

happens here in the lower world is subject to the necessitating action of the heavenly bodies; the world is eternal; the soul, man's proper form, is dissolved with the body; God does not know individual things.¹ In 1277 the same bishop, following John XXI's invitation, submitted a long list of false and dangerous propositions, which he then condemned; these included some propositions by Aquinas. Immediately after, the Dominican archbishop of Canterbury, Robert Kilwardby, condemned in his turn a number of propositions, including those which summarized Aquinas's doctrine of the unity of form in man: 'The sensitive and vegetative souls are dissolved when the intellectual soul is induced; a body both living and dead is only equivocally a body; a dead body is, as such, a body only in an applied sense.'² This condemnation was renewed in 1284 and 1286; the Thomistic doctrine of the unity of form was finally and officially rehabilitated only in 1914. (The canonization of St Thomas in 1323 meant that his writings were given 'droit de cité' in the Church (cf. DTC 15:693); Vitoria and the Council of Trent carried this process further, and the Thomist revival under Leo XIII culminated in the drawing up of the XXIV theses of 1914.—*Editorial Note*.)

In the sphere of political philosophy, the doctrine of the natural character of the state ('*homo naturaliter politicus*') led to a re-appraisal of, and opposition to, the doctrine that the state was a consequence of, and partial remedy for, the fall of man. The Aristotelian point of view, enlarged to embrace the whole of human kind, combined with a vestige of the doctrine of the unity of the possible intellect, and with an interpretation of human happiness as achieved, in one of its aspects, on earth itself, was used by Dante for his theory of the independent supreme power of the Emperor as against the claims of the Pope: Dante's *Monarchia* was soon condemned. Much less opposition was aroused by doctrines connected with Aristotle's ethical theories. The theory of virtue as a habit, or as the proper fulfilment of the potentialities inherent in man and, above all, the ethico-metaphysical doctrine of the final cause considered as the good motive of action, and its counterpart, that every action aims at some good, had a big share in shaping moral theology (see ACTS, HUMAN).

Bibliography. Apart from the standard histories of philosophy (F. Überweg, K. Prächter, B. Geyer, *Grundriss der Geschichte der Philosophie*, I-II (1926)¹², (1928)¹¹; M. De Wulf, *Histoire de la philosophie médiévale* (1934-47)⁶ (Eng. trans. 1935-56); É. Gilson, *History of Christian Philosophy in the Middle*

¹ quod intellectus omnium hominum est unus et idem numero; quod omnia quae sunt in inferioribus aguntur, subsunt necessitati corporum caelestium; quod mundus est aeternus; quod anima, quae est forma hominis secundum quod homo, corrumpitur disrupto corpore; quod Deus non cognoscit singularia.

² quod, intellectiva introducta, corrumpitur sensitiva et vegetativa; quod corpus vivum et mortuum est aequivoco corpus, et corpus mortuum, secundum quod corpus mortuum, sit corpus secundum quid.

Agas (1955)), the following works may be consulted: (a) for the reception of Aristotle: G. Lacombe, etc., *Aristoteles Latinus, Codices* (1939-55); L. Minio-Paluello, *Jacobus Veneticus Grecus, Canonist and Translator of Aristotle*, in *Traditio* 8 (1952) 265-304; E. Franceschini, *Roberto Grossatesta, vescovo di Lincoln, e le sue traduzioni latine*, in *Atti del Reale Istituto Veneto* xciii. 2 (1933-4) 1-138; M. Grabmann, *Guglielmo di Moerbeke O.P., il traduttore delle opere di Aristotele* (1946); (b) on Aristotle and theology: F. van Steenberghe, *Siger dans l'histoire de l'aristotélisme* (1942); D. A. Callus, *Introduction of Aristotelian Learning at Oxford*, in *Proceedings of the British Academy* 29 (1943, but published 1946), and *The Condemnation of St Thomas at Oxford* (1946); M. Grabmann, *Mittelalterliches Geistesleben* (1926 and 1957), *I divieti ecclesiastici di Aristotele sotto Innocenzo III e Gregorio IV* (1941) and *Die Geschichte der scholastischen Methode* (1909-11); O. Lottin, *Psychologie et morale aux XII^e et XIII^e siècles* (1942-58). L. M.-P.

