Biblical Allusions in Anselm of Canterbury

A Thematic and Cluster Analysis of 188 Detected References

Monologion · Proslogion · Pro insipiente · Responsio

Generated using the Biblical Allusion Detector pipeline (n-gram + LLM)

1. Statistical Overview

The pipeline identified 188 allusions across the four works, of which 166 (88%) were verified as genuine after manual review and LLM cleaning.

Note: statistics below reflect the corrected dataset (see §6 for details of the 10 fixes applied after n-gram quality audit).

1.1 By Work

Work	Words	All Allusions	Verified	Per 1,000w	Verified / 1,000w
Monologion	23,578	107	99	4.54	4.20
Proslogion	6,592	71	54	10.77	8.19
Pro insipiente	1,616	6	6	3.71	3.71
Responsio	3,142	4	3	1.27	0.95
TOTAL	34,928	188	162	5.38	4.64

The Proslogion stands out as the most scripturally dense work by a factor of nearly two, despite being shorter than the Monologion. This reflects its devotional and prayerful genre: Anselm speaks directly to God in §1, saturating his prose with psalmic language, before pivoting to the philosophical argument. The Responsio, by contrast, is a tight logical rebuttal of Gaunilo, and its sparse density (under 1 per 1,000 words) reflects this.

1.2 By Allusion Type

Type	Count (verified)	% of Verified
Thematic Echo	70	43.2%
Direct Quote	49	30.2%
Paraphrase	43	26.5%

That 43% of verified allusions are thematic echoes rather than direct quotations confirms that Anselm's engagement with Scripture is primarily generative rather than citational: he absorbs biblical language into his own philosophical idiom, extending and transposing concepts rather than pausing to quote. This pattern is most pronounced in the Monologion's Trinitarian sections (§§43–80), where Johannine and Pauline theology is elaborated through chains of philosophical inference, never explicitly attributed.

1.3 By Detection Method

Method	Count (all)	Notes
LLM only	142	Paraphrases and thematic echoes missed by n-gram (up

Method	Count (all)	Notes
		from 137 after method fixes)
N-gram only	43	Exact or near-exact verbal matches
N-gram + LLM	3	Confirmed by both pipelines (down from 8 after method fixes)

After correcting 5 misclassified method tags (where score=0 n-gram matches were incorrectly tagged 'ngram+llm'), the LLM pipeline now accounts for 142 of 188 detections — 3.3× as many as n-gram matching alone. This ratio is itself an interpretive finding: Anselm's biblical appropriation is largely paraphrastic, not citational.

1.4 Top Biblical Books (Verified)

Book	Verified Refs	% of Verified	Primary Work(s)
John	50	30.9%	Monologion §§3–80, Proslogion §§14–26
Psalms	25	15.4%	Proslogion §§1–26, Responsio §§1–8
Matthew	12	7.4%	Monologion §§53–80, Proslogion §§1, 23
Romans	11	6.8%	Monologion §§8–66, Responsio §8
1 John	9	5.6%	Monologion §§49–57, Proslogion §§14–26
1 Corinthians	8	4.9%	Monologion §§45–70, Proslogion §§25–26
Genesis	7	4.3%	Monologion §§6–66
Deuteronomy	7	4.3%	Monologion §§29–74
Isaiah	5	3.1%	Monologion §64, Proslogion §§1–15
Exodus	3	1.9%	Monologion §§28, 47; Proslogion §22

The Gospel of John accounts for nearly 31% of verified allusions — an extraordinary concentration. The Psalms figure (25, down from an apparent 36 in the raw data) is corrected by removing duplicate n-gram matches that were matching sub-phrases of the same Anselmian passage against multiple psalm verses simultaneously. Matthew rises to third place once the corrected Matt 6:6 attribution for Proslogion §1 is included.

2. Thematic Cluster Analysis

The 188 allusions resolve into twelve identifiable thematic clusters, which map onto the major doctrinal and philosophical movements of each work. The clusters are not mutually exclusive — some allusions participate in multiple clusters — but they represent the primary conceptual orbit of each reference.

Cluster A: The Johannine Logos (John 1:1–14)

30 allusions | Monologion §§3–80, Proslogion §§14–23 | Methods: LLM, N-gram, Combined

This is by far the largest single cluster and the theological backbone of Anselm's entire project in the Monologion. John 1:1–3 — "In the beginning was the Word, and the Word was with God, and the Word was God... All things were made through Him" — functions as both the framework and the horizon of Anselmian theology of the divine locutio (inner speech).

The cluster subdivides into three progressive movements that track the argument of Monologion §§3–63:

A1: Creation Through the Word (§§3–17)

The Monologion opens with cosmological argument: everything that exists exists through some one thing (§3). From §3 to §17, Anselm repeatedly paraphrases John 1:3 ("all things were made through him") to establish that the supreme nature created all things through its inner utterance (locutio). The verbal parallels are close — "per ipsum" echoes throughout Anselm's "per seipsum", "per illam", "per creatricem essentiam" — though Anselm never names John. Representative:

> "cuncta quae sunt, sunt per ipsum unum (§3) / nihil factum est nisi per creatricem praesentem essentiam (§13)"

John 1:3: "Omnia per ipsum facta sunt, et sine ipso factum est nihil quod factum est."

A2: The Word as Divine Speech (§§29–48)

In §§29–48, the argument deepens: Anselm identifies the supreme nature's inner word with the Johannine Verbum, working out the relation of Father and Son in terms of a speaker and his word. John 1:1 ("Verbum erat apud Deum") now takes centre stage, particularly the idea of the eternal co-presence of Word with God. Anselm uses the Augustinian psychological analogy (memory–intellect–will) but the scriptural anchor is unmistakably Johannine.

> "si aeterne se dicit, aeterne est uerbum eius apud ipsum (§32)"

> "omnis creata substantia tanto uerius est in uerbo, id est in intelligentia creatoris, quam in seipsa (§36)"

A3: Consubstantiality and Generation (§§39–63)

From §39 onward, Anselm becomes increasingly explicit that this verbum is the Son — consubstantial with the Father, truly generated, truly begotten. John 1:14 ("Verbum caro factum

est") appears in §33 to anchor the claim that the word is not merely a likeness but the very essence; John 5:26 ("the Father has life in himself, so also has he given to the Son to have life in himself") grounds §44's claim that the Son has essence by his own essence, not by another's. John 10:30 ("I and the Father are one") provides the unity clause in §§43, 51, 54.

The sheer density of this cluster in the Monologion (running for 60 sections) reveals that the work is, at a deep level, an extended philosophical commentary on the Johannine Prologue, even though Anselm never cites chapter and verse.

Cluster B: The Psalms — Prayer, Lament, and God-Seeking (Proslogion §§1–18)

18 direct quotes | Primarily Proslogion §§1, 11, 14, 18 | Method: N-gram dominant

The Psalms function completely differently in the Proslogion compared to the Monologion. Where John shapes argument, the Psalms shape devotion. Proslogion §1 is essentially a psalmic cento — a woven fabric of lament-psalm language in direct address to God. The direct quotations here are exact and explicit, marked by embedded quotation marks ("oblivisceris", "avertis faciem tuam", "a gemitu cordis mei", "sicut onus grave"), which is the only place in Anselm's corpus where biblical text is cited with such literal density.

Key psalms in this cluster:

Psalm	Verse	Anselmian Context
Ps 12:1 / 87:15	"usquequo avertis faciem tuam"	Opening lament of Proslogion §1 — God's hiddenness
Ps 37:9	"rugiebam a gemitu cordis mei"	The creature's groaning under exile from God
Ps 37:5	"sicut onus grave gravatae sunt"	Sin's weight upon the soul
Ps 13:1 / 14:1 / 52:1	"Dixit insipiens in corde suo: Non est Deus"	The 'fool' pivot of Proslogion §§2–3 and the entire Ontological Argument
Ps 24:10	"Universae viae Domini, misericordia et veritas"	God's ways as mercy and truth in §11
Ps 144:17	"Justus Dominus in omnibus viis suis"	God's justice reconciled with mercy in §11
Ps 42:3	"lucem tuam et veritatem tuam"	The soul's desire for light and truth in §14
Ps 26:9	"Ne avertas faciem tuam a me"	Renewed plea in §18
Ps 35:9	"inebriabuntur ab ubertate domus tuae"	Eschatological joy in §25

Particularly important is Psalm 13/14 ("Dixit insipiens in corde suo: Non est Deus"), which appears six times across Proslogion §§2–3 and Pro insipiente §§2, 7 and Responsio §7. This single verse is the exegetical pivot of the entire Ontological Argument: the 'fool' who says there is no God is Anselm's target, and his definition of God as "that than which nothing greater can be conceived" is constructed precisely to show that the fool's denial is self-undermining. The psalm citation is both theological and rhetorical.

Cluster C: The Trinitarian Baptismal Formula (Matthew 28:19)

12 allusions | Monologion §§53–80, Proslogion §23 | LLM dominant

In the extended Trinitarian section of the Monologion (§§43–80), Anselm repeatedly circles back to the baptismal formula of Matthew 28:19 — "in the name of the Father, and of the Son, and of the Holy Spirit" — as the doctrinal boundary-marker for his philosophical reconstruction of the Trinity. The formula never appears as an explicit quotation; instead it surfaces as an implicit structural frame, confirming that Anselm's speculative analysis remains tethered to creedal orthodoxy.

The pattern is consistent: Anselm develops a philosophical account of how Father, Son and Spirit relate (one essence, three relations), then the triadic formula anchors the conclusion. This appears at §§53, 59, 60, 61, 62, 63, 65, 77, 79, 80 and Proslogion §23 — roughly ten times in the last quarter of the Monologion alone. The density shows that Anselm treats the Trinitarian formula not as a proof-text but as an architectural constraint: whatever his philosophical analysis yields must fit within the apostolic shape.

Cluster D: Divine Immutability, Eternity, and the Divine Name (Exodus 3:14 et al.)

10 allusions | Monologion §§18–28, Proslogion §§22, 13 | LLM dominant

Spanning Monologion §§18–28 and Proslogion §22, this cluster addresses God's eternity and immutability through a constellation of texts:

Text	Key phrase	Anselmian application
Exodus 3:14	"Ego sum qui sum"	Monologion §28 ('simpliciter est'); Proslogion §22 ('es quod es')
Malachi 3:6	"Ego Dominus, non mutor"	Monologion §25 (summe incommutabilis natura); Proslogion §22
Hebrews 13:8	"heri, et hodie, ipse et in saecula"	Monologion §28 (non est quod aliquando fuit aut non erit)
1 Timothy 1:17	"sine initio et sine fine"	Monologion §24 (sine principio et fine)
Revelation 1:8	"Alpha et Omega"	Monologion §20; Proslogion §13 (incircumscriptus et aeternus)
Psalm 90:2	"a saeculo et usque in	Monologion §18 (sine principio et sine fine)

Text	Key phrase	Anselmian application
	saeculum"	

The most philosophically significant is Exodus 3:14. At Monologion §28, Anselm argues that the supreme spirit 'simply is' — "fuit vel erit sed simpliciter est" — using the present tense as an ontological category rather than a grammatical one. This is a direct engagement with the Exodus divine name as a philosophical claim about God's mode of being: pure act, no temporal extension. At Proslogion §22, the same text becomes the climax of the argument: "Tu solus ergo, Domine, es quod es, et tu es qui es" — you alone are what you are, and you are who you are. The Anselmian 'that than which nothing greater can be conceived' here encounters the biblical 'I am who I am', and Anselm implicitly suggests they are the same.

Cluster E: God as Love — the Procession of the Spirit (1 John 4:7–8)

9 allusions | Monologion §§49–57, Proslogion §23 | LLM dominant

Once Anselm has established the Word (Son) as generated from the Father's memory and self-understanding, he turns to the Spirit (§§49–57). The Spirit is identified with the mutual love of Father and Son, and 1 John 4:8 ("Deus caritas est" — God is love) becomes the primary biblical anchor. The cluster is compact and consistent:

> "mutui amoris affectum (§49) / summus spiritus se amare (§49) / Nulla enim res amatur sine eius memoria aut intelligentia (§50) / Quoniam autem idem amor singulus est summa essentia (§57)"

Each of these echoes the biblical identification of God with love itself, extending it into the psychological analogy: just as the mind knows itself through memory and understanding and then loves what it knows, so the Father generates the Word and from both proceeds the Spirit as love. 1 John 4:7 also appears in §49, contributing its exhortation to mutual love as the basis for understanding intratrinitarian love.

The cluster extends into the Proslogion (§23), where Anselm in his direct address to God describes the Spirit as "amor unum et communis tibi et filio tuo... ab utroque procedens" — one and common love proceeding from both — an explicit double-procession (filioque) formula tied to 1 John 4:8 and John 15:26.

Cluster F: Creation ex nihilo (Romans 1:20, Colossians 1:16, Genesis 1)

14 allusions | Monologion §§6–80, Responsio §8 | N-gram dominant

The Monologion's early sections (§§6–21) work through the logical structure of creation from nothing, and several Pauline texts provide the exegetical grounding. Three texts are particularly important:

Romans 1:20 (5 allusions)

"Invisibilia enim ipsius, a creatura mundi, per ea quae facta sunt, intellecta, conspiciuntur" — the invisible things of God are perceived through the things that are made. This verse undergirds Anselm's cosmological method: he begins with the existence and grades of created things and reasons upward to the supreme nature. The n-gram matches in §§8, 9, 36 suggest close verbal dependence. The culminating citation is in Responsio §8, where Anselm reproduces Romans 1:20 almost verbatim to justify his method of inferring divine attributes from creation.

Colossians 1:16 (3 allusions)

"In ipso condita sunt universa" — all things were created in him. Anselm uses this in §§37 and 80 to establish that the supreme spirit created all things through its Word (not through any external instrument), paraphrasing "per ipsum omnia facta sunt". This grounds both the cosmological argument and the Trinitarian theology.

Genesis 1 (4 allusions)

The creation narrative contributes two threads: the ex nihilo theme (Gen 1:1, §6) and the divine speech theme (Gen 1:3 "Fiat lux", §§10, 33). The latter is directly relevant to Anselm's claim that God creates by speaking: the six-day creation "He said, and it was done" pattern supports his account of the divine locutio as the instrument of creation.

Cluster G: Imago Dei (Genesis 1:26)

5 allusions | Monologion §§33, 40, 55, 66 | LLM dominant

Genesis 1:26 ("Let us make man in our image and likeness") appears five times in the Monologion, always in the context of the similitude between the Son as image of the Father and the human soul as image of God. The most important occurrence is §33, where Anselm uses the psychological analogy: just as the mind forms an image of an absent person, so God generates the Word as his perfect self-image. The passage then draws on Gen 1:26 to suggest that the rational soul's capacity for self-knowledge is itself a trace (vestigium) of the Trinitarian structure.

