WORKS of
ST. BONAVENTURE

St. Bonaventure's Commentary
ON THE
GOSPEL OF LUKE
Chapters 9-16

With an Introduction, Translation and Notes
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THE SENDING FORTH OF THOSE WHO UNDERSTAND AND HOW THEY SHOULD PREACH

1. *Then having summoned the Twelve, Jesus,*¹ etc. In the previous three main sections of this part of the Gospel the Evangelist dealt with the teaching of Jesus Christ. Through this teaching the disciples themselves had been inspired in what they should believe, encouraged in the things they should imitate, and instructed in what they should understand. Now follows the fourth section which concerns the *sending forth of those who understand and how they should preach.* Now the order of this section is sufficiently clear in itself. For some preachers are of higher status, but others are of lower status. So this section has two parts. The first deals

¹ On p. 216 n. 8 QuarEd rightly mention that the Vulgate does not have *Jesus* ("Jesus"). See Bonaventure's Commentary on Luke 4:1 for his outline of Luke's Gospel.
with the mission of the Apostles. The second with the mission of the seventy disciples, where Luke 10:1 below reads: Now the Lord appointed seventy others, etc.

THE MISSION OF THE APOSTLES

The present chapter itself forms the first part and has three sections, according to the three things that the Evangelist considers necessary for Apostles and prelates who have been sent forth to preach. The first is the form to be used in preaching. The second concerns the way to be used in making progress, which the Evangelist explains in verse 18: And it came to pass as he was praying in private. Third is the norm to be used in presiding, which is described in verse 46: Now a discussion arose among them which of them was the greatest.

THE FORM TO BE USED IN PREACHING

Now he explains the form to be used in preaching in a twofold way. First, a divine precept stands behind it. Second, it has a divine example where Luke 9:10 reads: And the Apostles on their return announced to him.

2. (Verse 1). So with regard to the granting of power to perform miracles the text says: Then Jesus, having summoned the twelve apostles, that is, as the primary prelates, chosen from all others, according to what is said in Luke 6:13 above: “Jesus summoned his disciples. And from these he chose twelve, whom he also named Apostles.” Therefore, these had been summoned, that is, called together into unity to commend unity, for which the Holy Spirit is given, according to what is said in Acts 2:1: “And when the days of Pentecost were drawing to a close, all the disciples were together in one place.” Thus Numbers 11:16–17 has: “The Lord said to Moses: Gather unto me seventy men . . . at the door of the tab-

2 The main point behind Apostle and prelate is “having been sent by one in authority.”
3 On p. 216, n. 11 QuarEd correctly indicate that the Vulgate has narraverunt (“told”) whereas Bonaventure reads nuntiaverunt (“announced”).
4 The Vulgate does not read discipuli (“the disciples”).
ernacle of the covenant. . . . And I will take of your spirit and give it to them.” — That is the way it is now. So the text adds: He gave them power and authority, so that they would have power over spiritual matters and authority over corporal matters. And to give a further explanation of this the text continues: over all the demons, referring to their power; and to cure diseases, referring to their authority. And by this means their mission would have a double type of witness, in accord with the two types of creature, namely, spiritual and corporal. And this is what is expressly mentioned in Mark 3:15: “He gave them power to cure sicknesses and cast out demons.” So there is true fulfillment of what the Psalmist says: “The Lord will give the word to those who preach good tidings with great power” (67:12).

3. (Verse 2). Now concerning commissioning with the authority needed to preach the mysteries the text says: And he sent them forth to preach the kingdom of God. For in their mission rests their authority, without which no one must preach. Therefore, Romans 10:15 has: “How are they to preach, unless they be sent?” So too Isaiah did not dare to preach unless he were sent. Isaiah 6:8 reads: “Behold, here am I. Send me.” Jeremiah 23:21 shows the opposite about the false prophets: “I did not send prophets, yet they ran.” But such were not the Apostles, who were called in such a way that their authority might be commended. For the word, Apostle, means having been sent. And they had been sent to preach, according to what 1 Corinthians 1:17 says: “The Lord did not send me to baptize, but to preach.” — They had been sent to preach, not some small matter, but a great one, namely, the kingdom of God. By this can be understood the teaching of the truth, according to what Matthew 21:43 has: “The kingdom of God will be taken away from you, and will be given to a people yielding its

fruits.” It can also be said to be the grace of the Holy Spirit, in accord with what Romans 14:17 reads: “The kingdom of God does not consist in food and drink, but in justice and peace and joy in the Holy Spirit.” Luke 17:21 below says: “The kingdom of God is within you.” Further, it can also be said to be eternal glory, according to what John 3:5 has: “Unless a person is born again of water and the Spirit, he cannot enter the kingdom of God.” Through all these ways the Apostles are sent forth to preach the kingdom of God, namely, through true doctrine, divine grace, and eternal glory. — And since he had granted them the power to cure to enhance the authority of their preaching, the text adds: And to cure diseases. That is, he sent them with this power to confirm the truth they preached, according to what Mark 16:20 says: “They went forth and preached everywhere, while the Lord worked with them and confirmed the preaching by the signs that followed.” So a sign and goal of the spiritual mission of preaching is the healing of the diseases of vices in the listeners.

4. Now there are three types of evidence that the preacher is sent forth by the Lord to preach the Gospel. First is the authority of the one sending, be this of the bishop or especially of that bishop who takes the place of Peter, who for his part takes the place of Jesus Christ. So the person sent by him is sent by Christ. Second is the zeal for souls in the person who is sent, when that individual’s primary goal is the honor of God and the salvation of souls. Third, the preaching brings forth good fruit and conversion in the listeners. — By means of the first sign they are heralds of the Father, by the second heralds of the Son, and through the third heralds of
the Holy Spirit. Concerning such preachers it is said in John 15:16: “I have appointed you that you should go and bear fruit, and that your fruit should remain.” And the person who is thus sent can say what Isaiah 61:1 has: “The Spirit of the Lord is upon me, because the Lord has anointed me,” etc.6

5. (Verse 3). And he said to them: Take nothing for your journey. After explaining the authority by which the Apostles were commissioned, the Evangelist gives a description of the integrity of life enjoined upon them. Now there are three components to this life style, namely, a paucity of things needed to sustain life, bare essentials in clothing, and humble manner of life.7

First, with regard to a paucity of things needed to sustain life, it is said: And he said to them: Take nothing for your journey, that is, in the form of temporal sustenance, so that you may preach by example what 1 Timothy 6:7 says: “For we brought nothing into the world, and certainly we can take nothing out.” And in order for his meaning to be more clear, he gives specific instructions when he says: Neither staff, namely, for support, nor wallet, for storing things, nor bread, for eating, nor money, for buying things. This verse prohibits all sustenance, so that it may be shown that the preacher must rely with deep hope on God alone, according to what 1

Peter 5:7 reads: “Cast all your care upon him, because he cares for you.” So also Blessed Francis, when he used to send the brothers out to preach, used to say to them the words of the Psalm: “Cast your care upon the Lord,” etc. (54:23).8 However, in this matter the Lord does not forbid, as Augustine says, careful providence, but overwrought anxiety,9 according to what Matthew 6:34 says: “Do not be anxious about tomorrow.... For... sufficient for the day is its own trouble.”

6. And so (we move) to the correct understanding of this precept which one Evangelist negates, namely, Luke, and another Evangelist affirms, namely, Mark, who in 6:8 says: “And Jesus instructed them to take nothing for their journey, but a staff only.” About this matter Augustine in his The Harmony of the Gospels says: “Both precepts are from the Lord: to take nothing but a staff, and not to take a staff. Not to take a staff means not to be anxious. To take nothing but a staff refers to the power granted to preachers to receive what they need.”10 Wherefore, Luke 10:7 below reads: “Eating and

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6 See 1 Celano 29: “Accepting the command of holy obedience with much joy and gladness, they humbly prostrated themselves on the ground before Saint Francis. Embracing them, he spoke sweetly and devotedly to each one: ‘Cast your care upon the Lord, and he will sustain you.’ He used to say this phrase whenever he transferred brothers by obedience.” Translation from Francis of Assisi: Early Documents, Volume I: The Saint, edited by Regis J. Armstrong, J. A. Wayne Hellmann, William J. Short (New York: New City Press, 1999), 207. Cf. St. Bonaventure’s Life of St. Francis, chapter 3.

7 In its entirety Isaiah 61:1 says: “The Spirit of the Lord is upon me, because the Lord has anointed me. He has sent me to preach to the meek, to heal the contrite of heart, and to preach release to the captives, and deliverance to those who are in prison.”

8 It is virtually impossible to do justice to Bonaventure’s verbal playfulness: In pauvertate victus, tenuitate vestitus, et humiliatio convicitus. Obviously, the boundaries between these three categories are quite fluid.

9 On p. 218, n. 5 QuarEd refer to Book II, chapter 30, n. 73ff. of Augustine’s The Harmony of the Gospels. As far as I can ascertain, Bonaventure is providing the gist of what Augustine says in n. 73–78.

