

SAINT GREGORY THE GREAT

COMMENTARY ON THE FIRST BOOK
OF KINGS

Commentarii in Librum I Regum

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Saint Gregory the Great (540–604)
Commentarii in Librum I Regum · Commentary on the First Book of Kings

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CAPUT IV.

(I Reg. XIV, 1.) Egressa est statio Philistinorum ut ascenderet in Magmas, et accidit quadam die ut diceret Jonathas filius Saul ad adolescentem armigerum suum: Veni, et transeamus ad stationem Philistinorum, quae est trans locum illum.

1. Philistinorum statio egreditur, quando malorum spirituum turba electis mentibus per suggestiones noxias demonstratur. Quae nimirum idcirco statio dicitur, quia electorum bella describuntur. Stare quippe malignis spiritibus, est in electorum pugna magnas vires exercere. Nam stando validius unusquisque, quam sedendo, conari ad aliquid faciendum potest. Philistinorum igitur statio egressa dicitur, ut daemonum conatus in bello nostro aperte colligatur. Et quia velut se inferiores, atque minores opprimere fideles cogitant, in Magmas ascendere egredientes parant. Vel in Magmas ascendere gestiunt, quando parvulorum corda decipere tentando moliuntur. Sed electi praedicatores, dum tentata corda subditorum intelligunt, ferre auxilia non morantur. Hos velut in tuto reponunt, illos secum ad sustentanda pericula bellorum ducunt. Quid est quod ab bella armiger ducitur, nisi quia per scientiam eruditi subditi ad internorum certaminum victoriam promovendi sunt? Quidam namque artem physicam sciunt, qui medendi experientiam nesciunt: sic nimirum in sancta Ecclesia quidam sunt qui artem interioris pugnae didicerunt, sed ad districtas necessitates certaminum adhuc perducti non sunt. Magnos viros pugnantes audiunt, sed praelia, quae magni magnifice tolerant, auditu sciunt, virtute nesciunt. Tales quippe sunt qui ad imitanda vestigia Redemptoris invitantur. Qui vult, inquit, venire post me, abneget semetipsum, et tollat crucem suam, et sequatur me (Matth. XVI, 24). Arma vero Jonathae sunt hortamenta doctoris. Armiger vero arma portat, cum quibus non ipse, sed alius pugnat. Sic nimirum sunt, qui in sancta Ecclesia noviter instruuntur. Dum enim virtutes a doctoribus audiunt, quibus ipsi doctores contra malorum spirituum versutiam pugnant, illud nimirum habent in ore, quod nondum habent in virtutis exhibitione. Dixit ergo Jonathas ad armigerum suum: Veni, transeamus ad stationem Philistinorum: quia electi doctores, subditos suos docent non solum artem, qua dimicent, sed etiam ab bella pertrahunt, quo triumphent.

CHAPTER IV.

(I Sam. 14:1.) The garrison of the Philistines went out to go up to Michmash (Magmas), and it happened one day that Jonathan the son of Saul said to the young man his armor-bearer: "Come, and let us go over to the garrison of the Philistines, which is beyond that place."

1. The garrison of the Philistines goes out when the crowd of evil spirits is shown to chosen minds through harmful suggestions. Which indeed is called a garrison because the battles of the chosen are described. For to stand, for the malignant spirits, is to exercise great strength in the fight against the chosen. For by standing, one can strive more strongly for anything to be done than by sitting. Therefore, the garrison of the Philistines is said to have gone out so that the effort of the demons in our war may be clearly gathered. And because they think to oppress the faithful as if they were inferior and lesser, they prepare to go out to ascend into Michmash. Or they desire to ascend into Michmash when they strive to deceive the hearts of the little ones by tempting them. But chosen preachers, when they understand the tempted hearts of their subjects, do not delay to bring help. They place these as if in safety, and lead those with them to sustain the dangers of the wars. Why is it that the armor-bearer is led to the war, unless because subjects instructed through knowledge are to be promoted to the victory of internal contests? For some know the physical art who do not know the experience of healing: so indeed in holy Church there are some who have learned the art of interior combat, but have not yet been led to the strict necessities of contests. They hear of great men fighting, but the battles which the great magnificently endure, they know by hearing, but do not know by virtue. Such indeed are those who are invited to imitate the footsteps of the Redeemer. "If any man," He says, "will come after me, let him deny himself, and take up his cross, and follow me" (Matt. 16:24). The arms indeed of Jonathan are the exhortations of the teacher. The armor-bearer indeed carries the arms, with which not he himself, but another fights. So indeed are those who are newly instructed in holy Church. For while they hear virtues from teachers, with which the teachers themselves fight against the craftiness of evil spirits, they indeed have that in their mouth which they do not yet have in the exhibition of virtue. Jonathan therefore said to his armor-bearer: "Come, let us go over to the garrison of the Philistines": because chosen teachers teach their subjects not only the art with which they may fight, but also draw them to the war so that they may triumph.

2. Et quia remissi pastores bella, quae insinuant, suscipere nequaquam curant, non dicit: Vade, et transi ad stationem Philistinorum: sed: Veni, transeamus. Alios quidem ad certamen provocant, sed eadem certamina ipsi priores tentant. Quid vero est, quod dicit: Quae est trans locum illum? Sed quidam locus in sancta Ecclesia est, qui magnis praeliis clausus, non expositus est. Possidere quidem bona seculi, uxorem ducere, filios procreare, blandimenta de omnibus rebus licitis corporibus exhibere, eo munitum ab hoste manere est, quo aliquid impositum in eo ordine positus onerosum non est. Sed hunc locum si quis melioris vitae desiderio accensus transire nititur, necesse est ut ad gravissima bella praeparetur. Divitias namque contemnentes, paupertatem Christi amplectentes, spernentes conjugia, amorem pudicitiae semper amplecti debent. Habent continuo isti insurgentia gravissima praelia carnis, illi impugnationem cordis: quia nec paupertas leviter fertur, nec sine magnis agonibus pudicitiae corpora subjungantur. Unde bene per quemdam sapientem dicitur: Fili, accedens ad servitutem Dei, sta in timore, et praepara animam tuam ad tentationem (Eccli. II, 1). Quasi dicat: Quia egredi voluisti de loco muniminis, necesse est ut jam patenti bello contra fortissima hostium castra muniaris. Dum ergo trans locum illum, non istum dicit, doctorum Jonathas virtutem insinuat, qui per singulare propositum religionis, semper sunt in aperto campo certaminis. Et quia de omni, quod strenue dimicant, de omni quod nobiliter triumphant, jactantiae et elationis vitium fugiunt, sequitur:

(Vers. 1.) Patri autem suo hoc ipsum non indicavit.

2. Et quia remissi pastores bella, quae insinuant, suscipere nequaquam curant, non dicit: Vade, et transi ad stationem Philistinorum: sed: Veni, transeamus. Alios quidem ad certamen provocant, sed eadem certamina ipsi priores tentant. Quid vero est, quod dicit: Quae est trans locum illum? Sed quidam locus in sancta Ecclesia est, qui magnis praeliis clausus, non expositus est. Possidere quidem bona seculi, uxorem ducere, filios procreare, blandimenta de omnibus rebus licitis corporibus exhibere, eo munitum ab hoste manere est, quo aliquid impositum in eo ordine positus onerosum non est.

2. And because remiss pastors do not care to undertake the battles which they suggest, he does not say: "Go, and pass over to the garrison of the Philistines": but: "Come, let us go over." They indeed provoke others to the contest, but they themselves are the first to attempt the same contests. What indeed is it that he says: "Which is beyond that place"? But there is a certain place in holy Church which, closed to great battles, is not exposed. To possess the goods of the world, to marry a wife, to procreate children, to exhibit the allurements of all lawful things to bodies, is to remain fortified from the enemy in that place where nothing imposed is burdensome to those placed in that order. But if anyone, kindled by the desire for a better life, strives to pass over this place, it is necessary that he be prepared for the gravest battles. For those contemning riches, embracing the poverty of Christ, spurning marriages, ought always to embrace the love of chastity. The former have continuous rising most grave battles of the flesh, the latter the assault of the heart: because neither is poverty borne lightly, nor are bodies subjugated to chastity without great agonies. Whence it is well said by a certain wise man: "My son, coming to the service of God, stand in fear, and prepare thy soul for temptation" (Eccli. 2:1). As if to say: Because thou hast willed to go out from the place of protection, it is necessary that thou now be fortified for open war against the strongest camps of the enemies. While therefore he says "beyond that place," not "this place," Jonathan suggests the virtue of the teachers, who through a singular purpose of religion, are always in the open field of contest. And because they flee the vice of boasting and elation concerning everything in which they fight strenuously, concerning everything in which they triumph nobly, it follows:

(Verse 1.) But he told not his father.

2. And because remiss pastors do not care at all to undertake the battles which they suggest, he does not say: Go, and pass over to the garrison of the Philistines: but: Come, let us pass over. They indeed provoke others to the contest, but they themselves first attempt the same contests. But what is it that he says: Which is across that place? There is indeed a certain place in the holy Church which is closed to great battles, not exposed. For to possess the goods of the world, to take a wife, to procreate children, to exhibit comforts to the body from all lawful things, is to remain fortified from the enemy in this, that nothing imposed is burdensome to those placed in that order.

Sed hunc locum si quis melioris vitae desiderio accensus transire nititur, necesse est ut ad gravissima bella praeparetur. Divitias namque contemnentes, paupertatem Christi amplectentes, spernentes conjugia, amorem pudicitiae semper amplecti debent. Habent continuo isti insurgentia gravissima praelia carnis, illi impugnationem cordis: quia nec paupertas leviter fertur, nec sine magnis agonibus pudicitiae corpora subjungantur. Unde bene per quemdam sapientem dicitur: Fili, accedens ad servitutem Dei, sta in timore, et praepara animam tuam ad tentationem (Eccli. II, 1). Quasi dicat: Quia egredi voluisti de loco muniminis, necesse est ut jam patenti bello contra fortissima hostium castra muniaris. Dum ergo trans locum illum, non istum dicit, doctorum Jonathas virtutem insinuat, qui per singulare propositum religionis, semper sunt in aperto campo certaminis. Et quia de omni, quod strenue dimicant, de omni quod nobiliter triumphant, jactantiae et elationis vitium fugiunt, sequitur:

(Vers. 1.) Patri autem suo hoc ipsum non indicavit.

3. Tacendae quidem sunt electorum virtutes, ne per jactantiam dicantur, sed aliquando ad Dei gloriam eas manifestare culpa non est. Quia vero nos in Saul magnos praedicatores expressimus, hoc profecto, quod patrem Jonathas pugnae initium celat, illud insinuat: quia magna quae agimus, quandoque propter humilitatem laudabiliter celamus. Tales quidem jam facti per corruptionem sumus, ut boni videri etiam ab illis, qui praesunt nobis, sine elatione nunquam valemus. Cum ergo de manifesto latens malum nascitur, sapienter bonum absconditur, ne malo superveniente maculetur. Sed inter haec sciendum est, quia illi virtutes celare praelatis suis ista necessitate possunt, qui bene cognoscere bonum quod agunt, sciunt. Si enim nimis sunt simplices, saepe non est bonum, quod esse bonum arbitrantur; et dum vitium quasi virtutem non indicant, in se absconditum hostem portant. Unde et Jonathas, qui patri belli propositum texit, tantus asseritur: ut sub ejus ducatu pars exercitus producta referatur. Erant, inquit, duo millia virorum cum Saul in Magmas, et in monte Bethel, mille autem cum Jonatha in Gabaa Benjamin (I Reg. XIII, 2). Dicatur ergo de Jonatha: Patri autem suo hoc ipsum non indicavit: quia eruditi viri, dum elationis vitium incurrere de magnis operibus suis metuunt, ea nimirum ipsis abscondunt, a quibus adjuvari potuerunt. Quae nimirum praedicatoris auxilia melius discimus, si ipsos in loco suae perfectionis videamus. Nam sequitur:

(Vers. 2.) Porro Saul morabatur in extrema parte Gabaa sub malo granato, quae erat in Magron.

But if any one, kindled by the desire of a better life, strives to pass over this place, it is necessary that he be prepared for the most heavy battles. For those contemning riches, embracing the poverty of Christ, spurning marriages, ought always to embrace the love of chastity (pudicitia). These continually have the most heavy battles of the flesh rising up, and those the impugnation of the heart: because neither is poverty lightly borne, nor are bodies subjugated without great agonies of chastity. Whence it is well said by a certain wise man: Son, coming to the service of God, stand in fear, and prepare thy soul for temptation (Ecclus. 2:1). As if he should say: Because thou hast willed to go out from the place of fortification, it is necessary that thou now be fortified in open war against the strongest camps of the enemies. While therefore he says across that place, not this, he suggests the virtue of the teachers, like Jonathan, who through a singular purpose of religion, are always in the open field of contest. And because from everything they fight strenuously, from everything they triumph nobly, they flee the vice of boasting and elation (elatio), it follows:

(Verse 1.) But he did not tell this same thing to his father.

3. The virtues of the elect are indeed to be kept silent, lest they be spoken of through boasting, but sometimes it is no fault to manifest them for the glory of God. But because we have expressed great preachers in Saul, this surely, that Jonathan conceals the beginning of the battle from his father, suggests this: that the great things we do, we sometimes laudably conceal for the sake of humility. We are indeed now made such through corruption, that we can never avail to seem good even to those who are over us without elation. When therefore from a manifest thing a latent evil is born, the good is wisely hidden, lest it be defiled by the evil coming upon it. But among these things it is to be known, that they can conceal their virtues from their prelates in that necessity, who know well how to recognize the good that they do. For if they are too simple, often that is not good which they think to be good; and while they do not indicate a vice as it were a virtue, they carry a hidden enemy in themselves. Whence also Jonathan, who covered the purpose of the war from his father, is asserted to be so great: that under his leadership a part of the army is reported to have been led forth. There were, it says, two thousand men with Saul in Michmash and in mount Bethel, but a thousand with Jonathan in Gibeah of Benjamin (1 Sam. 13:2). Let it be said therefore of Jonathan: But he did not tell this same thing to his father: because learned men, while they fear to incur the vice of elation from their great works, certainly hide them from those by whom they could have been helped. Which aids of the preacher we learn better, if we see them in the place of their perfection. For it follows:

(Verse 2.) And Saul stayed in the uttermost part of Gibeah under a pomegranate tree, which was in Migron.

4. Gabaa, ut diximus, collis interpretatur; Magron, de fauce dicitur. Praedicatores autem sancti sublimes valde sunt, non solum opere, sed etiam contemplatione. Extrema ergo pars ista sublimitas est operis, intima vero illa, contemplationis. Per hanc quidem extremam partem suae celsitudinis, ad exemplum a nobis conspiciuntur; per illam vero intimam, in magno amore conditori conjuncti sunt. Hos quidem nobis extrema parte sublimitatis suae propheta mirandos ostendit, quando ait: Qui sunt isti, qui ut nubes volant, et quasi columbae ad fenestras suas? (Isa. LX, 8.) Volant quippe ut nubes: quia a gravedine culpae sunt leves, et gratia sancti Spiritus in bono opere veloces. Quasi columbae vero sunt ad fenestras, quia ad exemplum per bona opera se nobis, quasi per foramina porrigunt, sed de ostensa vitae munditia, laudis appetitu nequaquam capiuntur. Sed et sub malo granato rex residet; quia in umbra Redemptoris praedicator requiem habet. Magno quidem labore fatigatur, sed verborum Domini consolatione reficitur. Unde et eadem malus arbor in eo loco, qui de fauce dicitur, morari perhibetur. Quid enim hoc loco istud de fauce dicitur aptius quam sancti Evangelii dulcedo designatur? Sic enim nunc morari in umbra Redemptoris possumus, si videlicet verba ejus ad consolationem de Evangeliorum meditatione capiamus. Sed in hoc residere quietius praedicatores possunt, qui quo altius et propius illud divinae faucis verbum suscipiunt, dulcius saginantur. Haec etiam causa est qua rex Saul non stare, neque sedere, sed morari sub malo granato in Magron dicitur; quia perfectus doctor Dei docibilis est: et dum pascere cibo alios nititur, ipse multiformium deliciarum spiritualium dulcedine satiatur. Nam dum Redemptoris amoena singulariter aspicit, in miram contemplationem virtutum surgit: et quasi de uno cortice plurima grana colligit, dum per ea omnia, quae in Redemptorem recolit, deliciosam mentem grananter ducit. In hac quidem Redemptoris amoenitate sponsa se requievisse gloriatur...

(Vers. 2.) Erat populus cum eo quasi sexcentorum virorum.

5. Hoc numero fortes viros in bono opere superius designari diximus, qui cum rege esse referuntur: quia per studium boni operis, concordēs sunt vitae doctoris sui. Sed habent praedicatores Ecclesiae sub se, non solum qui magna agant, sed et verbi comministros qui summa doceant. Habent duces, qui ad bella ferventes roborent, habent qui audacter currant, habent qui potenter protegant. Bene ergo subjungitur:

(Vers. 3.) Achias filius Achitob fratris Ichabot, filii Phinees, qui ortus fuerat ex Heli sacerdote Domini in Silo. Qui portabat Ephod.

4. Gibeah (Gabaa), as we have said, is interpreted as a hill; Migron (Magron), is said to be from the throat. But holy preachers are very sublime, not only in work, but also in contemplation. Therefore this extreme part is the sublimity of work, but that inward part, of contemplation. By this extreme part of their loftiness they are indeed seen by us for an example; but by that inward part, they are joined to the Creator in great love. These the prophet shows to us as to be admired in the extreme part of their sublimity, when he says: Who are these, that fly as clouds, and as doves to their windows? (Isa. 60:8.) For they fly as clouds: because they are light from the weight of fault, and by the grace of the Holy Spirit swift in good work. But they are as doves at the windows, because for an example they reach out to us through good works, as it were through openings, but they are by no means captured by the appetite for praise from the shown cleanness of life. But the king also resides under a pomegranate tree; because in the shadow of the Redeemer the preacher has rest. He is indeed fatigued by great labor, but he is refreshed by the consolation of the words of the Lord. Whence also the same apple tree is said to stay in that place which is called from the throat. For what in this place is more aptly called from the throat than the sweetness of the holy Gospel is designated? For so now we can stay in the shadow of the Redeemer, if namely we take his words for consolation from the meditation of the Gospels. But in this the preachers can reside more quietly, who the higher and nearer they receive that word of the divine throat, the more sweetly are they nourished. This is also the cause for which king Saul is said not to stand, nor to sit, but to stay under the pomegranate tree in Migron; because the perfect teacher is teachable of God: and while he strives to feed others with food, he himself is satiated with the sweetness of multiform spiritual delights. For while he uniquely looks upon the pleasant things of the Redeemer, he rises into a wonderful contemplation of virtues: and as if from one rind he collects very many grains, while through all those things which he recalls in the Redeemer, he gratefully leads his delicious mind. In this pleasantness of the Redeemer the bride glories that she has rested...

(Verse 2.) And the people that were with him were about six hundred men.

5. We have said above that strong men in good work are designated by this number, who are reported to be with the king: because through the study of good work, they are concordant with the life of their teacher. But the preachers of the Church have under them not only those who may do great things, but also fellow ministers of the word who may teach the highest things. They have leaders who may strengthen those fervent for battle, they have those who may run boldly, they have those who may protect powerfully. Well therefore is added:

(Verse 3.) And Ahijah (Achias) the son of Ahitub (Achitob), Ichabod's (Ichabot) brother, the son of Phinehas (Phinees), the son of Eli (Heli), the priest of the Lord in Shiloh (Silo), wearing an ephod (Ephod).

302 (Vers. 3.) Sed et populus ignorabat quo isset Jonathas.

7. Quid est quod populus quo eat Jonathas nescit, nisi quia electus doctor ea quae intendit agere, studet per humilitatem celare? Unde et in Evangelio Dominus dicit: Nesciat sinistra tua quid faciat dextera tua (Matth. VI, 3). Si enim per dexteram aeterna, per sinistram vero praesens vita figuratur: homines in sinistra, angelos ad dexteram habemus. Quando autem per bona opera ad consortium supernorum civium tendimus, dextera manus nostra operari perhibetur. Sinistra vero manus nostra opera nescit dexterarum, si cooperatores nostros, fideles videlicet sanctae Ecclesiae, adjuutores habemus in opere, et laudatores habere nolumus ad elationem. Bene ergo dicitur: Populus ignorabat quo isset Jonathas, quia tunc solum bene agere magna nitimur, cum ea quae agimus pandere ad ostensionem vitamus. Sed quia ad exemplum electorum ista proferimus, non solum quo eat, sed etiam qua eat, explorare attentius debemus. Sequitur:

(Vers. 4.) Erant inter ascensus per quos nitebatur Jonathas transire ad stationem Philistiim, eminentes petrae ex utraque parte, quasi in modum dentium, scopuli hinc inde praeerupti: nomen uni Bores, nomen alteri Sene.

8. Cum electorum vita alta sit meritis, ima vero conditio malignorum spirituum, quid est quod ascensus esse dicitur, unde ad Philistinorum stationem Jonathas tendere conatur? Nam de eisdem Philistaeis in typo daemonum non longe superius dictum est: Ascendentes castrametati sunt in Magmas (I Reg. XIII, 5). Sed super nos esse dicuntur, quo minores fortitudine videamur. Super nos etiam esse cognoscitur, quod penetrare per intelligentiam non valemus. Quoties ergo cum spiritibus reprobis certare proponimus, robur parare debemus ad ascensum, quia homines cum angelis pugnare contendimus. Unde et ille athleta strenuus confortans vehementer commilitones suos, ait: Non est nobis colluctatio adversus carnem et sanguinem, sed adversus principes et potestates, adversus spiritualia nequitiae in coelestibus (Eph. VI, 12). Quia enim contra principatum et potestatum spirituales nequitias se pugnaturum praenoverat, nimirum robur mentis ad altitudinis ascensum parabat. Peccatorum corda dum nequam spiritus sibi subjiciunt, eis utique per multiformia vitia dominantur. Si ergo illuc quoque eos expugnare contendimus, valde nos oportet ascendere, ut eorum possimus agmina potenter ferire.

302 (Verse 3.) But the people knew not whither Jonathan was gone.

7. Why is it that the people know not whither Jonathan goes, unless because the chosen teacher strives to conceal through humility those things which he intends to do? Whence also in the Gospel the Lord says: "Let not thy left hand know what thy right hand doth" (Matt. 6:3). For if by the left hand the present life is figured, but by the right hand the eternal life: we have men on the left, but angels on the right. Moreover, when through good works we tend toward the company of the supernal citizens, our right hand is said to work. But our left hand knows not the works of the right, if we have our fellow-workers, namely the faithful of holy Church, as helpers in the work, and do not wish to have them as praisers unto elation. Well therefore is it said: "The people knew not whither Jonathan was gone," because then only do we strive to act well in great things, when we avoid disclosing those things which we do for show. But because we bring these things for the example of the chosen, we ought to explore more attentively not only whither he goes, but also by what way he goes. It follows:

(Verse 4.) And there were between the passages, by which Jonathan sought to go over to the garrison of the Philistines, sharp rocks on both sides, and as it were in the manner of teeth, rocks broken off on every side: the name of the one was Bozez (Bores), and the name of the other Seneh (Sene).

8. Since the life of the chosen is high in merits, but the condition of malignant spirits is lowest, why is it that there is said to be an ascent, whence Jonathan strives to tend toward the garrison of the Philistines? For concerning these same Philistines in the type of demons it was said not long above: "The Philistines went up and encamped in Michmash" (1 Sam. 13:5). But they are said to be above us, in that we seem lesser in fortitude. That which we do not have the power to penetrate through intelligence is also known to be above us. Whenever therefore we propose to fight with the reprobate spirits, we ought to prepare strength for the ascent, because we men contend to fight with angels. Whence also that strenuous athlete, vehemently comforting his fellow-soldiers, says: "Our wrestling is not against flesh and blood, but against principalities and powers, against the spiritual things of wickedness in the high places" (Eph. 6:12). For because he had foreknown that he would fight against the spiritual wickednesses of principalities and powers, he indeed prepared the strength of the mind for the ascent of height. While the wicked spirits subject the hearts of sinners to themselves, they certainly dominate them through multiform vices. If therefore we contend to fight them there also, it behoves us greatly to ascend, so that we may be able to strike their ranks powerfully.

Aliter enim lubrici, aliter salvandi sunt acediosi: aliter vaneglorii, aliter superbi. Ut vero ad haec omnia electus doctor possit sufficere, quia per assiduae meditationis acuta consilia mentem levat, quasi ad ascensum Philistinorum se roborat.

7. Quid est quod populus quo eat Jonathas nescit, nisi quia electus doctor ea quae intendit agere, studet per humilitatem celare? Unde et in Evangelio Dominus dicit: Nesciat sinistra tua quid faciat dextera tua (Matth. VI, 3). Si enim per dexteram aeterna, per sinistram vero praesens vita figuratur: homines in sinistra, angelos ad dexteram habemus. Quando autem per bona opera ad consortium supernorum civium tendimus, dextera manus nostra operari perhibetur. Sinistra vero manus nostra opera nescit dexterae, si cooperatores nostros, fideles videlicet sanctae Ecclesiae, adiutores habemus in opere, et laudatores habere nolumus ad elationem. Bene ergo dicitur: Populus ignorabat quo isset Jonathas, quia tunc solum bene agere magna nitimur, cum ea quae agimus pandere ad ostensionem vitamus. Sed quia ad exemplum electorum ista proferimus, non solum quo eat, sed etiam qua eat, explorare attentius debemus. Sequitur:

(Vers. 4.) Erant inter ascensus per quos nitebatur Jonathas transire ad stationem Philistiim, eminentes petrae ex utraque parte, quasi in modum dentium, scopuli hinc inde praeerupti: nomen uni Bores, nomen alteri Sene.

8. Cum electorum vita alta sit meritis, ima vero conditio malignorum spirituum, quid est quod ascensus esse dicitur, unde ad Philistinorum stationem Jonathas tendere conatur? Nam de eisdem Philistaeis in typo daemonum non longe superius dictum est: Ascendentes castrametati sunt in Magmas (I Reg. XIII, 5). Sed super nos esse dicuntur, quo minores fortitudine videamur. Super nos etiam esse cognoscitur, quod penetrare per intelligentiam non valemus. Quoties ergo cum spiritibus reprobis certare proponimus, robur parare debemus ad ascensum, quia homines cum angelis pugnare contendimus. Unde et ille athleta strenuus confortans vehementer commilitones suos, ait: Non est nobis colluctatio adversus carnem et sanguinem, sed adversus principes et potestates, adversus spiritualia nequitiae in coelestibus (Eph. VI, 12). Quia enim contra principatum et potestatum spirituales nequitias se pugnaturum praeoverat, nimirum robur mentis ad altitudinis ascensum parabat. Peccatorum corda dum nequam spiritus sibi subjiunt, eis utique per multiformia vitia dominantur. Si ergo illuc quoque eos expugnare contendimus, valde nos oportet ascendere, ut eorum posimus agmina potenter ferire.

In one way the slippery are to be saved, in another the slothful (*acediosi*): in one way the vainglorious, in another the proud. That the chosen teacher may be sufficient for all these things, because he raises the mind through the sharp counsels of assiduous meditation, he strengthens himself as if for the ascent of the Philistines.

7. Why is it that the people do not know where Jonathan goes, except because the elect teacher strives to conceal through humility those things which he intends to do? Whence also in the Gospel the Lord says: Let not thy left hand know what thy right hand doth (Matth. 6:3). For if by the right hand eternal life is figured, but by the left hand the present life: we have men on the left, but angels at the right. But when through good works we tend to the fellowship of the supernal citizens, our right hand is said to work. But our left hand does not know the works of the right, if we have our fellow workers, namely the faithful of the holy Church, as helpers in the work, and do not wish to have them as praisers for elation. Well therefore is it said: The people knew not whither Jonathan was gone, because then only we strive to do great things well, when we avoid spreading abroad those things which we do for show. But because we bring forth these things for an example of the elect, we ought to explore more attentively not only where he goes, but also by which way he goes. It follows:

(Verse 4.) And between the passages, by which Jonathan sought to go over unto the Philistines' garrison, there was a sharp rock on the one side, and a sharp rock on the other side: the name of the one was Bozez (Bores), and the name of the other Seneh (Sene).

8. Since the life of the elect is high in merits, but the condition of the malignant spirits is lowest, why is it said that there are passages (*ascensus*), from which Jonathan strives to tend to the garrison of the Philistines? For of the same Philistines, in the type of demons, it was said not long above: Ascending they encamped in Michmash (1 Sam. 13:5). But they are said to be above us, in that we seem less in strength. That also is known to be above us, which we cannot penetrate through intelligence. As often therefore as we propose to contend with reprobate spirits, we ought to prepare strength for the ascent, because we as men contend to fight with angels. Whence also that strenuous athlete, vehemently strengthening his fellow soldiers, says: Our wrestling is not against flesh and blood, but against principalities and powers, against the spiritual wickedness in high places (Eph. 6:12). For because he foreknew that he should fight against the spiritual wickednesses of principalities and powers, he surely prepared the strength of his mind for the ascent of altitude. While the wicked spirits subject the hearts of sinners to themselves, they indeed dominate them through multiform vices. If therefore we contend to expugn them there also, it behooves us to ascend greatly, that we may be able to strike their ranks powerfully.

Aliter enim lubrici, aliter salvandi sunt acediosi: aliter vaneglorii, aliter superbi. Ut vero ad haec omnia electus doctor possit sufficere, quia per assiduae meditationis acuta consilia mentem levat, quasi ad ascensum Philistinorum se roborat.

9. Bene autem non unus asseritur, sed plures dicti sunt ascensus: quia innumeris hostibus multis itineribus occurrendum est. Quod tunc bene agitur, quando vitiis singulis congruentes, et propriae curationes adhibentur. Nam, ut aliqua ex eis breviter perstringamus, fornicationis spiritus continentiae virtute depellitur: sed tamen levius superatur, si caro impetum suum per abstinenciam minuat, ne se mundanae concupiscentiae victa substernat. Gula per abstinenciam frangitur: sed abstinenciam ciborum corporalium habere non potest, qui mentem spiritualibus cibis non replet. Potenter enim corpus extenuat, qui amore coelestium cor inflamat: quia dum spiritualia fortiter diligit, desideria carnis valenter premit. Avaritiae quoque vitio bonum paupertatis voluntariae contrarium est, sed pauper spiritu esse non poterit, qui amare adhuc aeternos thesauros nescit. Sic nimirum ira vincitur, si amore coelestium perfecte terrena omnia despiciantur: quia unde irascatur, jam non habet, qui damnum temporale non timet. Sic quoque acediae vitium, id est taedium cordis depellitur, si semper bona coelestia cogitentur. Taedere quidem mens nullatenus potest, quae tam jucunda bona laetanter videt. Tristitiae etiam angustiosum malum spiritualis laetitiae campo devoratur: sed tamen ipsa spiritualis laetitia se menti non infundit, quae temporalis vitae angustias transgredi contemplando non novit. Bene quidem tristitia vincitur, si temporalium laborum praemia videantur, quia unde electa mens temporaliter se affligi considerat, inde gaudere in coelesti patria aeternaliter sperat. Quia ergo magna diversitate consilii ad diversos animarum morbos curandos praedicator utitur, quia idem consilium alta mentis consideratione comprehenditur, bene unde Jonathas transire ad stationem Philistinorum appetit, ascensus esse perhibentur. Et quia ad expugnandos malignos spiritus a peccatorum cordibus plures difficultates obviant, petrae inter ascensus esse memorantur. Quid enim per istas duas petras, videlicet Bores et Sene, nisi concupiscentia et peccatum designatur? Bores quippe in primatu dicitur, Sene sol, sive auditio. Bene autem concupiscentiae primatus nomen convenit, quia ipsa prior mentem occupat, quam se mens peccato substernat. Solis etiam nomine recte peccati delectatio figuratur: quia a veritatis intuitu mentis oculos claudit, et ad vanitatem aperit. Unde et in primis hominibus a seductore spiritu per serpentem dicitur: In quacunque die comederitis de ligno, quod est in medio paradisi, aperientur oculi vestri (Genes. III).

For in one way the slippery are to be saved, in another the slothful (*acediosi*): in one way the vainglorious, in another the proud. But that the elect teacher may be able to suffice for all these things, because he raises his mind through the acute counsels of assiduous meditation, he strengthens himself as it were for the ascent of the Philistines.

9. Well moreover not one is asserted, but many are said to be passages (*ascensus*): because countless enemies must be met by many ways. Which is then well done, when congruent and proper cures are applied to individual vices. For, to briefly touch upon some of them, the spirit of fornication is repelled by the virtue of continence: but yet it is more easily overcome if the flesh diminishes its impetus through abstinence, lest it prostrate itself conquered to worldly concupiscence. Gluttony (*gula*) is broken through abstinence: but he cannot have abstinence from corporal foods who does not fill his mind with spiritual foods. For he powerfully attenuates the body who inflames his heart with the love of heavenly things: because while he strongly loves spiritual things, he valiantly presses down the desires of the flesh. To the vice of avarice also the good of voluntary poverty is contrary, but he cannot be poor in spirit who does not yet know how to love eternal treasures. So indeed anger (*ira*) is overcome, if through the love of heavenly things all earthly things are perfectly despised: because he no longer has that from which he may be angry, who does not fear temporal loss. So also the vice of sloth (*acedia*), that is, the weariness of the heart (*taedium cordis*), is repelled if heavenly goods are always thought upon. The mind indeed can in no way be weary which joyfully sees such pleasant goods. The narrow evil of sadness (*tristitia*) also is devoured by the field of spiritual joy (*laetitia*): but yet spiritual joy itself does not infuse itself into the mind which has not known how to transcend the narrows of temporal life by contemplating. Well indeed is sadness overcome if the rewards of temporal labors are seen, because from where the elect mind considers itself to be temporally afflicted, from there it hopes to rejoice eternally in the heavenly country. Since therefore the preacher uses a great diversity of counsel to cure the diverse diseases of souls, because the same counsel is comprehended by a high consideration of the mind, well are they asserted to be passages from where Jonathan desires to go over to the garrison of the Philistines. And because many difficulties stand in the way of expugning the malignant spirits from the hearts of sinners, rocks (*petrae*) are mentioned to be among the passages. For what is designated by these two rocks, namely Bozez (*Bores*) and Seneh (*Sene*), but concupiscence and sin? Bozez indeed is said in primacy, Seneh sun, or hearing. Well moreover the name of primacy befits concupiscence, because it first occupies the mind before the mind submits itself to sin. By the name of the sun also the delight of sin is rightly figured: because it closes the eyes of the mind from the intuition of truth, and opens them to vanity. Whence also it is said to the first men by the seducing spirit through the serpent: In whatever day you shall eat from the tree which is in the midst of paradise, your eyes shall be opened (Gen. 3:5).

In comessatione quidem illa, peccando aperti sunt oculi transgressorum, ut falsae lucis radios in experientia delicti perciperent, et a supernae claritatis alta contemplatione caligarent. In hanc quippe lucem aperire oculos Psalmista refugiens, Dominum obsecrat, dicens: Averte oculos meos, ne videant vanitatem (Psal. CXVIII, 37). Hanc beatus Job alta mente despiciens, perfectorum meritis se inseri exoptans, ait: Nunc enim dormiens silerem, et somno meo requiescerem: aut, sicut abortivum absconditum non subsisterem: vel qui concepti non viderunt lucem (Job., III, 13). Qui sunt isti, nisi qui peccare fortiter caverunt? Unus ergo scopulus Bores, alter Sene dicitur, quia si concupiscentia in mente sibi locum vindicat, ejusdem mentis oculos ad placidum peccati blandimentum, quasi ad solis lucem videndam levat. Bene item petrae nominantur, quia iniquorum mentibus ista duo conveniunt, ut jam redire praedicatores ad se facile non admittant. Sed et dicuntur scopuli: quia hinc inde, videlicet tam mente quam corpore praeceptum retinent usum pravitatis. Dum enim nulla morum, nulla operum integritate solidantur, in modum scopuli, hinc et inde praecepti sunt. Et quia dicitur in modum dentium, quid dat intelligi, nisi quod saepe videmus, quia qui praedicatorum hortamenta despiciunt, eorum vitam mordere detractionibus conantur? Sed de eisdem scopulis subditur:

(Vers. 5.) Unus prominens ad Aquilonem, ex adverso Magmas, et alter ad Meridiem, contra Gabaa.

10. Ad Aquilonem primus scopulus prominet, alter ad Meridiem, quia per concupiscentiam fervor charitatis exstinguitur, et per peccatum ardor concupiscentiae augmentatur. Mens enim reproba, dum concupiscentiae subditur, charitate spoliatur, et dum peccare non metuit, acriora in se valde peccandi desideria accendit. Quasi enim in summa diei suae altitudine et calore posita, in fluxu peccati, et immoderate laetatur, et ardentem resolvitur. Male ergo mederi concupiscentiae morbo satagit, qui ad hoc explere concupiscentius peccando cogitat ut quiescat. Tanto quidem erit post peccatum concupiscentia major, quanto ipsa sibi esse incipit peccati delectatio gratior. Sed primus scopulus ex adverso Magmas situs, alter contra Gabaa prominere perhibetur. Magmas, ut jam satis diximus, humilitas, Gabaa collis interpretatur. Ex adverso utique concupiscentia humilitatem habet, blandimentum vero peccati coelestem conversationem. Omnis enim, qui vetita concupiscit, dum praeceptorem despicit, superbit. Ex adverso itaque humilitatem habet, quam in obedientiae devotionem non retinet.

