

EARLY MODERN WORKSHOP: Jewish History Resources

Volume 13: History of Emotions/Emotions in History, Fordham University, New York, August 23-24, 2016

"Emotions and Preaching"

Sara Lipton, SUNY Stony Brook

Jacques de Vitry "Sermons for Sundays and Festivals"— Sermon for the Third Sunday of Lent

Transcribed and translated by Sara Lipton

Source: Sermones dominicales et festuales de Jacobus de Vitriaco
BN lat. nouv. acq. 1537, fols. 228b - 233vb

Introduction

Jacques de Vitry (b. ca. 1160, d. 1240) was one of the most famous preachers of the high Middle Ages. He was born in northern France, studied at the University of Paris, and in 1210 became a canon regular in the diocese of Liège. For the next several years he traveled around northern France preaching against the Cathar heresy and in favor of the Albigensian crusade, and became renowned for his eloquence and persuasiveness. In 1214, on the strength of his reputation, Jacques was elected bishop of Acre, in the Latin Kingdom of Jerusalem. In 1229, after having participated in the ill-fated Fifth Crusade and absented himself from Acre for several years to preach against heretics in Liège, he resigned his see and was appointed cardinal bishop of Tusculum. Jacques is best known for his admiring biography of the mystic and early beguine Marie d'Oignies, for a history of the Holy Land, and for two sermons collections.

Jacques's most popular collection, the *Sermones vulgares vel ad status*, contains sermons recorded in Latin but designed to be preached in the vulgar tongue to laypeople, and arranged according to the social class and profession of the audience. The sermon I have transcribed and translated appears in Jacques's less popular collection, in both senses of the word: the *Sermones dominicales et festuales*. Less popular, in that the sermons were preached to largely clerical, although not necessarily elite, audiences, and lack the lively *exempla* (illustrative anecdotes) for which Jacques was well known; and also in that there is no modern edition of these sermons, and so they are rarely studied. The sermon was intended for the third Sunday of Lent. In the manuscript I consulted the sermon fills twelve folios, or 23

columns of text, and would have taken about an hour to deliver. However, much of the sermon (the folios I have omitted) looks more like exegetical notes than polished oratory, and probably were not included in their current form in any oral performance.

The ‘theme’ (structuring biblical text) of the sermon is Luke 11:14: “And Jesus was casting out a demon, and it was mute.” Like all sermons preached in Lent, known as the *tempus revocationis*, this address was intended first and foremost to provoke contrition and penitence in preparation for confession. There is no immediately obvious reason, based on either the chosen theme or the function of the sermon, for Jews to figure so prominently. This was not a call to crusade; it was not a diatribe against social ills; it was not a narrative of the Passion. Rather than pointing to an external enemy, the preacher strives to lead each member of his audience through a process of introspection and self-recrimination, leading to a desire for expiation. I shall argue, as we discuss the text, that he does this by enlisting and channeling a range of emotions both attributed to and aroused by Jews.

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Third Sunday of Lent

Jesus was ejecting a demon, and it was mute. [Luke 11:14].

I. Prologue: Prothème

We read in Exodus [Ex. 25:31-37¹] that the Lord ordered to be made a candelabrum of the purest gold, in which were a base, pipes, cups, revolving globes, and whispering lilies, and snuffers and trays and seven lamps or lights. By the candelabrum of purest gold is understood divine scripture, golden through wisdom; purest in not having any falsity mixed in; having lights (seven because the Spirit is declared septiform) that it might illumine us. Movable, because through the persecutions of heretics and of impious men, it is spread out, through training, in the hearts of the elect. Or movable, because it is stretched out in various expositions. The base signifies the rectitude of truth, and the fortitude to which divine scripture invites us. It has pipes because of the sweetness of sound and in communications, sweetness in promises, fortitude in the fulfilling of precepts and

¹“Thou shalt make also a candlestick of beaten work of the finest gold, the shaft thereof, and the branches, the cups, and the bowls, and the lilies going forth from it./Six branches shall come out of the sides, three out of the one side, and three out of the other./Three cups as it were nuts to every branch, and a bowl withal, and a lily; and three cups, likewise of the fashion of nuts in the other branch, and a bowl withal, and a lily. Such shall be the work of the six branches, that are to come out from the shaft:/And in the candlestick itself shall be four cups in the manner of a nut, and at every one, bowls and lilies./Bowls under two branches in three places, which together make six coming forth out of one shaft./And both the bowls and the branches shall be of the same beaten work of the purest gold./Thou shalt make also seven lamps, and shalt set them upon the candlestick, to give light over against.”

counsels, just as a nut has bitterness in its hull, fortitude in its shell, sweetness in its center. It has revolving globes, because the preaching of divine scriptures is delayed among the saints neither in prosperity nor in adversity. *Indeed, the word of God is not to be bound.* [2 Tim. 9] The lilies are the radiance of the innocence that Holy Scriptures work in us, or the prizes of eternal blessedness, which blooms in eternal flowers, which we attain through observation of the Scriptures. It has snuffers for the clipping of superfluous things, trays for the extinguishing of heresies and sins, whispers, in infusing spiritual graces. Through the doctrine of the Scriptures, evils are extinguished in the hearts of the hearers, superfluities are snuffed out, and good spiritual things are infused. Of this candelabrum, Zachariah the Prophet said: *I saw, and beheld a candelabra all of gold, and lamps on its own top, and seven lights on it, and seven openings for light.* [Zach. 4:2] Which things can be understood as not only about Christ and the Church, but also about Divine Scripture, which is entirely golden through its spiritual sense. Regarding this, the lamps are said to be Christ explicating and illuminating Divine Scripture. It has seven lights because the Scriptures are said to be septiform in spirit. It has seven openings for light because the Divine Law is written infused with the Holy Spirit. Pray therefore to the Lord, that today with this candelabra he might deign to illuminate our minds with Divine Scripture.

II. The Body of the Sermon

Jesus expelling a demon and it was mute. [Luke 11:14] *He who destroys a fence, a snake will bite him.* [Eccl. 10:8] Our Lord came to the world that he might destroy the fence of sinners, which the devil will have built against God.

[Against the slander of the Jews]

The snake -- that is, the poisonous Jewish people, agitated by the stimulus of envy, bit him in slandering and blaspheming, and as much as it was frantic in dishonoring of him, so much was it frantic in harming his healing. About which Isaiah said, *At whom are you jeering, at whom are you making faces, and sticking out your tongue? Are you not the sons of the wicked, the lying spawn?* [Isaiah 57:3-5] Indeed, the Scribes and Pharisees laughed at the Lord and made faces at him, and spoke iniquity of the Highest. They saw the miraculous works of Christ, and like serpents in good perfume they wasted away.

[Of the Jews' blasphemy, and that they render evil for good]

Whence, when the Lord had cured the mute and blind demon, they blasphemed, saying: *Through Beelzebub, prince of demons, he expels demons.* [Matt. 12:24] Because of this the Lord said through the prophet: *Through this, so that they might love me, they slandered me.* [Isaiah 60:14] Indeed, he showed many favors to the Jewish people, in teaching them, curing their sick, preventing demons from vexing them, reviving their dead. Yet they paid him back evil for good, and hate for his love, saying that good was evil, and evil, good. Whence Isaiah: *Woe, sinful nation, people heavy with iniquity, worthless seed, evil sons!* [Isaiah 1:4] They abandoned the Lord, they blasphemed the sanctuary of Israel. Indeed, they are stiff-necked, hard-necked. [Ex. 32:9], they didn't want to bow down, that they might carry the yoke of sweet Christ.