10 On p. 218, n. 6 QuarEd refer to Book II, chapter 30, n. 73ff of Augustine’s The Harmony of the Gospels. Their reference is so general, because as they astutely continue in their note 6: Augustine’s opinion is found in the Glossa Ordinaria’s interpretation of Luke 9:3. That is, Bonaventure did not check Augustine’s opinion directly or
drinking what they have."\textsuperscript{11} – Now \textit{the literal} observance of this precept pertains to the perfect preachers, who perfectly imitate Christ. In their person Peter says in Matthew 19:27: "Behold, we have left all and have followed you."\textsuperscript{12} But \textit{its spiritual} observance applies to all preachers, so that the preacher of truth may contemn earthly things. Otherwise, if they proclaim the word of God out of cupidity for lucre, they are not disciples of Christ, but of Balaam the soothsayer, according to what 2 Peter 2:14–15 says: "They have their hearts exercised in cupidity. Children of a curse, they have forsaken the right way," that is, the way of poverty. From this way "they have gone astray. They have followed the way of Balaam ... who loved the wages of wrongdoing." – Therefore, the preacher of truth must avoid above all else the vice of cupidity. Otherwise, he will not be a preacher, but a flatterer. For which reason 1 Thessalonians 2:5 reads: "At no time have we used words of flattery, as you know, nor any pretext for avarice. God is our witness." For he knew that by this he would provoke God's wrath, as it is said in Micah 3:11–12: "Her princes have rendered judgments for the sake of bribes, and her priests have taught for hire, and her prophets have divided for money. . . . For this reason Zion will be plowed as a field," etc.

7. Second, with regard to \textit{the bare essentials in clothing}, the text adds: \textit{Neither have two tunics}, so that the teaching of the Master may thus agree with the teaching of the Precursor in accordance with what Luke 3:11 has: "Let him who has two tunics share with him who has none." And also this is according to what 1 Timothy 6:8 says: "Having food and sufficient clothing, let us be content with these." Now by forbidding not one garment, but two, he provides for necessity and avoids anxiety in changing and superfluity in possessing. So Bede says: "\textit{One} garment is whatever is necessary for a person according to different places and times. \textit{Two} refers to what is beyond necessity."\textsuperscript{13} And this is apparent with regard to the Lord himself, who besides his seamless garment had other garments, which were divided, as it is said in John 19:23. – But according to the \textit{spiritual} understanding the duplicity of simulation and hypocrisy is forbidden, lest they retain one garment in hiding and use one for public appearance and lest they be counted among those of whom it is said in Matthew 7:15: "... who come to you in sheep's clothing, but inwardly are ravenous wolves."\textsuperscript{14} Similarly Blessed Francis avoided such duplicity, for when he was ill, he refused to have a piece of fur put on his chest inside his habit if a

\textsuperscript{11} On p. 218, n. 12 QuarEd indicate that these words come from the Glossa Ordinaria on Luke 9:3. Bede's interpretation ultimately stems from Book I of Jerome's Commentary on Matthew 10:10 (PL 26:68A) and is generalized in the Glossa Ordinaria. See CCSL cxx, p. 195 for Bede's actual words.

\textsuperscript{12} Bonaventure's point might have been strengthened if he continued with what Luke 10:7 says: "For the laborer deserves his wages."

\textsuperscript{13} Luke 18:28 is the same, but Bonaventure has quoted the parallel passage from Matthew in his commentary on Luke.
piece of fur would not also be placed on the outside of his habit.\textsuperscript{15}

8. (Verse 4). Third, relative to humble manner of life, the text says: \textit{And whatever house you enter, stay there}, that is, being content with the hospitality that obtains there. \textit{And do not leave the place}, in order to seek something better, because, as it is said in Sirach 29:31, "It is a miserable life to go as a guest from house to house." For going from house to house as a guest manifests an impatient spirit that changes at a slight provocation and cannot rest, according to what Jeremiah 14:10 reads: "This people loved to move their feet, and have not rested, and have not pleased the Lord." – And the preacher must painstakingly avoid such conduct, for, according to what Proverbs 19:11 says, "The learning of a man is known through his patience." And so Ambrose comments: "It is out of place for the preacher to run from house to house and change the laws of immovable hospitality."\textsuperscript{16} But pride is the mother of this inconstancy and impatience. And pride cannot live in peace with anyone, according to what Proverbs 13:10 says: "Among the proud there are always contentions."

\textsuperscript{15} See 2 Celano 130. \textit{Francis of Assisi: Early Documents}, Volume II: \textit{The Founder}, edited by Regis J. Armstrong, J. A. Wayne Hellmann, William J. Short (New York: New City Press, 2000), 332 reads: "The blessed Francis answered him (his guardian): 'If you want me to put up with this (piece of fox fur) under my tunic, have another piece of the same size sewn on the outside, telling people that a piece of fur is hidden underneath.'"

\textsuperscript{16} See CCSL xiv, p. 197 for Ambrose's comment: \ldots \textit{alienum a prae dicatore regni caelestis adstraens cursitare per domos et inviolabili hospitii iura mutare} (\ldots adding that it is out of place for the preacher of the heavenly kingdom to run from house to house and change the laws of inviolable hospitality).
like the dust which the wind drives from the face of the earth” (1:4).  

10. (Verse 6.) And going forth, they went about, etc. After treating the authority committed to them and the integrity of life enjoined upon them, the Evangelist now adds in a third point the benefit attached to their work. Now there is a fourfold benefit which follows from the preaching of the Apostles. That is, they move people to listen. They move the listeners to confer among themselves. They move those conferring among themselves to stand in admiration. They move those standing in admiration to want to see what they admire.

So first with regard to moving people to hear, it is said: And going forth, they went about from village to village, preaching the gospel and working cures everywhere, so that what the Psalm says was already beginning to be fulfilled: “Their sound has gone forth into all the earth” (18:5). For although not all would accept their teaching, nonetheless because of the miracles they wanted to listen to their teaching. Therefore, it is said in Acts 8:6: “The crowds gave heed to what was said by Philip, with one accord listening to him and seeing the signs that he worked.” And so these Apostles not only preached, but also cured everywhere, so that all might be moved to listen to them because of their zeal, their words, and their signs. In this an explanation is not only provided of the benefit to the listeners, but also of the fidelity of the preachers. For since they went about, they were free from idleness. Since they went about from village to village, they were free from pride. Since they preached the gospel, they were free from frivolity. Since they cured everywhere, they were free from partiality. And therefore, they had the goal in mind to speak with such ability to move and persuade their listeners. And this is the first and general goal.

11. (Verse 7.) The second goal or special benefit is moving the listeners to confer with one another. With regard to this it is said: Now Herod the tetrarch heard of all that was being done by him, with the result that the reputation of Christ’s name was being conveyed by the Apostles not only to the people, but also to kings, as it is said of Paul in Acts 9:15: “He is a chosen vessel to me, to carry my name among nations and kings and the children of Israel.” So the listeners could already say what the Gibeonites said in Joshua 9:9: “We have heard the reputation of the power of your God, of all that he has done.” And from hearing these things he was moved to inquire and was in doubt because of the variety of opinions.

12. (Verse 7–8). So the text continues: And he was perplexed, because it was said by some that John has risen from the dead. And Herod was a staunch adherent of this opinion. Therefore, Matthew 14:1–2 says: “Herod

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19 The actual subject of Psalm 1:4 is “the wicked,” who are blown away like dust. On p. 219, n. 9 QuairEd quote Jerome, Hilary, and Ambrose on the meaning of “shaking the dust from their feet.”

20 By this fourfold description Bonaventure interprets Herod’s questions and actions in Luke 9:7–9. As he moves through his interpretation, Bonaventure begins to substitute finis (“goal/end/purpose”) for utilitas (“benefit/use”).

21 Bonaventure seems to presuppose the preaching of missions of his own day. To get assigned to preach in a big city could easily lead to pride. Getting assigned to preach in tiny, insignificant places could be a great deterrent to pride.

22 Bonaventure has rewritten Joshua 9:9 to suit his purposes. The Vulgate reads: Audivimus enim famam potentiae eius, cuncta quaefecti in Aegypto (“For we have heard of the reputation of his power, of all that he did in Egypt”).
heard about the reputation of Jesus and said to his servants: This is John the Baptist. He has risen from the dead, and that is why miraculous powers are operating through him.”

Now he was of this opinion because of the eminent sanctity of his life. For, as it is said in Mark 6:20, “Herod feared John, knowing that he was a just and holy man.” But to this opinion he didn’t adhere firmly. Thus the text says that he was perplexed, that is, he vacillated, according to what James 1:6 says: “The person who vacillates is like a wave of the sea, driven and carried about by the wind.” – And this happened because of other opinions. So the text adds: And it was said by some that Elijah has appeared. And this opinion seemed probable because of his eminent power. Thus Sirach 48:4 says: “Elijah was magnified in his wonderful works.” And this opinion seemed to be more credible, for, as it is said in John 10:41, “John indeed worked no sign.” So Christ who did work miracles seemed more clearly to be Elijah. – However, not everyone agreed with this assessment. So the text adds: And by others that one of the prophets of old has risen again. And they were of this opinion because of their knowledge of the truth, for, according to what Amos 3:7 says, “The Lord will not act on any word without revealing his secret to his servants the prophets.” And thus it is obvious that there was a threefold opinion because of the triple excellence they heard about Christ, namely, of sanctity, of power, and of knowledge of the truth. And therefore, they were conferring with one another, and some believed this, and others believed that.

13. (Verse 9). Now the third goal was to bring those conferring together to admiration. With regard to this point the text continues: And Herod said: John I beheaded. That is, he was mortal and subject to suffering. Herod beheaded him because John spoke the truth and Herod was evil, according to what is said in Matthew 14:4: “John said to Herod: It is not lawful for you to have the wife of your brother.”

And it happened afterwards that he beheaded him for this reason. And so however much John was preached as someone great, Herod judged John, whose death he had ordered, to be weak. – And through comparing Christ to John, Herod admired Christ’s power. So the text adds: But who is this about whom I hear such things? That is, such great wonders.

Thus, he could say: “Who is great like our God? You are the God who does wonders” (Psalm 76:14–15). That is, the likes of which had not been heard of beforehand, according to what John 9:32 says: “Not from the beginning of the world has it been heard that anyone opened the eyes of a man born blind.”

