236 Mountain (*Mons*)

Sometimes a mountain is assumed for beatitude, Abd. 1[:17]: “In mount Sion shall be salvation.” And in the Psal. [23:3-4]: “Who shall ascend into the mountain of the Lord,” etc., up to “clean of heart.” In a mountain Christ was transfigured, Matt. 17[:2]. Because in heaven Christ will appear in his true deity. Sometimes a mountain is assumed for eminence of life and elevation of the mind and particularly in the preacher to whom it agrees from his office in life and science to provide for others. In figure of this thing, Moses received the law on the mountain. Elias on the mountain heard the divine response. The savior on the mountain taught his disciples, because just as it is said in the Psal. [103:6]: “Above the mountains shall the waters stand.” Because above the preachers are eminent in life and customs who are salutary of doctrine.

¶ Again, we find the Lord descending from the mountain, as in Matt. [8:1]: “When Jesus was come down from the mountain,” he stood in the place of the field.

Again, ascending into the mountain as in Matt. 5[:1]: “Seeing the multitudes, he went up into a mountain.”

Again, sitting on the mountain, John 6[:3]: “Jesus went up into a mountain, and there he sat with his disciples.”

The first mountain is of fault, which Jesus left behind. The second is of grace. The third is of glory. The first is said to be of Egypt. The second of Olivet. The third of Lebanon.

In the first, evil is to remain because it is a place of sterility and indigence, [2] Reg. 1[:21]: “You mountains of Gelboe, let neither dew, nor rain come upon you.” Because neither the dew of devotion nor the rain of compunction are there.

Again, there is the place of corruption and pestilence, Jer. 51[:25]: “Behold I come against you, you destroying mountain, which corrupts the whole earth.” For you confuse the outsides, the interior you corrupt.

Again, it is a place of sedition and enmity, Deut. 1[:43]: “Swelling with pride, you went up into the mountain.” In another mountain, it is a place to rest, because there is a place of abundance, amenity, and security.

¶ Concerning the first, Isai. 25[:6]: “the Lord shall make unto all people in this mountain, a feast,” where it will be evident that that feast will be noble, because the Lord will make it universal, because it will be delectable for all the people, because it will be “of fat things full of marrow.”

The second for the transfiguration, Matt. [17:2: “And he was transfigured before them.”]

The third for teaching, Matt. 5[:1-2]: “Seeing the multitudes, Jesus went up into a mountain … and opening his mouth, he taught them.”

Again, the mountains can be called rich, because they are more eminent that other things, Psal. [103:8]: “The mountains ascend, and the plains descend.”

¶ Again, because they are more enraged than others, Psal. [143:5]: “Touch the mountains and they shall smoke.” Concerning the mountain that designates the eminence of life it is said in Gen. 19[:17]: “Save yourself in the mountain.” And Matt. 28[:16]: “The disciples went unto the mountain where Jesus had appointed them.”

Again, that mountain on which Abraham prepared “to sacrifice his son,” Gen. 22[:10]. This according to the Psal. [67:16]: “The mountain of God is a fat mountain.”

Again, this mountain is figured by Mount Lebanon on which is planted the perfect man, Eccli. 50[:13]: “As the cedar planted in mount Libanus.” According to Jerome, *Super Psalmos*,[[1]](#endnote-1) and he broke them into small parts. There was such a great odor from the good herbs on Mount Lebanon that no poisonous beast could remain there. Wherefore also the animals that they slaughter to be offered in the temple. Where these things are understood. And the wood for the temple of Solomon was sought there as is evident in 3 Kings 5[|:10]. Thus, those who are to be offered to God ought to be led out in the eminence of life. In the sign of which thing Christ needed to teach his disciples concerning the perfection of life “He went up into a mountain.” And in the figure that inferiors ought to emulate such a thing it is said of Moses, [Exod.] 25[:40]: “Look and make it according to the pattern, that was shown you on the mount.” For the son first illuminates the material things on the mountains, then the valleys. Therefore, Christ the son of justice is in the middle of the mountains, that is, the superiors. In the Church, he illuminates the valleys, that is, the inferior ones, Psal. [71:3]: “Let the mountains receive peace for the people.”

Again, according to the Philosopher, 2 *Meteorlogia*,[[2]](#endnote-2) from the mountains rise the fountains and rivers, so from prelates the fountains of discipline. Wherefore Gregory, *Homilia* 9,[[3]](#endnote-3) no one can stand in the valley, and speak of the mountain. However, where you stand, thence shall you speak. And whence you speak, stand there. If your soul is on earth, what do you speak concerning heaven. Against these things the Apostle says [Philip. 3:20]: “But our conversation is in heaven.” Gen. 22[:5] it is read that Abraham ascended into the mountain, but his servant with the ass he left in the valley.

Again, on the mountain can be denoted the eminence of life because just as on the mountain can be three things: pleasantness of fragrance as far as growing, salubriousness of influence as far taste, security of dwelling as far as the site. So, in the eminent life is found pleasantness of contemplation, salubriousness of inspiration, and security of conversation.

1. Jerome, cf. Maria de San Jose Salazar, *Book for the Hour of Recreation,* Intro. and Notes by Alison Weber, Trans. Amanda Powell (Chicago: Univ. of Chicago Press, 2002), p. 98: And just as on Mount Lebanon (where according to Saint Jerome there are no venomous beasts because the smell of the cedars and their incense drives away serpents…. [↑](#endnote-ref-1)
2. Aristotle, *Meteorlogia* 1.13 350a2-10 (Barnes 1:571): Hence, too, the head-waters of rivers are found to flow from mountains, and from the greatest mountains there flow the most numerous and greatest rivers. Again, most springs are in the neighbourhood of mountains and of high ground, whereas if we except rivers, water rarely appears in the plains. For mountains and high ground, suspended over the country like a saturated sponge, make the water ooze out and trickle together in minute quantities but in many places. [↑](#endnote-ref-2)
3. Gregory, cf. (Pseudo-)Chrysostom, *Opus imperfectum in Mattheum*, Homilia 9 ex ca. 5 (PG 56:679): Nemo enim potest in valle stare, et de monte loqui: sed aut ubi stas, inde loquere; aut unde loqueris, ibi sta. Si in terra est animus tuus, ut quid de caelo loqueris? Si ergo in terra tu stas, de terra loquere: Si autem de caelo loqueris , in caselo consiste, ut dicas cum Apostolo: *Nostra autem conversatio in caelis est* (Phil. 3:20). [↑](#endnote-ref-3)