[Of sin against the Holy Spirit]

But they impugned the grace of God and his majesty, nor did they care about their own salvation, nor could they tolerate the salvation of others. Because of this, their hearts were hardened like the heart of Pharaoh, [Ex. 7] who did not permit the sons of Israel to go out from Egypt. This is sin against the Holy Spirit. Through envy and malice they knowingly assailed the salvation of others and set themselves against the grace of the Holy Spirit. This is, however, an unforgivable sin, having no cause associated with its remission. Yet nevertheless, sin against the Father and sin against the Son are said to be forgivable. He who indeed through weakness sins against the Father, to whom power is attributed, and through ignorance sins against the Son, to whom wisdom is attributed, easily attains indulgence, because the causes of remission are those associated with him - that is, weakness and ignorance. However, he who sins through malice against the benevolence of the Holy Spirit, assailing Divine Grace and impeding the salvation of others, in the demanding of sins, thenceforward his heart is inflamed and hardened, so that scarcely, or never, is he visited by the Lord. But since, with Pharaoh and with the Devil, having a hardened heart, he carries in his sins, and for that reason finally departs impenitent. Whence his sin of blasphemy is remitted neither in this world nor in the next. Because of these things, of this sort, the Blessed John in the canonical epistle said: *There is a sin that leads to death, and I do not say that you must pray about that.* [1 John 5:16] And the Apostle wrote to Titus: *Shun the heretical man after a first and second correction, knowing that he who is this way*

is subversive and is self-condemned and in error. [Tit. 3:10-11] And he said to Timothy: *Just as Jannes and Jambres defied Moses, so these men defy the truth, men corrupt in mind and false in faith.* [2 Tim. 3:8] Therefore, these obstinate men who end their lives in sin, whether through desperation, believing death in Christ to be insufficient, or through presumption, believing the Passion of Christ to be superfluous, are said to sin in the Holy Spirit. Similarly, Scribes and Pharisees were obstinate in their malice, seeing the miracles of Christ, and opposing the grace of the Holy Spirit, envying Christ, and withdrawing themselves, they (who didn't want to understand that they might do good works) sinned in the Holy Spirit. Seeing, though, many signs and works which no one else could do, they did not want to say with Nicodemus: *Rabbi, we know that you have come from God as a teacher. Indeed, no one can make the signs that you have made, unless God were with him.* [John 3:2] But through malice, or, perhaps, for some, through curiosity, they sought signs from Heaven. They saw signs of utility and of compassion. They sought signs in curiosity, not that they might believe, but in order to tempt him. They saw indeed, presently, signs from Heaven: the sun was darkened in the Passion, and on the Day of Pentecost they heard a sound made suddenly from heaven, and nevertheless they didn't want to believe. They thought to kill Lazarus, raised from death, since they couldn't contradict such a plain miracle. Therefore, a depraved and adulterous offspring of a diabolical father, with whom Synagoga fornicated, having abandoned the first man, they maliciously sought a sign from Heaven. The blind saw, the lame walked, the leprous were cleansed before their eyes, and the good new was proclaimed to the poor. [Luke 7:22, Matt. 11:5] The Lord said to them: *And if you do not believe me, believe my works.* Nevertheless, they themselves were not in fear of the divine, but said that he said himself to cast out demons via the prince of demons. [Luke 11:15] Yet, however, he was utterly opposite to demons, and his works were opposite to the works of Satan. Indeed, the one was humble and benign, seeking to save souls. The other was proud and cruel, seeking to doom souls. The one gathered his faithful with preaching into one Church Body. The other sought to scatter them throughout a counterfeit church. Our Lord collected virtues and good works for the believers. The devil, on the contrary, scattered and dissipated. Because of this the Lord said: *He who is not with me, is against me,* and he who doesn't gather with me, scatters, because he used to say: I in no way join together with him in whom there are bad works; I utterly speak against him. In that way therefore, in his virtue, [he asserts], just as in a fraud, you assert: I expel demons. We cannot be in accord, if our works are divided and our wills are opposed. And just as a bad tree can't produce good fruit,

[cf. **Matt. 12:33-34**] they ought to believe works, and not maliciously seek signs of curiosity from heaven against which they can speak, attributing their qualities to passions of the air, or to malign spirits, just as we read of the magicians of Pharaoh, who in Egypt made certain signs with diabolical arts. [**Ex. 7**] The Scribes and Pharisees had Moses and the prophets, who wrote about and themselves heard Christ. As the Lord said, *If you believe Moses, you will believe in me, for indeed he himself wrote about me.* To such types are Jews today similar, who, having abandoned the counsel of the Scriptures, observe dreams and fantastical visions, and trust more in dreams and signs than in the Divine Scriptures. How evil and adulterous is this generation, exasperating the Lord and disbelieving, which maliciously sought signs from heaven; and the Lord gave it a sign, for evil and for retribution and for scandal: the sign of Jonah the prophet, the sign of the Passion, of the three-day grave, and of the resurrection, the sign of his death, which they themselves procured, through which they themselves were ruined. For just as Jonah was in the belly of the whale for three days and three nights, thus was also the Son of Man in the heart of the earth for three days and three nights. They sought signs of divinity and glory, for which they undeserving. For his disciples, however, he gave signs from heaven, by which he showed allegorically the glory of eternal blessedness on the mount, and, after that, truly on the day of the Ascension. To the unbelieving Jews, moreover, from the depth and not from the heavens, he gave a sign of humanity and of the Passion, not of glory, so that they might know themselves to be close to ruin, just as it was announced to the Ninivites, unless they would repent of the death of Christ. How great, therefore, always will have been the malice of the Jews, as is shown from what Isaiah said to Achaz, that he should seek for himself a sign for usefulness – that is, for his own consolation. [**Isaiah 7:10**] He himself they reject through iniquity, excusing themselves superficially in the austerity of the Law, which says: [**Deut. 6**] *You will not tempt the Lord your God.* They, however, as if there were not signs which they see every day, maliciously sought a sign from Heaven, not for themselves but in detriment of him. Behold how great is the perversity of that people, who, with the Lord perceiving, wanted to seek a sign, and yet did not before God seek a sign from Heaven. Achaz feared lest God be glorified with a sign, and his idols be spurned. [**Isaiah 7:12**] The just ones [*?err: the Jews?*] feared lest he be believed by the people through a sign that God made on earth for him, and they sought such signs, as they did not believe that he could do. But the sons of the Jews ejected demons through exorcisms and certain oaths, invoking the name of God, and did not make other signs. [**Act. 19:11ff.**] Yet the Jews ascribed the expulsion of

demons effected by their sons to divine virtue, and not to diabolical power. How much more ought they ascribe to divine virtue the fact that Christ by command alone compelled the demon to go out, [Christ], who made so many other greater signs in their presence. Because of which he himself said: *Your sons will be your judges* [Luke 11:19] not in power, but in cooperation, because they attribute that expulsion not to the devil but to God. *Or are your sons my witnesses?* [signifies] the apostles, on whom the judges sat in judgment, yet they did not envy them as they envied Christ, nor did they impute to demons the expulsion of demons done by them. Indeed, the apostles did not yet preach against the malice of the Jews, and on that account they [the Jews] didn't pursue them like [they pursued] Christ, nor did they say that they expelled demons for Beelzebub. The Lord, however, thus wisely responded to them, that their deceiving lips be muted, and their evil mouths of speaking be blocked, saying: *Any kingdom divided against itself will be desolated, and house will fall upon house. So, too, with Satan, if he is divided against himself, how can his kingdom last?* [Luke 11:17] And a little later he said: *If it is through a finger of God that I drive out demons, then assuredly the kingdom of God has come upon you.* [Luke 11:20] If Satan should expel Satan, the power of his malice could not last for long. [Luke 11:18] But with his rule divided, he will be overthrown. Any kingdom divided against itself will be ruined [Luke 11:17] and it will be emptied of inhabitants and it will be reduced to solitude, [Isaiah 6:11] as if in a hostile wasteland, and houses fall down deprived of inhabitants. Or, house is said to fall upon house, [Luke 11:16] while the house of one family is crushed by another. And since those who fight against the truth of God are citizens of Babylon and belonging to the devil's kingdom, [?] aforesaid blasphemies and divided kingdom. As they themselves asserted: they ought to leave, lest they be involved in ruin together with those perishing. Because if the demon does not expel a demon, just as the truth of God holds, then what they themselves say (that Christ expelled demons through Beelzebub) is known to be false. Indeed, demons do not quarrel in evil among themselves in turn, but they gather together out of vanity into one self, having tails tied together, like the little foxes of Samson, and like a thicket of tangled thorns, [Nahum 1:10] just as infernal crows accompany each other, as birds of a feather stick together, and satyr calls to satyr, [Isaiah 34:14] and as screech owls howl to each other [Isaiah 13:22]. He assumes an unclean spirit when he wants, and easily finds seven spirits more wretched than himself, associates who run with him in evil. Therefore, Satan does not expel Satans.

***** [Several folia omitted]

For indeed it is better not to have perceived to way of the truth than, after having perceived it, to turn back, because a slave who knows the will of his lord and yet does not do it, will be flogged with many stripes. [Luke 12:47] Whence the Lord said in the Gospel [John 5:14] Behold you are now made well; do not sin, lest something worse should happen to you. And since the wife of Lot, looking back, was turned into stone [sic], because of the sin of ingratitude, which is the greatest sin before God. Or because of hypocrisy, *for the last things are said to be worse than the first* [Luke 11:26], since earlier good things, which he covers over, he begins to feign.

[On the hardness of ingratitude and hypocrisy.]

For simulated equity is double iniquity. Therefore, he who previously was cleansed through the marks of baptism or confession, with the unclean spirit returning, is made worse, since through hypocrisy he is outwardly adorned with simulated virtues, and thus he whom previously the devil gobbled up in devouring, now he grinds and consumes in chewing. Whence in *Job* it is said of Behemoth: *He eats hay like an ox* [Job 40:10], first in devouring through sin, second in chewing through recidivism, so long as man returns like a dog to its vomit.