14. The fourth goal is the moving of those standing in admiration to want to see what they admire. For this reason the text says: And he endeavored to see him. For we want to see what we admire. But he would not attain his goal now, according to what is said in Luke 10:24: “Amen, I say to you that many kings and prophets have desired to see what you see and have not seen it.”

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23 Bonaventure has actually combined Matthew 14:3–4 into one quotation: “For Herod had taken John and bound him and put him into prison because of Herodias, his brother’s wife. For John had said to him, ‘It is not lawful for you to have her.’”

24 There are three slight verbal discrepancies between what the Vulgate and Bonaventure have. The Vulgate reads: Quis autem est iste de quo audio ego talia? Bonaventure has: Quis est autem hic de quo audio talia?
he did not attain this goal, because he did not seek it in a wise manner. Thus, Proverbs 14:6 reads: “A scorner seeks wisdom and finds it not.” Therefore, one must very solicitously consider how God should be sought, so that God can be seen and found by those seeking him.

Luke 9:10–17
FORMATION BY DIVINE DEED AND EXAMPLE

15. And the Apostles on their return reported to him. After describing the formation of the Apostles given by word or command, the Evangelist presents here their formation by a deed or example. Now this section has two parts. For in the first Christ forms them by a familial example, but in the second through an example that is figurative where Luke 9:12 says: Now the day began to decline. The first deals with the spiritual instruction of the crowds whereas the second concerns their corporal nourishment, which supplies the form and figure of spiritual nourishment.

Now the Lord’s instruction of the crowds, which provides a model for preachers in teaching the faithful, presents a fourfold explanation of the things required in preaching. The first is fidelity in fellowship. The second is the availability of the place. Third is the docility of the people. Fourth is the affability of the Teacher. And the results are that nothing is lacking for the word of God on the part of those assisting, those opposing, those listening, and those teaching and that the word of God will have its due effect.

16. (Verse 10). So first, with regard to fidelity in fellowship the text says: And the Apostles on their return reported to him all that they had done. In this their fidelity is manifest, for they quickly returned to fellowship with the divine. Wherefore, they were not like the raven, about which Genesis 8:7 has: “Which went forth and did not return.” Rather they were like the dove, about which Genesis 8:9 reads: “She, not finding where her foot might rest, returned to Noah in the ark,” like a faithful friend. So too the Apostles, endowed with dove-like simplicity, have quickly returned to Christ like faithful messengers. – Their fidelity is also evident in that they hid nothing from God, but reported to him all that they had done. Not in order that they might teach the Lord, to whom nothing is hidden, but in order to show that they did not want to hide anything from him, even if they could. Isaiah 29:15 gives a contrary example: “Woe to you that are deep of heart, to hide your counsel from the Lord,” etc. Another interpretation is this. They reported, so that might not seek glory for themselves from the good they had accomplished, but might refer all to God, in accordance with what 1 Corinthians 10:31 has: “Do everything for the glory of God” and against those who say in Deuteronomy 32:27: “Our mighty hand, and not the Lord, has done all these things.”

17. Second, relative to the availability of the place, the text adds: And taking them with him, as his faithful companions in fellowship, he withdrew apart to a desert place, which belongs to Bethsaida, that is, to a quiet and restful location. So Mark 6:31 reads: “Come apart into a desert place and rest a while.” And this place is fitting for instruction according to what Hosea 2:14 says: “I will lead her into the wilderness, and I will speak to her

27 The Vulgate reads ad eum (“to him”).
28 The Vulgate has ducam (“I will lead”) while Bonaventure has adducam (“I will lead”).
adds: Of him will the Son of Man be ashamed, that is, he will make him ashamed or he will reject him by his just judgment as one who is to be shamed. About this it is said in 1 Samuel 2:30: “Whoever will glorify me, I will glorify him. But they that despise me shall be despised.” And this on the day of judgment. — And wherefore, the text continues: When he comes in his glory and that of the Father and of the holy angels. This text touches upon the judiciary power with regard to the principle of causality in the Father, the privilege of excellence in himself, and the service of obedience in the multitude of the angels. So Matthew 24:30 reads: “Then will appear the sign of the Son of Man in heaven, and then will all tribes of the earth mourn, and they will see the Son of Man,” etc. And Isaiah 3:14 has: “The Lord will come in judgment with the elders of his people.” In this judgment the proud will be ashamed, and the humble will be exalted, according to what the Psalm says: “I will break all the horns of the sinners, and the horns of the just will be exalted” (74:11).

42. (Verse 27). Fourth, there is an invitation to consider the divine kingdom, which Christ shows to his imitators, when he says: But I say to you truly: There are some standing here, through the lifting up of their minds, according to what the Psalmist says: “Our feet were standing in your courts, O Jerusalem” (121:2). — The kingdom must be shown to such people, so that their desire may be completed. So the text continues: who will not taste death, through the separation of soul and body, until they see the kingdom of God, through revelation, not by open vision. For it was said to Moses in Exodus 33:20: “A human being will not see me and live.” But Christ’s saying concerns some special revelation, by

which it was said to Moses: “I will show you all good” (Exodus 33:19). Through this it is given to understand that those standing in the words of Christ will not taste death, but will pass over to life, according to what John 8:51 says: “If anyone keep my word, he will not taste death forever.” — Therefore, through these words Christ promises such a great reward to those who imitate him by bearing the cross, warns of such a severe judgment, paints so great a danger, shows so great an example, that it is an extraordinarily obstinate person who is not motivated to imitate him. For this reason it is said in Hebrews 12:1: “Having such a cloud of witnesses over us, . . . let us run,” etc. And Hebrews 13:13–14 says: “Let us go forth to him outside the camp, bearing his reproach. For we have no permanent city here, but we see the city that is to come.”

Luke 9:28–45
THE JOY OF GLORY

43. Now it came to pass about eight days after these words. To the exhortation to an austere way of life the Evangelist joins a demonstration of the joy of glory. Now he proceeds in this order. For first he describes the revelation of the promised glory. Second comes a consideration of the glory revealed in verse 32 which reads: Now

83 The Vulgate reads senibus (“ancients”).

84 Bonaventure has modified John 8:51 to suit his interpretive purposes by changing videre (“to see”) to gustare (“to taste”). John 8:51 reads: “If anyone keep my word, he will not see death forever.” On p. 229, n. 14 QuarEd point to the Glossa Ordinaria (taken from Ambrose VII, n. 2) on Luke 9:27: “The person who stands with Christ does not taste death, for the person who has merited companionship with Christ will not have the slightest sense of eternal death. Nor for this person will the order of living be interrupted in death.” See CCSL xiv, p.215.
Peter and his companions. A third point is the confirmation of the revelation shown in verse 37 which has: *Now it came to pass on the following day.* And he made this confirmation through a wondrous cure of a demoniac.

REVELATION OF PROMISED GLORY

The Evangelist describes the revelation of future glory in a twofold manner. First, with regard to its antecedents. And secondly, with regard to those things that accompany it, as verse 29 indicates: *And it happened as he prayed,* etc. – Now it should be realized that relative to the Transfiguration of Christ there were three antecedents or occasions, scilicet, the necessity of the time frame, the select nature of his companions, and the eminence of the place. Now these are the three things that God observes in communicating divine revelations.

44. (Verse 28). So first, with respect to the necessity of the time frame it says: *Now it came to pass about eight days after these words.* Since the Lord had promised that he would show himself in glory to his disciples, and “the Lord does not delay in his promises” as is said in 2 Peter 3:9, only a short space of time, that is, a week, should intervene between the promise and its fulfillment.⁶⁶ A figure of this occurred beforehand in the marriage of Rachel. In Genesis 29:27 Laban said to Jacob in her regard: “Make up a week of days of this match, and I will give you her also.” – And note this, when he says: *It came to pass about eight days,* that he did it on the eighth day in the sequence of a week which did not have eight full days because part of the first day and part of the last day were missing. And in Matthew 17:1 and Mark 9:1 the first and last days were not counted, but only the full days. For there it is said: “It came to pass after six days.” And in this there is no contradiction, but one expression explains the other.⁶⁷ Now the Holy Spirit wanted to use both expressions to convey the mystery. Since God created the world in six days and rested after the sixth day, work is to be done on six days and the remaining time is to be used for rest and contemplation.⁶⁸ Therefore, to convey this Matthew says: “After six days.” But since the perfect and consummate rest and contemplation do not take place before the eighth day, namely, the resurrection, it says here: Eight days. And this is what is said in the Glossa by Bede and Ambrose concerning Luke 9:28: *After these words,* etc.⁶⁹

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⁶⁶ On p. 230, n. 5 QuarEd refer to Homily 32, n. 6 of GGHG: “For he had to promise something to his unlearned disciples even in this present life, so that they might be more robustly established for the future.” See PL 76:1267A.

⁶⁷ On p. 230, n. 7 QuarEd write that Bonaventure’s interpretation follows those of Book III of Jerome’s Commentary on Matthew 17:1, Book II chapter 56, n. 113 of Augustine’s Harmony of the Gospels, and Damascene’s Homily on the Transfiguration of the Lord, n. 6.

