudo*: 2.2.20b] of her nature has not received [*recipio*: 2.5.24c] this?

Qualitas and *similitudo* are required for the soul's nature, that is, they are to be received.

-c It seems [*video*: 2.5.24b] possible for that which has been lost [*amisso*: to let go, send away] to be restored [*reddo*: 1.4.12c] but not for that to be bestowed [*confero*: 2.5.8d] which the creator did not give in [*ex*] the beginning [*initium*: 2.5.2d].

Two verbs with opposite meanings, *amisso* (implies freely letting go) and *reddo* or restoring. *Confero* (literally, to bring together) differs from both as a bestowal which the creator did not give from (*ex*) the beginning, *initium* suggestive of a point of commencement.

2.5.27. The soul [*anima*: 2.5.21a] with regard to self-knowledge [*cognosco*: 2.5.16d] should inquire [*requiro*: 2.5.25a] whether her power [*virtus*: 2.5.11b] of reason [*animus*: 2.5.5a] is changeable [*mutabilis*] and such as can come and go or whether it never fails [*defluo*: to flow down] when once it has been acquired [*acquirō*].

Note the similarity and difference of two nouns, *anima* (feminine, soul) and *animus* (masculine, reason).

2.5.28. Why should further reasons be given [*memoro*: P60a] as to why the soul [*anima*: 2.5.27a] should know [*cognosco*: 2.5.27a] herself?

-b Unless if she be negligent [*neglego*: 2.5.17a] about perfect [*perfecte*, adverb] self-knowledge [*cognosco*: #a], she may be commanded to go forth in the footsteps of the clocks and feed the goats.

Memoro: suggests recollection. *Perfecte* as an adverb reads literally, knowing perfectly or in a perfect manner.

-c Everyone so inclined [*volo*: 2.5.16d] to follow such reasons had at the ready abundant opportunities [*occasio*: P30a] to take some of what we mentioned [*memoro*: #a] and practice [*exerceo*: 2.4.35a] by the word [*sermo*: 2.5.14a] of wisdom [*sapientia*: 2.5.2a] as his strength [*vir*, with *pro*: 1.6.4b] allows.

Occasio: an occasion to exercise...*exerceo*...by the word of wisdom, *sermo* being indicative of an ongoing conversation with respect to wisdom, that is, according to one's *vir*, this word suggestive of manliness or strength.

2.5.29. It is taken that these words are spoken by the Word of God [*Verbum Dei*: 2.5.16c] to the soul [*anima*: 2.5.28a] that indeed has been set on the road of progress [*ad summam perfectionis*] but not yet has attained [*ascendo*: 1.3.13b] perfection [*perfectio*: 2.5.9b].

The Word of God puts the soul on the road to the summit (*ad* or toward it) of perfection, distinct from her ascent (*ascendo*) of it.

-b She is called beautiful [*pulcher*: 2.5.18a] because she is advancing [*proficio*: 2.5.3b].

Here beauty is equated with advancement, *proficio*; this word also connotes accomplishment, success.

-c Yet to enable her to attain [*pervenio*, with *ad*: 2.5.8c] perfection [*perfectio*: #a] a warning [*comminatio*: 2.5.2a] needs to be given her because unless she knows [*cognosco*: herself in detail [*singula*] as we said above and exercises [*exerceo*: 2.5.28c] herself watchfully [*vigilanter*] in the Word of God [*Verbum Dei*: #a] and in the divine law, surely she will gather [*contingo*: 2.5.28b] to touch, seize] about those details the notions [*opinio*: P35b] of all sorts of people and will follow those who speak nothing of excellence [*egregius*: 2.5.16e] nor what is inspired [*loquor*, with *ex*] by the Holy Spirit.

Note the two words with the preposition *per* (through) as prefix, *pervenio* (to come through) and *perfectio* (to make through). The former is used with the preposition *ad*, to, toward. The warning consists in an acquaintance or *cognosco* of herself which is detailed and in order, *singula*. *Exerceo* or being attentive also involves action, necessary to avoid opinions (*opinio*) from people who will distract from the bride being *vigilanter*.

2.5.30. It (running in footsteps of flocks) is to run after [*sector*: to pursue, attend] the teachings [*doctrina*: 2.5.17a] of those who, continuing [*permaneo*: 2.5.4a] to be sinners, have been unable to offer [*provideo*: 2.4.18b] any remedy [*remedium*] for those who sin...and will be going around the shepherds' tends or the various sects of the philosophers.

The verb *permaneo* as to remain through (*per-maneo*) here means that sinners stay that way more or

less permanently. It is re-enforced by their association with philosophers.

2.5.31. Consider [*intueor*: 2.1.31a] more carefully how frightful [*terribilis*] a thing it is which this figure [*figura*: 2.4.5b] forebodes [*adumbro*: 2.4.33a].

Figura: a form or shape which gives shade to, in the direction toward-which (*ad* prefaced to the verbal root).

-b The soul [*anima*: 2.5.29a] now within [*intus*] and placed [*confero*: 2.5.26c] among [*intra*] the mysteries [*mysterium*: 2.4.31a], because she neglects [*neglego*: 2.5.28b] to know [*agnosco*: 2.5.23c] herself and to inquire [*requiro*: 2.5.27a] who she is and what she should do and how she should do it and what she should not do is for that fault [*culpa*: 2.5.17c] of sloth [*desidia*: sitting down] told to go forth, and is turned out [*mitto* & *foras*] by him who is set over [*praesum*] her.

Two adverbs pertaining to *mysterium*, that requiring initiation: *intus* as within and *intra* as among. Both are negated by neglect of both knowing (*agnosco*) herself and inquiring as to what she is about. *Intus* and *intra* are lost by sloth, *desidia* implying sitting down, which cause her to be cast out from the initiation process of *mysterium*.

-c So tremendous a danger [*periculum*: P98b] it is for the soul [*anima*: #b] not to know and understand [*neglego*: #b with *scientia*: 2.5.23c & *agnitio*: 2.5.21a] herself.

Periculum implies a trial which can lead to the soul losing *scientia* and *agnitio*, knowledge of a more intellectual kind along with recognition of herself.

2.5.32. We have given a two-fold explanation [*expositio*: 2.1.14a] of the soul's [*anima*: 2.5.31c] knowledge [*agnitio*: 2.5.31c] of itself.

-b It may appear [*video*: 2.5.26c] that rightly she is bidden to go forth in the sense of being driven [*propello*: 2.2.9b] outdoors [*foras*: 2.5.31b] from inside [*interior*: 1.4.26b].

Interior may contain *intus* and *intra* noted in 2.5.31b. Such removal is forceful as indicated by the verb *propello*, to drive out(side).

-c If according to the first interpretation she neglects [*neglego*: 2.5.31c] to examine [*discutio*: 2.5.18c] her acts and test [*inquiri*: P78a] her progress [*profectus*: 2.5.8b] and review [*perscrutor*: 1.2.4a] her faults [*vitium*: 2.3.6b].

Three verbs indicative of inquiry: *discutio* as literally striking asunder or to scrutinize all the parts, *inquiri* as to test and *perscrutor* as examine thoroughly (*per*-).

2.5.33. If we follow [*secundum*: according to] the second explanation [*editio*: statement, account].

-b To which we said that the knowledge [*agnosco*: 2.5.31b] she ought to have is that of her own nature [*natura*: P44a] and substance [*substantia*: 2.5.26a] and state [*status*: 2.5.24b], past and future.

Agnosco or recognition here pertains to the bride's *natura*, *substantia* and *status*. The first two are inherent whereas the last is given from without, for example, the bridegroom.

-c Where can there be found [*invenio*: 2.2.21b] easily such a soul [*anima*: 2.5.32a] so perfect [*perfectus*: 2.5.22b] and powerful [*praepotens*: excelling in power] that the reason [*ratio*: 2.5.25b] and understanding [*intellegentia*: 1.4.16d] of all these things is clear [*pateo*: to stand open] to her?

Origen poses a rhetorical question as to *anima* which is perfect and excelling in power. Being such, both reason and understanding lays open (*pateo*) all things.

2.5.34. It is clear [*appareo*] from this that the words are spoken to certain beloved [*delectus*, from *delego*: to send, assign] souls [*anima*: 2.5.33c] who, although God has bestowed them with many graces [*gratia*: 2.5.26a] of perception [*sentio*: 2.1.4a] and understanding [*intellego*: 2.5.17d], nevertheless neglect [*neglego*: 2.5.32c] parts of this knowledge [*scientia*: 2.5.31c] and take no effort [*adhibeo*: 2.2.11b & *studium*: 2.5.10a] to know [*cognosco*: 2.5.29c] themselves.

Delectus: picked or chosen souls bestowed with *sentio* or feeling and *intellego* or the ability to think clearly and rationally. Nevertheless, they are subject to neglecting *scientia* (more an active knowing) as applied to both and display no *studium* or diligence as to a *cognosco* or recognition of themselves.

2.5.35. Therefore if you are more beautiful [*pulcher*: 2.5.29b] and notable [*eminens*: 1.2.20b] than others, for example, teachers, neglect [*neglego*: 2.5.34a] yourself and continue [*maneo*: 1.6.9a] in your ignorance

[*ignorantia*: 2.5.3c], how will those wishing [*desidero*: 2.4.35a] edification [*aedifacio*: to build] obtain instruction [*instruo*: 1.4.25c] and how will the gainsayers [*contradico*: to speak against] be refuted [*convinco*: to overcome] and denounced [*arguo*: P35b] as false?

