BREVIOLOQUIUM

By

St. Bonaventure

Translated by

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PROLOGUE

1. "For this cause I bow my knees to the Father of our Lord Jesus Christ, of whom all paternity in heaven and earth is named: that He would grant you, according to the riches of His glory, to be strengthened by His Spirit with might unto the inward man: that Christ may dwell by faith in your hearts; that, being rooted and founded in charity, you may be able to comprehend, with all the saints, what is the breadth and length and height and depth; to know also the charity of Christ, which surpasseth all knowledge, that you may be filled unto all the fullness of God." 1

The great doctor of the nations and preacher of truth, filled with the divine Spirit, the vessel chosen and sanctified, discloses in these words the source, growth, and result of Holy Scripture, which is called theology. He notes that the source of Scripture is discovered in the influence of the Most Blessed Trinity, its growth is in the exigency of one's human capability, and its result or fruit, is in an abundance of the fullest happiness.

2. The source of Scripture is not attributable to human investigation, but to divine revelation which flows "from the Father of lights" 2 from whom all paternity in heaven and earth is named, and from whom through His Son, Jesus Christ, the Holy Ghost flows into us, and through the Holy Ghost, dividing and distributing His gifts to individuals as He pleases, faith is given to us, and through faith Christ dwells in our hearts. This is the knowledge of Jesus Christ from whom the strength and understanding of the whole of

1 Eph. 3:14-19.
2 Jas. 1:17.
Holy Scripture flows as from its source. Hence it is impossible that anyone should enter into that knowledge unless he first have infused into himself faith in Christ, the light, the door, and the very foundation of all Scripture. This is the faith of all supernatural illuminations as long as we are absent from the Lord and the foundation that stabilizes us, the light that directs us, and the door that lets us in. Further, according to the measure of faith the wisdom given us by God must be determined lest anyone "be more wise than it behooveth to be wise, but to be wise unto sobriety and according as God hath divided to every one the measure of faith." Through the medium of that faith, a knowledge of Sacred Scripture is given to us in accordance with the influence of the Blessed Trinity, as the Apostle expressly states in the first part of the reference cited above.

3. The growth of Holy Scripture is not restricted to the laws of reasoning, defining, and dividing, after the custom of the other sciences, nor is it limited to a part of the universe. Rather, since it proceeds in accord with supernatural light to give to man as wayfarer a sufficient knowledge of things that expedite salvation, it describes partly in common words and partly in mystical words and, as it were, in a kind of summa the contents of the whole universe, in which the breadth is considered; it describes the course, in which the length is considered; it describes the excellence of those who are finally to be saved, and in this the sublimity is considered; it describes the misery of those who are to be damned, and in this consists the depth not only of the universe itself but also of the divine judgment. Thus it describes the whole universe so far as it is expedient to have a knowledge of it for salvation: according to its length and breadth, height and depth. Scripture in its growth has the four qualities that will be declared below. Human capacity plays a part in that it is born to grasp magnificently and in many ways great and numerous ideas. As it were, there is born in man a certain most noble mirror in which the universality of earthly things is reflected naturally and even supernaturally so that the growth of Sacred Scripture is considered according to the exigency of human capacity.

4. The result or fruit of Holy Scripture is not simply any kind, but rather a fullness of eternal happiness. In Scripture are the words of eternal life. It is written not only that we may believe, but also that we may possess eternal life, in which we shall see and love, and our desires will be completely satisfied. When these desires are satisfied, we shall know the overwhelming love of knowledge and thus we shall abound unto all the fullness of God. Divine Scripture tries to lead us on to this plenitude in accord with the truth of the sentence of the Apostle quoted above. This, then, is the end and this the intention with which Holy Scripture should be studied, taught, and even heard.

5. That we may arrive at that fruit by progress along the true path of the Scriptures, we must make a solemn invocation: that we may ascend with true faith to the Father of lights by bending the knee of our heart and that through His Son in the Holy Ghost, He may grant us true knowledge of Jesus Christ and with this knowledge a love of Him, and that, knowing and loving Him and finally achieving a solid faith and a deep-rooted love, we may be able to know the length and breadth, height and depth, of Holy Scripture, and through this knowledge arrive at the fullness of knowledge and plenitude of love for the Most Blessed Trinity whence the desires of all holy men tend and in whom is found the end and complement of all truth and goodness.