⁶⁸ See Genesis 2:2; Exodus 20:10–11; Deuteronomy 5:13–14; Hebrews 4:4

⁶⁹ On p. 230, n. 9 QuarEd do not quote Ambrose or Bede, but give these references: Ambrose, VII n.7 on Luke and III Bede on Luke 9:28. Further investigation of CCSL xiv, p. 217 and CCSL cxx, pp. 204–205 respectively would reveal to what extent Bonaventure is actually quoting Ambrose and/or Bede.
45. Second, concerning the select nature of his companions it is said: And he took Peter, John, and James. He took these three as his more close and intimate disciples, just as he took them with him when he raised the girl from the dead in Luke 8:51 above. He took three to commend the mystery of the Trinity and to lay a foundation for firm testimony. So in the Glossa it is said: “So that the entire world might believe on the basis of three suitable witnesses.” Now he specially selected these three because of the eminence that he ascertained in them. For Peter was to be the future primate in the Church to be governed, as Matthew 16:18–19 says: “You are Peter... I will give you the keys of the kingdom of heaven.” And James was the first to be killed among the Apostles for the Church to be increased. It is said in Acts 12:2 about Herod that “he killed James, the brother of John, with the sword.” John is outstanding in regard to the mother to be cared for. John 19:26 says: “When Jesus saw his mother and the disciple standing there,” etc. – Another interpretation is that he took these three for the sake of teaching through figures. Through these is designated the threefold state in the Church of those to be saved, namely, the prelates in Peter, the active believers in James, the contemplative believers in

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90 On p. 230, n. 10 QuarEd refer to the Glossa Interlinearis which has in mind Deuteronomy 19:15: “In the mouth of two or three witnesses every word will stand.” Bonaventure’s reference to the Trinity may stem from Ambrose VII, n. 9. See CCSL xiv, pp. 217–218: “Whence three are selected... for no one can see the glory of the resurrection, except those who have preserved intact, with the genuine sincerity of faith, the mystery of the Trinity.”

91 On p. 230, n. 11 QuarEd point to the interpretation of Ambrose VII, n. 9. See CCSL xiv, p. 218: “Peter ascends the mountain. He received the keys of the kingdom of heaven. John, to whom his mother was committed. James, who was the first to ascend the sacerdotal throne.”

92 See Bonaventure’s commentary on Luke 7:16 (#31) above: “Noah refers to the prelates. Daniel refers to those who are gifted with the understanding of visions, namely, the contemplatives. Job refers to those in the active life.”

80 See Bonaventure’s commentary on Luke 8:8 (#11) above and the note there: Book II of Jerome’s commentary on Matthew 13:23 has: the hundredfold refers to virgins, the sixtyfold refers to widows who remain unmarried, the thirtyfold to those in a chaste marriage. On p. 230, n. 13 QuarEd provide a long note, at whose end they cite the Glossa Ordinaria on Luke 9:28: “By Peter the engaged or married, by James the penitents or active, by John virgins or contemplatives.”
sends: “Moses went up from the plains of Moab unto Mount Nebo, to the top of Pisgah over against Jericho. And the Lord showed him all the land of Gilead as far as Dan.” — Therefore, from this one gathers that a mountain is an apt place for God to appear, to teach, and to be contemplated. So Bede in the Glossa says: “He goes up the mountain to pray, so that he may give a sign that those who are waiting for the resurrection must elevate their minds on high and be persistent in continuous prayer.” And he does this on a mountain because of its prominence, according to what Deuteronomy 33:2 says: “The Lord came from Sinai, and from Seir he rose up to us. He appeared from Mount Paran, and with him thousands of saints. In his right hand was a law of fire.” And Deuteronomy 33:3 continues: “And those who come near to his feet will accept his teaching.” And thus there are three things that dispose one to the divine transfiguration even according to the literal understanding.

47. Now spiritually in these three there is profound formation for those desiring to attain to seeing the transfiguration of the Lord through the vision of contemplation. For in the number of days we are given to understand the steps of contemplation that follow upon one another just as one day comes after another. And according to Matthew 17:1 six days are enumerated to indicate the six steps of contemplation. Richard gives expression to these in his book On the Ark or On Contemplation. He says in Book I, Chapter 6: “There are six kinds of contemplation in themselves, and within each there are many divisions. The first is in imagination and according to imagination only. The second is in imagination and according to reason. The third is in reason and according to imagination. The fourth is in reason and according to reason. The fifth is above reason, but not beyond reason. The sixth is above reason and seems to be beyond reason. And therefore, there are two in imagination, two in reason, and two in understanding.” The first two concern corporeal matters, the second two deal with spiritual matters, the third two are taken up with eternal and incomprehensible matters.

48. But according to Luke the days are computed to be eight. For Luke treats this apparition from the perspec-

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94 On p. 231, n. 3 QuarEd refer to the Glossa Ordinaria apud Lyranum on Luke 9:28 (apud Strab. on Mark 9:1). See what Bede says in CCSL cxx, p. 205: “For he goes up the mountain to pray and so be transfigured, in order to show those who are waiting for the fruit of the resurrection and who desire to see the king in his splendor that they must dwell on high in their minds and recline there through continuous prayer.”

96 This translation of Richard of St. Victor’s The Mystical Ark (Benjamin Major) I.6 is based on that of Grover A. Zinn. See Richard of St. Victor, The Twelve Patriarchs, The Mystical Ark, Book Three of the Trinity, translation and introduction by Grover A. Zinn, The Classics of Western Spirituality (New York: Paulist, 1979), 161. Zinn, p. 151, translates the opening words of Book I, Chapter 1: “If the One with the key of knowledge allows, I wish through a gift of His inspiration to unlock somewhat the mystical ark of Moses, by presenting the results of our nightly work.”

97 On p. 231, n. 6 QuarEd rightly state that Bonaventure is adapting the teaching of Book I, Chapter 7 of Richard of St. Victor. They also refer to Bonaventure’s Brevisquitum, Part V, chapter 6 and his Itinerarium mentis in Deum, Chapter 1, n. 5 and Chapter 7, n. 1. See Opera Omnia 5:268–260, 5:297, 5:312 respectively.
tive of glory after the resurrection. This is evident because in 9:32 he touches on sleep and awakening. Therefore, he indicates an eighth step. The first seven concern the way whilst the eighth is reserved for the homeland. Of these seven Augustine says towards the end of his book, De Quantitate Animae: “To serve the purpose of instruction, let us, following the ascending order, call the first step vitalization, the second sensation, the third art, the fourth virtue, the fifth tranquility, the sixth initiation, the seventh contemplation.” 97 Afterwards, nothing remains except the beatific vision. And so there are approximately eight days. And as Augustine continues: “The first step is concerning the body, the second through the body, the third about the body, the fourth toward itself, the fifth in itself, the sixth toward God, the seventh in God.” 98 And these steps not only concern the steps of contemplation, but also are the means by which one arrives at contemplation.

Now a certain Brother Giles, although unsophisticated in speech, but not in knowledge and of whom it was proven that he was most often rapt in contemplation, distinguished the steps in this wise: There are seven steps of contemplation. The first is fire, the second is anointing, the third is ecstasy, the fourth is contemplation, the fifth is enjoyment, the sixth is rest, the seventh


98 This translation of Augustine’s The Greatness of the Soul is also based on that of Colleran in the ACW 9, p. 109. Again, Bonaventure has changed Augustine’s actus to gradus. See the previous note.

is glory. And after these nothing remains except eternal happiness. 99 – Thus, through these seven days one arrives at the eighth day of glory. And this is what the Holy Spirit wanted to designate by setting out the days in this manner.

49. Now by the three persons Christ took with him the three virtues necessary for contemplation are to be understood, namely, faith, hope, charity. Faith by Peter, whose name means understanding. Hope by James, whose name means wrestler. Charity by John, whose name means in whom is grace. 100 Without these wings no one can ascend to the mountain. – Another interpretation of the three persons is this. We are to understand them as the three dispositions necessary for the contemplative soul, that is, industry, discipline, and grace. The first is found in Peter, the second in James, the third in John. For the contemplative soul must be illuminated by understanding, conquered by desire, and inflamed by affection, so that we can be carried aloft with the Lord. If one of these is lacking, the business of contemplation


the second way consists of a mixture, as it were, of grace and natural and acquired industriousness.

50. Now the place, to which he ascended, can be fitly understood as the eminence or height of the contemplative life. For a mountain is the place for teaching. Thus it is said in Matthew 5:1 that “Jesus went up the mountain. And when he was seated,” etc. And from this it is given us to understand that the contemplative life abounds in understanding. And therefore, in the person of contemplatives Isaiah says in 2:3: “Come, and let us go up to the mountain of the Lord and to the house of the God of Jacob, and he will teach us,” etc. So it is also said of Moses in Exodus 24:18 that “he went up into the mountain, and was there for forty days and forty nights,” and then received the Law. – A mountain is also a place for sacrifice, according to what Genesis 22:2 has: “Take your only begotten son Isaac, whom you love . . . and offer him for a holocaust upon one of the mountains that I will show you.” And Exodus 3:12 reads: “When you will have brought the people out of Egypt, you will offer sacrifice to God upon this mountain.” From this one gathers that the contemplative life abounds in devoted dedication. So the contemplative soul speaks in The Song of Songs 4:6: “I will go to the mountain of myrrh and to the hill of frankincense,” etc. – The mountain is also the place for fire on account of the rays of the sun. So Sirach 43:4 says: “The sun burns the mountains three times as much and breathes out fiery rays.” And this because of its great reflections according to what 1 Maccabees 6:39 reads: “The sun shone upon the shields of gold and of brass, and the mountains glittered therewith . . . like lamps of fire.” From this it is understood that the contemplative life abounds in love. As a sign of this it is said in Exodus 19:18: “All Mount Sinai was smoking, because the Lord had come down
upon it in fire.” – A mountain is also a place of refuge. So Genesis 19:17 says: “Save yourself on the mountain.” And it is said in Matthew 24:16 about imminent persecution: “Then let those who are in Judea flee to the mountains.” From this it is understood that the contemplative life abounds in having defenses. So in the person of the contemplative man it is said in the Psalm: “I have lifted up my eyes to the mountains, from whence help will come to me” (120:1) – A mountain is also a place of silence. Whence it is said in 1 Kings 19:8–9 that “Elijah came to the mountain of God,\(^{104}\) Horeb ... and abode in a cave.” And of Christ it is said in Matthew 14:23 that “he went up the mountain by himself to pray.” From which it is understood that the contemplative soul abounds in tranquility. Wherefore, it is said of contemplatives in the Psalm: “Let the mountains receive peace for the people, and the hills justice” (71:3). – A mountain is also a place for pasturing, according to what Job 39:8 has: “He looked round about the mountains of his pasture and every green thing.” Ezekiel 34:14 reads: “I will feed them in the most fruitful pastures. Their pastures will be on the high mountains of Israel.” From which it is understood that the contemplative soul abounds in sweetness. Wherefore, Joel 3:18 says this about contemplation: “On that day the mountains will drop down sweetness, and the hills will flow with milk and honey.”\(^{105}\) – And finally, the mountain is a place of eminence or peak, according to what Isaiah 2:2 has: “The mountain of the house of the Lord will be prepared on the top of mountains.” And of Elijah it is said in 1 Kings 18:42–44 that “he went up to the top of the mountain” and a little while later that he saw a little cloud rising up from the sea. From this we understand that the contemplative life exceedingly abounds in the ability to rise up. As a sign of this the Lord ascended into heaven from the Mount of Olives. And of the holy soul it is said through the figure of Anna in Tobit 11:5 that “she sat on the top of a mountain,” for in the person of such people it is said in Philippians 3:20: “Our way of life is in heaven.” – From these considerations we can see the excellence of the contemplative life, and how desirable it should be. For it is full of discernment, devoted dedication, love, security, tranquility, sweetness, and the ability to rise up.\(^{106}\)