In that eating indeed, the eyes of the transgressors were opened by sinning, so that they might perceive the rays of false light in the experience of the fault, and might grow dark from the high contemplation of supernal clarity. Shunning to open the eyes to this light indeed, the Psalmist beseeches the Lord, saying: Turn away my eyes, lest they see vanity (Psal. 118:37). Despising this with a high mind, the blessed Job, desiring to be inserted into the merits of the perfect, says: For now sleeping I should be silent, and in my sleep I should rest: or, as a hidden abortive I should not subsist: or they who being conceived saw not the light (Job 3:13). Who are these, but they who strongly guarded against sinning? One rock therefore is called Bozez, the other Seneh, because if concupiscence vindicates a place for itself in the mind, it lifts the eyes of the same mind to the placid blandishment of sin, as if to see the light of the sun. Well likewise are they named rocks, because these two agree with the minds of the iniquitous, so that they do not easily admit preachers to return to them. But they are also called cliffs (scopuli): because from here and there, namely both in mind and in body, they retain a precipitous use of depravity. For while they are solidified by no integrity of manners, no integrity of works, in the manner of a cliff, they are precipitous from here and there. And because it is said in the manner of teeth, what is given to be understood, but that which we often see, that they who despise the exhortations of preachers, strive to bite their life with detractions? But about the same cliffs it is added:

(Vers. 5.) One protruding to the North, opposite Michmash, and the other to the South, against Gibeah.

10. The first rock protrudes to the North, the other to the South, because through concupiscence the fervor of charity is extinguished, and through sin the ardor of concupiscence is increased. For the reprobate mind, while it is subjected to concupiscence, is despoiled of charity, and while it does not fear to sin, it kindles in itself much sharper desires for sinning. For as if placed in the greatest height and heat of its day, in the flux of sin, it both rejoices immoderately and is ardently dissolved. He therefore strives poorly to heal the disease of concupiscence who thinks to fulfill this more concupiscently by sinning so that he may rest. Indeed, concupiscence will be as much greater after sin as the delight of sin itself begins to be more pleasing to itself. But the first rock is said to be situated opposite Michmash (Magmas), the other protruding against Gibeah (Gabaa). Michmash, as we have already said enough, is interpreted as humility, Gibeah as a hill. Opposite concupiscence certainly has humility, but the blandishment of sin has heavenly conversation. For everyone who desires forbidden things, while he despises the teacher, is proud. Opposite therefore he has humility, which he does not retain in the devotion of obedience.

Sed et qui in peccati fervore, velut meridiana claritate resolvitur, contra Gabaa, id est collem prominet, quia dum adversatur coelestibus, poenis tartareis praeparatur. Sed quia tales etiam ad aeternam vitam Sanctorum praedicatione perducuntur, ipsorum praedicatorum studium in Jonathae facto videamus. Nam sequitur:

(Vers. 6.) Veni, transeamus ad stationem incircumcisorum horum, si forte faciat Dominus pro nobis, quia non est Domino difficile salvare, vel in multitudine, vel in paucis.

11. Quae est statio Philistinorum, nisi robur malignorum spirituum? Sancti etenim viri, cum ad peccatorum correctionem se praeparant, aperte sciunt quia cum de coelo lapsis angelis pugnant. Pugna ergo haec, quia angelorum est et hominum, pugnatur a fortibus cum infirmis, cum simplicibus ab astutis. Nam ab his fortibus insultum acceperat, qui dicebat: Irruerunt in me fortes, neque iniquitas mea, neque peccatum meum, Domine (Psal. LVIII, 4). Astutias lapsi angeli etiam Paulus intuens, ait: Non ignoramus ejus astutias (II Cor. II, 11). Contra astutos igitur via cautae rationis quaerenda est, contra fortes vero divina sunt auxilia petenda. Ut ergo magna cautela praedicatio exhibenda esse sentiat, Jonathas armigerum suum ad secum transeundum invitasse dicitur. Et ut in expellendis hostibus de Dei miseratione praesumatur, loquitur dicens: Quia non est Deo difficile salvare, vel in multitudine, vel in paucis; et quia flagitiosorum conversio facilis non est, dicit: Si forte faciat Deus pro nobis. Si forte dicit, quia de plena criminorum salute adhuc plenius non praesumit. Sed formam electi subditi in virtute ostendit humilitatis, quia subdit:

(Vers. 7.) Dixitque ei armiger suus: Fac omnia quae placent animo tuo. Perge quo cupis, et ero tecum quocunque volueris.

12. Nonnulli subjecti, dum mensuram ordinis sui negligunt, eandem mensuram sic confundunt, ut praelatorum suorum dispositioni communicent, sed obedire imperiis recusent. Emendare quidem majorum dicta facile audent, sed facile implere quae praecipiant, non conantur. Quid ergo in hujus armigeri voce nobis ostenditur, nisi quia relinquenda est praepositis dispositio libera, tenenda est subditis virtus obedientiae non remissa? Ut enim liberam disponendi auctoritatem praedicatoribus assignent, ait: Fac omnia, quae placent animo tuo.

But also he who in the fervor of sin, as if in meridian clarity, is dissolved, protrudes against Gibeah, that is, the hill, because while he is adverse to heavenly things, he is prepared for Tartarean punishments. But because such are also led to the eternal life by the preaching of the Saints, let us see the zeal of the preachers themselves in the deed of Jonathan. For it follows:

(Vers. 6.) Come, let us go over to the station of these uncircumcised, if perhaps the Lord may do for us, because it is not difficult for the Lord to save, either in a multitude or in a few.

11. What is the station of the Philistines, but the strength of malignant spirits? For holy men, when they prepare themselves for the correction of sinners, know openly that they fight with the angels who fell from heaven. This fight therefore, because it is of angels and of men, is fought by the strong with the weak, with the simple by the astute. For from these strong ones he had received an assault who said: The strong have rushed upon me, neither my iniquity nor my sin, O Lord (Psal. 58:4). Paul also, beholding the astutenesses of the fallen angel, says: We are not ignorant of his astutenesses (2 Cor. 2:11). Against the astute therefore the way of cautious reason is to be sought, but against the strong divine aids are to be asked. That therefore preaching may be felt to be exhibited with great caution, Jonathan is said to have invited his armor-bearer to pass over with him. And that in expelling enemies it may be presumed from the mercy of God, he speaks saying: Because it is not difficult for God to save, either in a multitude or in a few; and because the conversion of the flagitious is not easy, he says: If perhaps God may do for us. He says if perhaps, because he does not yet fully presume concerning the full salvation of the criminal. But he shows the form of an elect subject in the virtue of humility, because he adds:

(Vers. 7.) And his armor-bearer said to him: Do all things which please your mind. Go where you desire, and I will be with you wherever you shall wish.

12. Some subjects, while they neglect the measure of their order, so confound the same measure that they communicate in the disposition of their prelates, but refuse to obey commands. They easily dare to emend the words of their elders, but they do not strive to easily fulfill what they prescribe. What therefore is shown to us in the voice of this armor-bearer, but that a free disposition is to be left to those in charge, and the virtue of not relaxed obedience is to be held by the subjects? For that they may assign a free authority of disposing to preachers, he says: Do all things which please your mind.

Et ut subditorum pronam voluntatem ad omnia servitia ostenderet, subdit: Perge quo cupis, et ero tecum quocunque volueris. Nec ibi quidem dixit: Quaedam fac quae sunt in animo tuo, quaedam non fac, vel aliter fac; nec hic, perge illuc, et ero tecum, et illuc non ero tecum. Omnia, inquit, fac, quia dispositione praelatorum disponenda sunt omnia: Ero item, ait, tecum quocunque volueris; quia alicui praecepto obedientiae subjectus optimus deesse non debet. Sequitur:

(Vers. 8-10.) Et ait Jonathas, ecce nos transibimus ad viros istos, cumque apparuerimus eis, si taliter locuti fuerint ad nos: Manete donec veniamus ad vos, stemus in loco nostro, nec ascendamus ad eos. Si autem dixerint: Ascendite ad nos, ascendamus, quia tradidit eos Dominus in manibus nostris.

13. Certa et indubitata sanctae Ecclesiae sententia est, quia electi praedicatores non solum quid, quantum et quando loquantur considerare debent, sed quibus etiam loquantur. Unde et Dominus a quorundam notitia verbum recondens, discipulos prohibet, dicens: Nolite ponere margaritas ante porcos (Matth. VII, 6). Hinc item Scriptura inutiliter effundi verbum vetat, et dicit: Ubi non est auditus, non effundas sermonem (Eccli. XXXII, 6). Quid ergo, quod Jonathas dicit: Si dixerint: Manete donec veniamus ad vos, stemus in loco nostro: Si vero: Ascendite ad nos, ascendamus, quia tradidit eos Dominus in manibus nostris, nisi quia electus praedicator attente debet colligere, quibus verbum vitae debeat proferre. Sed quia hoc ostendi nunc in sensu litterae videtur, nos subtilius exprimamus. Ad peccatores, praedicatores transeunt, quando his quibus verba exhibent, non solum verbo, sed etiam vita placent. Qui ergo sunt qui dicunt: Ascendite ad nos, nisi hi qui devotionis signa proferunt, quia salutis verbum et venerabiliter audiant, et retinere fortiter concupiscant? Ad istos itaque ascendendum est, in quibus etsi magnus labor est in opere ministerii, sunt et magna lucra salutis. E contrario vero ad doctores peccatores transire gestiunt, quando tam profunda caecitate merguntur, ut ad imitandae suae pravitatis exemplum ipsos etiam praedicatores convertere nitantur. Proni quippe ad malum sunt, corde impenitentes, et peccati lepra, quam induunt, maculare alios non expavescunt. De quibus sapiens ille loquitur, dicens: Laetantur cum male fecerint, et exsultant in rebus pessimis (Prov. II, 14). Et item Propheta de his vaticinans, ait: Praedicaverunt peccatum suum sicut Sodoma (Isai III, 9). Quid est ergo quod ait: Stemus in loco nostro? Sed tale est, ac si dicat: Si illos lucrari non possumus, nosmetipsos in bona conversatione servemus. Locus enim noster bona conversatio est, de quo nimirum loco alias scriptum est: Si spiritus potestatem habens ascenderit super te, locum tuum non dereliqueris (Eccles. X, 4).

And that he might show the prone will of the subjects to all services, he adds: Go where you desire, and I will be with you wherever you shall wish. Nor did he say there: Do some things which are in your mind, some things do not do, or do otherwise; nor here, go there, and I will be with you, and there I will not be with you. All things, he says, do, because by the disposition of the prelates all things are to be disposed: I will be also, he says, with you wherever you shall wish; because the best subject ought not to be lacking to any precept of obedience. It follows:

(Vers. 8-10.) And Jonathan said: Behold, we will pass over to these men, and when we shall appear to them, if they shall speak thus to us: Stay until we come to you; let us stand in our place, and not go up to them. But if they shall say: Come up to us; let us go up, because the Lord has delivered them into our hands.

13. It is a certain and indubitable sentence of the holy Church, that elect preachers ought to consider not only what, how much and when they speak, but also to whom they speak. Whence also the Lord, hiding the word from the notice of some, prohibits the disciples, saying: Do not cast your pearls before swine (Matth. 7:6). Hence also the Scripture forbids the word to be poured out uselessly, and says: Where there is no hearing, pour not out thy speech (Ecclus. 32:6). What is it therefore that Jonathan says: If they shall say: Stay until we come to you, let us stand in our place; but if: Come up to us, let us go up, because the Lord has delivered them into our hands, except that the elect preacher ought to attentively gather to whom he should bring forth the word of life. But because this now seems to be shown in the sense of the letter, let us express it more subtly. Preachers pass over to sinners when they please those to whom they exhibit words, not only by word but also by life. Who therefore are they who say: Come up to us, but they who bring forth signs of devotion, because they both hear the word of salvation venerably and desire strongly to retain it? To these therefore one must ascend, in whom even if there is great labor in the work of the ministry, there are also great gains of salvation. On the contrary indeed sinners desire to pass over to the teachers when they are merged in such profound blindness that they strive to convert even the preachers themselves to the example of imitating their own depravity. Indeed they are prone to evil, impenitent in heart, and they do not dread to maculate others with the leprosy of sin which they put on. About whom that wise man speaks, saying: They rejoice when they have done evil, and exult in the worst things (Prov. 2:14). And likewise the Prophet, vaticinating about these, says: They have proclaimed their sin like Sodom (Isai. 3:9). What is it therefore that he says: Let us stand in our place? But it is such as if he were saying: If we cannot gain them, let us keep ourselves in good conversation. For our place is good conversation, about which place certainly it is written elsewhere: If the spirit having power shall ascend upon you, do not leave your place (Ecclus. 10:4).

(Vers. 11, 12.) Apparuit itaque stationi Philistinorum, dixeruntque Philistiim: En Hebraei egrediuntur de cavernis in quibus absconditi fuerant. Et locuti sunt viri de statione Philistinorum ad Jonatham, et ad armigerum suum: Ascendite ad nos, et ostendemus vobis rem.

14. Quid est quod Philistiim Hebraeos de cavernis egredi dicunt, nisi quod aliquando peccatores, praedicatorum vitam considerantes, eorum solitudinem, vel certe mentis eorum profunda secreta cavernas vocant? In quibus nimirum cavernis tunc Hebraei latere dicuntur, cum electi praedicatores, ad quaerenda aliorum lucra non prodeunt, sed sua tantummodo vel secreta loca, vel secreta mentis desideria custodiunt. Sed tunc Hebraei de cavernis egredi videntur, cum ex eadem secreta vita ad publicam praedicationis gratiam prosiliunt. Quid est autem: Ascendite ad nos, et ostendemus vobis rem, nisi quod peccatores doctores ad se venire provocant, dum eis quasi aliquod novum, et ignotum suae pravitatis exemplum ostendere gestiunt? Rem quippe nominant, quia in peccati delectatione positus, videtur esse res magna quod agunt. Sed Jonathas ad haec dicit:

(Vers. 12.) Ascendamus, sequere me: tradidit enim Dominus eos in manus Israel.

15. Qui non ait: Sequar te, sed: Sequere me. Hoc nimirum praelatorum debet esse, ut ad praedicandi gratiam prioribus gressibus incedant, quos nimirum gressus subjecti insequi debeant. Sequatur ergo Jonatham armiger, cum praelatorum bona opera subjecti imitantur. Sed quia ad convertendos peccatores non propriae virtuti, sed divinae gratiae confidendum est, Jonathas armigero dicit: Tradidit enim Dominus eos in manus Israel. Israel quippe vir videns Deum interpretatur. In ejus ergo manu peccatores traduntur, cum hi qui eos lucrantur, ad ejus visionem per contemplationis gratiam sublevantur. Sequitur:

(Vers. 13.) Ascendit autem Jonathas manibus et pedibus reptans, et armiger ejus post eum.

16. Jonathas manibus et pedibus reptat, quia praedicator, ut ad auditores convertendos ad altitudinem virtutis ascendat, et bona agere, et bona desideria exercere non cessat. In pedibus namque desideria, in manibus opera figurantur. Manibus ergo et pedibus reptat, qui ut ad celsitudinem praedicationis perveniat, tam in desideriis quam in operibus studiose incedit. Jonatham armiger insequitur, quia subjectus vitam praelati tota intentione meditatur. Sequitur:

(Vers. 13, 14.) Cumque ascendissent, alii cadebant ante Jonatham, alios armiger ejus interficiebat post eum. Et facta est plaga prima, qua percussit Jonathas et armiger ejus, quasi viginti virorum, in media parte jugeri, quam par boum in die arare consuevit.

(Vers. 11, 12.) So he appeared to the station of the Philistines, and the Philistines said: Behold the Hebrews are coming out of the caves in which they had been hidden. And the men of the station of the Philistines spoke to Jonathan and to his armor-bearer: Come up to us, and we will show you a thing.

14. What is it that the Philistines say the Hebrews are coming out of the caves, except that sometimes sinners, considering the life of preachers, call their solitude, or certainly the profound secrets of their mind, caves? In which caves certainly the Hebrews are said to hide when elect preachers do not go forth to seek the gains of others, but keep only their own either secret places or the secret desires of the mind. But then the Hebrews seem to come out of the caves when from that same secret life they leap forth to the public grace of preaching. But what is: Come up to us, and we will show you a thing, but that sinners provoke teachers to come to them while they desire to show them as if some new and unknown example of their own depravity? For they name it a thing (res), because to those placed in the delight of sin, what they do seems to be a great thing. But Jonathan says to these:

(Vers. 12.) Let us go up, follow me: for the Lord has delivered them into the hands of Israel.

15. He did not say: I will follow you, but: Follow me. This certainly ought to be of prelates, that they should go forward with the first steps to the grace of preaching, which steps certainly the subjects ought to follow. Let the armor-bearer therefore follow Jonathan, when the subjects imitate the good works of the prelates. But because in converting sinners one must trust not in one's own virtue but in divine grace, Jonathan says to the armor-bearer: For the Lord has delivered them into the hands of Israel. For Israel is interpreted as a man seeing God. Into his hand therefore sinners are delivered when those who gain them are raised to His vision through the grace of contemplation. It follows:

(Vers. 13.) And Jonathan went up, crawling on hands and feet, and his armor-bearer after him.

16. Jonathan crawls on hands and feet because the preacher, so that he may ascend to the height of virtue to convert hearers, does not cease both to do good and to exercise good desires. For in the feet desires are figured, in the hands works. He therefore crawls on hands and feet who, so that he may arrive at the loftiness of preaching, proceeds studiously both in desires and in works. The armor-bearer follows Jonathan, because the subject meditates on the life of the prelate with total intention. It follows:

(Vers. 13, 14.) And when they had gone up, some fell before Jonathan, others his armor-bearer slew after him. And the first slaughter was made, in which Jonathan and his armor-bearer struck down about twenty men, in the middle part of an acre which a pair of oxen was accustomed to plow in a day.

17. Viginti viri prima plaga percutiuntur, quia per istum numerum perfectio legis, et Evangelii figuratur. Binarius enim ad decem ductus, viginti reddit. In denario lex, in binario vero Evangelium, ob geminum charitatis praeceptum signatur. Quid est ergo viginti viros a Jonatha, et armigero ejus interfici, nisi eos qui legis et Evangelii verba in superficie tenent, ad spiritualis intelligentiae virtutem per praedicatoris vocem mutari? Qui enim male vixerat, et legem atque Evangelium tantummodo in voce tenebat, quasi tunc occiditur, cum ad eandem legem et Evangelium spiritualiter intelligendum, ejusque praeceptis obediendum per praedicatoris hortamenta transformatur. Occiditur ergo qui fuit, ut incipiat esse qui non fuit. Et bene in media parte jugeri occiduntur: quia tunc ad spiritualementem intelligentiam peccatores veniunt, cum post amorem mundi, se ad amorem coelestium in parte dividunt. Juger enim terrae mundus hic accipitur. In cujus terrae media parte hi qui convertuntur, quasi tunc occiduntur, cum jam non toti huic mundo, sed in parte deserviunt, et in parte se ad coelestia desideria per contemplationem tollunt. Bene etiam dicitur: Quam par boum in die arare consuevit. Qui sunt hoc in loco par boum, nisi praedicatores bini et bini ad praedicandum a Domino missi? Qui in die arant, quia mentes auditorum in luce veritatis constituti, per aratrum exhortationis scindunt. Qui tunc bene in die arare dicuntur, cum nulla mentes auditorum mundanae pravitate nocte obscurantur. In die ergo arat par boum, cum in mentes jam illustratas ab errore doctores infundunt verba praedicationis. Sequitur:

(Vers. 15.) Et factum est miraculum in castris, et per agros, sed et omnis populus stationis eorum, qui iverant ad praedandum, obstupuit.

18. Miraculum dicitur, ubi nova, et inopinata contingunt. Quae sunt ergo castra Philistinorum, nisi mentes impiorum, quas tunc maligni spiritus quasi jure proprio possident, cum eas ad omne opus pravitate accendunt? Quid autem per agros, nisi ipsius mundi latitudo signatur? Miraculum itaque in castris, et per agros fit, cum mentes impiorum pro eorum conversione, quos dudum sibi similes videbant, et mentes quaelibet saecularium pro eorumdem hominum mutatione percussae, et velut obstupescences, ad admirandam divinam gratiam permoveri videntur. Unde et subditur: Sed et omnis populus stationis eorum, qui iverant ad praedandum, obstupuit. Omnis populus stationis eorum sunt universi, qui ad imitandam malignorum spirituum pravitatem parati sunt. Qui ad praedandum pergunt, quia aliorum mentes a rectitudinis statu, ad suam infidelitatem pervertere gestiunt. Hi ergo obstupescere dicuntur, cum pro subita conversione multorum, ad admiranda Dei beneficia, stupore quodam mentis attoniti rapiuntur. Unde et mox subditur:

17. Twenty men are struck down in the first slaughter, because through this number the perfection of the Law and of the Gospel is figured. For two led to ten returns twenty. In the ten the Law is signified, but in the two the Gospel, on account of the twin precept of charity. What is it therefore for twenty men to be slain by Jonathan and his armor-bearer, except that those who hold the words of the Law and the Gospel on the surface are changed to the virtue of spiritual intelligence through the voice of the preacher? For he who had lived evilly, and held the Law and the Gospel only in voice, is as it were then slain when he is transformed through the exhortations of the preacher to understanding the same Law and Gospel spiritually, and to obeying its precepts. He is therefore slain who he was, so that he may begin to be who he was not. And well are they slain in the middle part of an acre: because then sinners come to spiritual intelligence when, after the love of the world, they divide themselves in part to the love of heavenly things. For an acre of land is taken as this world. In the middle part of whose land those who are converted are as it were then slain when they no longer serve this whole world, but in part, and in part they raise themselves to heavenly desires through contemplation. Well also is it said: Which a pair of oxen was accustomed to plow in a day. Who are the pair of oxen in this place, but the preachers sent two by two to preach by the Lord? Who plow in the day, because being constituted in the light of truth, they cleave the minds of the hearers through the plow of exhortation. Who are then well said to plow in the day when the minds of the hearers are obscured by no night of worldly depravity. In the day therefore the pair of oxen plows, when the teachers infuse the words of preaching into minds already illustrated from error. It follows:

(Vers. 15.) And there was a miracle in the camp, and through the fields, but also all the people of their station who had gone out to pillage were astonished.

18. It is called a miracle where new and unexpected things happen. What therefore are the camps of the Philistines, but the minds of the impious, which the malignant spirits then possess as if by their own right, when they kindle them to every work of depravity? But what is signified by the fields, except the breadth of the world itself? A miracle therefore happens in the camp and through the fields when the minds of the impious, on account of the conversion of those whom they recently saw similar to themselves, and any minds of seculars, struck by the change of the same men, and as if astonished, are seen to be moved to admire divine grace. Whence also it is added: But also all the people of their station who had gone out to pillage were astonished. All the people of their station are all those who are prepared to imitate the depravity of malignant spirits. Who go out to pillage, because they desire to pervert the minds of others from the state of rectitude to their own infidelity. These therefore are said to be astonished when, on account of the sudden conversion of many, they are snatched away, astonished by a certain stupor of mind, to admire the benefits of God. Whence also it is soon added:

(Vers. 15.) Et conturbata est terra.

19. Terra turbatur, cum carnalis mens, divinis beneficiis attonita, pro admissis sceleribus trepidat, et pro eorum expiatione fletibus mox, et poenitentiae lamentis inservit.

(Vers. 16.) Et speculatores Saul, qui erant in Gabaa Benjamin, aspexerunt, et ecce multitudo prostrata, et huc illucque diffugiens.

20. Speculatores in Gabaa Benjamin positi sunt viri in spirituali culmine, et in dextera parte virtutum constituti. Speculatores namque sunt, qui ex superna gratia ad intuenda coelestia sublevantur. Hi in Benjamin, hoc est, filio dexterae, positi esse perhibentur, quia qui in contemplatione suspenditur, non carnalis, sed spiritualis dexterae virtute firmatur. Gabaa autem, ut diximus, collis interpretatur. In colle ergo hi speculatores esse memorantur, quia ad haec quae in mundo geruntur, ex alta virtutis altitudine speculantur. Hi ergo peccatorum multitudinem prostratam, et huc illucque diffugientem aspiciunt, quia dum in sua rectitudine perseverant, aliorum plectenda scelera, et varios cordis errores ex virtutis culmine considerant. Quod si quis speculatores hos Angelos intelligere voluerit, potest: quia et ipsi ex altae suae beatitudinis celsitudine mundanas mentes prostratas aspiciunt, et a rectitudinis statu longe lateque diffusas vident. Multitudo prostrata, et diffugiens aspiciunt, cum multitudo pravorum per humilitatem peccata sua deflexa prostrata cernitur, et a malae suae delectationis societate huc illucque diffugere cognoscitur. Qui prostrati sunt ad poenitentiam, diffugiunt ad innocentiam. Sequitur:

(Vers. 17.) Et ait Saul populo qui erat cum eo: Requirit, et videte quis abierit ex nobis. Cumque requisissent, repertum est non adesse Jonatham et armigerum ejus.

21. Quid est quod Saul Jonatham abesse cognoscit, nisi quod carnalis rector Jonatham, hoc est, electum praedicatorem a se, et a sua societate alienum esse deprehendit? Carnales quippe rectores, electos praedicatores non adesse sibi, et a sua societate longinquos esse tunc advertere queunt, cum ex miris illorum operibus intelligunt, quod non pro vanae gloriae delectatione, sed pro sola divini amoris gratia laborant. Tunc Jonathas et armiger ejus non adesse Sauli deprehenduntur, cum praelatus, et ejus subjectus pro salute aliorum ad opus certaminis abisse videntur. Quia vero carnalis rector tunc ad Deum redire nititur, cum a spiritu maligno pro admissis sceleribus perterretur, sequitur:

(Vers. 18.) Et ait Saul ad Achiam: Applica arcam Dei. Erat enim ibi arca Dei in die illa cum filiis Israel.

(Vers. 15.) And the earth was moved.

19. The earth is moved when the carnal mind, astonished by divine benefits, trembles for the crimes committed, and soon serves expiation for them with tears and the laments of penance.

(Vers. 16.) And the watchmen of Saul, who were in Gibeah of Benjamin, looked, and behold a multitude prostrate, and fleeing hither and thither.

20. The watchmen placed in Gibeah (Gabaa) of Benjamin are men constituted in a spiritual peak, and in the right hand part of virtues. For they are watchmen who are raised by supernal grace to intuit heavenly things. These are asserted to be placed in Benjamin, that is, the son of the right hand, because he who is suspended in contemplation is firmed not by carnal virtue, but by the virtue of the spiritual right hand. Moreover Gibeah, as we have said, is interpreted as a hill. These watchmen therefore are mentioned to be on a hill because they watch those things which are done in the world from a high altitude of virtue. These therefore behold the multitude of sinners prostrate and fleeing hither and thither, because while they persevere in their own rectitude, they consider the punishable crimes of others, and the various errors of the heart from the peak of virtue. But if anyone wishes to understand these watchmen as Angels, he can: because they also from the loftiness of their high beatitude behold worldly minds prostrate, and see them diffused far and wide from the state of rectitude. A multitude prostrate and fleeing is beheld when a multitude of the depraved is discerned prostrate, bewailing their sins through humility, and is known to flee hither and thither from the society of their evil delight. Those who are prostrate for penance, flee to innocence. It follows:

(Vers. 17.) And Saul said to the people who were with him: Search, and see who has gone out from us. And when they had searched, it was found that Jonathan and his armor-bearer were not present.

21. What is it that Saul knows Jonathan to be absent, except that the carnal rector detects Jonathan, that is, the elect preacher, to be alien from himself and from his society? For carnal rectors can then notice elect preachers not to be present to them, and to be far off from their society, when they understand from their wonderful works that they labor not for the delight of vain glory, but for the sole grace of divine love. Then Jonathan and his armor-bearer are detected not to be present to Saul, when the prelate and his subject are seen to have gone out to the work of the contest for the salvation of others. But because the carnal rector then strives to return to God, when he is terrified by the malignant spirit for the crimes committed, it follows:

(Vers. 18.) And Saul said to Ahijah: Bring the ark of God. For the ark of God was there in that day with the children of Israel.

22. Achias interpretatur frater meus. Per hunc ergo doctorem intelligere debemus, qui electas animas fraterno amore complectitur. Arca Dei humana est Redemptoris incarnatio, in qua sunt omnes thesauri sapientiae et scientiae absconditi. Haec ergo arca applicari a carnali rectore jubetur, cum ab eo divina sunt auxilia, pro metu pervasoris hostis, requirenda.

22. Quando namque mens hominis carnali delectatione deprimitur, ejus utique visus obtunditur, ut spiritualia bona ignorare mereatur. Sed cum in suis carnalibus infirmari incipit, paulatim in spiritualibus convalescit, ut superna proficiendo videat, infirma obliviscendo derelinquat, profectus quidem conversae mentis ostenditur, quia prius terra turbari dicitur, deinde miraculum quasi a Deo accidisse memoratur. Miraculum vero a Deo est, quod sine homine facit Deus. Quod enim manna in deserto filiis Israel pluerit Dominus (Exod. XVI), quod concupiscentibus volatilia praeberit (Exod. XIV), miraculum utique sine homine Deus fecit; sed dum mare dividere voluit, virga hoc Moysen tangere praecepit, ut miraculum ostenderet, quod per hominem populo demonstraret. Sic nimirum virga petra percutitur, ut aquae fluentia producantur (Num. XX), quia nimirum miraculum quod ostendere voluit, per hominem, non per semetipsum fecit, ut dum hominem venerabilem redderet, huic Israeliticus populus humiliter subjici, et devote obedire debuisset. Quid est ergo quod miraculum quasi a Deo accidisse asseritur, postquam terra turbatur, nisi quia dum sanctus Spiritus mentem ad conversionem commovet, commotae menti electorum exempla insinuat; quae et venerabiliter videat, et imitari devote concupiscat?

Hoc quidem miraculum juxta historiam sic accipitur, quia plures interficiebantur. Nunc vero in sancta Ecclesia ad religiosam vitam peccatores convertuntur, quos alii ad virtutis exempla sequuntur. Spiritus quidem sanctus illos trahit, et quia trahuntur aliis ostendit, ut tractos trahat, et videntes tractis inserat, quatenus per largitatem suae gratiae utrosque comprehendat. Quando enim hoc sine homine per semetipsum operatur in cordibus fidelium, utique miraculum non fit quasi a Deo, sed a Deo. Quando autem praedicantibus hoc aeternae vitae doctoribus agit, quasi a Deo est miraculum, quia mirabiles suos ministros ostendit, ut qui eos aspiciunt, devote valeant imitari.

22. Ahijah (Achias) is interpreted as my brother. By this teacher therefore we ought to understand him who embraces elect souls with fraternal love. The ark of God is the human incarnation of the Redeemer, in which all the treasures of wisdom and knowledge are hidden. This ark therefore is ordered to be applied by the carnal rector, when divine aids are to be sought by him for fear of the invading enemy.

22. For when the mind of man is depressed by carnal delight, its sight is surely dulled, so that it deserves to be ignorant of spiritual goods. But when it begins to grow weak in its carnal things, it gradually grows strong in spiritual things, so that by progressing it may see heavenly things, and by forgetting it may leave behind weak things; indeed, the progress of a converted mind is shown, because first the earth is said to be troubled, then a miracle is remembered to have happened as if from God. But a miracle from God is that which God does without man. For that the Lord rained manna in the desert for the children of Israel (Exod. 16), that He provided birds for those who desired them (Exod. 14), God surely did a miracle without man; but when He wished to divide the sea, He commanded Moses to touch it with his rod, so that He might show a miracle which He would demonstrate to the people through a man. Thus indeed the rock is struck with a rod, so that flows of water may be produced (Num. 20), because surely the miracle which He wished to show, He did through a man, not through Himself, so that while He rendered the man venerable, the Israelite people ought to have humbly submitted to him and devotedly obeyed him. What is it, therefore, that a miracle is asserted to have happened as if from God, after the earth is troubled, except that while the Holy Spirit moves the mind to conversion, He suggests to the moved mind the examples of the elect; which it may both see with veneration and desire to imitate with devotion?

This miracle indeed, according to the history, is understood thus, because many were being killed. But now in holy Church, sinners are converted to a religious life, whom others follow as examples of virtue. The Holy Spirit indeed draws them, and because they are drawn, He shows it to others, so that He may draw those who are drawn, and insert the observers into those who are drawn, so as to embrace both through the largess of His grace. For when He works this without man by Himself in the hearts of the faithful, surely the miracle is not made as if from God, but from God. But when He does this while the teachers of eternal life are preaching, the miracle is as if from God, because He shows His ministers to be marvelous, so that those who look at them may be able to imitate them devotedly.

Sed quia summos sacerdotes Saul signare superius diximus, Jonatham vero filium ejus subditas praedicatorum personas, si sequentia attendimus, sollicitudinem apostolicam in summis pontificibus, quam retinent, invenimus. De quo nimirum beatus Paulus loquitur, dicens: Quis infirmatur, et ego non infirmor? Quis scandalizatur, et ego non uror? Praeter illa quae extrinsecus sunt, instantia mea quotidiana, sollicitudo omnium Ecclesiarum (II Cor. XI, 29). Qui vero omnium Ecclesiarum sollicitudinem gerebat, non solum parvulorum, sed etiam ad discutienda majorum facta vigilabat. Unde et hic subjungitur:

(Vers. 16, 17.) Et respexerunt speculatores Saul, qui erant in Gabaa Benjamin, et ecce multitudo prostrata huc illucque diffugiens. Et ait Saul populo qui erat cum eo: Requirit, et videte quis abierit ex nobis. Et repertum est non adesse Jonatham et armigerum ejus.

23. Pugnam Jonathae Saul speculatores aspiciunt, quia summi pontifices, non solum subditorum facta discutiunt, sed doctrinam praelatorum. Istos quidem explorant, si bene agant; illos autem an recte doceant. Saepe conversationem aliorum audiunt, sed ne sint bene eruditi, pertimescunt. Quid enim est aliud quod quis abierit, quaeritur, nisi quia qui ad praedicandum mittitur talis esse debet, ut onus ministerii ei secure imponatur; ut mens mittentis nulla dubitatione fluctuet quod recte doceat, et doctrinae verba operibus ostendat. Et quia innumeri sunt Ecclesiarum praesules, a speculatoribus Jonathas aspicitur, quia summum culmen universalis Ecclesiae, sic per orbem praedicatores ordinat, ut circa se ministros habeat, per quos illorum doctrinam discutiatur, et opera diligenter inquirat. Sed qui summi culminis ministerio et legatione funguntur, in alta vitae et scientiae sede sublimantur. Unde et bene iidem speculatores in Gabaa Benjamin esse memorantur. Gabaa quidem Benjamin collis filii dextrae nuncupatur. In colle quidem filii dextrae sunt, qui jam per sublimem vitam, et per altam scientiam, ad conformationem videntur pertingere Redemptoris. Hi nimirum victorum acta de sublimi conspiciunt, quia bonorum vitam probare, et malos discutere, ex vitae merentur celsitudine, et summae scientiae perfecta eruditione. Qui Jonatham non adesse reperiunt, quia lucra praedicationis tunc optima esse considerant, cum praedicatoris laudabilem personam probant. Sequitur:

(Vers. 18.) Et ait Saul ad Achiam: Applica arcam Dei.

But because we said above that Saul signifies the high priests, and Jonathan his son signifies the subject persons of the preachers, if we attend to the things that follow, we find the apostolic solicitude in the supreme pontiffs, which they retain. Concerning which surely blessed Paul speaks, saying: "Who is weak, and I am not weak? Who is scandalized, and I am not burned? Besides those things which are without, my daily pressure, the solicitude of all the Churches" (2 Cor. 11:29). He indeed who bore the solicitude of all the Churches, kept watch not only over the little ones, but also to discuss the deeds of the greater ones. Whence it is added here:

(Vers. 16, 17.) And the watchmen of Saul, who were in Gibeah of Benjamin, looked; and behold, the multitude was cast down and fleeing hither and thither. And Saul said to the people who were with him: Search, and see who has gone from us. And it was found that Jonathan and his armor-bearer were not present.

23. The watchmen of Saul behold the battle of Jonathan, because the supreme pontiffs discuss not only the deeds of the subjects, but also the doctrine of the prelates. They explore the former, whether they act well; and the latter, whether they teach rightly. They often hear the conversation of others, but they fear lest they should not be well instructed. For what else is it that is asked, who has gone, except that he who is sent to preach ought to be such that the burden of the ministry may be securely imposed upon him; so that the mind of the sender may fluctuate with no doubt that he teaches rightly, and shows the words of doctrine by works. And because there are innumerable rulers of the Churches, Jonathan is beheld by the watchmen, because the supreme summit of the universal Church so ordains preachers throughout the world that it has ministers around itself through whom it may discuss their doctrine and diligently inquire into their works. But those who perform the ministry and embassy of the supreme summit are sublimated in a high seat of life and knowledge. Whence also those same watchmen are well remembered to be in Gibeah of Benjamin. For Gibeah of Benjamin is called the hill of the son of the right hand. Those are on the hill of the son of the right hand who, through a sublime life and through high knowledge, already seem to reach the conformation of the Redeemer. These surely behold the deeds of the victors from on high, because from the loftiness of life and the perfect erudition of supreme knowledge they deserve to prove the life of the good and discuss the bad. They find that Jonathan is not present, because they consider the gains of preaching to be best then, when they approve the laudable person of the preacher. It follows:

(Vers. 18.) And Saul said to Ahijah: Apply the ark of God.

