203 To Bind (*Ligare*)

Three kinds of things are to be bound: namely men that they may be tortured, things stored up that they may be preserved, and wounds that they may be cured. The first binding is of one to be punished, as is evident in “Achior” tied “to a tree,” Judith 6[:9]. And Matt. 22[:13]: “Bind his hands and feet and cast him into the exterior darkness.” The second binding happens for the sake of profit, so “Giezi bound two talents of silver in two bags,” 4 Kings 5[:23]. The third thing to be bound happens for the sake of remedy, so the Samaritan bound up the wounds of the one wounded, Luke 10[:33-34]. And in Psal. [146:3]: “Who heals the broken of heart and binds up their bruises.”

Again, the devil binds and God binds. The devil binds some, so an animal for detaining and a man with a chain of malice.

Again, like a thief for condemnation and this with a chain of punishment and justice.

Again, like a bundle for burning and this with a chain of misery. First it is pointed out in Matt. 21[:2]: “You shall find an ass tied.” And Luke 13[:16]: “Ought not this daughter of Abraham, whom Satan has bound, be loosed?” Concerning the second in Psal. [149:8]: “To bind their kings with fetters.” Concerning the third in Matt. 13[:30]: “Gather up first the cockle and bind it into bundles to burn.”

Second, God binds up the viscera of the sinners with the ligaments of the saints by the ministers of the Church for disbursing. Wherefore also God reprehends some through the prophet, Ezech. 34[:4]: “That which was broken you have not bound up.” For Christ himself is the true Samaritan who binds up the wounds of the wounded, Luke 10[:34].

¶ It is narrated about Ulysses[[1]](#endnote-1) that in returning by sea from the Trojan war fearing to be provoked to jumping into the sea and thus to go through the song of the sirens he bound himself to the mast of the ship and thus escaped, so the Catholic man sailing through the dangerous sea of the world ought to bind himself to the cross of Christ by which the ship of the Church is conducted. Isadore, book 17 of the *Etymologiae* c. 7,[[2]](#endnote-2) says that even the most ferocious bull tied to a fig tree suddenly becomes gentle. So, one tied to the tree of the cross or penance. Dogs which are led on a leash run better and more quickly to its prey when unleashed than those dogs which run about wandering, so spiritually those tied here with the chains of divine law or religion when they are unleashed through the death of the flesh will better arrive at Christ. The figure for this in Judith. 6[:10] Achior freed from the tree arrived at the perpetual society of the Israelites in Bethulia, so he who is bound here because of God lest they run about freely will arrive at the joy of the angels. So, Ezekiel wished to be bound lest he go out to the prevaricating people, Ezech. 3[:25]. So, Joseph had Simeon his brother bound up so that he would remain with him and not go back with his brothers, Gen. 42[:36].

Again, Abraham in sacrificing his son bound him lest he rebel against the precept of Christ, Gen. 22[:9]. And it touches on that [Causa] 23, quest. 4, chapter *Quid faciet*,[[3]](#endnote-3) the provident physician sees in advance concerning the lethargic when he should rouse him by shaking and binding the untamed beast. The beast is not well led unless so bound, so our capacity for sensation naturally should be rebellious by reason to be bound and ruled by reason. Wherefore Christ said [John 4:44], “No man can come to me, except my Father draw him.” Because of this it was prophesied, Gen. 49[:11] concerning some Christian because the Jews being confident bound “to the vineyard,” that is, to the Church, “his foal.” Wherefore it is to be noted that he who does not wish to be bound here with chains of divine love and fear, afterwards they will be bound by chains of sorrow, Matt. 22[:13]: “Bind his hands and feet,” etc. Never is a horse well cared for or a city unless there is a chain before the door, so neither is a man unless he has before his eyes the chains of hell so that might thus be fulfilled, Wis. 17[:17]: “For they were all bound together with one chain of darkness.,” that is, by the chains of graces and virtues Paul was glorified, so the vine is bound that it may be fruitful [Rom. 7:4-5].

1. Cf. Honorius of Autun, *Speculum ecclesiae* (PL 172:855): Cumque quidam dux Ulixes necesse haberet ibi praeternavigare, jussit se ad malum navis ligare, sociis autem cum cera aures obdurare, et sic periculum illaesus evasit et eas fluctibus submersit. [↑](#endnote-ref-1)
2. Isidore, *Etymologiae* 7.7.17 (PL 82:612): Tauros quoque ferocissimos ad fici arborem colligatos repente mansuescere dicunt. [↑](#endnote-ref-2)
3. Decretum, Causa 23, quest. 4, c. 25: Quid faciet ecclesiæ medicina, salutem omnium materna karitate conquirens, tamquam inter freneticos et lethargicos estuans? Numquid contempnere, numquid desistere uel debet, uel potest? Utrisque si necesse est sit molesta, que neutris est inimica. Nam et frenetici nolunt ligari, et lethargici nolunt excitari, sed perseuerat diligentia karitatis freneticum ligare, lethargicum stimulare, ambos amare. Ambo offenduntur, sed ambo diliguntur. Ambo molestari, quamdiu egri sunt, indignantur, sed ambo sanati gratulantur. In eodem: [↑](#endnote-ref-3)