51. (Verse 29). \textit{And it happened that as he was praying, etc.} After treating the antecedents to Christ’s Transfiguration, the Evangelist now mentions the things that accompany it. And these were threefold, scilicet, the brightness of Christ’s countenance, the radiance of his clothing, his honorable companions, so that Christ may appear to possess glory within himself, around and alongside him, and thus be in no way lacking in glory.

So first, with regard to the brightness of his countenance, it is said: \textit{Now it came to pass that as he prayed, the appearance of his countenance was changed.} Indeed, it was changed through the unsurpassable refulgence of brightness. So it is said in Matthew 17:2 that “He was transfigured before them, and his face shone as the sun.” It is no wonder, for in this way he shows the glory of the resurrection, of which Matthew 13:43 says: “Then the just will shine forth like the sun in the kingdom of their Father.” And so in the manifestation of this glori-

\(^{104}\) Bonaventure has adapted Genesis 19:8 to his purposes. It reads: “And he (Elijah) arose, and ate, and drank, and walked (ambulavit; Bonaventure has pervenit) in the strength of that food forty days and forty nights, unto the mountain of God, Horeb.”

\(^{105}\) The Vulgate does not have et mel (“and honey”).

\(^{106}\) In this section I have translated Bonaventure’s sursum-agilitas and agilitas as “the ability to rise up.”
ous brightness he showed his disciples the kingdom of God, for brightness and glory are the principal gifts of the resurrected, according to what 1 Corinthians 15:40–42 reads: “There is one glory for the earthly, another for the heavenly, another brightness for the sun, another brightness for the moon, and another of the stars. For star differs from star in brightness. So also with the resurrection of the dead.”

— Now Christ assumed this gift of brightness and glory, from its aspect of subtlety, when he was born, although his mother’s womb was closed. From its aspect of impassibility when he walked on the water. From its aspect of impassibility when he walked on the water. From its aspect of impassibility when he handed over his body to his disciples in the Sacrament. And so also here he assumed brightness and glory for the moment, but did not lose his own shape. Rather he had his own shape, and the quality took place like an affected quality with the brightness and glory like something to be taken on. For just as a person with a pale face blushes for a time on account of shame and then after a while resumes his pale face, so too has the earthly body been affected by supernal and wonderful power and for a time has become refugent and heavenly.

Either there was another gift of brightness and glory in him or not. But there was another brightness and glory, and it was conformable to that supernal brightness and glory, which by divine power did not destroy the eyes of the disciples. Rather it comforted them, so that they could say what Qoheleth 11:7 has: “The light is sweet, and it is delightful for the eyes to see the sun.”

52. Now second, with respect to the brightness of his clothing the text continues: And his clothing radiant white, that is, became so. For the white was so great, that it shone exceedingly bright, as it is said in Mark 9:2: “His clothing became shining, exceedingly white as snow, as no fuller on earth can whiten.” This is no wonder, for this designated the brightness which will appear in the saints, according to what Revelation 3:5 reads: “The person who conquers will be arrayed thus in white garments.” Revelation 7:13 has: “These who are clothed in white robes, who are they? And whence have they come?”, etc.

53. (Verses 30–31). Third, with regard to his honorable companions the text adds: And behold, two men were talking with him. For it was not fitting for the Lord of glory to be seen alone, but to have honorable companions. Therefore, the text continues: And these were Moses and Elijah, appearing in majesty. Now these two said to be a constitutional blusher, nor is the man who becomes pale through fear said to be constitutionally pale. He is said rather to have been affected. Thus such conditions are called affections, not qualities.”

Bonaventure seems to bring 1 Corinthians 15:40–42 back into his discussion, but his usual clarity suffers as a result. On p. 233 n. 6 QuarEd refer to the Glossa Ordinaria (from Bede) on Luke 9:29. See CCSL cxx, p. 205.

On p. 233, n. 9 QuarEd correctly indicate that the Vulgate reads cum illo (“with him”) while Bonaventure has cum eo (“with him”).
were persons to be held in honor. I say: Moses because of the giving of the Law, according to what Numbers 12:7–8 states: “But it is not so with my servant Moses, who is the most faithful in my entire house. For I speak to him face to face and plainly and without riddles and figures. He sees the Lord.” And Elijah because of the outstanding character of his prophecy together with his miracle working. Wherefore, Sirach 48:4–5 says, speaking to Elijah: “Who can glory like you? Who raised up a dead man from below, from the lot of death, by the word of God?” So in order to show their outstanding nature the Lord appeared to both in a special manner in a figure on Mount Horeb. Indeed, he appeared first to Moses, as it is said in Exodus 3:1–6, then afterwards to Elijah, as it is said in 1 Kings 19:8–13, namely, on that same Mount Horeb. – Thus, because of their extraordinary honor and dignity he appeared in their company. Of course, another interpretation is that he appeared with them because one of them was dead, the other alive; one from heaven, the other from the netherworld, so that there may be a witness of every kind and show that he it is who will make the living and the dead glorious. So it is said in the Glossa: “Therefore, the living and the dead appear, so that they may signify Christ about to die and again about to be victorious, and so that we may live to God and be dead to the world.”

Another interpretation is that these two appear, so that it may be shown that the Law and the Prophets were in harmony with the Lord Jesus Christ. Therefore, the Glossa of Bede comments: “Moses, the lawgiver, and Elijah, the most distinguished of the Prophets, appear with the Word in order to demonstrate that he was the one spoken of in the Law and the Prophets and whom the Law and the Prophets promised,” so that what Matthew 21:9 says may be verified: “Those who went before and those who followed cried out: Hosanna to the son of David.”

54. (Verse 31). And since the Law and the Prophets not only attested to the glory of Christ, but also to his passion, which is the way to glory, the text adds: And they were speaking of his exodus, which he was about to fulfill in Jerusalem. Rightly is his passion called an excess, for in it was an excess of humility, according to what Philippians 2:7–8 says: “He emptied himself, taking the form of a servant. . . . He humbled himself,” etc. There was also an excess of poverty, according to what Lamentations 3:19 states: “Remember my poverty and transgression, wormwood and gall.” There was an excess of sorrow, according to what Lamentations 1:12 has: “O all you who pass by the way,” etc. There was also an excess of love, according to what Ephesians 2:4 states: “God, who is rich in mercy, by reason of his very

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112 On pp. 233–234, n. 13 QuarEd quote three authorities. In Book III of his commentary on Matthew 17:3 Jerome observes: “So that he may deepen the faith of the Apostles, he gives as a sign from heaven, Elijah descending thence whither he had ascended, and Moses rising up from the netherworld. . . .” Chrysostom’s Homily 56 (alias 57) on Matthew, n. 2 reads: “So that they might learn that he has power both over life and death and can equally command heavenly and terrestrial beings. For which reason he brings forth him, who had been dead, and the one who had not yet died. . . .” The Glossa Ordinaria (from Bede) on Luke 9:30 comments: “Through Moses the infernal, through Elijah the heavenly, through the Apostles the earthly are signified as coming to judgment.” See CCSL cxx, p. 205.

113 On p. 234, n. 1 QuarEd state that this is the Glossa Ordinaria.
114 On p. 234, n. 3 QuarEd state that this is the Glossa Ordinaria. See CCSL cxx, pp. 205–206.
115 In what follows Bonaventure will play on the dual meaning of excessus ("exodus" and "excess").
116 The first part of Lamentations 1:12 reads: “O all you that pass by the way, attend and see whether there be any sorrow like to my sorrow. . . .”
great love . . . when we were dead by reason of our sins,” etc. And Romans 8:32 reads: “Who did not spare his own Son, but delivered him for us all, how has he not granted us all things with him?” He fulfilled this excess/exodus in Jerusalem, where he was crucified, where the consummation of our redemption took place, according to what Hebrews 2:10 says: “It was fitting for him, for whom are all things and through whom are all things, who had brought many sons into glory, to perfect through sufferings the author of their salvation.” Wherefore, he himself also predicted this to his disciples in Luke 18:31: “Behold, we are going up to Jerusalem, and all things will be consummated,” etc. 118

55. Now according to the spiritual understanding during prayer and contemplation the human face is made to shine, because while the face of our mind is turned to God, it is being illuminated, made better, and perfected. There was a figure of this in Exodus 34:29 where it is said: “when Moses came down from the mountain, . . . his face appeared radiant from conversation with the Lord.” So 2 Corinthians 3:18 also has: “But we all, with faces unveiled, reflecting as in a mirror the glory of the Lord, are being transformed into his very image from glory to glory, as through the Spirit of the Lord.” – Not only this, but also their clothing shines brightly, be-

117 Bonaventure's quotation does not have etiam (“even”) which occurs twice and has donavit (“granted”) instead of donabit (“will grant”).