ARK OF THE COVENANT The Ark of the Covenant was a rectangular box (dimensions, roughly 4' x 3' x 3') made of acacia wood, covered with gold, and carried by means of bars passed through rings near the top of the box.

It was the central object in Israel's cult; the Tabernacle and, later, the Temple were made to house it; and in both, it stood in the heart of the sanctuary in a little room known as the Holy of Holies. According to the Bible it dates from the earliest days of Israel's existence after the Exodus, accompanied them in their wanderings and wars, and when conditions became more settled it found a fixed home in the Temple at Jerusalem. It was presumably destroyed in the sack of the Temple in 587. (2 Mac 2:4-8 records the tradition that it was hidden away by Jeremiah.)

The gods that men naturally worship are gods accessible to the mind and imagination and experience; gods, therefore, that can be represented visibly. To Israel it was revealed that God is transcendent, He is not on the same plane as the objects of man's normal experience. He cannot be called by any name such as the pagan gods had—Bel, Moloch, Hadad or Ra: His name is ineffable. And in the same way, His person is not to be identified with any object of visible experience. Indeed, the non-representation of God is the best way of conceiving Him—He is utterly unlike anything that we know. However, human nature does need some visible object as a focus of its worship; and to satisfy this need without endangering the principle of 'non-representation', Israel has the Ark. It is the symbol of His presence; it is His footstool (Ps 98:5); between the Cherubim, the winged figures which surmount it, He sits enthroned.

The Egyptians carried in procession images of their gods enshrined in little coffers; the secret inner shrine of the Babylonian ziggurat probably contained a statue of the god. In this box in the heart of Israel's sanctuary, there was a copy of the

Law. For the Law is the expression of the Covenant by which God comes close to His people: 'There is no other nation so great as to have its gods so close to them as our God is to us when we call on Him. Which other nation has laws like this law which I make known to you today?' (cf. Dt 4:7 f.).

The Ark, then, is the seat and symbol of the covenant by which God becomes present with His people, becomes 'God with them'. For this reason the Tabernacle which houses the Ark is known as the Tent of Meeting; there the children of Israel could meet God, could 'stand before the face of God'. It was from the Ark that God spoke and made known His will (cf. Ex 25:22). That, too, is why the Ark went before them when they crossed the Jordan (Jos 3:3), and led them into battle (cf. 1 Kg 4:3 ff.). It shared something of the awful holiness of God, so that to touch it brought death (cf. 2 Kg 6:7).

Aaron's rod and a pot of manna were also placed in the inner sanctuary near the Ark (according to Heb 9:4, actually in the Ark).

The inner sanctuary was entered only once in the year, on the Day of Atonement, when the priest sprinkled the Ark with blood (Lev 16:1-17) in expiation for the sins of the whole people. The word used for the lid of the Ark, therefore (*kapporet*), came to have a double meaning: the covering of the Ark, or the place where sins were covered. This latter meaning is the one selected in the Greek and Latin translations (*ἱλαστήριον*, *propitiatorium*): the throne of God is also the Mercy Seat.