24. Cur Achiam sacerdotem Saul applicare arcam praecipit, nisi quia modum certaminis a speculatoribus audiunt? Quod quidem a summis sacerdotibus bene spiritualiter agitur, cum ea quae a relatoribus audiunt non ante dijudicant, quam eorum rationem in consilio internae meditationis quaerant. Et, quia saepe alienae etiam mentis consilia sequuntur, Achias arcam applicare jubetur. Arcam quippe sacerdos habet, qui scientia spirituali mentem vacuum non habet. Saul ergo arcam applicare Achiam jubet, quando summus doctor consilium a minoribus suis et eruditis quaerit. Ibi enim sunt postulanda consilia, ubi spiritualis scientiae gratia coruscat. Unde et subditur:

(Vers. 18.) Erat enim arca Dei in die illa cum filiis Israel.

25. Quasi dicat: Hoc applicare praecepit, quod esse cognovit. Ab irreligiosis quidem religionis consilium, aut sapientiae a stultis petere, non est consilium accipere, sed praecipitare. Bene ergo dicitur: Erat enim ibi arca Dei, quia in rebus dubiis illos debemus consulere, quibus aperte scimus spiritualia dona non deesse. Sed quaedam sunt quae per consilium, quaedam vero quae per auxilium meliorantur. Ubi enim aperta et indubitata necessitas est, illic non est idonea mora consilii, sed celeritas subventionis. Ambigua quidem, et obscura melius consulendo peragimus, sed aperta et cognita subveniundo et festinando sublevamus. Unde et subditur:

(Vers. 19, 20.) Cumque loqueretur Saul ad sacerdotem, tumultus magnus exortus est in castris Philistiim, crescebatque paulatim, et clarius resonabat. Et ait Saul ad sacerdotem: Contrahe manum tuam. Conclamavit Saul, et omnis populus qui cum eo erat, et venerunt usque ad locum certaminis.

26. Quid enim aliud signat quod prius Saul applicare arcam petiit, deinde sacerdotem contrahere manum jussit, nisi quia et obscura debemus consulendo disponere, et quae clarius innotescunt, cum festinatione complere? Sed praedicatori tumultum crescentem paulatim audire, est conversorum peccatorum devotionem cognoscere. Quod paulatim crescere dicitur, quia dum mentem nostram ad bona opera spiritus dirigit, hanc ad meliora per quotidianos profectus leniter ducit. Quid vero est, quod Saul et omnis qui cum eo est populus clamat, nisi, quia se praeliatoribus sociant?

24. Why does Saul command Ahijah the priest to apply the ark, except because they hear the manner of the contest from the watchmen? Which indeed is well done spiritually by the supreme priests, when they do not judge before those things which they hear from reporters, until they seek the reason for them in the counsel of internal meditation. And, because they often follow even the counsels of another's mind, Ahijah is ordered to apply the ark. For the priest has an ark, who does not have a mind void of spiritual knowledge. Saul therefore commands Ahijah to apply the ark, when the supreme teacher seeks counsel from his inferiors and the learned. For there counsels are to be requested, where the grace of spiritual knowledge shines. Whence also it is added:

(Vers. 18.) For the ark of God was in that day with the children of Israel.

25. As if he would say: He commanded this to be applied, which he knew to be present. Indeed, to seek religious counsel from the irreligious, or wisdom from fools, is not to receive counsel, but to precipitate. Well therefore is it said: "For the ark of God was there," because in doubtful things we ought to consult those in whom we clearly know that spiritual gifts are not lacking. But there are some things which are improved by counsel, and some which are improved by aid. For where there is open and indubitable necessity, there the delay of counsel is not suitable, but the speed of subvention. Ambiguous and obscure things we better accomplish by consulting, but open and known things we relieve by subvening and hastening. Whence also it is added:

(Vers. 19, 20.) And while Saul spoke to the priest, a great tumult arose in the camp of the Philistines, and it grew by degrees, and resounded more clearly. And Saul said to the priest: Withdraw your hand. Saul cried out, and all the people who were with him, and they came as far as the place of the battle.

26. For what else does it signify that Saul first sought to apply the ark, then commanded the priest to withdraw his hand, except that we ought both to arrange obscure things by consulting, and to complete with haste those things which become more clearly known? But for a preacher to hear a tumult growing by degrees, is to know the devotion of converted sinners. Which is said to grow by degrees, because while the Spirit directs our mind to good works, He leads it gently to better things through daily progress. But what is it that Saul and all the people who are with him cry out, except that they associate themselves with the combatants?

Sed et usque ad locum certaminis veniunt. Locus certaminis cor est verbum Dei audientis. Certaminis vero locus dicitur quia verbum quod recipitur, cum praeterita conversatione praeliatur. Placent enim ei jam coelestia quae audit, sed vetus consuetudo insurgit, et ut audita contemnat, suggerit. Fit pugna item gravior, quia quod praedicator laudat, hoc maligni spiritus dissuadendo vituperant, et quasi praeliando se contra sanctos erigunt, dum illud bellando destruunt, quod istorum voce praedicatur. Quid est ergo venire usque ad locum certaminis, nisi per exquisitionis aditum pervenire ad secreta cordis auditoris, ubi hostes celeriter inveniatur, et potenter caedat? Nam qui discutere interna nesciunt, ad locum certaminis pervenire non possunt. Vel locus certaminis est, ubi crebra fama magnae religionis est. Illuc quippe dum ab innumeris curritur, qui et vitam deponere veterem, et induere novam concupiscunt, certaminis locus recte nuncupatur, quia quotidie illic spiritualium virtutum exercitus pugnat cum numerositate vitiorum. Illic quidem quanto graves pugnae, tanto gloriosae victoriae. Illic quo frequentius accessus hostium, eo et laudabilior numerus triumphorum: ubi non solum magnorum alta virtus extollitur, sed communis omnium strenuitas mira fortitudinis ostensione monstratur. Unde et sequitur:

(Vers. 20.) Et ecce versus fuerat gladius uniuscujusque ad proximum suum, 312 et caedes magnanimis.

27. Quis est hic gladius, nisi gladius spiritus, quod est verbum Dei? Qui enim innumerabilibus locis ad omnipotentis Dei servitium conversi sunt, quia verbo Dei inseparabiliter inhaerent, quasi juxta se quisquis gladium tenet. Gladius ergo uniuscujusque ad proximum vertitur, quando hi qui in monasteriis conversi sunt, et vicissim se verbo Dei perforant, et carnalitatem in se penitus necant. Velut enim alterutro vulnere interficiuntur, dum alter alterum verbo Dei percutit, et quidquid in se carnaliter vivit, exstinguit. Qui, quia nuper conversi, a seculari vita ceciderant, Philistinorum typo signati sunt. Vel gladius alterius ad proximum vertitur, quando per conversorum exhortationem, nondum conversi peccatores ad Dominum convertuntur; quando non solum hi qui praesunt verbo praedicationis alios lucrifaciunt, sed multitudo subditorum quotquot possunt verbis et exemplis instruere, et praesentis vitae desideriis conantur velut interfectos subducere, et aeternae vitae vivos exhibere.

But they also come as far as the place of the battle. The place of the battle is the heart of the one hearing the word of God. It is called the place of the battle because the word which is received fights with the past conversation. For the heavenly things which he hears already please him, but the old custom rises up, and suggests that he should despise what he has heard. The battle also becomes more serious because what the preacher praises, this the malignant spirits disparage by dissuading, and as if in battle they raise themselves up against the saints, while by fighting they destroy that which is preached by their voice. What is it, therefore, to come as far as the place of the battle, except to reach the secrets of the hearer's heart through the approach of inquiry, where he may quickly find the enemies and powerfully slay them? For those who do not know how to discuss internal things cannot reach the place of the battle. Or the place of the battle is where there is frequent fame of great religion. For since people run thither from innumerable places, who desire both to lay aside the old life and to put on the new, it is rightly called the place of the battle, because there the army of spiritual virtues daily fights with the multitude of vices. There indeed, the more serious the battles, the more glorious the victories. There, the more frequent the approach of the enemies, the more laudable the number of triumphs: where not only the high virtue of the great is extolled, but the common strenuousness of all is shown by a wonderful display of fortitude. Whence also it follows:

(Vers. 20.) And behold, every man's sword was turned against his neighbor, and there was a very great slaughter.

27. What is this sword, if not the sword of the spirit, which is the word of God? For those who have been converted to the service of Almighty God in innumerable places, because they inseparably adhere to the word of God, it is as if everyone holds a sword next to himself. Therefore, the sword of everyone is turned to his neighbor, when those who have been converted in monasteries both pierce themselves in turn with the word of God, and completely kill carnality in themselves. For they are killed as if by a mutual wound, while one strikes the other with the word of God, and extinguishes whatever lives carnally in himself. Those who, because having recently been converted, had fallen from secular life, are signified by the type of the Philistines. Or the sword of one is turned to his neighbor when, through the exhortation of the converted, sinners not yet converted are converted to the Lord; when not only those who are over the word of preaching gain others, but the multitude of subjects, as many as can instruct by words and examples, and endeavor to withdraw them as if slain from the desires of the present life, and present them alive to eternal life.

Haec quidem lucra peremptorum jam in tota Ecclesia per orbem universum diffusa conspicimus, quia quicumque per divinam gratiam jam Deo vivunt, alternae charitatis mucrone huic mundo mortui videntur. Gladius quippe uniuscujusque ad proximum vertitur, quia omnes electi se in sancta Ecclesia vicissim roborant, et ad coelestem patriam studio alternae praedicationis inflammant. Et quia innumerabilis populus quotidie Deo acquiritur, bene illic subditum est: Et caedes magna nimis. Magnum utique nimis est, quod in magnitudine potest quomodocunque dignosci, sed excellentia non valet comprehendere. Ad hanc quidem magnam nimis caedem oculos extulerat, qui dicebat: Mihi autem nimis honorificati sunt amici tui, Deus, nimis confortatus est principatus eorum; dinumerabo eos, et super arenam multiplicabuntur (Psal. CXXXVIII, 17). Potest etiam magna nimis caedes intelligi, non solum ut multi, sed etiam ut bene interfecti videantur. Quod quidem in conversione peccatorum fieri cernitur, cum sic praeterita deserunt, ut ad eadem delectamenta nunquam reviviscant. Caedi utique peccatoribus, est ad tempus a turpi vita separari. Vehementer ergo, sive nimis caedi, est temporalis vitae illecebras perfecte deserere, et futurae gaudiis inhiare. Ipsorum vero, qui convertuntur, quia multa diversitas est, sequitur:

(Vers. 21.) Sed et Hebraei, qui fuerant cum Philistiim heri et nudius tertius, ascenderantque cum eis in castris, reversi sunt, ut essent cum Israel, et his qui erant cum Saul et Jonatha.

28. Qui sunt Hebraei, qui fuerant cum Philistaeis, nisi peccatores a religiosa conversatione lapsi? De quibus non valde supra dictum est: Hebraei transierunt Jordanem. Hebraei quidem sunt ordine religionis, sed cum Philistaeis sunt, et cum eis ascendunt, quandiu per suggestiones noxias illuduntur, et in prava operatione proficiunt. Cum malignis quidem spiritibus sunt proposito et voluntate peccati, sed cum eis ascendunt, quia ipsis impellentibus, in audaciam se extollunt iniquae operationis. Vel cum eis sunt, cum peccata sua operando perficiunt; cum eis vero ascendunt, cum pravitatis suae exempla aliis imitanda proferre non metuunt. Quid est ergo quod reverti et esse cum Israele dicuntur, nisi quia tales etiam plerumque resipiscunt? Reverti enim amorem religiosae vitae resumere est. Et cum Israele esse, est intra sanctam Ecclesiam in charitatis unitate persistere. Ad hoc quippe revertendum, 313 ut cum Israele esse proponatur, quia nulla est conversio peccatoris, si conversus perseverantia careat boni operis, et unitate charitatis. Sequitur:

(Vers. 22.) Omnes quoque Israelitae, qui se absconderant in monte Ephraim, audientes quod fuissent Philistiim, sociaverunt se cum suis in praelio.

Indeed, we behold these gains of the slain now diffused throughout the whole Church over the entire world, because whoever now live to God through divine grace, seem dead to this world by the point of mutual charity. For the sword of everyone is turned to his neighbor, because all the elect strengthen themselves in turn in holy Church, and inflame themselves toward the heavenly country by the study of mutual preaching. And because an innumerable people is daily acquired for God, it is well added there: "And there was a very great slaughter." Surely it is very great, which in magnitude can be known in any way, but in excellence it cannot be comprehended. Toward this surely very great slaughter he had raised his eyes, who said: "But to me Thy friends, O God, are made exceedingly honorable, their principality is exceedingly strengthened; I will number them, and they shall be multiplied above the sand" (Psalm 138:17). A very great slaughter can also be understood, not only that many are seen, but also that they are seen to be well slain. Which indeed is seen to happen in the conversion of sinners, when they so desert past things that they never revive to the same delights. For sinners to be slain, is to be separated for a time from a base life. Therefore, to be vehemently, or exceedingly, slain, is to perfectly desert the enticements of temporal life, and to pant for the joys of the future. But because there is much diversity of those who are converted, it follows:

(Vers. 21.) But also the Hebrews, who had been with the Philistines yesterday and the day before, and had gone up with them into the camp, returned to be with Israel, and with those who were with Saul and Jonathan.

28. Who are the Hebrews, who had been with the Philistines, if not sinners fallen from a religious conversation? Of whom it was said not long above: "The Hebrews crossed the Jordan." They are indeed Hebrews by the order of religion, but they are with the Philistines, and they go up with them, as long as they are mocked by noxious suggestions, and progress in evil operation. They are indeed with the malignant spirits by the purpose and will of sin, but they go up with them because, being impelled by them, they raise themselves into the audacity of iniquitous operation. Or they are with them when they complete their sins by operating; but they go up with them when they do not fear to put forth examples of their own depravity for others to imitate. What is it, therefore, that they are said to return and be with Israel, except that such as these also for the most part recover their senses? For to return is to resume the love of religious life. And to be with Israel is to persist in the unity of charity within holy Church. To this surely they must return, that being with Israel may be proposed, because there is no conversion of a sinner if the converted lacks perseverance in good work and unity of charity. It follows:

(Vers. 22.) All the Israelites also, who had hidden themselves in Mount Ephraim, hearing that the Philistines had fled, joined themselves with their own in the battle.

29. Hoc quidem toties fit quoties remotiori vitae dediti, ad quaerenda animarum lucra intorquere studium dignantur. Cum suis namque se in praelio sociant, cum vera aeternae vitae gaudia cum sanctae Ecclesiae doctoribus praedicant, pariterque a peccatorum cordibus malignos spiritus fugant. Sed quaerendum valde est quomodo dicatur: Audientes quod fugissent Philistiim. Praeclara quidem victoria non est fugientes insequi, sed resistentes effugare. Quid est ergo quod dicitur: Audientes quod fugissent Philistiim, sociaverunt se cum suis in praelio, nisi quia his verbis ejusdem remotae vitae convenientia lucra signantur? Mos namque illorum virorum esse solet, ut verbum potius consulentibus se quam sibi obsistentibus proferant, quia nisi devotum cor auditoris agnoscunt, praedicationem suam quasi in vacuum perituram emittere dedignantur. Prius ergo quam se suis in praelio socient, Philistaeos fugisse audiunt: quia non tam scelestis convertendis invigilant, quam conversis ad perfectioris vitae fastigia sublevandis. Ipsa autem sublimitas vitae perfectioris, quia suaderi magnae exhortationis laboribus solet, qui fugisse Philistaeos audiunt, praeliari merito dicuntur. Hostes itaque fugiunt, sed nuper absconditi praeliantur, quia remotae vitae viri non dignantur loqui, nisi devotis auditoribus, sed loquentes vitae quam ipsi tenent, altitudinem magna verborum atque exemplorum pugna suadere vix possunt. Et quia magna lucra praedicationis infirmi, et imperfecti colligere non possunt, sequitur:

(Vers. 22.) Erant cum Saul quasi decem millia virorum.

Non ait decem millia, sed quasi decem millia. Hujus denique numeri perfecta perfectio in terra non invenitur, sed in coelo. Quia enim novem sunt ordines angelorum, et ad illorum societatem electorum illa hominum multitudo sustollitur, decem millia virorum illa sunt, quae in sanctis angelis, et electis hominibus in illa aeternae gloriae sede gratulantur. Quasi ergo decem millia virorum illa sunt, quae in istius adhuc saeculi exsilio posita, illius beatae societatis formam in moribus susceperunt. Quia item illius supernae vitae amore peccatorum tenebrae relinquuntur, sequitur:

(Vers. 23.) Et salvavit Dominus in die illa Israel.

Contemplatio quidem internae lucis splendida valde atque clarissima dies est, in qua Dominus Israellem salvat, quia quorum corda luce intimi splendoris irradiat, in celsitudinem perpetuae salutis levat. Salvare quippe in die illa Dominus dicitur, quia ad aeternae vitae amorem nemo succenditur, cui intimae lucis splendor occultatur. Ad hanc salutis gratiam non solum electa, sed etiam despecta quae videntur mundi perveniunt. Unde et subditur:

29. This indeed happens as often as those devoted to a more remote life deign to direct their study toward seeking the gains of souls. For they associate themselves with their own in battle when they preach the true joys of eternal life with the teachers of holy Church, and likewise put to flight the malignant spirits from the hearts of sinners. But it must be greatly asked how it is said: "Hearing that the Philistines had fled." Surely it is not a distinguished victory to follow those who are fleeing, but to put to flight those who are resisting. What is it, therefore, that is said: "Hearing that the Philistines had fled, they joined themselves with their own in the battle," except that by these words the gains suitable to that same remote life are signified? For it is usually the custom of those men to put forth the word rather to those consulting them than to those resisting them, because unless they recognize a devoted heart in the hearer, they disdain to emit their preaching as if it would perish in a vacuum. Before, therefore, they join themselves with their own in the battle, they hear that the Philistines have fled: because they do not so much keep watch for converting the wicked as for elevating the converted to the heights of a more perfect life. But because the very sublimity of a more perfect life is usually persuaded by the labors of great exhortation, those who hear that the Philistines have fled are deservedly said to battle. Therefore the enemies flee, but those recently hidden battle, because the men of remote life do not deign to speak except to devoted hearers, but speaking they can hardly persuade the altitude of the life which they themselves hold with a great battle of words and examples. And because the weak and imperfect cannot gather the great gains of preaching, it follows: (Vers. 22.) "There were with Saul about ten thousand men."

He does not say ten thousand, but about ten thousand. Indeed, the perfect perfection of this number is not found on earth, but in heaven. For because there are nine orders of angels, and that multitude of elect men is raised up to their society, those ten thousand men are they who, in the holy angels and elect men, rejoice in that seat of eternal glory. Therefore, about ten thousand men are those who, placed still in the exile of this world, have received the form of that blessed society in their morals. Because likewise the darkness of sins is left behind by the love of that supernal life, it follows:

(Vers. 23.) "And the Lord saved Israel in that day."

The contemplation of internal light is surely a very splendid and most clear day, in which the Lord saves Israel, because those whose hearts He irradiates with the light of internal splendor, He raises to the loftiness of perpetual salvation. Indeed, the Lord is said to save in that day, because no one is kindled to the love of eternal life from whom the splendor of internal light is hidden. To this grace of salvation not only the elect things of the world reach, but also those things which seem despised. Whence also it is added:

(Vers. 23.) Pugna autem pervenit usque Bethaven.

34. Quos in hoc loco Jonathas, nisi illos insinuat, qui verbo et opere magni sunt, sed tamen studio circumspectionis magni non sunt? Alta quidem praedicant, fortia exercent, sed in humilitatis circumspectione se non viriliter tenent. Quid est enim, quod virgam tenet in manu, nisi quia disciplina, qua peccare alios prohibet, semetipsum non coercet? Virga quidem qua parvuli solent corripri, sermo correctionis potest apte designari. Praedicatio ergo et opus bonum, virga et manus est. Quid est igitur virgam extendere, et manum ad os cum melle revocare, nisi tam de praedicationis verbo, quam de studio boni operis vani favoris gustum recipere? Sed quia more electorum peccat, non virga, sed extremitate virgae mel levare dicitur. Virgam quippe et manum melle plenam ad os convertunt, qui juxta veritatis vocem: Omnia opera sua faciunt, ubi ab hominibus videantur (Matth. XXIII, 5). Dum enim suis laudibus saturantur, mel non ad tenuem gustum habent in summitate virgae, sed vel in tota virga, vel in manu ad plenam refectionem. Tales utique erant, quibus Dominus in Evangelio exprobrat, dicens: Quomodo potestis credere, gloriam ab invicem recipientes? (Joan. V, 44.) Quid ergo est haec virgae extremitas, nisi quia plerumque et Dominum glorificare in suo opere quidem volunt, et apparere ipsi laudabiles non refugiant? Merito igitur vocem patris, qua populum adjuravit Jonathas non audisse dicitur, quia Dei, sive ejus praedicatoris verba non audit, qui ea implere negligit. Quid vero est, quod ex gustu mellis illuminati sunt oculi Jonathae, nisi quia qui vani favoris auram recipiunt, ex eodem ad agenda fortia roborantur? Hoc quidem loco non dicuntur aperti oculi, ut clausi fuisse sentiantur, sed ut reparato vigore corporis, ad videndos intelligantur, et ad exstinguendos hostes reparati. Quod nimirum elatis omnino convenit, qui ex eo majora et fortia agunt, quo laudabilia opera sua efferri conspiciunt.

(Vers. 28.) Respondensque unus de populo, ait: Jurejurando constrinxit pater tuus populum, dicens: Maledictus vir qui comederit panem hodie.

(Vers. 23.) "But the battle reached as far as Beth-aven."

34. Whom does Jonathan represent in this place, if not those who are great in word and work, but yet are not great in the study of circumspection? They indeed preach lofty things and perform strong deeds, but they do not hold themselves manfully in the circumspection of humility. For what is it that he holds a rod in his hand, if not because the discipline by which he prohibits others from sinning, he does not exercise upon himself? The rod indeed, with which little ones are wont to be corrected, can aptly designate the word of correction. Therefore, preaching and good work are the rod and the hand. What, then, is it to extend the rod and to bring the hand to the mouth with honey, if not to receive the taste of vain favor as much from the word of preaching as from the study of a good work? But because he sins after the manner of the elect, he is said to lift the honey not with the rod, but with the tip of the rod. For they turn the rod and the hand full of honey to the mouth, who, according to the voice of Truth: "Do all their works to be seen by men" (Matt. 23:5). For while they are sated with their own praises, they have the honey not for a slight taste at the tip of the rod, but either in the whole rod or in the hand for a full meal. Such indeed were those whom the Lord reproaches in the Gospel, saying: "How can you believe, who receive glory one from another?" (John 5:44). What, then, is this tip of the rod, if not that for the most part they both wish to glorify the Lord in their work and do not shrink from appearing praiseworthy themselves? Rightly, therefore, is Jonathan said not to have heard the voice of his father, by which he adjured the people, because he does not hear the words of God or of His preacher, who neglects to fulfill them. But what is it that from the taste of the honey the eyes of Jonathan were enlightened, if not because they who receive the aura of vain favor are strengthened from the same for performing strong deeds? In this place, the eyes are not said to be opened as if they were felt to have been closed, but so that, the vigor of the body being restored, they are understood to be restored for seeing and for extinguishing the enemies. Which indeed fits the proud perfectly, who perform greater and stronger deeds from the fact that they see their praiseworthy works being extolled.

(Vers. 28.) And one of the people answering, said: Thy father hath bound the people with an oath, saying: Cursed be the man that shall eat any food this day.

35. Patrem quippe adjurasse populum, et maledictum protulisse retulit, quia cum minor errantem vult praelatum dirigere, non debet aspere objurgare, sed dulciter atque humiliter ad majorum statuta memoranda reducere. Unde dicit: Jurejurando constrinxit pater tuus populum. Ut enim eum dulciter admoneat eum qui jurejurando populum constrinxit, patrem ejus esse asseruit. Quasi enim aliis verbis dicat: Tanto dilectius debes majorum instituta conservare, quanto eorum locum altius videris per successionis dignitatem retinere. Constrictus etiam populus jurejurando patris asseritur, ut non loquentis personae humilitas, sed ostensae auctoritas attendatur: ut si suggerentis ordo despicitur, illius, 317 qui monstratur, celsitudo timeatur. Quem tamen patrem asserit, ut praecepta majorum et timori esse debeant et amor. Dicat ergo: Jurejurando constrinxit pater tuus populum, dicens: Maledictus qui comederit panem hodie. Quod tale est ac si dicat: Eorum te memorem esse volo, quae tua, non mea sunt, quia dum culmen majorum obtines, eorum leges quasi haereditario jure servare debes. Panis vero nomine favor adulantium recte exprimitur, quia mentem vanitati intentam et satiat et confortat, dum hanc ad agenda quae laudari debeant, valentior reddit. Quod quidem arrogantibus valde convenire cernitur, qui ad loquendum prolatis laudibus animantur. Et quia arrogans praedicator habet similes sibi subditos laudis cupidos, sequitur:

(Vers. 28.) Defecerat autem populus.

36. Quid est ad litteram deficere, nisi lassescere? Qui enim laudes transitorias de verbi praedicatione requirunt, deficiunt cum laudantur, quia nullo vigore verba proferunt, quae non laudari cernunt. Velut enim lassescunt deficiunt dum despecti obmutescunt. Sed et dum non comedunt, videntur deficere, quia si licitum haberent cibum favoris, velut refecti et fortes insequerentur vitia praedicatione verbi. Unde et arrogantis praedicatoris forma ostenditur, per id quod subjunctum est:

(Vers. 29, 30.) Dixitque Jonathas: Turbavit pater meus terram. Vidistis enim ipsi, quia illuminati sunt oculi mei, eo quod gustaverim paululum de melle isto; quanto magis si comedisset populus praedam inimicorum suorum quam reperit, nonne major facta fuisset plaga in Philistiim?

35. He reported that the father had indeed adjured the people and uttered a curse, because when a lesser person wishes to direct an erring prelate, he ought not to rebuke him harshly, but to lead him back sweetly and humbly to the remembrance of the statutes of his superiors. Whence he says: "Thy father hath bound the people with an oath." For so that he might sweetly admonish him who bound the people with an oath, he asserted that he was his father. As if he were to say in other words: You ought to preserve the institutes of your superiors with all the more love, as you see yourself holding their place higher through the dignity of succession. The people are also asserted to be bound by the oath of the father, so that not the humility of the person speaking, but the authority of the one shown might be attended to: so that if the rank of the one suggesting is despised, the highness of him who is shown may be feared. Yet he asserts him to be the father, so that the precepts of the superiors ought to be both for fear and for love. Let him say therefore: "Thy father hath bound the people with an oath, saying: Cursed be he who shall eat bread today." Which is such as if he were to say: I wish you to be mindful of those things which are yours, not mine, because while you hold the summit of your superiors, you ought to keep their laws as if by hereditary right. Truly, by the name of bread, the favor of flatterers is rightly expressed, because it both sates and comforts the mind intent on vanity, while it renders it more powerful for performing things that ought to be praised. Which indeed is seen to fit the arrogant very well, who are animated to speaking by the praises brought forth. And because an arrogant preacher has subjects like himself, greedy for praise, it follows:

(Vers. 28.) And the people were faint.

36. What is it to grow faint, literally, if not to become weary? For those who seek transitory praises from the preaching of the word, grow faint when they are praised, because they bring forth words with no vigor which they do not see to be praised. For as if growing weary, they grow faint while, being despised, they become silent. But also while they do not eat, they seem to grow faint, because if they had the lawful food of favor, as if refreshed and strong, they would pursue vices with the preaching of the word. Whence also the form of an arrogant preacher is shown, through that which is subjoined:

(Vers. 29, 30.) And Jonathan said: My father hath troubled the land. For yourselves have seen that my eyes are enlightened, because I tasted a little of this honey; how much more if the people had eaten of the prey of their enemies which they found, would not a greater slaughter have been made among the Philistines?

37. Quid est enim quod turbasse terram patrem reprehendit, nisi quia majores statuta sua per imperitiam confudisse redarguit? Terrae quidem nomine subditorum humilitas designatur, quae nimirum turbari cernitur, quando errante pastorum iudicio, tranquillae veritatis ordinem deserere videtur. Et quia dum favores hominum arrogantes inhianter ambiunt, et hoc licitum esse asserere conantur, profectus suos in testimonium perducunt. Vidistis enim, ait, quia illuminati sunt oculi mei, eo quod gustaverim paululum de melle isto. Quasi dicat: Ex laude subjectorum crevi, dum non esse minor laudibus studui. Nam et electorum praedicatorum mos esse solet, ut dum se laudari considerant, hoc quod de se foris audiunt, esse viribus contendunt. Et idcirco paululum mellis se Jonathas comedisce retulit: quia arrogans linguae favores se excipere licenter putat ad vitae profectum, non ad intentionem vanitatis. Sed omnino aliud est laudis praeconia moribus adaequare contendere, aliud laudes appetere, ut in iisdem laudibus profectum vitae possit invenire. Laudes quippe suas moribus exaequare conantur, qui ipsas laudes despiciunt, qui laudari ab hominibus nunquam volunt. Quantum certe in eis est laudari vehementer refugiant, sed quia non possunt omnino effugere ne laudentur, conantur esse quod audiunt. Sed quidam, bonis ostensis operibus, idcirco laudari volunt, ut laudati majus conscendant in opus virtutis. Qua profecto praesumptionis suae aestimatione falluntur, quia qui in minimis laudes appetit, cum majora opera fecerit, ardentius et valde avidius laudes quaerit. Et fortasse ideo post patrem Jonathas non potuit regnare, quia illos signabat qui dum vane se extollunt vere deficiunt. Addidit quoque ratiocinando, et dicit: Quanto magis si comedisce populus praedam inimicorum suorum, nonne major facta fuisset plaga in Philistiim? Mellis paululum in virgae summitate gustare, est de doctrinae facundia qualitercunque gloriari. Praedam vero inimicorum comedere, est virtutis opera per memori...

(Vers. 31.) Percusserunt ergo Philistaeos in die illo a Magmis usque in Aion.

38. Dies mentis est splendor eruditionis. Sed illi quos arrogantes erudiant, quia ambitione temporalis gloriae accenduntur, simulationem lucis accipiunt, non veritatem. Dum ergo dies illa dicitur, quid aliud signatur, nisi quia saepe proposito temporalis gloriae fortia fieri viderentur? In die namque illa, id est doctrina, vel exemplo superborum percutiunt, quia ad hoc ministerio praedicationis inserviunt, ut splendorem gloriae temporalis adipiscantur. Et quia omnibus innotescere cupiunt, dicit: A Magmis usque in Aion.

37. For what is it that he reproaches the father for having troubled the land, if not because he argues that the superiors have confounded their statutes through ignorance? Indeed, by the name of the land, the humility of the subjects is designated, which is surely seen to be troubled when, by the erring judgment of the shepherds, it seems to desert the order of tranquil truth. And because while the arrogant eagerly long for the favors of men and attempt to assert that this is lawful, they bring forward their own progress as a testimony. "For you have seen," he says, "that my eyes are enlightened, because I tasted a little of this honey." As if he were to say: I have grown from the praise of the subjects, while I studied not to be less than the praises. For it is also wont to be the custom of the elect preachers that, while they consider themselves to be praised, they strive with all their strength to be that which they hear about themselves from without. And for that reason Jonathan reported that he had eaten a little honey: because an arrogant tongue thinks it may lawfully receive favors for the progress of life, not for the intention of vanity. But it is one thing altogether to strive to equal the heralds of praise with morals, another to seek praises so that in those same praises one may find the progress of life. Indeed, they strive to equal their praises with morals who despise the praises themselves, who never wish to be praised by men. Certainly as much as is in them, they vehemently flee from being praised, but because they cannot altogether escape being praised, they strive to be what they hear. But some, having shown good works, wish to be praised for that reason, so that being praised they may ascend to a greater work of virtue. By which estimation of their presumption they are surely deceived, because he who seeks praises in the smallest things, when he has done greater works, seeks praises more ardently and much more greedily. And perhaps for this reason Jonathan could not reign after his father, because he signified those who, while they vainly extol themselves, truly grow faint. He added also by reasoning, and says: "How much more if the people had eaten the prey of their enemies, would not a greater slaughter have been made among the Philistines?" To taste a little honey on the tip of the rod is to glory in any way in the eloquence of doctrine. But to eat the prey of the enemies is to [perceive] the works of virtue through memory...

(Vers. 31.) And they smote the Philistines in that day from Michmash to Aijalon.

38. The day of the mind is the splendor of learning. But those whom the arrogant instruct, because they are kindled by the ambition of temporal glory, receive a simulation of light, not the truth. Therefore, when that day is spoken of, what else is signified, if not that often by the purpose of temporal glory strong deeds would seem to be done? For in that day, that is, by the doctrine or example of the proud, they strike, because they serve the ministry of preaching for this purpose: that they may obtain the splendor of temporal glory. And because they desire to become known to all, he says: "From Michmash to Aijalon."

Magmas, ut jam satis dictum est, humilitas, Aion vero frater meus moerens interpretatur. Humiles autem hoc loco, pusilli ac simplices in sancta Ecclesia designantur. Moerens vero frater quos alios insinuat, nisi eos quos Dominus in Evangelio collaudat, dicens: Beati qui lugent, quoniam ipsi consolabuntur? (Matth. V, 5.) Qui enim jam temporalia cuncta novit despiciere, et ad aeterna magnis desideriis anhelare, dum horret teneri in corpore, et gemit in illa aeternae vitae laetitia nondum esse, frater meus moerens recte nominatur. Frater quidem, quia Christi cohaeres jam esse coepit, ad cujus beatissimam illam atque laetissimam haereditatem totis desideriis ingemiscit. Moerens autem dicitur, ut perfectorum luctus inenarrabilis esse designetur. Moerere autem non quomodolibet, sed affectuosissime flere est. Quia enim Spiritus sancti gratia repleti sunt, ad illam fletuum ubertatem pervenerunt quam egregius doctor asserit, dicens: Ipse autem Spiritus postulat pro nobis gemitibus inerrabilibus (Rom. VIII, 26). Moerens etiam frater dicitur, quia Redemptori in magna familiaritate perfecti quique conjuncti sunt. Quem enim singulariter Redemptor diligit, quem singulari dignitate ad perpetuae haereditatis possessionem nutrit, cum frater ejus asseritur, singulari numero declaratur. Unde et ad Moysen quasi singularem amicum dicit: Novite ex nomine (Exod. XXXIII, 12). Hinc est quod de Joanne in Evangelio dicitur: Hic est discipulus ille quem diligebat Jesus (Joan....

(Vers. 31.) Defatigatus est autem populus nimis.

Mos quoque esse elatorum solet ut cum ab eorum laudibus lingua aliena silet, aestimatio sua non sileat. Tacentibus quidem aliis clamant, quia aestimationis suae praeconia in corde portant. Bene ergo de eodem populo subditur:

(Vers. 32.) Et versus populus ad praedam, tulit oves, et boves, et vitulos, et mactare in terra, comeditque populus cum sanguine.

39. Oves quidem tollit, qui innocentiae suae causas multiplices ad elationem recollit. Boves in praedam tollit, quando labores praedicationis suae cogitat, et quidquid aliis loquendo, velut terram excolendo profecit, memorando coacervat. Vitulos tollit, cum de eo extollitur quod compressi motus lasciviae ad mentem reducuntur. Quia enim duo in magna justorum laude praecepta sunt; videlicet splendor charitatis, cum luce boni operis, dum aestimatione sua quisque arrogans extollitur, et oves, et vitulos tollere perhibetur.

Michmash, as has already been sufficiently said, is interpreted as humility, but Aijalon as "my mourning brother." But the humble in this place are designated as the little and simple ones in the holy Church. And whom else does the "mourning brother" suggest, if not those whom the Lord commends in the Gospel, saying: "Blessed are they that mourn, for they shall be comforted"? (Matt. 5:5). For he who already knows how to despise all temporal things, and to pant after eternal things with great desires, while he dreads being held in the body and groans because he is not yet in that joy of eternal life, is rightly named "my mourning brother." A brother indeed, because he has already begun to be a co-heir of Christ, for whose most blessed and most joyful inheritance he groans with all his desires. But he is called "mourning" so that the ineffable grief of the perfect may be designated. For to mourn is not to weep in just any way, but to weep most affectionately. For because they are filled with the grace of the Holy Spirit, they have reached that abundance of weeping which the eminent doctor asserts, saying: "But the Spirit Himself asks for us with unspeakable groanings" (Rom. 8:26). He is also called a mourning brother because all the perfect are joined to the Redeemer in great familiarity. For he whom the Redeemer singularly loves, whom He nourishes with singular dignity for the possession of the perpetual inheritance, when he is asserted to be His brother, is declared in the singular number. Whence also He says to Moses as to a singular friend: "I know thee by name" (Exod. 33:12). Hence it is that it is said of John in the Gospel: "This is that disciple whom Jesus loved" (John... (Vers. 31.) And the people were very faint.

