120 Departure or Egress (*Egressus sive Exitus*)

It is found to be triple: divine, human, and angelic. The divine moreover is triple.[[1]](#endnote-1)

First, is about the world, namely, sons from the father through an eternal generation. So, the word from the mind, the rivulet from the spring, Mich. 5[:2]: “And you, namely Bethlehem … out of you shall he come forth … that is to be the ruler in Israel, and his going forth is from the beginning,” namely, from the father. And John 16[:28]: “I came forth from the Father.”

Second, through temporal necessity, just as the leader [goes] from his castle for ruling his people, Osee 6[:3]: “His going forth is prepared as the morning light.” Exod. 11[:4]: “At midnight I will enter into Egypt.” Matt. 2[:6]: “And you Bethlehem,” and it follows, “out of you shall come forth the captain.”

¶ Third, departure is through the world from a place to a place because of material instruction, just as the sower for sowing, Matt. 24[:1]: “And Jesus being come out of the temple, went away. And his disciples came to him.” And Luke 8[:5]: “The sower went out to sow his seed.”

¶ Four, from the world to the passion because of our salvation, just as a fighter goes out with a cudgel into the camp, Habac. 3[:13]: “You went forth for the salvation of your people.” John 19[:5]: “Jesus came forth, bearing the crown of thorns.”

¶ Fifth, it will be in the end of the world, namely, from heaven to us because of the reward of each, just as the overseer to workers, Osee 6[:5]: “My judgments shall go forth as the light.” Luke 14[:21]: “Go out quickly into the streets and lanes.”

¶ A human departure is triple: first, for escaping from danger, just at the captive from prison, the merchant from the woods. And first, because of the stench of the stain, for stench makes a thing venal, to fall from a high price, so a sin affects good works, Isai. 52[:11]: “Touch no unclean thing, go out of the midst of them.”

Second, on account penalty of the accusation, just as the ass from the mud because of the sting of the goad, the dog from the house because of the sight of the stick, and a man from his lord because of the cruelty of the lord. Just as it is evident in the flight of Israel from Egypt, Deut. 16[:3]: “Seven days,” that is, continually, “shall you eat without leaven,” that is, without sin, “because you came out of Egypt in fear,” that is, from sin.

Third, on account of the magnitude of the offense, just as a woman from a suspect place, Gen. 12[:1]: “Go forth out of your country,” as much as to the greedy, “and from your kindred,” as much as to the carnal, “and out of your father's house,” as much as to the proud, “and come into the land.” For nothing so offends God as sin. Wherefore rather one should want to die than to live and prevail in sin. Therefore, it is said in Apoc. 18[:4]: “Go out from Babylon, my people, that you be not partakers of her sins. Because of these three things the woman of Canaan departed from her borders, Matt. 15[:22]. And in Tob. 6[:2] it is said “Tobias went out to wash his feet, and behold a monstrous fish came up to devour him.” So, the devil, contemptuous of the penitent, rises more to persecute him, just as the cat does to the fleeing mouse.

Second, the human departure is for fighting in the stadium, just as the fighter in the camp, 1 Kings 4[:1]: “Israel went out to war against the Philistines, and camped by the Stone of help,” that is, we have Christ through whose help is victory, Apoc. 6[:2]: “He went forth conquering that he might conquer.” Where the fourfold armor is noted, the subjection of the flesh in the white horse, the domination of the spirit in the rider, the fear of punishment in the bow, and the love of rewards in the crown.

Third, for works while just as merchants go out to make money, Can. 7[:11]: “Let us go forth into the field, let us abide in the villages.” And Psal. [103:23]: “Man shall go forth to his work,” to work against those who are idle about his things or against the greedy who gather what is not theirs up to “until the evening,” that is up to death against those falling back.

¶ The angelic going out is found to be triple. First, of the evil who went out to for catching, Job 2[:7]: “Satan went forth from the presence of the Lord.” 3 Kings 22[:22]: “I will go forth and be a lying spirit in the mouth of all his prophets.” Apo. 20[:7]: “Satan … shall go forth and seduce the nations.”

Second, of the good angels so that they may go out, that is, that they may defend, Isai. 37[:36]: “The angel of the Lord went out and slew in the camp of the Assyrians a hundred and eighty-five thousand.” Apo. 14[:15]: “Another angel came out from the temple.”

