

## Augustine's First Exegesis and the Divisions of Spiritual Life<sup>1</sup>

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### INTRODUCTION

Augustine's *De Genesi contra Manichaeos* is the biblical exegesis, written in 388 or 389, after his settlement in Thagaste and before his ordination to the priesthood (*retr.* 1.10.1). It is certainly not the first attempt to refute the Manichaean arguments, but is the earliest commentary on Genesis-Creation story (Gen 1-3).<sup>2</sup> Despite the work has received less attention,<sup>3</sup> it ought to be matters of interest to Augustinian Scholars, as it extends over two fundamental areas, exegetical and polemical, of his literary activities.

In what follows I would like to discuss the following questions. (1) The intended audience for whom this work was composed: Augustine established a monastic community with his friends and intended to write for his Africans.<sup>4</sup> What kind of target audience will be assumed? (2) The figurative exposition of the human life divided into six stages (*Gn. c. Man.* 1.25.43): what significance does this exposition hold for the audience? (3) Finally, the characteristics of the work will be shown.

### THE AUDIENCE OF THE *DE GENESI CONTRA MANICHAEOS*

First, I shall present two candidates of the intended audience.<sup>5</sup> As its title indicates,<sup>6</sup> the Manichaeans are nominated as the audience. Augustine's testimony that he has

<sup>1</sup> Abbreviations:

*Gn. c. Man.* = Augustine, *De Genesi contra Manichaeos*, ed. D. Weber, CSEL 91 (Wien 1998).

*retr.* = Augustine, *Retractationes*, ed. A. Mutzenbecher, CCL 57 (Turnhout 1984).

*ep.* = Augustine, *Epistulae*, ed. K.D. Daur, CCL 31 (*ep.* 1-55) (Turnhout 2004).

*mor.* = Augustine, *De moribus ecclesiae catholicae et de moribus Manicheorum*, ed. J.B. Bauer, CSEL 90 (Turnhout 1992).

<sup>2</sup> D. Weber, "Einleitung", in CSEL 91 (Wien 1998) p. 11, n. 10-11. For a summary of Augustine's commentaries on Genesis, see M.-A. Vannier, «Creatio», «Conversio», «Formatio» chez s. Augustin (Fribourg, Suisse 1991) pp. 83-94.

<sup>3</sup> D. Weber, "Einleitung", pp. 9-10; *St. Augustine On Genesis*, R.J. Teske (trans.), FaCh 84 (Washington DC 1991) pp. 36-39.

<sup>4</sup> *Ep.* 17.2; CCL 31, 35-36: "homo Afer scribens Afris, cum simus utrique in Africa constituti." For the quality of Augustine's life at this period, see G. Lawless, *Augustine of Hippo and His Monastic Rule* (Oxford 1987) pp. 45-58.

<sup>5</sup> For the audience problem, I am partially indebted to the sensitive study of R.J. Teske, "A Decisive Admonition for St. Augustine", *Augustinian Studies* 19 (1988) pp. 85-92, which discusses it from the viewpoint of the admonition in the preface. See also R.J. Teske, "Homo spiritualis in St. Augustine's *De Genesi contra Manichaeos*", *Studia Patristica* 22 (Leuven 1989) pp. 351-355.

<sup>6</sup> A variant of its title is *De Genesi aduersus Manichaeos*. See the critical apparatus in CSEL 91, 67 and CCL 57, 29.

explicitly published this exegesis against the Manichaeans is found in *retr.* 1.10.1.<sup>7</sup> As well, that a common consent to this intention was formed around him is clear from the *Letters* about this time.<sup>8</sup>

The second candidate is referred to in *Gn. c. Man.* 1.1.1. Augustine entirely agreed to the admonition of some learned Christians, and declared that he should write in a simple way as the less uneducated could understand without difficulty.<sup>9</sup> They are named *indocti* (the unlearned) and *imperiti* (the uneducated),<sup>10</sup> who have not been well instructed in the liberal arts. They are also called *parvuli* (the little ones) and *informi* (the weak ones).<sup>11</sup>

Among these expressions, the *parvuli* occurs repeatedly.<sup>12</sup> What sort of person are the *parvuli*? They can not comprehend invisible things (*Gn. c. Man.* 1.5.9).<sup>13</sup> Consequently, they can not respond to the Manichaeans who criticise for the order of the creation. The *parvuli* are defeated by the mockery of the Manichaeans as confronted with their anthropomorphic view of God,<sup>14</sup> which troubled Augustine from his youth.<sup>15</sup> He contrasts another type of person to the *parvuli*.