6. Since the end of Sacred Scripture is desired and known, and since its beginning is believed and the invocation made,
we may view its course according to its length and breadth, height and depth, following the path and the order of the apostolic document. The breadth of Scripture consists of the multiplicity of its parts, the length in the description of the times and ages, the height in the description of the hierarchies arranged in different levels, and the depth in the multiplicity of the mystical senses and intelligences.

Section One

The Breadth of Holy Scripture

1. If we wish to behold the breadth of Holy Scripture, the first viewpoint available to us is Scripture divided into two Testaments, namely, the Old and the New. The Old is replete with many books, for it has the books of laws, of history, of wisdom, and of the prophets. Of the first there are five, of the second ten, of the third five, and of the fourth six, and hence in all there is a total of twenty-six books. Similarly, the New Testament has books corresponding to these and also arranged in a fourfold division. The evangelical books correspond to the books of the laws, the Acts of the Apostles to the historical books, the letters of the Apostles, especially those of Paul, to the books of wisdom, and the Apocalypse to the prophetical books. Thus the remarkable conformity between the Old and the New Testament may be seen not only in consistency of meanings, but also in their fourfold division. In this grouping and arrangement, Ezekiel 1 sees four wheels of faces and a wheel in the midst of the wheel, because the Old is in the New, and the New is in the Old. In the books of the laws and in the evangelical books is the face of a lion because of his powerful authority. In the historical books is the face of a bull because of his convincing strength. In the books of wisdom is the face of a man because

2. Holy Scripture is correctly divided into the Old and the New Testament and not into practical and speculative, as in the case of philosophy. The reason for this is that, since Scripture deals properly with what is known by faith which is the strength and foundation of morals, justice and all right living, it follows that there cannot be found in Scripture a knowledge of things as such, or of moral rules based on such a knowledge.

This is not, however, the case with philosophy, which treats of the truth of morals and gives consideration to pure speculation. Because Holy Scripture is a knowledge moving toward good and withdrawing from evil, and this is accomplished both by fear and by love, it follows that Scripture is divided into two Testaments, for there is "a narrow margin between fear and love." *

3. Because man can be moved in a fourfold manner toward good and away from evil, namely, by precepts of a most powerful authority, by the statements of a most wise truth, by the examples and benefits of a most innocent goodness, or by all of these taken together, it follows that the books handed down to us containing the Holy Scripture should be divided into four groups in the New as well as in the Old Testament, to achieve a correspondence with the four methods just outlined. Accordingly, the books of laws move men by the precepts of a most potent authority, the historical books by the examples of a most innocent goodness, the books of wisdom by the statements of a most prudent truth, the prophetical books by a combination of all of these, as clearly appears in their respective contents. Hence these books are, as it were, commemorative of all true wisdom and doctrine.

4. Sacred Scripture is like a very wide river which grows continually in size by the addition of many tributaries as its course lengthens. In the beginning of Scripture are the books

* Augustine, Contra Adimantum, XVII, 2.
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of the laws, then is added the stream of wisdom found in the historical books, and thirdly the doctrine of Solomon the most wise, and after these the doctrine of the holy prophets; and finally the evangelical doctrine is revealed, spread through the mouth of the living Christ, written by the Evangelists, and propagated by the holy apostles together with additional documents which the Holy Ghost, coming down upon them, taught us through them. Thus the apostles, having been taught all truth by the Holy Ghost according to the divine promise, could give the Church of Christ the doctrine of all-saving truth and, by completing Holy Scripture, might enlarge the knowledge of truth.

Section Two
The Length of Holy Scripture

1. Holy Scripture has a length which consists of the description of the times and ages, namely, from the beginning of the world to the day of judgment. It describes the course of the world through three times: the time of the law of nature, the time of the written law, and the time of the law of grace. But in the three times, it distinguishes seven ages. Of these, the first is from Adam to Noe, the second from Noe to Abraham, the third from Abraham to David, the fourth from David to the transmigration of Babylon, the fifth from the transmigration to Christ, the sixth from Christ to the end of the world; the seventh, which runs concurrently with the sixth, begins with the repose of Christ in the sepulcher and runs to the universal resurrection which marks the beginning of the eighth. Thus Scripture is of great length because in its treatment it begins with the commencement of the world and of time, in the beginning of Genesis, and extends to the end of the world and of time, namely, to the end of the Apocalypse.