[On bad security and idleness.]

Therefore, let man not be torpid in security; so long as he is in his body, let him not presume about chastity, nor trust in his flesh. David, reconciled with Saul, did not dare to trust himself to him. [I Kings 27] Adam, so that he might labor, was placed in a place of desire. And you – do you idle in inactivity, in place of labor?! And if you sleep, your ruin nonetheless does not drowse, *but need will come to you like a wayfarer*. [Prov. 6:11] For as Solomon testifies, by indolence a building will be brought down – that is, the edifice of virtue -- and through the weakness of hands, the house shall fall. [Eccl. 10:18] For just as in the cave of idleness, whatever of good is in the soul, when somewhat neglected, little by little collapses, and so just as an old shoe, which is often resoled, and often broken, and after many breaks is worse to execute [a repair]; and just as a stream dammed with earth, and often broken, made worse to repair, so a repeated wound of a soul is more difficult to cure. For the Temple of the Lord was built in peace, but rebuilt with war and

struggle. And the vessel which once has been filled with oil, is said to not be usable for other purposes. And when once the fruit of good works is removed, not only do the leaves of good words blow away, but the whole tree is desiccated, and a man is made wretched, is *like a shattered clay vessel, which is thoroughly destroyed, and no shard from it is left in which even a modicum of fire can be carried, or a drop of water can be drawn.* [Isaiah 30:14] Therefore, as often as a sinner frequently relapses into sin, so often are his tears rendered worthless in God's eyes, and however further he recedes, with so much more difficulty can he be repaired. Always, therefore, in fear and with caution must be labor for our salvation, so that our enemy might not find our house vacant: and until he will have gone out, the last things might be made worse than the first.

[Another explanation of the aforesaid about Jews and gentiles.]

It is allowed that generally through the aforesaid words the Lord instructs us. However, he especially said this on account of the Jews, from whom the unclean spirit departed, while he led them out of Egypt, gave them the law through Moses, and walked among the nations, arid and dry of all spiritual fertility, and empty of the fluid of baptismal grace.

[On bad aridity.]

Moreover after the faith of Christ was received by the nations, the devil did not find rest among them, but the Jews, whom he had abandoned, he attacked again. For he found them idling, and inactive in good works, because now they did not have God and angels as guests.

[On bad adornment.]

And yet they were adorned outwardly through hypocrisy, and uselessly with the Pharisees' observances, and as if cleansed externally by these useless marks, or were cleansed by legal observances, as it were, superfluous, and worth nothing after the grace the of Gospel. Moreover, with a multitude of even worse demons having entered, they were worse, in blaspheming and killing Christ, than originally they had been in Egypt.

III. Conclusion and Recapitulation

Therefore, dearest brothers, do not oppose Christ like the blaspheming Jews, or assail his grace. For they sin more, who contemn [him] now, while he is reigning in Heaven, than those who crucified him when he was walking on Earth. Let us not seek the same sign for testing; let the sign of the salvation-bringing cross suffice for us.

[On the Tau sign.] [Ez. 9:4]

Let us have the sign of the Tau impressed on the forehead of our hearts, and in the blood of the true lamb let us dip the lintel of the mind [Ex. 12], and each post, that is, of the body and of the soul.

[Of the spiritual curing of the possessed, the mute and the blind.]

We ought not to maliciously blaspheme the miracles of Christ, but rather revere, honor, and admire them; those things he once did visibly in the flesh in the sight of Jews, so daily, spiritually and invisibly he works them. He cures the mind possessed by demons, when he purges the mind of criminal sins, and the sinner no longer is insane, but humbly confessing his own sins, he knows his own infirmity, so that he can say with the prophet: *I know my iniquity, and my sin is always before me.* [Psalm 50:5] He gives speech to the mute, when, repenting, praising, and confessing, he says grace. He expels blindness, when he leads to knowledge of the truth. For that possessed person whom he cured, not only was mute, but also was blind, as Matthew said. Whence the Lord made three miracles together in one man, and these three daily are worked in penitents, when sins are expelled from the soul, and the light of grace is infused, he open lips, and loosens the mouth, so that they praise God.

[That the devil is strong, and God is said to be stronger.]

Let us be strong in Christ, and armed with spiritual arms, guarding the court of the heart. If moreover a stronger one should arrive, if malignant spirit should tempt us, if a spirit of power should ascend above us, let us not desert our places, let us take refuge in Christ, who is stronger than all our enemies. *Let the rabbit, a weak people, assemble its bed in a rock,* [Prov. 30:26], if infernal dogs should attack. For indeed the rock is Christ, he is a refuge from hedgehogs. For he with bit and

bridle binds fast their jaws, so that they might not come not near us. **[Psalm 31:9]** Beware, though, lest the crafty enemy return to the house whence he escaped. *Do not give a place to the devil*, **[Eph. 4:27]** lest he find some opening in you! He seeks the chosen food, he is gluttonous, he desires rich and delicate meals, he disdains what is arid, and finds no enjoyment in them, nor does he find rest in dry places, lacking the richness of charity.

[On good richness, and bad aridity,]

It is not enough for him, if he should absorb the sea, unless also the River Jordan should flow into his mouth. He enters the house that is cleansed of marks and freely adorned. Attend, therefore, lest he should find it empty and unguarded, and badly secured.

[He shows another reason why the malignant spirit find no rest in arid places.]

And because the father of the house does not know at what hour the thief will come, he will always be vigilant, and would not allow his house to be broken into, **[Matt. 24:43]** lest the last things of that man be made worse than the first, and an unclean spirit live there, with seven other spirits more evil than himself, that is, with the universe of vices, with the crowd of demons disturbing themselves, and in rivalry, each one occupying his own place. And because of this, in this way, not finding any rest in dry and waterless places, but great conflict and battles among themselves, while anyone wishes to claim lodgings for himself, and to live in the house with the mark of Satan, superficially clean on the outside;

[On the ornament of hypocrisy, and secular adornment.]

while the wretched man wishes to appear just, and to excuse himself of sins, and through hypocrisy wishes to be adorned with simulated virtue, or also with superfluous secular appetite, embellishes his body in the clothing of worldly vanity. Do not therefore raise your horn on high, do not speak iniquity against God, like the Pharisees, but with the woman of the Gospel, let us raise our voice in praise of Christ and his mother, so that we confess the blessed womb of the Virgin, and her breasts, **[Luke 11:27-28]** which Christ suckled, so that thus heretics, who deny the true humanity in Christ, might be confuted, just as, with Christ answering,

blessed are they who hear the word of God and keep it, the Pharisees are refuted, who wished neither to hear nor to fulfill the word of God, but rather to blaspheme it. Let us hear the word of God in faith, and keep it in works, [**Luke 11:28**] so that we might deserve to enjoy fully his blessing.

He lives and reigns, through all things, blessed God, for ever and ever. Amen.

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Eadem dominica theuma sumptum de Evangelico Secundum Lucam xxx.

Erat ihc eiciens demonium, et illud erat mutum [Luke 11:14]. Legimus in Exodo [Ex. 25] quod Dominus praecipit fieri candelabrum ductile, de auro mundissimo, in quo erant hastile, calami, ciphi, sperule volubiles, ac lilia insusoria, eminctoria et extinctoria, et lampades seu lucerne septem. Per candelabrum ex auro mundissimo divina scriptura intelligitur. Aurea per sapientiam mundissima non habens falsitatis admixtionem, habens lucernas vii. Quia septiformi spiritu declarata est, ut nos illuminet. Ductilis quia persecutionibus hereticorum et impiorum hominum, dilatatus per exercitium in cordibus electorum. Vel ductilis quia variis expositionibus extenditur. Hastile veritatis rectitudinem significat, et fortitudinem ad quam divina scriptura nos invitat. Calamos habet propter soni dulcedinem et communicationibus, dulcedinem in promissionibus, fortitudinem in praeceptorum et consiliorum adimpletione, sicut nux amaritudinem habet in cortice, fortitudinem in testa, dulcedinem in nucleo. Sperulas habet volubiles, quia divinarum scripturarum predicatio, nec prosperis nec adversis in sanctis retardatur. *Sermo enim dei non est alligatus [2 Tim. 9]*, lilia, candor innocentie quam in nobis operantur sancte scripture, vel premia eterne beatitudinis, que floribus vernat eternis, quam per observationem scripturarum assequimus. Habet eminctoria, superflua resecando. Extinctoria, haereses et peccata extinguendo. Insusoria: gratias spirituales infundendo. Per doctrinam enim scripturarum. Mala in cordibus auditorum extinguuntur. Superflua emunguntur. Bona spiritualia infunduntur. De hoc candelabro Zacharias propheta ait: *Vidi et ecce candelabrum aureum totum, et lampas eius super caput ispius, et septem lucerne super illud, et vii. infusoria lucernis. [Zach. 4:2]* Que possunt intellegi non solum de christo et ecclesia sed