All who understand the Scriptures spiritually have learned to understand by those terms [God's

7 *Retr.* 1.10.1; CCL 57, 3-8: "Quamuis enim in superioribus libris quidquid disputavi, ... aduersus Manicheos nostra inuigilaret intentio, *isti tamen duo libri apertissime aduersus eos editi sunt.*" (italics mine).

8 In *ep.* 18 to Caelestinus, Augustine said that he sent his books against the Manichaeans and that Caelestinus should teach "what weapons you [Celestine] think you still need to defeat that [Manichaean] error."; trans. of R. Teske, *Letters 1-99*, The Works of Saint Augustine. A Translation for the 21st Century (New York 2001) p. 51. A. Goldbacher identified these books with *mor.* and *Gn. c. Man.*, and probably with *De vera religione*: see CSEL 58 (Wien 1923) pp. 12-13. In the correspondences with Paulinus of Nola, he referred to them as the admired defences against Manichaeans: see *ep.* 24.2, CCL 31, 29; *ep.* 25.2, CCL 31, 30-31.

9 *Gn. c. Man.* 1.1.1; CSEL 91, 6-12: "Placuit enim mihi quorundam vere Christianorum sententia, qui cum sint eruditi liberalibus litteris, tamen alios libros nostros quos aduersus Manichaeos edidimus cum legissent, viderunt eos *ab imperitioribus aut non aut difficile intellegi* et me benevolentissime monuerunt, ut communem loquendi consuetudinem non desererem, si errores illos tam perniciosos ab animis etiam imperitorum expellere cogitarem." (italics mine).

10 The *indocti* in *Gn. c. Man.* 1.1.1; CSEL 91, 3, 13; the *imperiti* in *Gn. c. Man.* 1.1.1; CSEL 91, 9, 12. "The other books" mentioned in 1.1.1 (see n. 8 above) seem to be the *mor.*: see *On Genesis*, E. Hill (trans.) The Works of Saint Augustine. A Translation for the 21st Century (New York 2002) p. 39, n. 1. In the preface of the *mor.*, the pair, *docti* and *indocti*, is also used: "multa indoctis uideantur absurda, quae cum a doctoribus exponuntur eo laudanda uideantur ... "; CSEL 90, 9-11.

11 *Gn. c. Man.* 1.1.2; CSEL 91, 1-4: "Solent ergo Manichaei scripturas veteris testamenti quas non noverunt vituperare et ea vituperatione *infirmos et parvulos nostros* non inuenientes, quomodo sibi respondeant, irridere atque decipere, ..." (italics mine).

12 Cf. *Gn. c. Man.* 1.1.2; 1.3.5; 1.5.9; 1.17.27; 1.23.40. Whereas the *indocti* are used only in 1.1.1 and the *imperiti* are used in 1.1.1; 1.22.33. The *informi* are used only 1.5.9 except the combined with the *parvuli* is found in 1.1.2.

13 *Gn. c. Man.* 1.5.9; CSEL 91, 11-13: "Ideo autem nominibus visibilium rerum haec [caelum et terra] appellata sunt propter parvulorum infirmitatem, qui minus idonei sunt invisibilia comprehendere." For two kinds of invisible things, cf. R.J. Teske, "Homo spiritualis" in St. Augustine's *De Genesi contra Manichaeos*, p. 352.

14 *Gn. c. Man.* 1.17.27.

