247 New (*Nouum*)

In sacred scriptures new sometimes is called renewing as there [John 13:34]: “A new commandment I give unto you.” When it is called renewing as in Apoc. [21:5]: “Behold, I make all things new.” Sometimes it is called recent as there [Matt. 9:17] no one puts “new wine into old bottles.” Sometimes it is called unaccustomed as there [Mark 16:17] “they shall speak with new tongues.” Sometimes it is called farther away as there [Luke 14:9] then he begins “with shame to take the lowest place.” Sometimes it is called miraculous as there [Eccli. 36:6]: “Renew your signs and work new miracles.” In all these ways God made over a new earth because it is new in the person of the law, new in nature, unrestrained, and signs; new in grace of agreement and money. He made himself new in law, because the virgin brought forth a man, a star, a sun; the daughter like the father in one mother and daughter, genitrix and handmaid.

¶ Again, new in progeny because the lord was made the servant, the eternal a boy, the exalted small one.

Again, he made it new as a sign because a greater star appeared. The emperor Augustus saw the virgin in heaven.[[1]](#endnote-1)

¶ A fountain of oil poured forth the whole day. The temple of peace fell.[[2]](#endnote-2)

¶ Again, he made it new in a way because now and never before a man was born from a woman without a man. And just as three persons are in the unity of the divine substance, so he made it that there are three substances in the unity of a person, namely, flesh, soul, and deity.

Again, he made it new in agreement because in the womb he joined nature, the divine and the human.

Again, he made it new in name. For he was called Jesus according to the divine nature, and Christ according to the human nature, and Emanuel according to both. And this was suitable as mediator between God and man, and each would be of nature. And thus, neither part would be suspect, so no he is similar in one rich and poor, priest and sacrifice, judge and advocate. He called himself and he heard himself.

Again, he made it new in the least: because God was made man as man became God. God was made a servant and a servant became free.

¶ Again, in the conception of the virgin four new and marvelous things were made, because a perfect man was conceived, Psal. [86:5]: *Man is born in her*. And Jer. 31[:22]: “The Lord hath created a new thing upon the earth: a woman shall compass a man.” The second is that in conceiving she shall remain a virgin and thus the fire remains in the bush not burning it, Exod. 3[:2].

Third, because the mother is after the offspring, Psal. [86:5]: “The Highest himself hath founded her.” And Eccli. 24[:12]: “Because he that made me, rested in my tabernacle.”

Fourth, because the offspring is diverse of nature from the mother because he is the highest.’

Again, in the new time of the nativity of Christ, God the father made six things new, namely, a new king, a new law, a new people, a new heaven, a new earth, a new discourse of speech. To which the six names of God can be adapted, which are touched on, Isai. 9[:6]: “His name shall be called, Wonderful,” for the first, “Counsellor,” for the second, “God,” for the third, “the Mighty,” for the fourth, “the Father of the world to come,” for the fifth, “the Prince of Peace,” for the sixth.

¶ Concerning the first, note that there was no king, God in his portion before now. Therefore, his incarnation can be called marvelous since it is from the mother along without the father. And this can be named according to the four ways men were created, because the first man was without the father, the first woman from a man without the mother, Christ from a virgin without the father.

¶ Other men from a father and a mother.

¶ Concerning the second, note that it was new that people believed in Christ and left all things because of him.

Concerning the third, Christ changed the law of revenge into the law of forgiveness and contrition. How severe was the first law and how kind the second law is evident to many.

Concerning the fourth, it was new that man was assimilated to God and that heaven was replenished with new men for the restauration of the angels.

Concerning the fifth, earthly men were made for heaven.

As for the sixth, in a new proclamation heaven was sent in advance where formerly only earthly possession was permitted.

¶ Again, note here that Christ that in us makes a new heart for our heart was made old through sin, but God abhors such a heart. Therefore Rom. 6[:4]: We serve “in newness of the spirit,” and not in the oldness of the letter.