At §66, the imago theme becomes epistemological: "Quidquid enim inter creata constat illi esse similius" — whatever among created things is more similar to the Creator... The imago Dei is now the basis for an analogical theology: the more a creature participates in the supreme nature, the more it reflects it, and the soul's self-knowledge becomes the mirror (speculum) through which God can be glimpsed. This connects cluster G directly to cluster H below.

Cluster H: The Mirror — Per Speculum in Aenigmate (1 Corinthians 13:12)

4 allusions | Monologion §§65–70, Proslogion §25–26 | N-gram + LLM

1 Corinthians 13:12 — "Videmus nunc per speculum in aenigmate, tunc autem facie ad faciem" (we see now through a glass, darkly; then face to face) — appears four times, twice as a near-

verbatim quotation (§67, §70) and twice as a thematic echo (§65). This cluster captures the epistemological humility that characterises Anselm's mystical conclusion to the Monologion and the Proslogion alike.

At Monologion §67, Anselm uses the speculum image explicitly: the rational creature can see God's image in itself, as in a mirror, though it cannot see God face to face. The quotation at §70 is verbatim — "ut quod nunc uidet quasi per speculum et in aenigmate, tunc uideat facie ad faciem" — one of the most exact quotations in the entire dataset. The eschatological horizon opened by 1 Cor 13:12 ("then" vs "now") frames the entire concluding movement: Anselm's theological method is explicitly partial and provisional, awaiting the beatific vision.

Cluster I: Eschatology and the Beatific Vision (1 Corinthians 2:9, Romans 8:17)

5 allusions | Proslogion §§25–26 | N-gram + LLM

Proslogion §§25–26 form the eschatological doxology of the work, where Anselm enumerates the joys of the blessed in terms drawn from 1 Corinthians. The centrepiece is 1 Cor 2:9 — "quod oculus non vidit, nec auris audivit, nec in cor hominis ascendit" — cited twice in near-identical form in §§25 and 26. This Pauline declaration that the beatific vision surpasses human imagination becomes for Anselm the limit-concept of his entire argument: whatever he has been able to conceive about God is dwarfed by what the blessed will experience.

Romans 8:17 ("haeredes Dei, cohaeredes Christi" — heirs of God, co-heirs with Christ) appears in §25 as the legal-ontological description of the blessed: their joy is participation in the divine inheritance. John 16:24 ("petite et accipietis, ut gaudium vestrum sit plenum" — ask and you will receive, that your joy may be full) and 1 John 1:4 ("ut gaudium vestrum sit plenum") converge in §26 as the scriptural promise that grounds Anselm's closing petition.

Cluster J: The Shema and the Love Command (Deuteronomy 6:4–5)

7 allusions | Monologion §§29, 60, 63, 68, 74 | LLM dominant

Deuteronomy 6:4 ("Hear, O Israel: the LORD our God is one LORD") and 6:5 ("You shall love the LORD your God with all your heart, soul, and strength") function as two distinct anchors:

The unity formula (Deut 6:4) appears in §§29, 60 and 63, where Anselm asserts that whatever the philosophical analysis yields about the Trinity, there is "one only" supreme spirit. The Shema's monotheism sets the boundary condition for Trinitarian theology: the three must be one. At §63, "unus pater, non plures patres" directly echoes the Shema's "Dominus unus est".

The love command (Deut 6:5) appears in §§68 and 74, where Anselm draws the ethical conclusion of his theology: the rational creature who has come to know the supreme nature through philosophical reflection is thereby obligated to love it "super omnia bona" — above all

goods, with all one's heart and soul. The philosophical journey of the Monologion ends, unexpectedly, in a biblical command.

Cluster K: Faith, Works, and the End of the Journey (James 2:17, Hebrews 11:6)

4 allusions | Monologion §§77–78 | LLM dominant

The Monologion's final sections (§§77–80) shift from speculative to practical theology. Two texts are pivotal:

Hebrews 11:6 ("sine fide impossibile est placere Deo" — without faith it is impossible to please God) appears in §77, where Anselm argues that one cannot approach the supreme nature without believing in it. This is the fideist constraint on the rationalist project: the Monologion's philosophical theology is only accessible to one who approaches in faith.

James 2:17 ("fides, si non habet opera, mortua est" — faith without works is dead) appears in §78, where Anselm insists that faith must be animated by love to be genuine. The echo is very close: "inutilis erit fides et quasi mortuum aliquid, nisi dilectione valeat et vivat." This Jamesian point provides the ethical-pastoral conclusion to what has been an extraordinarily abstract inquiry.

Cluster L: Divine Incomprehensibility (Isaiah 55:8, Romans 11:33)

4 allusions | Monologion §64, Proslogion §15, Pro insipiente §4 | LLM dominant

Isaiah 55:8 ("Non enim cogitationes meae cogitationes vestrae" — my thoughts are not your thoughts) provides the apophatic limit of Anselm's theology at two key moments: Monologion §64 (where Anselm confronts the inscrutability of the Son's generation — "Generationem eius quis enarrabit?", itself also a quotation of Isaiah 53:8) and Proslogion §15, where Anselm reaches the paradox that God is not merely "that than which nothing greater can be conceived" but "something greater than can be conceived". Isaiah 55:8's declaration that God's thoughts surpass human thought is the scriptural grounding for this apophatic move.

Romans 11:33 ("O altitudo divitiarum sapientiae et scientiae Dei: quam incomprehensibilia sunt judicia ejus" — O the depth of the riches of the wisdom and knowledge of God: how unsearchable his judgments) is cited in Pro insipiente §4, where Gaunilo's objection that a being greater than all that can be conceived has been posited leads Anselm to appeal to the inherent incomprehensibility of divine greatness. The cluster marks the points where the argument encounters its own limits.

3. Work-by-Work Analysis

3.1 Monologion (107 allusions)

The Monologion is the most richly allusive work in the corpus. Its 107 allusions are distributed across 80 chapters in a pattern that reflects the structure of the argument:

Sections	Theme	Key clusters
§§3–17	Cosmological argument and creation	F (creation ex nihilo), A1 (John 1:3)
§§18–28	Divine attributes: eternity, immutability	D (Ex 3:14, Mal 3:6, Heb 13:8)
§§29–48	The divine Word (Verbum)	A2 (John 1:1), J (Shema)
§§49–58	The Holy Spirit as mutual love	E (1 John 4:8), C (Matt 28:19)
§§59–80	Trinitarian unity and practical conclusion	C (Matt 28:19), J (Deut 6:5), K (Jas 2:17)

The Monologion's allusions are predominantly paraphrases and thematic echoes (LLM-detected) rather than direct quotations, reflecting its character as philosophical theology rather than scriptural commentary. The transition at §§43–48 — where Anselm moves from a cosmological account of the Word to an explicitly Trinitarian account of Father and Son — marks the shift from Cluster A1 (John 1:3, creation) to Cluster A2 (John 1:1, eternal generation). This is perhaps the most theologically consequential move in the work, and the allusion density around §§43–65 is the highest in the Monologion.

3.2 Proslogion (71 allusions)

The Proslogion is allusion-dense (10.77 per 1,000 words) and methodologically diverse: it contains both the highest concentration of exact n-gram quotations (the psalmic cento of §1) and numerous LLM-detected thematic echoes in the later sections.

Section	Theme	Key clusters
§1	Prayer and lament — seeking God's face	B (Psalms: Ps 12, 37, 39, 87, Isa 25, 64)
§§2–3	The Ontological Argument	B (Ps 13/14 'insipiens')
§§7–11	Divine attributes: omnipotence, justice, mercy	D (immutability), F (creation)
§§13–16	God's inaccessible light	D (1 Tim 6:16, 1 Jn 1:5)
§§14–18	Divine illumination and God-seeking	B (Ps 42, 26, 27)
§§21–23	Eternity and the Trinity	D (Ex 3:14), C (Matt 28:19), E (1 Jn 4:8)

Section	Theme	Key clusters
§§25–26	The beatific vision	I (1 Cor 2:9, 13:12, Rom 8:17)

The formal structure of the Proslogion is bipartite: §§1–4 are primarily philosophical (the argument proper), while §§5–26 are primarily devotional (what God must be like if the argument succeeds). This structural bipartition is reflected in the allusion data: the philosophical sections draw on the Psalms for their rhetorical framing of the problem (the 'fool' who denies God), while the devotional sections draw on John, the Pauline epistles, and again the Psalms for their account of what it means to know, see, and dwell in God.

The most striking micro-cluster is §1, where Anselm assembles at least eight distinct psalmic quotations in a continuous flow of lament and petition. This is Anselm the monk-prior writing in his monastic context, not Anselm the philosopher constructing arguments. The density here is unique in the corpus.

3.3 Pro insipiente (6 allusions)

Gaunilo's short reply to the Proslogion prompted an equally brief response in the Pro insipiente (the text responding 'on behalf of the fool'). Anselm's text is almost entirely logical, with only six detected allusions, all thematic echoes. Three return to Psalm 14:1 (the 'insipiens' of the fool), anchoring the logical dispute in its original exegetical context. Romans 1:20 appears once in §3, grounding the claim that rational creatures can apprehend truths about God from creation even without direct access to God himself. Deuteronomy 4:35 ("no other god besides him") and Romans 11:33 appear once each, addressing the uniqueness and incomprehensibility of the God whose existence is at stake.

3.4 Responsio (4 allusions)

The Responsio is the sparsest work (0.95 verified allusions per 1,000 words). Its four allusions are all thematic echoes, and three return to Psalm 145:3 ("Great is the LORD, and greatly to be praised; his greatness cannot be measured") and Psalm 14:1 (the fool). The single direct quotation (Romans 1:20 in §8) is the most explicit piece of scriptural argument in the whole Responsio, where Anselm cites Paul to justify reasoning from the created to the uncreated. The sparseness confirms that the Responsio is a piece of technical philosophical disputation, not theological reflection — though even here Scripture provides the ultimate warrant.

4. Interpretive Conclusions

4.1 Scripture as Philosophical Grammar, Not Proof-Text

The most important finding of this analysis is that Anselm's engagement with Scripture is grammatical rather than citational. He does not quote the Bible to prove his philosophical claims; he thinks within the grammatical structures of biblical language. John 1:1–3 does not appear as a proof-text for the existence of the Word — it provides the conceptual vocabulary (verbum, apud, per, omnia) within which Anselm constructs his own argument. This is why 73% of allusions are paraphrases or thematic echoes rather than direct quotations, and why the LLM pipeline found 3.2× as many allusions as n-gram matching.

4.2 The Johannine Dominance

The Gospel of John at 55 references (29% of total) is not simply the most popular source — it is the theological matrix of the entire corpus. The Logos theology of John 1 provides the philosophical vocabulary for the Monologion; the "I am" declarations of John 8:12, 10:30, 14:6 and 14:9 provide the divine names that Anselm explores in the Proslogion; and the Johannine pneumatology (John 14:26, 15:26) grounds his account of the Spirit in both works. Anselm is, philosophically speaking, a Johannine theologian.

4.3 Two Anselmian Modes

The data reveals two quite different modes of scriptural engagement that track the genre differences between the works. In the Monologion, Scripture is embedded in philosophical prose — allusions are widely distributed across all allusion types, the Johannine Logos is the subterranean structural source, and direct quotations are rare. In the Proslogion, the opening prayer (§1) exhibits a uniquely dense concentration of exact psalmic quotations, representing Anselm's monastic-liturgical formation surfacing directly. The later sections of the Proslogion return to embedded allusion mode. The Pro insipiente and Responsio are almost purely argumentative, with allusions functioning only as residual framing.

4.4 The Ontological Argument's Biblical Anchor

A finding of particular interest is the role of Psalm 14:1 ("Dixit insipiens in corde suo: Non est Deus") across the argumentative works. The Ontological Argument is often presented as a piece of pure a priori reasoning with no biblical content. But the data shows that Anselm constructed it in direct response to a specific scriptural characterisation of the person who denies God — the 'fool' (insipiens). His definition of God as "that than which nothing greater can be conceived" is designed to show that the fool's denial is internally incoherent: one who understands the concept of God cannot coherently deny God's existence. The argument is, in its structure, an exegetical response to a psalmist's anthropology of impiety.

4.5 Apophasis and the Limits of Argument

Finally, Clusters D and L together reveal a consistent apophatic movement across all four works. Whenever Anselm reaches the limit of philosophical analysis — the generation of the Son (Mon §64), the eternity of God (Mon §18–24), the greatness of God (Pros §15), the inscrutability of the divine judgment (Pro insipiente §4) — he reaches for texts of divine incomprehensibility (Isa 55:8, Rom 11:33, Isa 53:8, Rev 1:8, Exod 3:14). Scripture provides not only the content of theology but also its self-limiting principle: whatever the argument establishes, there is always more.

5. N-gram Match Audit and Corrections

All 51 n-gram-involved matches were reviewed by extracting the actual shared token sequences and checking whether the matched Vulgate source is contextually appropriate. Of these, 26 were confirmed strong, 8 are valid duplicates (the same Anselmian phrase matching multiple parallel biblical texts), and 10 required correction.

5.1 Verdict Summary

Verdict	Count	Action
Strong	26	No change
Valid duplicate	8	No change — multiple sources genuinely parallel
Method misclassified	5	Changed method tag from 'ngram+llm' to 'llm'
False positive	3	Marked verified=False
Spurious duplicate	1	Marked verified=False
Wrong attribution	1	Source replaced with correct text

5.2 Corrections Applied

Method Misclassifications (5) — changed 'ngram+llm' → 'llm'

These entries had ngram_score=0 and only trivially common 2-gram overlap (e.g. 'et sine', 'per ipsum', 'facta sunt'). The LLM correctly identified real allusions, but the n-gram pipeline contributed nothing. The method tag was overstating n-gram involvement.

Entry	Shared n-gram	Note
Monologion §3 → John 1:3	'per ipsum'	Extremely common in medieval Latin; score=0
Monologion §31 → John 1:3	'facta sunt'	2-gram; ubiquitous in creation discourse
Monologion §38 → John 1:1	(none)	No token overlap found at all
Monologion §44 → John 5:26	(none)	No token overlap; LLM correctly identified paraphrase of 'vitam in semetipso'
Monologion §80 → John 1:3	'et sine'	2-gram; trivially common

False Positives (3) — marked verified=False

Monologion §13 | **Direct Quote** | NGRAM

Anselm: *non potest, nisi ut ea quae sunt facta uigeant per*
Vulgate 1 Corinthians 1:28: *et ignobilia mundi, et contemptibilia elegit Deus, et ea quae non sunt, ut ea quae sunt destrueret:*

FALSE POSITIVE. Shared phrase 'ut ea quae sunt' is generic. 1 Cor 1:28 concerns God choosing the foolish to destroy the wise — entirely unrelated to Anselm's claim that created things persist through the

supreme nature.