15 *Confessiones* 3.7.12.

eyes, and ears and lips and feet], not bodily members, but spiritual powers.<sup>16</sup>

Compared to this *spiritalis*, the former is said to be *carnalis*. Besides, he is termed *parvulus in Christo* (the little one in Christ) and *pecus dei* (God's animal).<sup>17</sup>

The Pauline declaration of 1 Cor 3:1-2 stands behind this paired comparison.<sup>18</sup>

(3:1) But I, brethren, could not address you as spiritual men, but as men of the flesh, as babes in Christ. (3:2) I fed you with milk, not solid food; for you were not ready for it; ... (RSV)

The imagery of comparing the scripture with a food depends on these verses.<sup>19</sup> Since the *spiritalis* feeds of the food, he understands a lot of matters. The *carnalis* only takes possession of the food. However, it is added: "all have the same food".<sup>20</sup> With this pointing-out indeed, the *carnalis* is not severed from the *spiritalis* by an impassable gap.<sup>21</sup> This imagery of getting to eat the food of the adult after milk grows an infant can be interpreted as an exhortative device to guarantee the *carnalis* will be matured. It follows that the *parvuli* are admonished to interpret the scripture spiritually. But the admonition is effective in them, assuming they can accept it. How is the condition determined? Another question arises: why does the designation, the *parvuli*, add the phrase, *in Christo*? Even if it is included in the Pauline quotation, what are the implications of its addition?

With regard to the status of the second candidate, the interesting passage is found in *Gn. c. Man.* 1.1.2.<sup>22</sup> Augustine presents the imagery that the faithful in Catholic teaching finally returns, exhausted after many labours, to the *fons* (spring) of truth, and quotes Matt 7:7-8:

(7:7) Ask, and it will be given you; seek, and you will find; knock, and it will be opened to you. (7:8) For every one who asks receives, and he who seeks finds, and to him who knocks it will be opened. (RSV)

16 *Gn. c. Man.* 1.17.27; CSEL 91, 20-22: "Sed omnes qui spiritaliter scripturas intellegunt non membra corporea per ista nomina, sed spiritalis potentias accipere didicerunt, ..."; trans. of R.J. Teske, FaCh 84, p. 75.

17 *Gn. c. Man.* 1.23.40; see n. 18 below.

18 For the reference to 1 Cor 3:1-2, see T. Van Bavel, "L'humanité du Christ comme *lac parvulorum* et comme *via* dans la spiritualité de saint Augustin", *Augustiniana* 7 (1957) p. 255, n. 41.

19 *Gn. c. Man.* 1.23.40; CSEL 91, 32-44: "spiritalis homo, quicumque bonus minister est Christi et eum bene quantum potest imitatur, cum ipso populo spiritaliter pascitur sanctarum scripturarum alimentis et lege divina ... Sed spiritalis sic istis alimentis pascitur ut multa intellegat, carnalis autem, id est *parvulus in Christo*, tamquam *pecus dei* ut multa credat quae intellegere nondum potest; *tamen eosdem cibos omnes habent.*" (italics mine). For the food imagery of the scripture in general, see E. Curtius, *Europäische Literatur und lateinisches Mittelalter*, II. Aufl. (Tübingen 1993) pp. 144-146, esp. n. 11.

20 *Gn. c. Man.* 1.23.40; see n. 18 above.

21 W. Schumacher, «*Spiritus*» and «*Spiritualis*»: A Study in the Sermons of Saint Augustine, Diss. (Mundelein 1957) pp. 182-192, suggests that the Augustinian use of 1 Cor 3:1-2 is "an adaptation of St. Paul's use" (p. 185), and that the *carnalis* is encouraged "on to a fuller development, to growth in the faith." (p. 183).

22 *Gn. c. Man.* 1.1.2; CSEL 91, 18-23: "nec eos deserit deus, ut petentes accipiant et quaerentes inveniant et pulsantibus aperiatur. Qui autem desperant se posse in catholica disciplina invenire quod quaerunt, atteruntur erroribus, sed si perseveranter inquirunt, ad ipsos fontes a quibus aberraverunt post magnos labores fatigati atque sitientes et pene mortui revertuntur."

