358 Temple (*Templum*)

In scripture a temple is understood in two ways: spiritually and literally. Spiritually it is said sometimes to be the body of Christ in which the plenitude of divinity dwells bodily, John 2[:19]: “Destroy,” that is, you will destroy, “this temple,” that is, me Christ, “and in three days I will raise it up.”

Again, it is said the mother of Christ in which God and man remained for nine months, Mal. 3[:1]: “Presently,” that is, with the dwelling consent of the virgin, the Lord shall come to his temple,” that is the womb of the virgin, “the Lord of hosts.” Psal. [10:5]: “The Lord is in his holy temple,” that is, in the womb of his mother, nor however did he desert heaven which according to Psal. [10:5]: “The Lord's throne is in heaven.”

¶ And truly it is a holy temple. It is founded firmly upon three: upon faith elevated, upon hope as the pavement, upon humility rubbed, upon golden wisdom, upon allowed charity, and upon fecundity.

¶ Again, the temple is said to be a faithful man in whose heart as if a chorus the Lord is served joyfully, 1 Cor. 3[:16]: “Know you not, that you are the temple of God, and that the Spirit of God dwells in you?” And [1 Cor.] chapter 6[:19]: “Know you not, that your members are the temple of the Holy Ghost, who is in you.” Wherefore Augustine,[[1]](#endnote-1) wishing to pray in the temple of God, pray in yourself, Psal. [17:7]: “He heard my voice from his holy temple.” They fly to this temple who make it the kitchen of the gluttonous, the brothel of prostitutes, the sty of pigs as the lazy, the cave of robbers as the avaricious, the field of war as the wrathful, the prison of the damned as the world, the tower of Babel as the proud, 1 Cor. 6[:19]: “Or know you not, that your members are the temple of the Holy Ghost.” But alas because it is said in Psal. [78:1]: “They have defiled your holy temple.”

¶ In the temple assumed as material Christ brought about some and sustained some. Through these you shape us and especially the prelates in things to be done and sustained. For Christ in the temple brought about three things. Because he taught, John 8[:20]: “I have always taught in the synagogue, and in the temple.”

Again, he corrected as it is evident, John 2[:15]: He made “a scourge of little cords, and he drove out all of the money of the changers.”

Again, he absolved the adulteress, John 8[:2-3]: “early in the morning he came again into the temple, and the scribes bring unto him a woman taken in adultery.” Thus also, the prelates ought to be learned in teaching, virtuous in correcting, and benign in forgiving. For the prelacy is like a sword, but it is in the hand of the foolish when it acts without discretion; in the hand of a child when it is without correction; in the hand of the madman when it is without benignity. The example of the crow that drives people mad, provokes the workers, and sets off the hunting dogs.

Again, in the material temple Christ sustained many things because he was tempted when they brought to him an adulteress, John 8[:6]: And this they said tempting him.: Also he was blasphemed, John 8[:48]: “Do not we say well that you are a Samaritan, and have a devil?” He was stoned, John 8[:59]: “The Jews took up stones therefore to cast at him.” And note here that when he was tempted, he responded [John 8:6], when he was blasphemed, he sustained it [John 8:49], but when he was stoned, he went out of there, [John 8:59]. So, the prelates should not remain quiet unworthily, nor respond out of pride, nor avenge themselves through violence.

¶ However the temple is the place of dedication for three things: for prayer, Acts 3[:1]: “Peter and John went up into the temple at the ninth hour of prayer.” The example, Luke 2[:36] concerning “Anna, a prophetess.” And [Luke] 18[:10] concerning the pharisee on the publican.

¶ Again, for satisfaction because there the restorative sacraments are administered and are sanctified, Ezech. 47[:1] where “waters came down to the right side of the temple.”

¶ Again, for preaching, Act. 5[:20] the angel said to the apostles, “Go, and standing speak in the temple to the people all the words of this life.”

1. Augustine, *In Joannis Evangelium* 15.25 (PL 35:1520): In templo vis orare? in te ora. Sed prius esto templum Dei, quia ille in templo suo exaudiet orantem. [↑](#endnote-ref-1)