¶ For example the noble bird does not build a nest unless in a new nest. So, neither does Christ in our heart because it is ordained for receiving only what is new. Therefore, it is said in Ezech. 18[:31]: “Make to yourselves a new heart.”

Again, Ezech. 36[:26]: “I will give you a new heart, and put a new spirit within you,” as if saying, my spirit will not be received except into a new heart.

¶ The figure for this the ark of God ought not to be carried unless in a new vehicle, 2 Reg. 6[:3]. And Christ was carried by an ass upon which no man had sat, Luke. 19[:30].

¶ Again, Eliseus sought a new vessel in which he placed salt, [2] Reg. 2[:20]. So, Christ seals a new and pure heart so that he may place in it the salt of wisdom.

¶ Again, according to the Philosopher, book 7, *De animalibus* at the end,[[3]](#endnote-3) young fish are more apt for salting than older ones. So, it is concerning our heart.

¶ For example in nature many kinds of food can be made from new milk, butter, cheese, and such things, but not so from sour milk and old milk, Ezech. 18[:31]: “Cast away from you all your transgressions and make to yourselves a new heart.”

¶ “And no man puts new wine into old bottles,” [Marc. 2:22], because of what the Apostle says, Eph. 4[:24]: “And put on the new man, who according to God is created in justice and truth.” In a sign that Christ loved and loves the new, Apo. 21[:5]: “Behold, I make all things new.” And the dead is placed in a “new monument,” Matt. 27[:60].

¶ Again, note that what should be called new which is proper than by its principle and origin and such a thing that God loves. For this one wants that man be married to his beginning which is himself. Wherefore also Adam is called the old man because he was estranged from God, Col. 3[:10]: “And putting on the new man, who is renewed unto knowledge of God, according to the image of him that created him.” “For in Christ Jesus neither circumcision avails anything, nor uncircumcision, but a new creature, Gal. 6[:15].

1. Cf. John Capgrave, *The Solace of Pilgrims: A Description of Rome, Circa AD 1450*, ed. C. A. Mills (Oxford: University Press, 1911): pp. 40-41, n. 2 (p. 40): “Hoc pro certo erit, domine imperator: Iudicii signum tellus sudore madescet, E coelo rex adveniet per secla futures. Scilicet in carne presens, ut iudicet orbem.” Et cetera que secuntur. Ilico apertum est celum, et maximus splendor irruit super eum. Vidit in celo quandam pulcerrimam virginem super altare, puerum tenentem in brachiis; miratus est simis et vocem dicentem audivit: “Haec ara filii dei est”….. [↑](#endnote-ref-1)
2. Cf. Innocent III, *Sermones de sanctis* 2 (PL 217:457): Fons olei per totum diem de taberna emeritorum largissimus emanavit; signans quod ille nasceretur in terris, qui unctus erat oleo prae consortibus suis (Psal. XLIV). Templum Pacis funditus corruit.

Cf. Orosius, *Historia* 6.20 (PL 31:1054): in diebus ipsius fons olei largissimus, sicut superius expressi, de taberna meritoria per totum diem fluxit. Quo signo quid evidentius, quam in diebus **[Col.1054A]** Caesaris toto orbe regnantis futura Christi nativitas declarata est;

Cf. *Fasciculus morum* 3.15 (p. 238): Item prout habetur in *Cronica* fratris Martini de Ordine Predicatorum, ipso die nativitatis Christi trans Tyberim de taberna emeritoria fons olei de terra emanavit ac per totum diem largissimo rivulo fluxit. [↑](#endnote-ref-2)
3. Aristotle, *The History of Animals* 6.15 569b29-570a2 (Barnes 1:895): The unfertile fry is watery and keeps only a short time, as has been stated, for at last only head and eyes are left. However, the fishermen of late have hit upon a method of transporting it to a distance, as when salted it keeps for a considerable time. [↑](#endnote-ref-3)