Juxtaposing these verses with Matt 10:26, the Manichaeans refused to believe any passage of the scripture before they understood it.<sup>23</sup> Whereas Augustine took the message that the biblical exegesis should presuppose the humble belief.<sup>24</sup> It is connected with the search of faith for understanding. The exploration into the scriptures never ends in vain. We can find a message to the Manichaeans:

If the Manichees preferred to search out the secrets of these words, without finding fault and making accusations, but investigating with reverence, they would, of course, not be Manichees, but it would be given to those who ask, and those who seek would find, and it would be opened to those who knock.<sup>25</sup>

The Manichaeans would be included in those admonished to have a spiritual understanding of the scripture. Engaging in the exegesis piously, he becomes not suitable to be called the Manichaean.

These two candidates combine to form the one who is admonished to inquire into the scriptures. But concerning the appropriate admonition what conditions should be satisfied?

#### THE DIVISIONS OF SPIRITUAL LIFE

The imagery of seven *gradus* (degrees) of ascent, which are led by God, occurs repeatedly in the various contexts of his works.<sup>26</sup> Among these images which result in the contemplation of God with seven gifts of the Spirit,<sup>27</sup> some approaches, e.g. *De quantitate animae* 33.70-76,<sup>28</sup> *De Genesi contra Manichaeos* 1.25.43, *De vera religione* 26.48-49, are designated the preparatory teaching, as no mention is made of Is 11:2-3.<sup>29</sup> They are the same as the process of the spiritual exercise (*exercitatio animi*) of the

23 Cf. *mor.* 1.17.31; CSEL 90, 10-12: "Hinc est illud, quod in ore habere etiam uos [Manichaei] soletis, quod ait: *Petite et accipietis, quaerite et inuenietis, pulsate et aperietur uobis. Nihil est occultum, quod non reueletur.*" See also R.J. Teske, "Augustine, the Manichees and the Bible", in P. Bright (ed.), *Augustine and the Bible* (Notre Dame 1999) p. 213.

24 See F. Van Fleteren, "Principles of Augustine's Hermeneutic: An Overview", in F. Van Fleteren and J. C. Schnaubelt (eds), *Augustine: Biblical Exegete* (New York 2001) p. 2, n. 9.

25 *Gn. c. Man.* 2.2.3; CSEL 91, 1-4: "Haec secreta verborum si non reprehendentes et accusantes, sed quaerentes et reverentes Manichaei mallent discutere, non essent utique Manichaei, sed daretur petentibus et quaerentes inuenirent et pulsantibus aperiretur."; trans. of R.J. Teske, *FaCh* 84, p. 95.

26 For the development of Augustine's teaching of the ascent, even written from a viewpoint of the 1930's, see C. van Lierde, "The Teaching of St. Augustine on the Gifts of the Holy Spirit from the Text of Isaiah 11:2-3", in F. Van Fleteren, J.C. Schnaubelt, and J. Reino (eds), *Collectanea Augustiniana. Augustine, Mystic and Mystagogue* (New York 1994) pp. 5-110. See also G. Madec, "Ascensio, ascensus", in C. Mayer (ed.), *Augustinus-Lexikon* (Basel 1988) cols 465-475.

27 For the images described in *De sermone domini in monte* and *De doctrina christiana*, see K. Mizuochi, "Augustinus ni okeru Kami-ninshiki heno 7tsu no Reiteki-dankai" ("Augustine's Seven Spiritual Stages towards the Contemplation of God" in Japanese), in *Tojyô* (Tokyo 1978) pp. 29-51; T. Katô, *Augustinus no Gengo-ron* ("The Language Theory of Augustine" in Japanese), (Tokyo 1991) pp. 230-250.

28 See B. Neil, "Neo-Platonic Influence on Augustine's Conception of the Ascent of the Soul in *De Quantitate Animae*", *Prayer and Spirituality in the Early Church* 2, P. Allen, W. Mayer and L. Cross (eds) (Brisbane 1999) pp. 197-215.