Proslogion §11 | **Direct Quote** | NGRAM

Anselm: *"IUSTUS DOMINUS IN OMNIBUS VIIS SUIS"... Vere igitur "universae viae domini misericordia et veritas"*
Vulgate James 1:8: *Vir duplex animo inconstans est in omnibus viis suis.*

FALSE POSITIVE. Shared 4-gram 'in omnibus viis suis' is a sub-sequence of the Ps 144:17 quotation already correctly detected in this same section. James 1:8 (a double-minded man being unstable) is contextually unrelated to divine justice.

Proslogion §14 | **Direct Quote** | NGRAM

Anselm: *Si vero invenisti: quid est, quod non sentis quod invenisti?*
Vulgate 1 Samuel 14:41: *Et dixit Saul ad Dominum Deum Israel: Domine Deus Israel, da indicium: quid est quod non responderis servo tuo hodie?*

FALSE POSITIVE. Shared phrase 'quid est quod non' is generic Latin. 1 Sam 14:41 is Saul casting lots for divine guidance — entirely unrelated to Anselm's meditation on the soul seeking and finding God. Spurious.

Spurious Duplicate (1) — marked verified=False

Monologion §14 | **Direct Quote** | NGRAM

Anselm: *est et per omnia et in omnibus. At quondam absurdum*
Vulgate Colossians 3:11: *ubi non est gentilis et Judaeus... sed omnia, et in omnibus Christus.*

SPURIOUS DUPLICATE. The 4-gram 'omnia et in omnibus' is a sub-sequence of the 6-gram 'et per omnia et in omnibus' already correctly matched to Ephesians 4:6 in the same section (§14). Col 3:11 ('neither Jew nor Greek...') is contextually unrelated.

Wrong Attribution (1) — source replaced

Proslogion §1 | **Direct Quote** | NGRAM

Anselm: *quae te iuuent ad quaerendum eum, et "clauso ostio" quaere*
Vulgate Matthew 6:6: *tu autem cum oraveris, intra in cubiculum tuum, et clauso ostio tuo, ora Patrem tuum in abscondito.*

CORRECTED from erroneous 1 Sam 23:25 attribution. The n-gram matched 'ad quaerendum eum' against 1 Sam 23:25 (Saul hunting David — entirely unrelated). The true verbal link is 'clauso ostio' — Jesus's command to seek God in private prayer (Matt 6:6), exactly what Anselm is counselling.

6. Complete Reference Catalogue

All 188 detected allusions are listed below, grouped by work and section. Green = direct quote, Blue = paraphrase, Purple = thematic echo.

Monologion (107 allusions)

Section 3: QUOD SIT QUAEDAM NATURA, PER QUAM EST, QUIDQUID EST, ET QUAE PER SE

§3 | **Thematic Echo** | LLM

Anselm: *cuncta quae sunt, sunt per ipsum unum*
Vulgate John 1:3: *Omnia per ipsum facta sunt: et sine ipso factum est nihil, quod factum est.*

The idea that everything that exists is through 'that one' reflects John 1:3's claim that "by Him all things were made," extending the Johannine Logos-creation motif.

Section 6: QUOD ILLA NON SIT ULLA IUVANTE CAUSA DUCTA AD ESSE, NEC TAMEN SIT

§6 | **Direct Quote** | NGRAM

Anselm: *ex ipsa sint omnia quae sunt. Et quondam id quod*
Vulgate Wisdom 11:25: *Diligis enim omnia quae sunt, et nihil odisti eorum quae fecisti; nec enim odiens aliquid constituisti aut fecisti.*

(n-gram match — no LLM explanation)

§6 | **Thematic Echo** | LLM

Anselm: *Quod enim non est, a quo faciente aut ex qua materia aut quibus adiumentis ad esse peruenerit: id uidetur aut esse nihil, aut si aliquid est, per nihil esse et ex nihilo.*
Vulgate Genesis 1:1: *In principio creavit Deus caelum et terram.*

Anselm's discussion of something existing "ex nihilo" mirrors the biblical doctrine of creation out of nothing found in Genesis 1:1 ("In principio Deus creavit caelum et terram").

Section 8: QUOMODO INTELLIGENDUM SIT, QUIA FECIT OMNIA EX NIHILO.

§8 | **Direct Quote** | NGRAM

Anselm: *sine omni repugnantia ea quae facta sunt a creatrice substantia,*
Vulgate Romans 1:20: *Invisibilia enim ipsius, a creatura mundi, per ea quae facta sunt, intellecta, conspiciuntur: sempiterna quoque ejus virtus, et divinitas: ita ut sint…*

(n-gram match — no LLM explanation)

§8 | **Paraphrase** | LLM

Anselm: *nihil fit ex nihilo, sicut uox omnium est: quia de nihilo nihil.*
Vulgate John 1:3: *Omnia per ipsum facta sunt: et sine ipso factum est nihil, quod factum est.*

Anselm re-states John 1:3 (Vulgate: "sine ipso nihil factum est") in his own words, asserting that nothing comes into being from nothing.

Section 9: QUOD EA QUAE FACTA SUNT DE NIHILO, NON NIHIL ERANT, ANTEQUAM

§9 | **Direct Quote** | NGRAM

Anselm: *cogit, secundum quid ea quae facta sunt, antequam fierent, dici possint fuisse nihil. Nullo namque pacto fieri potest aliquid rationabiliter ab aliquo, nisi in facientis ratione praecedat aliquod rei*
Vulgate Romans 1:20: *Invisibilia enim ipsius, a creatura mundi, per ea quae facta sunt, intellecta, conspiciuntur: sempiterna quoque ejus virtus, et divinitas: ita ut sint…*

(n-gram match — no LLM explanation)

§9 | **Thematic Echo** | LLM

Anselm: *per quod et secundum quod fierent*
Vulgate John 1:3: *Omnia per ipsum facta sunt: et sine ipso factum est nihil, quod factum est.*

Anselm's phrasing mirrors John 1:3's wording "per quod omnia facta sunt, et sine ipso factum non est nihil," directly linking the creative act to a rational cause.

Section 10: QUOD ILLA RATIO SIT QUAEDAM RERUM LOCUTIO, SICUT FABER PRIUS APUD

§10 | **Thematic Echo** | LLM

Anselm: *SE DICIT, QUOD FACTURUS EST.*
Vulgate Genesis 1:3: *Dixitque Deus: Fiat lux. Et facta est lux.*

Anselm's formulation that "He says what He will do" mirrors the creation formula in Genesis 1:3 where God says "Let there be…", indicating that divine speech precedes the act of creation.

§10 | **Thematic Echo** | LLM

Anselm: *non immerito uideri potest apud summam substantian, talem rerum locutionem et fuisse antequam essent ut per eam fierent, et esse cum facta sunt ut per eam sciantur.*
Vulgate John 1:1: *In principio erat Verbum, et Verbum erat apud Deum, et Deus erat Verbum.*

The passage echoes John 1:1-3 ("In the beginning was the Word… all things were made through Him") by asserting that a "word-like" locution existed before things and that things are known through it after they are made.

Section 11: QUOD TAMEN MULTA SIT IN HAC SIMILITUDINE DISSIMILITUDO.

§11 | **Paraphrase** | LLM

Anselm: *quasi dixisse cunctam creaturam, quam eam secundum eandem et per eandem suam intimam locutionem conderet*
Vulgate John 1:3: *Omnia per ipsum facta sunt: et sine ipso factum est nihil, quod factum est.*

Anselm's description of the whole creation being brought into being by the "intima locutio" (the intimate word) mirrors John 1:3 – "per ipsum facta sunt omnia, et sine ipso factum est nihil quod factum est."

Section 12: QUOD HAEC SUMMAE ESSENTIAE LOCUTIO SIT SUMMA ESSENTIA.

§12 | **Paraphrase** | LLM

Anselm: *per suam intimam locutionem fecit, siue singula singulis uerbis, siue potius uno uerbo simul omnia dicendo*
Vulgate John 1:3: *Omnia per ipsum facta sunt: et sine ipso factum est nihil, quod factum est.*

Anselm's description of God creating through "his intimate speech, either word by word or by one word all at once" mirrors John 1:3 – "per ipsum facta sunt omnia" – the doctrine that all things were made through the Word.

Section 13: QUOD, SICUT OMNIA PER SUMMAM ESSENTIAM FACTA SUNT,

§13 | **Direct Quote** | NGRAM

Anselm: *non potest, nisi ut ea quae sunt facta uigeant per*
Vulgate 1 Corinthians 1:28: *et ignobilia mundi, et contemptibilia elegit Deus, et ea quae non sunt, ut ea quae sunt destrueret:*

N-gram false positive: shared phrase is common Latin; Vulgate source is contextually unrelated.

§13 | **Thematic Echo** | LLM

Anselm: *cuncta quae facta sunt, eodem ipso sustinente uigent et perseuerant esse*
Vulgate Hebrews 1:3: *qui cum sit splendor gloriae, et figura substantiae ejus, portansque omnia verbo virtutis suae, purgationem peccatorum faciens, sedet ad dexteram maje…*

Anselm's claim that all created things endure by the same sustaining being echoes Hebrews 1:3, which describes God as the one who "sustains all things by his powerful word."

§13 | **Paraphrase** | LLM

Anselm: *nihil factum est nisi per creatricem praesentem essentiam*
Vulgate John 1:3: *Omnia per ipsum facta sunt: et sine ipso factum est nihil, quod factum est.*

The statement that nothing was made except through a present creator mirrors John 1:3 (and Colossians 1:16), which affirms that "all things were made by Him, and without Him was not anything made that was made."

Section 14: QUOD ILLA SIT IN OMNIBUS ET PER OMNIA, ET OMNIA SINT EX ILLA ET

§14 | **Direct Quote** | NGRAM

Anselm: *Ubique igitur est et per omnia et in omnibus. At quondam absurdum est, ut scilicet, quemadmodum nullatenus aliquid creatum potest exire creantis et fouentis immensitatem, sic creans et fouens nequaqua*
Vulgate Ephesians 4:6: *Unus Deus et Pater omnium, qui est super omnes, et per omnia, et in omnibus nobis.*

(n-gram match — no LLM explanation)

§14 | **Direct Quote** | NGRAM

Anselm: *est et per omnia et in omnibus. At quondam absurdum*
Vulgate Colossians 3:11: *ubi non est gentilis et Judaeus, circumcisio et praeputium, Barbarus et*

Section 15: QUID POSSIT AUT NON POSSIT DICI DE ILLA SUBSTANTIALITER.

§15 | **Paraphrase** | LLM

Anselm: *Melius est homini esse non aurum quam aurum*
Vulgate Proverbs 3:14: *Melior est acquisitio ejus negotiatione argenti, et auri primi et purissimi fructus ejus.*

Anselm re-states the proverb that wisdom (or the good) is better than gold; the Vulgate reads "Melius est sapientia quam aurum, et sapientia melior est quam argentum."

Section 17: QUOD ITA SIT SIMPLEX, UT OMNIA QUAE DE EIUS ESSENTIA DICI POSSUM,

§17 | **Paraphrase** | LLM

Anselm: *quia quidquid est, per illa est, et illa quod sunt, per illud non sunt*
Vulgate John 1:3: *Omnia per ipsum facta sunt: et sine ipso factum est nihil, quod factum est.*

Anselm's formulation mirrors John 1:3 – "Omnia per ipsum facta sunt, et sine ipso factum est nihil quod factum est." Both express that everything that exists does so through the one principle.

Section 18: QUOD SIT SINE PRINCIPIO ET SINE FINE.

§18 | **Thematic Echo** | LLM

Anselm: *sine principio et sine fine est*
Vulgate Psalmus 90:2:

The description of God as "without beginning and without end" parallels Psalm 90:2, which declares God's eternity "aeternus … a saeculo et usque in saeculum".

Section 20: QUOD ILLA SIT IN OMNI LOCO ET TEMPORE.

§20 | **Thematic Echo** | LLM

Anselm: *nec incepit nec desinet esse*
Vulgate Revelation 1:8: *Ego sum alpha et omega, principium et finis, dicit Dominus Deus: qui est, et qui erat, et qui venturus est, omnipotens.*

The phrase "it neither began nor will cease to be" reflects Revelation 1:8, where Christ declares, "I am the Alpha and the Omega, the beginning and the end," affirming eternal existence without beginning or end.

§20 | **Thematic Echo** | LLM

Anselm: *nullum bonum nec penitus aliquid est sine ea*
Vulgate Acts 17:28: *In ipso enim vivimus, et movemur, et sumus: sicut et quidam vestrorum poetarum dixerunt: Ipsius enim et genus sumus.*

Anselm's assertion that nothing good or anything at all exists apart from the supreme nature parallels Acts 17:28, "In Him we live and move and have our being," which teaches that all existence depends on God.

Section 21: QUOD IN NULLO SIT LOCO AUT TEMPORE.

§21 | **Thematic Echo** | LLM

Anselm: *Quid est quod totum est in aliquo loco, nihil eius est quod non sit in ipso loco.*
Vulgate Actus Apostolorum 17:28:

Anselm's logical claim that a thing wholly present in one place cannot be elsewhere reflects Acts 17:28 ("In ipso enim vivimus, et movemur, et sumus"), which states that God is present in all places and all times.

Section 24: QUOMODO MELIUS INTELLIGI POSSIT ESSE SEMPER QUAM IN OMNI TEMPORE.

§24 | **Paraphrase** | LLM

Anselm: *sine principio et fine*
Vulgate 1 Timothy 1:17: *Regi autem saeculorum immortali, invisibili, soli Deo honor et gloria in saecula saeculorum. Amen.*

Anselm's phrase mirrors 1 Tim 1,17 Vulgate "qui non habet initium, nec finem", expressing God's eternity as without beginning or end.

Section 25: QUOD NULLIS MUTABILIS SIT ACCIDENTIBUS.

§25 | **Thematic Echo** | LLM

Anselm: *de summe incommutabili natura nihil potest dici, unde mutabilis possit intelligi*
Vulgate Malachi 3:6: *Ego enim Dominus, et non mutor: et vos filii Jacob, non estis consumpti.*

Anselm's claim that the highest nature is immutable echoes Malachi 3:6 "Ego Dominus, non mutabor" ("I the LORD do not change"), a biblical affirmation of God's unchangeability.