insuper de divina scriptura, que tota aurea est per sensum spiritualem. Supra quam lampas esse dicitur – id est – Christus divinam scripturam exponens et illuminans. Septem habet lucernas quia septiformi spiritu referate sunt scripture. Septem habet infusoria quia spiritu sancto inspirante scripta est lex divina. Orate igitur dominum, ut hodie candelabro divine scripture mentes nostras illuminare dignetur. *Ihc eiciens demonium et illus erat mutus. [Luke 11:14] Qui dissipat sepem, mordebit eum coluber. [Ecc. 10:8]* Dominus noster venerat in mundum ut spem dissiparet peccatorum quam diabolus edificaverit (?) contra deum. Coluber – id est – venenosus iudeorum populus invidie stimulus agitato, ipsum mordebat detrahendo et blasphemando et quantum in ipso erat infamando et tanquam freneticus medicus suum lacerando. De quibus Ysaias ait: *Super quem lusistis, super quem dilatastis os et eiecistis linguam? Nunquid non vos filii scelesti, semen mendax? [Is. 57:3-5]* Scribe enim et pharisei dominum irridebant, et dilatantes os suum super eum, iniquitatem in excelso locuti sunt. Videbant mirabiles Christi operationes et tanquam serpentes odore bono tabescebant. Unde cum dominus demoniacum mutum et cecam curasset, ipsi blasphemantes dicebant: In Beezelezebub principe demoniorum eicit demonia. Propter quod dominus per prophetam ait: *Pro eo ut me deligerent, detrahebant mihi.* Multa enim beneficia populo iudeorum exhibebant, docendo eos, infirmos eorum sanando, demones ab eorum vexatione arcendo, mortuos suscitando. Ipsi autem retribuiebant ei mala pro bonis, et odio pro dilectione sua, dicentes bonum malum et malum bonum. Unde Ysaia: *Ve genti peccatrici, populo gravi iniquitate, semini nequam filii sceleratis. [Is. 5]* Dereliquerunt dominum, blasphemaverunt sanctam israel. Ipsi enim dure cervicis, collum durum, [Ex. 32] flectere nolebant, ut iugum christi suave portarent. Sed gratiam dei et eius majestatem impugnabant nec ipsi de salute sua curabant, nec aliorum salutem perant sustinere. Propter quod induratum est cor eorum sicut cor Pharaonis, [Ex. 7] qui filios israel de Egypto non permittebat exire. Hoc est peccatum in spiritum sanctum. Aliorum salutem per invidiam et maliciam scienter impugnare et se spiritus sancte gratie opponere. Hoc autem peccatum irremissibile est, nullam habens curam. Remissionis sibi annexam. Cum tamen peccatum in patrem et peccatum in filium remissibile dicatur. Qui enim per infirmitatem peccat contra patrem cui attribuitur potentia et per ignorantiam contra filium cui attribuitur sapientia: facilius consequitur indulgentiam, propter causas remissionis sibi annexa si fragilitatem – scilicet – et ignorantiam. Qui autem per maliciam peccat contra spiritus sancti benignitatem, impugnando divinam gratiam et aliorum ex invidia impediendo salutem, exigente peccatorum inde ita cor eius aggravatur et induratur, quod vix aut numquam a domino visitatur. Sed cum Pharaone et cum

diabolo cor habens induratum, moritur in peccatis suis, et iecirco finaliter impenitens discedit, Unde peccatum blasphemie eius nec in hoc seculo nec in alio remittetur. Propter ea de huiusmodi Beatus Johannes in epistola canonica dicit: *Est peccatum ad mortem, non per illo dico ut roget omnis.* [2 **John 5:16**] Et apostolus ad Tytum: *Hereticum hominem post unam et secundam correptionem de vita, sciens quod subversus est, qui huiusmodi est et delinquit proprio iudicio, condamnatus est.* [Tit. 3] Et ad Timotheum ait: *Quomodo iannes et mambres restiterunt Moysi, ita et hii resistunt veritati, homines corrupti mente reprobii circa fidem.* [2 **Tim. 3**] Hii igitur obstinati homines qui in peccatis suis vitam finiunt, sive per desperationem, credentes Christi mortem esse insufficientem, sive per presumptionem, credentes christi passionem esse superfluum, in spiritum sanctum peccare dicuntur. Similiter scribe et pharisei in malicia sua obstinati, christi miracula videntes, et spiritus sancti gratiam impugnantes, christo invidentes, et ipsi detrahentes qui nolebant intelligere ut bene agerent, in spiritum sanctam peccabant. Videntes autem signa plurima et opera que nullus alius facere potuit: noluerunt dicere cum Nichodemo: *Rabbi, scimus quia a deo venisti, magister.* [John 15] Nemo enim potest facere signa que tu facis nisi fuit deus eum illo. Sed per maliciam vel forte aliqui per curiositatem, signa de celo petebant. Signa utilitatis et miserationis viderant. Signa curiositatis petebant, non ut crederent, sed ut ipsum temptarent. Viderunt enim post modum signa de celo: solem in passione obscuratum et in die penthecostes sonum de celo repente factum audierunt, nec tamen credere voluerunt. Lazarum etiam a mortuis suscitatum, cum non possent tamen aperto miraculo contradicere, occidere cogitaverunt. Generatio igitur prava et adultera ex patre diabolo cum quo fornicata est Synagoga, relicto primo viro, maliciose signum querebat de celo. Ceci vedebant, claudi ambulabant, leprosi coram oculis eorum mundabantur, pauperes evangelizabantur. Dicebat eis dominus: Et si mihi non creditis, operibus credite. Ipsi non metute [?] tamen divina, sed in principe demoniorum, dicebat ipsum eicere demonia. Cum tamen ipse penitus contrarius esset demonibus, et opera eius operibus Sathane essent contraria. Ipse enim humilis, benignus cupiens animas salvare. Ille superbus crudelis, cupiens animas perdere. Ipse predicationes sua fideles in unum corpus ecclesie congregabat. Ille ab imitate ecclesie dispergere satagebat. Dominus noster virtutes et bona opera in credentibus colligebat. Diabulus autem econtrario dispergat et dissipabat. Propterea dominus ait: *Qui non est mecum, adversum me est,* et qui non colligit mecum, dispergit, quia diceret: In nullo convenio cum illo cuius operibus malis penitus contradico. Quomodo igitur in virtute eius sicut falso asseritis: demonia eicio. Non possumus concordare esse, quorum divisa sunt opera

et voluntates contrarie. Et quem non potest arbor mala fructus bonos facere, operibus debuerunt credere, non signa curiositatis de celo maliciose querere, quibus ipsi possent contradicere, attribuentes ea qualitibus et passionibus aeris vel et spiritibus malignis, sicut legimus de magis Pharaonis, qui arte diabolica in egypto quedam faciebant signa. [Ex. 7] Habebant scribe et pharisei Moysen et prophetas qui de christo scripserant ipsos audirent. Sicut dominus ait: *Si crederitis Moysi et mihi crederitis, de me enim ille scripsit.* Quanti sunt hodie iudeis similes, qui relicto scripturarum consilio, observant somnia et fantasticas visiones, et magis confidunt in somnis et signis quam in divinis scripturis. Quam autem generatio mala et adultera dominum exasperans et incredula, signum de celo maliciose petebat, et dominus dedit ei signum in malum et in retributionem et in scandalum. Signum Ione prophete, signum passionis, sepulture triduae et resurrectionis, signum mortis sue, quam ipsi procuraverunt, per quam ipsi corruerunt. Sicut enim fuit Ionas in ventre ceti tribus diebus et tribus noctibus. Sic erit et filius hominis in corde terre tribus diebus et tribus noctibus. Signa petebant divinitatis, et glorie, quibus indigni erant. Discipulis autem dedit signum de celo, quibus gloriam eterne beatitudinis in monte figuraliter et post ea in die ascensionis veraciter ostendit. Judeis autem incredulis de profundo non de sublimi humanitatis et passionis, non glorie signum dedit, ut scirent se proximos esse subversioni. Sicut nunciatum est ninivitis nisi de christi morte peniterent. Quanta autem semper fuerit iudeorum malicia, ex hoc patet quod cum Ysaia diceret Achazh, ut peteret sibi signum ad utilitatem – scilicet – ad consolationem suam, [Is. 7] ipse per iniquitate recusant, excusas se superficialiter legis austeritate, que ait: [Deut. 6] *Non temptabis dominum deum tuum.* Isti autem: ac si non essent signa que cotidie videbant: non sibi sed in detrimentum suum signum de celo maliciose petebant. Ecce quanta perversitas illius gentis, que domino percipiente, signum petere voluit, nec autem contra dominum signum de celo petiit. Timuit Achazh ne deus glorificaretur in signo, et ydola spernerentur. [Is. 8] Timebant iusti ne per signa que deus faciebat in terra ei a populo credetur et talia signa petebant, que ipsum posse facere non credebant. Filii autem iudeorum per exorcismos et adiurationes quasdam invocato deo nomine, eieiebant demonia, nec alia faciebant signa. [Act. 19] Judei tamen demoniorum expulsionem a filiis suis factam, divine virtuti, non diabolice potestati ascribebant. Quanto magis debuerunt ascribere divine virtuti hoc quod christus solo precepto demonia exire compellebat, qui tot alia maiora signa coram ipsis faciebat. Propter quod ipse ait: *Filii vestri iudices viri erunt, non potestate, sed comparatione, quia expulsionem illam non diabolo sed deo imputabant. Vel filii vestri testes mei apostoli, quibus non ita sicut christo*