Being beautiful and notable (*eminens*: standing out) applies here to teachers who can not just neglect themselves but remain in ignorance or not *cognosco* of themselves. This has negative results for their pupils, those wishing to be built up (*aedifacio*). Also ignorance allows gainsayers unable to be refuted (*convinco*: to conquer together) and be denounced (*arguo*: to disclose or be revealed).

2.5.36. The threat [*comminatio*: 2.5.29c] will seem [*video*: 2.5.32b] just as uttered against those who have the capacity [*capax*: 1.1.11a] for learning [*agnitio*: 2.5.32a] and knowledge [*scientia*: 2.5.34a] but are slothful [*desidia*: 2.5.31b] in their neglect [*neglego*: 2.5.35a] of it.

Comminatio: a threat as well as menace referring to Moses' prescription about stoning a woman. It applies to those persons capable for two types of knowledge: *agnitio* (recognition, from *agnosco*) and *scientia* (along the lines of expertise). Nevertheless, they can have *desidia* or remaining inactive (i.e., sitting around) which produces neglect.

-b The bridegroom's anger [*indignatio*] against such persons is very just because he knows [*scio*: 2.5.21a] that the neglect of one involves [*cedo*: to give place] the injury [*damnum*, with ad] of many.

Damnum: injury as well as loss.

2.5.37. So that his lord should obtain [*acquirō*: 2.5.27a] no profit [*lucrum*] on his money.

-b The seed of natural knowledge [*scientia*: 2.5.36a] that he had received [*accepto*: P25a] and spilled [*profundo*] that seed on the earth.

Two verbs showing the opposite with regard to *scientia*: *accepto* and received and *profundo* as having spilled or wasted *scientia*.

2.5.38. If this saying is taken [*accipio*: 2.5.13c] as a kind of warning [*comminatio*: 2.5.36a] to [ad] the church, the shepherds must be understood [*intellego*: 2.5.34a] as the princes of this world or those angels under whose care [*cura*: 2.4.11e] the other nations are, having been brought [*deduco*: 2.5.23c] to this either by lot [*sors*] or by some more secret [*secretus*: 2.4.12b] processes [*causa*: 2.4.23c].

Sors or the casting of lots is done in the open whereas the *causa* at hand is secret and not known.

2.5.39. If the warning [*comminatio*: 2.5.38a] be given to [*refero*: 2.5.6a] the individual soul [*anima*: 2.5.34a] who neglects [*neglego*: 2.5.36a] to know [*agnosco*: 2.5.33a] herself, then the sages [*sapientes*] and masters [*magister*: P64b] of this present age [*saeculum*: 2.1.34b] are to be understood [*intellego*: 2.5.38a] who teach [*doceo*: 2.5.16a] the wisdom [*sapientia*: 2.5.28c] of this world [*mundus* 2.5.24b].

Knowledge (*agnosco*) of oneself is antagonistic to worldly *sapientia* taught by those of the present *saeculum* which also means generation.

-b Thus once and for all we may understand [*intellego*: #a] how important it is for a soul [*anima*: #a], especially for one who is good and lovely [*pulcher*: 2.5.35a] in disposition [*sensus*: 2.5.17b] and awake [*vigilo*: to keep watch, not to sleep] in her intelligence [*ingenium*: temperament, constitution], to know [*cognosco*: 2.5.34a] herself.

Cognosco (it alternates with *agnosco* throughout section five) here is presented with respect to the bride's *sensus* or perception and *ingenium* or innate natural qualities.

-c And to give heed to [*opera*: 2.2.19b] the recognition [*agnitio*: 2.5.36a] of herself through [ad] study [*exercitium*: 2.1.2a] of doctrine [*doctrina*: 2.5.30a] and sacred pursuits [*studium*: 2.5.34a].

Agnitio is a kind of *exercitium* or training with respect to both doctrine and sacred *studium*, eagerness of study.

2.5.40. If such a soul [*anima*: 2.5.39b] shall have neglected [*neglego*: 2.5.39a] herself and abandoned [*declino*: to turn away] sacred pursuits [*studium*: 2.5.39c], necessarily she gives attention to [*do*: to give & *opera*: 2.5.39c] worldly [*mundanus*] pursuits and secular [*saeculum*: 2.5.39a] wisdom [*sapientia*: 2.5.39a] and to be led [*ago*: 2.4.25a] by the spirit of this world [*mundus*: 2.5.39a] again in fear.

Declino: a turning down or rejection of sacred *studium* which implies lack of eagerness for it. In its place the soul substitutes a *sapientia* which is both of this world, *mundus* being the physical place and

saeculum being the race which inhabits it.

-b These have occurred [*occurro*: 2.4.11f] to us about this present passage [*locus*: 2.4.17a]. *Locus* as referring to a passage from Scripture is a way of personalizing it, of putting it within certain bounds in order to explore it. Now let us turn to [*converto*: 2.4.19a] what follows [*consequentia*: P83a].

Note the two words with *con* (*cum*, with) prefaced to them: *converto* and *consequentia*; implies a turning with and a following with.

Chapter Six

2.6.1. This seems [*video*: 2.5.36a] to be the order [*ordo*: 2.5.25a] of the saying [*sermo*: 2.5.28c] itself and what the words [*verbum*: 2.5.29c] are attempting to convey [*directio*: 1.6.11a].

Reference to Sg 1.9 which to Origen appears (*video*) to be the *ordo* or sequence of both *sermo* (a continuous dialogue) and the *directio* the aim of *verbum* or word that has been uttered.

2.6.2. Let us now see [*video*: 2.6.1a] whether according to [*secundum*] the mystical [*mysticus*: 2.4.22a] interpretation [*intellegentia*: 2.5.33c] under the figure [*sub illo*] of the chariots and four-horse teams of Pharaoh.

The adverb *secundum* conveys a sense of order similar to *ordo* as in 2.6.1a and elsewhere. Here it is with regard to a mystical *intellegentia* or understanding under (*sub*) the image of chariots, etc.

-b Perhaps he is speaking of souls [*anima*: 2.5.40a] who are the dominion of [*sub*] the spiritual [*spiritalis*: 2.2.22a] Pharaoh and wickedness [*nequitia*: 27a].

Spiritalis does not necessarily pertain to things divine, for example, Pharaoh. It is used here more as a contrast to that which is material.

-c Certainly evil spirits [*daemon*: 2.3.16a] stir up [*excito*: 1.6.4b] the temptations [*tentatio*] and troubles [*tribulatio*: distress] which they arouse [*excito*] against the saints through certain souls who are suitable [*aptus*: 1.4.12c] and convenient [*conveniens*: 2.3.17c] for [*ad*] this purpose.

Daemon: originally had a positive sense in Greek philosophy as a spirit of inspiration as with Socrates but later in Christianity assumed a negative role. In Christianity they excite (*excito*) temptations through person who are both *aptus* and *conveniens* or suited and ready at hand against the saints.

2.6.5 (No mention of paragraphs 3 & 4). I take [*puto*: 2.5.24a] the horses and horsemen as none other than those souls [*anima*: 2.6.2b] who accept [*accipio*: 1.5.38a] the bridle of his discipline [*disciplina*: 2.3.12a] and bear the yoke of his sweetness [*suavitas*: 2.5.14a].

Puto: akin to *video* as in 2.6.1a as offering an opinion. Here *disciplina* (also as teaching and training) can be sweet or have *suavitas*, that which is both sweet and agreeable.

2.6.7 (No mention of paragraph 6). To reveal [*aperio*: 2.5.6c] the meaning [*intellectus*: 2.5.14a] of these things so that we may perceive [*adverto*: 2.1.31a] what these visions signify [*indico*: 2.4.11b], what the white horse may be and he who sits on it whose name is Word of God (*Verbum Dei*: 2.5.29c), we need the grace [*gratia*: 2.5.34a] of God.

Aperio: a verb with the more active sense of showing with respect to two types of perception: *intellectus* (of a more intellectual kind) and *adverto* (turning one's attention). Both are directed to the significance of the visions at hand plus our need for divine *gratia* which implies the granting of respect and favor.

2.6.10 (No mention of paragraphs 8 & 9). Christ is comparing [*comparo*: P14b] and likening [*facio* & *similis*] his church at once to this white horse by which he is carried who is the Word of God (*Verbum Dei*: 2.6.7a).

Two ways of making an equivalence: *comparo* bring together (*cum* or with) elements to see if they are the same or share similarities and *similis* or how things resemble each other.

2.6.11. So likewise you who are the fair [*pulcher*: 1.5.39b] one among women, surpass [*praecello*: 2.5.4a] and excel [*emineo*: to stand out, project, reach upward] all other souls [*anima*: 2.6.5a] who still bear Pharaoh's yoke and endure his riders.

Two verbs signifying excellence: *praecello* or going beyond and *emineo*, more along the lines of an

upward reach to what lies above.

-b Cleansed [*mundo*] by the laver of water and made pure [*purus*: 2.4.18b] and shining [*candidus*: 2.2.4b] and is deemed worthy [*mereo*: 2.5.26] to have the Word of God [*Verbum Dei*: 1.6.10a] for its rider, has been taken from among the chariots of Pharaoh.

Mundo: often implies cleansing by water whereas *purus* and *candidus* are not necessarily done this way. All three lead to being *mereo* or having earned entitlement for *Verbum Dei* as rider.

2.6.12. Therefore blessed [*beatus*: 2.1.37b] are those souls [*anima*: 2.6.11a] who have bent their backs to take upon [*suscipio*: 2.5.16c] themselves the Word of God [*Verbum Dei*: 2.6.11b] as rider and to endure [*patior*: 2.5.14a] his bridle so that he may turn [*flecto*: to curve, turn around] them wherever he wills [*volo*: 2.5.28c] and lead them with the reins of his commandments [*praeceptum*: P68b].

