114 Two (*Duo*)

In Eccle. 4[:9], it is said, “It is better therefore that two should be together, than one: for they have the advantage of their society.” Therefore, the Lord wishing to liberate his people in Egypt sent two, namely, Moses and Aaron, Exod. 4[:14]. And Christ sent his disciples two by two, Luke 10[:1]. Under this number God ordained that all senses in man as binary: eyes, nostrils, ears, hands, and feet. For the double charity consisting in two commandments, Matt. 22[:40]: “On these two commandments depends the whole law and the prophets.” And if it is said that the binary number is infamous because it recedes first from the unity, Gen. 25[:23]: “Two peoples shall be divided out of your womb.” However, it is laudable because it first approaches to the trinity, according to Augustine, book six, *De Musica.[[1]](#endnote-1)*

¶ Again, the binary and ternary number is indivisible in other numbers but is resolved in the unity.Thus, when whatsoever persons tend toward unity it is to be confessed concerning their testimony who draw to the one Christ, in Eccli. 33[:15], it is said, “Look upon all the works of the Highest. Two and two, and one against another.” And because namely sin consists in two things, in turning away from God the creator and in turning toward the creature, Jer. 2[:13]: “My people have done two evils. They have forsaken me, the fountain of living water,” and this as far as turning away, “and have dug themselves cisterns, broken cisterns, that can hold no water,” as far as the turning toward the creature.

¶ Again, the apostles or, in the second place, the teachers are designated on account of some similes and properties of things through the two tables of the testament containing the law, Exod. 34[:1]: “Hew two tables of stone,” etc.

¶ Again, they are designated through two cherubim for protecting the ark of the Church, Exod. 25[:18-22]. Again, through “two cherubim of beaten gold, on the two sides of the oracle,” that is, of the Church which is the house of prayer. But, alas, because there are many like the bare tablet on which nothing is depicted, many are illiterate like the winged cherubim, but not flying.

¶ Again, they are designated through two cruets pouring out oil of mercy, Zach. 4[:14]: “These are two sons of oil,” etc. But, alas, because in Osee 4[:1], it is said, “There is no truth, and there is no mercy,” etc.

¶ Again, they are designated through two lights for lighting over the earth through radiation of good example, Gen. 1[:16]: “God made two great lights.” But, alas, because today it is obscured “and the moon shall not give her light,” Ezech. 32[:7].

¶ Again, they are designated through two trumpets for calling the multitude through the preaching of the truth, Num. 10[:2]: “Make two trumpets of beaten silver.” But, alas, because today so infected are they by sin just as the shepherd, wolves tearing away, because they cannot raise the alarm, Isai. 56[:10]: “Dumb dogs not able to bark.” Again, they are designated through two cattle for sacrificing to the Lord through tolerance of the passion, about which, Num. 8[:8]. But, alas, because today they do not sacrifice to the Lord their own flesh, namely a cow or a horned animal, and the offerings of young women.

1. Augustine, *De Musica,* Conclusio operis.59 (PL 32:1193-94): Sermonem autem hunc nostrum mandatum litteris si qui legunt, sciant multo infirmioribus haec esse scripta, quam sunt illi qui unius summi Dei consubstantialem et incommutabilem Trinitatem, ex quo omnia, per quem omnia, in quo omnia duorum Testamentorum auctoritatem secuti venerantur et colunt eam credendo, sperando et diligendo. [↑](#endnote-ref-1)