Third, concerning both good and evil people, so that they might both obey. Concerning the evil, Luke 4[:41]: “Devils went out from many, crying out.” Concerning the good, Matt. 13[:49]: “The angels shall go out and shall separate the wicked from among the just.” Again, concerning the evil, Act. 19[:12], the demons will go out. Habac. 3[:5]: “The devil shall go forth before his feet.” Concerning the good, Dan. 10[:20]: “When he went forth, there appeared the prince.”

¶ Again, note that he went out to the good, as it is said in Gen. 12[:1]: “Go forth out of your country, and from your kindred, and out of your house,” etc. Literally, Abraham went out from his land, namely, from the land of Canaan. Then he was in the land of Haran [Gen. 11:31]. But because he went out only for the body, not for the mind, therefore the Lord said to him, [Gen. 12:1]: “Go forth out of your country,” namely, go out in mind as well as in body.

¶ To this because when a tree is transplanted from sterile ground to fruitful ground, so that it may bear fruit well it is necessary that the remains of the previous ground be well shaken off. Thus, whoever would transfer from the world to a religious order is required that earthly knowledge and relatives be given over in so far as they impede one from salvation. Therefore, Christ said, Luke 14[:26]: “If any man come to me, and hate not his father,” etc. Where Bernard said,[[2]](#endnote-2) a member of a religious order ought to be like Melchisedech about whom it is read that he was without a father, without a genealogy, Heb. 7[;15]. [Gen. 31:19]: Rachel was going out with her spouse, because “she stole away her father's idols.” She was in danger of death, Gen. 31[:34]. So, the soul going from the earth if it stealthily carries with it those things which her parents cultivated, but although Rachel thus deceived her carnal father and thus escaped death, we however cannot so deceive the father our God. Therefore, “Hearken, daughter, and see … and forget your people and your father's house,” Psal. [44:11].

The infant who covered with blood comes forth from the womb of the mother is obstructed until his umbilical cord is cut by which he is tied to his mother, thus it ought to be done with him who has finished with the world, otherwise it will be attributed to him what is said in Ezech. 16[:4]: “In the day of your nativity your navel was not cut.” For going out, however, from our country, our relative and home, those things ought to move us which move other men for going out from their home, namely, earthquakes, conflagrations, and impending destructions. But these things are in the world and in our flesh. For just as an earthquake[[3]](#endnote-3) is caused by wind shut up in the heart of the earth and there agitated and then the earth there is pressed down and where first there was movement an abyss is made, so in the world and in our flesh the wind of pride and vanity is shut up and elevates a part in some honor. But quickly it falls and there is the abyss which drove Abraham and Loth to go out of Sodom, Gen 18[:22]. The fire of lust, envy, and anger is too much kindled in this world and just as they burn up the world, they are harmful in the army of the devil, Jer. 21[:12]: “Lest my indignation go forth like a fire, and be kindled, and there be none to quench it.”

¶ The impulse into ruin is in this world because all things are ruinous. Therefore, it is said figuratively, Isai. 48[:20]: “Come forth out of Babylon.” For just as it is said in Apoc. 14[:8]: “That great Babylon is fallen.” Wherefore note in Matt. 15[:22]: “A woman of Canaan who came out of those coasts” asked for freedom. And Peter having gone out from his courtyard repented, Matt. 26[:75]. And the spouse, Can. 3[:11], did not find her spouse until she went out to seek him. And Isaac having gone out to meditate found Rebecca, Gen. 24[:63].

¶ An example of going out from the tumult of this world for help, Luke 22[:39]: “Going out, he went, according to his custom, to the mount of Olives,” for praying, namely, when someone is in a boat, however, it seems to him that he is quiet and that the things in the river are moved very much naturally, however, when those things are not moved. But when he goes out from the boat, he judges the contrary. Just as a person who is moved in the world, they judge those having gone out of the world have no fixed state, but they judge themselves to stand, but when they will have gone out of the world, they will judge otherwise. Wherefore in Mark 6[:49] it is read that the disciples while they were in the boat did not recognize Christ but having gone out, they recognized him.