Beatus: also means happy which here is presented in terms of *suscipio* or taking up and receiving *Verbum Dei* as well as his bridle which enables him to *flecto* or to bend persons according to his will as well as using *praeceptum* as reins which also connotes the imparting of directions.

-b For no longer do they go [*incedo*: 2.5.9a] their own way but are led [*duco*: 2.5.16b] and led back [*reduco*] in all things according to the will [*voluntas*: inclination] of their rider.

Flecto of #a as implying bending precludes *incedo* or advancing in (*in* prefaced to verb) one's own way as well as leading (*duco*) and leading back (*reduco*), both done in accord with *Verbum Dei* as rider.

2.6.13. Because the church is the assembly [*congrego*: 2.3.5b] of many souls [*anima*: 2.6.12a] and has received [*accipio*: 2.6.5a] the pattern [*exemplum*: 1.4.17a] of her life from Christ, it may lead us to suppose that she has received [*accipio*] that pattern not from the actual deity of the Word of God [*Verbum Dei*: 2.6.12a], and this is far above [*superemineo*] those actions and dispositions [*affectus*: 2.5.17d] in respect of which men ought to be given [*ad*] a pattern.

Congrego: literally, to collect into a flock (of sheep) or those who have received the *exemplum* which implies a copy or transcript of the bride's life from Christ. This *exemplum* is *superemineo* or towers (*emineo*: 2.6.11a) over or above (*super*) actions and *affectus* or one's manner of perception as a whole.

-b But it was the soul [*anima*: #a] he assumed [*assumptus*] and in which was the greatest perfection [*perfectio*: 2.5.29c] that was like the pattern shown to [*positus*] men.

Instead of the *exemplum* of #a, Christ took on (*assumptus*) a soul or *anima* which itself is the greatest perfection and *exemplum* not so much shown but placed (*positus*) for men.

-c It will be the likeness [*similitudo*: 2.5.26b] of the same soul which he calls here "my neighbor" that the church...and this is the assembly [*congrego*: #a] of those many souls formerly under Pharaoh's yoke and among his chariots and now are called the company of the Lord's horsemen...out to bear.

Similitudo: here the *anima* which Christ had assumed which, in turn, forms a *congrego* or those who have been gathered together as a flock previously under the domain of Pharaoh.

-d You who read this must decide for yourself which of these two interpretations [*expositio*: 2.5.32a] best suits [*convenio*: 2.1.14a] the phrase in question.

Exposito: an exposing or setting form which here assume two forms, one of which the reader himself is to decide as *convenio* or coming (*venio*) together (*cum*-), convenient.

Chapter Seven

2.7.1. After the bridegroom was more severe [*austerus*: 2.5.5a] in warning [*commonitio*: 2.5.5a] the bride, impressing [*protestor*: to declare in public] on her that if she knew [*cognosco*: 2.5.39b] not herself...she blushed at the severity [*austeritas*] of the command [*praeceptum*: 2.6.12a].

Austerus: suggests a rigid form of warning or earnest reminding (*commonitio*) with regard to acknowledging in public (*protestor*) whether or not she had acquaintance or *cognosco* with herself. *Austerus* assumes the form of a noun, *austeritas* relative to the bridegroom's command.

2.7.2. Further, the beauty [*pulchritudo*: 2.5.15c] of her cheeks is compared [*comparo*: 2.6.10a] to turtle-doves because birds of this kind are known for [*indico*: 2.6.7a] their honest [*honestus*: P53a] expression [*vultus*: features] and for the speed [*alacritas*: 1.4.5c].

Comparo: the bringing together of elements to see if they resemble the comparison at hand. *Indico*: to

disclose something where here is *honestus* or nobility of expression (*vultus*: a kind of visual expression of *affectus*, disposition) and *alacritas* which also pertains to liveliness and alacrity.

2.7.5 (No mention of paragraphs 3 & 4). Among these (members of the church and bridegroom) just as there are some who are called [*nomino*: 2.4.37a] eyes, certainly because they have the light of understanding [*intellegentia*: 2.6.2a] and knowledge [*scientia*: 2.5.37a] and others have ears to hear the word [*verbum*: 2.6.13a] of teaching [*doctrina*: 2.5.39c] and others have hands to do good works and to carry out the works [*opera*: 2.5.40a] of religion.

Nomino: the bestowal of a name and therefore identity which has three expressions: 1) eyes which have *intellegentia* and *scientia*. These are proper to the mind whose function often is presented in terms of seeing and thus perception. 2) Ears receptive to *verbum* and *doctrina*. And 3) hands with regard to the work or service (*opera*) of religion.

2.7.6. But they are called the cheeks of the face when integrity [*honestas*: reputation] and modesty [*verecundia*: 2.4.12a] of soul [*anima*: 2.6.13b] appear [*agnosco*: 2.5.39a] in them.

To the face belong two visible trains of the invisible *anima*: *honestas* or respectability and *verecundia* or modesty which implies being shy. Both have the function of *agnosco* or identifying the person with both qualities.

-b Surely these cheeks must be those members of the church who cultivate [*excolo*: 2.5.17b] the integrity [*honestas*: #a] of chastity [*castitas*] and virtue [*pudicitia*: P46c].

Excolo: a verb with agricultural connotations and thus requires continuous work, here relative to *honestas* noted in #a as well as chastity and *pudicitia* which is like chastity as a virtue.

2.7.7. For the chastity [*castitas*: 1.7.6b], virtue [*pudicitia*: 1.7.6b] and virginity [*virginitas*] which had not existed earlier were spread abroad [*diffundo*: 1.4.2a] in a lovely [*speciosus*: showy, splendid] beauty [*decor*: 2.5.2e] through the cheeks of the church.

Three traits relative to sexual purity are now diffused (*diffundo*; suggests pouring out as a liquid) into a beauty in the sense of a comely adornment (*decor*) which had a certain attraction or *speciosus* or noticeability about it.

2.7.8. The figure [*species*: 2.5.16a] of the cheeks, however, which consist of modesty [*pudicitia*: 1.7.7a] and chastity [*castitas*: 2.7.7a] is compared [*comparo*: 2.7.2a] to turtle-doves.

Species: a figure in the sense of sight or visibility.

2.7.9. The figure [*similitudo*: 2.6.13b] of the turtle-dove is fittingly [*convenienter*: 2.4.13d] applied [*apto*: 2.4.13d] to the church either because she knows no union [*coniugium*: 2.1.23b] with any other after Christ or because all the continence [*continentia*] and modesty [*pudicitia*: 2.7.8a] in her is as a flight of many doves.

Similitudo: a figure in the sense of a likeness and is more general compared with *species* of 2.7.8a which pertains more to appearance.

2.7.10. Let us take [*accipio*: 2.6.13a & *intellegentia*: 2.7.5a] the bride's neck in the same way.

2.7.11. For that which the disobedience [*inoboedientia*: 2.3.6a] of the transgression [*praevaricatio*: insincerity in pleading, duplicity] earlier made shameful [*turpis*: ugly, unseemly], the obedience of faith now has made fair [*speciosus*: 2.7.7a] and beautiful [*pulcher*: 2.6.11a].

A contrast between disobedience relative to *praevaricatio* (a transgression which implies insincerity) and obedience relative to faith. Three adjectives describe both: *turpis* or that which is not becoming as the first and *speciosus* or beautiful to behold and *pulcher* as the second three.

2.7.13. We have said that subjection and obedience are called the neck because the neck is said to receive [*suscipio*: 2.6.12a] the yoke of Christ and to offer [*praebeo*: 2.5.13a] the obedience of faith in him.

Suscipio or a taking up as well as a taking upon is changed to *praebeo* or holding forth to obedience of faith.

2.7.14. So the adornment [*ornamentum*] of her neck or of her obedience is Christ.

Ornamentum implies external trappings to enhance beauty.

2.7.15. Great in this matter is the praise [*laus*: 2.1.24a] of the bride, great the glory of the church when her obedience, modeled [*imitatio*] on Christ's, equals [*exaequo*] the obedience of him whom the church imitates [*imitor*].

Imitatio as noun and *imitor* as verb; the first is with respect to obedience to Christ and the second to the church.

2.7.16. This mystery [*mysterium*: 2.5.31b] is not obvious [*pateo*: 2.5.33c] to everyone.

Pateo: to be open for view which is not the case with the *mysterium* at hand, for that requires initiation and training.

-b We understand [*intellego*: 2.5.39b] by it that Christ gave to the church whom he had gathered in [*colligo*: 2.5.15b] from the prostitution of many philosophical doctrines [*dogma*: 2.3.18c], these pledges [*pignus*: security, mortgage] of future perfection [*perfectio*: 2.6.13b] and put [*impono*: to place upon] this necklace of obedience on her neck.

Colligo: viewed here as a saving grace relative to philosophical (Greek, mostly) *dogma* or tenets.

Opposite and superior to such *dogma* is *pignus* a type of security for perfection laying in the future because it involves obedience.

Chapter Eight

2.8.1. Already we said that this little book [*libellus*: 1.1.1a] was set [*ordino*: 2.3.5a] in the form [*species*: 2.7.8a] of a play and is woven from [*contexo*: to join together] an interchange [*immutatio*: P8c] of characters.

Libellus as having been ordered (*ordo*, from *ordino*) in the *species* (implies a visible form) of a play which has its unity (*contexo*) through the interchange or succession of characters which thus makes the *libellus* following a sequence of events.

2.8.3 (*No mention of paragraph 2*). To receive [*suscipio*: 2.7.13a] the kisses of the Word of God [*Verbum Dei*: 2.6.13a] himself, that is, his words [*verbum*: 2.7.5a] and teaching [*doctrina*: 2.7.5a].

