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AMBROSE OF MILAN

DE SACRAMENTIS
DE MYSTERIIS
DE PAENITENTIA

On the Sacraments, On the Mysteries, On Repentance

Latin text with the English translations of T. Thompson and
H. de Romestin

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DE SACRAMENTIS

On the Sacraments

LIBER PRIMUS

Book I

I

Why instruction on the sacraments was deferred. The "opening of the ears."

1 Dē sacrāmentīs quae accēpistis, sermōnem adorior, cuius ratiōnem nōn oportuit ante praemittī; in Christiānō enim virō prīma est fidēs. Ideō et Rōmae fidēlēs dīcuntur quī baptizātī sunt: et pater noster Abraham ex fidē iūstificātus est, nōn ex operibus (Rom. iv, 3). Ergō accēpistis baptismum, crēdidistis. Nefās est enim mē aliud aestimāre; neque enim vocātus essēs ad grātiam nisi dignum tē Christus suā grātiā iūdicāsset.

1. The sacraments which you have received are the theme of my discourse. To have given a reasoned account of these earlier would not have been right;[1] for in a Christian man faith is first. Therefore, at Rome[2] the title of "faithful" is given to those who have been baptized; and also our father Abraham was justified by faith, not by works.[3] So you received baptism, you believed. For it is wrong for me to think otherwise; for thou wouldst not have been called to grace, had not Christ thought thee worthy of his grace.

2 Ergō quid ēgimus sabbatō? Nempe apertiōnem: quae mystēria celebrāta sunt apertiōnis, quandō tibi aurēs tetigit sacerdōs et nārēs. Quod sīgnificat in Ēvangeliō Dominus noster Iēsūs Christus, cum eī oblātus esset surdus et mūtus, et tetigit aurēs eius et ōs eius: aurēs, quia surdus erat; ōs, quia mūtus, et ait: Ephpheta (Marc. vii, 34). Hebraicum verbum est, quod Latīnē dīcitur Adaperīre. Ideō ergō tibi sacerdōs aurēs tetigit, ut aperīrentur aurēs tuae ad sermōnem, et ad alloquium sacerdōtis.

2. Therefore, what did we do on the Saturday? What but "the opening"?[4] Which mysteries of "opening" were performed, when the priest[5] touched thine ears and nostrils. It is this which our Lord Jesus Christ indicates in the Gospel, when a deaf and dumb[6] man was brought to him, and he touched his ears and his mouth: the ears, because he was deaf; the mouth, because he was dumb: and said, Ephpheta. It is a Hebrew word, which rendered into Latin is adaperire, that is, Be opened. The reason, therefore, that the priest touched thine ears was that thine ears might be opened to the discourse and the address of the priest.

[1] Cf. de Myst. i. 2 (note).

[2] The reading "Romae" is found in most MSS. But the obvious difficulty that the name "faithful" was not peculiar to Rome suggests that there may be an error. Three MSS. read recto nomine, and the Roman edition substitutes recte ("rightly").

[3] A summary of Rom. iv. 2, 3, 9.

[4] Cf. de Myst. i. 3 (note).

[5] The following is the use of the titles of the ministry in this work. "Deacon" is not used; its place is taken by "levite." The word presbyter is applied to the second order of the ministry. The highest order is denominated alike "bishop" and "priest" (sacerdos). In this chapter it is clear that "bishop" and "priest" are the same person (cf. § 3); and it appears that throughout the book the word "priest" is applied only to the bishop. This was the older practice (T.). We find, however, occasionally in earlier times, e.g. in Tertullian, an anticipation of its later application to the presbyter, and this use of the term became generally current in the West towards the close of the fourth century. For the use of terms in de Myst. see note on ii. 6.

[6] Mk. vii. 32 f.

3 Sed dīcis mihi: Quārē nārēs? Ibi quia mūtus erat, ōs tetigit: ut quia loquī nōn poterat sacrāmenta coelestia, vōcem acciperet ā Christō. Et ibi, quia vir; hīc, quia mulierēs baptizantur, et nōn eadem pūritās servī, quanta et Dominī (cum enim ille peccāta concēdat, huic peccāta dōnentur, quae potest esse comparātiō?), ideō, propter grātiam operis et mūneris (De Consec., dist. 4, c. Propter gloriam) nōn ōs tangit episcopus, sed nārēs: ut bonum odōrem accipiās pietātis aeternae, et ut dīcās: Christī enim bonus odor sumus Deō, quemadmodum dīxit Apostolus sanctus (II Cor. ii, 15); et sit in tē fideī dēvōtiōnisque plēna frāgrantia.