invidebant, nec demonium expulsionem ab eis factam, demoniis imputabant, iudices ____ erant in iudicio. Nondum enim apostoli contra iudeorum maliciam predicaverant, et ideo non eos sicut christum persequebantur, nec in Beelezebu demonia ipsos eicere dicebant. Dominus autem ita sapienter eis respondit, ut muta fierent labia dolosa et obstruerentur ora loquentium iniqua, dicens: *Omne regnum in se ipsum divisum desolabitur et domus supra domum cadet.* Si autem Sathanos in se ipsum divisum est, quomodo stabit regnum eius. Et Paulo post ait: *Si in digito dei eicio demonia profecto pervenit in vos regnum dei.* Si Sathanas Sathanam expelleret, potestas malicie eius diu stare non posset. Sed diviso eius regno fieret desolatio. Omne enim regnum in se divisum desolabitur, habitatoribus vacuabitur, in solitudine redigetur. Sicut in vastitate hostile, et domus corruent absque habitatore. Vel domus supra domum cadere dicitur, [**Is. 6**] dum domus unius familie ab altera deprimitur. Et quam qui dei veritatem impugnant, Cives Babilonie et de regno diaboli sunt, muuit [?] predictos blasphemus regnum divisum. Sicut ipsi asserebant: debere relinquere ne cum pereuntibus eadem ruina involverent. Quos si demon demonum non expellit, sicut sei veritas se habet, tunc falsum esse constat quod ipsi dicebant. In Beelezebu christum eicere demonia. Demones enim in malo in se invicem non discordant, sed conveniunt de vanitate in id ipsum caudas habentes colligatas, sicut Samsonis vulpecule, et sese invicem velut spine complectantes, corvi enim infernales sese invicem comitantur, sicut volatilia ad sibi similia conveniunt, et pilosus clamat alter ad alteram et velut ulule sibi respondent. Assumit immundus spiritus cum voluerit, septem spiritus nequiores [?] se et facile socios qui secum currant in malum, repperit. Non igitur Sathanas Sathanam expellit. [**Luke 11**], propterea Dominus ait: Porro si in digito Dei eicio daemona, profecto pervenit in vos regnum Dei. Quia enim potestas diaboli incipit destrui, dum egi eicio daemona virtute Spiritus Sancti, relinquit regnum eius, quoniam appropinquat regnum caelorum. [**Matt. 4**] *Quare spiritus sanctus digitus dei dicitur.* Cito nisi per vos steterit, perveniet in vos regnum Dei, quod patefactum est credentibus: vel regnum Dei, id est, iudiacria [?] potestas pervenit in vos, id est, perveniet, ut pro blasphemia vestra iudicemini: quoniam tanquam capras diaboli separabo vos ab ovibus meis. [**Matt. 25**] Sicut autem filius brachium patris dicitur, per quem omnia creavit, [**Ex. 8**] ita Spiritus Sanctus Dei dicitur digitus, propter differentiam donorum et divisiones gratiarum. [**1 Cor. 12**] *Objectio contra Arrium.* Non tamen minor est filio, licet digitus minor sit brachio. Si enim, ut dicit Arrius, filius minor est patre, et Spiritus Sanctus minor utroque, divisum est regnum Trinitatis, et ita non potest stare. Cum igitur regnum Trinitatis sit aeternum, patet aequalitas

personarum: *De divisione regni Iudaeorum.* Regnum autem Iudaeorum divisum erat, dum enim Christus a lege promissus, a populo legis negatur, quasi regnum legis ab ipsis dividitur, per quod innuit legis eorum appropinquare desolationem, imminente et appropinquante gratia lucis Evangelicae, qua adveniente, cessare debuerunt umbrae. *Alia ratione probat, quod non in Beelzebub eiicit.* Quod autem digito Dei non in Beelzebub daemona eiicit, adhuc alia ratione ostendit, subiugens in eodem Evangelio: Cum fortis armatus custodit atrium suum, in pace sunt omnia quae possidet. Quasi diceret: In nullo ei consentio, quem tanquam fortior impugno. Unde ipse ait: Si autem fortior illo superveniens, vicerit eum: universa eius arma aufert, in quibus confidebat, et spolia eius distribuet: Ipse enim Christus fortior Principe daemoniorum, non cum illo concordi pace daemona eiicit, sicut calumniantur impii, sed eum fortiori potentia prostravit. *De fortitudine diaboli et crudelitate eius.* Diabolus autem in fortitudine magna ante Christi adventum custodiebat atrium suum, id est, mundum in maligno positum. Ipse enim Princeps extitit huius mundi: Vel atrium vocat cor humanum, quod ipse tanquam proprium palatium in pace possidebat: Fortis autem erat ad nocendum nullo contradicente: **[Job 14]** duas habebat manus, unam trahentem, aliam flagellantam. Fortis est diabolus, quia spiritus est et non caro, qui factus est, ut neminem timeret, nec est potestas super terram, quae ei comparetur. **[Job 41]** *Quod diabolus diversiis bestiis comparatur.* Ipse enim est velut leo et unicornis, ferus, scilicet, singularis per superbiam et arrogantium. Unde in Psalmo: Salva me ex ore leonum, et a cornibus unicornium, id est, superbiorum, contra Deus se erigentium, humilitatem meam. Ipse fera pessima, quae devoravit Joseph per invidiam **[Gen. 38]**: *Quod diabolus comparatur draconi rufo.* Ipse crudelis bestia, draco magnus rufus, quem vidit Beatus Iohannes in Apocalypsi, habentem capita septem et cornua decem, et cauda sua traxit tertiam partem stellarum coeli, et misit eas in terram. **[Apoc. 12]** Rufus est sanguine peccatorum inquinatus, habens capita septem, id est, septem criminalia peccata, vel vitiorum universitatem. Cornua decem, propter decalogi transgressionem. Cauda, id est, deceptionibus suis, quibus turpia per simulationem tetigit, vel amore terrenorum, quae posteriora reputare debemus, trahit tertiam partem stellarum, id est, reprobos in Ecclesia, numero non merito, ad terrena convertit et pervertit: Una pars stellarum sunt perfecti in Ecclesia, secunda imperfecti, tertia reprobi. *Diabolus conparatur scorpioni et pardo.* Ipse scorius, de quo in Apocalypsi dicitur: Cruciatu eorum, ut cruciatu scorpionis, dum, scilicet, latenter pungit et venena diffundit: Ipse bestia, quam in Apocalypsi Dominus ostendit Ioanni, quae similis erat pardo, propter artes nocendi, et peccatorum varietatem. *De pedibus et collo et ore diaboli.* Et pedes