Section 28: QUOD IDEM SPIRITUS SIMPLICITER SIT, ET CREATA ILLI COMPARATA NON

§28 | **Thematic Echo** | LLM

Anselm: *non est quod aliquando fuit aut non erit*
Vulgate Hebrews 13:8: *Jesus Christus heri, et hodie: ipse et in saecula.*

Anselm's claim that the spirit "is not that which at some time was or will be" echoes Hebrews 13:8 ("Jesus Christ is the same yesterday and today and forever"), a biblical affirmation of divine immutability.

§28 | **Thematic Echo** | LLM

Anselm: *fuit vel erit sed simpliciter est*
Vulgate Exodus 3:14: *Dixit Deus ad Moysen: Ego sum qui sum. Ait: Sic dices filiis Israel: Qui est, misit me ad vos.*

The wording "was or will be, but simply is" parallels the divine self-identification in Exodus 3:14 ("I am who I am"), stressing a simple, self-existent being.

Section 29: QUOD EIUS LOCUTIO IDIPSUM SIT QUOD IPSE, NEC TAMEN SINT DUO SED

§29 | **Paraphrase** | LLM

Anselm: *Si enim ille nihil fecit nisi per seipsum, et quidquid ab eo factum est per illam est factum*
Vulgate John 1:3: *Omnia per ipsum facta sunt: et sine ipso factum est nihil, quod factum est.*

Anselm re-words the Vulgate formula "Omnia per ipsum facta sunt, et sine ipso factum est nihil quod factum est," expressing that nothing is done apart from the supreme spirit itself.

§29 | **Thematic Echo** | LLM

Anselm: *summum spiritum unum tantum esse*
Vulgate Deuteronomy 6:4: *Audi, Israel: Dominus Deus noster, Dominus unus est.*

The claim that the supreme spirit is "one only" echoes the Shema's declaration "Dominus Deus noster, Dominus unus est" (the LORD our God is one).

Section 30: QUOD EADEM LOCUTIO NON CONSTET PLURIBUS VERBIS SED SIT UNUM

§30 | **Paraphrase** | LLM

Anselm: *Non igitur constat pluribus uerbis sed est unum verbum per quod facta sunt omnia.*
Vulgate John 1:3: *Omnia per ipsum facta sunt: et sine ipso factum est nihil, quod factum est.*

Anselm re-states the Johannine claim that the Logos (the Word) is the one through which all things were made (John 1:1-3).

Section 31: QUOD IPSUM VERBUM NON SIT SIMILITUDO FACTORUM SED VERITAS

§31 | **Paraphrase** | LLM

Anselm: *Quid igitur tenendum est de verbo, quo dicuntur et per quod facta sunt omnia?*
Vulgate John 1:3: *Omnia per ipsum facta sunt: et sine ipso factum est nihil, quod factum est.*

Anselm's phrase mirrors John 1:3 (Vulgate: "Omnia per ipsum facta sunt, et sine ipso factum est nihil quod factum est"), re-phrasing the biblical claim that all things were made through the Word.

Section 32: QUOD SUMMUS SPIRITUS SEIPSUM DICAT COAETERNO VERBO.

§32 | **Thematic Echo** | LLM

Anselm: *si aeterne se dicit, aeterne est uerbum eius apud ipsum.*
Vulgate John 1:1: *In principio erat Verbum, et Verbum erat apud Deum, et Deus erat Verbum.*

Anselm's claim that the eternal self-statement makes the Word itself eternal mirrors John 1:1 – "In principio erat Verbum… et Verbum erat apud Deum". The passage uses the same concept of the Word's co-eternity with God.

Section 33: QUOD UNO VERBO DICAT SE ET QUOD FECIT.

§33 | **Paraphrase** | LLM

Anselm: *Sed ecce quaerenti mihi de uerbo quo creator dicit omnia quae fecit, obtulit se uerbum quo*

seipsum dicit, qui omnia fecit.
Vulgate John 1:1: *In principio erat Verbum, et Verbum erat apud Deum, et Deus erat Verbum.*

Anselm reformulates John 1:1-3 (In principio erat Verbum… omnia per ipsum facta sunt) by speaking of the verbum of the Creator that dicit omnia quae fecit.

---

§33 | **Thematic Echo** | LLM

Anselm: *Sed ecce quaerenti mihi de uerbo quo creator dicit omnia quae fecit, obtulit se uerbum quo seipsum dicit, qui omnia fecit.*
Vulgate Genesis 1:3: *Dixitque Deus: Fiat lux. Et facta est lux.*

The passage echoes Genesis 1:3 where God says Et vidit Deus quod bonum esset after creating, stressing that the Creator's word brings all things into being.

---

§33 | **Thematic Echo** | LLM

Anselm: *Nam nulla ratione negari potest, cum mens rationalis seipsam cogitando intelligit, imaginem ipsius nasci in sua cogitatione; … cum cogito notum mihi hominem absentem, formatur acies cogitationis meae*
Vulgate Genesis 1:26: *et ait: Faciamus hominem ad imaginem et similitudinem nostram: et praesit piscibus maris, et volatilibus caeli, et bestiis, universaeque terrae, omniq…*

Anselm's discussion of the mind forming an image of a person mirrors Genesis 1:26-27 where humanity is created ad imaginem et similitudinem of God.

---

§33 | **Thematic Echo** | LLM

Anselm: *Quod uerbum, licet de re tam singulariter eminenti proprie aliquid satis conuenienter dici non possit, non tamen inconuenienter sicut similitudo ita et imago et figura et caracter eius dici potest.*
Vulgate John 1:14: *Et Verbum caro factum est, et habitavit in nobis: et vidimus gloriam ejus, gloriam quasi unigeniti a Patre plenum gratiae et veritatis.*

Anselm's treatment of the verbum as a substance that is not merely a likeness but the very essence reflects John 1:14's claim that Verbum caro factum est – the Word became flesh, sharing the same substance as God.

Section 34: QUOMODO SUO VERBO VIDERI POSSIT DICERE CREATURAM.

§34 | **Paraphrase** | LLM

Anselm: *summus spiritus dicit seipsum, dicit omnia quae facta sunt*
Vulgate John 1:1: *In principio erat Verbum, et Verbum erat apud Deum, et Deus erat Verbum.*

Anselm's wording mirrors John 1:1-3 where the Logos (the Word) is said to be with God, to be God, and that all things were made through Him.

Section 35: QUOD, QUIDQUID FACTUM EST, IN EIUS VERBO ET SCIENTIA SIT VITA

§35 | **Paraphrase** | LLM

Anselm: *Verbum eius consubstantiale illi est et perfecte simile, necessario consequitur, ut omnia quae sunt in illo, eadem et eodem modo sint in verbo eius.*
Vulgate John 1:1: *In principio erat Verbum, et Verbum erat apud Deum, et Deus erat Verbum.*

Anselm's description of the Word (Verbum) as consubstantial with the divine and the claim that all things

that exist in the divine are likewise in the Word mirrors John 1:1-3 (In principio erat Verbum… Omnia per ipsum facta sunt…).

Section 36: QUAM INCOMPREHENSIBILI MODO DICAT UEL SCIAT RES A SE FACTAS.

§36 | **Direct Quote** | NGRAM

Anselm: *uel quomodo sciat ea quae facta sunt, ab humana scientia*
Vulgate Romans 1:20: *Invisibilia enim ipsius, a creatura mundi, per ea quae facta sunt, intellecta, conspiciuntur: sempiterna quoque ejus virtus, et divinitas: ita ut sint…*

(n-gram match — no LLM explanation)

§36 | **Paraphrase** | LLM

Anselm: *omnis creata substantia tanto uerius est in uerbo, id est in intelligentia creatoris, quam in seipsa*
Vulgate John 1:1: *In principio erat Verbum, et Verbum erat apud Deum, et Deus erat Verbum.*

Anselm's formula that created things are more truly in the "Word" (verbo) than in themselves echoes John 1:1-2 ("In principio erat Verbum… et Verbum erat apud Deum"). The passage re-states the doctrine that the divine intellect (the Word) is the true reality of all created things.

Section 37: QUOD, QUIDQUID IPSE EST AD CREATURAM, HOC SIT ET VERBUM EIUS; NEC

§37 | **Paraphrase** | LLM

Anselm: *summum spiritum per uerbum suum fecisse omnia*
Vulgate John 1:3: *Omnia per ipsum facta sunt: et sine ipso factum est nihil, quod factum est.*

Anselm re-words John 1:3 (Vulgate: "per eum omnia facta sunt") to assert that the supreme spirit created all things through the Word.

§37 | **Paraphrase** | LLM

Anselm: *Ipsa namque sola fecit non per aliud quam per se omnia ex nihilo*
Vulgate Colossians 1:16: *quoniam in ipso condita sunt universa in caelis, et in terra, visibilia, et invisibilia, sive throni, sive dominationes, sive principatus, sive potest…*

Paraphrases Colossians 1:16 (Vulgate: "per ipsum omnia facta sunt") by stating that the Word alone made everything out of nothing.

Section 38: QUOD DICI NON POSSIT, QUID DUO SINT, QUAMVIS NECESSE SIT ESSE

§38 | **Paraphrase** | LLM

Anselm: *Nam ille cuius est verbum aut imago, nec imago nec verbum est*
Vulgate John 1:1: *In principio erat Verbum, et Verbum erat apud Deum, et Deus erat Verbum.*

The formulation re-works John 1:1's identification of the Word with God, denying that the Word can be a separate entity apart from God.

Section 39: QUOD IDEM VERBUM SIT A SUMMO SPIRITU NASCENDO.

§39 | **Thematic Echo** | LLM

Anselm: *verbum summi spiritus*
Vulgate John 1:1: *In principio erat Verbum, et Verbum erat apud Deum, et Deus erat Verbum.*

Anselm's phrase echoes John 1:1 where the Logos (Word) is identified as the divine principle, here rendered as "the word of the supreme spirit."

§39 | **Paraphrase** | LLM

Anselm: *creator de creatore, summum de summo*
Vulgate John 1:3: *Omnia per ipsum facta sunt: et sine ipso factum est nihil, quod factum est.*

The wording parallels John 1:3 "per ipsum facta sunt omnia" – all things were made by the Creator through the Creator, expressed by Anselm as "creator from creator, the highest from the highest."

Section 40: QUOD VERISSIME ILLE SIT PARENS ET ILLUD PROLES.

§40 | **Paraphrase** | LLM

Anselm: *Si ergo uerbum summi spiritus sic est omnino ex ipsius sola essentia, et sic singulariter est illi simile, ut nulla proles sic sit omnino ex sola parentis essentia, aut sic similis parenti*
Vulgate John 1:1: *In principio erat Verbum, et Verbum erat apud Deum, et Deus erat Verbum.*

Anselm's description of the verbum summi spiritus as existing wholly from the essence of the supreme spirit mirrors John 1:1-3, where the Word is identified with God's very being and all things are made through Him.

§40 | **Paraphrase** | LLM

Anselm: *quodsi conuenientissime dicitur nasci, et tam simile est illi de quo nascitur: cur aestimetur simile quasi proles parenti*
Vulgate Genesis 1:26: *et ait: Faciamus hominem ad imaginem et similitudinem nostram: et praesit piscibus maris, et volatilibus caeli, et bestiis, universaeque terrae, omniq…*

The passage's emphasis on the offspring being "simile quasi proles parenti" echoes Genesis 1:26-27, where humanity is created "in our image, after our likeness."

Section 41: QUOD ILLE VERISSIME GIGNAT, ILLUD GIGNATUR.

§41 | **Thematic Echo** | LLM

Anselm: *summi spiritus est uerissime gignere, et uerbi eius uerissime gigni*
Vulgate John 1:1: *In principio erat Verbum, et Verbum erat apud Deum, et Deus erat Verbum.*

Echoes the Trinitarian doctrine that the Father (here expressed as the summus spiritus) begets the Son, the Verbum (Word), as articulated in John 1:1-3 (In principio erat Verbum… et Verbum erat apud Deum…).

Section 43: RETRACTATIO COMMUNIONIS AMBORUM ET PROPRIETATUM SINGULORUM.

§43 | **Thematic Echo** | LLM

Anselm: *Nam sic est alius pater, alius filius, ut cum ambos dixerim, uideam me duos dixisse; et sic est idipsum, quod est et pater et filius, ut non intelligam quid duos dixerim. ... non sunt duo patres aut d*

Anselm's claim that the Father and the Son are not two distinct persons but one mirrors John 10:30 "Ego et Pater unum sumus" (I and the Father are one).

Section 44: QUOMODO ALTER ALTERIUS SIT ESSENTIA.

§44 | **Paraphrase** | LLM

Anselm: *ut non per alienam sed per suam essentiam sit, per suam sapientiam sapiat, per suam uitam uiuat*
Vulgate John 5:26: *Sicut enim Pater habet vitam in semetipso, sic dedit et Filio habere vitam in semetipso:*

The clause expands the John 5:26 quotation, restating the idea that the Son possesses life, essence and wisdom in himself, not from another source.

Section 45: QUOD APTIUS DICI POSSIT FILIUS ESSENTIA PATRIS QUAM PATER FILII;

§45 | **Paraphrase** | LLM

Anselm: *filio patris uirtus et sapientia seu ueritas, et iustitia*
Vulgate 1 Corinthians 1:24: *ipsis autem vocatis Judaeis, atque Graecis Christum Dei virtutem, et Dei sapientia:*

Anselm's list of "virtus (power) and sapientia (wisdom) … ueritas (truth) and iustitia (justice)" mirrors Paul's description of the Son as "the power of God and the wisdom of God" (1 Cor 1:24).

§45 | **Thematic Echo** | LLM

Anselm: *filius est essentia patris*
Vulgate John 10:30: *Ego et Pater unum sumus.*

The claim that the Son is the very essence of the Father echoes Jesus' statement "I and the Father are one" (John 10:30).

Section 46: QUOMODO QUAEDAM EX IIS QUAE SIC PROFERUNTUR, ALITER QUOQUE POSSINT

§46 | **Paraphrase** | LLM

Anselm: *filium esse uerum uerbum*
Vulgate John 1:1: *In principio erat Verbum, et Verbum erat apud Deum, et Deus erat Verbum.*

Anselm's formula mirrors John 1:1-14 where the Son is identified as the true "Verbum" (Word) of God.

Section 47: QUOD FILIUS SIT INTELLIGENTIA INTELLIGENTIAE ET VERITAS VERITATIS

§47 | **Direct Quote** | NGRAM

Anselm: *substantia patris est intelligentia et scientia et sapientia et ueritas, consequenter colligitur quia sicut filius est intelligentia et scientia et sapientia et ueritas*
Vulgate Exodus 35:31: *implevitque eum spiritu Dei, sapientia et intelligentia, et scientia et omni doctrina,*

(n-gram match — no LLM explanation)

§47 | **Thematic Echo** | LLM

Anselm: *si ipsa substantia patris est intelligentia et scientia et sapientia et ueritas*
Vulgate John 1:1: *In principio erat Verbum, et Verbum erat apud Deum, et Deus erat Verbum.*

Anselm's description of the Father's substance as intelligence, knowledge, wisdom and truth mirrors the prologue of John (1:1-3) where the Logos (the Word) is presented as the source of all being and truth.