29 Cf. C. van Lierde, "The Teaching of St. Augustine on the Gifts of the Holy Spirit", pp. 14-28.

human life is admitted.<sup>30</sup> Let us look at the closing chapter of *Gn. c. Man. liber I* where the seven days of creation are compared with the spiritual works (*opera*). If the biblical exegesis is incorporated into them, the message to the *parvuli*, that is, the admonition of the spiritual interpretation has indispensable relation to the classical category of the soul's itinerary towards God.

The metaphor starts at the following sentence:<sup>31</sup>

In good works and a just life each of us has something like these six distinct days, after which he ought to hope for rest.

To progress in these endeavours is not only opened to some types of the faithful, but unfolded before "each of us". But there is not any possibility that the Manichaeans will start affairs. Because, "each of us" is described as follows at the first day:<sup>32</sup>

Each of us has the light of faith, when he first believes in visible things.

A belief in the visible things does not mean that "each of us" should grasp the world only with the material things.<sup>33</sup> Rather, the belief starts with the visible things to receive the caution that the Creator should be known through the communicative responses with the world. Since "the Lord has deigned to appear visibly", to be piously participant in the Lord is the beginning appropriate for the *parvuli*.

The seven works may be summarised as follows:

1. "Each of us" has a belief when he believes by the visible things.
2. He has the firmament of the discipline by which he discerns between carnal and spiritual things.
3. He separates his mind from the stain and waves of carnal temptations to bear the fruits of good works.
4. He sees the unchangeable truth in the soul and sees how the soul becomes a partaker in the truth and confers order on the body.
5. He begins to take part in the actions of this world in order to benefit the society of his brothers.
6. He dominates all changes of his own mind from the spiritual harvest.
7. The perpetual rest should be hoped.

In these works, I suppose that the attempt to the biblical exegesis has started at the third day.

30 For the classical concept of the *exercitatio animi* which regards philosophy primarily as a way of life, not as a purely theoretical activity, see the influential research of P. Hadot, *Exercices spirituels et philosophie antique*, nouvelle éd. (Paris 2002), esp. pp. 19-98.

31 *Gn. c. Man.* 1.25.43; CSEL 91, 1-3: "Habet etiam unusquisque nostrum in bonis operibus et recta vita tamquam distinctos istos sex dies, post quos debeat quietem sperare: ..."; trans. of R.J. Teske, FaCh 84, p. 89.

32 *Gn. c. Man.* 1.25.43; CSEL 91, 3-4: "[habet unusquisque] lucem fidei, quando prius visibilibus credit, ..."; trans. of R.J. Teske, FaCh 84, p. 89.

33 M. Nussbaum, "Augustine and Dante on the Ascent of Love", in G.B. Matthews (ed.), *The Augustinian Tradition* (Berkeley 1999) p. 86, n. 10, suggests that the reception of faith only prepares for the subsequent activity; "Once intellect takes over, it no longer plays a role." See also E. Hill (trans.), *On Genesis*, p. 67, n. 42.

First, the discipline as the “firmament” (*firmamentum disciplinae*) is handed over as a gift at the second day. But there is no certain indication that it was received properly.<sup>34</sup> Concerning the imagery, although the “firmament” produces the cloud which passes under the sky, the “firmament” itself is stretched around the sky and never passes away. Augustine compares cloud to the writings of the prophets and apostles.<sup>35</sup> While the words of the Bible sound and move over as uttered aloud in the air, the “firmament” persists there. Hence, the “discipline” is identified with the divine teaching (*divina doctrina*) from which human words are delivered.<sup>36</sup> The prerequisite condition to the exegesis seems to be met.