A taking up or *suscipio* of kisses from the *Verbum Dei* which share its nature of utterance as being both *verbum* and teachings.

-b Before the time for these to happen, the bride was being cared for [*excolo*: 2.7.6b] by the service [*ministerium*: occupation] of the angels in many ways who in those days used to appear [*appareo*: 2.5.34a] to men and tell [*loquor*: 2.5.29c] them such things as the time and occasion [*res*: 2.5.4a] demanded [*posco*: 2.4.11a].

Angels are responsible for the cultivation or refinement of the bride, the *ex* (from) of *excolo* suggesting a more intense form of cultivation. Presumed in this *excolo* is the angels' former communication to men of old.

2.8.4. For to me you should not think [*puto*: 2.6.5a] that she is called the bride of the church only from the time when the Savior came in flesh.

-b She is called thus from the beginning [*initium*: 2.5.26c] of the human race and the foundation [*constitutio*: disposition, nature] of the world [*mundus*: 2.5.40a].

The bride receives this name both at the beginning or *initium* (implies an entrance) of the human race and constitution of the *mundus* which resembles the *kosmos* and alternately can mean a decoration, adornment.

2.8.6 (*No mention of paragraph 5*). In what way did he love [*diligo*: 2.3.14a] her who did not exist?

-b She existed in all the saints who have been from the beginning [*initium*: 2.8.4a] of the world [*saeculum*: 2.5.40a].

Initium here with respect to the *saeculum* as opposed to the human race of 2.8.4a, that is, the race or generation of people. Compare *saeculum* with *mundus* of 2.8.4b.

2.8.7. So loving [*diligo*: 2.8.6a] her, he came to [*ad*] her.

Diligo can also apply to the bridegroom coming *ad* or in the direction of the bride.

-b They were the church whom he loved that he might increase [*augeo*: 2.5.8b] her in number and cultivate [*excolo*: 2.8.3b] her in virtue [*virtus*: 2.5.27a] and bring [*transfero*: 2.4.22a] her through the love [*caritas*: 2.4.16a] of perfection [*perfectio*: 2.7.16b] from earth to heaven.

Augeo and *excolo* or cultivation in the sense of making the church members more refined and adorned work together to effect virtue as well as bringing-across (the *trans* of *fero*) the bride through love of perfection or completing, a making through (*per* & *facio*).

2.8.8. The manifestation [*species*: 2.8.1a] of the angels showed [*ostendo*: 2.5.3a] something more than angelic ministry [*ministerium*: 2.8.3b], for the mystery [*mysterium*: 2.7.16a] of the Trinity was made known [*prodo*: to put forth, reveal] there.

Again, *species* as that which is revealed; *prodo* or a putting forth applies to the *mysterium* or initiation as a secret right into the Trinity.

2.8.9. Some heretics reading this passage have said that the God of the law and the prophets was greatly [*longe*] inferior to Jesus Christ and the Holy Spirit.

Longe suggests distance not just inferiority, i.e., that distance between the law and prophets on one hand and Jesus Christ and the Holy Spirit on the other hand.

-b They went so far [*pertendo*: to press on, continue] in their impiety [*impietas*] to ascribe [*pono*: 2.5.9a] all fulness [*plenitudo*: 2.4.37a] to Christ and the Holy Spirit but imperfection [*imperfectio*] and weakness [*infirmitas*] to the God of the law.

Pertendo: a tending-toward (*tendo*) all the more intense by the preposition *per* (through) prefixed to the verb. It is relative to impiety or lack of respect for God, rather, confusing *plenitudo* and *imperfectio* ascribed to the same God.

2.8.10. We now propose [*propono*: 2.3.1b] to show [*ostendo*: 2.8.8a] how the holy angels who had care for [*procuro*: 2.4.25a & *tutela*: a watching, keeping] the bride while she was a child or before the Lord's coming are identical with the friends and companions of the bridegroom.

Tutela: suggests vigilance...tutelage...toward the bride while a child.

2.8.12 (*No mention of paragraph 11*). They (angels) do not have enough silver to make a completely solid article [*opus*: 2.5.23c] of that alone, so they would put only inlays and some little things like dots into that which they were making for [*intersero*: to place between, add] out of the likeness [*similitudo*: 2.7.9a] of gold.

2.8.13. But with regard to the secret meaning [*secretum*: 2.4.25c] which these things contain [*contineo*: 2.4.3a] and the new thing [*novitas*: newness, novelty] these same words attempt to express [*parturio*: to desire to bring forth, be in travail & *elocutio*: oral delivery], let us pray [*precor*: to entreat, supplicate] to the Father of the almighty Word [*Verbum*: 2.3.8a] and bridegroom that he will open [*patefacio*] to us the gates of this mystery [*arcanus*: 2.5.16c].

The Song's words have both *secretum* or hidden things as well as *novitas* or something new which the words wish to beget, *parturio* suggesting this as well as the pain involved. *Patefacio* implies a laying open in the widest sense of the term relative to that which is *arcanus* or shut up, private. It differs thus from *secretum* as that which is separate, apart.

-b By which we may be enlightened [*illumino*: 2.4.35a] not only for an understanding [*intellego*, with *ad*: 2.7.16b] of these things but for the propagation [*profero*, with *ad*: 2.5.11a] of them and may receive [*accipio*: 2.7.10] a portion [*moderatio*: guidance, controlling] of spiritual [*spiritalis*: 2.6.2b] eloquence [*eloquium*: 2.1.42a] according to [*secundum*: 2.6.2a] the capacity [*mesura*] of those who are to be our readers.

Illumino: with respect to two verbs signifying intelligence and propagation, the latter a bringing forth as well as an acceptance (*accipio*) of that which is moderate (*moderatio*) with respect to spiritual eloquence, *eloquium* pertaining to that which is uttered well.

2.8.14. Often we have shown [*ostendo*: 2.8.10a] in many places that the figure [*species*: 2.8.8a] gold symbolizes [*teneo*: P69a] the perceptive [*intellegibilis*] and incorporeal [*incorporalis*] nature whereas silver represents the

power [*virtus*: 2.8.7b] of speech [*verbum*: 2.8.13a] and reason [*ratio*: 2.5.33c].

Species: the outward form of a thing (here it is gold) symbolizing or holding (*teneo*) that nature which is both perceptive and incorporeal or that nature which lies hidden compared to silver which represents what is more visible: *verbum* and *ratio*.

-b I gave you perception [*sensus*: 2.5.39b] and reason [*ratio*: #a] with which to perceive [*sentio*: 2.5.34a] and worship me [*colo*: 2.3.14b], your God, but you have transferred [*transfero*: 2.8.7b] the perception and reason that is in you to the worship [*colo*, with *ad*: #b] of evil spirits [*daemonium*: a lesser divinity].

Worship of God is effected through both *sensus* or an overall mode of perception and *ratio* or the reckoning or accounting faculty of our minds. Here such worship assumes the form of *colo* or cultivation. Such cultivation is brought-across (*fero-trans*) to *daemonium* or lesser divinities, a diminutive of *daemon*.

2.8.15. The cherubim are described [*dico*: P51d] as golden because they are interpreted [*interpretor*] as the fulness [*plenitudo*: 2.8.9b] of knowledge [*scientia*: 2.7.5a].

-b It (candlestick) seems [*video*: 2.6.5a] to me a type [*forma*: 2.1.8a] of the natural [*naturalis*: 1.3.13c] law has the light of knowledge [*scientia*: #a].

In both sections a and b, two ways of describing *scientia*: fulness and light.

2.8.16. What need is there to multiply testimonies [*testimonium*: 2.1.41a] when those who will, easily [*in promptu*] can see [*scio*: 2.5.36b] from many scriptural passages that gold is applied [*indico*: 2.7.2a] to the intellect [*sensus*, with *ad*: 2.8.14b] and mind [*mens*, with *ad*: 2.4.31a] whereas silver is referred [*refero*: 2.5.39a] only to language [*verbum*, with *ad*: 2.8.14a] and the power of speech [*eloquium*, with *ad*: 2.8.13b]?

In promptu: *promptus* means that which is manifest relative to seeing (*scio* as to know) the distinction between *sensus* as perception or grasping things as a whole and mind vs. that which is spoken (*verbum*) as well as *eloquium* or eloquence in speech.

-b Along the lines we have just laid down [*praemitto*: P66c], let us hasten [*propero*: P64c] to contemplate [*contemplo*, with *ad*: 2.5.15c] how bridegroom's friends speak of making "likenesses of gold and silver inlays" for the bride.

Praemitto: a sending or setting beforehand (*prae-*) enabling contemplation, the preposition *ad* signifying direct consideration of the matter at hand.

2.8.17. Because all the things that happened [*contingo*: 2.5.29c] in a figure [*figura*: 2.5.31a], not in the truth [*veritas*: 2.5.14a], all these are the likenesses [*similitudo*: 2.8.12a] of gold, not true gold.

Figura or the form, shape of a thing vs. truth; to the former belong *similitudo* or copies.

-b Let us understand [*intellego*: 2.8.13b] that true gold suggests things incorporeal [*incorporeus*], unseen [*invisibilis*: 2.2.22a] and spiritual [*spiritalis*: 2.8.13b], but the likenesses [*similitudo*: #a] of gold in which is not the truth [*veritas*: #a] itself but only its shadow [*umbra*] denote things bodily [*corporeus*: P65a] and visible [*visibilis*].

Despite the brightness associated with gold, it represents things which are not visible. Its *similitudo* is a copy and a shadow pertaining to that which is seen and able to be grasped.

