253 Marriage (*Nupcie*)

That great marriage that formerly was promised in Abraham, and sworn to David, and finally announced to the blessed Mary, it was reported in the adoration of the Magi. It was consummated certainly, it was confirmed in the baptism of the Jordan, and declared in the miracle of the wine.

¶ Jerome narrated in his book, *Contra Jouinianum*,[[1]](#endnote-1) concerning the meeting of three widows. Of whom the first to those offerings to her a man, thus responded, she could not find a man who wanted her more than her money.

The second said she always held her first husband as still living. Therefore, she could not marry another again.

The third answered she did not wish to marry, for, if he was a good man, she always would fear to lose him. If, however he was a bad one, she would always sorrow that she had to put up with one so evil after one so good.

¶ Again, it is read in scriptures that there were four kinds of marriage.[[2]](#endnote-2) The first between the man and the legitimate woman. The second between Christ and the Church. The third between God and the just soul. The fourth between the Word and human nature.

Concerning the first,[[3]](#endnote-3) it is said in Gen. [2:24]: “Wherefore a man shall leave father and mother and shall cleave to his wife.”

Concerning the second,[[4]](#endnote-4) it is said in Apo. [21:9]: “I will show you the bride, the wife of the Lamb.”

Concerning the third,[[5]](#endnote-5) Osee [2:19]: “I will espouse you to me in justice, and judgment.”

Concerning the fourth,[[6]](#endnote-6) Can. [3:11]: “Go forth and see king Solomon in the diadem, wherewith his mother crowned him in the day of his espousals, and in the day of the joy of his heart.”

Through the first nuptials[[7]](#endnote-7) was made two in one flesh. Through the second two in one body. Through the third was made that two be in one spirit. Through the fourth that they be in one person.

Concerning the first the Apostle first said [Eph. 5:31]: “They shall be two in one flesh.”

Concerning the second,[[8]](#endnote-8) the Apostle said, [1 Cor. 12:13]: “For in one Spirit were we all baptized into one body.”

Concerning the third,[[9]](#endnote-9) [1 Cor. 6:17]: “But he who is joined to the Lord, is made one spirit in him.”

Concerning the fourth,[[10]](#endnote-10) [John 1:14]: “The Word was made flesh.”

Again,[[11]](#endnote-11) the first union is carnal. The second is sacramental. The third spiritual. The fourth personal.