eius sicut pedes ursi, satellites, scilicet, Principum, ad malum currentes, quo pede more ursorum terunt, dum pauperes conculcant et atterunt. Et os eius sicut os leonis, devorans, scilicet, per violentiam, et foetens per corruptionem exempli et infamiam. De fortitudine autem eius et crudelitate, dicit Dominus in Job: In collo eius morabitur fortitudo. **[Job 41]** *De praesumptione diaboli.* Per colli fortitudinem, diaboli elationem indomabilem et ministrorum eius, qui potentes sunt, violentiam ostendit. Et iterum: Reputabit quasi paleas ferrum, et quasi lignum putridum aes: Ferrum acuitur, ut adversarius vulneratur. Verba durae praedicationis per arrogantiam contemnit, et patientiam, constantiam, quae per aes, quod durable est, intelligitur, quasi lignum putridum in pulverem redigit. Propter quod Dominus in Job subiungit: Non fugabit eum vir sagittarius. A reproborum enim cordibus praedicatorum sagitta non eiicit. Unde iterum dicit: In stipula [stalk, stem] versi sunt ei lapides de fundo, auctoritates, scilicet, divinae scripturae, vel ipsi sancti fortes in Ecclesia, quos ipse ex praesumptione contemnit, et eorum fortitudinem, quasi stipulam reputans pro nihilo ducit. Et iterum de illo Dominus sic ait: Quasi stipulam aestimabit malleum, et deridebit vibrantem hastam. Malleum, id est, divinae percussiois vindictam, dum semper peccata peccatis addit. Contemnit, et hastam vibrantem, id est, comminationes divinas parvipendit. Habet igitur inimicus humani generis inaestimabilem fortitudinem, nisi refrenetur per maiorum potentiam. Ipse est velut Nemroth venator robustus coram domino. Propter quod propheta dicit: Et fortes quasierunt animam meam. *De armaturis diaboli.* Non solum autem fortis, sed ad nocendum armatus spiritualibus nequitiis et multimodis versutiis est, quibus impugnat genus humanum. *De arcu diaboli.* Habet arcum et sagittas, galeam et hastam, gladium et scutum, loricam et ocreas, calcaria et equum. Unde Psalmus de Domino ait: Ibi confregit potentias, arcum, scutum, gladium, et bellum. Arcum habet fortis armatus, quo eminus percutit, dum per occultas infidias et dolos latentes, quasi a remotis incautos decipit. Ipsi enim peccatores, id est, daemones intenderunt arcum, ut sagittent in obscuris, non solum rectos corde, sed et immaculatum ipsum, scilicet, Christum, quod valde fuit amarum, dum ipsum machinabantur interficere, quem videbant mortuos suscitare. Unde Jeremias: Extenderunt linguam suam, quasi arcum mendacii. **[Jer. 9]** *De sagittis diaboli.* Sagittas habet fortis armatus, verba, scilicet, malae persuasionis et hereticorum praedicationis, quibus simplicium corda vulnerat, et animas parvulorum necat. Unde Isaias: Ecce ego suscitabo super vos Medos, qui argentum non quaerant nec aurum velint, sed sagittas parvulos interficiant: **[Is. 13]** Sagitta occulta percutit, quia vix deprehenditur, donec percussit. Habet praeterea galeam [helmet] in capite, id est, elationis praeeminentiam in mente. *De galea*

diaboli. Hac galea primi parentes capita munierunt, dum peccatum suum superbe defendentes excusaverunt. **[Gen. 3]** Unde Exechiel: Viri bellatores tui clypeum et galeam suspenderunt in te pro ornatu suo, **[Ez. 27]** scilicet, ut per hypocrisim seipsos excusarent. Et de Gog et Magog, et exercitu eorum, dicit Ezechiel quod icutati erant et galeati. Habet praeterea fortis armatus loricaam ferream, qua contra Deum munitur, dum per obstinationem et cordis duritiam, nulla veritatis sagitta penetratur. Unde de locustis dicit Beatus Ioannes in Apocalypsi: Dentes earum sicut leonum erant, **[Apoc. 9]** et habebant loricas, sicut loricas ferreas. Daemones locustas appellat, eo quod bona in hominibus corrodunt et consumunt, et saltum habent deciduum, dum per elationem salientes statim in poenis corruunt. Dentes leonum, ferientes, scilicet, et laniantes, loricas habent ferreas, id est, duritiam obstinationis, vel sententias deceptionis, quibus contra veritatem muniuntur, et per eas corda hereticorum contra Ecclesiam accenduntur. Propter quod idem Ioannes ait: Qui sedebant super equos, habebant loricas ferreas. *De sento diaboli.* Habet insuper hostis antiquus scutum contra Deum, quo se tegat, vanae, scilicet, praesumptionis protectionem. Unde Dominus in Job: **[Job 41]** Corpus illius quasi scuta fusilia, quae, scilicet, diversa sunt iacula, sed suo lapsu fragilia. Et Ezechiel de Gog et Magog ait: **[Ez. 39]** Egredientur habitatores de civitatibus Israel, et succendent, et comburent arma, clypeum, et hastam, arcum, et sagittas. Sancti enim Apostoli et Apostolici viri, arma diabolica, Christi virtute, destruxerunt, sicut praedixerat David: Arcum conteret, et confringet arma, et scuta comburet igni. Arcus conteritur, dum inimici infidiae frustrantur: Arma confringuntur, dum illi nocendi et impugnandi potestas aufertur: Scuta igne comburuntur, dum per Spiritum Sanctum eius machinationes et defensiones ad nihilum rediguntur: vel scuta diaboli, reprobis, scilicet, homines, qui se opponunt veritate, igne gehennali cremabuntur. Habet etiam gladium humani generis inimicus, quo cominus pugnat, sicut arcu et sagittis eminus nos infestat. Gladio igitur percutit, dum aperte persequendo per se vel per tyrannorum saevitiam nos impetit, sicut scriptum est: Gladium evaginaverunt peccatores, intenderunt arcum suum: Gladium evaginaverunt, aperte feriendo et persequendo: Intenderunt arcum occulte insidiando. Gladius eorum intret in corda ipsorum, dum enim alios extra percutiunt, animas suas interius occidunt. De hoc diaboli gladio iterum dicit Psalmus: Exacuerunt ut gladium linguas suas acutissimis et veneficis verbis, sanctos et sanctum sanctorum impugnantes. **[Dan. 9]** Et Ezechiel ait: Descenderunt ad infernum cum armis suis, et posuerunt gladios sub capitibus suis. **[Ez. 29] [Is. 14]** Daemones enim cum armis impietatis suae, de coelo in terram corruerunt, confidentes in gladiis suis, et illis tanquam pulvinaribus innitentes, in malitia sua

quiescentes, et sibi complacentes. Eodem modo reprobi homines, qui in sua malitia gloriantur, gladiis malitiae suae innituntur. Non solum gladium, sed et hastam habet inimicus, ut acumine calliditatis suae corda valeat penetrare. Unde Dominus in Job: Cum apprehenderit eum gladius, resistere non poterit, nec hasta, nec thorax. Hasta acumen callidi, talis thorax duritia obstinationis est. **[Mich. 4]** Unde Micheas propheta de huiusmodi hasta sei lancea ait: Concident gladios suos in vomeres, et hastas suas in ligones. Relictis enim gladiis et hastis impugnationum et contumeliarum, ponent manum ad aratrum crucifixi. Et Ezechiel ait: **[Ez. 37]** Accipientes universi hastam et clypeum, hastam qua feriant, et clypeum quo se tegant. Habet etiam inimicus noster ocreas, caligas, scilicet, ferreas, quibus munit pedes et tibias pravorum affectuum, ut fortiter currat ad malum. Unde Isaias: **[Is. 5]** Non est deficiens nec laborans in eo, non dormitabit neque dormiet, nec solvetur cingulum renum eius, nec rumpetur corrigia calceamenti eius. Quasi dicat, Semper vigilat, quasi leo circuens et quaerens quem devoret: fortiter ad malum currit, nunquam deficit. **[I Peter 5]** De membris autem eius dicit Jeremias: Factus est cursus eorum malus, et fortitudo dissimilis. Quod de illis specialiter intelligitur, qui fortitudinem, quam habere debuerunt ad bonum, convertunt in lamul, qui potentes sunt et faciunt malum. De quibus Isaias: **[Is. 5]** Vae qui potentes estis ad bibendum vinum, viri fortes ad miscendam ebrietatem. Habet praeterea fortis armatus calcaria, quibus corda hominum stimulat ad mala. Haec sunt motus illiciti et prava desideria. Calcaribus irae et invidiae, stimulat ad opera crudelitatis: Calcaribus desideriorum carnalium ad opera voluptatis: Hoc stimulo pungebat Apostolum tentando, nec tamen vulnerando, quia ipse non consensit. **[1 Cor. 12]** Unde ipse ait: Ne magnitudo revelationum extollat me, datus est mihi stimulus carnis meae, angelus Satanae, qui me colaphizet. Habet insuper equos suos miles iste infernalis, homines, scilicet, reprobos, quos ipse freno erroris posito in maxillis eorum, ducit ad libitum suum. Propterea propheta ait: Equum et ascensorem proiecit in mare, id est, amaritudine poenae aeternae. **[Ex. 15]** Et Jeremias: **[Jer. 4]** Velociores aquilis equi illius. Reprobi enim homines plerumque velocius currunt ad malum, quam aquilae, id est, boni et spirituales volent ad bonum. Et iterum ait: **[Jer. 8]** Omnes conversi sunt ad cursum suum, sicut equus impetu vadens ad proelium. Et in Apocalypsi dicitur: **[Apoc. 9]** Potestas equorum in ore eorum, et in caudis eorum. In ore, mala persuadendo: In caudis, occulte decipiendo. Vel per temporalia, quae posterius habere debemus, homines secularibus deditos praecipitando. *De pace malorum et tribulationibus bonorum.* Dum igitur fortis armatus atrium suum custodit, in pace sunt omnia, que possidet. Deus autem non flagellat eos, de quibus non curat: sed