Next, the internal split of the self is suggested in the third day by quoting Rom 7:25: “So then with the mind I myself serve the law of God; but with the flesh the law of sin.” Accordingly, he seems to set about the laborious work, that is, to serve the Law. With regard to the core of the Law, Augustine points out in *Gn. c. Man. 2.23.36*.<sup>37</sup>

But if we attend to what the Apostle says, “The fullness of the Law is charity,” and if we see that the same charity is contained in the twin commandment, “You shall love the Lord your God from you whole heart, and from your whole soul, and from your whole mind,” and “You shall love your neighbour as yourself,” on which “two commandments there hang the whole Law and the prophets.”

The spiritual interpretation must lead to the love of God and neighbours. To serve the Law of God follows through this principle of the exegesis. The rupture within the self reflects the dislocation in the semantic community between the exegete and the divine precepts. For Augustine modelled the dislocation of all human life on the divided self.<sup>38</sup> So this split reveals that he proceeds with the exegetical work on this day.

Thirdly, on the fourth day as follows:<sup>39</sup>

He produces and distinguishes in that firmament of learning various spiritual knowledges.

Since he has already made spiritual perceptions, it follows that he did commence the “work” in the preceding day. By these knowledges, the truth which illuminates a soul,

34 See J.J. O'Donnell, *Augustine: Confessions*, vol. 2 (Oxford 1992), p. 84: “*disciplina* is the appropriate gift here (but not received in the right way)”.

35 *Gn. C. Man. 2.4.5*; CSEL 91, 5-7: “quia et nunc viride agri deus facit, sed plueno super terram, id est facit animas revirescere per verbum suum, sed de nubibus eas irrigat, id est *de scripturis prophetarum et apostolorum*.” (italics mine).

36 *Gn. c. Man. 2.5.6*; CSEL 91, 10-12: “Et ideo iam laborans in terra necessariam habet pluviam de nubibus, id est doctrinam de humanis verbis, ...”; *Gn. c. Man. 2.5.6*; CSEL 91, 29-32: “Quod nunc ad hoc commemoravi, ut intellegeremus laboranti homini in terra, id est in peccatorum ariditate constituto, necessariam esse de humanis verbis divinam doctrinam tamquam de nubibus pluviam.”

37 CSEL 91, 6-11: “Sed si attendatur quod apostolus dicit: plenitudo autem legis caritas, et videamus eandem caritatem praecepto illo gemino contineri: diliges dominum deum tuum ex toto corde tuo et ex tota anima tua et ex tota mente tua, et diliges proximum tuum tamquam teipsum; in quibus duobus praeceptis tota lex pendet et prophetae, ...”; trans. of R.J. Teske, *FaCh* 84, p. 132.

38 For the image of the divide self, I am indebted to the useful suggestion of R.A. Markus, *Saeculum: History and Society in the Theology of St Augustine* (Cambridge 1970) pp. xiii-xv.

39 *Gn. c. Man. 1.25.43*; CSEL 91, 11-12: “[unusquisque] iam in illo firmamento disciplinae spiritalis intellegentias operatur atque distinguit, ...”; trans. of R.J. Teske, *FaCh* 84, p. 89.

and the recognition of God and the soul, which dominates a body, are acquired.

He sees the unchangeable truth that shines in the soul like the sun, and he sees how the soul becomes a partaker in this truth and confers order and beauty on the body, just as the moon illumines the night. He sees how the spiritual knowledges sparkle and shine in the obscurity of this life, like all the stars in the night.<sup>40</sup>

The meaning of the spiritual understanding which finds out the pace of the soul is clarified in this way. As I mentioned above, it is sustained by interpreting the scriptures spiritually. Therefore, the admonition of the exegesis is discovered in these works of the human perfection.

When comparing these figurative exposition with the preceding imagery in *De quantitate animae*, there is a certain difference. While the latter is described in spatial terms, as above and below, ascending the *gradus*, the former is expressed in temporal terms, as the daily change.<sup>41</sup> Both sorts of context point towards the same moral places, the purification and detachment of the soul from bodily concerns. Why did the ascending scheme derived from the Platonic tradition undergo a change?