1. Jerome, *Adversus Jovinianum* 1.46 (PL 23:275-276): Marcia Catonis filia minor, cum quaereretur ab ea, cur post amissum maritum denuo non nuberet, respondit, non se invenire virum, qui se magis vellet, quam sua. Quo dicto ostendit, divitias magis in uxoribus eligi solere, quam pudicitiam, et multos non oculis, sed digitis uxores ducere. Optima sane res, quam avaritia conciliat. Eadem cum lugeret virum, et matronae ab ea quaererent, quem diem haberet luctus ultimum, ait, quem et vitae. Arbitror, [Col.0275D] quae ita virum quaerebat absentem, de secundo matrimonio non cogitabat. Brutus Porciam virginem [Col.0276A] duxit uxorem: Marciam Cato non virginem; sed Marcia inter Hostensium Catonemque discurrit, et sine Catone vivere Marcia potuit: Porcia sine Bruto non potuit. Magis enim se unicis viris applicant feminae; et nihil aliud nosse, magnum arctioris indulgentiae vinculum est. Anniam cum propinquus moneret, ut alteri viro nuberet (esse enim ei et aetatem integram, et faciem bonam), Nequaquam, inquit, hoc faciam. Si enim virum bonum invenero, nolo timere ne perdam; si malum, quid necesse est post bonum, pessimum sustinere? [↑](#endnote-ref-1)
2. Cf. Innocent III, *De quadripartita specie nuptiarum* Incipit Liber de quadripartita specie nuptiarum (PL 217:923): Sacra docente Scriptura, didicimus quatuor esse species Nuptiarum juxta quatuor theologicos intellectus: Historicum, Allegoricum, Tropologicum, et Anagogicum. Primum inter virum, et legitimam feminam. Secundum inter Christum, et sanctam Ecclesiam. Tertium inter Deum, et justam animam. Quartum inter Verbum, et humanam naturam. [↑](#endnote-ref-2)
3. Cf. Innocent III, *De quadripartita specie nuptiarum* Incipit Liber de quadripartita specie nuptiarum (PL 217:923): De primis nuptiis Protoplastus evigilans prophetavit: Propter hoc relinquet homo patrem suum, et matrem, et adhaerebit uxori suae: et erunt duo in carne una. [↑](#endnote-ref-3)
4. Cf. Innocent III, *De quadripartita specie nuptiarum* Incipit Liber de quadripartita specie nuptiarum (PL 217:923): De secundis nuptiis Angelus in Apocalypsi loquitur ad Joannem: Veni, et ostendam tibi sponsam, uxorem Agni. [↑](#endnote-ref-4)
5. Cf. Innocent III, *De quadripartita specie nuptiarum* Incipit Liber de quadripartita specie nuptiarum (PL 217:923): De tertiis nuptiis ait Dominus per Prophetam Oseam: Sponsabo te mihi in justitia, et judicio, et in misericordia, et miserationibus. [↑](#endnote-ref-5)
6. Cf. Innocent III, *De quadripartita specie nuptiarum* Incipit Liber de quadripartita specie nuptiarum (PL 217:923): De quartis nuptiis sponsa dicit in Canticis: [14 1Kb] Egredimini, filiae Sion, et videte Regem Salomonem in diademate, quo coronavit eum mater sua in die desponsationis suae: [↑](#endnote-ref-6)
7. Cf. Innocent III, *De quadripartita specie nuptiarum* De quadripartita specie Nuptiarum (PL 217:923): De prima namque testatur auctoritas: Erunt duo in carne una; propter quam unionem Veritas intulit: Itaque jam non sunt duo, sed una caro. [↑](#endnote-ref-7)
8. Cf. Innocent III, *De quadripartita specie nuptiarum* De quadripartita specie Nuptiarum (PL 217:923-924): De secunda dicit Apostolus: [Col.0923D] Omnia membra corporis cum sint multa, unum corpus sunt. Ita et nos unum corpus sumus in Christo; [Col.0924A] propter quam unionem idem Apostolus subdit: Etenim omnes nos in unum corpus baptizati sumus. [↑](#endnote-ref-8)
9. Cf. Innocent III, *De quadripartita specie nuptiarum* De quadripartita specie Nuptiarum (PL 217:924): De tertia vero dicit idem Apostolus: Qui adhaeret Domino, unus spiritus est, et unus spiritus est cum eo, propter quam unionem Joannes Apostolus: Qui manet in charitate, in Deo manet, et Deus in eo. [↑](#endnote-ref-9)
10. Cf. Innocent III, *De quadripartita specie nuptiarum* De quadripartita specie Nuptiarum (PL 217:924): De quarta, fides Catholica confitetur, quod: sicut anima rationalis, et caro unus est homo: ita Deus, et homo unus est Christus; propter quam ineffabilem unionem Evangelista testatur, quia Verbum caro factum est, et habitavit in nobis. [↑](#endnote-ref-10)
11. Cf. Innocent III, *De quadripartita specie nuptiarum* De quadripartita specie Nuptiarum (PL 217:924): Primam ergo unionem recte Carnalem: secundam Sacramentalem: tertiam spiritualem: et quartam dixerimus Personalem. Carnalem, ut diximus, inter virum, et mulierem legitimam: Sacramentalem [Col.0924B] inter Christum, et sanctam Ecclesiam: spiritualem inter Deum, et justam animam: personalem inter Verbum, et humanam naturam. [↑](#endnote-ref-11)