3. But thou sayest to me, "Why the nostrils?" In that case, because he was dumb, he touched his mouth; that, since he could not speak heavenly mysteries, he might receive utterance from Christ. Also, in that case because it was a man; in our case, because women are baptized, and there is not the same purity in the servant[7] as in the Lord (for what comparison can there be, when the latter forgives sins, the former has his sins remitted?), therefore, on account of the grace bestowed by his act and office, the bishop touches not the mouth but the nostrils; that thou mayest receive a sweet savour of eternal godliness, and that thou mayest say, For we are a sweet savour of Christ unto God,[8] as the holy Apostle said; and there may be in thee the full fragrance of faith and devotion.

II

The unction before baptism. Of the renunciations, and the dignity of the office of priests, who were witnesses of their baptismal promises.

4 Vēnimus ad fontem (De Consec., dist. 4, c. Venisti ad fontem): ingressus es: cōnsīderā quōs vīderis, quid locūtus sīs cōnsīderā, repete dīligenter. Occurrit tibi Lēvīta, occurrit presbyter: unctus est quasi athlēta Christī, quasi luctam huius saeculī luctātūrus, professus es luctāminis tuī certāmina. Quī luctātur, habet quod spēret: ubi certāmen, ibi corōna. Luctāris in saeculō, sed corōnāris ā Christō, et prō certāminibus saeculī corōnāris? Nam etsī in coelō praemium, hīc tamen meritum praemiī collocātur.

4. We came to the font, thou didst enter. Consider whom thou sawest; consider what thou saidst, recall it carefully. A levite met thee, a presbyter met thee.[9] Thou wast anointed as Christ's athlete; as about to wrestle in the fight of this world, thou didst profess the objects of thy wrestling. He who wrestles, has something to hope for; where the contest is, there is the crown. Thou wrestlest in the world, but thou art crowned by Christ, and thou art crowned for contests in the world; for, though the reward is in heaven, yet the earning of the reward is placed here.

5 Quandō tē interrogāvit: Abrenūntiās diabolō et operibus eius, quid respondistī? Abrenūntiō. Abrenūntiās saeculō et voluptātibus eius, quid respondistī? Abrenūntiō. Memor estō sermōnis tuī, et nunquam tibi excidat tuae seriēs cautiōnis. Sī chīrographum hominī dederis, tenēris obnoxius, ut pecūniam eius accipiās: tenēris astrictus, et reluctantem tē fēnerātor astringit: sī recūsās, vādis ad iūdicem, atque illīc tuā cautiōne convinceris.

5. When he asked thee, "Dost thou renounce the devil and his works," what didst thou reply? "I renounce." "Dost thou renounce the world and its pleasures," what didst thou reply? "I renounce." Be mindful[10] of thy words, and never let the contents of thy bond pass from thy memory. If thou givest a man thy note of hand, thou art held to be under acknowledgment of receiving his money; thou art held bound, and the lender keeps thee to it, however unwilling thou mayest be. If thou deniest, thou goest before the judge, and there thou art convicted by thy bond.

[7] Cf. de Myst. i. 4.

[8] 2 Cor. ii. 15.

[9] Cf. de Myst. ii. 6.

[10] This admonition is found in substance as a formula in the Milanese Ordo of Beroldus (Magistretti, p. 92), and the Manuale Ambrosianum (Magistretti, II. 467). See Thompson, Offices of Baptism and Confirmation, p. 129. It is not quoted in the parallel passage, de Myst. ii. 5. Mr. W. C. Bishop suggests to me that the words may have been introduced into the later Ambrosian rite from de Sacram. on the assumption that that work was composed by Ambrose and that the words describe a part of the service.

