Antonianum XCVI (2021) 973-997

THE ROLE OF BIBLICAL QUOTATIONS IN RAMON LULL'S *LIBER DE FINE*

Summary. Ramon Llull rarely cited other writings as authoritative, not even the Bible itself. This was due to his conviction that, in missionary activity, reason alone can bring non-believers to faith. Yet, in some works he repeatedly cited several scriptural verses. This article analyses all biblical citations present in *Liber de fine*, to establish their rhetorical purpose. It argues that for Llull, the Bible and his own *Ars* were two expressions of the same truth. Thus, just as Llull used the *Ars* to promote the biblical message among the Saracens, so he used the Bible to spread the *Ars* among his fellow Christians.

Resumen. Ramon Llull rara vez citó otros escritos como autoritarios, ni siquiera la Biblia misma. Esto deriva de su convicción de que en la actividad misionera sólo la razón puede conducir a los no creyentes a la fe. Sin embargo, en algunas obras ha reportado repetidamente varios versículos de la Sagrada Escritura. Este artículo analiza todas las citas bíblicas del *Liber de fine* para establecer su propósito retórico. El artículo sostiene que para Llull la Biblia y su *Ars* eran dos expresiones de una misma verdad. Por tanto, así como Llull utilizó el *Ars* para promover el mensaje bíblico entre los sarracenos, también utilizó la Biblia para difundir el *Ars* entre los cristianos.

Introduction

Ramon Lull continues to fascinate scholars because of his idiosyncratic ideas. One of the peculiarities of the Majorcan thinker was his negligence of the Bible, the most commented text of Christian Middle Ages. Except for works written between 1304-1311, biblical citations are almost completely absent form Lull's oeuvre. The problem of the Bible in works of Lull was rather marginal in Lullian studies, however it received some attention from leading scholars in the field, such as Anthony Bonner, Jordi Pardo Pastor and Klaus Reinhardt[1]. They sug-

[1] A. Bonner, *L'art Lulliana Com a Autoritat Alternativa*, in *Studia Lulliana* 33 (1993) p. 15-32; J. Pardo Pastor, *Las Auctoritates Biblicas En Ramon Llull: Etapa 1304-1311. Resumen*, in *Revista Espanola de Filosofia Medieval*, 2 (2004)

gested that while Lull generally preferred arguments based on reason to any authority, he begun employing biblical quotations to broaden the appeal of his message. He created his own intertextuality operating within the corpus of his works. The aim of this short article is to verify these hypotheses in the light of one of Lull's work: *Liber de fine*. It shall progress in three stages: first, explaining Lull's general reluctance to cite authorities, then analysing all biblical citations and allusions in *Liber de fine*, and finally trying to explain Lull's purpose in citing the Bible.

Lull and argumentation *ab auctoritate*

If one based his/her entire knowledge of medieval Catholicism on Lull's writings, he/she would arrive at a very distorted picture: a religion with no saints, no sacraments, no relics even no Bible[2]. Lull's treatment of his religion peculiarly glossed over most of its characteristic elements. This is not to say that Lull was critical of any of those elements. He simply saw no need for them in his argumentative system.

Authority in the Middle Ages came from antiquity and supernaturality. Originality and invention were hardly a virtue. C. S. Lewis brilliantly commented on this in his essay on medieval literature.

> If you had asked Layamon or Chaucer "Why do you not make up a brand-new story of your own?" I think they might have replied (in effect) "Surely we are not yet reduced to that?" Spin something out of one's own head when the world teems with so many noble deeds, wholesome examples, pitiful tragedies, strange adventures, and merry jests which have never yet been set forth quite so well as they deserve? The originality which we regard as a sign of wealth might have seemed to them a confession of poverty. Why make things for oneself like the lonely Robinson Crusoe when there is riches all about you to be had for the taking?[3]

167-179; K. Reinhardt, *Ramon Lull und die Bibel*, in *Aristotelica et Lulliana. Magistro doctissimo Charles H. Lohr septuagesimum annum feliciter agenti dedicata*, Ediderunt F. Dominguez et al., Nijhoff, Hague 1995, p. 311-331.

[2] Cf. Bonner, *L'art Lulliana,* p. 15.

[3] C. S. Lewis, *The Discarded Image*, Cambridge University Press, Cambridge 1964, p. 211.