eos in temporalibus pacem habere permittit. Ipse autem flagellat omnem filium, quem recipit. Sed et inimicus noster magis temptat et flagellat recedentes ab ipso, eos autem qui sibi serviunt, non impugnat. [**Prov. 3, Heb. 12**] Castra enim aliena non sua propria solent Principes expugnare. Qui autem diabolo consentiunt, eius impugnationes non sentiunt. Hi autem qui Deo adhaerent et diabolo repugnare nituntur, ab ipso magis impugnantur. Ipse enim lenonum more pulchriores animas magis concupiscit, et conatur eas deflorare, corrumpere, et ad interitum pertrahere. Anima autem hominis, est quasi castrum, propter quod pugna est, et mortale bellum inter Deum et hominem. [*sic. err: diabolem?*] Unde cor nostrum omni custodia servare debemus, tanquam castrum in terra inimicorum situm, quod undique ab inimicis impugnatur. Principes autem magis diligunt fortiora castra, et Deus fortiora corda. [**I Thes. 5**] Cum autem diceret inimicus pax et securitas, superveniet ei repentinus [sudden] interitus [ruin], supervenit fortior, cuius potentiae nemo potest resistere. Quod fortior superveniens fortem expugnavit. [**Is. 15**] Dominus fortis et potens: Dominus potens in prelio, qui apprehendit tribus digitis molem terrae, portatque omnia verbo virtutis suae, qui humiliavit sicut vulneratum superbum: *qui portas aereas confregit, cuius dextera magnificata est in fortitudine, cuius dextera percussit inimicum, et humiliavit calumniatorem.* [**Heb. 1**] *Arcus fortium superatus, et coram eo prociderunt Aethiopes.* [**1 Kgs. 2**] Unde Isaias: [**Is. 13 and 29**] *Corruisti in terram, qui vulnerabas gentes.* Et iterum: *Defecit: qui praevalebat, consummatus est illusor.* Et David ait: *Ibi confregit potentias, arcum, scutum, gladium, et bellum.* Arcum, occultam persecutionem: Scutum, vanae praesumptionis protectionem: Gladium, manifestam impugnationem: Bellum, omnimodam contradictionem. Superveniens igitur fortior, eum vicit, universa eius arma abstulit, in quibus confidebat, et spolia eius distribuit. Fortior supervenit, arma mutavit: quia non est aliqua potestas, quae congregari auderet cum ipso, si propria eius arma agnovisset. [**1 Cor. 2**] *Si enim cognovissent, nunquam Dominum gloriae crucifixissent.* Abstulit inimico universa eius arma, callidissimas versutias, et artes nocendi annullavit, manum trahentem ei abscindens, manum autem flagellantem debilitans. De distributione spoliorum. Spolia distribuit, quia captivam ducens captivitatem, dedit dona hominibus: quosdam fecit Apostolos, alios Prophetas, alios Evangelistas, aliis autem dividens gratias, prout voluit. [**Ephe. 4**] Vel spolia distribuit, id est, quinque sensus, quibus dominabatur diabolus virtutibus possidendos dedit. Unde Isaias: *Nunquam tolletur a forti praeda, aut quod captum fuerit, a robusto salvum esse non poterit.* E quidem captivitas a forti tolletur, et quod ablatum fuerat, a robusto salvabitur. De eiectione diaboli et eius reversione. Eiectus autem fortis armatus de domo sua,

postquam expulsus a fortiore exierit, ab homine tabescit invidia, succenditur ira, dolore affligitur, novos dolos machinatur: damnum sibi illatum restaurare nititur, ambulat per loca inaquosa, quaerens requiem, et non invenit. Quod in locis humentibus et non in aridis requiescit diabolus, et de loco multiplici, at que multiplici spiritu. In locis autem humentibus, in fluxu, scilicet, carnalis voluptatis dormire dicitur, et requiescere spiritus immundus, et in secreto calami, id est, in corde hypocritarum, que exterius nitidi sunt, interius autem vacui. Dormit spiritus vanitatis et falsitatis: Sub umbra dormit, in cordibus, scilicet, infructuosis spiritus, scilicet, acediae, et sterilitatis. In turbine et tempestate commoratur spiritus irae et malignitatis. In sublimine ponit nidum suum spiritus superbiae et elationis, dum homines inaniter extollit in latum, ut lapsu graviore ruant. Unde Dominus de Behemoth in Job ait: **[Job 40]** *Sub umbra dormit in secreto calami, in locis humentibus.* Et Isaias ait: **[Is. 33]** *Ibi cubavit lamia et invenit requiem sibi, et habuit foveam hericius.* Quod diabolus comparatur lamiae et hericio. In corde luxurioso requiescit lamia, id est, diabolus, vultum habens foemineum blandiendo, sed caudam bestialem, dum homines ducit ad stultum finem. In corde autem avari requiescit hericius, variis divitiarum spinis circumdatus. De bona ariditate. Ambulat autem per loca arida et inaquosa circumdando, tentando, et explorando, si posset introitum aliquem invenire, et in eis requiescere, sed non invenit requiem in cordibus aridis, ab omni carnali voluptate desiccatis. In quibus ieiuniis, vigiliis, et asperitate afflictionis pugitur ut exeat, et stimuletur ut fugiat. In terra autem corporis deserta: dum non excolitur, eo quod corpus ornatum, nihil est aliud quam stercus involutum in terra invia, quae malignis spiritibus clausa est, ne requiem vel mansionem inveniat in ea, in terra inaquosa, quae malis humoribus est purgata, apparet homo Domino, cum videtur a Deo ut videat Deum, et idcirco spiritus immundus locum non habet in illa. Unde David: *In terra deserta, invia, et inaquosa: sic in sancto apparui tibi.* Haec est bona siccitas, quae consumit pinguedinem vitiorum, et superfluitatem malorum humorum: sicut boves macilentae et tenues, quas vidit Pharaon, vaccas pingues in palustribus pascentes consumpserunt. In hac siccitate sitit anima ad Deum fontem vivum. Anima vero pinguis et satiata conculcat favum. Bonum est ergo congregare aquas in locum unum, et cohibere fluxus carnalium desideriorum, ut appraeat arida, et fructificet terra liberi arbitrii. Bonum est enim ovibus Christi siccis pabulis et sanis uti, ut amaritudine ieiuniorum, quasi absynthio arceantur ab anima, vermes mal desiderii et vitiorum. Ieiunium enim in pane et aqua arcta [*err: arcenta?*] est via, que ducit ad coelum. De machinatione diaboli volentis domum suam recuperare. Quod igitur agit serpens antiquus, mala bestia, hostis callidus, a domo sua eiectus? In locis

aridis et inaquosis requiescere desiderat, sed ibi requiem non repperit. Ait igitur intra se: *Revertar in domum meam, unde exivi*. Ad novitios enim et noviter conversos, qui nundum experientia tentationum a Deo cauti sunt, nec adhuc humoris carnalis desiderii longis et crebris ieiuniis in se siccaverunt, reverti desiderat, cum sanctos et perfectos homines supplantare non valeat. Et quoniam invenit domum scopis mundatam et ornatam, et vacantem: assumit septem spiritus nequiores se, id est, septem vitia criminalia, vel universitatem peccatorum. De nequitia septem spirituum [sic], et de domo ornata et vacante. **[Gen. 1]** Septenarius enim numerus est perfectionis et universtitatis. Septimo enim die perfectis omnibus, requievit Dominus ab universo opere, quod patravit. Deteriora sunt posteriora prioribus. Nequiores sunt ultimi spiritus quam primi, quia omnia peccata dimissa, per iterationem peccati redeunt. Et quia iterata vulnera difficiliora sunt ad curandum, et morbus iteratus per recidivum in maius periculum vertitur aegrotantium. Licet autem domus de qua exiit immundus spiritus, ornata sit, et scopis confessionis mundata: quia tamen invenit animam otio et securitate torpentem, dum praesumit de nova conversione, et ambulare negligit in timore, de ipsius recuperatione confidit, et idcirco maiorem exercitum contra illum colligit, ut ingressus habitet, et fiant novissima hominis illius peiora prioribus. Melius enim esset ei viam veritatis non agnovisse, quam post agnitam retroire: quia servus voluntatem Domini sui sciens et non faciens, vapulabit multis. **[2 Peter 2]** Unde Dominus in Evangelio: **[Luke 11, John 5, Gen. 19]** *Ecce sanus factus es iam: noli peccare, ne deterius tibi aliquid contingat*. Et cum uxore Loth retro aspiciens in lapidem convertitur, propter ingratitude peccatum, quod maximum est apud Deum: Vel propter hypocrisim dicuntur fieri novissima peiora prioribus, dum priora bona, quae amicit, simulare incipit. De duritia ingratitude et hypocrisi. Simulata enim equitas duplex est iniquitas. Qui igitur prius scopis baptismi, vel confessionis mundatus fuerat, revertente immundo spiritu, deterior efficitur, quia simulatis virtutibus per hypercrisim exterius exornatur, et ita quem prius diabolus devorando transglutiit, nunc ruinando atterit et consumit. **[Job 40]** Unde in Job de Behemoth dicitur: *Foenum quasi bos comedet, primo devorando per peccatum, secundo ruminando per recidivum, dum revertitur homo velut canis ad vomitum*. De mala securitate et otio. Non igitur torpeat homo securitate, quamdiu est in corpore, non de castitate praesumat, non de carne confidat. David sanctus reconciliatus Sauli non est ausus credere se ei. **[I Kgs. 27]** Adam ut operaretur, positus est in loco voluptatis, et tu otio torpida in loco laboris? Et si dormis, perditio tamen tua non dormitat, sed veniet tibi quasi viator aegestas. **[Prov. 6]** *In pigritiis enim, teste Salamone, humiliabitur contignatio*, id est, virtutum aedificium, et in