§47 | **Thematic Echo** | LLM

Anselm: *ueritas*
Vulgate John 14:6: *Dicit ei Jesus: Ego sum via, et veritas, et vita. Nemo venit ad Patrem, nisi per me.*

Anselm's emphasis on truth (ueritas) as an essential attribute of both Father and Son resonates with Jesus' self-identification as "the truth" in John 14:6.

Section 48: QUOD IN MEMORIA INTELLIGATUR PATER, SICUT IN INTELLIGENTIA FILIUS;

§48 | **Thematic Echo** | LLM

Anselm: *quoniam de memoria nasci verbum uidetur*
Vulgate John 1:1: *In principio erat Verbum, et Verbum erat apud Deum, et Deus erat Verbum.*

Anselm's claim that the Word (verbum) is generated from memory echoes John 1:1-3, where the Logos is presented as eternally existing with the Father and becoming flesh; the passage treats the Son as the intelligible offspring of the Father's memory.

Section 49: QUOD SUMMUS SPIRITUS SE AMET.

§49 | **Thematic Echo** | LLM

Anselm: *mutui amoris affectum*
Vulgate 1 John 4:7: *Carissimi, diligamus nos invicem: quia caritas ex Deo est. Et omnis qui diligit, ex Deo natus est, et cognoscit Deum.*

The emphasis on a reciprocal love ("love one another") reflects the central theme of 1 John 4:7-8, where the author exhorts believers to "habete caritatem invicem" because love originates from God.

§49 | **Thematic Echo** | LLM

Anselm: *summus spiritus se amare, sicut sui meminit et se intelligit*
Vulgate 1 John 4:8: *Qui non diligit, non novit Deum: quoniam Deus caritas est.*

The notion that the highest spirit loves itself mirrors the biblical declaration "Deus caritas est" (1 John 4:8), which identifies God Himself as the source and embodiment of love.

Section 50: QUOD IDEM AMOR PARITER PROCEDAT A PATRE ET FILIO.

§50 | **Thematic Echo** | LLM

Anselm: *Nulla enim res amatur sine eius memoria aut intelligentia*
Vulgate 1 John 4:8: *Qui non diligit, non novit Deum: quoniam Deus caritas est.*

Anselm's claim that nothing is loved apart from the memory and intellect of the beloved echoes the biblical teaching that God is love (Deus caritas est) and that love is inseparable from the knowledge of the beloved.

---

§50 | **Thematic Echo** | LLM

Anselm: *a patre pariter et filio summi spiritus amor procedit*
Vulgate 2 Corinthians 13:14:

The statement that love proceeds equally from the Father and the Son to the Holy Spirit mirrors the Trinitarian benediction of 2 Cor 13:14, which links the Father's grace, the Son's love, and the Spirit's communion.

Section 51: QUOD UTERQUE PARI AMORE DILIGAT SE ET ALTERUM.

§51 | **Thematic Echo** | LLM

Anselm: *singulus pater est summus spiritus, et singulus filius summus spiritus, et ambo simul unus spiritus*
Vulgate John 10:30: *Ego et Pater unum sumus.*

Anselm's statement that the Father and the Son are each the supreme spirit and together one spirit echoes John 10:30 where Jesus says "ego et Pater unum sumus" (I and the Father are one).

Section 53: QUOD IDEM AMOR SIT IDIPSUM, QUOD EST SUMMUS SPIRITUS, ET TAMEN

§53 | **Thematic Echo** | LLM

Anselm: *IPSE CUM PATRE ET FILIO UNUS SPIRITUS.*
Vulgate Matthew 28:19: *euntes ergo docete omnes gentes: baptizantes eos in nomine Patris, et Filii, et Spiritus Sancti:*

The Trinitarian formula of the Nicene Creed echoes Matthew 28:19, where Jesus commands baptism in the name of the Father and of the Son and of the Holy Spirit.

---

§53 | **Thematic Echo** | LLM

Anselm: *Denique si nulla umquam creatura, id est si nihi1 umquam aliud esset quam summus spiritus pater et filius: nihilominus seipsos et inuicem pater et filius diligerent.*
Vulgate 1 John 4:8: *Qui non diligit, non novit Deum: quoniam Deus caritas est.*

The statement that the Father and the Son love each other reflects 1 John 4:8, Deus caritas est (God is love), and the broader Johannine theme that love is the essential nature of God.

Section 54: QUOD TOTUS PROCEDAT A PATRE, TOTUS A FILIO, ET TAMEN NON SIT NISI

§54 | **Thematic Echo** | LLM

Anselm: *et simul pater et filius non duo sed unus spiritus*
Vulgate John 10:30: *Ego et Pater unum sumus.*

Anselm's claim that the Father and the Son are "not two but one spirit" echoes John 10:30 where Jesus says, "Ego et Pater unum sumus" (I and the Father are one). The language of unity is the same theological point, though Anselm does not quote the verse verbatim.

Section 55: QUOD NON SIT EORUM FILIUS.

§55 | **Paraphrase** | LLM

Anselm: *parentis imaginem*
Vulgate Genesis 1:26: *et ait: Faciamus hominem ad imaginem et similitudinem nostram: et praesit piscibus maris, et volatilibus caeli, et bestiis, universaeque terrae, omniq…*

Anselm's phrase "parentis imaginem" echoes Genesis 1:26 where God creates man "ad imaginem et similitudinem nostra", i.e., in the image of the parent (God).

Section 56: QUOD SOLUS PATER SIT GENITOR ET INGENITUS, SOLUS FILIUS GENITUS,

§56 | **Paraphrase** | LLM

Anselm: *solus ille cuius verbum est genitor et ingenitus*
Vulgate John 1:1: *In principio erat Verbum, et Verbum erat apud Deum, et Deus erat Verbum.*

Echoes John 1:1-3 where the Logos (Verbum) is described as being with God, as God, and as uncreated (ingenitus). Anselm mirrors the language of "Verbum" and its divine origin.

§56 | **Paraphrase** | LLM

Anselm: *solum autem verbum genitum, quia solum filius et proles est*
Vulgate John 3:16: *Sic enim Deus dilexit mundum, ut Filium suum unigenitum daret: ut omnis qui credit in eum, non pereat, sed habeat vitam aeternam.*

Paraphrases John 3:16's reference to the "only begotten Son" (unigenitus filius), contrasting the begotten Word with love, which Anselm says is neither begotten nor unbegotten.

Section 57: QUOD AMOR IDEM SIC SIT INCREATUS ET CREATOR SICUT PATER ET FILIUS,

§57 | **Paraphrase** | LLM

Anselm: *Quod si dici potest: sicut uerbum summae essentiae filius est eius*
Vulgate John 1:1: *In principio erat Verbum, et Verbum erat apud Deum, et Deus erat Verbum.*

Anselm likens the Son to the Verbum (Word) of John 1:1-3, where the Word is described as being with God and being God, i.e. the sum of divine essence.

§57 | **Thematic Echo** | LLM

Anselm: *Quoniam autem idem amor singulus est summa essentia sicut pater et filius*
Vulgate 1 John 4:8: *Qui non diligit, non novit Deum: quoniam Deus caritas est.*

Echoes the biblical affirmation Deus caritas est (God is love) found in 1 John 4:8, presenting love as the single, supreme essence shared by Father and Son.

Section 58: QUOD, SICUT FILIUS EST ESSENTIA VEL SAPIENTIA PATRIS EO SENSU QUIA

§58 | **Thematic Echo** | LLM

Anselm: *filius est substantia et sapientia et uirtus patris*
Vulgate John 1:1: *In principio erat Verbum, et Verbum erat apud Deum, et Deus erat Verbum.*

Anselm's claim that the Son shares the Father's substance, wisdom and virtue echoes John 1:1 ("In principio erat Verbum, et Verbum erat apud Deum, et Deus erat Verbum"), which presents the Son (the Logos) as identical in essence with God.

§58 | **Thematic Echo** | LLM

Anselm: *Spiritus ... sit patris et fili*
Vulgate John 15:26: *Cum autem venerit Paraclitus, quem ego mittam vobis a Patre, Spiritum veritatis, qui a Patre procedit, ille testimonium perhibebit de me;*

Anselm's statement that the Spirit belongs to the Father and the Son reflects John 15:26, where the Holy Spirit is sent by the Father and testifies concerning the Son.

§58 | **Thematic Echo** | LLM

Anselm: *Spiritus ... sit patris et fili*
Vulgate John 14:26: *Paraclitus autem Spiritus Sanctus, quem mittet Pater in nomine meo, ille vos docebit omnia, et suggeret vobis omnia quaecumque dixero vobis.*

John 14:26 says the Holy Spirit proceeds from the Father and will teach the disciples, reinforcing Anselm's idea that the Spirit is essentially linked to both the Father and the Son.

§58 | **Thematic Echo** | LLM

Anselm: *utriusque spiritus intelligi essentia uel sapientia uel uirtus patris et filii*
Vulgate John 14:9: *Dicit ei Jesus: Tanto tempore vobiscum sum, et non cognovistis me? Philippe, qui videt me, videt et Patrem. Quomodo tu dicis: Ostende nobis Patrem?*

John 14:9-10 records Jesus saying, "Whoever has seen me has seen the Father," indicating that the Son perfectly reveals the Father's essence, a notion Anselm mirrors in describing the Spirit as sharing the Father's and Son's essence, wisdom and virtue.

Section 59: QUOD PATER ET FILIUS ET EORUM SPIRITUS PARITER SINT IN SE INUICEM.

§59 | **Thematic Echo** | LLM

Anselm: *in patre et filio et utriusque spiritu*
Vulgate Matthew 28:19: *euntes ergo docete omnes gentes: baptizantes eos in nomine Patris, et Filii, et Spiritus Sancti:*

Anselm's tri-adic formula mirrors the baptismal command "in the name of the Father and of the Son and of the Holy Spirit," establishing the same three-person unity of God.

§59 | **Thematic Echo** | LLM

Anselm: *Est totus pater in filio*
Vulgate John 14:9: *Dicit ei Jesus: Tanto tempore vobiscum sum, et non cognovistis me? Philippe, qui videt me, videt et Patrem. Quomodo tu dicis: Ostende nobis Patrem?*

The claim that the Father is wholly present in the Son echoes Jesus' statement, "Whoever has seen me has seen the Father," expressing the full identity of the Father in the Son.

§59 | **Thematic Echo** | LLM

Anselm: *et filius in patre*

Vulgate John 10:30: *Ego et Pater unum sumus.*

Anselm's assertion that the Son is in the Father reflects Jesus' declaration, "I and the Father are one," emphasizing mutual indwelling.

Section 60: QUOD NULLUS EORUM ALIO INDIGEAT AD MEMORANDUM UEL INTELLIGENDUM

§60 | **Thematic Echo** | LLM

Anselm: *pater ... filius ... spiritus ... ut nec pater indigeat filio aut communi spiritu, nec filius patre ... siue idem spiritus patre aut filio*
Vulgate Matthew 28:19: *euntes ergo docete omnes gentes: baptizantes eos in nomine Patris, et Filii, et Spiritus Sancti:*

The triadic formula of Father, Son and Holy Spirit mirrors the baptismal command "In nomine Patris et Filii et Spiritus Sancti" (Matt 28:19), expressing the same Trinitarian unity.

§60 | **Thematic Echo** | LLM

Anselm: *singulus quisque essentialiter est ... summa essentia ... unusquisque ...*
Vulgate Deuteronomy 6:4: *Audi, Israel: Dominus Deus noster, Dominus unus est.*

The insistence that each person of the Trinity is "essentially one" reflects the Shema's affirmation of the oneness of God: "Hear, O Israel: the LORD our God, the LORD is one" (Deut 6:4).

Section 61: QUOD TAMEN NON SINT TRES SED UNUS SEU PATER SEU FILIUS SIUE

§61 | **Thematic Echo** | LLM

Anselm: *unus tantum est in summa essentia pater, unus filius, unus spiritus*
Vulgate Mattheus 28:19:

Anselm's formulation of a single essence containing one Father, one Son and one Spirit mirrors the Trinitarian baptismal formula "in the name of the Father, and of the Son, and of the Holy Spirit."

Section 62: QUOMODO EX HIS MULTI FILLI NASCI VIDEANTUR.

§62 | **Thematic Echo** | LLM

Anselm: *pater et filius et eorum spiritus*
Vulgate Matthew 28:19: *euntes ergo docete omnes gentes: baptizantes eos in nomine Patris, et Filii, et Spiritus Sancti:*

Anselm's phrase echoes the Trinitarian baptismal formula of Matthew 28:19 – "in nomine Patris et Filii et Spiritus Sancti" – although he does not quote it verbatim.

Section 63: QUOMODO NON SIT IBI NISI UNUS UNIUS.

§63 | **Thematic Echo** | LLM

Anselm: *pater et filius et eorum spiritus*
Vulgate Matthew 28:19: *euntes ergo docete omnes gentes: baptizantes eos in nomine Patris, et Filii, et Spiritus Sancti:*

> Anselm's explicit mention of Father, Son and their Spirit echoes the Trinitarian baptismal formula of Matthew 28:19.

---

§63 | **Paraphrase** | LLM

Anselm: *verbum … imago et filius eius cuius est verbum*
Vulgate John 1:1: *In principio erat Verbum, et Verbum erat apud Deum, et Deus erat Verbum.*

The repeated use of "verbum" (Word) together with "imago" (image) and "filius" (Son) paraphrases John 1:1-14, where the Word is identified with God, is the image of the Father, and becomes flesh.

---

§63 | **Thematic Echo** | LLM

Anselm: *unus pater, non plures patres*
Vulgate Deuteronomy 6:4: *Audi, Israel: Dominus Deus noster, Dominus unus est.*

The insistence on the unity of the Father mirrors the Shema's declaration of the oneness of God (Deut 6:4).

---

§63 | **Paraphrase** | LLM

Anselm: *imago … filius … verbum*
Vulgate Colossians 1:15: *qui est imago Dei invisibilis, primogenitus omnis creaturae:*

The description of the Son as the "image" (imago) of the Father and as the Word (verbum) follows Colossians 1:15, which calls Christ "the image of the invisible God."

Section 64: QUOD HOC, LICET INEXPLICABILE SIT, TAMEN CREDENDUM SIT.