6 et 7 Ubi prōmīserīs cōnsīderā, vel quibus prōmīserīs. Lēvītam vīdistī, sed minister est Christī. Vīdistī illum ante altāria ministrāre. Ergō chīrographum tuum tenētur nōn in terrā sed in coelō. Cōnsīderā ubi capiās sacrāmenta coelestia. Sī hīc corpus est Christī, hīc et angelī cōnstitūtī sunt. Ubi corpus, ibi et aquilae, lēgistī in Ēvangeliō (Matth. xxiv, 23). Ubi corpus Christī, ibi et aquilae volāre cōnsuērunt, ut terrēna fugiant, coelestia petant. Quārē hoc dīcō? Quia et hominēs angelī, quīcunque annūntiant Christum, et in angelōrum adscīscī videntur locum. Quōmodo? Accipe Baptistae ratiōnem. Iōannēs nātus erat ex virō et muliere; attamen audī quia angelus est et ipse: Ecce mittō angelum meum ante faciem tuam, et praeparābit viam tuam ante tē (Matth. xi, 10). Accipe aliud Malachiae prophētae: Quia labia sacerdōtis custōdiunt scientiam, et lēgem exquīrunt ex ōre ipsīus; angelus est enim Deī omnipotentis (Malach. ii, 7). Haec ideō dīcuntur, ut sacerdōtis glōriam praedicēmus, nōn ut aliquid persōnālibus meritīs arrogētur.

6. Consider where thou didst promise, or to whom thou didst promise. Thou sawest a levite. But he is the minister of Christ; thou hast seen him ministering at the altar. Therefore, thy note of hand is kept, not on earth, but in heaven. Consider where thou receivest the heavenly mysteries. If the body of Christ is here, the angels are stationed here also. Where the body is, there also are the eagles,[11] hast thou read in the Gospel. Where the body of Christ is, there also the eagles are wont to fly, that they may shun earthly things, pursue heavenly.

7. Why do I say this? Because men also are angels, whosoever proclaim Christ, and seem to be admitted into the place of angels. How? Take the case of the Baptist. John was born of a man and a woman. Yet hear how even he is an angel: Behold, I send my angel before thy face, and he shall prepare thy way before thee.[12] Take another passage of the prophet Malachi: For the priest's lips keep knowledge, and they seek the law at his mouth: for he is the angel of God Almighty.[13] These things are said to extol the dignity of the priest, not to claim anything for personal merits.[14]

8 Ergō abrenūntiāstī mundō, abrenūntiāstī saeculō, estō sollicitus. Quī pecūniam dēbet, semper cautiōnem suam cōnsīderat: et tū quī fidem dēbēs Christō, fidem servā, quae multō pretiōsior quam pecūnia est; fidēs enim aeternum patrimōnium est, pecūnia temporāle. Et tū ergō semper recordāre quid prōmīserīs; et eris cautior. Sī teneās prōmissiōnem tuam, tenēbis et cautiōnem tuam.

8. Therefore, thou hast renounced the world, thou hast renounced this life. Be careful. A man who owes money is always considering his bond. And thou who owest faith to Christ, keep faith, which is much more precious than money; for faith is an eternal possession, money a temporal. And, therefore, always remember what thou hast promised, and thou wilt be more cautious. If thou keepest thy promise, thou wilt keep also thy bond.

III

In the baptismal rite there was more than appeared to the outward eye.

9 Deinde accessistī propius: vīdistī fontem, vīdistī et sacerdōtem suprā fontem. Nec hoc possum dubitāre, quod in animum vestrum nōn potuerit cadere, quod cecidit in illum Syrum Naaman (IV Reg. v, 11, 12); quia, etsī mundātus est, ante tamen dubitāvit. Quārē? Dīcam, accipe.

9. Then thou drewest near;[15] thou sawest the font, thou sawest also the priest above the font. Nor can I doubt, that this may have occurred to your mind, which occurred to the Syrian Naaman; for, although he was cleansed, yet he doubted previously. Why? I will tell; listen.

10 Ingressus es, vīdistī aquam, vīdistī sacerdōtem, vīdistī Lēvītam. Nē forte aliquis dīxerit: Hoc est tōtum? Imō est

10. Thou didst enter, thou sawest the water, thou sawest the priest, thou sawest a levite. Let not some

[11] Mt. xxiv. 28; Lk. xvii. 37.
[12] Mal. iii. 1. There is a play on the word angelus which may mean either "messenger" or "angel."
[13] Mal. ii. 7. Cf. de Myst. ii. 6.
[14] Cf. de Myst. v. 27.
[15] With this and the following section cf. de Myst. iii. 8.

tōtum. Vērē tōtum, ubi tōta innocentia, tōta pietās, tōta grātia, tōta sanctificātiō. Vīdistī quae vidēre potuistī oculīs tuī corporis, et hūmānīs cōnspectibus: nōn vīdistī illa quae operantur quia nōn videntur. Illa multō maiōra sunt quae nōn videntur, quam quae videntur; quoniam quae videntur, temporālia sunt: quae nōn videntur, aeterna (II Cor. iv, 18).

one haply say, "Is this all?" Yes, it is all. It is truly all,[16] where all is innocency, all is godliness, all is grace, all is sanctification. Thou hast seen all that thou couldst see with the eyes of thy body and with human vision. Thou hast not seen the things which are effected, because they cannot be seen. The things which are not seen are far greater than those which are seen; since the things which are seen are temporal, the things which are not seen are eternal.[17]

IV

The sacraments of Christians are more divine, and earlier, than those of the Jews. The meaning of the Passover.