2.8.19 (*No mention of paragraph 18*). The unseen [*invisibilis*: 2.8.17b] and incorporeal things [*incorporeus*: 2.8.17b] that are in heaven are true but those that are visible [*visibilis*: 2.8.17b] and bodily [*corporeus*: 2.8.17b] on earth are said to be the patterns [*exemplarium*: copy] of that which is true and not themselves true.

Two types of patterns, copies or *exemplarium*: the unseen and seen, heaven and earth, or that which is true vs. that which is not true.

2.8.20. But the visible [*visibilis*: 2.8.19a] gold, just because it was visible, was not the true gold but the likeness [*similitudo*: 2.8.17b] of that true and unseen [*invisibilis*: 2.8.19a] gold.

-b The bridegroom's friends, that is, the angels and prophets who ministered [*ministro*: 1.1.6a] in the law and other mysteries [*mysterium*: 2.8.8a], made these likenesses [*similitudo*: #a] of gold for the bride-church.

A contrast between the visibility of *similitudo* and the hiddenness and need for initiation into things divine through *mysterium*.

2.8.21. Therefore the entire Jewish cult [*cultus*: 1.3.1b] and religion [*religio*] was likenesses [*similitudo*: 2.8.20b]

of gold.

Cultus: alternately as cultivation and care directed to refinement of life and *religio* which implies the sense of rightness, moral obligation as well as worship.

-b Before that gold came and offered [*praebeo*: 2.7.13a] himself to be known [*agnosco*: 2.7.6a], his friends made likenesses [*similitudo*: #a] of him for the bride so that she, being warned [*commonitus*: *commonitio*, 2.7.1a] and aroused [*provoco*: 1.4.6c] by these likenesses, might take hold of [*cipio*: 2.5.7a] a longing [*desiderium*: 2.5.3b] for the true gold.

Similitudo: done not by strangers but by friends or holy persons prior to Jesus Christ which allow him to be recognized, *agnosco*. A *similitudo* is beneficial to enable the bride to seize or take into possession (*cipio*) a desire for him as true gold.

2.8.22. But do not understand [*intellego*: 2.8.17b] this end [*finis*] of which Paul speaks in a temporal manner [*temporalis*], for the end of time [*tempus*: 2.4.28a] will find [*invenio*: 2.5.33c] many for whom these things were not written, neither will such grasp [*recipio*: 2.5.26b] their meaning [*intellectus*: 2.6.7a].

An understanding (*intellego* the verb and *intellectus* the noun, as meaning) which is to be directed towards an end (*finis*) difficult to grasp, *recipio* implying recovery of understanding.

-b You must understand the end [*finis*: #a] of the ages [*saeculum*: 2.8.6b] as the perfection [*perfectio*: 2.8.7b] of all things.

Here end is to be understood as pertaining to the end of *saeculum* which involves the generation or race of people as well as temporal duration as well as *perfectio* of all things.

2.8.23. We spoke at length [*in excessu*] of these matters because we wished [*volo*: 2.6.12a] to show [*ostendo*: 2.8.14a] that when the bridegroom's friends tell the bride that they are making for likenesses of gold inlaid with silver, things that have been handed down [*traho*: 1.4.8a] in writing in the law and the prophets by means of [*per*] figures [*figura*: 2.8.17a], images [*imago*: 2.5.15c], likenesses [*similitudo*: 2.8.21b] and parables.

In excessu: *excessus* implying going beyond a given limit. The law and prophets are seen as *figura* (form, shape), *imago* (that which is visible) and likenesses (*similitudo*) are summed up in a *similitudo* of gold inlaid with silver.

-b Some small silver inlays or some tokens [*indicium*: notice, information, disclosure] of a spiritual [*spiritalis*: 2.8.17b] meaning [*verbum*: 2.8.16a] and a rational [*rationalis*: 2.5.25b] interpretation [*interpretatio*: 1.3.14] though these are very rare [*rarus*] and slight [*exiguus*: strict, inadequate].

Indicium: a disclosure or information of a word (*verbum*) which is a spiritual as well as a rational interpretation. Both are rare and slight (*exiguus*) or inadequate in the sense of suggesting being negligible.

2.8.25 (No mention of paragraph 24). A sign [*indicium*: 2.5.13a] was given at his passion that the things which were concealed [*tego*] in secrets [*absconditus*, concealed] and mysteries [*arcanus*: 2.8.13a] now were to be brought [*profero*: 2.8.13b] into the light and come [*venio*: 2.6.13d] to manifestation [*manifestatio*, with *ad*].

Indicium: that which discloses things covered over (*tego*) both in *absconditus* or obscure and in *arcanus* or shut up, concealed. Now both are to come to (*ad*) manifestation.

-b Openly [*palam*: 1.3.14b] declaring [*denuntio*: 1.1.6c] to all that which earlier had been concealed [*abditus*] within now could be seen [*video*: 2.8.15b].

Palam: plainly or without disguise, the opposite of *absconditus* and *arcanus* of #a. *Abditus*: from the verb *abdo*, to put away, conceal.

2.8.27 (No mention of paragraph 25). This likeness [*similitudo*: cf. 2.8.23a] of gold with silver inlays made by the bridegroom's friends is not promised [*promitto*: 1.5.7a] to last forever; its time is fixed by the speakers themselves as being "until the king reclines at his table."

2.8.28. They will continue [*maneo*: 2.5.35a] no longer in the likeness [*similitudo*: 2.8.27a] of gold, that is, in the service [*cultus*: 2.8.21a] of bodily things but will receive the true gold from him.

-b What they seek [*quaero*: 2.5.24a] and hope for [*spero*: 2.5.18b] are not visible things [*video*: 2.8.25b] but invisible ones [*non video*].

Here *similitudo* and *cultus* (i.e., cultivation) as service are the same.

2.8.29. Therefore no longer will they use little inlays of silver but use it copiously [*latitudo*: breadth, width] and freely [*diffusus*: spread abroad, extended].

Latitudo: suggests direction from left to right and *diffusus* as that which is spread out.

-b And countless other things will lie open [*pateo*: 2.7.16a] to them from his resurrection, not now like a little inlay but as spread out in all their breadth.

2.8.31 (*No mention of paragraph 30*). So consider [*considero*: 2.1.31a] these points more carefully [*diligens*: P87d] and see in what sense every likeness [*similitudo*: 2.8.28a] of gold is said to last for a certain time.

-b This will happen when it has been translated [*transfero*: 2.8.14b] from earth to the heavenly dwellings.

Transfero: to bring across from one place to another.

2.8.32. Also let us consider [*requiro*: 2.5.31b] whether the grace [*gratia*: 2.6.7a] of this perfection [*perfectio*: 2.8.22b] which is of true gold was given also to the holy fathers and prophets who ministered [*ministro*: 2.8.20b] the Word [*Verbum*: 2.8.23b] before the coming of our Lord Jesus Christ or whether they understood [*intellego*: 2.8.22a] these matters only as in the future and foresaw [*praevideo*] in spirit that they would come to pass.

Requiro: suggests a seeking again, of discovering anew that which had been lost. *Verbum* is presented as existing before Jesus Christ though often in the Song Commentary *Verbum Dei* applies to him.

2.8.33. Although not even they could have lacked the perfection [*perfectio*: 2.8.32a] that comes from faith.

-b For the things that we believe actually to have happened, they with a greater expectation [*expectatio*] believed as going to happen.

-c As the faith of believers since Christ's coming in things that have taken place already has brought them to the summit [*ad summam*] of perfection [*perfectio*: #a], so did their faith in things to come bring [*adduco*: P15a] them to the same end.

Both the idea of summit and perfection appear the same which here seems to apply to faith.

2.8.34. If this is to be explained [*refero*: 2.8.16a & *expositio*: 2.6.13d] relative to the soul [*anima*: 2.7.6a], the soul is still a child, imperfect [*imperfectus*] and set under tutors and guardians.

In other words, an *expositio* or exposition which is brought-back (*refero*) by means of the memory or recollection with respect to the soul.

-b But is instructed [*doceo*: 2.5.39a] by likenesses [*similitudo*: 2.8.31a] and taught [*imbuo*: to wet, saturate], as we may say, by parables and patterns [*exemplum*: 2.6.13b].

Two words concerning education: *doceo* as to inform and show; *imbuo* as to wet or saturate; i.e., a thorough penetration of what is being presented.

2.8.35. Therefore the soul is instructed [*imbuo*: 2.8.34b] by these similitudes [*similitudo*: 2.8.34b] and silver inlays are made for her while she is a child.

Imbuo as in 2.8.34b, to saturate the soul.

-b Once in a while particles of light lay bare [*aperio*: 2.6.7a] the deeper [*secretus*: 2.5.38a] mysteries [*mysterium*: 2.8.20b] for those who are being instructed [*imbuo*: #a] that they may take hold of [*concupio*] a desire [*desiderium*: 2.8.21b] for higher things, for no one can desire [*desidero*: 2.5.35a] a thing of which he has no knowledge [*ignoro*: 2.1.6a] of at all.

The notion of saturation connected with *imbuo* fits well with the deep, hidden sense of *mysterium*. *Aperio*: to lay bare this with respect to those who are being saturated, i.e., *imbuo*. Here desire and ignorance are not compatible.

2.8.36. Just as beginners [*incipio*: to take hold of] and those receiving [*pono*: 2.8.9b] the rudiments [*primus*] of learning [*eruditio*: 2.3.11a] must not have everything unfolded [*pando*: to spread out] to them at once, so neither must spiritual [*secretus*: 2.8.35b] and mystical matters [*mysticus*: 2.6.2a] be hidden [*abscondo*: to put out of sight] from them completely.