It is also wont to be the custom of the proud that when an alien tongue is silent from their praises, their own estimation is not silent. Indeed, while others are silent, they cry out, because they carry the heralds of their own estimation in their heart. Well, therefore, is it subjoined concerning the same people:

(Vers. 32.) And the people turned to the prey, and took sheep, and oxen, and calves, and slew them on the ground, and the people ate them with the blood.

39. He indeed takes sheep who recalls the multiple causes of his own innocence for elation. He takes oxen in prey when he thinks of the labors of his own preaching and collects, by remembering, whatever he has profited others by speaking, as if by tilling the land. He takes calves when he is extolled because the suppressed movements of lasciviousness are brought back to the mind. For because two things are commanded in the great praise of the just—namely, the splendor of charity with the light of good work—whenever each arrogant person is extolled by his own estimation, he is said to take both sheep and calves.

Oves quidem in innocentia bonorum operum, vitulos vero in mortificatione corporalium passionum. Quibus nimirum boves inseruit, quia perfecte non extollitur, qui se infirmum et impotentem in parte aliqua contemplatur. Magnus quidem apud se jam est aestimatione pudicitiae et boni operis, sed in fastu amplioris elationis se elevat, dum perfectum se recolit in labore praedicationis.

Sed haec omnia ad quem finem perducantur, subsequenter expositum est: Et mactare in terra. In terra oves, et boves, et vitulos mactare, est de virtutum conscientia, ima et carnali laetitia exsultare. Unde et per Oseam de elatis et arrogantibus dicitur: Victimnas demergebant in profundum (Ose. V, 2). In profundum quidem victimas mergunt, qui coelestes virtutum hostias non in coelum per gratiarum actionem sublevant, sed ad terram per appetitum vanae laudis inclinant. Unde et bene subditur: Comeditque populus cum sanguine. Mentis cibus interna ejus laetitia est. Quid est ergo comedere cum sanguine, nisi ab interno appetitu mentis intentionem vani favoris nequaquam remove? Velut enim sanguis abjicitur, cum mens a gaudio boni operis intentionem removet vanitatis. Hujusmodi enim mens laetari in bono opere novit, quia appropinquare coelestibus per opera bona gaudet, quae in eisdem operibus videri ad tempus refugit. Cum sanguine ergo comedere, est gaudium boni operis sumere permixtum vanitatis intentione. Quod nimirum cum ab aliis offertur, elatis simplex cibus est; cum vero nullis laudantibus, conscientia superbiorum intumescit, quasi per praedam violenter tollunt quod aliquis sponte non tribuit. Sequitur:

(Vers. 33, 34.) Nuntiavere autem Saul dicentes quod populus peccaret Domino, comedens cum sanguine. Qui ait, praevaricati estis. Volvite ad me jam saxum grande. Et dixit Saul: Dispergimini in vulgus, et dicite eis ut adducat unusquisque bovem suum, et arietem, et occidite super istum lapidem, et vescimini, et non peccabitis Domino cum sanguine comedentes.

40. Praedicatorum sanctae Ecclesiae proprium est, et perpetratas culpas reprehendere, et qualiter reprehensae vitari debeant, monstrare. Reprehensae quidem innotescunt, sed si vitari nesciantur, ostensae repetuntur. Quid in hac sanguinis comestione, nisi latens elationis virus ostenditur? Latentia autem vitia nisi exposita non curantur. Ut ergo praedicatorum mores 320 insinuet, Saul prius praevaricatum fuisse populum asserit, deinde in lapide occidi quae manducent animalia praecipit. Sed saxum, sive lapidem novimus, quia hunc Paulus ostendit, dicens: Petra autem erat Christus (I Cor. X, 4).

Sheep indeed in the innocence of good works, but calves in the mortification of corporal passions. To which he surely inserted oxen, because he is not perfectly extolled who contemplates himself as weak and impotent in any part. He is already great in his own eyes by the estimation of chastity and good work, but he elevates himself in the pride of greater elation while he recalls himself as perfect in the labor of preaching.

But to what end all these things are led is subsequently explained: "And they slew them on the ground." To slay sheep and oxen and calves on the ground is to exult in the conscience of virtues with a low and carnal joy. Whence also it is said through Hosea concerning the proud and arrogant: "They plunged the victims into the deep" (Hos. 5:2). Indeed, they plunge the victims into the deep who do not raise the celestial sacrifices of virtues to heaven through thanksgiving, but incline them to the earth through the appetite for vain praise. Whence also it is well subjoined: "And the people ate with the blood." The food of the mind is its internal joy. What, then, is it to eat with the blood, if not to in no way remove the intention of vain favor from the internal appetite of the mind? For as if blood is cast away when the mind removes the intention of vanity from the joy of a good work. For a mind of this kind knows how to rejoice in a good work because it rejoices to approach celestial things through good works, which it shrinks from being seen in those same works for a time. Therefore, to eat with blood is to take the joy of a good work mixed with the intention of vanity. Which indeed, when it is offered by others, is simple food for the proud; but when, with no one praising, the conscience of the proud swells, they take as if by prey violently what someone did not grant spontaneously. It follows:

(Vers. 33, 34.) And they told Saul, saying that the people had sinned against the Lord, eating with the blood. Who said: You have transgressed. Roll to me now a great stone. And Saul said: Disperse yourselves among the people, and tell them that every man bring his ox and his ram, and slay them upon this stone, and eat, and you shall not sin against the Lord in eating with the blood.

40. It is proper to the preachers of the holy Church both to rebuke committed faults and to show how those that have been rebuked ought to be avoided. For those that have been rebuked indeed become known, but if it is not known how they may be avoided, once shown they are repeated. What is shown in this eating of blood if not the latent virus of elation? Moreover, latent vices are not cured unless they are exposed. Therefore, so that he might insinuate the customs of preachers, Saul first asserts that the people had transgressed, then commands that the animals they would eat be slain upon the stone. But we know the rock or stone, because Paul points it out, saying: "And the rock was Christ" (1 Cor. 10:4).

Lapis vero ad praedicatorem volvitur, cum coram eo Redemptoris exempla memorantur. Devolvi etiam dicitur, ut ex omni parte videatur. Grandis vero dictus est, quia per Danielelem crescere perhibetur, et omnem orbis faciem implere (Dan. II). Non ergo quomodolibet, sed ab utroque latere revolutus aspicitur, ut ab arrogantibus conspiciatur Deus, et eorum arrogantia deprimatur. Videat ergo arrogans quam potens in virtute, quam sublimis in majestate, quam humilis in virtute, Redemptor noster apparuit. Nam caecos illuminans, aegros sanans (Matth. IX), praecipiebat ut quod potenter egisset nemini diceretur. In monte resplenduit, Patrem testimonium suae divinitatis produxit, et tamen discipulis ait: Nemini dixeritis visionem hanc, donec Filius hominis a mortuis resurgat (Matth. XVII, 9). Et fortasse idcirco resurgente jam Domino, ad monumentum angelus apparuit, qui ab ejus ostio lapidem revolvit. Tunc quippe revolvendus erat lapis, quia Christus verus homo et potens Deus post resurrectionis gloriam erat agnoscendus. Si ergo unam partem lapidis aspexit elatus, volvat lapidem, et aliam videat. Non qualitercunque lapidem videat, quia non est mortuus Christus, sed revolutum ab angelo, quia a mortuis resurrexit. Aspiciat ergo facundiam praedicationis hinc, et volvat, et miretur illinc splendorem humilitatis. Videat signorum potentiam hinc, et inde videat quia qui virtutis potentia claruit, ea...

(Vers. 34.) Adduxit itaque populus unusquisque bovem in manu sua, usque ad noctem, et occiderunt ibi.

41. Bovem in manu adducere, est peccatum elationis poenitentiae afflictione delere. Dum enim operando delet, quod superbiendo deliquit, mactandum bovem in lapide per manum ducit. Quid est autem, quod dicit: Usque ad noctem, nisi quia et peccare non licet, sed delere peccata usque ad mortem licet? Usque ad noctem ergo boves mactandi sunt, non in nocte, quia dum vivimus, peccata delere poenitendo possumus, post mortem fructuosam agere poenitentiam non valemus. Bene autem in eodem loco subditur:

(Vers. 35.) Aedificavit autem Saul altare Domino.

41. Quia dum peccatores convertuntur, quasi ex lapidibus coeleste aedificium fabricatur. Et quia plerique codices habent: Tumque primum coepit Saul aedificare, potest altaris nomine compunctio cordis intelligi. Quando enim per verbum doctoris compunctio cordis erigitur, nimirum altare Domino aedificatur. Et primum aedificatum dicitur, quia est compunctio amoris. Unde et in tabernaculo foederis duo altaria fieri a Domino jussa sunt, adolendis scilicet thymiamatibus unum, alterum comburendae carnis (Exod. XXVII, XXXVII). Primum altare foris erat, secundum intra sancta sanctorum.

Truly, the stone is rolled to the preacher when the examples of the Redeemer are recalled before him. It is also said to be rolled down so that it may be seen from every side. But it was called "great" because through Daniel it is said to grow and to fill the whole face of the world (Dan. 2). Therefore, it is seen as rolled not in just any way, but from both sides, so that God may be beheld by the arrogant and their arrogance may be depressed. Let the arrogant man see, therefore, how powerful in virtue, how sublime in majesty, how humble in virtue our Redeemer appeared. For illuminating the blind, healing the sick (Matt. 9), He commanded that what He had powerfully done should be told to no one. He shone on the mountain, He brought forth the Father as a witness of His divinity, and yet He said to the disciples: "Tell the vision to no man, till the Son of man be risen from the dead" (Matt. 17:9). And perhaps for this reason, when the Lord was already rising, an angel appeared at the monument, who rolled back the stone from its door. For then indeed the stone was to be rolled, because Christ, true man and powerful God, was to be acknowledged after the glory of the resurrection. If, therefore, the proud man has looked at one side of the stone, let him roll the stone and see the other. Let him not see the stone in just any way, because Christ is not dead, but rolled by the angel, because He rose from the dead. Let him behold, therefore, the eloquence of preaching from here, and let him roll it and wonder at the splendor of humility from there. Let him see the power of signs from here, and from there let him see that He who shone by the power of virtue, [refused to be praised for it]...

(Vers. 34.) And all the people brought every man his ox in his hand until night, and slew them there.

41. To bring an ox in the hand is to destroy the sin of elation through the affliction of penance. For while one destroys by working what one committed by being proud, he leads the ox to be sacrificed on the stone by his hand. But what does it mean when it says: Until night, except that it is not permitted to sin, but it is permitted to destroy sins until death? Until night, therefore, the oxen are to be sacrificed, not in the night, because while we live, we can destroy sins by repenting; after death, we are not able to perform fruitful penance. Well, then, is it added in the same place:

(Vers. 35.) And Saul built an altar to the Lord.

41. Because while sinners are converted, a heavenly building is constructed as if from stones. And because most manuscripts have: And then Saul first began to build, the compunction of the heart can be understood by the name of the altar. For when compunction of the heart is raised up through the word of the teacher, surely an altar is built to the Lord. And it is said to be built "first" because it is the compunction of love. Wherefore also in the tabernacle of the covenant, two altars were commanded by the Lord to be made, namely one for burning incense and the other for burning flesh (Exod. 27, 37). The first altar was outside, the second within the holy of holies.

Altare ergo primum compunctio timoris est, altare secundum compunctio amoris. Illud quippe peccata lugentium est, istud vero ad aeterna gaudia totis desideriis inhiantium; illius lapides, recogitationes peccatorum, hujus lapides, meditationes perennium gaudiorum. Altare ergo primum doctor aedificat, quando culpas exponit quas dum in se peccator aspicit, ingemiscit. Merito etiam altare compunctio dicitur, quia incensat. Sed cum diu pro peccatis suis unusquisque compungitur, poenitendo proficit ad usum securitatis. Nam post afflictionis tempora ardere incipit ad aeternam vitam, et qui prius lugebat pro pavore supplicii, flere jam copiosius incipit pro dilatione mercedis. Quia ergo prima electorum compunctio ex timore nascitur, dum per typum regis et populi, praedicatores et nuper conversi subditi designantur, altare tunc primum Saul aedificasse dicitur. Sed ex aliorum profectu saepe doctor ad aliorum lucra consequenda succenditur. Unde et subditur:

(Vers. 36.) Et dixit Saul: Irruamus super Philistiim nocte, et vastemus eum usquequo illucescat mane, et non relinquamus de eis virum.

42. Hoc supra satis expositum est, sed quia in nocte, usquequo illucescat dies, percutere Philistaeos appetit, hoc profecto insinuat, quia ne in futurum nocere daemones possint, a cordibus peccatorum modo expellendi et perimendi sunt. Nox quidem vita haec dicitur, cum aeternae comparatur. Nam qui illam vitam contemplari digne potuerit, illius comparatione quidquid hic lucidum cernitur, noctis obscuritas esse judicatur. Illucescit autem dies illa, quando in fine hujus vitae electis animabus se aperit. In egressu quippe suo de corpore electa anima illucescentem sibi aeternitatem videt, quia lucem praesentis saeculi quasi tenebras non aspexit.

43. Quid vero est quod dicitur: Et non relinquamus ex eis virum? Sed omnis Philistaeus vir vastari debet, parvulus omnis nequaquam vastari potest. Nemo enim sine peccato, nisi solus Deus. Viri ergo capitalia crimina et vitia principalia sunt. Sed tunc virorum, id est fortium nomine designantur, cum peccatorum sibi corda subjiciunt. Bene ergo dicitur: Non relinquamus ex eis virum, quia conversi peccatores sanctorum praedicatorum consilio fortia quaeque peccata, et vitia deserunt, sed nullum peccatum aut vitium habere non possunt. Possunt cavere crimina, sed omnia non possunt vitare peccata. Possunt vitia extinguere, sed ne aliquo eorum quomodocunque pulsantur, non praevalent exercere. Dicit ergo: Non relinquamus ex eis virum, quia praedicatores sanctae Ecclesiae et vitia nos eradicare praecipiant; sed dum fortia et principalia in nobis necant agere nequeunt ut quaedam eorum per tenuem motum nequaquam vivant. Et de populi obedientia subjungens, ait:

Therefore, the first altar is the compunction of fear, the second altar the compunction of love. The former indeed belongs to those mourning their sins, but the latter to those panting with all their desires for eternal joys; the stones of the former are the recollections of sins, the stones of the latter the meditations on perennial joys. Therefore, the teacher builds the first altar when he exposes the faults at which the sinner groans while he beholds them in himself. Merely also compunction is called an altar because it incenses. But when each one is compunct for a long time for his sins, he profits by repenting unto the use of security. For after the times of affliction, he begins to burn for eternal life, and he who previously mourned for fear of punishment now begins to weep more copiously for the delay of the reward. Because, therefore, the first compunction of the elect is born from fear, while through the type of the king and the people, the preachers and the newly converted subjects are designated, Saul is then said to have first built an altar. But from the progress of some, the teacher is often kindled to attain the gains of others. Wherefore it is also added:

(Vers. 36.) And Saul said: Let us fall upon the Philistines by night, and let us waste them until the morning dawn, and let us not leave a man of them.

42. This has been sufficiently explained above, but because he desires to strike the Philistines in the night, until the day dawns, he surely insinuates this: that lest the demons be able to harm in the future, they are now to be expelled and slain from the hearts of sinners. This life is indeed called "night" when it is compared to the eternal one. For he who has been able to contemplate that life worthily, by comparison with it, whatever is discerned as bright here is judged to be the obscurity of night. Moreover, that day dawns when at the end of this life it opens itself to the elect souls. In its departure indeed from the body, the elect soul sees eternity dawning for it, because it did not look upon the light of the present world except as darkness.

43. But what is it that is said: And let us not leave a man of them? But every Philistine "man" ought to be wasted; a little one can by no means be wasted. For no one is without sin except God alone. The "men," therefore, are capital crimes and principal vices. But then they are designated by the name of men, that is, of the strong, when they subject the hearts of sinners to themselves. Well, therefore, it is said: Let us not leave a man of them, because converted sinners, by the counsel of holy preachers, desert all the strong sins and vices, but they cannot have no sin or vice. They can avoid crimes, but they cannot avoid all sins. They can extinguish vices, but they do not prevail to bring it about that they are not knocked upon by some of them in some way. He says, therefore: Let us not leave a man of them, because the preachers of the holy Church command us to eradicate even vices; but while they kill the strong and principal ones in us, they cannot bring it about that some of them by a slight movement do not live at all. And subjoining concerning the obedience of the people, he says:

(Vers. 36.) Dixit populus: Omne, quod bonum est in oculis tuis, fac.

44. Oculi praedicatorum sunt intuitus rationis. Qui ergo arbitrio doctoris committitur, dicere ei recte perhibetur: Omne quod bonum est in oculis tuis, fac. Quasi dicat: Qui nos de rationis nostrae illuminatione diffidimus, rationis tuae luci committimus, quod nobis deesse judicamus. Sed hoc quod dixit Saul: Irruamus super Philistiim, potest intelligi quia non deliberata protulit, sed hoc dicendo, an esset super Philistiim irruendum consuluit. Quod autem populus cito assensum praebeuit, hoc quod videmus insinuat, quia nonnulli intra sanctam Ecclesiam, antequam verba majorum intelligant, probant. Nam protinus subditur:

(Vers. 36, 37.) Et ait Sacerdos: Accedamus huc ad Dominum. Et consuluit Saul Dominum, dicens: Num persequar Philistiim? Et non respondit ei Dominus in die illa.

45. Quid est quod consulentis regis verba, quae populus laudat, sacerdos ad Dominum esse deferenda denuntiat, nisi quia obscura et magna negotia, quae simplices latent, nunquam bene disponuntur, si eorum exitum in sacrario mentis subtili meditatione non quaerimus? Ad Dominum quippe accedere, est ejus voluntatem secreta contemplatione cognoscere. Et bene accessus dicitur, quia ab exterioribus ad interna tendimus, quando operis nostri exitum in divina voluntate cognoscere tentamus. Nam qui occulta et intima quaerit, et exteriora non deserit, ea quae nescit adire non invenit. Quando ergo a nobis de occultis rebus consilium quaeritur, ad Dominum accedamus, ut tunc demum quod agendum est proponatur, cum in divina voluntate cognoscitur. Multa enim videntur bona esse et non sunt. Pleraque etiam facienda sunt, sed utilius fiunt si congruo tempori reserventur. Quaedam quoque alii facere debent, alii vero non debent. Quae nimirum si electus quilibet in secreto meditationis videre negligit, ea utique recto ordine non disponit. E contra autem qui discutere ea, vel agere meditando consuevit, non solum agenda, sed etiam vitanda cognoscit. Unde et bene dicitur:

(Vers. 37.) Consuluit Saul Dominum, et non respondit ei Dominus in die illa.

(Vers. 36.) The people said: Do all that is good in thy eyes.

44. The eyes of preachers are the insights of reason. He, therefore, who commits himself to the judgment of the teacher, is rightly said to say to him: Do all that is good in thy eyes. As if he were to say: We who distrust ourselves concerning the illumination of our own reason, commit ourselves to the light of thy reason, which we judge to be lacking in us. But this which Saul said: Let us fall upon the Philistines, can be understood because he did not bring forth deliberated words, but by saying this, he consulted whether they ought to fall upon the Philistines. But as for the people quickly providing assent, it insinuates this which we see: that some within the holy Church, before they understand the words of their elders, approve them. For it is immediately added:

(Vers. 36, 37.) And the Priest said: Let us draw near hither to the Lord. And Saul consulted the Lord, saying: Shall I pursue after the Philistines? And the Lord answered him not that day.

45. What is it that the priest announces that the words of the consulting king, which the people praise, are to be brought to the Lord, unless that obscure and great matters, which are hidden from the simple, are never well disposed if we do not seek their outcome in the sanctuary of the mind with subtle meditation? Indeed, to draw near to the Lord is to know His will by secret contemplation. And it is well called an "approach," because we tend from exterior things to internal ones when we attempt to know the outcome of our work in the divine will. For he who seeks hidden and innermost things, and does not desert exterior ones, does not find how to approach those things which he does not know. Therefore, when counsel is sought from us concerning hidden things, let us draw near to the Lord, so that then at last what is to be done may be proposed, when it is known in the divine will. For many things seem to be good and are not. Many things also are to be done, but they are done more usefully if they are reserved for a congruous time. Certain things also some ought to do, but others ought not to do. Which things surely if any elect person neglects to see in the secret of meditation, he by no means disposes them in the right order. On the contrary, however, he who has become accustomed to discuss them, or to act by meditating, knows not only the things to be done, but also the things to be avoided. Wherefore it is also well said:

(Vers. 37.) Saul consulted the Lord, and the Lord answered him not that day.

46. Dies est cogitatio mentis, quae bona putatur et non cognoscitur. Nam dum bonam se esse simulat, quasi lucem portat. In die ergo illa Dominus consulenti se non respondit, quia verbum Dei cum mala deliberatione convenire non potest. Per responsum quidem verbi patefacere solemus sensum intimae voluntatis. In illa igitur die Dominus non respondet: quia omnipotens Deus in simulata cogitationis luce non cernitur, qui semper in claritate veritatis invenitur. Et notandum, quia qui accedendi ad Dominum consilium tribuit, sacerdos fuit. Quid enim sanctius, quam consilium accedendi ad Deum? Sacerdotes ergo toties sumus, quoties fratribus bona consilia ministramus. Sacrius enim nihil dari potest, quam id per quod quisque ire ad conditorem debet. Nos autem quia ordinem spiritualis pugnae describimus, continuare priora sequentibus debemus.

47. Verbum quidem Saul fuit, ut sic Philistaeos vastaret, ut ex iis virum non relinqueret. Quod sic etiam intelligi potest; quia ita volebat Philistaeos perimere, ut eorum nullus ultra movere bella potuisset. Magna quidem haec dies mentis est, qua sic aeterna quaeruntur, ut temporalis hostis nullus a caede relinquantur. Sed quia nulli conceditur sic temporaliter vincere, ut non debeat omni tempore pugnare, merito dicitur: Non respondit ei Dominus in die illa. Respondere Dei non solum intimi verbi ejus est, sed gratiae et muneris. Quando enim benigne concedit quod pie petitur, respondere perhibetur. Non ergo respondet Dominus in die illa, quia permittit quidem electis ut vincant, sed de hostibus quasi viventes deserit, ut cum quibus semper pugnent, inveniant. Quod tamen si ideo dicitur, quia Jonathae culpa celatur, magnus timor praelatis incutitur. Filius quidem peccat, et patri ejus responsionem negat. Unus etiam deliquisse cognoscitur, sed pro unius culpa insequi hostes suos cuncti pertimescunt. Quid in hoc facto signatur, nisi quia peccata subditorum non solum sibi, sed etiam praelatis et secum communiter viventibus nocent? Quia vero latens haec culpa a rege discutitur, videamus jam qua sublimitate latentia quaeque perquirantur. Nam sequitur:

(Vers. 38, 39.) Applicate huc universos angulos populi, et scitote, et videte per quem acciderit peccatum hoc hodie. Vivit Dominus salvator Israelis, quia si per Jonatham factum est, absque retractione morietur.

46. "Day" is the thought of the mind, which is thought to be good and is not known. For while it simulates that it is good, it carries as it were a light. In that day, therefore, the Lord did not answer him consulting Him, because the word of God cannot agree with bad deliberation. By the response of the word, indeed, we are accustomed to lay open the sense of the innermost will. In that day, therefore, the Lord does not answer: because the omnipotent God is not discerned in the simulated light of thought, He who is always found in the clarity of truth. And it is to be noted that he who gave the counsel of drawing near to the Lord was a priest. For what is holier than the counsel of drawing near to God? We are priests, therefore, as often as we minister good counsels to our brothers. For nothing more sacred can be given than that through which each one ought to go to the Creator. But we, because we are describing the order of spiritual battle, ought to continue the previous things with those that follow.

47. The word of Saul was indeed that he should so waste the Philistines that he would not leave a man from them. Which can also be understood in this way: that he wished so to slay the Philistines that none of them could move wars any further. Great indeed is this "day" of the mind, in which eternal things are so sought that no temporal enemy is left from the slaughter. But because it is granted to no one so to conquer temporally that he ought not to fight at all times, it is rightly said: The Lord answered him not that day. The response of God is not only of His inward word, but of grace and gift. For when He benignly grants what is piously asked, He is said to answer. Therefore, the Lord does not answer in that day, because He permits the elect indeed to conquer, but He leaves the enemies as if living, so that they may find those with whom they may always fight. If, however, this is said for this reason, that the fault of Jonathan is hidden, great fear is struck into the prelates. Indeed, the son sins, and He denies the response to his father. Also, one is known to have transgressed, but for the fault of one, all fear to pursue their enemies. What is signified in this fact, except that the sins of subjects harm not only themselves, but also the prelates and those living together in common with them? But because this latent fault is discussed by the king, let us now see with what sublimity any latent things are searched out. For there follows:

(Vers. 38, 39.) Bring hither all the corners of the people: and know, and see by whom this sin hath happened today. For as the Lord liveth the savior of Israel, if it be done by Jonathan, without retraction he shall die.

48. Quibus nimirum verbis ordinatum valde iudicii ordinem demonstravit, quia culpa prius inveniendae est, deinde poena irroganda. Nam iudicii ordo confunditur, si ante inventae culpae discussionem proferatur. Ne enim ante discussionem feriat, dicit: Applicate huc universos angulos populi, et videte, et scitote per quem acciderit hoc peccatum hodie. Et quia cognata culpa austerius feriendae est, jurat, dicens: Vivit Dominus, quia si per Jonatham filium meum factum est, absque retractione morietur. Tractari quidem diutius debet, ut inveniatur culpa, sed postquam inventa est, in ea vivus aliquis relinqui non debet. Absque retractione perimitur, qui vivere in peccato, statim ut innotuerit, prohibetur. Sed istud absque retractione, scilicet perimere, absque retractione non est, quia multa consideratione pastor utitur, ut culpa, quam retractando invenit, feriri absque retractione, et exstingui velociter possit.

49. Quod si juxta historiam hujus paterni juramenti pondus attendimus, et illius temporis fervorem, et hujus teporem pariter contuemur. Antiqui etenim patres, ut Deo placerent, ad mortem filiis etiam non parcebant. Nos autem eos quos secundum carnem diligimus, etiam tenui asperitate verborum insequi non audemus. Ecce qui ad regnum filium nutriebat, dicit: Quia si per eum peccatum factum est, absque retractione morietur. Nos peccantes cernimus, et objurgare peccantes aut nolumus, aut timemus. Cur ergo hoc facimus, nisi quia Deum sicut illi nequaquam diligimus? Nam Moyses, ut bene peccatum idololatriae vindicaret, Levitas viginti tria millia virorum jussit occidere. In cujus nimirum exercitatione caedis dixit: Si quis est Domini, jungatur mihi. Ponat vir gladium super femur suum. Ite et redite de porta usque ad portam, et occidat unusquisque fratrem suum, et amicum, et proximum (Exod. XXXII, 26, 27). Quasi dicat: In hoc ostendet quisque quia sit Domini, si pro ejus amore fratri, proximo, vel amico non parcit. Dicit ergo Saul de filio: Quia absque retractione morietur, quia nobis jam sub Redemptoris gratia viventibus, etsi mors non decernitur corporis, peccati non debet vita dilatari. Absque retractione quippe rector interficit, cum affectus carnis non aspicit, sed cum crimen invenit velociter ferit. Retractat quidem, qui ne scelestum acriter pungat, obsequia ab eo sibi impensa, aut consanguinitatis affectum cogitat. Qua in re notandum est, quod non omnes culpae acriter feriendae sunt. Nam leves pulveris maculae melius excutiendo quam lavando, aut ignem apponendo, terguntur. Graves etiam culpae in omnibus aequa asperitate insequendae non sunt, quia vulnera corporum pro ipsorum corporum natura et robore, vigorem exigunt medicinae. Plerumque tamen praelati Ecclesiae, cum culpas audiunt, plus justo infervescunt; et dum vindictam metiuntur, nec vulnerum qualitatem, nec personarum delinquentium vigorem respiciunt. Qui nimirum tolerandi sunt cum minantur, sed ab ultione...

48. By which words, surely, he showed a very ordered arrangement of judgment, because the fault is first to be found, then the punishment is to be inflicted. For the order of judgment is confounded if it is brought forth before the discussion of the found fault. For lest he strike before the discussion, he says: Bring hither all the corners of the people: and see, and know by whom this sin hath happened today. And because the known fault is to be struck more austere, he swears, saying: As the Lord liveth, because if it be done by Jonathan my son, without retraction he shall die. Indeed, it ought to be treated longer so that the fault may be found, but after it has been found, no one living ought to be left in it. He is slain without retraction who is prohibited from living in sin as soon as it has become known. But this "without retraction," namely to slay, is not without retraction, because the pastor uses much consideration so that the fault, which he found by retracting, can be struck without retraction and extinguished swiftly.

49. If we attend to the weight of this paternal oath according to the history, we behold equally the fervor of that time and the lukewarmness of this time. For the ancient fathers, so that they might please God, did not spare even their sons from death. But we do not dare to pursue those whom we love according to the flesh even with a slight asperity of words. Behold, he who was nurturing his son for the kingdom, says: Because if the sin was done by him, he shall die without retraction. We see people sinning, and we either do not want or we fear to rebuke the sinners. Why, therefore, do we do this, except because we by no means love God as they did? For Moses, so that he might well avenge the sin of idolatry, commanded the Levites to kill twenty-three thousand men. In the exercise of which slaughter, surely, he said: If any man be on the Lord's side, let him join with me. Let every man put his sword upon his thigh. Go and return from gate to gate, and let every man kill his brother, and friend, and neighbor (Exod. 32, 26, 27). As if he were to say: In this each one shall show that he is the Lord's, if for His love he spares not his brother, neighbor, or friend. Saul says, therefore, of his son: Because without retraction he shall die, because for us who are now living under the grace of the Redeemer, even if the death of the body is not decreed, the life of sin ought not to be prolonged. Indeed, the ruler kills without retraction when he does not look upon the affections of the flesh, but when he finds a crime, he strikes swiftly. He retracts indeed, who, lest he sharply sting the wicked man, thinks of the services rendered to him by him, or of the affection of consanguinity. In which matter it is to be noted that not all faults are to be struck sharply. For slight spots of dust are wiped away better by shaking them out than by washing or by applying fire. Also, grave faults are not to be pursued with equal asperity in all, because the wounds of bodies demand a vigor of medicine according to the nature and strength of those very bodies. Nevertheless, very often the prelates of the Church, when they hear of faults, burn more than is just; and while they measure out vengeance, they respect neither the quality of the wounds nor the vigor of the delinquent persons. Who surely are to be tolerated when they threaten, but from vengeance...

(Vers. 39.) Ad quod nullus contradixit ei ex omni populo.

Quia enim majorum minae humiliter ferendae sunt, dicitur: Nullus contradixit ei. Et quia eorum nimietas salubri piorum consilio refrenanda est, non valde inferius cum eadem mortem filio inferre rex tentat, omnis populus clamat: Ergone morietur Jonathas, qui fecit salutem hanc in Israel? Liberavit ergo populus Jonatham ne moretur. Sed quia nondum inventam culpam non ferire, sed invenire satagit latentem, sequitur:

(Vers. 40.) Et ait ad universum Israel: Separamini vos in parte una, et ego cum Jonatha filio meo ero in parte altera.

50. Quid est, quod regis praecepto populus a rege, et ejus filio separatur, nisi quia dum culpa latens, et suspecta quaeritur, et superiores et inferiores personae discutiendae sunt? Saepe quidem populus, saepe eorum rector delinquit: et aliquando ipsa subditorum culpa praelato ascribitur, quo negligente impleri perhibetur. Cum ergo ostensis superius indiciis, quia lateat in populo culpa cognoscitur, et in quo sit abscondita nescitur, se rex admisceat, ut an sua sit culpa, vel populi, pastor sciat. Equidem rex Saul conscius culpae non erat quam ipse nec consensu, nec opere perpetraverat, et tamen discutiendus miscetur, ut si in se etiam latet, inveniatur. Quasi enim se peccati inscium perquirebat, qui dicebat: Nihil enim mihi conscius sum, sed non in hoc justificatus sum: qui autem judicat me, Dominus est (I Cor. IV, 4). Quasi dicat: Quaerere meipsum, et invenire non desino, quia si mihi lateo, cui nuda sunt omnia non latebo. Dicat ergo rex peccati illius, quod discutiebatur, non conscius: Ego cum Jonatha filio meo ero in parte altera; quia electi doctores, cum in aliis per rectitudinis zelum saeviunt, sibimetipsis et suis familiaribus nequaquam parcunt. Quasi enim in una parte populum separant, et semetipsos non separant, qui subditorum culpas discutiunt, et ut semetipsos invenient, investigare non curant. Magnum quippe est humanae ignorantiae pelagus. Nam si nosmetipsos quaerere, et quales simus invenire vix aut numquam possumus, alios quando possumus? Quid est enim, quod Propheta deplorat, dicens: Cor meum dereliquit me (Psal. XXXIX, 13). Quid est, quod Scriptura sacra denuntiat: Ignorat homo utrum odio vel amore dignus sit (Eccl. IX, 2). Item quaestionis suae fructum Propheta denuntiat, dicens: Invenit servus tuus cor suum (II Reg. VII, 27). Si vix invenire cor sancti possunt, nosmetipsos inquirere qua temeritate cessamus? Sed fortasse nec Propheta potuit, quia subjunxit: Ut timeat te. Inveniret utique cor suum, si pleniter cognovisset, odio an amore dignu...

(Vers. 39.) To which no one of all the people contradicted him.

Because indeed the threats of elders are to be borne humbly, it is said: No one contradicted him. And because their excess is to be restrained by the wholesome counsel of the pious, not much lower down, when the king attempts to inflict that same death upon his son, all the people cry out: Shall Jonathan then die, who hath wrought this great salvation in Israel? Therefore, the people delivered Jonathan, that he should not die. But because he still strives not to strike the fault not yet found, but to find it while it is hidden, there follows:

(Vers. 40.) And he said to all Israel: Be you on one side, and I and Jonathan my son will be on the other side.

50. What is it that by the command of the king the people are separated from the king and his son, except that while a latent and suspected fault is sought, both superior and inferior persons are to be discussed? Very often indeed the people, very often their ruler transgresses: and sometimes the very fault of the subjects is ascribed to the prelate, by whose negligence it is said to be fulfilled. When, therefore, by the signs shown above, it is known that a fault is hidden in the people, and it is not known in whom it is concealed, let the king mix himself in, so that the pastor may know whether it is his own fault or the people's. Indeed, King Saul was not conscious of the fault which he himself had perpetrated neither by consent nor by deed, and yet he is mixed in for discussion, so that if it also lies hidden in him, it may be found. For he was searching himself as if unconscious of sin, he who was saying: For I am conscious of nothing to myself, but in this I am not justified: but he that judgeth me is the Lord (1 Cor. 4:4). As if he were to say: I do not cease to seek myself and to find myself, because if I am hidden to myself, I shall not be hidden to Him to whom all things are naked. Let the king, therefore, say, not being conscious of that sin which was being discussed: I and Jonathan my son will be on the other side; because elect teachers, while they are fierce against others through the zeal of rectitude, by no means spare themselves and their familiars. For as if they separate the people on one side, and do not separate themselves, they who discuss the faults of subjects, and do not care to investigate so that they may find themselves. Great indeed is the sea of human ignorance. For if we can scarcely or never seek ourselves and find what sort we are, when can we find others? For what is it that the Prophet deplores, saying: My heart hath forsaken me (Psal. 39:13). What is it that the holy Scripture announces: Man knoweth not whether he be worthy of hatred or of love (Eccl. 9:2). Also, the Prophet announces the fruit of his question, saying: Thy servant hath found his heart (2 Sam. 7:27). If the saints can scarcely find their heart, with what temerity do we cease to inquire into ourselves? But perhaps not even the Prophet could, because he subjoined: That he might fear Thee. He would surely find his heart if he had fully known whether he was worthy of hatred or of love...

(Vers. 40.) Respondit populus Saul: Quod bonum est in oculis tuis, fac.

51. Quid est autem, quod populo Saul, ut se in partem unam separaret praecipit, et populus facere regem rogat quod praecipit, nisi quia inquirere semetipsos simplices nesciunt, etiam cum jubentur? Dicit ergo: Fac quod bonum est in oculis tuis. Quasi dicat: Tu melius agere nostra poteris, qui lumen cordis non solum tibi, sed etiam nostris praevidendis itineribus suscepisti. Sed rector de interna illuminatione laudatur, quam per gratiam habet, per aestimationem non habet. Laudatur quidem, quia cognoscere secreta aliorum possit, sed ipse semetipsum posse scire diffidit. Quia ergo lumen sibi tantae gratiae non adscribit, a Deo postulare hoc precibus non omittit. Unde et sequitur:

(Vers. 41.) Et dixit ad Dominum Deum Israel: Da indicium. Quid est, quod non responderis servo tuo hodie? Si in me aut in Jonatha filio meo haec iniquitas est, da ostensionem: aut si est in populo tuo haec iniquitas, da sanctitatem.