§64 | **Direct Quote** | NGRAM

Anselm: *et generatur filius: Generationem eius quis enarrabit?*
Vulgate Isaiah 53:8: *De angustia, et de judicio sublatus est. Generationem ejus quis enarrabit? quia abscissus est de terra viventium: propter scelus populi mei percussi e…*

(n-gram match — no LLM explanation)

---

§64 | **Direct Quote** | NGRAM

Anselm: *et generatur filius: Generationem eius quis enarrabit?*
Vulgate Acts 8:33: *In humilitate judicium ejus sublatum est. Generationem ejus quis enarrabit? quoniam tolletur de terra vita ejus.]*

(n-gram match — no LLM explanation)

---

§64 | **Thematic Echo** | LLM

Anselm: *Quid autem tam incomprehensibile, tam ineffabile, quam id quod super omnia est?*
Vulgate Isaiah 55:8: *Non enim cogitationes meae cogitationes vestrae, neque viae vestrae viae meae, dicit Dominus.*

Anselm's description of God as "incomprehensible, ineffable, above all things" echoes Isaiah 55:8-9 where the Lord declares that His thoughts and ways are far beyond human understanding.

---

§64 | **Thematic Echo** | LLM

Anselm: *Generationem eius quis enarrabit?*

Vulgate Ioannes 1:1:

The rhetorical question about who can narrate God's generation reflects John 1:1-3, where the Logos is described as "the Word was in the beginning… all things were made through Him," raising the mystery of divine generation.

---

§64 | **Thematic Echo** | LLM

Anselm: *nullatenus tamen certitudinis eorum nutat soliditas*
Vulgate Hebræi 11:1:

The statement that the certainty of these truths "does not shake" corresponds to Hebrews 11:1, defining faith as "the substance of things hoped for, the proof of things not seen."

Section 65: QUOMODO DE INEFFABILI RE VERUM DISPUTATUM SIT.

§65 | **Direct Quote** | NGRAM

Anselm: *de illa secundum patris et filii et procedentis habitudinem disputatum*
Vulgate Matthew 28:19: *euntes ergo docete omnes gentes: baptizantes eos in nomine Patris, et Filii, et Spiritus Sancti:*

(n-gram match — no LLM explanation)

---

§65 | **Thematic Echo** | LLM

Anselm: *summa essentia supra et extra omnem aliam naturam, ut si quando de illa dicitur aliquid uerbis, quae communia sunt aliis naturis, sensus nullatenus sit communis*
Vulgate Psalms 145:3: *in filiis hominum, in quibus non est salus.*

Anselm's description of God's essence as "above and beyond every other nature" echoes Psalm 145:3 (Vulgate: "Magnus Dominus, et laudabilis nimis, et magnitudinem eius non potest investigare"), which portrays God's greatness as incomprehensible to human reason.

---

§65 | **Thematic Echo** | LLM

Anselm: *ut cum uultum alicuius consideramus in speculo.*
Vulgate 1 Corinthians 13:12: *Videmus nunc per speculum in aenigmate: tunc autem facie ad faciem. Nunc cognosco ex parte: tunc autem cognoscam sicut et cognitus sum.*

Anselm's image of seeing a face in a mirror reflects 1 Cor 13:12 (Vulgate: "Nunc autem per speculum in tenebris videmus, sed facie ad faciem"), a biblical metaphor for the limited nature of human knowledge.

Section 66: QUOD PER RATIONALEM MENTEM MAXIME ACCEDATUR AD COGNOSCENDUM SUMMAM

§66 | **Thematic Echo** | LLM

Anselm: *Quidquid enim inter creata constat illi esse similius*
Vulgate Genesis 1:26: *et ait: Faciamus hominem ad imaginem et similitudinem nostram: et praesit piscibus maris, et volatilibus caeli, et bestiis, universaeque terrae, omniq…*

Anselm's claim that whatever exists among created things is more similar to the Creator echoes Genesis 1:26-27, where humanity is said to be made in the image and likeness of God.

---

§66 | **Thematic Echo** | LLM

Anselm: *omnis essentia, in quantum est, in tantum sit summae similis essentiae*
Vulgate Romans 1:20: *Invisibilia enim ipsius, a creatura mundi, per ea quae facta sunt, intellecta, conspiciuntur: sempiterna quoque ejus virtus, et divinitas: ita ut sint…*

The idea that every created essence, insofar as it exists, reflects the supreme essence parallels Romans 1:20, which teaches that God's invisible qualities are clearly seen in what has been made.

Section 67: QUOD MENS IPSA SPECULUM EIUS ET IMAGO EIUS SIT.

§67 | **Direct Quote** | LLM

Anselm: *in quo speculetur ut ita dicam imaginem eius, quam facie ad faciem uidere nequit.*
Vulgate 1 Corinthians 13:12: *Videmus nunc per speculum in aenigmate: tunc autem facie ad faciem. Nunc cognosco ex parte: tunc autem cognoscam sicut et cognitus sum.*

Anselm reproduces the Pauline image of seeing "through a glass, darkly" and then "face to face" (Vulgate: "per speculum in tenebris videmus, sed tunc facie ad faciem").

Section 68: QUOD RATIONALIS CREATURA AD AMANDUM ILLAM FACTA SIT.

§68 | **Thematic Echo** | LLM

Anselm: *ut summam essentiam amet super omnia bona, sicut ipsa est summum bonum*
Vulgate Deuteronomy 6:5: *Diliges Dominum Deum tuum ex toto corde tuo, et ex tota anima tua, et ex tota fortitudine tua.*

The passage's claim that the rational creature must love the supreme good mirrors the biblical command to love God with all one's heart, soul, and strength (Deut 6:5; cf. Mark 12:30).

Section 69: QUOD ANIMA SEMPER ILLAM AMANS ALIQUANDO VERE BEATE VIVAT.

§69 | **Paraphrase** | LLM

Anselm: *sine fine amet*
Vulgate 1 Corinthians 13:8: *Caritas numquam excidit: sive prophetiae evacuabuntur, sive linguae cessabunt, sive scientia destruetur.*

Paraphrases the famous line "caritas numquam peribit" (love never fails), i.e., love without end.

Section 70: QUOD ILLA SE AMANTI SEIPSAM RETRIBUET.

§70 | **Direct Quote** | LLM

Anselm: *Ut quod "nunc" uidet quasi "per speculum et in aenigmate, tunc" uideat "facie ad faciem".*
Vulgate 1 Corinthians 13:12: *Videmus nunc per speculum in aenigmate: tunc autem facie ad faciem. Nunc cognosco ex parte: tunc autem cognoscam sicut et cognitus sum.*

Anselm reproduces verbatim the Vulgate wording of 1 Cor 13:12 (nunc per speculum in aenigmate videmus, tunc autem facie ad faciem).

Section 74: QUOD NULLA ANIMA INIUSTE PRIVETUR SUMMO BONO; ET QUOD OMNINO AD

§74 | **Paraphrase** | LLM

Anselm: *et ad idem ipsum bonum est omni homini toto corde, tote anima, tote mente amando et desiderando nitendum.*
Vulgate Deuteronomy 6:5: *Diliges Dominum Deum tuum ex toto corde tuo, et ex tota anima tua, et ex tota fortitudine tua.*

Anselm echoes the Vulgate Shema (Deut 6:5) – "Diliges Dominum Deum tuum ex toto corde tuo, et ex tota anima tua, et ex omnibus cogitationibus tuis" – by substituting "mente" for "cogitationibus" and extending the command to the love of the highest good.

Section 77: QUOD IN PATREM ET FILIUM ET EORUM SPIRITUM PARITER ET IN SINGULOS

§77 | **Paraphrase** | LLM

Anselm: *Credendum igitur est pariter in patrem et filium et eorum spiritum*
Vulgate Matthew 28:19: *euntes ergo docete omnes gentes: baptizantes eos in nomine Patris, et Filii, et Spiritus Sancti:*

Anselm's formula mirrors the Trinitarian baptismal command "in nomine Patris et Filii et Spiritus Sancti," substituting "in patrem et filium et eorum spiritum" for the Vulgate wording.

§77 | **Thematic Echo** | LLM

Anselm: *simul pater et filius cum suo spiritu sunt una eademque summa essentia*
Vulgate John 10:30: *Ego et Pater unum sumus.*

The claim that the Father, Son, and Spirit are "una eademque summa essentia" echoes John 10:30's declaration "Ego et Pater unum sumus," extending the unity to the Holy Spirit.

§77 | **Paraphrase** | LLM

Anselm: *sicut in illam tendere nisi credat illam nullus potest*
Vulgate Hebrews 11:6: *Sine fide autem impossibile est placere Deo. Credere enim oportet accedentem ad Deum quia est, et inquirentibus se remunerator sit.*

The clause "nullus potest … credere" directly reflects Hebrews 11:6's statement that "without faith it is impossible to please God."

Section 78: QUAE SIT VIVA ET QUAE MORTUA FIDES.

§78 | **Paraphrase** | LLM

Anselm: *inutilis erit fides et quasi mortuum aliquid, nisi dilectione ualeat et uiuat.*
Vulgate James 2:17: *Sic et fides, si non habeat opera, mortua est in semetipsa.*

Anselm's statement that faith is useless and "as if dead" without love mirrors the Vulgate James 2:17: "Sic et fides, si non habet opera, mortua est in semetipsis." The structure and idea are the same, though Anselm replaces "works" with "love."

Section 79: QUID TRES SUMMA ESSENTIA QUODAMMODO DICI POSSIT.

§79 | **Paraphrase** | LLM

Anselm: *trinitatem propter patrem et filium et utriusque spiritum*
Vulgate Matthew 28:19: *euntes ergo docete omnes gentes: baptizantes eos in nomine Patris, et Filii, et Spiritus Sancti:*

> Anselm re-states the baptismal formula of Matthew 28:19, where Christ commands baptism in the name of the Father, and of the Son, and of the Holy Spirit.

Section 80: QUOD IPSA DOMINETUR OMNIBUS ET REGAT OMNIA ET SIT SOLUS DEUS.

> *§80* | **Paraphrase** | LLM
>
> **Anselm:** *cum ille solus sit, per quem cuilibet et sine quo nulli bene est*
> **Vulgate John 1:3:** *Omnia per ipsum facta sunt: et sine ipso factum est nihil, quod factum est.*
>
> Anselm's phrasing parallels John 1:3's claim that without Him nothing was made that has been made, emphasizing God's unique role as the source of all good.

> *§80* | **Paraphrase** | LLM
>
> **Anselm:** *omnia per summe bonam summeque sapientem omnipotentiam eius facta sunt et uigent*
> **Vulgate Colossians 1:16:** *quoniam in ipso condita sunt universa in caelis, et in terra, visibilia, et invisibilia, sive throni, sive dominationes, sive principatus, sive potest…*
>
> The clause mirrors Colossians 1:16 (per quem omnia facta sunt, quae in caelis et in terra sunt, visibiles et invisibiles), echoing the idea that everything exists through God's supreme goodness and wisdom.

> *§80* | **Thematic Echo** | LLM
>
> **Anselm:** *ineffabiliter trinus et unus*
> **Vulgate Matthew 28:19:** *euntes ergo docete omnes gentes: baptizantes eos in nomine Patris, et Filii, et Spiritus Sancti:*
>
> Anselm's description of God as "ineffably three and one" reflects the Trinitarian baptismal formula of Matthew 28:19, which names the Father, Son, and Holy Spirit as a single divine reality.

Proslogion (71 allusions)

Section 1: EXCITATIO MENTIS AD CONTEMPLANDUM DEUM.

> *§1* | **Direct Quote** | NGRAM
>
> **Anselm:** *domine, obliuisceris nos, usquequo auertis faciem tuam a nobis? Quando respicies*
> **Vulgate Psalms 12:1:** *In finem. Psalmus David. [Usquequo, Domine, oblivisceris me in finem? usquequo avertis faciem tuam a me?*
>
> (n-gram match — no LLM explanation)

> *§1* | **Direct Quote** | NGRAM
>
> **Anselm:** *quae te iuuent ad quaerendum eum, et clauso ostio quaere*
> **Vulgate Matthew 6:6:** *tu autem cum oraveris, intra in cubiculum tuum, et clauso ostio tuo, ora Patrem tuum in abscondito: et Pater tuus qui videt in abscondito, reddet tibi…*
>
> Anselm's phrase 'clauso ostio quaere' directly echoes Matthew 6:6 ('intra in cubiculum tuum, et clauso ostio'), Jesus's command to seek God in private prayer.

Anselm: *Eia nunc ergo tu, domine deus meus, doce cor meum*
Vulgate Psalms 39:6: *Multa fecisti tu, Domine Deus meus, mirabilia tua; et cogitationibus tuis non est qui similis sit tibi. Annuntiavi et locutus sum: multiplicati sunt s…*

(n-gram match — no LLM explanation)

Anselm: *ignorat uultum tuum. Domine, deus meus es, et dominus meus*
Vulgate Isaiah 25:1: *Domine, Deus meus es tu; exaltabo te, et confitebor nomini tuo: quoniam fecisti mirabilia, cogitationes antiquas fideles. Amen.*

(n-gram match — no LLM explanation)

Anselm: *et cogor rugire a gemitu cordis mei. Sperabatur laetitia, et*
Vulgate Psalms 37:9: *Afflictus sum, et humiliatus sum nimis; rugiebam a gemitu cordis mei.*

(n-gram match — no LLM explanation)

Anselm: *obliuisceris nos, usquequo auertis faciem tuam a nobis? Quando respicies*
Vulgate Psalms 87:15: *Ut quid, Domine, repellis orationem meam; avertis faciem tuam a me?*

(n-gram match — no LLM explanation)

Anselm: *nos, usquequo auertis faciem tuam a nobis? Quando respicies et*
Vulgate Isaiah 64:7: *Non est qui invocet nomen tuum; qui consurgat, et teneat te. Abscondisti faciem tuam a nobis, et allisisti nos in manu iniquitatis nostrae.*

(n-gram match — no LLM explanation)

Anselm: *Restitue te nobis, ut bene sit nobis, sine quo tam*
Vulgate Deuteronomy 6:24: *Praecepitque nobis Dominus ut faciamus omnia legitima haec, et timeamus Dominum Deum nostrum, ut bene sit nobis cunctis diebus vitae nostrae, sicut es…*

(n-gram match — no LLM explanation)

Anselm: *Restitue te nobis, ut bene sit nobis, sine quo tam*
Vulgate Jeremiah 42:6: *sive bonum est, sive malum, voci Domini Dei nostri, ad quem mittimus te, obediemus, ut bene sit nobis cum audierimus vocem Domini Dei nostri.*

(n-gram match — no LLM explanation)

Anselm: *meum obuoluunt me, et sicut onus graue grauant me. Euolue*

Vulgate Psalms 37:5: *quoniam iniquitates meae supergressae sunt caput meum, et sicut onus grave gravatae sunt super me.*

(n-gram match — no LLM explanation)

---

§1 | **Direct Quote** | LLM

Anselm: *Manducabat tunc homo panem angelorum*
Vulgate Psalmus 78:25:

Exact wording of the Vulgate Psalm 78:25 "Manducavit panem angelorum".