Here beginning and receiving are presented as the same with respect to the *primus* of *eruditio*, that which intimates a refined type of teaching which cannot be spread out all at once. At the same time, things which are both spiritual in the sense of secret (*secretus*) and mystical cannot be hidden, *abscondo* implying the act of putting out of sight.

-b But, as the divine Word [*Sermo*: 2.6.1a] says, silver inlays must be made for them and some small sparks of spiritual [*spiritalis*: 2.8.23b] understanding [*intellegentia*: 2.7.10a] cast into [*inicio*] their minds [*animus*: 2.5.27a] so that they may acquire [*sumo*: 2.5.23b] a taste for the sweetness [*dulcedo*: 1.4.12c] that is so much to be desired [*desidero*: 2.8.35b]; as we have said, there would be no desire if that which is desirable be completely unknown [*ignoro*: 2.8.35b].

Usually Origen applies *verbum* to Jesus Christ but here uses *sermo* which connotes discussion or conversation. Note two verbs of contrast which work together: *inicio* or casing into minds in order to take up (*sumo*) a taste for sweetness.

2.8.37. Let no one think [*accipio*: 2.8.13b] that because we call [*nomino*: 2.7.5a] the soul [*anima*: 2.8.34a] a little child, she is thus essentially [*substantia*, with *secundum*: 2.5.33b]; she is such only in that she lacks learning [*eruditio*: 2.8.36a]. Because she has small [*exiguus*: 2.8.23b] understanding [*intellectus*: 2.8.22a] and very little skill [*peritia*: 1.4.18a], we speak of the soul as little [*parvulus*: 1.2.33a]. The adjective *parvulus* means not just small but very small.

Nomino: more applicable to the bestowal of a name. The lack of *eruditio* or more refined learning has no place with education of a child. *Intellectus* and *peritia* go hand in hand in an adult, not a child, knowledge which is intellectual as well as experiential.

2.8.38. Among those who offer [*praebeo*: 2.8.21b] such roomy [*latitudo*: 2.8.29a] hearts to the Word of God [*Verbum Dei*: 2.8.3a] that he may even be said to walk about [*deambulo*: to promenade] in them, that is, in the open spaces of a fuller understanding [*intellegentia*: 2.8.36b] and a wider [*diffusus*: 2.8.29a] knowledge [*agnitio*: 2.5.39c].

Latitudo: breadth for *Verbum Dei* who walks by being uttered, *verbum* testifying to this fact. *Diffusus* as that which is poured out has spacial implications, here relative to *intellegentia*.

2.8.39. That king who is the Word of God [*Sermo*: 2.8.36b & *Dei*] reclines [*recubo*] at his table in that soul [*anima*: 2.8.37a] who already has come to perfection [*perfectus*, with *ad*: 2.5.33c], provided that she has no vice [*vitium*: 2.5.32c] in her but is full of holiness [*sanctitas*], piety [*pietas*: 2.3.14a], faith [*fides*: 1.1.8a], charity [*caritas*: 2.8.7b], peace [*pax*: 1.1.8a] and all other virtues [*virtus*: 2.8.14a].

Another use of *sermo* in place of *verbum*, conversation in place of utterance. The *sermo* reclines in a soul which implies that it carries on a conversation through holiness, piety, faith, charity and peace.

2.8.40. And where Christ with the Father sups and makes his abode [*mansio*: 2.1.55b], how does he not also there recline at table [*recumbo*: to lie down again; compare with *recubo*, 2.8.39a]?

Mansio: implies more a staying than a structure.

-b Blessed [*beatus*: 2.6.12a] is that roomy [*latitudo*: 2.8.38a] soul, blessed the couches [*stratum*; from *sterno*, to spread out] of her mind [*mens*: 2.8.16a] where both Father and Son together with the Holy Spirit recline and sup and have their dwelling place [*mansio*: #a].

A soul is considered happy (*beatus*) which has *latitudo*, similar to the couches (*sterno* as to spread out) of the bride's mind. It is there that the three members of the Trinity stay, *mansio*.

2.8.41. With what precious stores [*copia*: 1.4.14b], do you think [*puto*: 2.8.4a], with what abundance are such guests regaled [*pasco*: to supply with food]?

-b Peace [*pax*: 2.8.39a] is the first food put on [*appono*: to lay near, beside] there and with it are served humility [*humilitas*] and patience [*patientia*: 2.1.24a], clemency [*mansuetudo*: 1.1.6d] and gentleness [*lenitas*: softness] and the sweetest of all [*suavitas*: 2.6.5a & *summus*] to him, purity [*puritas*: 2.4.29b] of heart. But charity [*caritas*: 2.8.39a] holds [*obtineo*: 2.5.18b] the highest place [*locus*: 2.5.40b] at this banquet.

Mansuetudo suggests a tameness that has been acquired, *lenitas* a gentleness that has become soft or from being hard and the *suavitas* or sweet taste of purity of heart. However, *caritas* occupies a place (*locus*) at the banquet.

(No mention of paragraph 42).

Chapter Nine

2.9.1. In some wonderful [*mirus*: 1.4.25a] way the spikenard, scentless as long as it was with [*apud*: 2.5.1a] the bride, gave its odor when it touched [*contingo*: 2.8.17a] the bridegroom's body.

Apud: near or at home with respect to spikenard and the bride. *Contingo*: to touch or reach, i.e., the spikenard with respect to the bridegroom's body.

-b Apparently the result being that he did not receive something from it but that the spikenard received [*sumo*: 2.8.36b] from him.

Sumo: suggests a laying hold of.

2.9.2. This ointment of spikenard with which the bridegroom has been anointed has acquired [*capio*: 2.8.21b] not the odor natural [*naturaliter*, adverb] to it but that of the bridegroom himself.

Capio is a seizing not of spikenard odor which it has naturally (note use of adverb) but that of the bridegroom or Jesus Christ.

-b She, in anointing the bridegroom, has received [*accipio*: 2.8.37a] as a gift [*munus*: 2.5.20a] the odor of his own ointment.

Munus can apply to a function or duty received by the bride.

-c So much for the dramatic narrative [*explanatio*: P5b]; let us turn [*venio*: 2.8.25a] to [*ad*] the spiritual [*spiritalis*: 2.8.36b] sense [*intellegentia*: 2.8.28a].

Venio as to come with the preposition *ad* (to, toward) suggests an approach to an *intellegentia* or discernment which is invisible or spiritual.

2.9.3. Let us see [*pono*: 2.8.36a] the bride church in this passage in the character of that Mary of whom it is said with all fitness [*decenter*: becomingly, decently] she brings a pound of ointment of great price.

Pono: a setting or laying down with respect to considering the bride-church as Mary. She anoints Jesus in a becoming or suitable fashion, *decenter*.

-b Through the hair of her head she, as it were, gets that ointment back [*recipio*: 2.8.22a] and receives it again [*recupero*: to recover] for herself steeped [*inficio*: to stain, dye] in [*ex*] the character [*qualitas*: 2.5.26b] and virtue [*virtus*: 2.8.39a] of his body.

Two verbs with the reflexive *re-* prefaced to them: *recipio* and *recupero* or to recover what had been lost or misplaced. Once returned, Mary is dyed or has her color changed (*inficio*) literally from (*ex*) the bridegroom's *qualitas* (natural state or condition) and *virtus* relative to his body.

-c She draws [*traho*: 2.8.23a] to herself the odor no so much of the ointment as of the Word of God [*Verbum Dei*: 2.8.38a] itself.

This drawing is of that which has been uttered (*Verbum*) by God himself.

2.9.5 (*No mention of paragraph 4*). This shows that the odor of the teaching [*doctrina*: 2.8.3a] proceeding [*procedo*] from [*de*] Christ and the fragrance of the Holy Spirit have filled [*repleo*: 1.1.10b] the entire house of the world [*mundus*: 2.8.6b] or the whole house of the church.

Doctrina as that which is uttered has an odor proceeding down from (*de*) Christ. Here the world is equated with the church filled (filled up again, *repleo*) by the Holy Spirit's fragrance.

-b Indeed, it has filled the entire house of the soul [*anima*: 2.8.39a] who has received [*suscipio*: 2.8.3a] a share [*participium*] in the odor of Christ.

Here the filling up again of #a applies to the soul presented as a house and receives this filling as a participation in the odor of Christ.

-c Receiving [*recipio*: 2.9.3b] the grace [*gratia*: 2.8.23a] of the Holy Spirit and the fragrance of spiritual [*spiritalis*: 2.9.2c] teaching [*doctrina*: #a].

Recipio: a receiving compared with the *repleo* or filling up again of the Spirit's fragrance in #a.

2.9.6. Hoping [*spero*: 2.8.28b] that by that ointment the odor of the Word [*Verbum*: 2.9.3c] and fragrance of Christ will be returned [*redeo*: 2.3.8a] to her.

A distinction between the odor of the *Verbum* or that which is uttered by God and the fragrance of Christ, one and the same divine person.

2.9.7. Because that ointment was full of faith and precious, loving intention [*affectus*: 2.7.2a].

Affectus: as noted elsewhere, a state of mind or disposition produced by some influence.

2.9.9 (No mention of paragraph 8). Many spikenards which we gather from instruction [*institutio*: 2.4.23a] and the prophets' teaching [*doctrina*: 2.9.5c].

With respect to prophets, two types of teaching: *institutio* or a disposition, arrangement and *doctrina* or a more concrete form of teaching.

2.9.10. If ever we can plan [*valeo*: to be strong, be able] to treat [*expono*: 1.4.23a] adequately [*integre*] and fittingly [*decenter*: 2.9.3a] the Godhead [*Deitas*] of Christ and to assign [*consigno*: 2.3.9a] worthy statements [*assertio*: 2.3.6b] concerning his might and majesty.