52. Indicium ergo dari petimus, quando nobis abscondita revelari flagitamus. Sed quaerendum est quid sibi vult tanta verborum diversitas? Nam in se et filio ostensionem dari petit, si in populo est iniquitas sanctitatem. Quod tamen dici breviter potest, quia electi doctores sciunt propriam fortitudinem, sciunt populi subjecti infirmitatem. Pro se ergo solam ostensionem culpa petunt, quia austeritate poenitentiae hanc soleant insequi, sciunt. Pro populo autem sanctitatem quaerunt, quia culpas subditorum solum scire appetunt; sed quos inveniunt prava agere, rogant ad veniam per lamenta pervenire. Quid est enim dicere: Da sanctitatem, nisi: Sanctifica, quos demonstras? Mihi eorum occulta detegis, sed detegendo nihil agitur, si quos ostendis, gratiam refundendo, non operis. Quia vero saepe stant subditi et praelati cadunt, sequitur:

(Vers. 41.) Et deprehensus est Jonathas et Saul.

Et quia ipsa etiam culpa non facile a quo sit perpetrata cognoscitur, sequitur:

(Vers. 42.) Et ait Saul: Mittite sortem inter me et filium meum. Et captus est Jonathas.

53. Qui sortes mittunt, per visibilium rerum conjecturas latentia saepe deprehendunt. Sic nimirum Jonas fugiens noscitur (Jon. I); sic Matthias Apostolus Apostolica celsitudine dignus invenitur (Act. I). Sortes ergo spirituales ponimus, quando per exteriora signa operum, ad occultorum notitiam pervenimus. Sors enim uniuscujusque propria est conversatio. Unde in Sapientia reprobi dicunt: Coronemus nos rosis, antequam marcescant; nullum pratum sit quod non pertranseat luxuria nostra; ubique relinquamus signa laetitiae, quoniam haec est pars nostra, et haec est sors nostra (Sap. II, 8).

(Vers. 40.) The people answered Saul: Do what is good in thy eyes.

51. But what is it that Saul commands the people that they should separate themselves on one side, and the people ask the king to do what he commands, except that the simple do not know how to inquire into themselves, even when they are commanded? He says, therefore: Do what is good in thy eyes. As if he were to say: Thou wilt be able to manage our affairs better, thou who hast received the light of the heart not only for thyself but also for providing for our paths. But the ruler is praised for the internal illumination which he has by grace, not by estimation. He is praised indeed because he can know the secrets of others, but he himself distrusts being able to know himself. Because, therefore, he does not ascribe the light of such great grace to himself, he does not omit to postulating this from God with prayers. Wherefore it also follows:

(Vers. 41.) And he said to the Lord the God of Israel: Give a sign. What is it that Thou hast not answered Thy servant today? If this iniquity be in me or in Jonathan my son, give a showing: or if this iniquity be in Thy people, give holiness.

Therefore, we ask that a sign be given when we demand that hidden things be revealed to us. But it must be asked what such great diversity of words means for itself. For in himself and his son he asks that a showing be given, if in the people there is iniquity, holiness. Which nevertheless can be said briefly, because elect teachers know their own strength, they know the infirmity of the subject people. For themselves, therefore, they seek only the showing of the fault, because they know they are accustomed to pursue this by the austerity of penance. But for the people they seek holiness, because they desire only to know the faults of subjects; but those whom they find to act wrongly, they ask that they arrive at pardon through lamentations. For what is it to say: Give holiness, except: Sanctify those whom Thou showest? To me Thou revealest their hidden things, but by revealing nothing is achieved, if Thou dost not refund grace by working in those whom Thou showest. Because indeed subjects often stand and prelates fall, it follows:

(Vers. 41.) And Jonathan and Saul were taken.

And because that fault itself is not easily known by whom it was perpetrated, it follows:

(Vers. 42.) And Saul said: Cast lots between me and my son Jonathan. And Jonathan was taken.

53. Those who cast lots often detect hidden things through conjectures of visible things. Thus surely Jonah fleeing is known (Jonah 1); thus Matthias the Apostle is found worthy of Apostolic height (Acts 1). Therefore, we place spiritual lots when through exterior signs of works we arrive at the knowledge of hidden things. For the "lot" of each one is his own conversation. Wherefore in Wisdom the reprobate say: Let us crown ourselves with roses before they wither; let no meadow be that our luxury doth not pass through; let us everywhere leave signs of joy, because this is our part, and this is our lot (Wisd. 2:8).

E contra autem Psalmista precatur, dicens: Portio mea, Domine, sit in terra viventium (Psal. CXLI, 6). Quod etiam Paulus denuntians, ait: Nostra conversatio in coelis est (Philip. III, 20). Doctor ergo quasi singulorum sortes tenet, dum uniuscujusque conversationem videt. Et dum culpa noscitur, et rei persona nescitur, quasi sortes mittit, dum modum facinoris comparat personae negligentis. Sed et forte culpam deprehendit, dum quodam signo conjecturae pervenit ad evidentem criminis veritatem. Negligenter quidem praeeminet, qui commissorum sibi fidelium nescit et fortitudinem et infirmitatem. Nosse enim debet fortes subditos, quibus sint virtutibus apti, quibus infirmi sint vitiis per negligentiam proximi. Nosse debet quae virtutum devotio istos excitet, quae illorum negligentiam qualitas vitiorum turbet. Quasi ergo in exterioribus sortes singulorum tenet, dum praevidet quibus illi possunt vitiis obrui, quibus isti virtutibus exaltari. Causa igitur cognita, quasi sortibus signa imprimit, dum patentis culpae notam illius conversationi ascribimus, qui per negligentiam pronus, et vicinus ad illud facinus perpetrandum ante fuisse videbatur. Sed conjectura haec habeatur ad indagandam veritatem, non ad rei inventae certitudinem, quia illic statim subditum est:

(Vers. 43.) Dixit autem Saul ad Jonatham: Indica mihi quid feceris.

54. Quid est enim quod captus interrogatur, nisi quia culpae, quae signis aut conjecturis deprehensae videntur, feriendae adhuc non sunt? Quasi enim jam vulnus tenetur, sed adhuc tectum est. Discooperiatur ergo, ut mederi valeat, et curari. Cogendus quidem aut admonendus est, ut culpam, quae jam velut palam cernitur, confiteatur. Dicit ergo: Indica mihi quid feceris, quia crimen quod apertis quibusdam indiciis noscitur, ante judicandum non est quam apertissime demonstretur. Et quia electorum est peccare et resipiscere, culpas perpetrare, et perpetratas confitendo detegere, sequitur:

(Vers. 43.) Et indicavit ei Jonathas, et ait: Gustans gustavi in summitate virgae, quae erat in manu mea, paululum mellis, et ecce morior.

55. Quid est quod ait: Gustans gustavi? Quare non dixit superius: Gustans gustavi paululum de melle isto; cum dixit: Vidistis quia illuminati sunt oculi mei, eo quod gustaverim paululum de melle isto? Sed quidam dum peccata confitentur, ea nimirum quibusdam vocibus minuunt, dum se non ex toto animo commisisse ostendunt. E contra autem electi viri quando se de minimis accusant; ea utique non quasi parva, sed quasi magna pronuntiant. Quid est dicere: Gustans gustavi, nisi quod foris peccatum exercui, magno concupiscentiae ardore complevi?

On the contrary, however, the Psalmist prays, saying: My portion, O Lord, be in the land of the living (Psal. 141:6). Which also Paul announcing, says: Our conversation is in heaven (Philip. 3:20). The teacher, therefore, as if he holds the lots of each one, while he sees the conversation of each one. And while the fault is known, and the person of the guilty is unknown, he as it were casts lots while he compares the manner of the deed to the person of the negligent one. But also perhaps he detects the fault while by some sign of conjecture he arrives at the evident truth of the crime. Indeed, he is preeminent negligently who does not know both the strength and the infirmity of the faithful committed to him. For he ought to know the strong subjects, for what virtues they are apt, and in what vices they are infirm through the negligence of their neighbor. He ought to know what devotion of virtues excites these, and what quality of vices disturbs the negligence of those. As if, therefore, in exterior things he holds the lots of each one, while he foresees by what vices they can be overwhelmed, by what virtues these can be exalted. The cause, therefore, being known, he as it were impresses signs on the lots, while we ascribe the mark of the patent fault to the conversation of him who through negligence seemed to have been prone and near to perpetrating that deed before. But let this conjecture be had for tracking out the truth, not for the certainty of the found matter, because there it was immediately subjoined:

(Vers. 43.) And Saul said to Jonathan: Tell me what thou hast done.

54. For what is it that being caught he is interrogated, except that faults which seem to be detected by signs or conjectures are not yet to be struck? For as it were the wound is already held, but it is still covered. Let it be discovered, therefore, so that it may be able to be healed and cured. He is indeed to be forced or admonished that he may confess the fault which is already discerned as if openly. He says, therefore: Tell me what thou hast done, because a crime which is known by certain open signs is not to be judged before it is most openly demonstrated. And because it is of the elect to sin and to come to their senses, to perpetrate faults and to detect those perpetrated by confessing, there follows:

(Vers. 43.) And Jonathan told him, and said: Tasting I tasted in the top of the rod, which was in my hand, a little honey, and behold I die.

55. What is it that he says: Tasting I tasted? Why did he not say above: Tasting I tasted a little of this honey, when he said: You have seen that my eyes are enlightened because I tasted a little of this honey? But some, while they confess their sins, surely diminish them with certain words, while they show that they did not commit them with their whole soul. On the contrary, however, elect men, when they accuse themselves of the smallest things, pronounce them surely not as small, but as great. What is it to say: Tasting I tasted, except that I exercised the sin outwardly, I fulfilled it with a great ardor of concupiscence?

Et quid est post peccati confessionem dicere, Morior, nisi mortem a se poenitendo et confitendo expellere, et expulsam timere? Quod quidem proprie est electorum, qui peccata sua deserunt: et tamen haec, quasi non deserta, pertimescunt. Et quidem puris confessionibus, et austeris poenitentiae cruciatibus delent, sed quasi non deleta vehementer timent. Sed quid est, quod ait: In summitate virgae? nisi quia dum nos confitendo insequimur, proferre contra nos mendacium non debemus. Peccatum quidem in confessione prodendum est, sed augmentandum mendacio non est. Tale quidem debet esse in confessione, quale fuit in opere. Ut ergo ardor concupiscentiae bene prodatur, dicit: Gustans gustavi; Et ut qualitas ejus appareat, subditur: In summitate virgae, quasi dicat: Audacter inflammatus feci, sed hoc feci. Et quia filius regis confitetur, dicit: Quae erat in manu mea. Virga Jonathae praedicatoris doctrinam atque disciplinam signat. Quae in manu tenetur, quando non solum docet, sed quod docet, operando exercet. Quid est ergo, quod ait: Quae erat, non, Quae est in manu mea? nisi quia aestimationem electorum insinuat, qui etiam cum prava committunt, praedicationis ministerio se indignos arbitrantur. Dicit ergo: In summitate virgae, quae erat in manu mea. Quasi dicat: De illo superbiens peccavi, quo peccando me indignum feci. Erat ergo in manu mea, et non est, quia etsi aliquando feci quod docui, illud quod operando tenui superbiendo amisi.

(Vers. 44.) Et ait Saul: Haec faciat mihi Deus, et haec addat; quia morte morieris, Jonatha. Sequitur:

(Vers. 45.) Dixitque populus ad Saul: Ergone Jonathas morietur, qui fecit salutem magnam in Israel? Hoc nefas est. Vivit Dominus, si ceciderit capillus de capite ejus in terram; quia cum Deo operatus est hodie. Liberavit ergo populus Jonatham, ne moreretur.

56. Quid est ergo, quod dicit: Ergone Jonathas morietur, nisi quia alius de eadem culpa moreretur? Quibus nimirum verbis populi nobis ostenditur virtus magnae discretionis, quia in electorum examine non solum culparum causae pensandae sunt, sed etiam merita personarum. Quod aperte his verbis ostenditur, quia non ideo Jonathas non moriturus asseritur, quia erat filius regis, sed quia in Israel magnam salutem fecit. Cum ergo magni viri cadunt, communi judicio tradendi non sunt, quia priora opera promerentur, ut posteriorum gravitas levigetur.

And what is it to say after the confession of sin, I die, except to expel death from oneself by repenting and confessing, and to fear it when expelled? Which is properly of the elect, who desert their sins: and yet they dread these, as if not deserted. And indeed they destroy them with pure confessions and austere torments of penance, but they fear them vehemently as if not destroyed. But what is it that he says: In the top of the rod? except that while we pursue ourselves by confessing, we ought not to bring forth a lie against ourselves. Indeed, sin is to be produced in confession, but it is not to be augmented by a lie. Indeed, it ought to be such in confession as it was in deed. Therefore, so that the ardor of concupiscence may be well produced, he says: Tasting I tasted; and so that its quality may appear, it is subjoined: In the top of the rod, as if he were to say: Inflamed I did it boldly, but I did this. And because the son of the king confesses, he says: Which was in my hand. The rod of Jonathan signifies the doctrine and discipline of the preacher. Which is held in the hand when he not only teaches, but exercises what he teaches by working. What is it, therefore, that he says: Which was, not, Which is in my hand? except that he insinuates the estimation of the elect, who even when they commit wrong things, judge themselves unworthy of the ministry of preaching. He says, therefore: In the top of the rod, which was in my hand. As if he were to say: Being proud I sinned from that by which I made myself unworthy by sinning. It was, therefore, in my hand, and it is not, because although sometimes I did what I taught, that which I held by working I lost by being proud.

(Vers. 44.) And Saul said: May God do so to me, and more also; because thou shalt surely die, Jonathan. There follows:

(Vers. 45.) And the people said to Saul: Shall Jonathan then die, who hath wrought this great salvation in Israel? This is a crime. As the Lord liveth, if there fall a hair from his head to the ground; because he hath wrought with God this day. Therefore the people delivered Jonathan, that he should not die.

56. What is the meaning, then, of the statement: Shall Jonathan then die, unless it be that someone else would have died for the same fault? In these words of the people, the virtue of great discretion is certainly shown to us, because in the examination of the elect, not only the causes of the faults but also the merits of the persons must be weighed. This is clearly shown by these words, for it is not asserted that Jonathan was not to die because he was the son of the king, but because he had wrought a great salvation in Israel. Therefore, when great men fall, they are not to be handed over to common judgment, because their previous works deserve that the gravity of their subsequent ones be lightened.

Ipsa autem culpa levigatio non acceptione personae decernenda est, sed respectu prioris vitae, quia ad absolutionem illius sanctae Ecclesiae lucra pensanda sunt, non carnalis affectio admittenda. Sed quid mirum, si ad absolutionem peccatoris propria merita suffragantur, quando in sacri eloquii auctoritate discamus, quia alii pro aliis liberati sunt? Aliorum quidem bono opere alii adjuvantur, sicut ad peccantem regem Salomonem a Domino dicitur: Quia non custodisti praecepta mea, dirumpens scindam regnum tuum, et dabo illud servo tuo. Verumtamen in diebus tuis non faciam propter David patrem tuum, sed de manu filii tui scindam illud (III Reg. XI, 11). Hinc est quod non solum patrum opera filiis prosunt, sed etiam cives pro civibus liberandos agnovimus. Evertendae quidem Sodomae se promisit Dominus parcere, si in ea tantum decem justos inveniret (Gen. XVIII). Jerusalem quoque respici misericorditer dicitur, quia aliquanta bona opera in ea inventa sunt. Hinc est quod Heli vita propria justus, sed auctoritate pastoralis remissus, a viro Dei audit: Pars magna domus tuae morietur, cum ad virilem aetatem pervenerit; verumtamen non auferam penitus ex te virum ab altari meo (I Reg. II, 33); ut sacra Scriptura hic aperte monstraret, et pro dissolutione percussum, et pro praeterita conversatione respectum. Sed percuti fortasse ex parte potuit, quia qualemcumque vitae immunditiam habuit. De Jonatha ergo bene dicitur: Ergone Jonathas morietur, qui fecit salutem hanc magnam in Israel? Hoc nefas est; Vivit Dominus, si ceciderit capillus de capite ejus in terram, quia cum Deo operatus est hodie. Quasi dicat: Qui magna opera fecit, absolvi ex toto digne promeruit. Quia igitur in Ecclesiastica censura, etsi non est acceptio personarum, est tamen discretio meritorum, apte conclusit sententiam, dicens; Liberavit ergo Jonatham populus, ne moreretur.

57. Quo in loco notandum est quia rex bis jusjurandum interfectionis Jonathae superius protulit, quem tamen victus populi instantia non occidit. Quid est quod juravit, et juramenti assertionem nequaquam servavit? Sed ex hac re duo nobis documenta proveniunt, ut cauti scilicet, et discreti esse debeamus. Cauti quidem, ne juremus, discreti, si agere perversa juramus. Qui enim jurare cavet, perjurare omnino non potest. Sed cum male juratur, justius jusjurandum dimittitur quam compleantur crimina quae jurantur.

However, this lightening of the fault must not be decided by favoritism toward the person, but with respect to their previous life, because for their absolution the gains of the holy Church are to be weighed, and carnal affection is not to be admitted. But what wonder if one's own merits support the absolution of a sinner, when we learn in the authority of holy eloquence that some have been delivered for the sake of others? Indeed, some are helped by the good work of others, just as it is said by the Lord to the sinning King Solomon: Because thou hast not kept my commandments, I will rend thy kingdom asunder, and will give it to thy servant. Nevertheless in thy days I will not do it, for David thy father's sake, but I will rend it out of the hand of thy son (III Kings 11:11). Hence it is that not only do the works of fathers profit their sons, but we have also recognized that citizens are to be delivered for the sake of other citizens. The Lord promised to spare Sodom from destruction if He should find only ten just men in it (Gen. 18). Jerusalem is also said to be regarded mercifully because some good works were found in it. Hence it is that Eli, though just in his own life but remiss in his pastoral authority, heard from the man of God: A great part of thy house shall die when they come to man's estate; yet I will not take away from thee every man from my altar (I Kings 2:33); so that here sacred Scripture might clearly show both the one struck for his laxity and the one regarded for his past conduct. But perhaps he could be struck in part because he had some kind of impurity in his life. Therefore, it is well said of Jonathan: Shall Jonathan then die, who hath wrought this great salvation in Israel? This is a crime; as the Lord liveth, if there fall a hair from his head to the ground, because he hath wrought with God this day. As if to say: He who has performed great works has worthily deserved to be entirely absolved. Therefore, since in ecclesiastical censure, although there is no favoritism toward persons, there is nevertheless a discretion of merits, the sentence was aptly concluded, saying: Therefore the people delivered Jonathan, that he should not die.

57. In this place it is to be noted that the king twice uttered an oath to put Jonathan to death, whom nevertheless he did not kill, overcome by the insistence of the people. Why is it that he swore and by no means kept the assertion of his oath? Two lessons come to us from this matter: that we ought to be cautious and discrete. Cautious, indeed, not to swear; discrete, if we swear to do perverse things. For he who avoids swearing can by no means commit perjury. But when a bad oath is made, it is more just to dismiss the oath than to complete the crimes that are sworn.

Sit ergo unusquisque cautus antequam juret, ut aut ne omnino juret, aut facturum se mala non juret. Cautos quidem nos esse Dominus insinuat, dicens: Sit sermo vester: Est, est, non, non. Nolite jurare per coelum, neque per terram (Matth. V, 37). E contra autem reprobi, et incauti quidem sunt, et discreti non sunt. Nam saepe se acturos mala repromittunt, et revocare promissa, quasi perjurium incursuri, non satagunt. Hinc est, quod Herodes incaute juravit, et nefarium jusjurandum quod protulit, in praecursoris Domini morte complevit (Marc. VI). Cauti ergo in nostris dispositionibus esse debemus, sed si cauti esse negligimus, praetermittenda sunt proposita, non implenda. Sic quippe a proposito desistere non est vitium levitatis, sed virtus discretionis. Tamen jurare quae revocanda sunt et detestanda, omnino cavendum est, et vehementer horrendum, quia cum tale jusjurandum non impletur, non omnino culpa vitatur, sed minor eligitur. Sequitur:

(Vers. 46.) Recessitque Saul, nec persecutus est Philistiim.

58. Cum Jonathae culpa reperitur, cum jusjurandum rex non perfecisse cognoscitur, cessare Philistaeos persequi perhibetur, quia dum propria infirmitate pastores deprimuntur, lucra aliorum exquirere fortiter nequeunt. Cessare etenim persequi Philistaeos, est ad tempus vitia aliorum insequi, praedicando desistere. Prius enim esse intendendum judicant ad purificationem suam, deinde purgati vigilandum ad salutem alienam, quia dum silent semetipsos praeparant, ut quasi per poenitentiam suam ad lucra aliorum fortiter surgant. Et quia saepe dum doctor sibi conscius silet, quibusdam ejus subditis maligni spiritus, impia suggerendo non silent. Sequitur:

(Vers. 46.) Porro Philistiim abiire in loca sua.

59. Tacentibus quidem doctoribus, in loca sua daemones abeunt; quia per pastorum silentium non pereunt, nisi quia ad vitam aeternam praedestinati non sunt. Loca etenim daemonum sunt, quia divina praescientia in habitaculum Dei praeordinati non sunt. Hinc est quod praedicantibus primis doctoribus dicitur: Credebant quotquot praedestinati erant ad vitam aeternam (Act. XIII, 48). Hinc Paulus ait: Quos praescivit, et praedestinavit, et quos praedestinavit, vocavit (Rom. VIII, 30). Hinc est quod volentes apostoli transire in Asiam, a Spiritu sancto prohibiti sunt (Act. XVI).

Therefore, let everyone be cautious before he swears, so that either he does not swear at all, or he does not swear that he will do evil. The Lord suggests that we be cautious, saying: Let your speech be: Yea, yea; Nay, nay. Swear not at all, neither by heaven, nor by the earth (Matth. 5:37). On the other hand, the reprobate are indeed both incautious and lacking in discretion. For they often promise that they will do evil things, and they do not strive to revoke their promises, as if they were about to incur perjury. Hence it is that Herod swore incautiously and fulfilled the wicked oath he had uttered in the death of the precursor of the Lord (Mark 6). Therefore, we ought to be cautious in our dispositions, but if we neglect to be cautious, our intentions are to be bypassed, not fulfilled. In this way, to desist from a purpose is not a vice of levity, but a virtue of discretion. Nevertheless, swearing things that are to be revoked and detested is to be entirely avoided and vehemently dreaded, because when such an oath is not fulfilled, fault is not entirely avoided, but the lesser one is chosen. It follows:

(Verse 46.) And Saul went back, and did not pursue the Philistines.

58. When Jonathan's fault is discovered, and when it is known that the king did not fulfill his oath, he is said to cease pursuing the Philistines, because as long as teachers are weighed down by their own infirmity, they cannot strongly seek the gains of others. For to cease pursuing the Philistines is to desist for a time from following the vices of others through preaching. For they judge that they must first attend to their own purification, and then, being purged, watch for the salvation of others, because while they are silent, they prepare themselves so that, as if through their own penance, they may rise strongly for the gains of others. And because often while the teacher remains silent, being conscious of himself, the evil spirits do not remain silent in suggesting impious things to some of his subjects. It follows:

(Verse 46.) Then the Philistines went to their own places.

59. Indeed, when the teachers are silent, the demons go to their own places; because through the silence of the pastors they do not perish, unless it be because they are not predestined to eternal life. For they are the places of the demons, because in divine foreknowledge they are not preordained as the habitation of God. Hence it is that it is said to the first teachers as they preached: As many as were predestined to life everlasting, believed (Acts 13:48). Hence Paul says: Whom he foreknew, he also predestinated; and whom he predestinated, them he also called (Rom. 8:30). Hence it is that when the apostles wished to pass into Asia, they were forbidden by the Holy Spirit (Acts 16).

Qui ergo non praedestinati sunt, sive audiant doctorum verba, sive non audiant, vocari in Dei habitaculum nequeunt, quia per nequitiam, in qua sunt ante constitutionem mundi praecogniti, locum in se malignis spiritibus paraverunt. Bene igitur, dum insequi Philistaeos cessare dicitur, in loca sua daemones abiisse referuntur, quia aliquando Dei dispensatione doctores tacent, ut illis tacentibus hi qui Domini non sunt, a malis spiritibus recipiantur. Sed, ut dixi, cum post culpam pastores tacent, semetipsos humiliant, ut purgati in ministerium praedicationis potenter surgant. Dum tacent, infirmitatem suam pensant, sed considerando semetipsos, contra occultos hostes se validius roborant. Unde et bene subjungitur:

(Vers. 47.) At Saul, confirmato regno super Israel, pugnabat per circuitum contra inimicos ejus.

60. Debilitatur quidem regnum, quando pastores in aliquibus culpis cadunt. Sed debile confirmatur cum per satisfactionem poenitentiae ad opus magnae virtutis eriguntur. Et super Israel confirmari dicitur, quia dum ad vitae altitudinem proficit, eos quibus praeeminet ordine, vincit conversatione. Videntibus Deum praelatus est, sed supra Deum videntes extollitur, cum prae caeteris in divina assumitur contemplatione. Merito ergo dicitur: Pugnabat contra omnes inimicos ejus, et quocunque se vertebat superabat: quia qui aeterna altius conspicit, facile conterit quidquid de infirmis sibi ad pugnam venit. Quia enim nulla terrena sibi jam placent, qui per magnam charitatem super Israel, id est in coelestibus regnat, quocunque se vertit, superat. Quid enim huic malignus spiritus suggerat, qui terrena nulla considerat, qui laeta saeculi nulla jam amat? Pugnatur doctor, dum praedicat, sed superatur, quia quod praedicando prohibet de mundi delectatione contingere, conversationis virtute persuadet. Et quia pugnare in circuitu contra inimicos dicitur, magnae laudis ejus victory esse demonstratur. Ex omni quidem parte perfectum esse doctorem docet, qui ex omni parte fortissimos habet inimicos. Dum ergo ubique verti et superare dicitur, quanta ejus gloria praedicatur? Quid est ergo quod in circuitu hostes habere dicitur, nisi quia maligni spiritus omnibus sensibus nostris insidiantur? Nam loquendo alios, alios videndo decipiunt. Alios per auditum, alios per gustum vel olfactum fallunt. Alios etiam per insidias illecebrosae delectationis vel cogitationis pertrahere ad immunditias satagunt.

Therefore, those who are not predestined, whether they hear the words of the teachers or do not hear them, cannot be called into the habitation of God, because through the wickedness in which they were foreknown before the foundation of the world, they prepared a place in themselves for evil spirits. Well, therefore, while it is said that he ceased to pursue the Philistines, the demons are reported to have gone to their own places, because sometimes by God's dispensation the teachers are silent, so that while they are silent, those who are not of the Lord may be received by evil spirits. But, as I said, when pastors are silent after a fault, they humble themselves, so that, being purged, they may rise powerfully into the ministry of preaching. While they are silent, they weigh their own infirmity, but by considering themselves, they strengthen themselves more validly against hidden enemies. Wherefore it is well added:

(Verse 47.) But Saul, having confirmed the kingdom over Israel, fought on every side against all his enemies.

60. The kingdom is indeed weakened when pastors fall into certain faults. But the weak is confirmed when they are raised to a work of great virtue through the satisfaction of penance. And it is said to be confirmed over Israel, because as it profits toward the height of life, it overcomes by its conduct those over whom it presides in order. It is set over those who see God, but it is extolled above those who see God when it is assumed into divine contemplation above others. Deservedly, then, it is said: He fought against all his enemies on every side, and whithersoever he turned himself, he overcame: because he who beholds eternal things more deeply easily crushes whatever comes to him for battle from the lowest things. For since no earthly things now please him, who through great charity reigns over Israel, that is, in heavenly things, whithersoever he turns, he overcomes. For what can the evil spirit suggest to him who considers no earthly things, who now loves no joys of the world? The teacher fights while he preaches, but he overcomes, because that which he forbids by preaching regarding the delight of the world, he persuades through the virtue of his conduct. And because he is said to fight on every side against his enemies, his victory is shown to be of great praise. It teaches that the teacher is perfect in every part, who has very strong enemies in every part. When, therefore, he is said to turn everywhere and to overcome, how much of his glory is proclaimed? What does it mean, then, to have enemies on every side, except that evil spirits lie in ambush for all our senses? For they deceive some by speaking, others by seeing. They fail some through hearing, others through taste or smell. They also strive to draw others into impurities through the ambushes of alluring delight or thought.

Aliis foris obscoena offerunt, quae mentis deliberatione sequantur. Sed ut rectius hunc circuitum demonstramus, hunc dum ad laeta pertrahunt, eis quasi ad dexteram insidias ponunt. Illum dum per adversa dejiciunt, quasi a laeva parte constringunt. Nos dum ad praeterita oblectamenta invitant, quasi a retro praecipitant. Illis quasi ab anteriori parte obviant, quia saepe infirmorum mentibus districtae conversationis et vitae longitudinem quasi consulendo monstrant. Ab ante enim veniunt, quia proficisci ad coelum animas non permittunt. In circuitu ergo inimicos habemus, quia ante, retro, in dexteram et sinistram malignorum spirituum certamen patimur. Unde et beatus Petrus apostolus nos cohortatur, dicens: Adversarius vester diabolus, tanquam leo rugiens, circuit, quaerens quem devoret; cui resistite fortes in fide (I Petr. V, 8).

61. Sed jam belli circuitum novimus, qualiter per circuitum reges vincant, videamus. In circuitu quidem videntur, qui linguam, et os, et oculos, et omnia corporis membra ab illicita actione custodiunt. Dum enim linguam perfecte per silentium muniunt, quasi in una parte victores sunt, et dum vident oculis quae concupiscere dedignantur, ex alia parte victores fiunt. Saepe etiam mala audiunt et repellunt, et quia noxia reprobant, et reprobando triumphant. Cunctis ergo sensibus victores sunt, qui per eorum aliquem subdi malignis spiritibus nolunt. Sed et dum cordi inepta cogitatio offertur, hostis qui reprobatur eliditur. Qui enim noxia quaeque abjicit, hostem potenter premit. Et quia item laeta contemnit, et adversa non metuit, quae relinquit aliquando perversa non repetit, et ad coelestia ferventer currit, hostes, quos in circuitu patitur, superare declaratur. In quibus profecto adversariis, quia insidiae oppositae quinque corporalibus sensibus designantur, apte per quinarium numerum exprimuntur. (Vers. 47) Contra Moab, inquit, et filios Ammon, et Edom, et regem Suba, et Philistaeos.

62. Qui enim quinque gentium nomina posuit, oppositas quinque sensibus corporis fraudes daemonum designavit. Sed quia doctor non solum vivendo, sed etiam docendo dimicat, cum contra omnia vitia disputat, cum ea verbi gladio in auditorum suorum mentibus necat, nimirum in circuitu et pugnare cernitur, et quocumque se vertit superare. Sed quaedam specialiter nominantur, quae sibi principaliter obstant: Contra Moab, inquit, et filios Ammon, Edom, et regem Suba, et Philistaeos.

They offer obscene things to others from without, which they may follow by the deliberation of the mind. But that we may more correctly show this circuit: while they draw this man toward joyful things, they place ambushes for him as if on the right side. While they cast down that man through adversities, they constrain him as if from the left side. While they invite us to past pleasures, they cast us down as if from behind. They meet those as if from the front, because often they show to the minds of the weak the length of a strict conduct and life as if by counseling. For they come from the front because they do not permit souls to proceed toward heaven. We have enemies on every side, then, because we suffer the battle of evil spirits from the front, the back, the right, and the left. Wherefore also the blessed apostle Peter exhorts us, saying: Your adversary the devil, as a roaring lion, goeth about seeking whom he may devour; whom resist ye, strong in faith (1 Peter 5:8).

61. But we have already known the circuit of the war; let us see how kings overcome in the circuit. Indeed, they overcome in the circuit who guard their tongue, and mouth, and eyes, and all the members of the body from illicit action. For while they perfectly fortify the tongue through silence, they are victors as if in one part, and while they see with their eyes things they disdain to desire, they become victors from another part. Often they also hear evil things and repel them, and because they reject harmful things, they triumph by rejecting them. Therefore, they are victors in all their senses, who do not wish to be subjected to evil spirits through any of them. But also while an unfitting thought is offered to the heart, the enemy who is rejected is struck down. For he who casts away every harmful thing powerfully oppresses the enemy. And because he likewise despises joyful things and does not fear adversities, does not repeat the perverse things he once left, and runs fervently toward heavenly things, he is declared to overcome the enemies whom he suffers on every side. In these adversaries, surely, because the ambushes opposed to the five bodily senses are designated, they are aptly expressed by the number five. (Verse 47.) Against Moab, he says, and the children of Ammon, and Edom, and the king of Soba, and the Philistines.

62. For he who set down the names of five nations designated the deceits of demons opposed to the five senses of the body. But because the teacher fights not only by living but also by teaching, when he disputes against all vices, when he kills them with the sword of the word in the minds of his hearers, he is surely seen both to fight on every side and to overcome whithersoever he turns. But certain ones are named specifically, which primarily oppose him: Against Moab, he says, and the children of Ammon, Edom, and the king of Soba, and the Philistines.

Moab, ex patre interpretatur, Ammon, populus moeroris, Edom, rufus, Suba, incensa, sive convertens, Philistaeus, poculo cadens. Quid enim his nominibus nisi gradus pessimae vitae exprimitur? In Moab quippe, qui ex patre dicitur, concupiscentia designatur. In mente quidem reprobata, quia a diabolo ponitur, quasi a patre generatur. Quid vero per Ammon, qui populus moeroris interpretatur, ostenditur, nisi frequentia malorum operum? Quia enim multa sunt, populus dicitur, et quia ad aeterni luctus amaritudinem reprobum unumquemque perducunt, moeroris populus recte nominatur. Edom vero, qui rufus dicitur, quid nisi peccandi nimium fervorem insinuat? Prius enim peccare quisque consuevit, deinde per usum peccandi proficit in augmentum fervoris, ut peccare saepius audeat, et hoc, quod audendo ingeminat, semper iterare ardentius concupiscat. Quo nimirum peccandi ardore agitur, ut in mente reprobata quidquid virtutis aut boni operis viruit, comburatur. Incensa ergo post Edom in spirituali bello describitur, quia ita est perditae mentis casus, ut cum ferventer mala congregare nititur, bonis omnibus quasi per combustionem perditis et redactis ad nihilum spoliatur. Suba etiam convertens dicitur, quia et formam Dei de reprobata mente fervens peccatum tollit, et hanc ad apostatae angeli formam redigit. De qua jam per divinam sententiam dicitur: Cum venerit impius in profundum malorum, contemnit (Prov. XVIII, 3). Superba quidem mens jam divina mandata despicit, et semetipsam carnalibus desideriis subdit. Quis ergo est rex Suba, nisi ille, de quo ad beatum Job a Domino dicitur: Ipse est rex super universos filios superbiae (Job. XLI, 2). Philistaei vero, qui poculo cadunt, qui sunt, nisi qui omnibus supradictis malis ebrii sunt? Qui sic coelestia obliviscuntur, ut ad haec evigilare aut vix, aut nunquam videantur. Per Moab ergo concupiscentia carnis exprimitur, per Ammon, frequens usus malae operationis; per Edom, peccandi ardens desiderium; per Suba, vastatio et combustio virtutum; per Philistaeos, oblivio coelestium. Cum ergo electus doctor aliquem educere de tantorum laqueorum medio appetit, quantae virtutis certamen sumit? Et quia de omni hoc perditionis gradu per doctorum laborem ad poenitentiam redeunt, quocunque se vertit superare perhibetur. Praedicando etenim aliquando concupiscentiam in alicujus corde interficit, aliquando usum pravae operationis. Modo illos trahit, qui in usum peccandi transierant, modo illos qui combustis et ad nihilum redactis virtutibus, regi suo diabolo quasi incensi serviebant. Et quia praedicando superna memorat, cadentes poculo, et coelestium oblitos ad spiritualis vitae studium excitat et per amorem ardentem inflammat. Bene ergo dicitur:

(Vers. 47.) Quocunque se vertebat, superabat.

Moab is interpreted as 'from the father'; Ammon, 'the people of sorrow'; Edom, 'red'; Soba, 'inflamed' or 'turning'; Philistine, 'falling by the cup.' For what is expressed by these names except the stages of an evil life? In Moab, who is called 'from the father,' concupiscence is designated. Indeed, in a reprobate mind, because it is placed by the devil, it is generated as if by a father. But what is shown through Ammon, who is interpreted as 'the people of sorrow,' except the frequency of evil works? For because they are many, they are called a people, and because they lead each reprobate to the bitterness of eternal mourning, they are rightly named the people of sorrow. Edom, who is called 'red,' what does he insinuate except an excessive fervor of sinning? For everyone is accustomed to sin first, then through the use of sinning, he profits in the increase of fervor, so that he dares to sin more often, and that which he doubles by daring, he always desires more ardently to repeat. By this ardor of sinning, surely, it is brought about that in a reprobate mind whatever was green with virtue or good work is burned up. 'Inflamed' (Soba), then, after Edom is described in the spiritual war, because such is the fall of a lost mind that when it strives fervently to gather evil things, it is despoiled of all good things, lost as if by combustion and reduced to nothing. Soba is also called 'turning,' because burning sin both takes away the form of God from the reprobate mind and restores it to the form of the apostate angel. Of which it is already said by divine sentence: When the wicked man cometh into the depth of sins, he contemneth (Prov. 18:3). A proud mind indeed now despises divine commands and subjects itself to carnal desires. Who, then, is the king of Soba, except he of whom it is said to blessed Job by the Lord: He is king over all the children of pride (Job 41:25). The Philistines, who 'fall by the cup,' who are they, except those who are drunk with all the aforementioned evils? Who so forget heavenly things that they seem scarcely or never to wake up to them. Through Moab, then, concupiscence of the flesh is expressed; through Ammon, the frequent use of evil operation; through Edom, the burning desire of sinning; through Soba, the devastation and combustion of virtues; through the Philistines, the forgetting of heavenly things. When, therefore, the chosen teacher desires to lead someone out from the midst of such great snares, what a battle of virtue does he take up? And because from every stage of perdition they return to penance through the labor of teachers, he is reported to overcome whithersoever he turns. For by preaching, he sometimes kills concupiscence in someone's heart, sometimes the use of depraved operation. Now he draws those who had passed into the use of sinning, now those who, their virtues burned up and reduced to nothing, served their king, the devil, as if inflamed. And because by preaching he reminds of heavenly things, he excites those 'falling by the cup' and those who have forgotten heavenly things to the study of spiritual life and ardently inflames them through love. Well, therefore, it is said:

(Verse 47.) Whithersoever he turned himself, he overcame.