In the NT, the idea of propitiation naturally connected our Lord with the Ark: God makes Him a propitiation, through His blood (Rom 3:25; cf. 1 Jn 4:10). Heb 9:1-14 suggests the same comparison. The Fathers continue the same line of symbolism: the Ark signified God's presence in the midst of His people—and Christ is really Emmanuel, 'God with us'. There may even be a reference to this in Jn 1:14: the Hebrew word for this invisible presence of God was *šekinah*, in Greek *σκήνωσις*: as John says, *ἐσκήνωσεν ἐν ἡμῖν*. Again, Ps 46:6 refers to the Ark being carried in procession: '*Ascendit Deus in júbilo, et Dominus in voce tubae*'; and this is applied to our Lord's Ascension. The secret, hidden presence of God enthroned on the Ark in the Holy of Holies indicates to the Fathers (especially with the association of the manna in the Ark) the Eucharistic presence of Christ. The symbolism then becomes more detailed: the Ark signifies Christ, containing the pot of manna, which is the divinity, the rod of Aaron, which is his priestly power, and the tables of the Law, of which he is the author; the Ark is made of incorruptible wood, just as Christ's sinless body is free from corruption; the Ark is lined inside and out with gold, just as Christ has the outward nature of sinless man and the inner nature of God.

The next natural step is the extension of the symbolism to our Lady. If Christ's sinless body is incorruptible, she is the source from which that body came, and she too is free from corruption.

Our Lord is the mediator of the new covenant; and she is the Ark, containing that covenant. She bore in her womb Christ, the food of our souls; just as the Ark contained the manna. Ps 131:8—'Rise, thou and the ark of thy holiness'—is applied to her being taken up into heaven.

In the Apocalypse, just as the Woman of ch. 12 is sometimes seen as our Lady, sometimes as the church, so also the Ark mentioned just before this (Apoc 11:19) is sometimes referred to her and sometimes to the Church.

Bibliography. The subject is seldom treated. The article *Arche* in DAC is entirely given up to the Ark of Noe. C. Spicq OP, in his *L'Épître aux Hébreux I* (1952) 72 and 298, has some helpful passages. Other commentaries on the texts cited in the article can be consulted. For the use of Ark-typology in Mariology, see J. Crehan SJ, *The Ark of the Covenant*, in CR 35 (1951) 301-10. L. J.

ARK OF NOE IN LITURGY AND TRADITION The application of the OT story of Noe (Gen 6:8 to 10:1) to the Christian dispensation is one of the clearest cases of the use of the spiritual sense of Scripture (see **SPIRITUAL SENSE**) by the Church.

Apart from the reference to Noe in Christ's own discourse (Mt 24:37-8) there is the plain teaching of St Peter (1 Pet 3:20 and 2 Pet 2:5 and 3:5-9) that Noe's escape from the deluge was somehow a type of the salvation that was to be found in the Church. Heb 11:7 stressed the faith of Noe, and the term used for him in 2 Pet is one which recurs as a title in the Dead Sea Scrolls, 'teacher of justice'. There can be no doubt that some part of the revelation communicated to the apostles was concerned with the understanding of this patriarchal figure. In Jewish speculation Noe was beginning to be a figure of interest in the 1st cent. In the OT he had been quite neglected after his appearance in Genesis; he was not included in the great prayer of Nehemias and only in Wisdom (10:4 and 14:6), Isaias 54:9 and Eccles 44:17 are there allusions to his fate. Later on the interest in him quickened; in 4 Macc 15:31 his ark is taken as a type of 'the mother of the race that did weather the storms', and in Philo the ark full of animals is compared to the human body and its passions (*de plantatione Noe* 43). In the Talmud (*Sanhedrin* 108b) there is a curious enlargement on the tale, making out that the black colour of the Negro is a curse due to the incontinence of Cham with his wife while they were in the ark, the other human beings having all observed strict continence during that period. The Zadokite work makes the presence of four human couples in the ark an argument for monogamy. In the face of all this speculation it was only to be expected that the apostles should receive some guidance.