11 Ergō dīcāmus prīmum, tenē cautiōnem vōcis meae, et exige. Mīrāmur mystēria Iūdaeōrum, quae patribus nostrīs data sunt, prīmum vetustāte sacrāmentōrum, deinde sanctitāte praestantia. Illud prōmittō quod dīviniōra et priōra sacrāmenta sunt Christiānōrum quam Iūdaeōrum.

11. Therefore, let us say this first (hold my words as a pledge, and exact full payment). We marvel at the mysteries of the Jews, which were given to our fathers, pre-eminent first in the antiquity of their sacraments, then in their holiness. This I promise, that the sacraments of Christians are more divine and older than those of the Jews.[18]

12 Quid praecipuum quam quod per mare trānsiit Iūdaeōrum populus? ut dē baptismō interim loquāmur. Attamen quī trānsiērunt Iūdaeī, mortuī sunt omnēs in dēsertō. Caeterum (De Consec. dist. 4, c. Per aquam baptismi) quī per hunc fontem trānsit, hoc est ā terrēnīs ad coelestia; hic est enim trānsitus, ideō pascha, hoc est trānsitus eius, trānsitus ā peccātō ad vītam, ā culpā ad grātiam, ab inquināmentō ad sanctificātiōnem: quī per hunc fontem trānsit, nōn moritur, sed resurgit.

12. What stands out so much as the fact that the people of the Jews passed through the sea?[19]—to speak for the present of baptism. Yet the Jews who passed through all died in the wilderness. But he who passes through this font, that is from earthly to heavenly things—for this is the "passing over,"[20] therefore, pascha, that is, his passover, a passing over from sin to life, from guilt to grace, from defilement to sanctification—he who passes through this font, dies not, but rises again.

V

The story of Naaman, and the baptism of Christ.

13 Naaman ergō leprōsus erat, puella quaedam ait uxōrī illīus: Dominus meus sī vult mundārī, vādat in terram Israēl, et ibi inveniet eum, quī possit eī lepram tollere. Dīxit illa dominae suae, uxor marītō, Naaman rēgī Sȳriae, quī eum quasi acceptissimum sibi mīsit ad rēgem Israēl. Audīvit rēx Israēl quod missus esset ad eum cuius lepram mundāret, et scidit vestem suam. Tunc Elīsaeus prophēta mandat eī: Quid est quod scidistī vestem, quasi nōn sit

13. To resume, Naaman was a leper.[21] A certain maid said to his wife, "If my lord wishes to be cleansed, let him go into the land of Israel, and there he will find him who can take the leprosy from him." She spoke to her mistress, the wife spoke to her husband, Naaman spoke to the king of Syria, who sent him as his favourite to the king of Israel. The king of Israel heard that a man had been sent to him to be cured of his leprosy, and he

[16] Mr. Colson suggests that, as the author in what follows contends that what is visible to the eye is not all that is involved in baptism, a negative answer is required. By removing the full stop after Immo est totum we get the sense, "No, the whole, the true whole, is where all is innocency."

[17] 2 Cor. iv. 18. For the quotation cf. de Myst. iii. 8.

[18] Cf. de Myst. iii. 9 (init.).

[19] 1 Cor. x. 1. Cf. de Myst. iii. 12, which is here expanded.

[20] A reference to Ex. xii. 11, where the Latin has "est enim Phase (id est transitus) domini." Cf. also Ex. xii. 27, "victima transitus domini est, quando transivit super domos filiorum Israel in Aegypto." But the passages in Exodus refer to a "passing over" by "sparing"; the author applies "passover" (transitus) to the "passing through" the Red Sea by the Israelites (T.).

[21] 2 Kings v. 1. With this and the following section cf. de Myst. iii. 16–17.

Deus potēns, quī mundet leprōsum? Mitte illum ad mē. Mīsit illum; cui advenientī ait prophēta: Vāde in Iordānem merge, et sānāberis.