63. Quia dum de omni genere peccatores ad vitam trahit, triumphare ubique cognoscitur. Hos nimirum triumphos agere suos milites, suos principes imperabat Dominus, cum dicebat: *Ite in orbem universum, et praedicate Evangelium omni creaturae* (Marci XVI, 15). *Omni creaturae Evangelium praedicare praecipit*, qui omnia genera hominum duci ad fidem voluit, ut dum nobiles regum suorum triumphos ostenderet, eos superare ubique monstraret. Unde scriptum est: *Qui vult omnes homines salvos fieri, et ad agnitionem veritatis venire* (I Tim. II, 4). Omnes quippe homines vult salvos fieri, quia de omni hominum genere eligit, quos ad gaudium aeternae salutis trahit. Sed quid speciali fortitudine agat, exponit, quia dicit:

(Vers. 48.) *Congregatoque exercitu, percussit Amalech, et eruit Israel de manu vastatorum ejus.*

64. Amalech populus lambens interpretatur. Quid ergo per Amalech, nisi fornicationis spiritus designantur? Lambere enim eorum est, ad peccandum mentem carnis blandimento delinire. Velut enim linguae tactu lambere ambiunt, cum levibus suggestionibus mentem tangunt. Quid est quod contra Moab et Ammon, quod contra Edom et regem Suba pugnasse et vicisse dicitur, non tamen exercitum congregasse, sed ut Amalech vinceret, exercitum congregavit? Quid est quod exercitum congregavit, nisi quia ad extinguendum fornicationis spiritum, virtus una non sufficit? Abstinencia quidem ciborum contra hoc vitium fortissima est, sed sola non praevalet; velut enim miles est, et pugnare potest, superare non potest, quia Amalech non vincitur, nisi exercitus congregetur. Qui ergo fornicationem percutere appetit, addat abstinentiae corporis virtutem humilitatis. Nam si mens Deo subdi humiliter despicit, carnis suae desideria dominando ac praeeminendo non premit. Sed adhuc necesse est, ut congreget, quia exercitum parvum habet. Virtuti ergo humilitatis et abstinentiae corporis addatur frequens numerus orationis. Affectus quidem cordis intenti coelestibus, contra carnis bellum fortes milites sunt. Jam ergo in frequenti assiduitate precum aciem habet, sed exercitus non unam tantum aciem, sed plures habet. Adhuc itaque exercitum perfectum non habet, et Amalech percutere nequaquam valet. Nunquid ei prodest quod jejunando se atterit, quod ad tempus orando compungitur, si mens lubrica cogitet, et phantasmata lasciviae in semetipsam portet? Sed vitare turpes cogitationes non praevalet, qui honestas in se non habet. Quia enim semper cogitamus, exquirenda sunt nobis bona, ne mala cogitemus.

63. Because while he draws sinners of every kind to life, he is known to triumph everywhere. The Lord commanded His soldiers, His princes, to lead these triumphs when He said: Go ye into the whole world, and preach the gospel to every creature (Mark 16:15). He commanded that the gospel be preached to every creature who wished every kind of men to be led to the faith, so that while He showed the noble triumphs of His kings, He might show them to overcome everywhere. Whence it is written: Who will have all men to be saved, and to come to the knowledge of the truth (1 Tim. 2:4). He indeed wishes all men to be saved because from every kind of men He chooses those whom He draws to the joy of eternal salvation. But what he does with special fortitude, he explains, for he says:

(Verse 48.) And having gathered together an army, he struck Amalec, and delivered Israel from the hand of them that spoiled him.

64. Amalec is interpreted as 'a people licking.' What then is designated by Amalec, except the spirits of fornication? For to lick is theirs, to soothe the mind with the blandishment of the flesh for the purpose of sinning. For as if with the touch of the tongue, they seek to lick when they touch the mind with light suggestions. Why is it that against Moab and Ammon, against Edom and the king of Soba, he is said to have fought and conquered, yet not to have gathered an army, but to conquer Amalec, he gathered an army? Why is it that he gathered an army, except that to extinguish the spirit of fornication, one virtue does not suffice? Abstinence from food is indeed very strong against this vice, but alone it does not prevail; for it is like a soldier, and it can fight, but it cannot overcome, because Amalec is not conquered unless an army be gathered. He who desires to strike fornication, let him add the virtue of humility to abstinence of the body. For if the mind humbly despises to be subject to God, it does not press down the desires of its flesh by ruling and presiding over them. But it is still necessary that he gather, because he has a small army. Therefore, let a frequent number of prayers be added to the virtue of humility and abstinence of the body. Indeed, the affections of a heart intent on heavenly things are strong soldiers against the war of the flesh. Already, then, he has an array in the frequent assiduity of prayers, but an army has not just one array, but many. Thus, he does not yet have a perfect army, and he is by no means able to strike Amalec. Is it of any use to him that he wears himself out by fasting, that he is moved to compunction for a time by praying, if his mind wanders in its thoughts and carries within itself phantasms of lewdness? But he does not prevail in avoiding shameful thoughts who does not have honorable ones within himself. For since we are always thinking, we must seek out good things for ourselves, lest we think evil things.

Quid vero sunt omnes turbae bonarum cogitationum, nisi innumerabiles mentis acies? Nam dum mentem ambiunt and minuunt, ad eam accedere turpissimos inimicos non permittunt. Et quia cogitando ad desiderium magnae puritatis accendimur, armis potentibus milites nostri induti sunt, quibus fornicationis impetus et depellendo, in fugam vertunt, et ad nihilum deducendo perimunt. Nam unde ad animam intrare cogitationes possint, non habent, quae quasi fortissimo milite, honestate cogitationum bonarum undique ornata est. Nunc ergo exercitum anima congreget, quae Amalech vult perimere, et de manu vastatorum ejus videntem spiritum liberare. In horum medio resideat, ut cuncta exemplis electorum fortium, circumdata doctrinis Scripturarum, nullam partem sui vacuam habeat unde hostis irrumpat. Quia ergo innumerabilia sunt exempla fidelium, quia multa documenta Scripturarum, exercitus magnus et fortis est, sed ad congregandum difficile non est. Bene ergo de Israelis rege dicitur: Congregato exercitu, percussit Amalech, quia fornicationis spiritus non ante vincitur quam per abstinentiam corpus atteratur, et omnis turpitudine obscenae cogitationis, bonis mentem replentibus, effugatur. Tunc quippe eum lambere, id est delinire populus lambens delectando non potest, quia domita carne jejuniis, humilitatis arce praedita mente, orationis armis accincta, intenta doctrinis coelestibus, exemplis munita, impiae suggestioni aditum praebere consentiendo non praevalet. Quae nimirum exercitus congregatio bene regibus, id est Ecclesiae doctoribus convenit, quia quisquis ad extinguendam fornicationis rabiem electos subditos instruere nititur, haec plura auxiliorum agmina ei verbo congreganda sunt.

65. Bene et Israel erutus de manu vastatorum ejus asseritur. Erui quidem evelli dicitur. Et quod evellitur, altas radices in profundiora mersisse sentitur. Manus vero vastatorum potestas est malorum spirituum. Unde etiam scriptum est: A quo quis vincitur ejus servus efficitur (II Petr. II, 19). Quid ergo colligitur, nisi quia dum fornicatores desideriis carnis assentiunt, potestati malorum spirituum subiguntur? Quia item altum est fornicationis blandimentum, dum in hoc anima per desiderium mergitur, quasi in profundum radicibus tenetur.

What, indeed, are all the throngs of good thoughts except innumerable arrays of the mind? For while they surround and occupy the mind, they do not permit the most shameful enemies to approach it. And because by thinking we are kindled to a desire for great purity, our soldiers are clothed in powerful arms, with which they both turn the impetus of fornication to flight by repelling it, and destroy it by reducing it to nothing. For they have no way through which thoughts can enter the soul, which is adorned on every side with the honesty of good thoughts, as if with a very strong soldier. Now, therefore, let the soul gather an army, which wishes to destroy Amalec and deliver the seeing spirit from the hand of its spoilers. Let it reside in the midst of these, so that, surrounded by the doctrines of the Scriptures according to the examples of the strong elect, it may have no part of itself empty from which the enemy might break in. Because, therefore, the examples of the faithful are innumerable, because the documents of the Scriptures are many, the army is great and strong, but it is not difficult to gather. Well, therefore, it is said of the king of Israel: Having gathered together an army, he struck Amalec, because the spirit of fornication is not conquered before the body is worn out through abstinence, and all the filthiness of obscene thought is put to flight by good things filling the mind. For then the 'licking people' cannot lick it, that is, soothe it by delighting it, because the flesh having been tamed by fasts, the mind having been endowed with the citadel of humility, girded with the arms of prayer, intent on heavenly doctrines, fortified by examples, it does not prevail to provide an entrance to impious suggestion by consenting. This gathering of an army surely well suits kings, that is, the teachers of the Church, because whoever strives to instruct the chosen subjects to extinguish the madness of fornication, these many lines of aid must be gathered by him through the word.

65. It is also well asserted that Israel was delivered from the hand of them that spoiled him. To be delivered (*erui*) is indeed said to be plucked out (*evelli*). And that which is plucked out is felt to have sunk deep roots into the depths. But the hand of the spoilers is the power of evil spirits. Whence also it is written: For by whom a man is overcome, of the same also he is the slave (2 Peter 2:19). What, then, is gathered, except that while fornicators assent to the desires of the flesh, they are subjected to the power of evil spirits? Because likewise the blandishment of fornication is deep, while the soul is submerged in this through desire, it is held as if by roots in the depth.

Erui ergo de manu vastatorum est a fornicationis abysso, qui in potestate daemonum est, liberari. Bene etiam vastatores fornicationis impetus dicuntur: quia de vitio luxuriae per beatum Job dicitur: Ignis est usque ad perditionem germinans; et omnia eradicans germina (Job XXXI, 12). Vastator quippe fornicationis spiritus dicitur, quia quem invaserit, ei nimirum nulla virtutum dona derelinquit. Ad laborem quidem ministerii, bona quidem aliqua habere potest, sed ad meritum salutis ea habere non potest. Vastari ergo dicitur, cui perdita castitate ad vitam bona alia nulla prosunt. Vastari etiam horti tenera dicuntur. Qui enim sunt horti superni sponsi, nisi corda sanctorum per custodiam munita, et per castitatis odorem florida? Nam dum nullos motus turpes recipiunt, albo pudoris flore decorantur. Unde et sponsae in Cantico sponsi laudibus dicitur: Quae habitas in hortis, audire me fac vocem tuam (Cant. ult., 13). Et rursus: Hortus conclusus soror mea sponsa (Cant. IV, 12). Hortus quidem, quia virtute eximiae castitatis floridus, conclusus autem, quia per continentiam munitus. Hinc sponsa quid sponsum oblectet, exponit, dicens: Sponsus meus mihi, et ego illi, qui pascitur inter lilia, donec aspiret dies, et inclinentur umbrae (Cant. II, 16). Immundi ergo spiritus vastatores sunt, quia si pudica corda decipiunt, decepta teneros flores tantae virtutis perdunt. Qui itaque cum ab immunditiis ad castitatem redeunt, quia diras daemonum potestates effugiunt, et a profundo perditionis ascendunt, de manu vastatorum erui apte memorantur. Sed rex, qui eruere populum dicitur, quales adjuutores habeat videamus. Nam sequitur:

(Vers. 49.) Fuere autem filii Saul Jonathas, et Jesui, et Melchisva: nomina duarum filiarum ejus, nomen primogenitae Merob, et nomen minoris Michol.

66. Filii Saul, qui non ad quamlibet haereditatem, sed ad regnum nascuntur, illos insinuat, de quibus sanctae Ecclesiae per Psalmistam dicitur: Pro patribus tui nati sunt tibi filii, constitues eos principes super omnem terram (Psal. XLIV, 17). Quos tres esse agnovimus, quia fidem sanctae Trinitatis praedicando defendunt. Sed quia percusso Amalech, regis filii nominantur, eorum numerum ad virtutum merita referamus. Maceratio quidem corporis, circumspectio mentis, simplicitas intentionis, tria sunt.

Therefore, to be delivered from the hand of the spoilers is to be freed from the abyss of fornication, he who is in the power of demons. The impetuses of fornication are also well called spoilers: because of the vice of luxury it is said through blessed Job: It is a fire that devoureth even to destruction, and rooteth up all things that spring (Job 31:12). Indeed, the spirit of fornication is called a spoiler because him whom it has invaded, it surely leaves to him no gifts of virtues. For the labor of the ministry, he can indeed have some good things, but for the merit of salvation, he cannot have them. He is said to be spoiled, then, to whom, chastity being lost, no other good things profit for life. The tender things of gardens are also said to be spoiled. For who are the gardens of the heavenly spouse, except the hearts of the saints fortified through guardianship and flowering through the odor of chastity? For while they receive no shameful movements, they are decorated with the white flower of modesty. Whence it is said to the spouse in the Song of Songs by the praises of the groom: Thou that dwellest in the gardens, make me hear thy voice (Cant. 8:13). And again: My sister, my spouse, is a garden enclosed (Cant. 4:12). A garden indeed, because flowering with the virtue of eminent chastity; but enclosed, because fortified through continence. Hence the spouse explains what delights the groom, saying: My beloved to me, and I to him who feedeth among the lilies, until the day break, and the shadows retire (Cant. 2:16). Therefore, unclean spirits are spoilers, because if they deceive modest hearts, those deceived lose the tender flowers of such great virtue. Those, therefore, when they return from impurities to chastity, because they escape the dire powers of demons and ascend from the depth of perdition, are aptly remembered to be delivered from the hand of the spoilers. But let us see what kind of helpers the king has, who is said to deliver the people. For it follows:

(Verse 49.) And the sons of Saul were Jonathan, and Jessui, and Melchisua: and the names of his two daughters, the name of the elder was Merob, and the name of the younger Michol.

66. The sons of Saul, who are born not to any inheritance but to the kingdom, insinuate those of whom it is said to the holy Church through the Psalmist: Instead of thy fathers, sons are born to thee: thou shalt make them princes over all the earth (Psalm 44:17). We have recognized that these are three, because they defend the faith of the holy Trinity by preaching. But because the king's sons are named after Amalec was struck, let us refer their number to the merits of virtues. Indeed, maceration of the body, circumspection of the mind, and simplicity of intention are three.

Quia ergo doctores sanctae Ecclesiae ad reprimendam carnis libidinem fortes sunt, ad cordis custodiam sapientes, intentionem cordis in coelum sublevando sublimes, tres esse Saul filii dicuntur. Tria etiam sunt, fortitudo operis, virtus charitatis, et affluentissima gratia praedicationis. Doctores quippe sanctae Ecclesiae, quia magna conversatione sublimes sunt, magna charitate ferventes, magna verbi sapientia facundi, ternario numero apte signati sunt. Quorum certe virtutibus nomina conveniunt, quia Jonathas columbae donum dicitur; Jesui, planities, sive desiderium meum; Melchisva, rex meus salus. Quia enim praecellentia dona Spiritus sancti doctores habent, columbae donum recte nominantur. Quia item inter dona sublimia humiles sunt, planities dicuntur. Quia pro subditis sibi fidelibus ardentem aeterna postulant, desiderium meum esse perhibentur. Quae quidem vox parvulorum subditorum esse cognoscitur, virtus vero tanti nominis praelatorum. Qui enim parvuli et frigidi adhuc in nostris negligentis jacemus, ad coelestem patriam ardentibus desideriis non flagramus. Sed quod nos ardentem flagitare non possumus, pro nobis postulat qui ad illam quam nobis adipisci desiderant patriam magnis desideriis anhelant. Pro excellentia ergo charitatis non desiderantes, sed desiderium regis filius dicitur, ut in doctoris mente flagrare ignis dilectionis specialiter demonstraretur. Unde et de Domino per Psalmistam dicitur: Qui facit angelos suos spiritus, et ministros suos ignem urentem (Psal. CIII, 4). Hinc est item quod Daniel vir desideriorum dicitur (Dan. IX), quia prospera populi sui magnis precibus postulasse perhibetur. Melchisva vero dicitur, rex meus salus. Rex quippe praedicator dicitur, quia celsitudinem tenet ordinis, et dignitatem magnae conversationis. Rex item dicitur, quia summam tenet celsitudinis et vigorem auctoritatis. Salus etiam dicitur, ut ejus integritate aegritudo populi depelli posse sentiat. Merito enim vitae et devota oratione homo agere quotidie debet doctor, ut subjectus sibi quisque pertingere valeat ad salutem.

Sed notare iterum doctor debet quia cum a subditis nominatur, non rex noster, sed rex meus dicitur. Quid est ergo quod rex meus dicitur, nisi quia tam familiaris esse debet omnibus, ut singulorum esse per amorem sentiat? Sed qui meus dicitur, rex nominatur, quia humilis et affabilis praedicator hoc ipsum quod praeminet non videtur esse suum singulariter, sed speciale singulorum, cum tam communis per gratiam esse nititur, ut ejus celsitudo propria uniuscujusque fore videatur. Onus autem verbi dicitur, quia videlicet salus mea dicitur, per quod nimirum diligens praedicatoris studium et sollicitudo commendetur, quia sic debet intendere simul omnibus, ut quaerat et agat propria singulorum. Ab unoquoque etenim salus mea dicitur, si uniuscujusque infirmi curam suscipit, et hunc ad aeternae salutis bona perducit.

Therefore, because the teachers of the holy Church are strong in repressing the lust of the flesh, wise in the guardianship of the heart, and sublime in raising the intention of the heart to heaven, the sons of Saul are said to be three. There are also three: fortitude of work, the virtue of charity, and the most abundant grace of preaching. For the teachers of the holy Church, because they are sublime in great conduct, fervent in great charity, and eloquent in great wisdom of the word, are aptly signified by the number three. The names certainly suit their virtues, because Jonathan is called 'dove's gift'; Jessui, 'plain' or 'my desire'; Melchisua, 'my king salvation.' For because teachers have the excellent gifts of the Holy Spirit, they are rightly named 'dove's gift.' Because likewise they are humble among sublime gifts, they are called 'plain.' Because they ardently request eternal things for the faithful subject to them, they are reported to be 'my desire.' This voice is indeed known to be that of the small subjects, but the virtue of the prelates of such a great name. For we who lie small and cold still in our negligences do not burn with ardent desires for the heavenly country. But that which we cannot ardently demand, he requests for us who pants with great desires for that country which they desire us to attain. For the excellence of charity, therefore, not one who desires but 'desire' is called the king's son, so that the fire of love may be specially shown to burn in the teacher's mind. Whence also it is said of the Lord through the Psalmist: Who makest thy angels spirits: and thy ministers a burning fire (Psalm 103:4). Hence it is likewise that Daniel is called a 'man of desires' (Dan. 9), because he is reported to have requested the prosperity of his people with great prayers. Melchisua, indeed, is called 'my king salvation.' For the preacher is called 'king' because he holds the highness of order and the dignity of great conduct. He is likewise called 'king' because he holds the summit of highness and the vigor of authority. He is also called 'salvation' so that by his integrity the sickness of the people may be felt able to be driven away. For a teacher ought to act daily by merit of life and devoted prayer so that each one subject to him may be able to reach salvation.

But again the teacher ought to note that when he is named by his subjects, he is not called 'our king,' but 'my king.' What does it mean, then, that he is called 'my king,' except that he ought to be so familiar to all that he is felt by love to belong to each individual? But he who is called 'mine' is named 'king,' because the humble and affable preacher does not seem to have this highness uniquely as his own, but as the special property of each, since he strives to be so common through grace that his highness seems to be the property of each individual. Moreover, it is called the 'burden of the word,' because it is said 'my salvation,' by which surely the diligent study and solicitude of the preacher is commended, because he ought to attend to all at once in such a way that he seeks and acts for the individual needs of each. For he is called 'my salvation' by each individual if he undertakes the care of each infirm person and leads him to the goods of eternal salvation.

67. Quae vero sunt Saul filiae, nisi praedicatori subditae electorum qualitates? Alii quippe activae vitae studiis serviunt, alii vero contemplativae remotionibus absconduntur. Filiae quidem dicuntur pro fecunditate. Illa quidem parit multitudinem bonorum operum, ista vero internorum plenitudinem gaudiorum. Merito igitur regis filiae nominantur, quia dum concipiunt de verbo Dei, coelestes fructus parturiunt. Unde bene Merob de multitudine dicitur. Activa etenim vita, quia ex multis bonis operibus perficitur, de multitudine recte nominatur. Vel de multitudine dicitur, quia qui Deo per activam vitam placent multi sunt. Quia enim pauciores numero sunt qui per contemplativam coelestibus gaudiis inhiant, in eorum comparatione illos qui activae vitae inserviunt multos vocat. Qui profecto multi sunt numero, ministerio divisi, quia etsi unam coelestem patriam bonis operibus quaerunt, tamen variis operibus pietatis inserviunt. Quorum certe nonnulli in tantum amorem conditoris proficiunt, ut ipsa etiam opera bona deserant, atque ad contemplativae vitae dulcedinem transire, et in ea Deo vacare concupiscant. Unde et bene Michol in lingua nostra ex omnibus dicitur. Ex omnibus quidem fit, quia nullus est perfectus in contemplatione, qui ex labore boni operis non pervenit ad arcem ejusdem contemplationis. Unde et in Evangelio Dominus dicit: Venite ad me, omnes, qui laboratis, et onerati estis, et ego reficiam vos (Matth. XI, 28). Tunc qui laborat vocatur, quando bene agendi desiderium aeternitatis infunditur. Et ad vocantem se accedunt, quando ad contemplativae vitae quietem veniunt. In quo nimirum laborantes reficiuntur, quia amoris gaudia de divina contemplatione abundanter sumunt. Ipse quidem accedentes reficit, qui puris mentibus semetipsum ostendit. In cujus revelatione quia contemplationis gaudia multa inveniunt, quasi omnimoda delectationis dulcedine, non ab alio, sed ab ipso saturantur. Michol ergo ex omnibus dicitur, quia contemplativae vitae secretum nullus expetit, qui in aliqua prius operatione bona non fuit. Minor ergo soror dicitur, non quia inferior dignitate, sed quia posterior tempore. Si quis autem velit per primogenitam filiam contemplativam vitam, per minorem activam potest accipere. Et tunc quidem Merob de multitudine dicitur, quia multitudinis turbas deserit, et ad rariorem numerum in contemplatione perfectorum venit. Non ergo multitudo, sed de multitudine esse dicitur, ut non hi cum quibus est, sed unde venerat agnoscatur. Michol vero ex omnibus dicitur, ut in activa vita universalis vita sanctae Ecclesiae designetur. In activa etenim vita etiam illi sunt prius qui postea ad contemplativae secretum transeunt, sed in contemplativae remotione, exterioris vitae sollicitudine gravati non sunt.

67. What indeed are the daughters of Saul, except the qualities of the elect who are subject to the preacher? For some serve in the studies of the active life, while others are hidden in the removals of the contemplative life. They are called daughters because of their fecundity. The former indeed brings forth a multitude of good works, while the latter produces a fullness of internal joys. Meritously, therefore, they are named daughters of the king, because while they conceive from the word of God, they bring forth heavenly fruits. Whence Merob is well named from 'multitude.' For the active life, because it is perfected from many good works, is rightly named from multitude. Or it is called from multitude because those who please God through the active life are many. For since those who pant after heavenly joys through the contemplative life are fewer in number, in comparison with them, he calls those who serve the active life 'many.' These are indeed many in number, divided in ministry, because even if they seek one heavenly country through good works, they nevertheless serve various works of piety. Certainly some of these progress so far into the love of the Creator that they even desert those good works and desire to pass to the sweetness of the contemplative life and to be free for God in it. Whence also Michol is well called 'from all' in our language. It is indeed made 'from all,' because no one is perfect in contemplation who has not arrived at the height of the same contemplation from the labor of good work. Whence also in the Gospel the Lord says: Come to me, all you who labor and are burdened, and I will refresh you (Matt. 11:28). Then he who labors is called, when the desire for eternity in acting well is infused. And they approach the one calling them when they come to the rest of the contemplative life. In which surely those laboring are refreshed, because they abundantly take the joys of love from divine contemplation. He indeed refreshes those approaching, who shows himself to pure minds. In whose revelation, because they find many joys of contemplation, they are saturated as if by an all-encompassing sweetness of delight, not from another, but from him himself. Michol is therefore called 'from all,' because no one seeks the secret of the contemplative life who was not first in some good operation. Therefore, she is called the younger sister, not because she is inferior in dignity, but because she is later in time. If someone, however, wishes to take the contemplative life through the firstborn daughter and the active life through the younger, he can. And then indeed Merob is called from 'multitude,' because she deserts the crowds of the multitude and comes to the rarer number of those perfect in contemplation. Therefore, she is called not 'the multitude,' but 'from the multitude,' so that not those with whom she is, but whence she had come may be recognized. Michol indeed is called 'from all,' so that in the active life the universal life of the holy Church may be designated. For in the active life those are also first who afterwards pass to the secret of the contemplative life, but in the removal of the contemplative life, they are not burdened by the solicitude of the external life.

Illa ergo de multitudine, ista vero de omnibus dici potest, quia activa vita omnes continet, contemplativa omnium conspectum declinat, ut se, conspectu mentis, coelestibus jungat. Quomodo igitur Saul filiae dicuntur, nisi quia utraque vita studio boni rectoris ostenditur? Qui enim nos docent bona agere, aeternae vitae studiis vacare, ab illo nobis generantur, cujus magisterio in corde nostro discuntur. Quod quidem quia de activae vitae operibus constat, mirum de contemplativa videtur, quae per Mariam Marthae sororem, quae ad pedes Domini sedere et verbum ejus audire describitur (Luc. X). Sed facile respondetur quia dum sedet Maria, perfectos in contemplatione signat. Filia tamen Saul Merob recte dicitur, quia etsi sedens ad pedes Domini quae vult ab eo audit et discit, tamen prius discere debet quomodo sedere possit. Hoc nimirum quia sapientis et eruditi doctoris eruditione cognoscitur, Saul esse finam Merob recte memoratur (I Reg. XVIII). Quam profecto in conjugium David dare promisit, sed ei minorem dedit, quia nonnulli contemplativae vitae pulchritudinem diligunt, ad cujus amplexus accedere nequaquam permittuntur. Quia enim regendis fidelibus gregibus foris necessarii sunt, summus rex sic ordinat, ut Michol minorem accipiant, et Merob majorem nunquam comprehendant. Plerique autem post minorem majorem accipiunt, quia post devota charitatis opera ad intimi secreti amorem recipiuntur; quod bene Jacob insinuat, qui Rachelem amavit, sed prius Liam accepit, et sic deinde Rachelem in conjugium sumpsit (Gen. XXIX). Quid est hoc, quod Jacob utramque sororem habere licuit, David autem ad majoris thalamum non pervenit, nisi quia David rex fuit, Jacob vero rex non fuit? Qui ergo regimen animarum suscipit, hunc censura ecclesiastica susceptum gregem deserere et remotae vitae otiiis vacare non sinit. Sed Merob David promittitur, et nunquam datur; Michol sola datur, quia nonnulli cum curam animarum suscipiunt, putant se sic aliorum sollicitudinem gerere, ut sibi ipsis valeant per sollicitudinem vacare; et tamen quietem quam in praelatione quaerunt nunquam inveniunt; fitque ut dum impetrare a Domino gratiam tantae puritatis nequeunt, quasi iram incurrissent Domini, pertimescunt. Quasi ergo irato rege promissam sibi primogenitam perdunt, quia eum quem se putabant in praelatione habituros amorem quietis intimae amplecti non possunt. Haec autem breviter per excessum diximus, nunc ergo ad dimissa redeamus.

The former, therefore, can be called 'from the multitude,' the latter indeed 'from all,' because the active life contains all, while the contemplative life declines the sight of all, so that it may join itself to heavenly things by the sight of the mind. How then are they called daughters of Saul, except because each life is shown by the study of the good rector? For those who teach us to act well, to be free for the studies of eternal life, are generated for us by him whose magisterium they are learned in our heart. Which indeed, because it consists of the works of the active life, seems marvelous concerning the contemplative, which is described through Mary, the sister of Martha, who sat at the feet of the Lord and heard his word (Luke 10). But it is easily answered that while Mary sits, she signifies those perfect in contemplation. Nevertheless, Merob is rightly called the daughter of Saul, because even if sitting at the feet of the Lord she hears and learns what she wishes from him, she nevertheless must first learn how she can sit. Since this is surely known by the instruction of a wise and learned teacher, Merob is rightly remembered to be the daughter of Saul (1 Sam. 18). Whom indeed he promised to give in marriage to David, but he gave him the younger, because some love the beauty of the contemplative life, to whose embraces they are by no means permitted to approach. For because they are necessary outside for ruling the faithful flocks, the supreme king so ordains that they receive Michol the younger, and never comprehend Merob the elder. Many, however, receive the elder after the younger, because after devoted works of charity they are received into the love of the intimate secret; which Jacob well insinuates, who loved Rachel, but first received Leah, and thus afterwards took Rachel in marriage (Gen. 29). Why is this, that Jacob was permitted to have both sisters, but David did not arrive at the chamber of the elder, except because David was a king, while Jacob was not a king? He, therefore, who undertakes the governance of souls, the ecclesiastical censure does not allow him, having undertaken the flock, to desert it and be free for the leisure of a remote life. But Merob is promised to David and is never given; Michol alone is given, because some, when they undertake the care of souls, think they are so managing the solicitude of others that they may be able to be free for themselves through solicitude; and yet they never find the rest which they seek in prelacy; and it happens that while they cannot obtain from the Lord the grace of such great purity, they fear as if they had incurred the anger of the Lord. As if, therefore, because of the king being angry, they lose the promised firstborn, because they cannot embrace that love of intimate rest which they thought they would have in prelacy. These things we have said briefly by the way; now therefore let us return to what was left behind.

68. Ambae ergo Saul filiae dicuntur, sed nomina diversa sortiuntur, quia et differunt et conveniunt. Conveniunt quidem, quia ad aeternam vitam, quam diligunt, per amorem tendunt. Item conveniunt, quia bona opera, quibus haec indesinenter extenditur, illa quomodolibet operatur. Quia igitur ambae amant quae vident aeterna, ambae ad illa per bonam operationem pervenire desiderant, quomodocunque conveniunt; differunt autem, quia plus agit una, plus videt altera. Nam et Lia non dicitur fuisse caeca, sed lippa. Et Rachel si non tantos peperit, omnino tamen sterilis non remansit. Nam si altera vita alteram contemplando aut operando superat, nulli autem eorum visionis claritas demitur, nulli fecunditatis gloria denegatur. Videndo tamen et agendo differunt, quia activa vita visionem habet in transitu, opus vero in intentione; contemplativa vero opus in itinere, intentionem in quiete. Unde bene evangelista Marcus, cum sub illarum trium mulierum specie contemplativae vitae amorem ostenderet, ait: Emerunt aromata, ut venientes ungerent Jesum (Marc. XVI, 1). Quasi dicat: Steterunt in opere, ut currere valerent ad contemplationem. Aromata quidem emere est per laborem boni operis, bonae opinionis odorem circumquaque dilatare. Et Jesum in sepulcro ungere est per mortificationem carnis ad devotionis intimae pinguedinem pervenire. Nam velut in sepulcro ungitur, quando a consepultis ad gaudium intimae claritatis suae devotissime pervenitur. In transitu ergo operationem habent, quia etsi aliquando operantur, quasi currendo hoc deserunt, qui ad locum dilectae solitudinis magno spiritus impetu impelluntur. Nam quia totis desideriis in aeternorum amore requiescunt, videre magis quam ministrare appetunt. Rari ergo sunt in publico operis, assidui in secreto contemplationis; foris parum, satis intus immorantur. Nam et fornicationem esse solent judicare, vel ad momentum a Christi contemplatione discedere.

69. E contra autem activa vita, quae frequens circa ministerium satagit, rara est in secreto contemplationis. Nam quae aeterna sibi praeparare non sedendo, et audiendo, sed satagendo et ministrando proposuit, non damnum, sed dispendium putat, si sibi vacans, et sua petens, et non quae aliorum, a solita obsequiorum oblatione requiescat. Plus igitur operando laborat, minus obsecrat. Unde et Martha, quae circa frequens ministerium satagebat, stetit, et locuta est (Luc. X, 40).

68. Both daughters of Saul are therefore spoken of, but they obtain different names because they both differ and agree. They agree indeed because they tend through love toward the eternal life which they love. Likewise they agree because good works, by which the one is unceasingly extended, the other works in whatever way. Since therefore both love the eternal things which they see, both desire to arrive at them through good operation, in whatever way they agree; but they differ because one acts more, the other sees more. For Leah also is not said to have been blind, but blear-eyed. And Rachel, if she did not bear so many, nevertheless did not remain altogether sterile. For if one life surpasses the other in contemplating or in working, yet to neither of them is the clarity of vision taken away, to neither is the glory of fecundity denied. Nevertheless, they differ in seeing and acting, because the active life has vision in passing, but work in intention; the contemplative indeed has work on the way, but intention in rest. Whence well the evangelist Mark, when he showed the love of the contemplative life under the appearance of those three women, said: They bought spices, that coming they might anoint Jesus (Mark 16:1). As if he should say: They stood in work, that they might be able to run to contemplation. Indeed, to buy spices is to dilate the odor of good reputation everywhere through the labor of good work. And to anoint Jesus in the tomb is to arrive at the fatness of intimate devotion through the mortification of the flesh. For he is anointed as if in the tomb when he is most devoutly reached by those buried with him to the joy of his intimate clarity. Therefore they have operation in passing, because even if they sometimes work, they leave this as if by running, they who are impelled to the place of beloved solitude by a great impetus of spirit. For because they rest with all desires in the love of eternal things, they seek to see rather than to minister. Rare therefore are they in the public of work, assiduous in the secret of contemplation; they dwell little outside, enough inside. For they are even accustomed to judge it as fornication to depart even for a moment from the contemplation of Christ.

69. On the contrary, however, the active life, which is frequently busy about ministry, is rare in the secret of contemplation. For that which has proposed to prepare eternal things for itself not by sitting and hearing, but by being busy and ministering, thinks it not a loss, but an expense, if, being free for itself, and seeking its own things, and not those of others, it should rest from the accustomed offering of services. It labors more by working, therefore it beseeches less. Whence also Martha, who was busy about frequent ministry, stood and spoke (Luke 10:40).

Quae enim stetit, ei nimirum sedere non licuit, quia si ad audiendum sederet, imparatum fortasse ministerium et insufficiens impendisset. Et notandum quia transeundo, Dominum Martha vidit, non tamen transeundo, sed stando loquitur. Nam evangelista caute expressit, dicens: Quae stetit, et ait (Ibid.). Quo profecto exemplo instruimur, ut qui fratribus ministeria exhibemus, si per moram sedere ad Redemptoris pedes non possumus, per aliquantulam morulam Redemptori assistere debeamus. Sed bene ei assistimus, si transeundo et serviendo videamus. Quid est autem transeundo Dominum cernere, nisi in omni nostro bono opere ad ipsum cordis dirigere intentionem? Transimus enim, quando huc illuc discurrendo in membris suis Domino ministramus. Sed transeundo Dominum cernimus, si per omne quod agimus praesentem nobis ipsum, cui placere cupimus, contemplamur. Quo in loco notandum est quia confidenter Martha loquitur, dicens: Domine, non est tibi curae quod soror mea reliquit me solam ministrare? (Luc. X, 40.) Quod certe perfectis quibusdam operariis sanctae Ecclesiae convenit, qui omnipotenti Deo preces tanto fiducialius offerunt quanto laboriosius ei in membris suis se ministrasse meminerunt. Sed quia in ipsis etiam quae activae vitae deserviunt nimietas sollicitudinis cohibenda est, Martha reprehenditur, quae tam sollicita asseritur, ut erga plurima turbetur. Actionis quidem fervor tunc recte disponitur, cum sic insistimus operi, ut tranquillo corde eum cui opera nostra consecrare nitimur videamus. Quid est ergo nimietas sollicitudinis, nisi confusionio supernae intentionis? quia dum se erga plurima dividit, divisa jam ad supernorum intuitum non assurgit. Illud enim aeternum et simplex bonum aeternae visionis anima quia vix unita comprehendit, se nimirum ad id divisa non erigit. Dicit ergo operum nostrorum dispositor et receptor: Unum est necessarium, ne se mens ad multa dividat, ut, per tranquillitatem unita, ad summi boni intuitum potenter surgat. Duae igitur filiae Saul, etsi pariter regis sunt filiae, nominibus differunt, quia vita activa et contemplativa nobilitate religionis generosae sunt, sed non sunt pares pro diversitate officii. Sed quia earum patrem ostendimus, matrem pariter demonstremus. Sequitur:

(Vers. 50.) Et nomen uxoris Saul Achinoe, filia Achimaas.