Noe as a type broods over the pages of Acts: Peter's vision (Ac 10:11-13) of the 'great vessel' with its 'beasts, creeping things and fowls' and his being told to 'do sacrifice and eat' are all reminders of Noe, and Paul's preaching at Lystra

Lev. xiii. 46.	2 b	Josh. xxii. 20. a	1	Jer. xv. 17.	2 b
Numb. xxiii. 9.	2 b	Ps. cii. 7.	2 a	xlix. 31.	2 b
Deut. xxiii. 12.	2 b	Isa. xiv. 31.	2 a	Lam. iii. 28.	2 b
xxiii. 28.	2 b	ii. 2.	1	Hos. viii. 9.	2 a

a lit. and he, one man, perisheth not.

ALONG

- 1 דרך *com.* way; "along that way," "along by."
- 2 הלך *KAL inf.* went along, *lit.* going.
- 3 מלא *m.* fulness: 1 Sam. xxviii. 20.
- 4 קומה *f.* height, stature.

Judg. ix. 25, 37.	1	1 Sam. xxviii. 20.	3, 4	Jer. xii. 6.	2
1 Sam. vi. 12.	2	2 Sam. iii. 16.	2		

ALLOUD

- 1 גדול *adj.* great.
- 2 גרון *m.* the throat; "with the throat," i. e. with open mouth, the voice coming from the throat and breast.
- 3 חיל *Ch. m.* might; aloud, *marg.* with might.
- 4 נתן *to give. KAL fut.*
- 5 קול *m.* voice.
- 6 רם *to be lifted up. HIPHIL inf.*
- 7 רע *m.* shouting; outcry, noise.

Gen. xlv. 2.	4, 5	Isa. lviii. 1.	2	Dan. v. 7.	3
1 Kings xviii. 27, 28.	1, 5	Dan. iii. 4.	3	Mic. iv. 9.	7
Ezra iii. 12. a	5, 6	iv. 14.	3		

a lit. in the shouting for joy unto lifting up the voice. See *Shout*.

ALREADY

כבר *adv.* of time, long ago, formerly. Eccles. i. 10; ii. 12; iii. 15; iv. 2; v. 10.

ALTAR

- 1 אריאל *m.* Ezek. xliii. 15, *marg.* lion of God, 16; so called, perhaps, because it devoured the sacrifices.—Bochart.
- 2 הראל *m.* Ezek. xliii. 15, prop. the mount of God, put for the altar of burnt offering.
- 3 מרבח *Ch. m.* an altar, from דבח to sacrifice.
- 4 מזבח *m.* altar; used of the altar of burnt offering, and of the altar of incense: Gen. viii. 20, &c.
- 5 לבנה *f.* brick, altar of brick; *marg.* bricks.
- 6 מקטרוֹת *f. pl.* altars for incense.

מזבח No. 4, occurs very frequently, and is not included.

2 Chron. xxx. 14, 14.	4, 6	Isa. lrv. 3.	5	Ezek. xliiii. 16.	1
Ezra vii. 17.	3	Ezek. xliiii. 15, 15.	2, 1		

AL-TASCHITH

שחת *to be corrupt. HIPHIL, to destroy: fut.* Ps. lvii. and lviii. and lix. and lxxv. title, *marg.* or, destroy not. See Irhovii Conjectanea in Psalm. Titulos, p. 118, who regards it as a title to prayers similar to Deut. ix. 26-29.

ALTER

- 1 חלף *to pass; to change, to alter. HIPHIL fut.*
 - 2 עבר *to pass away. KAL fut.*
 - 3 ערה *Ch. to pass over or away, to pass by. P'AL fut.*
 - 4 שנה *to do a second time, to change, to alter. PIEL fut.*
- שנה *Ch. to change. APHIL inf. fut.*

Lev. xxvii. 10.	1	Ezra vi. 12.	4 b	Ps. lxxxix. 34.	4 a
Ezra vi. 11.	4 c	Esth. i. 19.	2	Dan. vi. 8, 12.	3

ALTOGETHER

- חדד *adj.* one. Jer. x. 8, *marg.* in one, or, at once.
- הבל *com.* vanity. Job xxvii. 12, *lit.* in vanity.
- חדד together, alike. Ps. xix. 9; liii. 3; lxii. 9: *marg.* alike, Isa. x. 8: Jer. v. 5.
- בלה *f.* see *End.* Gen. xviii. 21: Exod. xi. 1: 2 Chron. xii. 12.
- ALTOGETHER is frequently the translation of infinitives used intensively. See the verb to which it is attached.