2. To be correct, universal time, which runs according to a triple law, that is, founded within, given externally, and in-

fused from above, extends through seven ages and ends with the end of the sixth age. Hence the duration of the world follows a plan such that the duration of the greater world corresponds with the duration of the life of the lesser world, namely, man, for whom the greater world was made.

The first age of the world, in which the foundation of the world, the fall of the demons, and the strengthening of the angels were completed, corresponds to the first day when light was made distinct from darkness. The second age, in which through the ark and flood the good were saved and the evil destroyed, corresponds to the second day when throughout the firmament a distinction was made of the waters from the waters. The third age, in which Abraham was called and the synagogue begun, which was to bring forth fruit and generate a posterity for the worship of God, corresponds to the third day, when land appeared and brought forth green vegetation. The fourth age, in which the kingdom and the priesthood grew powerful because King David expanded divine worship, corresponds to the fourth day, in which the formation of the sun and stars took place. The fifth age, in which the emigrants were scattered and spread through many nations, corresponds to the fifth day, in which the production of the fishes from the waters was accomplished. The sixth age, in which Christ who is truly the image of God was born in the form of man corresponds to the sixth day, in which the first man was made. The seventh age, which is the endless rest of souls, corresponds to the seventh day, on which God rested from all His work which He had done.

3. Thus seven ages are distinguished by the signs which are found in their beginning and by reason of which they correspond to the days of the foundation of the world. The first is called the age of infancy because, as our whole infancy is drowned in oblivion, so that first age was drowned by the flood. The second age is childhood because, as in childhood we begin to speak, so in the second age the multiplication of
tongues was accomplished. The third age is called adolescence because, as the generative force begins to be actualized at that time, so Abraham was called and circumcision given him and the promise made to him about his seed. The fourth age is called manhood because, as in the period of manhood the age of man flowers, so in the fourth age the synagogue flourished under the kings. The fifth age is called old age because, as man’s powers decline in old age and beauty slips away, so in the migration there was a decline in the sacred rites of the Jews. The sixth age is called debility because, as that age is linked with death though possessing the mighty light of wisdom, so the sixth age of the world ends with the day of judgment and in it wisdom grows strong through the doctrine of Christ.

4. Thus the whole world is described in a most orderly sequence by Scripture as proceeding from beginning to end, in accordance with the peculiar beauty of its well-designed song. One can view, following the sequence of time, the variety, multiplicity and symmetry, order, rectitude and beauty of the many judgments proceeding from the wisdom of God governing the world. As no one can see the beauty of a song unless his view extends over the whole verse, so no one sees the beauty of the order and governance of the universe unless he beholds the whole of it. Because no man is so long-lived that he can see the whole of it with the eyes of the flesh and because no man can foresee the future by himself, the Holy Ghost has provided man with Holy Scripture, the length of which is measured by the extent of the universe.

Section Three
The Height of Holy Scripture

1. Holy Scripture in its progress possesses a height which consists of the description of the hierarchies arranged in

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grades. These hierarchies are: the ecclesiastical, the angelical, and the divine, or in other words, the subcelestial, the celestial, and the supercelestial. Scripture describes the first clearly. The second somewhat more obscurely, and the third more obscurely still. From the description of the ecclesiastical hierarchy, we gather that it is lofty, and from the description of the angelic that it is loftier still, and from the description of the divine that it is the highest loftiness, so that we can quote that saying of the Prophet: "Thy knowledge is become wonderful to me; it is high, and I cannot reach to it." 10

2. This view has supporting evidence. Since things have existence in matter, they should have existence in spirit through acquired knowledge, have existence in that spirit through grace, have existence in it through glory, and have existence in the eternal art. Philosophy treats of things as they are in nature, or in spirit, according to naturally founded knowledge or even acquired knowledge; but theology, in the last analysis knowledge founded on faith and revealed through the Holy Ghost, deals with those matters which concern grace and glory, and even eternal Wisdom. Whence it is that theology relegates philosophical knowledge to a lower place and assumes about the nature of things whatever is needed for fabricating the mirror through which a representation of things divine takes place. It erects a ladder, as it were, which touches the earth at its base but touches heaven at its top. All this is done through that one hierarch, Jesus Christ, who by reason of the human nature He assumed is a hierarch not only in the ecclesiastical hierarchy, but also in the angelic hierarchy, and the middle person in that supercelestial hierarchy of the Most Blessed Trinity. Thus through Him from the very height of God, sanctifying grace descends not only to the beard but also to the skirt of the garment, 11 not only to lofty Jerusalem but to the Church militant.