¶ Chrysostom *Super Matthaeum*, homily 3,[[4]](#endnote-4) shows who easily goes out from the world and who with difficulty. He says that just as a grain of wheat does not go out of its hull unless it is winnowed or beaten, thus neither does a man go from worldly impediments unless he is vexed with tribulations. A full and mature grain goes out easily, but an empty one not in one when its hull is shattered. So, it is with man full of virtues and empty. But in all these things there are some like the viper, about which Isidore speaks, *Etymologiae*, book 12, chapter 18,[[5]](#endnote-5) that when it recognizes the enchanter to be near who would call it forth and purge it of venom, he blocks one ear on the earth and the other with his tail lest he hear the voice of the enchanter. So, the sinner enchanted by the Catholic preacher lest he go out from the cavern of his sin, he extends one ear to earthly things and the other he blocks with the tail by not paying attention to death, but by promising himself a long life. And so much it is that he deludes the preacher and thus that rich man blocked his ears, Luke 12[:16-20] who having fruitful fields promised himself a long life, and it follows that he heard, “Fool, this night,” etc. In Psal. [57:5] it is said “Their madness is according to the likeness of a serpent,” etc.

¶ The children of Israel were commanded to be expeditious and girded in their flight from Egypt when they ate the lamb, Exod. 12[:4]. Thus, those receiving the Eucharist which is the viaticum of the elect of God ought to be open to the going out of the world, and this to go to meet Christ the spouse of the church, Matt. 25[:1]. Concerning the going out of Christ into the world it is treated in John 16[:28]: “I came forth from the Father and am come into the world.” It is read in the histories of the Persians that the dolphin which, according to the Philosopher, *De animalibus,[[6]](#endnote-6)* delights much in the presence of men, was accustomed to play with a certain boy at the bank of the water, but when at a certain time, when he went out to the water so that he might play with the boy, he was captured and killed. So, it was with the son of God, Habac. 3[:13]: “You went forth for the salvation of your people: for salvation with your Christ.” And Isai. 26[:21]: “Behold the Lord will come out of his place, to visit the iniquity of the inhabitant of the earth.” Aristotle writes, book 8, *De animalibus*,[[7]](#endnote-7) that when bees perceive that their king has gone out of their hive, they all go out, so also, we must go out to Christ exiting because of us, Heb. 13[:13]. And in Ezech. 46[:10] it is said “The prince in the midst of them, shall go in when they go in.” Chrysostom, homily 5, *Super Matthaeum,[[8]](#endnote-8)* says your struggle is between the sons of God and the sons of the devil, because the sons of God do not go out to be tempted, but the devil enters to them as if to his own family to tempt them. But the sons of God go out to be tempted, just as Christ went out into the desert to be tempted by the devil. Concerning going out in evil, it is said in Gregory, book 8, *Moralia,[[9]](#endnote-9)* they who quit the world, ought not to be given over to exterior duties, unless first through humility they have been grounded in contempt of the world. And Gregory gives the example of the tree newly planted which is easily eradicated. The figure for this, 4 Kings 4[:18], the son of the Shunamite went out to the reapers and returning with his head aching, he died. Again, the Philosopher says, book 8, *De animalibus*, c. 3,[[10]](#endnote-10) that the stag does not go out until the sides of his head are armed with horns.

¶ Again, the gifts of going out are the staff and it returns corrupted, Gen. 34[:2]. Again, Ambrose in the *Hexameron*,[[11]](#endnote-11) the moray eel hates any water corrupted by a serpent. So, the devil calls out the soul with suggestions so that he may corrupt it. The wolf invades the sheep which goes out from the flock. Semei going out from Jerusalem against the command of Solomon was killed [3 Kings 2:41-46]. A tree outside the woods is shaken by the wind and the thunder which in the woods with the company of others is saved.

¶ Again, images and pictures which are outside the church are quickly disfigured, so a person outside the congregation. The figure is in Exod. 9[:25]: “All things that were in the fields” were struck with hail, but those who were in houses were saved. Therefore, Christ says to his disciples, Luke the last chapter [24:49]: “Stay in the city till you be endued with power.” Again, Exod. 9[:31] it is said that “the flax and the barley were hurt, because the barley was green. But the wheat, and other winter corn were not hurt, because they were late,” that is, mature. So, youths going out are often injured whereas the old are saved.