#### THE IMAGERY OF THE EXEGETE

We have another imagery of the exegete, returning to the spring of the truth (*Gn. c. Man. 2.3.4-5.6*).<sup>42</sup> This imagery, while accounting for the story of Gen 2:4a-6, will give us the reason why the exegete is defined as the *parvulus in Christo*.

The soul seeks the clouds which bring about rain, because it began to labour on the earth after it sinned.<sup>43</sup> As if it rains from the clouds, the soul has need of instruction from human words. Since the clouds occur from fog, the difficulty in making clear the meaning of the figures emerges. These clouds are compared with “the writing of the prophets and apostles”.<sup>44</sup> Augustine also draws a comparison between the labour on the

40 *Gn. c. Man. 1.25.43*; CSEL 91, 12-17: “videt quid sit incommutabilis veritas quae tamquam sol fulget in anima, et quemadmodum anima ipsius veritatis particeps fiat et corpori ordinem et pulchritudinem praestet tamquam luna illuminans noctem, et quemadmodum stellae omnes, intellegentiae spirituales, in huius vitae obscuritate tamquam in nocte micent et fulgeant.”; trans. of R.J. Teske, FaCh 84, pp. 89-90.

41 For the ascending and descending leitmotif in *De quantitate animae* and its relationship to the Plotinian doctrine of the soul, see B. Neil, “Neo-Platonic Influence on Augustine’s Conception of the Ascent of the Soul in *De Quantitate Animae*”, pp. 205-207. See also G. Madec, “Ascensio, ascensus”, col. 468.

42 For the metaphor of clouds in *Gn. c. Man.*, M. Dulaey, “L’apprentissage de l’exégèse biblique par Augustin: Première partie. Dans les années 386-389”, in *Revue des Études Augustiniennes* 48 (2002) p. 280, points out that Augustine was inspired by the *Expositio Evangelii secundum Lucam* 10.42 of Ambrose, where the prophets were compared with clouds humidified by the spiritual grace, and that was influenced by Ambrose’s *Hexameron* in book 1 of *Gn. c. Man.* and by *De paradiso* in book 2 (pp. 276-277). For the indirect influence of Origen through Ambrose or the Latin translations of Origen, see also R.J. Teske, “Origen and St. Augustine’s First Commentaries on Genesis”, *Origeniana Quinta*, Boston College, 14-18 Aug. 1989 (Leuven 1992) pp. 179-185.

43 *Gn. c. Man. 2.4.5*; CSEL 91, 17-18: “Post peccatum autem homo laborare coepit in terra et necessarias habere illas nubes; ...”; trans. of R.J. Teske, FaCh 84, pp. 98-99.

44 We also note that the same imagery occurs at *Conf. 2.2.3*; *Enarrationes in Psalmos* 35.8; 56.17; 76.19; 88.s.1.7, 103.s.1.11: see J.J. O’Donnell, *Augustine*, vol. 2, p. 113.

earth and the activity of the biblical exegesis. Therefore, it is the duty which was assigned to the human being after committing the sin. As for the original sin, Augustine quotes Sir 10:14: "the beginning of man's pride is to turn away from God". In reverse, the exegete should be not arrogantly required to change the direction of his life.

I wish that it would gladly welcome the rain of truth from these clouds. For on account of it our Lord deigned to assume the cloud of our flesh and poured out most generously the rain of the holy gospel.<sup>45</sup>

His wish to "the rain of the truth" is certified by the incarnation. Because it is shown as the means by which the original, immediate communication between God and human beings may be recovered. Christ himself hints at the recovery of the internal spring of divine illumination.

He [our Lord] promised that, if anyone should drink of his water, he will return to that inner spring so that he does not seek rain externally. For he says, "There will come to be in him a spring of water springing up unto eternal life."<sup>46</sup>

The *parvulus in Christo* will see again the spiritual, invisible creatures. This imagery is just like a gift from Augustine to the admonished audience.<sup>47</sup> For this imagery reveals the incarnation which promises the harvest of scripture study. Besides, Augustine summarize the fact which "is made clear to us with regard to the soul".<sup>48</sup>

We have proof that it [soul] is subject to change in time from the great variety of its love and from the fall by which it became wretched and from the restoration by which it returns again to happiness.