10 Ps. 138:6.
11 Ps. 132:2.
3. There is a great beauty in the mechanism of the world, but there is far greater beauty in the Church adorned with the beauty of the holy charismata, and the greatest beauty in lofty Jerusalem, and yet the very greatest beauty is to be found in the Trinity, most high and blessed. Hence the Scripture not only possesses the highest matter through which it causes delight and raises aloft the understanding of the mind, but it also is the most elegant matter and in a certain remarkable manner pleases our intellect and thus more and more by such pleasure makes us accustomed to the intuitions and analogies of the divine spectacles.

Section Four

The Depth of Holy Scripture

1. Lastly, Holy Scripture possesses a depth which consists in the multiplicity of the mystical intelligences. Besides a literal sense, it possesses diverse places capable of triple construction, namely, allegorical, moral, and analogical. It is allegory when through one fact another fact is indicated, according to what must be believed. We have a tropological or moral sense when, through what took place, we are given to understand something else, which must be done. We have an analogical sense, a kind of leading upwards, when we are given to understand what should be sought after, namely, the eternal happiness of the saints.

2. Hence this threefold meaning ought to exist in Scripture in addition to the literal meaning, because it satisfies the subject of Scripture, its reader or disciple, its origin, and finally its end. I say that it satisfies the subject because its doctrine deals with God and Christ, with the works of reparation and with what should be believed. The subject of Scripture, so far as it is a substance, is God, so far as it is virtue, is Christ, and so far as it is an operation, is the work of reparation. So far as it is all these things, Scripture is subject to belief. Moreover, God is three and one: one in essence and three in person. Hence Scripture, which is about God, has in the unity of its words a threefold meaning. The same is true of Christ. Since there is one Word, all things are said to have been accomplished through Him and reflect unto Him so that His wisdom is multiform and one. The works of reparation, though they are many, all have an aspect pointing to the oblation of Christ. What should be believed, as a thing believable, is reflected in many ways in accord with the different station of the believers. Because of its conformity to all that has been pointed out, Holy Scripture produces multiform meaning in one set of words.

3. This qualifies a hearer: namely, that no one is a suitable hearer unless he is humble, clean, faithful, and zealous. Hence under the bark of the evident meaning is hidden a mystical and profound meaning to repress one's pride so that by the profundity lying in the humility of the word, the proud are rebuffed, the unclean are repulsed, the deceitful are turned aside, and the careless are spurred on to the meaning of the mysteries. Because those hearing the doctrine of Scripture are not of one kind but may be of any kind, for it behooves all who want to be saved to know something of this doctrine, it follows that Scripture has a multiform meaning. Thus it may capture every intellect and may equally illumine and inflame every intellect striving diligently to understand it by the multiformity of its resplendence.

4. Scripture satisfies the principle from which it comes because it is from God through Christ and the Holy Ghost speaking by the mouths of the prophets and the others who wrote the document. Because God speaks not only through words but also through deeds, as in Him to say is to do, and to do is to say, and further, because all things created, as effects of God, point to their cause, it follows that in Scripture the truths divinely handed down ought to be signified not only by words but also by deeds. Because Christ is a doctor
though He was humble in flesh but mighty in His deity, it is suitable for Him and His doctrine to have a humility in speech with a profundity of meaning, so that, as Christ was wrapped in swaddling clothes, so the wisdom of God in the Scriptures is wrapped in certain humble figures. The Holy Ghost in many ways illuminated and made revelations in the hearts of the prophets. No intellect can lie hidden from Him, and He was sent to teach all truth. Thus it belongs to His teaching that in one speech many meanings are hidden.