1. Triplex, but five parts are given. [↑](#endnote-ref-1)
2. Bernard, cf. Thomas Aquinas, *Summa Theologica* IIIª q. 22 a. 6 ad 3: quod Melchisedech dictus est sine patre et sine matre et sine genealogia. [↑](#endnote-ref-2)
3. Cf. Aristotle, *Meteorology* 2.8 366b14-21 (Barnes 1:593): We must suppose the action of the wind in the earth to be analogous to the tremors and throbbings caused in us by the force of the wind contained in our bodies. Thus some erthquakes are a sort of tremor, others a sort of throbbing. Again we much think of an earthquake as somethin like the tremor that oven runs through the body after passing water as the wind returns inwrds from without in voloume. [↑](#endnote-ref-3)
4. (Pseudo-)Chrysostom, *Opus imperfectum in Matthaeum*, Homilia 3 ad cap. 3 (PG 56.656): Sicut enim granum tritici, inclusam in palea, foras non egreditur, nisi fuerit trituratura: sic et homo de impedimentis mundialibus et de rebus carnalibus, quasi in palea involutus, difficile egreditur, nisi fuerit aliqua tribulatione vexatus. Nam sicut quidem plenum gransum mox ut leviter percussam fuerit, di palea sua exsilit foras; si autem subtile fuerit, tardius egreditur: quod si vacuum fuerit, numquam egreditur, sed illic conteritur in plaea sua, et ita cum paleis foras jactatus: sic omnes quidem homines in rebus carnalibus delectantur, sicut grana in palea. [↑](#endnote-ref-4)
5. Isidore, *Etymologiae* 12.4.12 (PL 82:443): Hujus diversa genera, et species, et dispares effectus ad nocendum: fertur autem aspis, cum coeperit pati incantatorem, qui eam quibusdam carminibus propriis evocat, ut eam de caverna educat, illa cum exire noluerit, unam aurem ad terram premit, alteram cauda obturat et operit; atque ita voces illas magicas non audiens, non exit ad incantantem. [↑](#endnote-ref-5)
6. Aristotle, *History of Animals* 9.48, 631a9-11 (Barnes 1:980): Among the sea-fishes many stories are told about the dolphnin, indicative of his gentle and kindly nature, and of manifesations of passionate attachment to boys, in and above Tarentum, Caria, and other places. [↑](#endnote-ref-6)
7. Aristotle, *History of Animals* 9.40, 624a25-30 (Barnes 1:971): Very remarkable diversity is observed in their methods of working and their general habits. When the hive has been delivered to them clean, they build their w0061en cells, bringing in the juice of flowers and the ‘tears’ of trees, such as willows and elms and such others as are particularly given to the exudation of gum. [↑](#endnote-ref-7)
8. (Pseudo-)Chrysostum, *Opus imperfectum in Matthaeum*, Homilia 5 ex cap. 4 (PG 56:665): Sed diabolus venit ad illos, quasi ad familiam suam. Filii autem Dei foras exeunt, ut tententur ab illo, id est, extra fines carnis: Quia si intus fuerint in finibus carnis, non potest ad illos venire diabolus, quia filii Dei sunt: nec potest illos tentare, sicut supra diximus. Ergo quia diabolus non potest intrare ad illos, ideo qui sunt gloriosiores filii Dei, extra fines carnis exeunt contra illum, quia victoriae gloriam concupiscunt: propterea in hoc loco non diabolus venit ad Christumn ut tentaret eum, sed Christus exiit ad diabolum, tunc tentaretur ab eo. [↑](#endnote-ref-8)
9. Gregory, *Moralia* 8.47.77 (PL 75:849): Qui enim mundum deserunt, ad exteriora officia provehi non debent, nisi per humilitatem diutius in ejusdem mundi contemptu solidentur. Citius namque bona depereunt quae hominibus ante tempus innotescunt, quia et arbusta plantata prius quam fixa radice coalescant, si manus concutiens tangit, arefacit. At si in altum radix figitur, et terrae humoribus conspersa solidatur, haec et manus impellit, sed non laedit; haec et ventorum flatus inflectendo concutiunt, sed non evertunt. [↑](#endnote-ref-9)
10. Aristotle, *History of Animals* 9.5, 611b15-17 (Barnes 1:953): When they need no longer rub them against tree-trunks they quit their hiding-places, from a sense of security based upon the possession of defensive weapons. [↑](#endnote-ref-10)
11. Ambrose, *Hexameron* 5.7.18 (PL 14:213): Muraena autem invitata non deest, et venenatae serpenti expetitos usus suae impertit conjunctionis. Quid sibi vult sermo hujusmodi, nisi ferendos esse mores conjugum; et si absens est, ejus opperiendam praesentiam, sit licet asper, fallax, inconditus lubricus, temulentus? [↑](#endnote-ref-11)