118 In the last three sentences Bonaventure has been playing on the Latin consummatio/consummare (“to perfect, to consummate, to accomplish”).

119 A translation of all of Exodus 34:29 is: “And when Moses came down from the mount Sinai, he held the two tables of the testimony, and knew not that his face appeared radiant from conversation with the Lord.” The Vulgate uses cornuta (literally “horned”) which I have translated as “radiant.”

cause their way of life has become blameless, according to what Philippians 2:15 says: “that you may be guileless, without blemish . . . in the midst of a depraved and perverse people, among whom you shine like stars in the world.” One should not wonder at this, for such people are conformed to the Lord Jesus Christ, in accordance with what Romans 13:12–14 reads: “Let us put on the armor of light. Let us walk becomingly as in the day. . . . Not in revelry and drunkenness . . . but let us put on the Lord Jesus Christ.” – Not only this, but also they converse with Moses and Elijah, for in prayer understanding is given to men and women of the Scriptures and of the mysteries proposed therein, according to what Daniel 2:17–19 says: “And Daniel went into the house . . . and indicated to his companions that they should seek mercy . . . from the God of heaven concerning this secret. . . . Then was the mystery revealed to Daniel . . . at night.” And Wisdom 7:7 has: “I desired, and understanding was given to me. I called upon God, and the spirit of wisdom came upon me.” Therefore, Moses and Elijah are speaking with the transfigured Lord to give certitude to the vision, for, as Richard says: “In no way must one give adherence to any revelation that cannot conform to the New and Old Testament.” 121
CONSIDERATION OF THE GLORY REVEALED

56. Now Peter and his companions, etc. After the manifestation of the glory promised the Evangelist now adds contemplation of what had been manifested. Moreover, he gives this sufficient narrative development, for he treats it in four stages. First, with regard to its beginning. Second, relative to its progress where verse 33 says: And it came to pass as they were parting from him. Third, concerning its consummation where verse 34 reads: And as he was saying these things. Fourth, about its cessation where verse 35 has: And there came a voice out of the cloud, etc.

Now it is to be noted that in the contemplation of divine revelations two things occur, as it were, in the beginning, namely, a heaviness on the part of nature and assistance on the part of grace. The first creates drowsiness, the second kindles a fire.

57. (Verse 32). So first, regarding the heaviness of sleeping nature it is said: Now Peter and his companions were heavy with sleep. And thus all were faint. That is no wonder, for they were surrounded by weakness. So Wisdom 9:15 says: “The corruptible body is a load upon the soul, and the earthly dwelling weighs down the mind that reflects on many things.” – Further, since the nature of the external senses impedes us from keeping a steady eye on the eternal light, it is necessary at the beginning of contemplation that men and women, as people drifting off to rest, remove themselves from their senses, as if through sleep which does not occur without the senses becoming drowsy. So the contemplative soul says in The Song of Songs 5:2: “I sleep, and my heart keeps vigil.” And Job 33:15–16 reads: “When deep sleep falls upon men and women, and they are sleeping in their beds, then he opens their ears and through teaching instructs them in what they are to learn.” And of this it is said in Genesis 2:21: “The Lord cast a deep sleep upon Adam.”

58. Secondly, concerning the assistance on the part of grace that kindles a fire, the text continues: And awakening, they saw his majesty and the two men who were standing with him. This keeping awake occurs through the desire and love of the Holy Spirit, according to what Isaiah 26:9 says: “Lord, my soul has desired you in the night, but with my spirit within me I will keep awake and watch for you in the early morning.” Now this is very necessary in prayer. So the Lord says to Peter and his companions in Matthew 26:41: “Keep awake and pray, that you may not enter into temptation. The spirit indeed is willing,” etc. Mark 13:33 has: “Take heed, keep awake, and pray.” And Mark 13:37 reads: “What I say to one, I say to all: Keep awake.” – Now to this watchfulness he principally challenges us with the promised reward, according to what Luke 12:37 below has: “Blessed are those servants whom the master on his return will find watching. Amen I say to you,” etc. He also challenges through the danger envisioned, according to what 1 Peter 5:8 says: “Be sober. Be watchful, for your adversary the devil,” etc. And Matthew 24:43 reads: “Amen, I say to you: If the householder had known at what hour the thief was coming, he would certainly have watched,” etc.

122 The Vulgate reads virorum (“of men”).
123 The Vulgate has Quod autem vosis dico (“But what I say to you”).
124 On p. 325 n. 5 QuarEd suggest that Bonaventure may have transferred the beginning of Matthew 24:34 (“Amen I say to you”) to the beginning of Matthew 24:43 which reads “But of this be assured that.”
59. Watchfulness is exceedingly necessary for contemplation, for the grace proffered is very quickly withdrawn. So The Song of Songs 5:6 says: “I opened the bolt of my door to my beloved, but he had turned aside and was gone.” – Through this watchfulness is seen the divine majesty in creatures, in accordance with what Wisdom 13:5 reads: “From the greatness of the beauty and of the creature,” etc. Wherefore, Isaiah 6:1–3 has: “I saw the Lord sitting upon a high throne . . . and full,” etc. The divine humility in the Scriptures is seen. For which reason it says: And two men, that is the Law and the Prophets, concerning which vision Luke 24:45 below says: “He opened their minds that they might understand the Scriptures.” And again in Luke 24:27 it says: “Beginning with Moses and all the Prophets, he interpreted to them in all the Scriptures,” etc. – For the sake of these two ways of contemplating a twofold book was made: the Scriptures and creatures, which are designated by the ascent and descent on Jacob’s ladder in Genesis 28:12, by the going in and the going out through the gate in John 10:9, and by the eagle and its young in Job 39:27, 30: “Will the eagle soar up at your command?” “Its young will lick up blood.”

60. (Verse 33). And it came to pass, as they were parting from him. After the initiation of contemplation the text adds the progress of contemplation. In this two things are primarily required, namely, exceeding joy at the gift bestowed and exceeding desire that it continue, in accordance with what Sirach 24:27–29 reads: “My spirit is sweet beyond honey . . . . They that eat me will still hunger, and they that drink me will still thirst.” For through these two the soul in the act of contemplation is depicted, as one eating food to satiety and at the same time longing for more.

First, then, with regard to joy at the gift bestowed, it says: And it came to pass as they were parting from him, that is, their desire was to depart. Peter said to Jesus: Master, it is good for us to be here. In this Peter shows in what a wonderful manner he has accepted the glory of contemplation for himself, as if he were saying what the prophet says in the Psalm: “But it is good for me to adhere to God” (72:28). For as it is said in Lamentations 3:25: “The Lord is good to those who hope in him, to the soul that seeks him.” And the reason Peter said: It is good for us to be here, is that it is good to wait for Christ, according to what Lamentations 3:26 says: “It is good to wait with silence for the salvation of God.” – But it is a greater good to taste Christ. I Peter 2:3 says: “If, indeed, you have tasted that the Lord is sweet.” So Wisdom 12:1 also has: “How good and sweet is your Spirit, O Lord, in all,” that is, in the right of heart, according to what the Psalmist says: “How good is God to Israel, to those who are right of heart” (72:1). Wherefore, in the person of Christ and of the contemplative soul Elkanah says to Hannah, his wife: “Hannah, why are you weeping? . . . Why are you tormenting your heart? Am I not better to you than ten children?” – But the greatest good is to rejoice with Christ, according to
what Philippians 1:23 reads: “To depart and be with Christ is much better.” And Matthew 25:23 has: “Well done, good and faithful servant. Since you have been faithful over a few things, I will set you over many. Enter into the joy of your Lord.” — The first is good, for it is merit. The second is a greater good, for it is provision for a journey or viaticum. The third, however, is the greatest good, for it is reward. Peter wanted to include all these ways in what he said, especially the way of joy: It is good for us to be here.

61. Second, with regard to the desire that the gift continue, the text adds: And let us set up three tents, so that our joy may continue, as the children of Israel did figuratively according to what Leviticus 23:42–43 says: “Every one that is of the race of Israel will dwell in tents, so that your posterity may know that I made the children of Israel to dwell in tents.” — Since, however, he did not want these three to dwell in a uniform manner or have one tent for all three, he sought to make an individual tent for each one. So the text continues: One for you, as the leader. One for Moses, as the legislator. And one for Elijah, as the excellent preacher. In this way the tents of their mansions are distinguished by reason of their differences in dignity. For it will be so in the kingdom of heaven, according to what John 14:2 reads: “In my Father’s house there are many mansions.” — Now Peter said this out of the surpassing desire that contemplatives customarily possess. And therefore, it is added: Not knowing what he said, namely, on account of the overpowering nature of the desire, according to the Psalm: “For my heart has been inflamed, and my inwards have been overturned. And I am reduced to nothing, and I knew nothing” (72:21–22). And on account of the profundity of the mystery, in accordance with what The Song of Songs 6:10–11 says: “I went down into the garden of nuts, to see the fruits of the valleys and to look... I did not know. My soul troubled me on account of the chariots of Aminadab.” And because of this twofold reason Peter did not know what he was saying. So the Glossa reads: “Even though Peter through his weakness does not know what to say, he, nevertheless, gives an indication of the zeal which is innate to him when he was delighted to see them and even sought to make them stay. He was in error, for he wanted the kingdom to be given to him and his fellow Apostles on this earth and in this mortal flesh. But this kingdom was promised to those in heaven who have been stripped of their mortal flesh.”