Therefore, the admonition of the spiritual exegesis, which is expressed in temporal terms as the metamorphosis of the self, instead of with the spatial viewpoint, depends on the incarnation which joins the temporal and the eternal realms. The *spiritalis* is the transformed, the *carnalis* is the unregenerated. The latter is the *parvulus in Christo*, by saying as follows: "recreated and brought to life by him [Christ], we will be restored to paradise."<sup>49</sup>

45 *Gn. c. Man.* 2.5.6; CSEL 91, 13-16: "Sed utinam vel pluviam veritatis de ipsis nubibus libenter excipiat! Nam propter illam dominus noster nubilum carnis nostrae dignatus assumere imbrem sancti evangelii largissimum infudit ..."; trans. of R.J. Teske, FaCh 84, p. 100.

46 *Gn. c. Man.* 2.5.6; CSEL 91, 16-19: "[dominus noster] promittens etiam quod, si quis biberit de aqua eius, rediet ad illum intimum fontem, ut forinsecus non quaerat pluviam. Dicit enim: fiet in eo fons aquae salientis in vitam aeternam."; trans. of R.J. Teske, FaCh 84, p. 100.

47 See T. Van Bavel, "L'humanité du Christ comme *lac parvulorum* et comme *via*", pp. 255-259. For the shift of the christology in this period, see also M. Cameron, "The Christological Substructure of Augustine's Figurative Exegesis", in P. Bright (ed.), *Augustine and the Bible* (Notre Dame 1999) pp. 74-103.

48 *Gn. c. Man.* 2.6.7; CSEL 91, 10-12: "tanta varietate affectionum suarum et ipso lapsu, quo misera facta est, et reparatione, qua rursus in beatitatem redit, tempore mutari posse convincitur."; trans. of R.J. Teske, FaCh 84, p. 101.

49 *Gn. c. Man.* 2.8.10; CSEL 91, 24: "ab illo [Christo] recreati et vivificati restituamur in paradysum, ..."; trans. of R.J. Teske, FaCh 84, p. 105.



## CONCLUSION

The intended audience of the work is shown as the *parvulus in Christo* who is admonished to proceed to the spiritual exegesis. They would accept it willingly, when they realised that the exegesis was incorporated into the soul's return to God. For they will find the beatitude in the divine rest, which all men should pursue. However, the itinerant image was not pictured in the ascending terms, from "lower" to "higher". The evocation of the final rest by the exegete hinges on the understanding of Christ as the incarnate Christ who interrelates the divinity and the humanity. Then this exegesis, which was written by Augustine as the *servus dei* in a monastic community, seems to have a catechetical characteristic.<sup>50</sup> It is not only from the reason that the conclusion of the work makes us recall the practical approach used in catechesis. But also the audience is said to be the believer in Christ. By understanding Christ as mediator whose ensouled flesh was a saving bond of the temporal and the eternal, the function of a soteriological narrative (*narratio*) was recognised by the author.<sup>51</sup> The temporal process of the human perfection privileged the narrative in which the decisive event of the incarnation is linked to the sacramental initiation.

This whole *narrative* unfolds, not clearly, but in figures so that it might exercise the minds of those seeking the truth and call them from carnal labors to spiritual labor.<sup>52</sup>

50 Cf. D. Weber, "Einleitung", p. 13.

51 For the various functions of *narratio* in the ancient literature, see H. Lausberg, *Handbook of Literary Rhetoric: A Foundation for Literary Study*, trans. M. T. Bliss ... et al. (Leiden 1998) §§ 289-347.

52 *Gn. c. Man.* 2.1.1; CSEL 91, 7-9: "omnis narratio non aperte, sed figurate explicatur, ut exercent mentes quaerentium veritatem et spiritali negotio a negotiis carnalibus avocet."; trans. of R.J. Teske, *FaCh* 84, p. 91.