5. Yet Scripture is suited to its purpose because it was given so that through it man may be guided in knowing and doing things to enable him finally to obtain what should be desired. Because all creatures were made to serve man in his effort toward his home above, Scripture considers various species of creatures so that through them it may teach us the wisdom guiding us to things eternal. And because man is not guided to things eternal unless he knows the things to be known as the truth to be believed and performs the good to be performed as the good that ought to be done and directs his desires to seeing, to loving, and to enjoying God, Holy Scripture, given through the Holy Ghost, considers the book of creation by referring to the end with a triple meaning so that through the tropological sense we may have a list of things to be done energetically, through the allegorical sense we may have an indication of the things to be believed truly, and through the analogical sense a list of things to be sought out for our enjoyment. And all this so that, sanctified through powerful influences, illuminated through resplendent faith, and perfected through a most ardent charity, we may at last obtain the reward of eternal happiness.

Section Five

The Mode of Proceeding in Holy Scripture

1. Hence in such a multiformity of wisdom as is contained in the length, breadth, height, and depth of Holy Scripture, there is one common mode of proceeding, the authentic as it were, and within this is the narrative mode, the instructive, the prohibitive, the hortatory, the commendatory, the threatening, the promising, the deprecative, and the laudatory. All these modes are resolved into one authentic mode and rightly so.

2. Since this doctrine exists that we may become good and be saved and this in turn may not be accomplished merely through intellectual considerations but rather through inclinations of the will, divine Scripture ought to be professed in such a way that we can be the more strengthened in our inclinations. Because our desire is better stimulated through examples than through arguments, better through promises than through reasonings, better through devotions than through definitions, Scripture ought not to have a mode based on definition, division, and integration, for the stimulation of certain powers of the reader in the manner of the other sciences, but ought to have modes proper to itself, following the various inclinations which propel the soul in diverse ways. And all this, so that if anyone is not moved through precepts and prohibitions, he may at least be moved by the examples narrated; if anyone is not moved by the examples, he may be moved by the benefits which are made plain to him; if anyone is unmoved by either of these, he may be moved by the wise admonitions, by the truthful promises, and by the terrible threats, so that thus at least he may be aroused to the worship and praise of God in whom he perceives the grace to guide him to virtuous acts.

3. Because these modes of narration cannot follow the path of the certainty of reason since particular acts cannot be tested, it follows that, lest Scripture should vacillate in doubt and consequently convince us less forcefully, God provided Scripture with the certainty of authority in place of the certainty of reason, and this certainty of authority is great enough that it surpasses all the acuteness of human ability. The authority of one who can deceive or be deceived is not a certain
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authority; and, except God and the Holy Ghost, no one is ignorant that he can deceive and be deceived. Therefore it follows that, inasmuch as Holy Scripture should be perfectly authentic in its own proper way, it has been handed down not through human investigation but through divine revelation.

4. Hence nothing should be despised in Holy Scripture as useless, nothing rejected as false, nothing repudiated as wicked, because the Holy Ghost, its most perfect author, could speak nothing false, nothing superfluous, nothing too insignificant. "Heaven and earth shall pass: but My words (of Holy Scripture) shall not pass" 18 until they are fulfilled. "Till heaven and earth pass, one jot or one tittle shall not pass of the law, till all be fulfilled," as the Savior has testified. "He therefore that shall break" the teaching of Scripture . . . "and shall so teach men, shall be called the least in the kingdom of heaven. But he that shall do and teach, he shall be called great in the kingdom of heaven." 19

Section Six

The Manner of Explaining Holy Scripture

1. As Scripture has a special mode of proceeding, it ought to be understood and explained in a special way according to its mode of proceeding. Since under one word Scripture can shield a multiplicity of meaning, the one who explains Scripture ought to bring the hidden meaning to light and to make manifest what is brought to light through other more evident scriptural passages. Thus, if I should explain that passage of the Psalms: "Take hold of arms and shield; and rise up to help me," 14 and if I wish to explain what the divine arms are, I should say that they are its truth and good will. That this is so must be proven through other scriptural evidence, for it is written in another place: "Thou hast crowned us, as with a shield of Thy good will"; 15 and again: "His truth shall encompass thee with a shield." 16 No one can develop such a facility except by long practice in reading the text of the Bible and committing it to memory; otherwise he will never be able to be expert in the exposition of the Scriptures. Hence, just as he who declines to acquire the first elements out of which speech is constructed, will never be able to understand the meaning of spoken things or the right rules of construction, so he who spurns the letter of Holy Scripture will never rise to its spiritual meanings.

