272 Wall (*Paries*)

By wall is designated sometimes the flesh of Christ in the figure of which the wall of the temple was gilded totally on the outside, 3 Reg. 7[:9]. Because Christ was perfect in charity, he was not a wall whitened on the outside like the hypocrite or false Christian but, alas, because of Isai. 59[:10]: “We have groped for the wall, and like the blind.” But otherwise and otherwise Ezechias “turned his face to the wall, and prayed” and regained his health, 4 Reg. [20:2]. Therefore, just as a sick man who cannot easily enter a house is sent to the wall, so we who are sick are changed over to Christ, Amos 5[:19] so “as if a man should meet a bear: or enter into the house and lean with his hand upon the wall.” So, do animals attacked by enemies, they flee and put the back part of their body which they can defend less to the wall. So, we ought to do in temptation.

Wherefore Num. 22[:22-23], Balaam’s ass when he saw “an angel stood in the way against Balaam … with a drawn sword … and the ass thrust herself close to the wall.” This wall the Jews intended to dig under when they killed him. And Saul intended to pierce David, the lance hit the wall and David escaped, 1 Reg. 19[:10]. So, the Jews pierced the flesh of Christ, but the deity escaped. Wherefore just as the more powerful one gains entrance into the house through the pierced wall, so this Christ as the wall, namely, pierced, the more powerful one makes an entrance into the Church of God. Wherefore it is figuratively said in Ezech. 8[:8]: “Son of man, dig in the wall,” and it follows that, “when I dug in the wall, behold a door” in the Church of God. But now it is evident to all, John 10[:7]: “I am the door,” etc. In the figure of which it became the door in the temple of Solomon. In the middle of which was the door through which he ascended through winding stairs, 3 Kings 6[:8]. So according to the gloss of Gregory,[[1]](#endnote-1) through the side of Christ pierced one ascends into heaven by means of the winding stairs of faith in which there are diverse steps of merits.

¶ Experience teaches that if two were in a bed, that one who lies next to the wall can easily throw out the other person. So, in this world as if two enter a bed, God and the devil. So, Christ is on the outside next to the wall of Deity. Therefore, he can throw out the other one, John [12:31]: “Now shall the prince of this world be cast out.”

1. Gregory, cf. *Glossa* on John 19:34: Sed unus. Vigilanti verbo usus est. Non dicit percussit vel vulneravit sed aperuit ut illic quodammodo vite ostium panderetur. Unde sacramenta Ecclesie emanaverunt sine quibus ad vitam non intratur. Ille sanguis fusus est in remissionem peccatorum. Aqua et lavacrum prestat et potum. Ecce ostium in latere arce quo intrant animalia diluvio non peritura. Ecce mulier facta de latere dormientis.

<http://gloss-e.irht.cnrs.fr/php/editions_chapitre.php?livre=../sources/editions/GLOSS-liber58.xml&chapitre=58_19> [↑](#endnote-ref-1)