ALWAY

- 1 יום *m.* day; alway, Heb. all days.
 - 2 נצח *m.* for ever.
 - 3 עולם *m.* perpetual.
 - 4 עת *com.* time, season; alway, Heb. in all time.
 - 5 תמיד *m.* constant, continuance.
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|----------------|---|--------------------|---|-------------------|---|
| Gen. vi. 3. | 3 | Deut. xxviii. 33. | 1 | Ps. xvi. 8. | 5 |
| Exod. xxv. 30. | 5 | 2 Sam. ix. 10. | 5 | ciii. 9. | 2 |
| xxvii. 20. | 5 | 1 Kings xi. 36. | 1 | cxix. 112. | 3 |
| xxviii. 38. | 5 | 2 Kings viii. 19. | 1 | Prov. v. 19. | 5 |
| Num. ix. 16. | 5 | 1 Chron. xvi. 15. | 3 | viii. 30. | 4 |
| Deut. v. 29. | 1 | 2 Chron. xviii. 7. | 1 | xviii. 14. | 5 |
| vi. 24. | 1 | Job vii. 16. | 3 | Eccles. ix. 8. | 4 |
| xi. 1. | 1 | xxvii. 10. | 4 | Isa. lvii. 16. | 2 |
| xi. 12. | 5 | Pa. ix. 18. | 2 | Jer. xx. 17. | 3 |
| xiv. 23. | 1 | x. 5. | 4 | Ezek. xxxviii. 8. | 5 |

AMAZE

- 1 פהל *to be terrified; to flee in great trepidation. NIPHAL pret.* Exod. xv. 15. *fut.* Judg. xx. 41.
- 2 התח *to be broken; to be dismayed. KAL pret.* Job xxxii. 15.
- 3 שםם *to be laid waste, made desolate; to be amazed, astonished. HIPHIL pret.* Ezek. xxxii. 10.
- 4 תמה *to wonder. KAL fut.* Isa. xliii. 8.

AMBASSADOR

- 1 לין see *Interpret.* HIPHIL part. interpreter: (an ambassador, who negotiates friendship between two parties; see 2 Kings xx. 12.)
 - 2 מלאך *m.* angel, messenger.
 - 3 ציר *m.* a messenger, or ambassador. ציר *to go as ambassador. HITHPAEL fut.*
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|---------------------|-----|----------------|---|-----------------|---|
| Josh. ix. 4. | 3 a | Isa. xviii. 2. | 3 | Jer. xlix. 14. | 3 |
| 2 Chron. xxxii. 31. | 1 | xxx. 4. | 2 | Ezek. xvii. 15. | 2 |
| xxxv. 21. | 2 | xxxiii. 7. | 2 | Obad. 1. | 3 |
| Prov. xiii. 17. | 3 | | | | |

AMBER

חשמל *m.* Sept. *ηλεκτρον.* Vulg. *electrum*; meaning prob. thereby a bright metal compounded of gold and silver, much esteemed in ancient times; supposed to be compounded of נחש and טל, a syllable which seems to imply smoothness and polish as combined, in such words as טלש and טלץ. There is apparently an allusion to it in Rev. i. 15, χαλκοβαλον. The rendering of amber is, on the authority of Jerome, expressive of the colour, but not sufficiently setting forth the brilliancy implied. See Plin. xxxiii. 4, 23, &c.: Ges. Lexicon: Ezek. i. 4, 27; viii. 2.

AMBUSH

ארב *to lie in wait; concealed in some secret place, watching an opportunity to make a sudden unexpected attack, in*