62. Now it is to be noted that Peter was wrong in the first place because he wanted to remain in a state from which one has to move. For it is said in Hebrews 13:14: “Here we have no lasting city.” But Peter wanted to remain here. In this some are indeed reprehensible. They want to ascend to the height of contemplation, want to rest there, and refuse to descend to the labor of action. And these are designated by the sons of Ruben, of whom it is said in Numbers 32:5 that they did not want to re-

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128 Bonaventure smuggles in “mansions” here to prepare for his subsequent quotation from John 14:2.

129 The Song of Songs 6:10 reads in its entirety: “I went down into the garden of nuts to see the fruits of the valleys, and to look if the vineyard had flourished, and the pomegranates budded.” It is not clear what The Song of Songs 6:11 means. Bonaventure obviously quoted it, for it had the words “I did not know.”

130 On p. 236, n. 9 QuarEd indicate that Bonaventure quotes the Glossa Ordinaria (from Bede) apud Lyranum on Luke 9:33. For Bede, see CCSL cxx, p. 206. Their note also indicates a number of variant readings. I have tried to produce a smooth translation of a difficult text.

131 This seems to be a circumlocution for “the active life.”
main on the other side of the Jordan. In Numbers 32:6 Moses said to them: “What? Shall your brothers go to fight, and will you sit here?” As if to say: No. Therefore, “Jacob saw a ladder in his sleep,” in Genesis 28:12, and “angels,” not resting, but “ascending and descending on it.” — Second, he was wrong in this that he believed that the shadow had given way to reality, although the Apostle said in 1 Corinthians 13:12: “We see now in a mirror in an obscure way.” Further, he believed that the tent of glory was material, when, however, it is spiritual, according to what the Psalm says: “I will enter into the place of the admirable tent and tabernacle” (41:5). This is “the tabernacle which the Lord has erected, and not human beings,” as it is said in Hebrews 8:2. And contemplatives must be especially beware, lest they be deceived by figures said to have come to fulfillment. — Third, he was in error because he wanted to separate what was united, and wanted to divide into three what was one. For there is one tent and tabernacle in the glory of the Saints according to what John 17:24 reads: “Father, I will that where I am, they also . . . may be with me.” And Revelation 21:3 says: “Behold, the tabernacle of God with men and women, and he will dwell with them.” And John 10:16 has: “There will be one fold and one shepherd.” Now Peter’s mistake did not stem from a judgment or assent on his part. Rather he was out of his mind, a state about which 2 Corinthians 5:13 says: “If we were out of our mind, it was for God,” etc. And the Psalm says: “There is Benjamin a youth, who is out of his mind” (67:28).133

63. (Verse 34). As he was speaking thus, etc. After discussing the beginning of and progress into contemplation, the Evangelist sets down here the state or consummation of contemplation. Now contemplation is consummated in a twofold way. The first of these is the manifestation of frightful majesty. The second is the revelation of credible truth.

So the first deals with the manifestation of frightful majesty where the text says: But as he was speaking thus, there came a cloud. This cloud was manifesting the divine majesty. So the frightful God appeared to the children of Israel in a cloud, as it is said in Exodus 40:31–33: “After all things were perfected, the cloud covered the tabernacle of the testimony, and the glory of the Lord filled it. Neither could Moses go into the tabernacle of the covenant, since the cloud was covering all things and the majesty of the Lord was shining brightly.” Similarly, it is said in 1 Kings 8:10–11: “It came to pass when the priests had come out . . . , a cloud filled the house of the Lord. And the priests could not minister because of the cloud. For the glory of the Lord had filled the house of the Lord.” Whence a cloud was a sign of supernal glory and majesty.134 — And therefore, the text continues: And overshadowed them, and they were afraid. For they felt the divine power in the cloud, about which Luke 1:35 above says: “The power of the Most High will overshadow you.” And therefore, they were afraid because of the presence of the highest

132 On p. 236, n. 12 QuarEd rightly indicate that the Vulgate reads transibito (“I will go over”) whereas Bonaventure has ingrediar (“I will enter”).

133 I have not used the customary translation “to be in ecstasy,” in order to preserve Bonaventure’s play on the word excessus throughout this section. A rewarding study would be an investigation of the influence that Richard of St. Victor’s The Twelve Patriarchs (Benjamin Minor) and The Mystical Ark (Benjamin Major) had on Bonaventure’s interpretation of Christ’s Transfiguration.

134 On p. 237, n. 4 QuarEd quote part of Chrysostom’s Homily 56 (alias 57), n. 3, where Chrysostom cites other biblical parallels to “cloud” as the place where God always appears: Psalm 96:2; 103:3; Isaiah 19:1; Acts 1:9; Daniel 7:13.
power, like Job, who said in Job 31:23: “I have always feared God as waves swelling over me.” And Jeremiah 10:7 reads: “Who will not fear you, O king of the nations,” etc.\footnote{On p. 237, n. 5 QuarEd provide a lengthy, but ultimately unconvincing parallel from Book III of Jerome’s Commentary on Matthew 17:8. Jerome gives three reasons why the Apostles were afraid.}

64. Now according to the mystical sense the cloud can be understood to be the flesh of Christ.\footnote{On p. 237, n. 6 QuarEd refer their readers to the opinions of Augustine and Bernard of Clairvaux with the indication: “Confer Volume 6, page 358, n. 6.” I have ferreted out the texts the editors refer to. In Sermon 20.7 on The Song of Songs Bernard writes: “The shade of Christ, I suggest, is his flesh which overshadowed Mary and tempered for her the bright splendor of the Spirit.” See On the Song of Songs I, translated by Kilian Walsh, The Works of Bernard of Clairvaux, Volume 2, Cistercian Fathers Series 4 (Kalamazoo: Cistercian Publications, 1976), 153. In his Tractate 34., n. 4 on the Gospel of John Augustine writes: “Do not despise the cloud of the flesh; he is covered with a cloud not that he may be darkened, but that [his brightness] may be rendered endurable.” See St. Augustine, Tractates on the Gospel of John 28–54, translated by John W. Rettig, FC 88 (Washington, D.C.: Catholic University of America Press, 1993), 64. Further, see Bonaventure on John 8:12 in his Opera Omnia 6:338 (#18).}

Third, because it had its origin in bitter human nature which is worthy of punishment, with the Virgin Mary as mediatrix. This was prefigured in 1 Kings 18:44: “Behold, a little cloud like a human foot arose out of the sea.”\footnote{On p. 237, n. 8 QuarEd offer a very helpful parallel to Bonaventure’s third point. They quote “Ioan. 44. episc. Ierosol., in libro de Institutione monachorum, c. 32. 9 Bibliothec. Patrum etc. per Marg. de la Bigne, Paris, 1610. tom. VIII, pag. 778.” I translate the text the editors provide: “For through this, namely, that Elijah’s servant saw a little cloud arise from the sea, God revealed to Elijah that a certain infant girl (scilicet Blessed Mary), signified by that little cloud and small like that cloud because of her humility, would be born of sinful human, nature, designated by the sea. This infant girl would be pure of all filth of sin already from her beginning, just as that little cloud came from the bitter sea without any bitterness. For although that little cloud was originally of the same, nature as the sea, it has different qualities and properties. Indeed, the sea was heavy and bitter, but the little cloud was light and sweet. So... etc.”}

Fourth, because it pours forth the water of salvific grace which it has drawn from its source, when it is moved by the wind of prayer. Thus, Sirach 43:24 says: “A remedy for all is the speedy coming of a cloud.”\footnote{On p. 237, n. 9 QuarEd state: “Cfr. Serm. 40 in Appendice serm. August. (alias 201. de Tempore), n. 5, et Isid., Qq. in III. Reg. c. 8, n. 4.”}

- From this contemplatives learn that they not only lift their eyes to the radiant light of the deity, but also to the dark cloud of humanity. This is prefigured in John 1:51 where the Lord said to Nathanael: “You will see angels,” that is, contemplatives, “ascending and descending upon the Son of Man,” because in his humanity is hidden divine majesty.

65. (Verse 35). Now second, with regard to the revelation of credible truth, the text has: But as they entered the cloud,\footnote{On p. 237, n. 11 QuarEd rightly state that the Vulgate does, not have autem (“but”) and concludes Luke 9:34 with “as they entered the cloud” and commences Luke 9:35 with “And there came a voice...”} that is, which instilled reverence in them, according to what is said in Exodus 24:18: “Moses, entering into the midst of the cloud, ascended the mountain,” where he heard divine revelations. – So the text now
states: *There came a voice out of the cloud, saying: This is my beloved Son. He shows who he is through distinctions, so that he may manifest that he alone is Son by nature.* Whence the Psalm says: “From the womb before the day star I begot you” (109:3). And the distinctions are found here in this that he says *this*, and that he says *my*, and that he says *beloved*. In this he declares that the property of sonship in Christ is *personal* and *connatural* and *co-equal*. It is shown to be *personal* through the pronoun which indicates a particular person. So he himself said in John 8:25: “I am the beginning, who is speaking to you.”¹⁴¹ — It is shown to be *connatural* through this that he says *my*, according to what the Psalmist has: “The Lord said to me: You are my son. This day I have begotten you” (2:7). For he has no other father except God. Relative to this distinction it is said in John 20:17: “I ascend to my Father and your Father.” — It is further shown to be *co-equal* in this that he adds *beloved*, that is, first and best. Therefore, The Song of Songs 5:10 reads: “My beloved . . . is chosen out of thousands.” And John 5:20 says: “The Father loves the Son and shows everything to him.”