Valeo implies having the strength or capacity to set forth Christ's divinity in two ways, *integre* or correctly and *decenter* or in a fitting manner. *Consigno* suggests setting a seal of approval of *assertio*, literally a formal declaration originally applied to the granting of freedom to a slave.

2.9.12 (No mention of paragraph 11). Christ becomes each of these things in turn, to suit [*efficio*: 2.4.35a] the several senses [*sensus*: 2.8.16a] of the soul [*anima*: 2.9.5b].

Efficio: to bring to pass or execute something, here the senses belonging to the soul which seem to comprise *affectus* as noted earlier.

2.9.13. He is called [*appello*: 2.4.25b] the spikenard or ointment that the sense of smell belonging to the soul [*anima*: 2.9.12a] may apprehend [*habeo*: 2.4.26a] the fragrance of the Word [*Verbum*: 2.9.6a].

Appello applies to entreating or the giving of an address. The soul's sense of smell is to have (*habeo*) the fragrance belonging to the *Verbum* or that which is uttered by God. I.e., the sense of smell is related to the sense of hearing.

2.9.14. Word of God [*Verbum Dei*: 2.9.3c] who adapts [*commuto*: 2.5.24b] himself to the various tempers [*affectus*: 2.9.7a] of prayer according to these several guises [*sensus*: 2.9.12a] and leaves none of the soul's faculties empty [*expers*: 2.1.5a] of his grace [*gratia*: 2.9.5c].

Commuto: suggests making a complete change by the *Verbum* to those *affectus* or dispositions produced in prayer under a number of senses or *sensus*. *Expers* means having no part in and is the opposite of *commuto*.

Chapter Ten

2.10.1. That (Sg. 1.13) is not diffused [*redoleo*: to omit a scent], dispersed [*diffusus*: 2.8.38a] nor scattered at random [*dispersus libet*] but bound [*colligo*: 2.7.16b] and tied together [*constricto*: to draw together] so as to make the sweetness [*suavitas*: 2.8.41b] of its odor stronger and more potent.

The verse at hand is Sg 1.13 ('A sachet of a myrrh drop is my nephew to me; he will abide between my breasts'). Note the three words opposite to *constricto* or a tying together: *redoleo*, *diffusus*, *dispersus*. The purpose of this *constricto* is to make a *suavitas* of its odor agreeable.

-b He has his rest [*requies*: relaxation] and abode [*mansio*: 2.8.40b] in my bosom.

Mansio applies to a staying in a continued sense.

2.10.2. I think [*puto*: 2.8.41a] it well to explain [*requiro*: 2.8.32a] what "nephew" [*fraternus*] means and from where it derives [*expono*: 2.9.10a & *unde*].

The word at issue is *fraternus*, literally that which pertains to a brother. Origen wishes to *requiro* or literally to look at it again and to see its derivation or *expono*, what this term sets forth.

2.10.4 (No mention of paragraph 3). "A sachet of a myrrh drop is my nephew to me" signifies [*indico*: 2.8.16a] the mystery [*sacramentum*: 2.1.8a] of his bodily birth.

This verse reveals or makes known (*indico*) the *sacramentum* of Christ's birth, this word also suggesting a guaranty. A *sacramentum* is more visible than a *mysterium* which requires initiation.

-b The body with which the myrrh of the divine power [*virtus*: 2.9.3b] and sweetness [*suavitas*: 2.10.1a] in Christ is bound seems to be a sachet in a way and a band on his soul [*anima*: 2.9.13a].

Virtus as power can be the opposite of that which is *suavitas* or being agreeable but not so in Christ.

2.10.5. If these words which had been uttered refer [*refero*: 2.8.34a] to the individual soul [*anima*: 2.10.4b], the “sachet of a myrrh drop” must be understood [*intellego*: 2.8.32a] as the contents [*continentia*: 2.7.9a; also refers to the contents of a work] of the divine teachings [*dogma*: 2.7.16b] and the intricacy [*constrictio*: a binding together] and complication [*nodositas*: knottiness] of the propositions [*sententia*: 2.5.1a] way of theology.

Refero suggests a bringing back, a reminder of what had been spoken to the soul. Two terms relative to teaching: *dogma* as formal statements of faith and *sententia* or judgements, purposes. The latter has two attributes: intricacy or a binding together and *nodositas* which suggests a tightly bound knot.

-b For the articles [*ratio*: 2.8.14b] of our belief are interwoven [*innexus*] and bound together [*adstrictus*] with the bands of truth [*veritas*: 2.8.17b].

Ratio: articles in the sense of judgments reached upon by common consent. Two adjectives relate them to the truth: *innexus* or woven together and *adstrictus* or bound together.

2.10.6. And from that type [*figura*: 2.8.23a] we can see why Christ, in who was never any impurity [*immunditia*], is called a sachet of myrrh.

Figura suggests a shape or form and *immunditia*, filth.

2.10.7. The soul [*anima*: 2.10.5a] must not touch [*contingo*: 2.9.1a] anything that has been loosed [*dissolutus*] and not supported [*subnixus*] by reason [*ratio*: 2.10.5b] and tied together [*constrictus*] with the truth [*veritas*: 2.10.5b] of dogmas [*dogma*: 2.10.5a] lest in becoming unclean [*immundus*].

Emphasis is upon the sense of touch or better, not taking hold of that which is not supported or propped up (*subnixus*) by reason (*ratio*) and truth of dogmas.

-b If an unreasonable [*irrationalis*] opinion [*sensus*: 2.9.14a] and one alien from God’s wisdom [*sapientia*: 2.5.40a] has touched [*contingo*: #a] a man, it has made him unclean [*immundus*: #a].

Another example of *contingo* as touch with respect to a *sensus* or perception which lacks reason.

2.10.10 (*No mention of paragraphs 8 & 9*). From the garments of the Word of God [*Verbum Dei*: 2.9.14a] which signify [no verb in Latin] the teaching [*doctrina*: 2.9.9a] of wisdom [*sapientia*: 2.10.7b], myrrh proceeds [*procedo*: 2.9.5a], a symbol [*indicium*: 2.8.25a] of the death he underwent for mankind.

By its nature, the *Verbum Dei* is a sound which nevertheless can be clothed with *doctrina* and *sapientia*.. Myrrh is an *indicium* or disclosure of Christ’s death.

-b The drop, as we said earlier, signifies his self-emptying of the form [*forma*: 2.8.15b] of God [*divinitas*: P66d] and his condescension [*dignatio*: dignity, reputation] in assuming [*suscipio*: 2.9.5b] the form [*forma*] of a servant.

Two types of forma: *divinitas* and servant, the latter being taken up, *suscipio*. *Divinitas* applies to the godhead proper.

2.10.11. Understand [*adverto*: 2.6.7a] “breasts” as we said earlier as the ground [*principalis*: 2.5.20a] of the heart in which the church holds [*teneo*: 2.8.14a] Christ or the soul [*anima*: 2.10.7a] holds the Word of God [*Verbum Dei*: 2.10.10a], fast bound [*alligatus*] and tied [*adstrictus*: 2.10.5b] to her by the chains of her desire [*desiderium*: 2.8.35b].

Adverto: to turn to, meaning a keener type of understanding. *Principalis* as that which is first or primary. Though *Verbum Dei*, i.e., a sound, is not subject to being bound nor tied, nevertheless the bride’s *desiderium* has the capacity or *alligatus* and *adstrictus*.

-b For only he who with his whole intention [*affectus*: 2.9.14a] and all his love [*amor*: 2.4.11c] holds [*constringo*: to draw or bind together] the Word of God [*Verbum Dei*: #a] in his heart will be able to perceive [*accipio*: 2.9.2b] the odor of his fragrance and his sweetness [*suavitas*: 2.10.4b].

Affectus or one’s disposition as a whole and *amor* can draw together (*constringo*) *Verbum Dei* as a sound in the heart enabling a perception or *accipio* of its fragrance and *suavitas* or agreeableness.

Chapter Eleven

2.11.3 (*No mention of paragraphs 1 & 2*). In order that the maidens, hearing her say these things, may be incited [*incito*] to an ever greater charity [*caritas*: 2.8.41b] and love [*amor*: 2.10.11b] towards [*ad*] the

bridegroom.

Incito: to set into motion by *caritas* and *amor*. The former suggests that which is very dear and the latter is the more general term for love.

2.11.4. That she may teach [*doceo*: 2.8.34b] certain stages [*gradus*: P83a] of advancement [*profectus*: 2.5.32b] in charity [*caritas*: 2.11.3a].

Gradus: suggests a walk or gait with respect to *profectus* or increase, growth.

2.11.5. Let us now see [*video*: 2.8.28b] what the spiritual [*spiritalis*: 2.9.5c] meaning [*intellectus*: 2.8,37a] happens to be.

2.11.6. As he makes [*reddo*: 2.5.26c] those to be wise [*sapio*: to taste of] and understanding [*scio*: 2.8.16a] and strong [*vigeo*: to be lively, vigorous] in virtue [*virtus*: 2.10.4b] for whom he is made [*efficio*: 2.9.12a] to be wisdom [*sapientia*: 2.10.10a] and understanding [*scientia*: 2.8.15b] but does not all at once [*ad subitum*] but by certain steps [*gradus*: 2.11.4a] according to the diligence [*studium*, with *pro*: 2.5.40a] and application [*intentio*] and faith of these sharers [*participo*] in his wisdom [*sapientia*] and knowledge [*scientia*] and power [*virtus*].