For surely it was not permitted to her who stood to sit, because if she sat to hear, she would perhaps have expended an unprepared and insufficient ministry. And it is to be noted that in passing, Martha saw the Lord, yet she speaks not in passing, but by standing. For the evangelist cautiously expressed it, saying: Who stood, and said (*ibid.*). By which example indeed we are instructed, so that we who exhibit ministries to the brethren, if we cannot sit at the feet of the Redeemer through delay, we ought to assist the Redeemer through some little delay. But we assist him well if we see by passing and serving. What indeed is it to see the Lord in passing, except in all our good work to direct the intention of the heart to him? For we pass when, by running about here and there, we minister to the Lord in his members. But we see the Lord in passing if, through all that we do, we contemplate him present to us, whom we desire to please. In which place it is to be noted that Martha speaks confidently, saying: Lord, is it no care to thee that my sister hath left me alone to minister? (Luke 10:40). Which certainly suits certain perfect workers of the holy Church, who offer prayers to the almighty God so much more trustfully as they remember to have ministered to him more laboriously in his members. But because in those also who serve the active life the excess of solicitude is to be restrained, Martha is rebuked, who is asserted to be so solicitous as to be troubled about many things. The fervor of action is then rightly disposed when we so insist on work that we see with a tranquil heart him to whom we strive to consecrate our works. What indeed is excess of solicitude except a confusion of supernal intention? because while it divides itself among many things, once divided it does not rise to the intuition of supernal things. For since the soul hardly comprehends that eternal and simple good of eternal vision when united, it surely does not raise itself to it when divided. Therefore the disposer and receiver of our works says: One thing is necessary, lest the mind divide itself toward many things, so that, united through tranquility, it may rise powerfully to the intuition of the supreme good. The two daughters of Saul, therefore, although equally daughters of the king, differ in names, because the active and contemplative life are noble by the nobility of generous religion, but they are not equal due to the diversity of office. But since we have shown their father, let us likewise demonstrate their mother. It follows:

(Vers. 50.) And the name of Saul's wife was Achinoam, the daughter of Achimaas.

70. Quae est enim praedicatoris uxor, nisi bona voluntas? Qui enim per amorem bonae voluntati conjungitur, ei utique quasi ex nobili conjuge filii oriuntur. Nam cum bonorum operum fructus proferre volumus, necesse est ut prius eos in bona voluntate seminemus. Unde bene Achinoe, fratris requies interpretatur. Frater quippe noster ille est, qui a mortuis resurgens, Mariae Magdalenae locutus est dicens: Vade, et dic fratribus meis: Ascendo ad Patrem meum et Patrem vestrum (Joann. XX, 17). Hinc Paulus nobilitatem electorum asserens, ait: Haeredes autem Dei, cohaeredes Christi (Rom. VIII, 17). Quid est quod dicitur, fratris requies, nisi quia Redemptor humani generis in bona cohaeredum suorum voluntate requiescit? Et quia ab ipso nobis bona voluntas impenditur a quo inhabitatur, filia Achimaas esse perhibetur. Achimaas enim fratris decor, vel frater decor interpretatur. Frater quippe et decor Redemptor noster dicitur, quia humana natura per peccatum primi hominis dignitatis suae vigorem perdidit, sed in persona Redemptoris, aucto sibi splendore radiavit. Decor quippe noster est, quia quicumque in sancta Ecclesia virtutum claritate fulgescunt, de plenitudine lucis illius omnes accipiunt. Hinc Paulus ait: Ei se infudit omnis plenitudo divinitatis corporaliter (Col. II, 9). Dum ergo bonam praedicatorum nostrorum voluntatem propheta Samuel respicit, typis visa exprimit, dicens: Achinoe filia Achimaas, quia nimirum magna est pulchritudo bonae voluntatis, sed de infusione nascitur Redemptoris. Debet namque amari ut conjux, sed si pater aspicitur, ex nobilitate amplius amatur.

(Vers. 50.) Et nomen principis ejus Abner, filius Ner, patruelis ejus.

71. Abner dicitur pater meus lucerna, Ner etiam lucerna dicitur. Quid ergo Ner, nisi sermo Scripturarum accipitur? Littera quidem sanctae Scripturae quasi hujus lucernae testa est, intellectus vero spiritualis claritas luminis, oleum vero ejus devotio amoris. Filius ergo lucernae est, qui verba Scripturarum libenter audit, et sapienter intelligit, et quae per intellectum colligit, per affectum charitatis apprehendit. Cur itaque dicitur filius lucernae, nisi quia quod de lumine nascitur lumen est? Quid enim peccatum, nisi tenebrae? Quid item bonum opus, nisi lumen? Sancti enim viri dum ad ducatum Scripturarum gressus operum dirigunt, quasi ex lumine lumen accipiunt spiritualis eruditionis. Hoc quippe lumen de lumine Joannes exprimens, ait: Omnis qui natus ex Deo est non peccat, quia generatio coelestis servat eum (Joan. V, 18). Quid est nasci de Deo, nisi cognitam in sanctis Scripturis ejus voluntatem diligere? Et quid est non peccare, nisi in luce justitiae semper consistere?

70. For who is the wife of the preacher, except a good will? For he who is joined through love to a good will, to him indeed sons are born as if from a noble spouse. For when we wish to bring forth the fruits of good works, it is necessary that we first sow them in a good will. Whence well Achinoam is interpreted as 'the brother's rest.' For our brother is he who, rising from the dead, spoke to Mary Magdalene, saying: Go, and say to my brethren: I ascend to my Father and your Father (John 20:17). Hence Paul, asserting the nobility of the elect, says: But heirs of God, and joint-heirs with Christ (Rom. 8:17). What is it that is said, 'the brother's rest,' except because the Redeemer of the human race rests in the good will of his joint-heirs? And because the good will is bestowed upon us by him by whom it is inhabited, she is reported to be the daughter of Achimaas. For Achimaas is interpreted as 'the brother's beauty' or 'the brother is beauty.' For our Redeemer is called brother and beauty because human nature lost the vigor of its dignity through the sin of the first man, but in the person of the Redeemer, it radiated with an increased splendor for itself. He is indeed our beauty, because whoever shine with the clarity of virtues in the holy Church, they all receive from the fullness of that light. Hence Paul says: In him dwelleth all the fullness of the Godhead corporally (Col. 2:9). Therefore, while the prophet Samuel respects the good will of our preachers, he expresses the things seen by types, saying: Achinoam the daughter of Achimaas, because surely the beauty of a good will is great, but it is born from the infusion of the Redeemer. For it ought to be loved as a spouse, but if the father is looked at, it is loved more from nobility.

(Vers. 50.) And the name of the captain of his host was Abner, the son of Ner, Saul's uncle.

71. Abner is called 'my father is a lamp,' and Ner is also called a 'lamp.' What therefore is Ner taken to be, except the word of the Scriptures? The letter of the holy Scripture is indeed as it were the shell of this lamp, the spiritual understanding is the clarity of the light, but its oil is the devotion of love. Therefore he is the son of the lamp who willingly hears the words of the Scriptures, and wisely understands them, and those things which he collects through understanding, he apprehends through the affect of charity. Why therefore is he called the son of the lamp, except because that which is born of light is light? For what is sin except darkness? Likewise what is a good work except light? For holy men, while they direct the steps of their works to the guidance of the Scriptures, receive as it were light from light of spiritual erudition. This indeed John expressing, says: Whosoever is born of God, sinneth not: but the generation of God preserveth him (1 John 5:18). What is it to be born of God, except to love his will known in the holy Scriptures? And what is it not to sin, except to consist always in the light of justice?

Quasi enim de luce nos lucem facere volebat beatus Petrus apostolus, cum dicebat: Habetis propheticum sermonem, cui bene facitis attendentes, tanquam lucernae lucenti in caliginoso loco, donec aspiet dies, et lucifer orietur in cordibus vestris (II Petr. I, 19). Merito igitur Abner pater meus lucerna dicitur, ipse quoque pater ejus lucerna nominatur, quia illi in sancta Ecclesia lucere per exempla aliis possunt, qui eruditione Scripturarum et claritatem acceperunt luminis, et oleum perfectae charitatis. Sed per Joannem non peccare dicitur, ut praedicatorum robur insinuet, qui sic peccatoribus manum porrigunt, ut tamen ipsi peccatorum tenebris non fedentur. Sed quid est quod patruelis Saul dicitur? Patruelis autem dicitur qui nascitur ex fratre patris. Unde et hic quoque subjungitur:

(Vers. 51.) Cis fuerat pater Saul, et Ner pater Abner filius Abiae.

72. Et cum eligendus rex peteretur, dictum est: Et erat vir nomine Cis filius Abiae (I Reg. IX, 1). Quia vero ista stirpis regiae nomina quid significant, plenius exposuimus; hoc tantummodo exprimamus, quomodo Abner patruelis Saul esse referatur. Sed Saul filius Cis, id est duri esse cognoscitur; Abner etiam lucernae filius perhibetur. Durum hunc, austerae nimis conversationis viros ostendimus designare, Ner lucernam interpretari. Quid est igitur quod lucerna, et durus ejusdem patris esse filii dicuntur, nisi quia a Deo est, et quod Scriptura sancta austerum praecipit, et virtus exterior durae conversationis? Frater quippe lucernae durus est, quia gratiam implendae legis ab eo habet a quo ipsa lex ortum habet. Unde et Psalmista confidenter repromittit, dicens: Etenim benedictionem dabit, qui legem dedit (Psal. LXXXIII, 7). Legem quippe dare est praecepta vitae electis proferre, benedictionem etiam dare est gratiam implendae legis impendere. Quia ergo ab uno sunt tam lumen Scripturae quam asperitas vitae nostrae, Cis et Ner unius patris filii esse referuntur. Abner ergo filius Ner, Saul regis patruelis esse recte dicitur, quia qui ad curam animarum eligitur, durae et asperae vitae debere esse judicatur. Sed qui praedicatorum adiutores esse cupiunt, nunquam agunt, quod cupiunt, si lumen Scripturae sanctae, in quo per cognitionem concepti sunt, in bona operatione atque sancta praedicatione, velut nascendo, non perficiunt.

For the blessed apostle Peter wanted to make us light from light when he said: You have a prophetic word, whereunto you do well to attend, as to a lamp that shineth in a dark place, until the day dawn and the day-star arise in your hearts (2 Pet. 1:19). Meritously therefore Abner is called 'my father is a lamp,' and his father himself is named a 'lamp,' because those can shine through examples for others in the holy Church who have received both the clarity of light and the oil of perfect charity from the erudition of the Scriptures. But he is said through John not to sin, that he may insinuate the strength of preachers, who so reach out the hand to sinners that they themselves nevertheless are not defiled by the darkness of sins. But what is it that he is called the uncle's son (cousin) of Saul? For he is called a cousin who is born from the brother of the father. Whence here also is subjoined:

(Vers. 51.) And Kish was the father of Saul; and Ner the father of Abner was the son of Abiel.

72. And when the king to be chosen was requested, it was said: Now there was a man of Benjamin whose name was Kish, the son of Abiel (1 Sam. 9:1). Because we have already fully explained what those names of the royal stock signify, let us only express this, how Abner is reported to be the cousin of Saul. But Saul is known to be the son of Kish, that is, of the hard; Abner is also reported to be the son of the lamp. We have shown that this hard one designates men of an overly austere conduct, and that Ner is interpreted as a lamp. What is it, therefore, that the lamp and the hard one are said to be sons of the same father, except because both what the holy Scripture prescribes as austere and the external virtue of hard conduct are from God? For the brother of the lamp is the hard one, because he has the grace of fulfilling the law from him from whom the law itself has its origin. Whence also the Psalmist confidently promises back, saying: For the lawgiver shall give a blessing (Psalm 83:8). For to give the law is to bring forth the precepts of life for the elect; to give a blessing is also to bestow the grace of fulfilling the law. Because therefore both the light of Scripture and the asperity of our life are from one, Kish and Ner are reported to be sons of one father. Abner, therefore, the son of Ner, is rightly said to be the cousin of king Saul, because he who is chosen for the care of souls is judged to ought to be of a hard and sharp life. But those who desire to be helpers of preachers never do what they desire if they do not perfect the light of holy Scripture, in which they were conceived through knowledge, in good operation and holy preaching, as if by being born.

Cum vero Scripturarum sanctarum cognitio magis summis doctoribus quam eorum adjutoribus subditis adscribatur, et exempla conversationis sequi magis minoribus quam majoribus convenire videantur; quid est quod duri filius rex dicitur, lucernae vero filius dicitur princeps regis? Sed his verbis non significat quod summi doctores et eorum adjutores habent, sed suppresso quod habent, exponit quod singulis agendum est. Rex quippe, videlicet summus et electus praedicator, quia jam per altissimae eruditionis scientiam, Scripturae lumen habet, non sic confidat de scientia, ut aliorum exempla minime sequatur. Princeps quoque, id est magni doctoris adjutor, quia exemplis ejusdem sui praepositi subditur, ad lumen innitatur, ut qui exempla sequitur, in doctrinae altioris eruditionem, quasi in magna lucernae luce nascatur. Qui ergo eruditus ad majorum exempla per humilitatem reducitur, exemplis instructus ad Scripturarum splendorem discendo sublevatur, bene rex filius duri, et princeps lucernae filius esse perhibetur. Tales viri, quia electis fidelibus utiliter praeeminent, quia subiectos ad virtutum victorias fortiter provehant; sequitur:

(Vers. 52.) Erat autem bellum potens adversus Philistaeos omnibus diebus Saul.

73. Debile et omnino infirmum bellum illorum doctorum est, qui nec lumen habent divinae cognitionis nec fortitudinem boni operis. Potens ergo bellum dicitur, quando electis plebibus duri filii dominantur, quia ille potest aliis utiliter bona dicere, qui consuevit verba magna operatione praeire. Sed et subtiliter est intuendum quod implexius dicitur: Cunctis diebus Saul. Quid sunt dies Saul, nisi lucis opera? Quod bellum doctoris est aliud quam quod lingua conficitur? Omnibus itaque diebus pugnat, qui multa alios docet, sed nil docendo profert, nisi quod suo prius fulget opere. In die etenim sua pugnat, qui verba praedicationis ex propria trahit luce virtutis. In die ergo alieno pugnare vult, qui contraire reprobis spiritibus satagit, non loquendo quae agit, sed praedicando quae novit. Sed omnibus diebus pugnat: quia omnia praecepta Dei ostendit in luce operis, quae subsequendo vult pandere per curam praedicationis. Merito itaque bellum potens dicitur, in quo cum omnimoda virtutum, vel operum luce pugnatur. Potest etiam per hoc quod omnibus diebus pugnare dicitur, agonis spiritualis instantia designari. Qui enim vitam ducit plenam virtutibus, in diebus vivit. Cunctis ergo diebus bellum potens electi doctoris agnoscitur, quia is semper malos spiritus superare cernitur, qui a luce virtutum nunquam separatur. Sed habent electi viri virtutem praeliandi, habent et humilitatem timoris. Per virtutem triumphant, sed per timorem auxilia congregare non cessant. Unde tanto fortius praeliantur, quanto et vires configendi congregare non desinunt. Bene ergo causa potentis belli subjungitur:

Since however the knowledge of the holy Scriptures is ascribed more to the supreme teachers than to their subject helpers, and to follow the examples of conduct seems to suit the lesser more than the greater; what is it that the son of the hard one is called king, but the son of the lamp is called the king's captain? But by these words he does not signify what the supreme teachers and their helpers have, but having suppressed what they have, he explains what is to be done by each. For the king, namely the supreme and elect preacher, because he already has the light of Scripture through the knowledge of the deepest erudition, should not so trust in knowledge that he by no means follows the examples of others. The captain also, that is, the helper of the great teacher, because he is subject to the examples of the same superior of his, should lean upon the light, so that he who follows examples may be born into the erudition of a higher doctrine, as if in the great light of a lamp. He therefore who, being learned, is reduced to the examples of the greater through humility, being instructed by examples is raised to the splendor of the Scriptures by learning, is well reported to be king the son of the hard one, and the captain the son of the lamp. Such men, because they profitably stand over the elect faithful, because they strongly promote the subjects to the victories of virtues; there follows:

(Vers. 52.) And there was heavy war against the Philistines all the days of Saul.

73. The war of those teachers is weak and altogether infirm, who have neither the light of divine knowledge nor the strength of good operation. Therefore, a war is called heavy when the sons of the hard one rule over the chosen peoples, because he can profitably speak good things to others who is accustomed to precede words with great operation. But it must also be subtly observed what is said more intricately: All the days of Saul. What are the days of Saul, except the works of light? What else is the teacher's war than that which is made by the tongue? Therefore, he fights all his days who teaches many things to others, but brings forth nothing in teaching except what first shines by his own work. For he fights in his own day who draws the words of preaching from the proper light of virtue. On the other hand, he wishes to fight in another's day who busies himself to oppose reprobate spirits, not speaking what he does, but preaching what he knows. But he fights all his days: because he shows all the precepts of God in the light of work, which he wishes to disclose through the care of preaching by following them. Rightly, therefore, is the war called heavy, in which one fights with every kind of light of virtues or works. It can also be designated by this, that he is said to fight all his days, the urgency of the spiritual struggle. For he who leads a life full of virtues lives in days. Therefore, the heavy war of the elect teacher is recognized in all his days, because he is seen always to overcome evil spirits who is never separated from the light of virtues. But elect men have the virtue of fighting, they have also the humility of fear. Through virtue they triumph, but through fear they do not cease to gather help. Whence they fight the more strongly, as they do not cease to gather the strengths for conflicting. Well, therefore, is the cause of the heavy war subjoined:

(Vers. 52.) Nam quemcunque videbat Saul virum fortem et aptum ad praelium, sociabat eum sibi.

74. Quasi dicat: Idcirco bellare potenter poterat, quia congregare exercitum non cessabat. Sed quia non solum fortes, sed etiam aptos ad praelium sibi sociasse dicitur, cautus doctor in eligendis Christi militibus demonstratur. Fortes autem ad ferenda onera quidam sunt, non ad praelia exercenda, quia praeliari de fortitudine sua dum nesciunt, nequaquam possunt. Viri ergo fortes et ad praelium apti sunt, qui sciunt pugnare, et volunt. Per voluntatem quippe fortes sunt, et per scientiam apti ad praeliandum. Quorundam ergo temeritas a Christi bello repellitur, cum apti et fortes electi memorantur. Nam quidam sciunt cum diabolo pugnare, et nolunt. Sapientes quidem sunt, ut faciant mala, bona autem facere nesciunt (Jerem. IV, 22). Hi antiquo hosti servire volunt, resistere nolunt. Quid enim faciat doctor, si aptos istos ad praelium sibi societ. Magis tales possunt alios per exempla destruere quam ipse per verbum aedificare. Nam et saepe tales docere audent, et docendi virtutem operando non tenent. Cum loquuntur nobiscum, in hostes irruunt, sed per opera subito in viscera nostra torquentur. Velut proditores quidam exercitus, arma Christianae doctrinae induunt, et per exempla subito parvulos Christi feriunt, quos velle protegere loquendo putabamus. Non apti ergo viri fortes repellendi, non sociandi nobis sunt, quia per sapientes reprobos robur nostrum destruitur, non augetur. Qui ergo sunt fortes et non apti, nisi quos videmus onera saeculi fortiter ferre, et fortitudinem suam in servitium Conditoris transferre nescire? Nam jugum hominum, et magnos saeculi labores fortiter ferunt, sed ad servitutem Dei accedere velut infirmi pertimescunt. Quid ergo isti, nisi fortes et non apti sunt, qui saeculi magna faciunt, et Christi agere levia et blanda non possunt? Saepe etiam in monasteriis convertuntur, et qui saeculi onera fortiter tulerant in parvis, quae agunt, quasi inter magnos labores sudant. Quid ergo his verbis ostenditur, nisi ut viros ad Christi militiam cum magna nobis discretionem sociemus, nec accedentibus ante praebeamus ingressum quam eos et aptos per scientiam, et fortes per bonam voluntatem esse sciamus? Possunt autem idcirco viri fortes et apti ad praelium dici, qui Amalech, id est libidinum bella subsequuntur. Nam viri fortes non sunt, qui carnales concupiscentias extinguere nequeunt. Et apti ad praelium non videntur, qui pro pudicitia apti ad praeliandum non sunt. Eligat ergo doctor milites Christi, eligat fortes, ut dum carnem fortiter domant, immundos spiritus potenter vincant. Eligat ergo aptos ad praelium; ut dum inter dona fortitudinis non superbiunt, triumphum gloria in coelestibus sublimentur.

(Vers. 52.) For whomever Saul saw to be a strong man and apt for battle, he joined him to himself.

74. As if he were to say: For this reason he could war powerfully, because he did not cease to gather an army. But because he is said to have joined to himself not only the strong, but also those apt for battle, a cautious teacher is demonstrated in choosing the soldiers of Christ. For some are strong for bearing burdens, not for exercising battles, because as long as they do not know how to battle from their own strength, they are by no means able. Therefore, men are strong and apt for battle who know how to fight, and are willing. For through will they are strong, and through knowledge apt for battling. Therefore, the temerity of some is repelled from Christ's war, since the apt and the strong are remembered as chosen. For some know how to fight with the devil, and are unwilling. They are indeed wise to do evil, but to do good they do not know (Jer. 4:22). These wish to serve the ancient enemy, they do not wish to resist. For what should a teacher do if he joins these apt ones to himself for battle? Such as these can rather destroy others by examples than he himself build up by the word. For often such as these dare to teach, and do not hold the virtue of teaching by operating. When they speak with us, they rush upon the enemies, but through works they are suddenly twisted into our own bowels. Like certain traitors of the army, they put on the arms of Christian doctrine, and through examples they suddenly strike the little ones of Christ, whom we thought they wished to protect by speaking. Therefore, the strong men who are not apt are to be repelled, not joined to us, because by reprobate wise men our strength is destroyed, not increased. Who then are the strong and not apt, except those whom we see to bear the burdens of the world strongly, and not to know how to transfer their strength into the service of the Creator? For they bear strongly the yoke of men, and the great labors of the world, but to approach the service of God they are afraid as if weak. What then are these, except strong and not apt, who do the great things of the world, and cannot do the light and gentle things of Christ? Often they are even converted in monasteries, and those who had strongly borne the burdens of the world sweat in the small things which they do, as if among great labors. What then is shown by these words, except that we should join men to the militia of Christ with great discretion, nor provide entry to those approaching before we know them to be both apt through knowledge and strong through good will? Moreover, those can be called strong and apt for battle who follow after the wars of Amalek, that is, of lusts. For those are not strong men who cannot extinguish carnal concupiscences. And those do not seem apt for battle who are not apt for battling for the sake of modesty. Let the teacher, therefore, choose the soldiers of Christ, let him choose the strong, so that while they strongly tame the flesh, they may powerfully conquer the unclean spirits. Let him choose, therefore, the apt for battle; so that while they are not proud among the gifts of strength, they may be raised up in the glory of triumph in the heavens.

LIBER SEXTUS.

CAPUT PRIMUM.

(I Reg. XV, 1-3.) Et dixit Samuel ad Saul: Me misit Dominus ungere te in regem super populum ejus Israel. Nunc ergo audi vocem Domini. Haec dicit Dominus exercituum: Recensui quaecunque fecit Amalech Israeli, quomodo restitit ei in via, cum ascenderet de Aegypto. Nunc ergo vade, et percute Amalech, et demolire universa ejus.

1. Superius Amalech luxuriae vitium designare diximus, quae velut lambit, dum voluptatem blandiendo suggerit. Profectus ergo conversationis ostenditur, eo quod superius a Saul percussus asseritur, et nunc non simpliciter jubetur percuti, sed omnia ejus demoliri. Primo quidem hunc doctor percutit, quando per ejus verbum agitur, ut pudicitia in conversorum cordibus et corporibus teneatur. Quasi enim percussa est libido, quando caro armis pudicitiae qualitercunque subacta est, et perfecte subacta non est. Nam qui luxuriae jam inquinamenta deserit, sed adhuc motus turpes ex se contra se insurgentes sentit, jam opus nefarium non exercet, sed tamen abigere hoc a cogitatione non potest. Saepe invitus et incautus ad immundas cogitationes trahitur, sed ea quae negligendo intus cogitat, carnem foris excitant, ut ad turpes motus voluptatis surgat. Quid ergo est quod percussus Amalech iterum percuti et demoliri praecipitur, nisi quia praedicator eos quos ad pudicam vitam erudit, promovere debet ad perfectionem virtutis? Iterum ergo jubetur Amalech percuti, quia adhuc non bene interfectus vivit. Iterum Amalech percutitur, cum verbis doctoris illi etiam motus qui carnem pulsant eliduntur, cum ob hoc coronari subditos doctor docet, ut sic corpus domare debeant, ut ad illecebrosos motus nequaquam surgat. Sed quia nunquam sic caro restringitur, si mens ad immunda cogitando labitur, post percussione, Amalech demoliri praecipitur. Percutitur ergo in corpore, demolitur in corde, dum caro digne per abstinentionem teritur, et mens a cunctis immundis cogitationibus refrenatur. Quo in loco priora etiam considerata sunt, quae ex persona Domini Samuel loquitur, dicens: Recensui quaecunque fecit Amalech Israeli, quomodo restitit ei in via, cum ascenderet de Aegypto.

BOOK SIX.

CHAPTER ONE.

(1 Sam. 15:1-3.) And Samuel said to Saul: The Lord sent me to anoint thee king over his people Israel. Now therefore hearken thou unto the voice of the Lord. Thus saith the Lord of hosts: I have reckoned up whatever Amalek did to Israel, how he withstood him in the way, when he came up out of Egypt. Now therefore go, and smite Amalek, and utterly destroy all that he hath.

1. We have said above that Amalek designates the vice of luxury, which as it were licks, while it suggests pleasure by flattering. Therefore, the progress of conduct is shown in that he is asserted above to have been struck by Saul, and now he is not simply commanded to be struck, but to destroy all that belongs to him. Indeed, the teacher first strikes him when it is done through his word that modesty is held in the hearts and bodies of the converts. For lust is as it were struck when the flesh is subdued in any way by the arms of modesty, and yet is not perfectly subdued. For he who already deserts the defilements of luxury, but still feels base movements rising within himself against himself, no longer practices the nefarious work, but yet he cannot drive this away from his thought. Often, unwilling and incautious, he is drawn to unclean thoughts, but those things which he thinks within through neglect excite the flesh without, so that it rises to base movements of pleasure. What then is it that Amalek, having been struck, is again commanded to be struck and destroyed, except because the preacher ought to promote those whom he instructs to a modest life unto the perfection of virtue? Therefore, Amalek is again commanded to be struck, because, not yet well killed, he lives. Amalek is struck again when those movements also which pulse the flesh are crushed by the words of the teacher, when the teacher teaches the subjects to be crowned for this purpose, that they ought so to tame the body that it may by no means rise to seductive movements. But because the flesh is never so restrained if the mind slips into thinking unclean things, after the striking, Amalek is commanded to be destroyed. Therefore, he is struck in the body, he is destroyed in the heart, while the flesh is worthily worn down through abstinence, and the mind is restrained from all unclean thoughts. In which place those prior things are also to be considered, which Samuel speaks from the person of the Lord, saying: I have reckoned up whatever Amalek did to Israel, how he withstood him in the way, when he came up out of Egypt.

2. Quid est quod Amalechitarum opera recensentur, nisi quia luxuriae inquinamenta Deo valde odibilia sunt? Unde beatus Paulus apostolus dicit: Omne peccatum extra corpus est, qui autem fornicatur, in corpus suum peccat (I Cor. VI, 17). Item dicit: Fornicatores et adulteros judicabit Deus (Hebr. XIII, 4). Hinc etiam acrius increpans, et a regno Dei eos segregans, ait: Neque immundi regnum Dei possidebunt (Ephes. V, 5). Cur luxuria recensetur, nisi quia justitia Dei peccator projicitur, quando ad perpetranda ejus inquinamenta curvatur? Qui ergo recensetur ut cadat, aliquando recensetur ut pereat, aliquando recensetur ut surgat. Et quia post tanta temporum spatia recensita, Amalech facta memorantur, utcunque nobis insinuat; quia tales aliquando post longa tempora respiscant. Ipsa autem ejus opera exprimuntur, cum dicitur: Quomodo restitit ei in via cum ascenderet de Aegypto. Israel videns Deum dicitur. Qui quia de Aegypto perhibetur ascendere, noviter conversos insinuat, qui peccatorum tenebras et ima deserunt, et ad lumen veritatis accedunt, et montem boni operis ascendunt.

3. In via autem Amalech Israel restitit, quia libido ad perfectionis summam tendentibus arma voluptatis objicit, et corda quae potest, gladio immundae suggestionis ferit. Et quia valde fortis et violenta est pugna fornicationis, non quomodolibet obviasse Israeli, sed restitisse perhibetur. Resistere quidem forti oppugnationi instare est. Hos nimirum resistentes Amalechitas videbat Israelita ille ascendens, cum dicebat: Video aliam legem in membris meis, repugnantem legi mentis meae (Rom. VII, 23). Unde et ad auxiliatorem respiciens, ait: Infelix ego, quis me liberabit de corpore mortis hujus? gratia Domini nostri Jesu Christi (Rom. VII, 24). Resistere ergo Amalech dicitur, quia dum in carne sumus, libidinis fortia bella sustinemus. Sed quid de Aegypto ascendentibus resistere dicitur? Ecce qui ad tertii coeli se secreta sustulerat, resistentes motus carnis habebat. Merito igitur non solum novitios, sed etiam magna virtute praeditos, Israel de Aegypto ascendens insinuat. Aegypti quidem nomine hujus mundi tenebrae designantur. Israel autem de Aegypto ascendit, quia electi omnes dum sancte vivendo proficiunt, ad supernam patriam pertingere conantur. Et quia quandiu in carne sunt, carnis legem legi mentis contrariam habent, sibi utique per validos motus Amalech resistentem vident. Hujus namque violentia passionis ostenditur, cum eadem, quae recensentur, Amalech bella describuntur. Nam pugnante Israele, cum elevabat manus Moyses, vincebatur Amalech; et vincebat ille, cum iste manus deponeret (Exod. XVII).

2. Why is it that the works of the Amalekites are reckoned up, except because the defilements of luxury are greatly hateful to God? Whence the blessed apostle Paul says: Every sin that a man doeth is without the body; but he that committeth fornication sinneth against his own body (1 Cor. 6:18). Likewise he says: Fornicators and adulterers God will judge (Heb. 13:4). From here also rebuking more sharply, and segregating them from the kingdom of God, he says: Nor shall the unclean possess the kingdom of God (Eph. 5:5). Why is luxury reckoned up, except because the sinner is cast out by the justice of God when he is bent down to perpetrating its defilements? He therefore who is reckoned up so that he may fall, is sometimes reckoned up so that he may perish, sometimes reckoned up so that he may rise. And because, after such long spans of time having been reckoned up, the deeds of Amalek are remembered, it is somehow suggested to us; because such persons may sometimes repent after long times. Moreover, his works themselves are expressed when it is said: How he withstood him in the way when he came up out of Egypt. Israel is said to mean 'seeing God.' He who is reported to come up out of Egypt suggests the newly converted, who desert the darkness and the depths of sins, and approach the light of truth, and ascend the mountain of good work.

3. Moreover, Amalek withstood Israel in the way, because lust objects the arms of pleasure to those tending toward the height of perfection, and strikes the hearts it can with the sword of unclean suggestion. And because the fight of fornication is greatly strong and violent, he is reported not just to have met Israel in any way, but to have withstood him. To withstand is indeed to press on with a strong attack. Doubtless that ascending Israelite saw these withstanding Amalekites when he said: I see another law in my members, warring against the law of my mind (Rom. 7:23). Whence also looking back to the helper, he says: Wretched man that I am, who shall deliver me from the body of this death? the grace of the Lord Jesus Christ (Rom. 7:24-25). Therefore, Amalek is said to withstand, because while we are in the flesh, we sustain the heavy wars of lust. But why is he said to withstand those ascending from Egypt? Behold, he who had raised himself to the secrets of the third heaven had the withstanding movements of the flesh. Rightly, therefore, Israel ascending from Egypt suggests not only novices, but also those endowed with great virtue. Indeed, by the name of Egypt, the darkness of this world is designated. But Israel ascends from Egypt, because all the elect, while they make progress by living holily, strive to reach the supernal fatherland. And because as long as they are in the flesh, they have the law of the flesh contrary to the law of the mind, they surely see Amalek withstanding them through powerful movements. For the violence of this passion is shown when those same wars of Amalek, which are reckoned up, are described. For while Israel fought, when Moses lifted up his hands, Amalek was conquered; and he conquered when the former let down his hands (Exod. 17).

Quid est autem, quod contra alios solis armis pugnabat Moyses, contra Amalech vero non solis armis, sed etiam virtute orationis? Quae autem virtus et instantia supplicationis erat tunc necessaria, ubi si manus deponeret, Amalech victoriae honorem daret? Sed profecto magnum certamen fornicationis ostenditur, quod tanta virtute, tanta difficultate superatur. Arma igitur exercitus oratio intentissima necessaria est. Arma quidem necessaria sunt, quia qui contra fornicationem pugnare volunt, vincere nequeunt, si non caeteris virtutibus muniuntur. Exercitus, ut supra ostendimus, exempla Patrum et Scripturarum praecepta sunt, quae quidem quilibet etiam considerare debet, ac illis sic mentem occupare, ut lasciviae inquinamenta non spectet. Sed exemplis atque doctrinis instructus, de se confidere nequaquam potest. Levet ergo manus suas, levet mentem, ut opere bono et devotione resplendeat, qui abscindere perfecte a se libidinis bellum tentat.

4. Quid item est quod depositis manibus vincitur, nisi quia saepe per audaciam pravi operis, ipsa etiam tollitur pulchritudo castitatis? Saepe ex toto non tollitur, sed cum infirmantibus operibus infirmatur. Inter opera quidem, et labores spirituales, contra stimulos carnis fortes sumus, sed si quasi fessi a solitae conversationis rigore torpescimus, vel mollescimus, dum paulatim negligimus, aculei carnis insurgunt, qui quasi depositis Moysi manibus Israellem vincunt (Exod. XVII). Ne ergo manus lascescant, Aaron et Hur lapidem supponant, et graves Moysi manus deponi nequaquam sinant. Aaron quidem, mons fortitudinis, Hur, ignis vocatur. Quando enim lassescimus consideratis coelestibus roboramur. Mons ergo fortitudinis quid est, nisi altitudo supernae contemplationis? Quae profecto, quia in electo corde sine magna charitate non est, mons fortitudinis Moysi adstare recte perhibetur. Qui nimirum lapidem supponunt, et manus sustinent, quia qui summa coelorum praemia ardentem aspicit, fortitudinem magnam sumit, et bene operari, et conditorem exorare non desinit. Quia ergo valida sunt, et omnino violenta bella carnis, ascendenti Israeli Amalech restitisse apte perhibetur. Regi igitur Propheta praecipit dicens: Audi vocem Domini. Recensui quaecumque fecit Amalech Israeli.

But what is it that against others Moses fought with arms alone, but against Amalek not with arms alone, but also by the virtue of prayer? What virtue and urgency of supplication was then necessary, where if he let down his hands, he would give the honor of victory to Amalek? But surely the great contest of fornication is shown, which is overcome by such virtue, such difficulty. Therefore, the most intent prayer of the army is necessary as arms. Arms are indeed necessary, because those who wish to fight against fornication cannot conquer if they are not fortified by the other virtues. The army, as we have shown above, consists of the examples of the Fathers and the precepts of the Scriptures, which anyone ought also to consider, and so occupy the mind with them that he does not look at the defilements of lasciviousness. But being instructed by examples and doctrines, he can by no means trust in himself. Let him therefore lift up his hands, let him lift up his mind, so that he may shine with good work and devotion, who attempts to cut off perfectly from himself the war of lust.

4. Likewise, what is it that is conquered when the hands are let down, except that often through the audacity of a wicked work, even the beauty of chastity itself is taken away? Often it is not taken away entirely, but is weakened along with the weakening works. Indeed, among works and spiritual labors, we are strong against the stings of the flesh, but if, as if weary, we grow torpid from the rigor of our accustomed conduct, or soften while we gradually neglect, the pricks of the flesh rise up, which conquer Israel as if with the hands of Moses let down (Exod. 17). Lest therefore the hands grow weary, let Aaron and Hur place a stone beneath, and by no means allow the heavy hands of Moses to be let down. Aaron indeed is called 'mountain of strength,' and Hur 'fire.' For when we grow weary, we are strengthened by considering heavenly things. What then is the mountain of strength, except the height of supernal contemplation? Which surely, because it is not in an elect heart without great charity, is rightly reported to stand by the mountain of strength of Moses. They doubtless place the stone beneath and sustain the hands, because he who ardently looks at the highest rewards of the heavens takes great strength, and does not cease to work well and to entreat the Creator. Because therefore the wars of the flesh are powerful and altogether violent, Amalek is aptly reported to have withstood the ascending Israel. Therefore, the Prophet commands the king, saying: Hearken thou unto the voice of the Lord. I have reckoned up whatever Amalek did to Israel.