2. The one who explains Scripture should recognize that not all the explanations are allegorical and that not all things need to be explained as mystical. For this purpose, we should note that Holy Scripture has four parts. In the first there is a literal treatment of earthly natures. In this manner Scripture handles our reparation as is apparent in the description of the formation of the world. In the second there is a treatment of the doings and wanderings of the people of Israel and in this way Scripture indicates the reparation of mankind. In the third part there is a treatment in plain words which express what is pertinent to our salvation with regard to faith or morals. The fourth part is that in which Scripture treats of the mystery of our salvation, partly in plain words and partly in enigmatic and obscure words. Hence Scripture does not have a uniform exposition in these various places.

3. It behooves the one who is explaining to be guided in the exposition of Holy Scripture by the triple rule which can be drawn from the words of Augustine in the book De doctrina christiana. 17

The first rule is this: Wherever in Scripture the immediate

15 Ps. 5:13.
16 Ps. 90:5.
17 Augustine, De doctrina christiana, III, 10, 14.
meaning of the words points to matters of creation, or individual acts of human intercourse, the very things designated by the words are first implied and then the mysteries of our reparation, and where the primary meaning of the words indicates faith or charity, no allegory should be sought.

The second rule is this: Where the words of Scripture designate matters of creation or of the practices of the people of Israel, one should inquire from another source in Scripture what the meaning may be, and finally he may elicit the meaning through words patently indicating a truth of faith or a rule of morals so that if it be said that sheep beget twins,\(^\text{18}\) it is clear that sheep there signifies man, and twins signifies a dual charity.

The third rule is this: Wherever a part of Scripture has a kind of literal and spiritual meaning, the one who is explaining ought to determine whether the attributed meaning serves a historical or a spiritual purpose, unless perchance it is incapable of serving either. If, however, it fits both, then there ought to be affirmation of its literal and spiritual meaning, but if only a single purpose is indicated, there should be only a spiritual interpretation: just as the statements that the sabbath of the law is perpetual, the priesthood is eternal, the possession of the land is eternal, and the rule of circumcision is eternal, all have reference to a spiritual meaning.

4. In order that a person may invade the forest of Holy Scripture with security in investigation and exposition, it is first necessary that he know the truth of Holy Scripture in explicit words, that is, that he ascertain how Scripture describes the beginning, progress, and consummation of the two groups: of those looking on themselves contrariwise, namely, of the good who humble themselves here that they may be eternally exalted in the future, and of the wicked who exalt themselves here that they may be eternally humbled. Hence Scripture treats of the whole universe as regards height and depth, first and last, and as regards an intermediate course under the form of a certain intelligible cross in terms of which the whole mechanism of the universe has to be described and in a certain way seen by the light of the mind. To understand this we must know the principle of things, God, the creation of those things, their fall, their redemption through the blood of Jesus Christ, their rehabilitation through grace, their cure through the sacraments, and finally their retribution through punishment and eternal glory.

5. Because this doctrine has been handed down so diffusely in the writings of the saints and even of the doctors that it cannot be understood or comprehended for a long time by those willing to listen to Holy Scripture—and for this reason even the new theologians frequently distort Holy Scripture into an uncertain, disordered and almost obscure forest—and upon the request of my associates that from my poor knowledge I say something briefly in a *summa* about the truths of theology, and won by their prayers, I have consented to set down a kind of compendium in which I do not deal with all things summarily, but treat briefly of certain things that it is more important to know, including at the same time such explanation for their understanding as may come to mind at the moment.

6. Because theology is discourse about God and about the first principle, and because that science and most noble doctrine resolves all in God as in the first and supreme principle, it follows that in the assignment of reasons in all matters contained in this entire little tract, I have tried to undertake my reasoning from the first principle, that thus I might show that the truth of Holy Scripture is by God, from God, in accord with God, and because of God, so that this science may deservedly appear to be a single and orderly science and not undeservedly be named theology. If, therefore, anything imperfect, obscure, superfluous, or not quite correct is there, it may be due to faulty workmanship, the brevity of time, and

\(^{18}\) Cant. 4:2.
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the poverty of knowledge; if there is anything correct, honor and glory should be referred to God alone.

In order that what follows may be made more clear, I have taken the trouble to set down the particular chapter headings to aid the memory and clarify the understanding of what is said. The work is divided into seven parts and seventy-two chapters.\(^{19}\)

\(^{19}\) This list of headings is here omitted. It is contained in the table of contents supra.

The end of the prologue.

PART ONE

THE TRINITY OF GOD