304 Five (*Quinque*)

The number five is the first receding from the number four, and therefore there are five senses by which first we receive the occasion of sinning against the teaching of the four evangelists. Because of this are signified the five yokes of oxen, by which man being occupied, excuses himself so that he does not come to the call of Christ, Luke 14[:18].

¶ Again, there are five foolish virgins who did not take oil in their vessels. Therefore, with the coming of the bridegroom they were excluded from the wedding, Matt. 25[:1-10]. These are the five kings who fought against the four, Gen. 14[:9]. Because the five senses fight against the Gospels, just as animals can. For there is that pond at Jerusalem, called Probatica, that belongs to man, and having five porches, John 5[:2]. Because just as through porches all things enter and exit through the five senses to the soul. And because all our sins have their origin from the senses. Therefore, in the sacrifice of the peacemakers in the law that number had to be observed. Wherefore Num. 7[:17] it is said five rams and five lambs had to be immolated in a sacrifice.

¶ Again, 1 Kings 6[:5] the Philistines wishing to make an oblation for the plague prepared five lambs and five golden mice, in the figure of these five cities that were submerged, Gen. 19[:25]. About which Isidore says in the gloss,[[1]](#endnote-1) the five cities burned by fire and sulphur designate those five senses deserving to be cremated by future fires.

1. Isidore, *In Genesim* 15.3 (PL 83:245): Nam et quod quinque civitates sunt, quae imbribus igneis conflagratae sunt, illud (nisi fallor) significat quod omnes qui quinque sensus corporis [Col.0245C] sui tractaverunt libidinose, in illo futuro incendio concremandi sunt. [↑](#endnote-ref-1)