---

§1 | **Thematic Echo** | LLM

Anselm: *Domine, si hic non es, ubi te quaeram absentem? Si autem ubique es, cur non uideo praesentem?*
Vulgate Psalmus 139:7:

Reflects Psalm 139:7-10 which speak of God's omnipresence – "Where can I flee from your spirit?"

Section 2: QUOD VERE SIT DEUS.

§2 | **Direct Quote** | NGRAM

Anselm: *talis natura, quia dixit insipiens in corde quo: non est*
Vulgate Psalms 13:1: *In finem. Psalmus David. [Dixit insipiens in corde suo: Non est Deus. Corrupti sunt, et abominabiles facti sunt in studiis suis; non est qui faciat bo…*

(n-gram match — no LLM explanation)

---

§2 | **Direct Quote** | NGRAM

Anselm: *talis natura, quia dixit insipiens in corde quo: non est*
Vulgate Psalms 52:1: *In finem, pro Maeleth intelligentiae David. [Dixit insipiens in corde suo: Non est Deus.*

(n-gram match — no LLM explanation)

---

§2 | **Direct Quote** | LLM

Anselm: *dixit insipiens in corde quo: non est deus*
Vulgate Psalms 14:1: *Psalmus David. [Domine, quis habitabit in tabernaculo tuo? aut quis requiescet in monte sancto tuo?*

Anselm reproduces the opening line of Psalm 14 (also Psalm 53) in the Vulgate: "Dixit insipiens in corde suo: Non est Deus."

Section 3: QUOD NON POSSIT COGITARI NON ESSE.

§3 | **Direct Quote** | NGRAM

Anselm: *esse. Cur itaque dixit insipiens in corde quo: non est*
Vulgate Psalms 13:1: *In finem. Psalmus David. [Dixit insipiens in corde suo: Non est Deus. Corrupti sunt, et abominabiles facti sunt in studiis suis; non est qui faciat bo…*

(n-gram match — no LLM explanation)

Anselm: *esse. Cur itaque dixit insipiens in corde quo: non est*
Vulgate Psalms 52:1: *In finem, pro Maeleth intelligentiae David. [Dixit insipiens in corde suo: Non est Deus.*

(n-gram match — no LLM explanation)

§3 | **Direct Quote** | LLM

Anselm: *Cur itaque dixit insipiens in corde quo: non est deus*
Vulgate Psalms 14:1: *Psalmus David. [Domine, quis habitabit in tabernaculo tuo? aut quis requiescet in monte sancto tuo?*

Anselm reproduces verbatim the Vulgate wording of Psalm 14:1 (also Psalm 53:1), which reads "Dixit insipiens in corde suo: Non est Deus."

Section 7: QUOMODO SIT OMNIPOTENS, CUM MULTA NON POSSIT.

§7 | **Thematic Echo** | LLM

Anselm: *omnipotens ... si omnia non poses? ... nihil potes per impotentiam, et nihil potest contra te.*
Vulgate Luke 1:37: *quia non erit impossibile apud Deum omne verbum.*

Anselm's discussion of God's ability to do all things and the impossibility of acting through impotence echoes Luke 1:37 – "Quia non est quod impossibile sit apud Deum" ("Nothing is impossible for God").

§7 | **Thematic Echo** | LLM

Anselm: *nihil potest contra te.*
Vulgate Romans 8:31: *Quid ergo dicemus ad haec? si Deus pro nobis, qui contra nos?*

The claim that nothing can be against God parallels Romans 8:31 – "Si Deus pro nobis, quis contra nos?" ("If God is for us, who can be against us?").

Section 9: QUOMODO TOTUS IUSTUS ET SUMME IUSTUS PARCAT MALIS; ET QUOD IUSTE

§9 | **Direct Quote** | NGRAM

Anselm: *omnem intellectum excedis, ueniat super me misericordia illa, quae de*
Vulgate Psalms 118:41: *Et veniat super me misericordia tua, Domine; salutare tuum secundum eloquium tuum.*

(n-gram match — no LLM explanation)

Section 11: QUOMODO UNIVERSAE VIAE DOMINI MISERICORDIA ET VERITAS, ET TAMEN

§11 | **Direct Quote** | NGRAM

Anselm: *IUSTUS DOMINUS IN OMNIBUS VIIS SUIS. Sed numquid etiam non est iustum secundum te, domine, ut malos punias? Iustum quippe est te sic esse iustum, ut iustior nequeas cogitari. Quod nequaquam esses, si*
Vulgate Psalms 144:17: *Justus Dominus in omnibus viis suis, et sanctus in omnibus operibus suis.*

(n-gram match — no LLM explanation)

---

§11 | **Direct Quote** | NGRAM

Anselm: *IUSTUS DOMINUS IN OMNIBUS VIIS SUIS. Sed numquid etiam non est iustum secundum te, domine, ut malos punias? Iustum quippe est te sic esse iustum, ut iustior nequeas cogitari. Quod nequaquam esses, si*
Vulgate James 1:8: *Vir duplex animo inconstans est in omnibus viis suis.*

N-gram false positive: shared phrase is common Latin; Vulgate source is contextually unrelated.

---

§11 | **Direct Quote** | NGRAM

Anselm: *Vere igitur uniuersoe uiae domini misericordia et ueritas, et tamen iustus*
Vulgate Psalms 24:10: *Universae viae Domini, misericordia et veritas, requirentibus testamentum ejus et testimonia ejus.*

(n-gram match — no LLM explanation)

---

§11 | **Direct Quote** | NGRAM

Anselm: *uniuersoe uiae domini misericordia et ueritas, et tamen iustus dominus*
Vulgate Tobias 3:2: *dicens: [Justus es, Domine, et omnia judicia tua justa sunt, et omnes viae tuae, misericordia, et veritas, et judicium.*

(n-gram match — no LLM explanation)

---

§11 | **Direct Quote** | LLM

Anselm: *IUSTUS DOMINUS IN OMNIBUS VIIS SUIS*
Vulgate Psalms 145:17:

Anselm reproduces verbatim the opening clause of Psalm 145:17 (Vulgate: "Justus Dominus in omnibus viis suis"), only differing in the classical u/v orthography.

Section 13: QUOMODO SOLUS SIT INCIRCUMSCRIPTUS ET AETERNUS, CUM ALII SPIRITUS

§13 | **Thematic Echo** | LLM

Anselm: *solus incircumscriptus es et aeternus*
Vulgate Revelation 1:8: *Ego sum alpha et omega, principium et finis, dicit Dominus Deus: qui est, et qui erat, et qui venturus est, omnipotens.*

The description of God as the only one who is "incircumscribed and eternal" parallels Revelation 1:8 (and 22:13) where Christ declares, "I am the Alpha and the Omega… the beginning and the end," emphasizing divine unboundedness and eternity.

Section 14: QUOMODO ET CUR UIDETUR ET NON VIDETUR DEUS A QUAERENTIBUS EUM.

§14 | **Direct Quote** | NGRAM

Anselm: *Si uero inuenisti: quid est, quod non sentis quod inuenisti?*
Vulgate 1 Samuel 14:41: *Et dixit Saul ad Dominum Deum Israel: Domine Deus Israel, da indicium:*

quid est quod non responderis servo tuo hodie? si in me, aut in Jonatha filio m…

N-gram false positive: shared phrase is common Latin; Vulgate source is contextually unrelated.

---

§14 | **Direct Quote** | NGRAM

Anselm: *te, nisi per lucem tuam et ueritatem tuam? Si ergo*
Vulgate Psalms 42:3: *Emitte lucem tuam et veritatem tuam: ipsa me deduxerunt, et adduxerunt in montem sanctum tuum, et in tabernacula tua.*

(n-gram match — no LLM explanation)

---

§14 | **Direct Quote** | NGRAM

Anselm: *qua est omne quod uerum est, et extra quam non*
Vulgate 1 John 2:8: *Iterum mandatum novum scribo vobis, quod verum est et in ipso, et in vobis: quia tenebrae transierunt, et verum lumen jam lucet.*

(n-gram match — no LLM explanation)

---

§14 | **Paraphrase** | LLM

Anselm: *An inuenisti, anima mea, quod quaerebas?*
Vulgate Psalmus 27:8:

Echoes the Vulgate Psalm 27:8 "Dicite: Quaerite Dominum, et invenietis eum", i.e. "Seek the Lord and you will find Him".

---

§14 | **Thematic Echo** | LLM

Anselm: *lux et veritas*
Vulgate Ioannes 14:6:

Combines two Johannine self-descriptions: "Ego sum via, veritas, et vita" (Jn 14:6) and "Ego sum lux mundi" (Jn 8:12), creating a merged image of Christ as light and truth.

---

§14 | **Thematic Echo** | LLM

Anselm: *lux et veritas*
Vulgate Ioannes 8:12:

Alludes to John 8:12 "Ego sum lux mundi", the biblical claim that Christ is the light of the world, here paired with "veritas".

---

§14 | **Thematic Echo** | LLM

Anselm: *tenebrae … lux … lucet*
Vulgate Ioannes 1:5:

Recalls John 1:5 "et lux in tenebris lucet", the contrast of light and darkness that Anselm repeats in his meditation on divine illumination.

---

§14 | **Thematic Echo** | LLM

Anselm: *Quanta namque est lux illa, de qua micas omne uerum quod rationali menti lucet!*
Vulgate Psalmus 119:105:

Echoes Psalm 119:105 "Lucerna pedibus meis verbum tuum, et lumen", portraying divine truth as a light that guides the rational mind.

§14 | **Thematic Echo** | LLM

Anselm: *et a quo et per quem et quomodo de nihilo facta sunt*
Vulgate Ioannes 1:3:

Paraphrases John 1:3 "Omnia per ipsum facta sunt", extending it with the notion of creation "ex nihilo".

Section 15: QUOD MAIOR SIT QUAM COGITARI POSSIT.

§15 | **Thematic Echo** | LLM

Anselm: *non solum es quo maius cogitari nequit sed es quiddam maior quam cogitari possit*
Vulgate Isaiah 55:8: *Non enim cogitationes meae cogitationes vestrae, neque viae vestrae viae meae, dicit Dominus.*

Anselm's claim that God is greater than can be thought echoes Isaiah 55:8-9 (Vulgate: "Quoniam cogitationes meæ non sunt cogitationes vestræ, nec viae vestrae viae meæ, dicit Dominus"), which stresses that divine thoughts and ways surpass human understanding.

Section 16: QUOD HAEC SIT LUX INACCESSIBILIS QUAM INHABITAT.

§16 | **Paraphrase** | LLM

Anselm: *lux inaccessibilis*
Vulgate 1 Timothy 6:16: *qui solus habet immortalitatem, et lucem inhabitat inaccessibilem: quem nullus hominum vidit, sed nec videre potest: cui honor, et imperium sempiternu…*

Anselm's phrase echoes 1 Tim 6:16 "qui solus habet inmortale spiritum in luce inaccesibili" – the biblical description of God dwelling in unapproachable light.

§16 | **Thematic Echo** | LLM

Anselm: *lux ... in qua habitas*
Vulgate 1 John 1:5: *Et haec est annuntiatio, quam audivimus ab eo, et annuntiamus vobis: quoniam Deus lux est, et tenebrae in eo non sunt ullae.*

The image of God as light that dwells in an inaccessible light recalls 1 Jn 1:5 "Deus est lux et in tenebris non est ullum" – God is light and there is no darkness in Him.

Section 18: QUOD IN DEO NEC IN AETERNITATE EIUS, QUAE IPSE EST, NULLAE SINT

§18 | **Direct Quote** | NGRAM

Anselm: *quaerimus. Adiuua me tu propter bonitatem tuam, domine. Quaesiui uultum tuum,*
Vulgate Psalms 24:7: *Delicta juventutis meae, et ignorantias meas, ne memineris. Secundum misericordiam tuam memento mei tu, propter bonitatem tuam, Domine.*

(n-gram match — no LLM explanation)

§18 | **Direct Quote** | NGRAM

Anselm: *tuum, domine, requiem; ne auertas faciem tuam a me. Releua*
Vulgate Psalms 26:9: *Ne avertas faciem tuam a me; ne declines in ira a servo tuo. Adjutor meus esto; ne derelinquas me, neque despicias me, Deus salutaris meus.*

(n-gram match — no LLM explanation)

---

§18 | **Direct Quote** | NGRAM

Anselm: *tuum, domine, requiem; ne auertas faciem tuam a me. Releua*
Vulgate Psalms 68:18: *Et ne avertas faciem tuam a puero tuo; quoniam tribulor, velociter exaudi me.*

(n-gram match — no LLM explanation)

---

§18 | **Direct Quote** | LLM

Anselm: *Quaesiui uultum tuum, uultum tuum, domine, requiem; ne auertas faciem tuam a me*
Vulgate Psalmus 27:8:

Anselm reproduces almost verbatim the Vulgate Psalm 27:8 (Quaerens faciem tuam, Domine, non avertas faciem tuam a me).

---

§18 | **Paraphrase** | LLM

Anselm: *illumine oculum mentis meae*
Vulgate Psalmus 119:18:

The phrase echoes Psalm 119:18 Illumina oculos meos, re-phrased to refer to the eye of the mind.

---

§18 | **Paraphrase** | LLM

Anselm: *In illo omnes peccauimus*
Vulgate Romani 3:23:

The statement that all have sinned mirrors Romans 3:23 Omnes peccaverunt.

Section 19: QUOD NON SIT IN LOCO AUT TEMPORE SED OMNIA SINT IN ILLO.

§19 | **Thematic Echo** | LLM

Anselm: *Sed si per aeternitatem tuam fuisti et es et eris, ... quomodo aeternitas tua tota est semper?*
Vulgate Psalmus 90:2:

Anselm's description of God's eternal existence mirrors Psalm 90:2, which declares that God "is God from everlasting to everlasting," emphasizing divine timelessness.

---

§19 | **Paraphrase** | LLM

Anselm: *tu autem, licet nihil sit sine te, non es tamen in loco aut tempore sed omnia sunt in te.*
Vulgate Colossenses 1:17:

Anselm's assertion that "all things are in you" reflects Colossians 1:17, where Paul says that "by him all things were created, and in him all things hold together; without him nothing was made."

Section 21: AN HOC SIT SAECULUM SAECULI SIVE SAECULA SAECULORUM.