infirmitate manuum perstillabit domus. **[Eccles. 10 and 19]** Quasi enim foramine otii, quicquid boni est in anima, dum modica negligit, paulatim decidit, et ita sicut calceus inveteratus, qui saepe refarcitur, et saepe rumpitur, et post multas rupturas deterior efficitur: et sicut torrens obstructus terra dum saepe rumpitur ad reparandum, peior efficitur, ita vulnus animi iteratum difficilius curatur. **[3 Kgs. 6]** Templum enim Domini aedificatum est in pace, sed reaedificatum cum bello et difficultate. Et vas quod semel oleo completum fuit, ad usus alios dicitur non valere. Et sublato fructu bonorum operum, non solum defluunt folia bonorum verborum, sed tota arbor desiccatur: et fit miser homo velut vas luteum confractum, quod penitus conteritur, nec remanet testa ex eo in qua modicus ignis portari possit, vel paululum aquae exhauriri. **[Is. 30]** Quanto igitur peccator frequentius recidivum incurrit, tanto lachrymas suas in conspectu Domini viliores reddit, et tanto difficilius potest reparari, quanto ab eo longius recedit. Semper igitur in timore et cautela salutem nostram operemur: ut non inveniat hostis noster domum nostram vacantem: et dum egressus fuerit, fiant novissima nostra peiora prioribus. Alia expositio praedictorum de Judaeis et gentibus. Licet autem Dominus generaliter per verba praedicta omnes nos instrueret: specialiter tamen propter Iudaeos haec dicebat, a quibus spiritus immundus exiit, dum eos de Aegypto eduxit, legem per Moysen eis dedit, et ambulavit inter gentes aridas et inaquosas, ab omni pinguedine spirituali, et humore gratiae baptismalis vacuae. De ariditate mala. Postquam autem fide Christi a gentibus recepta, diabolus in eis requiem non invenit: Judaeos quod reliquerat, repetiit. Invenit enim eis vacantes, et a bono opere torpentes, quia iam Deum et angelos hospites non habebant. De malo ornatu. Et tamen ornati erant exterius per hypocrisim, et inutile Pharisaeorum observationes, et quasi his scopis inutilibus exterius mundati, vel mundati erant a legalibus observantiis tanquam superfluis, et nihil proficientibus post gratiam Evangelium. Ingressa autem daemonum multitudine deteriores fuerunt, Christum blasphemando et occidendo, quam fuissent primitus in Aegypto. Conclusio et recapitulatio. Vos igitur fratres charissimi, non sicut Judaei blasphemi Christo repugnetis, vel eius gratiam impugnetis. Magis enim peccant, qui contemnunt iam iam [*sic. err: eum iam*] regnantem in coelis, quem qui crucifixerunt ambulanti in terris. Non ipsum tentando signum petamus: sufficiat nobis signum salutiferae crucis. **[Ez. 9]** De signo Thau. Signum Thau in fronte cordis impressum habeamus, et in sanguine veri agni superliminare mentis, **[Ex. 12]** et utrumque postem, corporis, scilicet, et animae intingamus. De spirituali curatione daemoniaci, muti et caeci. Non Christi miracula malitiose blasphemare debemus, sed magis revereri, honorare, et admirari: quae sicut visibiliter in

conspectu Judaeorum olim faciebat in carne, ita quotidie spiritualiter et invisibiliter; ea operatur in mente daemoniorum: curat, dum mentem a peccatis criminalibus purgat ut peccator non iam insaniat: sed peccata sua humiliter confitendo, infirmitatem suam agnoscat: ut possit dicere cum Propheta: Iniquitatem meam ego cognosco, et peccatum meum contra me est semper. Muto loquelam reddit, dum poenitens, laudens, et confitens gratias ait. Caecitatem expellit, dum ad cognitionem veritatis adducit. Erat enim daemoniacus iste, quem curavit, non solum mutus, sed insuper caecus: ut Mattheus ait. Unde simul tria miracula Dominus in uno homine fecit: et haec tria quotidie in poenitentibus operatur, dum expulsis ab anima peccatis, et luce gratiae infusa, ut Deum laudent, labia aperit, et ora resolvit. Quod diabolus fortis et fortior dicitur Dominus. Simus fortes in Christo, et armati spiritualibus armis, custodientes atrium cordis. Si autem fortior supervenerit, si malignus spiritus nos tentaverit, si spiritus potestatis super nos ascenderit, locum nostrum non deseramus, ad Christum, qui fortior est omnibus inimicis nostris, confugiamus. **[Eccles. 10 and Prov. 31]** Collocet lepusculus plebs invalida cubiculum in petra, si eum canes infernales aggrediantur. Petra enim quae est Christus, refugium est Herinaceis. Ipse enim in chamo et freno maxillas eorum confringet, ut non approximent ad nos. Cavete autem, ne ad domum, unde exivit, revertatur lubricis hostis. Nolite locum dare diabolo, ne foramen aliquod in vobis reperiat. **[Ephes. 4. Habbakuk 1]** Cibus electum quaerit, gulosus est, pinguis et delicata cibaria desiderat, arida autem fastidit, et non multum delectatur in illis, nec requiem invenit in locis aridis, absque pinguedine charitatis. De bona pinguedine, et mala ariditate. Non sufficit ei si absorbeat mare, nisi influat Jordanis in os eius. Domum scopis mundatam et ornatam libentius ingreditur. Attendite igitur, ne illam vacantem et incautam, et male securam inveniat. **[Matt. 24.]** Aliam rationem ostendit quare in locis aridis malignus spiritus non invenit requiem. Et quia nescit paterfamilias, qua hora fur venturus est domum suam aggressor, semper vigilet et domum perfodi non sinat, ne fiant novissima hominis illius peiora prioribus, et habitet ibi spiritus immundus, cum septem aliis spiritibus nequioribus se, id est, cum universitate vitiorum, cum turba daemonum sese perimentium, et certatim, unusquisque locum suum occupantium. Et propter hoc in huiusmodi locis aridis et inaquosas non invenientium requiem, sed magis conflictum inter se et pugnam, dum quilibet sibi vult appropriare hospitium, et habitare in domum scopis Satanae exterius in superficie mundatam, De ornatu hypocrisis, et ornatu seculari. Dum miser homo vult justus apparere, et de peccatis se excusare, et per hypocrisim simulatis virtutibus ornari desiderat, vel etiam appetitu seculari superfluo, et indumentis mundanae vanitatis corpus suum exornat. Nolite ergo extollere in

altum cornu vestrum, nolite loqui adversus Deum iniquitatem, sicut Pharisei: sed cum muliere Evangelica vocem extollamus in Christi laudem et matris eius: ut beatum confiteamur ventrem virginis, et ubera eius quae Christus suxit, ut sic haeretici confutentur, qui veram in Christo negant humanitatem, sicut Christo respondente: beati qui audiunt verbum dei, et custodiunt illud, confutati sunt Pharisei, qui verbum dei nec audire, nec implere, sed magis blasphemare volebant. Nos autem verbum Dei audiamus fide: et custodiamus opere, ut eius perfrui mereamur beatitudine. Qui vivit et regnat, per omnia benedictus Deus in secula seculorum. Amen.