Reddo: suggests returning or restoring again with respect to being wise, having understanding and showing liveliness (*vigeo*) in virtue. The two verbs *sapio* and *scio* apply to such persons whereas Christ is the noun of these two verbs, *sapientia* and *scientia*. That difference is the reason for *gradus* or steps (i.e., for walking and advancement) which are in accord with *studium* or the application of one's attention and *intentio* or stretching forward (*pros*) of faith by persons participating in the two nouns just noted with respect to Christ.

-b So that souls [*anima*: 2.10.11a] attracted [*invitatus*] at the beginning [*initium*: 2.8.6a] by the grace [*gratia*: 2.9.14a] of his fragrance may be able to endure [*patior*: 2.6.12a] the harshness [*acerbitas*] of tribulations [*tribulatio*] and trials [*tentatio*: 2.6.2c] which are stirred up [*excito*: 2.6.2c] for believers because of the Word of God [*Verbum Dei*: 2.10.11b].

Invitatus: more as an invitation which changes to the endurance of difficulties stirred up or *excito* because of the Word of God though nothing is said here as to who or what causes this *excito* which applies to the act of summoning.

2.11.7. Next he offers [*praebeo*: 2.8.38a] them the sweetness of maturity [*maturitas*].

2.11.8. Thus it behooves [*oportet*: P64a] those to advance [*incedo*: 2.6.12b] by each of these degrees [*gradus*: 2.11.6a] of progress [*profectus*: 2.11.4a] who, having been initiated [*initio*: to begin] through the mystery [*sacramentum*: 2.10.4a] of the vine and cluster of grapes, are being carried [*fero*: 2.8.7b] onward to perfection [*perfectio*, with *ad*: 2.8.33c] and are hastening [*contendo*: to stretch, draw tight] to drink the cup of the New Testament they have received [*suscipio*: 2.10.10b] from Jesus.

Incedo: an advancement upon *gradus* which as noted earlier pertains to a step or pace with respect to progress. This *incedo* is akin to *initio* (i.e., two verbs with the preposition *in* prefaced to them) with respect to the *sacramentum* (compare with *mysterium* elsewhere which suggests initiation). As for *profectus* or progress, compare with *perfectio*, literally, a making through compounded by use of the preposition *ad*, toward which. *Contendo*: a stretching or straining with respect to the New Testament presented as a cup.

2.11.10 (No mention of paragraph 9). If he understands [*intellego*: 2.10.5a] how one is saved [*eripio*: to tear out, pluck] from temptation [*tentatio*: 2.11.6b] in God and who thus knows [*agnosco*: 2.8.21b] the nature of his own temptation.

Eripio: a rather violent verb as saving from temptation which God has *agnosco* or recognizes.

2.11.11. We must see [*observo*: 2.5.13c] that the bride's words are so framed [*refero*: 2.10.5a] as to make it clear that the spikenard and sachet of a myrrh drop and cluster of cyprus are for herself alone as being one who already has risen [*ascendo*: 2.5.29a] to these points of advancement [*profectus*: 2.11.8a].

Observo: an attending to the bride's words. *Ascendo* suggests an upward motion with respect to *profectus* which also connotes growth.

-b For that soul [*anima*: 2.11.6b] only is perfect [*perfectus*: 2.8.39a] who has her sense [*sensus*: 2.10.7b] of smell

so pure [*purus*: 2.6.11b] and purged [*purgatus*] that it can catch [*capiro*: 2.9.2a] the fragrance of the spikenard and myrrh and cyprus that proceed [*procedo*: 2.10.10a] from the Word of God [*Verbum Dei*: 2.11.6b] and can inhale the grace [*gratia*: 2.11.6b] of the divine odor.

Perfection depends upon the purity of the soul's sense of smell which can seize and make its own (*capiro*) the three fragrances coming from *Verbum Dei* which, as noted several times, is something uttered and received by the sense of hearing.

Book Three

Chapter One

3.1.1. For the second time the bridegroom engages [*misceo*: 1.2.11a] in a conversation [*verbum*: 2.11.11b & *colloquium*: 1.2.7a] with the bride.

The second *verbum* is more than being engaged with the bride but a mixing (*misceo*) of his *verbum* with that of his spouse together with a *colloquium*, a dialogue.

-b Unless she knew [*cognosco*: 2.7.1a] herself, she would suffer [*patior*: 2.11.6b] certain things.

Cognosco or a knowing-together (*con, cum*) applies to the bride's knowledge of herself which is part of that *verbum* and *colloquium* of #a.

-c As though she has come swiftly [*velociter*] to knowledge [*agnitio*, with *ad*: 2.8.38a] of herself in mind [*sensus*: 2.11.11b] and understanding [*intellectus*: 2.11.5a].

Agnitio suggests acceptance of what one knows, heightened by the preposition *ad* (direction toward-which). *Agnitio* takes place in the *sensus*, total perception of oneself, which is fuller than *intellectus*.

-d Because of her outstanding [*insignis*: distinguished] modesty [*verecundia*: 2.7.6a] and the speed [*pertinax*: persistence] of her conversion [*conversio*: 2.4.19a].

Verecundia implies being shy as well as shameful which here is *insignis* or distinguished, recognizable by other persons. Her conversion or turning around is *pertinax* which suggests being firm to the point of being obsessive.

3.1.2. But fair [*speciosus*: 2.7.11a] if she should happen to be away from [*absum*] him.

The bride's fairness or *species* (appearance; *speciosus* being the adjective) suggests a certain radiance visible from a distance.

3.1.3. He had not praised [*laudo*] her in the former passage because, I think [*credo*: 2.5.23c], not yet had she attained [*proficio*: 2.5.29b] the insight [*intuitus*, with *ad*: look, view] of a spiritual [*spiritalis*: 2.11.5a] understanding [*intellegentia*: 2.9.2c].

Credo: often used with expressing belief but can apply to opinion. Origen's opinion is that the bride hasn't yet attained or *proficio* (suggests successful completion) a look in the direction toward-which (*intuitus* with *ad*) relative to spiritual understanding, *intellegentia* intimating discernment.

-b Without a doubt she receives the splendor [*splendor*: 2.2.9b] of beauty [*decor*: 2.7.7a] from the bridegroom himself, so that having once attained [*sumo*: 2.9.1b] that beauty [*pulchritudo*: 2.7.2a], she will continue [*permaneo*: 2.5.30a] beautiful even if she should suffer [*patior*: 3.1.1b & *accido*: 2.2.20c] absence [*absentia*] from him for a little while.

Not just beauty (*decor* implies elegance) but its splendor comes from the bridegroom. Once attained, it becomes *pulchritudo* or an overall beauty in which the bride will remain (*maneo*) in a thorough way (*per* as through prefaced to the verb) making her such despite the prospect of being absent from her spouse.

3.1.4. Her eyes are compared to doves surely because she understands [*intellego*: 2.11.10a] divine scripture now, not according to [*secundum*] the letter but according to the spirit and perceives [*aspicio*: to look at, survey] in them spiritual [*spiritalis*: 3.1.3a] mysteries [*mysterium*: 2.11.8a], for the dove is the symbol [*indicium*: 2.10.10a] of the Holy Spirit.

Intellego is suggestive of the brightness of a dove's eyes. Two uses of *secundum* which pertain to a result or sequence: the letter and spirit. The latter enables the bride to behold (*aspicio* pertains to looking as a whole) spiritual mysteries, the dove being an *indicium* or a disclosure of the Holy Spirit. *Mysterium* suggests the process of initiation whereas *indicium* pertains what is disclosed through that initiation.

3.1.5. The wings of a dove that she may fly in the understanding [*intellectus*: 3.1.1c] of spiritual mysteries [*mysterium*, as phrase: 3.1.4a] and to rest [*requiesco*] in the courts of wisdom [*sapientia*: 2.11.6a].

Flying by means of an *intellectus* into *mysterium* suggests being initiated into them rapidly not in the sense going through them quickly but by reason of the bride's perfection. On the other hand, she rests in wisdom's courts. Both this flying and resting are not two separate realities but alternate with each other.

3.1.6. Silver wings that are made beautiful [*decoratus*] with the adornment [*ornamentum*: 2.7.14a] of speech [*verbum*: 3.1.1a] and reason [*ratio*: 2.10.7a].

Decoratus: adjective of *decor* or that which is comely and elegant, a way of describing visible things pertaining to an adornment of that which is invisible, *verbum* and *ratio*.

-b The (soul's) back...denotes steadfastness [*constantia*] in faith and stability [*stabilitas*] in its teachings [*dogma*: 2.10.7] that belong [*indico*: 2.10.4] to the perfect [*perfectus*: 2.11.11b].

Constantia: literally, a standing with (*con, cum*) and stability; the former is more inclusive than the latter while the latter pertains to being immovable, both relative to *dogma* of the perfect or better, dogma as *indico* or pointing out of the perfect.

3.1.9 (No mention of paragraphs 7 & 8). Your eyes are spiritual [*spiritalis*: 1.3.4a] eyes, seeing and understanding [*intellego*: 3.1.4a] in a spiritual way [*spiritaliter*: P11a].

3.1.10. Even now the church is fair [*speciosus*: 3.1.2a] when she is near Christ and imitates Christ.

Speciosus as fair in form which is lost if the church strays from Christ.

3.1.11. The age [*saeculum*: 2.8.22b] to come in which she will be fair [*formosus*: 2.3.1a] and beautiful [*speciosus*: 3.1.10a] not only by imitation but with her own peculiar perfection [*perfectio*: 2.11.8a].

Formosus: suggestive of *forma* and being finely formed which differs from *speciosus* which has a certain showiness about it though not in the negative sense.

(No mention of paragraphs 12 & 13).