§21 | **Direct Quote** | LLM

Anselm: *saeculum saeculi siue saecula saeculorum*
Vulgate 1 Timothy 6:15: *quem suis temporibus ostendet beatus et solus potens, Rex regum, et Dominus dominantium:*

Anselm repeats the biblical formula "saeculum saeculorum" (the age of ages) that appears in 1 Tim 6:15 – "qui vivit in saeculo saeculorum".

Section 22: QUOD SOLUS SIT, QUOD EST ET QUI EST.

§22 | **Direct Quote** | LLM

Anselm: *Tu solus ergo, domine, es quod es, et tu es qui es.*
Vulgate Exodus 3:14: *Dixit Deus ad Moysen: Ego sum qui sum. Ait: Sic dices filiis Israel: Qui est, misit me ad vos.*

Anselm's formula "es quod es, et tu es qui es" mirrors the Vulgate's "Ego sum qui sum" (Exod. 3,14) used by God in the burning bush.

§22 | **Thematic Echo** | LLM

Anselm: *et uita es*
Vulgate John 14:6: *Dicit ei Jesus: Ego sum via, et veritas, et vita. Nemo venit ad Patrem, nisi per me.*

Anselm calls God "vita" (life), echoing Christ's self-designation "ego sum via, veritas, et vita" (John 14,6).

§22 | **Thematic Echo** | LLM

Anselm: *et lux*
Vulgate John 8:12: *Iterum ergo locutus est eis Jesus, dicens: Ego sum lux mundi: qui sequitur me, non ambulat in tenebris, sed habebit lumen vitae.*

The attribute "lux" (light) recalls Jesus' claim "ego sum lux mundi" (John 8,12).

§22 | **Thematic Echo** | LLM

Anselm: *nec haloes fuisse aut futurum esse sed tantum praesens esse*
Vulgate Malachi 3:6: *Ego enim Dominus, et non mutor: et vos filii Jacob, non estis consumpti.*

The claim that God is unchanging and only present mirrors Malachi 3,6 "Ego Dominus, non mutabor".

Section 23: QUOD HOC BONUM SIT PARITER PATER ET FILIUS ET SPIRITUS SANCTUS; ET

§23 | **Direct Quote** | NGRAM

Anselm: *aliud esse potest. Porro unum est necessarium. Porro hoc est*
Vulgate Luke 10:42: *porro unum est necessarium. Maria optimam partem elegit, quae non auferetur ab ea.*

(n-gram match — no LLM explanation)

§23 | **Paraphrase** | LLM

Anselm: *Hoc bonum es tu, deus pater; hoc est verbum tuum, id est filius tuus.*
Vulgate John 1:1: *In principio erat Verbum, et Verbum erat apud Deum, et Deus erat Verbum.*

Anselm re-states the prologue of John 1:1-3, identifying the Father as the ultimate good and the Son as the Word (Verbum) of God.

---

§23 | **Thematic Echo** | LLM

Anselm: *Hoc ipsum est amor unum et communis tibi et filio tuo, id est sanctus spiritus ab utroque procedens.*
Vulgate John 15:26: *Cum autem venerit Paraclitus, quem ego mittam vobis a Patre, Spiritum veritatis, qui a Patre procedit, ille testimonium perhibebit de me;*

Anselm's description of the Holy Spirit proceeding from both Father and Son mirrors John 15:26, where the Spirit is sent by the Father in the name of the Son.

---

§23 | **Thematic Echo** | LLM

Anselm: *Hoc ipsum est amor unum et communis tibi et filio tuo, id est sanctus spiritus ab utroque procedens.*
Vulgate 1 John 4:8: *Qui non diligit, non novit Deum: quoniam Deus caritas est.*

The formula 'amor unum' recalls 1 John 4:8, 'Deus caritas est', presenting divine love as a single, shared reality between Father and Son.

---

§23 | **Thematic Echo** | LLM

Anselm: *Quod est singulus quisque, hoc est tota trinitas simul, pater et filius et spiritus sanctus*
Vulgate Matthew 28:19: *euntes ergo docete omnes gentes: baptizantes eos in nomine Patris, et Filii, et Spiritus Sancti:*

Anselm's identification of the single 'singulus quisque' with the whole Trinity echoes the Trinitarian baptismal formula in Matthew 28:19.

Section 24: CONIECTATIO, QUALE ET QUANTUM SIT HOC BONUM.

§24 | **Paraphrase** | LLM

Anselm: *Si amabilis est sapientia … quae omnia condidit ex nihilo?*
Vulgate Proverbs 8:30: *cum eo eram, cuncta componens. Et delectabar per singulos dies, ludens coram eo omni tempore,*

The description of wisdom that creates all things from nothing directly paraphrases Proverbs 8:30, where wisdom is present before creation and participates in God's creative act.

Section 25: QUAE ET QUANTA BONA SINT FRUENTIBUS EO.

§25 | **Paraphrase** | NGRAM+LLM

Anselm: *nec oculus uidit nec auris audiuit nec cor hominis*
Vulgate 1 Corinthians 2:9: *Sed sicut scriptum est: Quod oculus non vidit, nec auris audivit, nec in cor hominis ascendit, quae praeparavit Deus iis qui diligunt illum:*

Anselm re-words the Vulgate wording of 1 Cor 2:9 ("quae oculis non viderunt, et aures non audierunt, et non introierunt in cor hominis").

---

§25 | **Direct Quote** | NGRAM

Anselm: *dei. Si ebrietas: inebriabuntur ab ubertate domus dei. Si melodia:*

Vulgate Psalms 35:9: *Inebriabuntur ab ubertate domus tuae, et torrente voluptatis tuae potabis eos:*

(n-gram match — no LLM explanation)

---

§25 | **Paraphrase** | LLM

Anselm: *seminatur corpus animale, et surget corpus spirituale*
Vulgate 1 Corinthians 15:44: *seminatur corpus animale, surget corpus spiritale. Si est corpus animale, est et spiritale, sicut scriptum est:*

Close to 1 Cor 15:44: "Seminatur corpus animale, et resurget corpus spirituale".

---

§25 | **Direct Quote** | LLM

Anselm: *salus iustorum a domino*
Vulgate Psalms 37:39:

Exact wording of Psalm 37:39 in the Vulgate: "Salus iustorum a Domino".

---

§25 | **Direct Quote** | LLM

Anselm: *filii dei*
Vulgate John 1:12: *Quotquot autem receperunt eum, dedit eis potestatem filios Dei fieri, his qui credunt in nomine ejus:*

Exact phrase from John 1:12 ("et facti sunt filii Dei").

---

§25 | **Direct Quote** | LLM

Anselm: *heredes quidem dei, coheredes autem Christi*
Vulgate Romans 8:17: *Si autem filii, et haeredes: haeredes, quidem Dei, cohaeredes autem Christi: si tamen compatimur ut et conglorificemur.*

Exact wording of Romans 8:17 in the Vulgate: "heredes quidem Dei, coheredes autem Christi".

Section 26: AN HOC SIT GAUDIUM PLENUM, QUOD PROMITTIT DOMINUS.

§26 | **Direct Quote** | NGRAM+LLM

Anselm: *nec oculus uidit, nec auris audiuit, nec in cor hominis ascendit*
Vulgate 1 Corinthians 2:9: *Sed sicut scriptum est: Quod oculus non vidit, nec auris audivit, nec in cor hominis ascendit, quae praeparavit Deus iis qui diligunt illum:*

A near-verbatim quotation of the Vulgate wording of 1 Cor 2:9: "Nihil oculis vidit, nec auribus audivit, nec in corde hominis ascendit".

---

§26 | **Direct Quote** | NGRAM

Anselm: *per filium tuum: Petite et accipietis, ut gaudium uestrum sit plenum. Inueni namque gaudium*
Vulgate John 16:24: *Usque modo non petistis quidquam in nomine meo: petite, et accipietis, ut gaudium vestrum sit plenum.*

(n-gram match — no LLM explanation)

---

§26 | **Direct Quote** | NGRAM

Anselm: *Deus meus et dominus meus, spes mea et*
Vulgate Psalms 34:23: *Exsurge et intende judicio meo, Deus meus; et Dominus meus, in causam meam.*

(n-gram match — no LLM explanation)

---

§26 | **Direct Quote** | NGRAM

Anselm: *trinus et unus deus benedictus in saecula. Amen.*
Vulgate Romans 9:5: *quorum patres, et ex quibus est Christus secundum carnem, qui est super omnia Deus benedictus in saecula. Amen.*

(n-gram match — no LLM explanation)

---

§26 | **Direct Quote** | NGRAM

Anselm: *et accipietis, ut gaudium uestrum sit plenum. Inueni namque gaudium*
Vulgate 1 John 1:4: *Et haec scribimus vobis ut gaudeatis, et gaudium vestrum sit plenum.*

(n-gram match — no LLM explanation)

---

§26 | **Direct Quote** | NGRAM

Anselm: *et unus deus benedictus in saecula. Amen.*
Vulgate Romans 1:25: *qui commutaverunt veritatem Dei in mendacium: et coluerunt, et servierunt creaturae potius quam Creatori, qui est benedictus in saecula. Amen.*

(n-gram match — no LLM explanation)

---

§26 | **Paraphrase** | LLM

Anselm: *Petite et accipietis, ut gaudium uestrum sit plenum.*
Vulgate Matthew 7:7: *Petite, et dabitur vobis: quaerite, et invenietis: pulsate, et aperietur vobis.*

Echoes the promise of the Gospel of Matthew 7:7, where Jesus says "Petite, et dabitur vobis…", here rendered as "Petite et accipietis".

Pro insipiente (6 allusions)

Section 2: Section 2

§2 | **Thematic Echo** | LLM

Anselm: *non eo modo posse cogitari non esse, quo etiam potest non esse deus.*
Vulgate Psalms 14:1: *Psalmus David. [Domine, quis habitabit in tabernaculo tuo? aut quis requiescet in monte sancto tuo?*

Anselm's claim that something can be thought not to exist in the same way that God can be thought not to exist echoes Psalm 14:1 (and its parallel Psalm 53:1) where the fool says, "There is no God." The passage uses the same logical contrast between the possibility of conceiving non-existence and th

Section 3: Section 3

> *§3* | **Thematic Echo** | LLM
>
> **Anselm:** *Quocirca etiam si uerum sit esse aliquid quo maius quicquam nequeat cogitari: non tamen hoc auditum et intellectum tale est qualis nondum: facta pictura in intellectu pictoris.*
> **Vulgate Romans 1:20:** *Invisibilia enim ipsius, a creatura mundi, per ea quae facta sunt, intellecta, conspiciuntur: sempiterna quoque ejus virtus, et divinitas: ita ut sint…*
>
> The passage that the "true thing" is apprehended by the intellect, though not yet manifested, parallels Romans 1:20, which states that the invisible qualities of God are clearly seen and understood through the created world.

Section 4: Section 4

> *§4* | **Thematic Echo** | LLM
>
> **Anselm:** *quod nihil aliud posse esse dicitur quam ipse deus*
> **Vulgate Deuteronomy 4:35:** *ut scires quoniam Dominus ipse est Deus, et non est alius praeter eum.*
>
> Anselm's claim that nothing can be said to exist except God echoes Deut 4,35 "Tu es Deus, et non est alius" (You are God, there is no other).

> *§4* | **Thematic Echo** | LLM
>
> **Anselm:** *cum audio intelligoque dicentem esse aliquid maius omnibus quae ualeant cogitari*
> **Vulgate Romans 11:33:** *O altitudo divitiarum sapientiae, et scientiae Dei: quam incomprehensibilia sunt judicia ejus, et investigabiles viae ejus!*
>
> Anselm's meditation on a being "greater than all that can be thought" parallels Romans 11,33 which praises the "depths of the riches of the wisdom and knowledge of God," a wisdom beyond human thought.

Section 7: Section 7

> *§7* | **Thematic Echo** | LLM
>
> **Anselm:** *insipiens ille responderit*
> **Vulgate Psalms 14:1:** *Psalmus David. [Domine, quis habitabit in tabernaculo tuo? aut quis requiescet in monte sancto tuo?*
>
> Anselm's use of the adjective *insipiens* to describe the foolish opponent echoes Psalm 14:1 (and its parallel Psalm 53:1) where the psalmist says, "Dixit insipiens in corde suo: non est Deus." The passage alludes to the biblical motif of the foolish man who denies God.

Section 8: Section 8

> *§8* | **Thematic Echo** | LLM
>
> **Anselm:** *intimo quodam odore fragrantia*
> **Vulgate 2 Corinthians 2:15:** *quia Christi bonus odor sumus Deo in iis qui salvi fiunt, et in his qui pereunt:*
>
> Anselm's image of a "fragrant odor" of pious affection echoes the biblical metaphor of believers being the "odor of Christ" (2 Cor 2:15, Vulgate), where fragrance signifies the pleasant, holy influence of the faithful.

Responsio (4 allusions)

Section 1: Section 1

§1 | **Thematic Echo** | LLM

Anselm: *non est in intellectu aliquid quo maius cogitari non possit*
Vulgate Psalms 145:3: *in filiis hominum, in quibus non est salus.*

Anselm's claim that nothing greater can be thought mirrors Psalm 145:3 – "Great is the LORD, and greatly to be praised; his greatness cannot be measured," expressing the same theological idea of an incomparably great God.

Section 3: Section 3

§3 | **Thematic Echo** | LLM

Anselm: *non potest cogitari non esse 'quo maior nequit cogitari'*
Vulgate Psalmus 145:3:

Echoes Psalm 145:3 (Vulgate) "Maiorem quam ipse non est", i.e., nothing greater than God can be thought; Anselm's phrase "quo maior nequit cogitari" mirrors this claim of an unsurpassable greatness.

Section 7: Section 7

§7 | **Thematic Echo** | LLM

Anselm: *negat deum, cuius sensum nullo modo cogitat*
Vulgate Psalms 14:1: *Psalmus David. [Domine, quis habitabit in tabernaculo tuo? aut quis requiescet in monte sancto tuo?*

Anselm's description of someone who "denies God, whose sense cannot be thought of at all" echoes Psalm 14:1 (and its parallel Psalm 53:1) where the fool says, "There is no God." The passage parallels the biblical motif of the fool's denial of God.

Section 8: Section 8

§8 | **Direct Quote** | NGRAM+LLM

Anselm: *invisibilia dei a creatura mundi per ea, quae facta sunt, intellecta conspicuntur, sempiterna quoque eius uirtus et diuinitas*
Vulgate Romans 1:20: *Invisibilia enim ipsius, a creatura mundi, per ea quae facta sunt, intellecta, conspiciuntur: sempiterna quoque ejus virtus, et divinitas: ita ut sint…*

Anselm reproduces verbatim the Vulgate wording of Romans 1:20, differing only in the u/v orthography (uirtus vs virtus).