14 Ille coepit cōgitāre sēcum et dīcere: Hoc est tōtum? Vēnī dē Sȳriā in terram Iūdaeam, et dīcitur mihi: Vāde et dēscende in Iordānem, merge, et sānāberis; quasi flūmina meliōra nōn sint in patriā meā. Dīxērunt ergō eī servī: Domine, quārē nōn facis verbum prophētae? Magis fac et experīre. Tunc ille īvit in Iordānem, mersit, et surrēxit sānus (IV. Reg. v, 1 et seq.).

15 Quid ergō sīgnificat? Vīdistī aquam: sed nōn aqua omnis sānat (De Consec., dist. 4, cap. Per aquam, § Non omnis); sed aqua sānat, quae habet grātiam Christī. Aliud est elementum, aliud cōnsecrātiō: aliud opus, aliud, operātiō. Aqua opus est, operātiō Spīritūs sanctī est. Nōn sānat aqua, nisi Spīritus dēscenderit et aquam illam cōnsecrāverit; sīcut lēgistī quod cum Dominus noster Iēsūs Christus fōrmam baptismatis daret, vēnit ad Iōannem, et ait illī Iōannēs: Ego ā tē dēbeō baptizārī, et tū venīs ad mē! Respondit illī Christus: Sine modo. Sīc enim decet nōs implēre omnem iūstitiam (Matth. iii, 14, 15). Vidē quia omnis iūstitia in baptismate cōnstitūta est.

16 Ergō quārē Christus dēscendit, nisi ut carō ista mundārētur, carō quam suscēpit dē nostrā conditiōne? Nōn enim ablūtiō peccātōrum suōrum Christō necessāria erat, quī peccātum nōn fēcit: sed nōbīs erat necessāria, quī peccātō manēmus obnoxiī. Ergō sī propter nōs baptismum, nōbīs fōrma est cōnstitūta, fideī nostrae fōrma prōposita est.

17 Dēscendit Christus, Iōannēs astābat quī baptizābat, et ecce quasi columba Spīritus sanctus dēscendit. Nōn columba dēscendit, sed quasi columba. Mementō quid dīxerim: Christus carnem suscēpit, nōn sīcut carnem; sed carnis istīus vēritātem, vēram carnem Christus suscēpit: Spīritus autem sanctus nōn in vēritāte columbae, sed in speciē columbae dēscendit dē coelō. Ergō vīdit Iōannēs, et crēdidit.

rent his garment. Then Elisha the prophet charges him: "Wherefore hast thou rent thy garment, as if God were not able to cleanse a leper? Send him to me." He sent him, and, when he came, the prophet said, "Go to Jordan, dip, and thou shalt be healed."

14. He began to reflect and to say: "Is this all? I have come from Syria into the land of Judah, and I am told, Go and descend into Jordan, dip, and thou shalt be healed, as if there were not better rivers in my native land." So his servants said to him, "My lord, why dost thou not carry out the word of the prophet? Do it rather, and make trial." Then he went to Jordan, dipped, and arose whole.

15. What, then, does it mean? Thou sawest water. But it is not all water that heals, but that water heals which has the grace of Christ. The element is one thing, the consecration is another; the work is one thing, the working another. The water is the work,[22] the working is of the Holy Spirit. Water does not heal, unless the Spirit has descended and consecrated that water; as thou hast read that, when our Lord Jesus Christ was giving the pattern of baptism, he came to John; and John said to him, "I have need to be baptized of thee, and comest thou to me?" Christ answered him, "Suffer it now: for thus it becometh us to fulfil all righteousness."[23] See how all righteousness is based on baptism.

16. Why, then, did Christ descend, unless that that flesh might be cleansed, the flesh which he took of our nature? For the washing away of his sins was not necessary for Christ, who did no sin;[24] but it was necessary for us who remain subject to sin. Therefore, if baptism is for our sake, a pattern has been established for us, the pattern of our faith has been set forth.

17. Christ descended, John stood by baptizing, and, lo, the Holy Ghost descended as a dove.[25] It was not a dove that descended, but as a dove. Remember what I said, Christ took flesh, not as it were flesh; but it was the reality of that flesh, real flesh, which Christ took. The Holy Spirit, however, descended from heaven, not in the reality of a dove, but in the likeness of a dove. Therefore, John saw and believed.

[22] "Work" (opus) is here used, somewhat strangely, for the "matter" of the sacrament (T.). The sentence is omitted by some MSS.
[23] Mt. iii. 14, 15.
[24] 1 Pet. ii. 22.
[25] Mt. iii. 16; Mk. i. 10; Jn. i. 32. Cf. de Myst. iv. 24, 25.