66. And since this truth was credible and was the basis of the credibility of everything said of Christ, the text continues: *Hear him*, not only with your bodily ears, but also with your heart as the Prophet says in the Psalm:

> “I will hear what the Lord may speak in me” (84:9). *Hear*, I say, with all *reverence*, according to the counsel of Sirach 32:9: “Hear in silence, and for your reverence good grace will come to you.” *Hear him*, with all *obedience*, according to what Sirach 24:30 says: “Those who hear me will not be confounded, and they who work by me will not sin.”¹⁴³ *Hear him*, with all *diligence*. Therefore, Luke 19:48 below has: “All the people hung on his words, listening to him,” etc. — Now this voice strengthened the hearts of the disciples, so that their teaching itself might become authentic because of it, according to what 2 Peter 1:16–18 says: “For we were not following unlearned tales,”¹⁴⁴ when we made known to you the power and coming of our Lord Jesus Christ, but we had been eyewitnesses of his grandeur. For he received from God the Father . . . when we were with him on the holy mountain.”

67. (Verse 36). *And after the voice had ceased*, etc. Here in the last place and after the consummation of contemplation, the Evangelist mentions *its cessation*, concerning which he introduces two points. The first deals with the *return to the apostles’ customary vision*. The second treats the *concealment of what had been shown in the vision*.

First, with regard to the *return to the apostles’ customary vision*, it is said: *And when the voice ceased, Jesus was found alone*, namely, without Moses and Elijah and as he was before they had joined him. And this is what

¹⁴¹ Bonaventure also quotes John 8:25 in his commentary on Luke 7:14 (#25), 8:15 (#22), 11:31 (#66), and Luke 22:44 (#61). See my detailed, note on Luke 11:31 (#66) below where I emphasize that Bonaventure has linked John 8:25 via its use of *principium* (“beginning”) to John 1:1 (“In the beginning was the Word”) and 1:3 and generated a profound christological affirmation, which is entirely lost in the Confraternity version: “Why do I speak to you at all?” See, nAB of the Greek of John 8:25: “What I told you from the beginning.”¹⁴² The Vulgate has *demonstrat* (“shows”) while Bonaventure reads *ostendit* (“shows”).

¹⁴³ On p. 238, n. 5 QuarEd correctly indicate that the Vulgate has *audit* (“who hears me”) while Bonaventure has *audient* (“who hear me”).

¹⁴⁴ On p. 238, n. 6 QuarEd rightly mention that the Vulgate reads *doctas fabulas* (“learned tales”) and propose an explanation for Bonaventure’s reading and that of the Vulgate.
the spouse desired in The Song of Songs 8:1: “Who will give you to me for my brother, sucking the breasts of my mother, that I may find you alone outside and kiss you that now no one may despise me?” And here therefore, he is found alone with them, so that they may understand the transitory nature of the Law and prophecy and the permanence of evangelical truth, according to what is said in Matthew 24:35: “Heaven and earth will pass away, but my words will not pass away.” Whence in the Glossa Bede says: “He is perceived alone, for, the shadow of the law and prophets having departed, the true light, the grace of the Gospel shining brightly, is revealed.” Another interpretation is to show that he himself is the only one to be adored and for whom a tent or tabernacle is to be built, in accordance with Deuteronomy 6:13: “You shall fear the Lord your God and shall serve him only.” Another interpretation is to show that he himself is the only one who can save. Therefore, Acts 4:12 reads: “There is no other name under heaven given to men and women by which we must be saved.” And Hebrews 7:24–25 says: “But Jesus, because he continues forever, has an everlasting priesthood. Therefore, he is able to save at all times . . . he lives always to make intercession for us.”

68. Second, concerning the concealment of what had been shown in the vision, the text says: And they kept silence. For they realized what was written in Tobit 12:7: “It is good to conceal the secret of a king.” For the time for speaking had not yet come. Rather it was the time for concealment, according to what Qoheleth 3:7 says: “There is a time for keeping silent, and a time for speaking.” And Sirach 20:6–7 reads: “There is a person who keeps silence and who knows the right time. The wise person will keep silent till he sees the time to be an opportune time, but a babbler and a fool will have no regard for time.” – And such were the Apostles. For which reason this is added: And told no one at that time any of those things they had seen. Not because they wanted to conceal them out of covetousness, but because they were silent out of divine obedience. For the Lord had commanded this of them, according to what Matthew 17:9 has: “You shall not tell the vision to anyone, until the Son of Man has risen from the dead.”

69. A triple reason can be given for this prohibition. The first concerns instruction for contemplatives, whose responsibility is to conceal divine secrets, according to what Isaiah 24:16 says: “My secret is kept to myself, my secret is kept to myself.” Wherefore, Mary concealed her virginal childbirth for thirty years, Elizabeth her conception for five months, as it is said in Luke 1:24 above: “She secluded herself for five months.” Paul kept his rapture secret for fourteen years, according to 2 Corinthians 12:2: “I know a man . . . who fourteen years ago,” etc. – The second reason deals with the instruction for preachers that they not propose the word of truth unless they have discerned the capacity of their listeners to believe and accept the word, according to what Sirach 32:6 reads: “Where there is no hearing, do not pour out

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146 It seems that Bonaventure has adapted the quotation to his purposes, for the Vulgate does, not have solum (“alone”).
147 On p. 238, n. 9 QuarEd say that this is the Glossa Ordinaria apud Lyranum. They quote Book III of Jerome’s Commentary on Matthew 17:8.
148 On p. 238, n. 10 QuarEd refer to the Glossa cited in the previous note and write: “You see, not Elijah, not Moses, but him only, for whom one must construct a tabernacle in one’s heart, etc.”
149 The Vulgate has pro eis (“for them”) instead of Bonaventure’s pro, nobis (“for us”).
words." So in the Glossa it says: "The Lord commands that they keep silent until the Son of Man rise from the dead, lest it be incredible because of its magnitude and lest after such a great glory his subsequent crucifixion create a scandal." And Jerome says: "So it is incumbent on teachers to consider the people in their audience, lest they begin to laugh before they listen." – The third reason is for the instruction of everyone, lest anyone want to be praised or lest anyone might dare to praise in this life, according to what Sirach 11:30 has: "Praise not anyone before death, for a man is known by his children." So Ambrose states: "Praise after a person has died. Preach after his death."

150 On p. 239, n. 2 QuarEd identify this Glossa as Ordinaria apud Lyranum on Luke 9:36 (Strab. on Matthew 17:9 and Mark 9:8). They also state that this opinion is found in Book III of Jerome's Commentary on Matthew 17:9 where Jerome adds apud rudes animos ("among unsophisticated souls") after tantam gloriam ("such a great glory").

151 On p. 239, n. 3 QuarEd state: "Even Cardinal Hugh (on Luke 9:36) attributes this opinion to Jerome (but where?) and indicates that it ends in this way: 'lest it is laughed at before it is heard.'” See Hugh of St. Cher, p. 189e. They then quote Isidore's III Sent. c. 43 in which he deals with discretion in teaching: "Now the primary strength of prudence is to discern the type of person one has to teach."

152 On p. 239, n. 4 QuarEd indicate that this opinion, attributed to Ambrose, stems from Homily 78 or 2 of St. Maximus on St. Eusebius, Bishop of Vercelli. They also advise readers to check the second, nocturn for the Common of a Bishop Confessor in the Roman Breviary. Lectio VI of the Second, nocturn for this Common, taken from Homily 59 (or 2) of St. Maximus the Bishop about St. Eusebius of Vercelli, contains these words: Lauda post vitam, magnifica post consummationem ("Praise him after his life is over. Exalt him after he has died"). It seems that Bonaventure has introduced the strange verb praedicare ("to preach") to fit his earlier and second lesson that was for "preachers."

70. Now it came to pass on the following day, etc. After the manifestation of the glory promised and the contemplation of the glory manifested the Evangelist introduces here confirmation of the glory considered through the marvelous cure of a demoniac, who was mute and epileptic. Relative to this healing the Evangelist makes three points in order to provide a perfect explication. First is the occasion. Second is the efficient power where verse 41 has: And Jesus answered and said to them, etc. The third is the consequent benefit, and this where verse 44 reads: And all were astounded, etc.

The occasion consists of three items: the presence of the crowd that was gathering; the insistence of the man crying out; the violence of the demon possessing.

71. (Verse 37). So the first item mentioned is the presence of the crowd that was gathering, where it says: Now it came to pass on the following day, when they came down from the mountain, namely, returning to the plain, that a large crowd met them. For they believed and were hoping to see signs, according to what John 6:2 reads: "And a great crowd followed Jesus, seeing the signs that he worked on those who were sick." – And

153 See #43 above where Bonaventure first presented this division of Luke's materials.

154 On p. 239, n. 6 QuarEd rightly mention that the Vulgate has dixit ("he said") whereas Bonaventure reads ait illis ("he said to them").

155 In this instance it is possible to capture in English some of Bonaventure's Latin playfulness: praesentia multitudinis occurrentis, instantia hominis obscurentis, violencia daemonis obsidentis.

156 The Vulgate reads: Et sequatur eum multitudine magna quia videbant signa ("And a great crowd followed him, because they saw the signs"). Bonaventure has videntes signa ("seeing the signs").