18 Dēscendit Christus, dēscendit et Spīritus sanctus (De Consec., dist. 4, c. Per aquam, § Descendit). Quārē prior Christus dēscendit, posteā Spīritus sanctus; cum fōrma baptismatis et ūsus hoc habeat, ut ante fōns cōnsecrētur, et tunc dēscendat quī baptizandus est? Nam ubi prīmum ingreditur sacerdōs, exorcismum facit secundum creatura aquae, invocātiōnem posteā et precem dēfert; ut sanctificētur fōns, et adsit praesentia Trīnitātis aeternae: Christus autem ante dēscendit, secūtus est Spīritus. Quā ratiōne? Ut nōn quasi ipse egēre Dominus Iēsūs sanctificātiōnis mystēriō vidērētur: sed sanctificāret ipse, sanctificāret et Spīritus.

18. Christ descended, the Holy Spirit also descended. Why did Christ descend first, the Holy Spirit afterwards, since the form and practice of baptism provides that the font should be consecrated first, and then the person to be baptized should descend? For as soon as the priest enters, he makes an exorcism over the element of water, afterwards he offers an invocation and a prayer, that the font may be consecrated, and the presence of the eternal Trinity may come down. But Christ descended first, the Spirit followed. For what reason? That the Lord Jesus might not seem himself as it were to need the mystery of sanctification; but that he might sanctify, and the Spirit also sanctify.

19 Ergō dēscendit in aquam Christus, et Spīritus sanctus sīcut columba dēscendit (Matth. iii, 16). Pater quoque Deus ē coelō locūtus est. Habēs praesentiam Trīnitātis.

19. Therefore Christ descended into the water, and the Holy Spirit descended as a dove. Also God the Father spake from heaven. Thou hast the presence of the Trinity.[26]

VI

Baptism prefigured in the crossing of the Red Sea and in the story of the Flood.

20 In marī autem Rubrō figūram istīus baptismatis exstitisse ait Apostolus dicēns: Quia patrēs nostrī omnēs baptizātī sunt in nūbe et in marī (I Cor. x, 1, 2). Et subdidit: Haec autem omnia figūrā facta sunt illīs (Ibid. 6): illīs in figūrā, sed nōbīs in vēritāte. Tunc Mōÿsēs virgam tenēbat, conclūsus erat populus Iūdaeōrum: īnstābat Aegyptius cum armīs ex ūnā parte, et ex alterā parte marī claudēbantur Hebraeī; neque maria trānsīre poterant, neque in hostem recurrere: murmurāre coepērunt (Exod. xiv, 9 seqq.).

20. Again, that there was a figure of our baptism in the Red Sea[27] is asserted by the Apostle, when he says that our fathers were all baptized in the cloud and in the sea.[28] And he added, Now all these things happened unto them by way of figure;[29] to them in a figure, but to us in reality. Then Moses held his rod: the people of the Jews had been shut in; on one side the Egyptian pressed on with arms, and on the other side the Hebrews were shut in by the sea. They could neither cross the seas, nor return to the enemy. They began to murmur.[30]

21 Vidē, nōn tē prōvocet quia exaudītī sunt. Etsī exaudīvit Dominus, tamen culpā nōn carent, quī murmurāvērunt. Tuum est ubi cōnstringeris, crēdere quod ēvādās, nōn murmurāre: invocāre, rogāre, nōn querēlam exprōmere.

21. See that it tempt thee not, that they were heard. Although the Lord heard, yet they are not without fault who murmured. It is thy duty, when thou art in a strait, to believe that thou wilt escape, not to murmur; to appeal, to entreat, not to utter complaint.

22 Tenēbat virgam Mōÿsēs, et dūcēbat populum Hebraeōrum in nocte, in columnā lūcis, in diē in columnā nūbis. Lūx quid est nisi vēritās: quia apertum et plēnum lūmen effundit? Columna lūcis quid est, nisi Christus

22. Moses held his rod, and led the people of the Hebrews at night in a pillar of light, and in the day in a pillar of cloud.[31] What is the light but truth, since it sheds a full and open brightness? What is the pillar of

[26] Cf. de Myst. v. 26.
[27] Cf. de Myst. iii. 12.
[28] 1 Cor. x. 2.
[29] 1 Cor. x. 11.
[30] See Ex. xiv. 9 f.
[31] Ex. xiii. 21 f.; xiv. 19, 20.