5. Quid est, quod dicit: Audi vocem Domini, nisi quia caste vivere volentibus, contra fraudes fornicationis spiritus subtiliter vigilandum est? Quasi dicat: Considerare non desinas quantis insidiis sibi subdere electos parat. Et idcirco non dicit: Recensui quod restitit Israeli, sed: Audi vocem Domini. Recensui quomodo restitit Israeli. Quasi dicat: Si modum insidiarum cognoscis, hostem superare facilius valebis. Merito igitur subintulit, dicens: Nunc ergo vade, et percute Amalech, et demolire universa ejus. Quasi dicat: Quia nosti quemadmodum ire debeas: Vade, et demolire universa ejus, et sic eum deleas, ut aliquid de eo ultra non vivat. Sed quis ita sibi subjicere carnem, quis unquam sibi restringere mentem potuit, quis sic manere in carne, ut de carne turpes motus nullos sustineret? Quis ita refrenare cogitationem potuit, ut ad eam immunditiarum obscuritas per cogitationem nulla perveniret? Sed si de carne non tollitur turpitudine motionis, tamen turpitudinis robur enervatur, cum motus quidem simplex in carne est, sed in motu pruritus libidinis nullus est. Hic quidem motus Amalechita non est, quia menti non lambit quam oblectare non poterit. Non potest tolli menti, quod aliquo modo immunda non videat, sed in mirabilem usum puritatis deducitur, ut immunda videns, nulla delectationis labe maculetur. Quisquis ergo sic praeest carni, quisquis sic mentem regit, ideo praeest, ideo regit, quia Amalech cuncta demoliri fortiter potuit. Sed jam quae sunt ejus universa subsequenter exponit, dicens:

(Vers. 3.) Non parcas ei, et non concupisces ipsius aliquid; sed interfice a viro usque ad mulierem, et parvulum, et lactentem, et bovem, et asinum, et ovem, et camelum.

6. Quis est hic qui parcit Amalech, nisi qui aut in cogitatione, aut in ore, aut in carne lasciviae aliquid retinet? Nam plerique turpitudinis opera non exercent, sed linguam a turpi locutione non cohibent. Plerique per opus luxuriam vitant, per cogitationem non vitant. Quidam nihil turpe agunt, sed quod actu refugiant corde concupiscunt. Parcit ergo Amalech qui blandimenta lasciviae, aut in locutione, aut per intentionem, aut per cogitationem tenet. Dicit itaque: Non parcas ei, quia de tam nequissimo vitio nihil accendi debet in mente, nihil permitti ardere in opere.

5. What is it that he says: 'Hearken thou unto the voice of the Lord,' except that for those wishing to live chastely, one must subtly watch against the frauds of the spirit of fornication? As if he were to say: Do not cease to consider with how many snares he prepares to subject the elect to himself. And for that reason he did not say: 'I have reckoned up that he withstood Israel,' but: 'Hearken thou unto the voice of the Lord.' I have reckoned up how he withstood Israel. As if he were to say: If you know the manner of the snares, you will be able to overcome the enemy more easily. Rightly, therefore, he added, saying: 'Now therefore go, and smite Amalek, and utterly destroy all that he hath.' As if he were to say: Because you know how you ought to go: 'Go, and utterly destroy all that he hath,' and so delete him that nothing of him may live further. But who could so subject the flesh to himself, who could ever so restrain the mind to himself, who could so remain in the flesh that he sustained no base movements of the flesh? Who could so refrain thought that no obscurity of impurities reached it through thought? But if the baseness of motion is not taken away from the flesh, yet the strength of the baseness is unnerved, when indeed there is a simple motion in the flesh, but in the motion there is no itch of lust. This motion indeed is not Amalekite, because it does not lick the mind which it will not be able to delight. It cannot be taken from the mind that it should not see unclean things in some way, but it is led into a wonderful use of purity, so that seeing unclean things, it is stained by no blot of delight. Whoever therefore so presides over the flesh, whoever so rules the mind, therefore presides, therefore rules, because he was able to strongly destroy all things of Amalek. But now he subsequently explains what those universal things of his are, saying:

(Vers. 3.) Spare him not, and covet not anything of his; but slay from man even unto woman, and infant, and suckling, and ox, and ass, and sheep, and camel.

6. Who is this who spares Amalek, except he who retains something of lasciviousness either in thought, or in the mouth, or in the flesh? For many do not practice works of baseness, but they do not restrain the tongue from base speech. Many avoid luxury through work, but they do not avoid it through thought. Some do nothing base, but what they flee from in act, they covet in the heart. He therefore spares Amalek who holds the flatteries of lasciviousness either in speech, or through intention, or through thought. Therefore he says: 'Spare him not,' because from so wicked a vice nothing ought to be kindled in the mind, nothing permitted to burn in work.

Dicat ergo: Non parcas ei, ut omnes libidinosi motus, omnes obscenae locutiones prorsus perimantur incorpore. Dicit ergo: Non concupisces ipsius aliquid; ut penitus eradicetur a cogitatione. Quid enim est libido, nisi ignis? Et quid de carne, et mente exortae virtutes, nisi flores? Quid item turpes cogitationes, nisi paleae? Quis etiam nesciat, quia si in paleis ignis negligenter exstinguitur, ex parva scintilla quae remanet, omnes paleae accenduntur? Qui ergo virtutum flores in mente non vult exurere, ita debet libidinis ignem exstinguere, ut per tenuem scintillam nunquam possit ardere. Carnalium etiam cogitationum stipulas auferat, ne dum is, qui exstingui non potest, calor naturalis accenditur, virores virtutum, qui per se accendi nequeunt, quasi per admixtas paleas exurantur.

7. Quid est ergo: Non parcas ei, et non concupisces ipsius aliquid, nisi quia luxuria omnis in carne perfecte domanda est, et a mente radicitus extirpanda? Potens etiam intelligi: Non parcas ei, et non concupisces ex eo aliquid, quia et viri, et mulieres, parvuli et lactentes interfici praecipuntur. Nam mulieres concupisci poterant, parvuli et lactentes ad misericordiam provocare. Qui ergo sunt viri interficiendi, quae mulieres, qui parvuli, qui boves, quae oves, qui cameli, qui asini, subtiliter considerandum est. Qui enim sunt Amalechitae viri, nisi suadentes motus turpitudinis? Viri etenim sunt, quia violenter suggerunt, et corruptis mentibus semina pravitatis infundunt. Mulieres sunt mentis concupiscentiae, quae praedictis motibus ad fetus impios substernuntur. Sed et parvuli, et lactentes qui sunt, nisi qui de Amalechitarum virorum et mulierum commixtione generantur? Nam si motus malae suggestionis, quasi adulter in mente recipitur, concupiscentia quasi meretrix impregnatur. Ipsa ergo concupiscentia, si nefarium effundere partum sinitur, libidinum motus jam non solum mente, sed etiam in carne generantur. Qui dum nascuntur parvuli sunt, quia adhuc carni violentiam movendo non inferunt. Lactentes vero sunt, cum tenui et negligenti cogitatione nutriuntur. Qui enim jam libera cogitatione motus turpes in carne reficit, non jam lac parvulis, sed cibum adultis impendit. Lac ergo parvulorum Amalechitarum tenuis est cogitatio immunditiae, quia si motus turpis per cogitationem non pascitur, quasi negato sibi lacte, parvuli necantur.

Let him say therefore: 'Spare him not,' so that all lustful movements, all obscene speeches may be altogether destroyed in the body. He says therefore: 'And covet not anything of his'; so that it may be thoroughly eradicated from thought. For what is lust, except fire? And what are the virtues arisen from the flesh and the mind, except flowers? Likewise, what are base thoughts, except chaff? Who also would not know that if fire is carelessly extinguished in chaff, from a small spark which remains, all the chaff is kindled? He therefore who does not wish to burn up the flowers of virtues in the mind, ought so to extinguish the fire of lust that it can never burn through a thin spark. Let him also take away the stubble of carnal thoughts, lest while that natural heat, which cannot be extinguished, is kindled, the greenness of virtues, which cannot be kindled by themselves, be burned up as if through the mixed-in chaff.

7. What then is: 'Spare him not, and covet not anything of his,' except that all luxury in the flesh is to be perfectly tamed, and from the mind radically extirpated? It can also be understood: 'Spare him not, and covet not anything from him,' because both men and women, infants and sucklings are commanded to be killed. For women could be coveted, and infants and sucklings provoke to mercy. Who therefore are the men to be killed, what women, what infants, what oxen, what sheep, what camels, what asses, must be subtly considered. For who are the Amalekite men, except the persuading movements of baseness? For they are men because they suggest violently, and infuse the seeds of depravity into corrupted minds. The women are the concupiscences of the mind, which are laid under the aforesaid movements for impious offspring. But who also are the infants and sucklings, except those who are generated from the commingling of Amalekite men and women? For if the movement of evil suggestion is received in the mind as an adulterer, concupiscence is impregnated as a harlot. Therefore, if concupiscence itself is permitted to pour forth a nefarious birth, the movements of lusts are generated now not only in the mind, but also in the flesh. Which, while they are being born, are infants, because they do not yet bring violence to the flesh by moving. They are indeed sucklings when they are nourished by a thin and negligent thought. For he who already refreshes base movements in the flesh with free thought, no longer bestows milk on infants, but food on adults. Therefore, the milk of the Amalekite infants is the thin thought of impurity, because if the base movement is not fed through thought, the infants are killed as if milk were denied them.

Quod profecto lac meretrix mater porrigit, quia dum ardor concupiscentiae mentem praevenit, quasi ex pessima cordis ubertate agitur, ut peiores motuum soboles in carne nutrantur. Quid vero in bove, nisi consilium fraudulentum accipitur, quod exemplo veterum carnis voluptatem suggerit, qui inter carnis opera omnipotenti Deo placuere? Nam quasi discretionis vomere scindere terram cernitur; sed si ex deliberatione suscipitur, iugo turpitudinis colla miserae mentis illaqueat, quem per simulationem gestat.

8. Ovis autem nomine innocentium vita significatur. Unde electi omnes Redemptoris nostri voce oves nominantur, cum dicit: Oves meae vocem meam audiunt (Joan. X, 27). Quae est ergo ovis Amalech, nisi simulatio innocentiae? Nam quidam dum et ipsam formam humani corporis, et proprietates sexus utriusque, dum insitam libidinem membris considerant, quasi naturali bono se hoc posse uti licenter putant. Quasi ergo ovis Amalechita est, quando continentibus illud quasi bonum suggeritur, quod vere bonum non esse liquido comprobatur. Quid etiam in camelo signatur? Sed camelus ruminat, et ungulam nequaquam findit. Quid ergo in camelo signatur, nisi cogitatio quaedam luxuriae, quae quasi a ratione incipit, sed per discretionem non finitur? Nam dum cogitat, quasi intus camelus ruminat, sed dum quod cogitat per veritatem non disponitur, ejus ungula dividi non videtur. Nonnulli etenim continentiam professi, dum a carnis concupiscentia superantur, in conjugali vita salvari posse confidunt. Quidam et dum apostoli licentiam audiunt: Unusquisque suam uxorem habeat et unaquaeque suum virum (I Cor. VII, 2), sine discretionem personarum omnes in hoc praecepto concludi, et sacrorum ordinum viros conjugali copula uti posse fatentur. Hujusmodi enim sensus Amalechita camelus est, quia quasi ex ratione incipit, sed ad irrationabilem vitam trahit. Quid ergo asinus, nisi aperta nequitia fornicationis accipitur? Quosdam enim diabolus in apertum chaos fornicationis invehit, quibusdam per fraudes illudit. Asinus etiam aliena onera portare consuevit. Doctor vero gentium dum virum sui corporis potestatem non habere, sed mulierem docuit, item: Nec mulierem sui corporis habere potestatem, sed virum (Ibid., 4), quid aliud quam aliena onera eos portare jussit? Asini ergo nomine robur conjugalis copulae designatur, quia electi conjuges invicem onera sua fortiter portant, ne per carnis infirmitatem in fornicationis baratrum remissius corruant. Asinus ergo interficiendus est, sed Amalechita, quia copula conjugalis in honestate thalami roboranda est, sed a turpitudine interficienda.

Which milk surely the harlot mother proffers, because while the ardor of concupiscence prevents the mind, it is agitated as if from the worst abundance of the heart, so that worse offspring of movements are nourished in the flesh. Moreover, what is received in the ox, except a fraudulent counsel, which suggests the pleasure of the flesh by the example of the ancients, who pleased almighty God among the works of the flesh? For it is seen as it were to cleave the earth with the plowshare of discretion; but if it is taken up from deliberation, it ensnares the necks of the wretched mind with the yoke of baseness, which it carries through simulation.

8. Moreover, by the name of the sheep, the life of the innocent is signified. Whence all the elect are named sheep by the voice of our Redemptor, when he says: 'My sheep hear my voice' (John 10:27). What then is the sheep of Amalek, except the simulation of innocence? For some, while they consider both the form of the human body itself and the properties of each sex, and the inherent lust in the members, think they can licitiously use this as a natural good. Therefore, it is as it were an Amalekite sheep when that is suggested to the continent as if a good, which is clearly proved not to be truly good. What also is signified in the camel? But the camel ruminates, and by no means divides the hoof. What then is signified in the camel, except a certain thought of luxury, which as it were begins from reason, but is not finished through discretion? For while it thinks, the camel as it were ruminates within, but while what it thinks is not disposed through truth, its hoof is not seen to be divided. For some who have professed continence, while they are overcome by the concupiscence of the flesh, trust that they can be saved in conjugal life. Some also, while they hear the apostle's license: 'Let every man have his own wife, and let every woman have her own husband' (1 Cor. 7:2), confess that all without discretion of persons are included in this precept, and that men of sacred orders can use conjugal copulation. For a sense of this kind is an Amalekite camel, because it as it were begins from reason, but draws to an irrational life. What then is the ass, except the open wickedness of fornication is understood? For the devil carries some into the open chaos of fornication, and deludes some through frauds. The ass also is accustomed to carry others' burdens. But the teacher of the gentiles, while he taught that the man has not power over his own body, but the woman, likewise: 'Nor has the woman power over her own body, but the man' (1 Cor. 7:4), what else did he command them than to carry others' burdens? Therefore, by the name of the ass, the strength of conjugal copulation is designated, because elect spouses strongly carry their burdens in turn, lest through the infirmity of the flesh they fall more loosely into the chasm of fornication. Therefore the ass is to be killed, but the Amalekite one, because the conjugal copulation is to be strengthened in the honesty of the marriage bed, but killed from baseness.

Debent quidem conjuges debitum sibi invicem reddere, sed turpiter convenire non debent. Asinus ergo Amalech interficitur, cum in bonis conjugibus charitas tenetur honestae copulae, sed omnis obscenitas vitatur in turpi conjunctione. Omnia igitur Amalech demoliri jubentur, quia qui caste proponunt vivere, de blandimento carnis in se aliquid retinere non debeant. In carne quidem esse debent, ut bona per carnem agant, sed sic debent a carnis voluptate per mentis sublimitatem discedere, ut contumelias de carne non tolerant. Tales quidem eos esse volebat, quibus Apostolus loquebatur, dicens: Vos autem in carne non estis, sed in spiritu (Rom. VIII, 9). Sed qui Amalech delere praecipitur, quibus adjutoribus ad haec sufficiat attendamus. Nam sequitur: (Vers. 4.) Praecepit Saul populo, et recensuit eos quasi agnos.

9. Agnorum nomine solent viri magnae prudentiae designari. Unde per Joannem dicitur: Vidi supra montem Sion Agnum stantem, et cum eo centum quadraginta quatuor millia habentia nomen ejus, et nomen Patris ejus scriptum in frontibus suis (Apoc. XIV, 1). Qui enim nomen Agni assumpserant, agni dicebantur. Ipsos etiam exponens, ait: Hi sunt, qui cum mulieribus non sunt coinquinati, virgines enim sunt. Quid est ergo, quod cum Amalech deleri praecipitur, quasi agni regis milites recensentur, nisi quia cum fornicationis spiritum delere praedicando volumus, perfectorum exempla producere debemus? Quotquot enim pudicitiae gloria insignes saecularibus convertendis ostendimus, velut tot milites quasi agnos recensitos ad Amalech bella portamus. Possunt autem horum recensitorum nomine ipsi ministri divinae praedicationis intelligi. Quasi agni ergo sunt, quia per gloriam perfectae pudicitiae, jam illis virginibus cum Christo in regno gaudentibus simulantur. Quibus profecto verbis ostenditur, quia qui praedicationis ministerium sumunt, praecipuo castitatis fulgore ante decorandi sunt, quia si per incontinentiam defluunt, continentes alios facere nequaquam possunt, et ad tantae lucis bonum provocare non praevalent, qui ejus radios in propriae conversationis fulgore non habent. Bene ergo dicitur: Recensuit eos quasi agnos, quia pudicos valde esse eos oportet, qui fornicationis effugare spiritum per accepti ordinis potestatem debent. Unde in Evangelio eis Dominus dicit: Sint lumbi vestri praecincti, et lucernae ardentes in manibus vestris (Luc. XII, 35), ut verbum praedicationis subditi audiant, sed eos ad bonum castitatis, quod audiunt, exempla lucidissimae conversationis trahant. Unde bene perfecto numero designantur, cum subditur: (Vers. 3.) Ducenta millia peditum, et decem millia virorum Juda.

Spouses indeed ought to render the debt to each other in turn, but they ought not to come together basely. Therefore the ass of Amalek is killed when in good spouses the charity of honest copulation is held, but all obscenity is avoided in base conjunction. All things of Amalek, therefore, are commanded to be destroyed, because those who propose to live chastely ought not to retain anything of the flattery of the flesh in themselves. They ought indeed to be in the flesh, so that they may do good through the flesh, but they ought so to depart from the pleasure of the flesh through the sublimity of the mind, that they do not tolerate insults from the flesh. Such indeed he wished them to be, to whom the Apostle spoke, saying: 'But ye are not in the flesh, but in the Spirit' (Rom. 8:9). But let us attend to what helps he who is commanded to delete Amalek may suffice for these things. For there follows: (Vers. 4.) Saul commanded the people, and reckoned them up as lambs.

9. By the name of lambs, men of great prudence are accustomed to be designated. Whence it is said through John: 'I saw upon mount Sion a Lamb standing, and with him a hundred and forty-four thousand, having his name and the name of his Father written in their foreheads' (Rev. 14:1). For they who had assumed the name of the Lamb were called lambs. Also explaining them, he says: 'These are they who were not defiled with women; for they are virgins' (Rev. 14:4). What then is it that when Amalek is commanded to be deleted, the soldiers of the king are reckoned as lambs, except that when we wish to delete the spirit of fornication by preaching, we ought to bring forward the examples of the perfect? For as many as we show to be distinguished by the glory of modesty to the seculars to be converted, we carry as it were so many soldiers reckoned as lambs to the wars of Amalek. Moreover, by the name of these reckoned ones, the ministers of divine preaching themselves can be understood. They are therefore as it were lambs, because through the glory of perfect modesty, they are already likened to those virgins rejoicing with Christ in the kingdom. By which words it is surely shown that they who take up the ministry of preaching are first to be adorned with the chief brightness of chastity, because if they flow away through incontinence, they can by no means make others continent, and they do not prevail to provoke others to the good of such great light, who do not have its rays in the brightness of their own conduct. Rightly therefore is it said: 'He reckoned them up as lambs,' because it behooves those to be greatly modest who ought to put to flight the spirit of fornication through the power of the order they have received. Whence the Lord says to them in the Gospel: 'Let your loins be girded, and your lamps burning in your hands' (Luke 12:35), so that the subjects may hear the word of preaching, but the examples of a most bright conduct may draw them to the good of chastity which they hear. Whence they are well designated by a perfect number, when it is added: (Vers. 4.) Two hundred thousand footmen, and ten thousand men of Judah.

10. Peditum nomine electi figurantur, non cum alta praedicant, sed cum per bona exempla coelestis itineris rectitudinem aliis demonstrant. Pedites quidem gressibus currunt, quo producere arma volunt. Quid vero sunt exempla castitatis, nisi coelestium militum terris impressa vestigia? Nam ut vitia libidinum in lubricis feriant, ad cordium eorum tenebras, cum bonorum exemplorum luce festinant, et quasi gressu pervenientes, hostes perimunt, qui postquam per opera cognoscuntur, corda peccatorum ad pudicitiae bonum trahunt. Cum ergo per exempla castitatis in peccatorum cordibus tenebras immunditiarum destruunt, pedites recte nominantur. Et quia non solum praetextu corporalis munditiae splendidi sunt, sed etiam luce cordis, ducenta millia esse perhibentur. In centenario quippe, et millenario numero, omnis decalogi summa concluditur. Perfecti ergo viri in ducentis millibus continentur, quia per divinam gratiam tam corporis continentia quam integritate mentis ad summam pudicitiae arcem pervenere. Tam enim in corpore quam in mente habent perfectionem intentionis. Vel quia non remisse aut negligenter Deo per pudicitiam serviunt, centenarium habent operis, et quia ei servire non desinunt, habent millenarium multiplicationis. Sed fortes et assidui sunt ad continentiam corporis, perfecti et instantes ad circumspeditionem cordis perfectione virtutis. Talem quidem etiam viduam Apostolus esse praecipiens, ait: Ut sit sancta carne et spiritu (I Cor. VII, 34). Sancta quippe carne et spiritu est, si perfectione castitatis qua fulget in corpore, fulgeat etiam in mente. Quod si viduae tales sunt, quales esse iussae sunt virgines? De illis namque pluribus, sub unius descriptione dictum est: Astitit regina a dextris tuis in vestitu deaurato (Psal. XLIV, 10). In eodem quoque psalmo (vers. 14) laudatur eadem regina, cum dicitur: Omnis gloria ejus filiae regis ab intus, in fimbriis aureis circumamicta varietatibus. Quid est enim vestitus aureus, nisi decor et honor corporis virginalis? Vestitus quidem dicitur, quia foris fulget in corpore, aureus autem, quia praececellit dignitate. Omnis autem metalli species auro inferior est. Sic nimirum omnis pudicitia alia decori virgineo comparari non potest. Quid est ergo quod dicitur: Omnis gloria filiae regum ab intus, si foris esse gloria vestitus aurei praedicatur? Si enim foris est aliqua magna aurei vestitus gloria, intus omnis gloria videri non potest. Quid est ergo, quod omnis gloria intus esse perhibetur, nisi quia et illa, quae foris est, gloria, cum aliis innumeris intus esse cognoscitur? Aurea enim virginitas non est, si foris est, et intus non est. Quia ergo intus, et foris est, quia eadem splendet in corpore, eadem fulget in mente, omnis gloria filiae regum intus esse sentiri convenienter potest.

10. By the name of footmen, the elect are figured, not when they preach high things, but when through good examples they demonstrate the rectitude of the heavenly journey to others. Footmen indeed run with steps where they wish to bring forth arms. But what are the examples of chastity, except the footprints of heavenly soldiers impressed upon the earth? For so that they may strike the vices of lusts in slippery places, they hasten to the darkness of their hearts with the light of good examples, and reaching them as it were by step, they destroy the enemies, who after they are known through works, draw the hearts of sinners to the good of modesty. When therefore through examples of chastity they destroy the darkness of impurities in the hearts of sinners, they are rightly named footmen. And because they are splendid not only by the pretext of corporal cleanness, but also by the light of the heart, they are reported to be two hundred thousand. Indeed, in the centenary and millenary number, the whole sum of the decalogue is concluded. Therefore, perfect men are contained in the two hundred thousand, because through divine grace they have reached the highest citadel of modesty as much by the continence of the body as by the integrity of the mind. For they have perfection of intention both in the body and in the mind. Or because they serve God through modesty not loosely or negligently, they have the centenary of work, and because they do not cease to serve him, they have the millenary of multiplication. But they are strong and assiduous for the continence of the body, perfect and urgent for the circumspection of the heart by the perfection of virtue. Ordering such a widow also to be, the Apostle says: 'That she may be holy both in body and in spirit' (1 Cor. 7:34). For she is holy in body and in spirit if she shines also in the mind by the perfection of chastity with which she shines in the body. But if widows are such, what ought virgins to be commanded to be? For of those many, it was said under the description of one: 'The queen stood at thy right hand in gilded clothing' (Psalm 45:9). In the same psalm also she is praised, when it is said: 'All the glory of that daughter of the king is from within, in golden fringes encompassed with varieties' (Psalm 45:13-14). For what is the gilded clothing except the decor and honor of the virginal body? It is indeed called clothing because it shines without in the body, but gilded because it excels in dignity. For every kind of metal is inferior to gold. So surely all other modesty cannot be compared to virginal decor. What then is it that is said: 'All the glory of the daughter of kings is from within,' if the glory of gilded clothing is preached to be without? For if there is some great glory of gilded clothing without, all the glory cannot be seen within. What then is it that all glory is reported to be within, except because even that glory which is without is known to be within with innumerable others? For virginity is not golden if it is without and is not within. Because therefore it is within and without, because the same shines in the body, the same shines in the mind, all the glory of the daughter of kings can conveniently be felt to be within.

Omnis gloria intus est, quia foris sola, intus sola non est. Quia enim multae sunt virtutum claritates in mente virginis, sic virgineus splendor asseritur, ut intus omnis gloria praedicetur. Hoc nimirum est, quod subsequitur: In fimbriis aureis circumamicta varietatibus. Fimbriae enim aureae sunt claritates a mente nunquam deficientes. Fimbriae quidem finales vestimenti partes sunt. Quae idcirco in sponsae Christi decore laudantur, quia nulla est virtutum gloria, si lucere ante vitae consummationem desistat. Regina ergo amore dicitur, in vestitu aureo virginitas praedicatur. Sed omnis gloria intus, et in fimbriis aureis, et varietate circumamicta asseritur, ut innumeris virtutibus adjuncta integritas, usque in finem deduci sentiatur. Bene itaque contra Amalech ducenta peditum millia recensentur, quia illi ad debellandos immundos spiritus idonei sunt per exempla castitatis, qui eam tenere didicerunt et in luce operis, et in splendore circumspectionis.

11. Quia item eruditi ac perfecti sunt verbo Dei, decem millium virorum Juda numero demonstratur. Viri etenim sunt fortitudine, Juda autem praedicatione. Juda etenim, confitens interpretatur. Sed denario numero designatur, quia perfectionem doctrinae per gratiam Spiritus sancti consecuti sunt. Unde et Moysi decem legis praecepta tribuuntur, quae Dei digito scripta sunt (Exod. XXXI). Quid est enim digitus Dei, nisi Spiritus sanctus? Qui cum legem scripsit, hanc utique in decem praeceptis edidit, quia etsi in ea carnale aliquid foris protulit, intus hanc spiritualis intelligentiae perfectionem signavit. Decem millia igitur virorum Juda contra Amalech producenda sunt, ut fornicationis spiritus apti viribus superetur. Lambit quippe suggestionem, quia levia et blanda consulit, sed res quas lambendo consulit, per cogitationum phantasias ostendit. Ergo ut mens obscena sibi a daemonibus ostensa non videat, electorum exempla revelanda sunt. Et ut eam suggestionibus turpibus immundus spiritus delinire non possit, lingua praedicatorum debet per pudicitiae laudem tangi. Lingat hanc praedicator, ut malignus spiritus lingere nequaquam possit. Et hanc verbis oblectet, ne cui coelestia desunt, hanc diabolus per suggestionum oblectamenta dilaniet. Contra duplex ergo bellum cordis, quia duplex est necessarium bonum auxilii, bene contra Amalech et pedites, et viri Juda parari perhibentur.

All glory is within, because it is not alone without, not alone within. For because there are many brightnesses of virtues in the mind of a virgin, virginal splendor is so asserted that all glory is preached to be within. This surely is what follows: 'In golden fringes encompassed with varieties.' For the golden fringes are the brightnesses never failing from the mind. Fringes indeed are the final parts of a garment. Which are for that reason praised in the decor of the spouse of Christ, because there is no glory of virtues if it ceases to shine before the consummation of life. She is called queen because of love, in gilded clothing virginity is preached. But all glory within, and in golden fringes, and asserted to be encompassed with variety, so that integrity joined to innumerable virtues may be felt to be led even unto the end. Rightly therefore against Amalek two hundred thousand footmen are reckoned, because those are fit for warring down unclean spirits through examples of chastity, who have learned to hold it both in the light of work and in the splendor of circumspection.

11. Because they are likewise instructed and perfect in the word of God, they are demonstrated by the number of ten thousand men of Judah. For they are men by strength, but of Judah by preaching. For Judah is interpreted as 'confessing.' But they are designated by the decimal number because they have attained the perfection of doctrine through the grace of the Holy Spirit. Whence also the ten precepts of the law are attributed to Moses, which were written by the finger of God (Exod. 31:18). For what is the finger of God except the Holy Spirit? Who, when he wrote the law, surely published it in ten precepts, because although he brought forth something carnal without in it, he signified this perfection of spiritual intelligence within. Therefore, ten thousand men of Judah are to be brought forth against Amalek, so that the spirit of fornication may be overcome by apt strengths. Indeed, he licks by suggestion, because he counsels light and flattering things, but the things which he counsels by licking, he shows through the phantasms of thoughts. Therefore, so that the obscene mind may not see the things shown to it by demons, the examples of the elect are to be revealed. And so that the unclean spirit may not be able to soothe it with base suggestions, the tongue of preachers ought to be touched by the praise of modesty. Let the preacher lick it, so that the malignant spirit may by no means be able to lick it. And let him delight it with words, lest the devil tear it apart through the delights of suggestions when heavenly things are lacking to someone. Against a double war of the heart, therefore, because a double good of help is necessary, both footmen and men of Judah are well reported to be prepared against Amalek.

Si quis autem alios per pedites, alios per viros Juda vult intelligi, sensus aperte veritatis patet, quia summi doctores habent, qui docere nesciunt praedicatione, prodesse autem valeant opere. Sed jam recensiti ad tanta praelia audiamus qua arte subsequenter dimicent. Sequitur: (Vers. 5.) Cumque venisset Saul usque ad civitatem Amalech, tetendit insidias ad torrentem.

12. Quis hic torrens est, nisi ille de quo per Psalmistam dicitur: De torrente in via bibit (Psal. CIX, 7)? Torrens quippe decursum nostrae mortalitatis designat. Saul ergo in torrente insidias tendit, quando praedicator Ecclesiae aeternis praemiis considerationem nostrae mortalitatis inserit. Ut enim lubricas animas quasi per fraudem capiat, modo coelestia loqui inchoat, sed repente ad exponendam aeternarum poenarum acerbiter convertitur, ut securae in carnis delectatione mentes terreantur. Quasi enim per fraudem educit, per insidias percutit, dum laeta loquens ad audiendum provocat, et mortis tristitia inserit, ut audiant lubrici quod expavescant. Saul ergo ad Amalech civitatem venit, cum doctor munita per illicitum amorem corda peccatorum dulcedine aeternae jucunditatis attrahit. Sed insidias ei in torrente abscondit, quia mortis considerationem inducit, ut quasi ex insidiis erumpentem contra se militem peccator videat, et dum se velociter moriturum considerat, moram peccati tendere ultra pertimescat. Sequitur: (Vers. 6.) Dixit Saul Cyneo: Discede ab Amalech, ne forte involvam te cum eo. Tu enim fecisti misericordiam cum omnibus filiis Israel, cum ascenderet de Aegypto.

Quis est Cyneus, qui cum Amalech habitare cognoscitur, qui et discedere cogitur, ne cum eo pariter involvatur? Sed fortasse hic ille est, de quo dicit Apostolus: Uxori vir debitum reddat, similiter et uxor viro (I Cor. VII, 3). Cui etiam nomen convenit, quia Cyneus, possidens dicitur. Qui profecto conjugati, quia conjugio obligati sunt, relinquere omnia non coguntur. Quid est ergo quod Cyneo dicitur: Discede ab Amalech, nisi quia his verbis in conjugibus omnis obscenitatis turpitudine damnatur? Cum Amalech quidem conjuncti sunt, qui meretricio more junguntur.

Moreover, if anyone wishes some to be understood through footmen, others through men of Judah, the sense of truth is openly clear, because the highest teachers have those who do not know how to teach by preaching, but are able to be profitable by work. But now let us hear by what art those reckoned subsequently fight in such great battles. There follows: (Vers. 5.) And when Saul was come to the city of Amalek, he laid snares in the torrent.

12. What is this torrent except that of which it is said through the Psalmist: 'He shall drink of the torrent in the way' (Psalm 110:7)? Indeed, the torrent designates the course of our mortality. Therefore, Saul lays snares in the torrent when the preacher of the Church inserts the consideration of our mortality into eternal rewards. For so that he may take slippery souls as if through fraud, he now begins to speak heavenly things, but suddenly he is turned to explaining the bitterness of eternal punishments, so that minds secure in the delight of the flesh may be terrified. For he leads out as it were through fraud, he strikes through snares, while by speaking joyful things he provokes to hearing, and inserts the sorrows of death, so that the slippery may hear what they may fear. Therefore, Saul comes to the city of Amalek when the teacher attracts the hearts of sinners fortified through illicit love by the sweetness of eternal pleasantness. But he hides snares for him in the torrent because he induces the consideration of death, so that the sinner may see a soldier breaking out against him as if from snares, and while he considers that he is quickly to die, he may greatly fear to extend the delay of sin further. There follows: (Vers. 6.) Saul said to the Kenite: 'Depart from Amalek, lest I involve thee with him.' For thou hast shown mercy to all the children of Israel, when they came up out of Egypt.

Who is the Kenite (Cyneus), who is known to dwell with Amalek, and who is also forced to depart, lest he be involved with him likewise? But perhaps this is he of whom the Apostle says: "Let the husband render the debt to the wife, and likewise the wife to the husband" (1 Cor. 7:3). To whom also the name is fitting, because the Kenite is said to mean "possessing." For indeed, married people, because they are bound by marriage, are not forced to leave all things. What then is it that is said to the Kenite: "Depart from Amalek," unless because by these words all the filth of obscenity in spouses is condemned? Those who are joined in the manner of a harlot are indeed joined with Amalek.

Quos discedere ab Amalech doctor praecipit, cum ad honestatem conjugalem eos revocare contendit. Quasi dicat: Si continere ab invicem non potestis, honorabile conubium vobis sit, et thorus immaculatus. Ab Amalech itaque discedere, est conjuges seipsis uti, non ad turpitudinem meretriciae obscenitatis, sed ad temperantiam honestatis, et ad fructum propaginis. Unde et idem doctor egregius de vidua, quae juxta ejus consilium sic permanere non potest, dicit: Quod si se non continet, nubat tantum in Domino (Ibid., 9). Non in Amalech, sed in Domino; ut quae a nuptiis abstinere non praevalet, obscenos gestus in foedere nuptiarum vitet. Cui etiam comminatur, dicens: Ne involvam te cum eo. Involvi peccatoribus est aeterna poena damnari. Unde et de nequam servo in Evangelio Dominus dicit: Ligatis pedibus, et manibus, projicite in tenebras exteriores (Matth. XXII, 13). Modo ergo praedicatores auditores reprobos non involvunt, quia etsi verbum contemnunt, redire tamen ad poenitentiam donec vivunt, cum volunt, possunt. Instanter ergo conjugibus conjugalis honestas imperanda est, quia valida mulctatione dicitur: Abite, recedite absque laesione. Discede ab Amalech, ne involvam te cum eo. Absque laesione quidem nunc, non tunc receditur, quia qui per omnia turpibus simulantur, eorum laesionis expertes non erunt. Qui etiam fecisse cum filiis Israel de Aegypto ascendentibus misericordiam dicitur, quia infirmi sanctae Ecclesiae filii, dum perpetuae continentiae bonum servare nequeunt, conjugii miseratione suscipiuntur. Ab Aegypto quidem ascendunt, quia luxuriae et fornicationis tenebras deserunt. Et misericordiam a Cyneo suscipiunt, quia conjugii indulgentiam promerentur. Unde et doctor gentium dicit: Hoc dico secundum indulgentiam, non secundum imperium (I Cor. VII, 6). Et quia sancta Ecclesia electis subditis bona quae loquendo exhibet persuadet, sequitur:

(Vers. 6.) Et recessit Cyneus de medio Amalech. 14. De medio quidem Amalech discedit conjunx, de parte non potest, quia etsi gestus vitat turpitudinis, vitare non potest affectum voluptatis. Ignem quippe temperare per honestatem conjuges possunt. De medio igitur Amalech exeunt, quia etsi carnalibus desideriis omnino carere nequeunt, ipsum tamen carnis imperium sub praecepto honestatis vinculo moderantur. Sequitur: (Vers. 7.) Percussitque Saul Amalech ab Evilat, donec veniret Sur, quae est e regione Aegypti.

The teacher commands them to depart from Amalek when he strives to recall them to conjugal honesty. As if he were to say: "If you cannot contain yourselves from each other, let marriage be honorable for you, and the bed undefiled." To depart from Amalek, therefore, is for spouses to use themselves, not for the filth of harlot-like obscenity, but for the temperance of honesty and for the fruit of offspring. Whence also the same excellent teacher says concerning the widow, who according to his counsel cannot remain so: "But if she does not contain herself, let her marry only in the Lord" (*ibid.*, 9). Not in Amalek, but in the Lord; so that she who cannot abstain from marriage may avoid obscene gestures in the covenant of marriage. To whom he also threatens, saying: "Lest I involve thee with him." To be involved with sinners is to be condemned to eternal punishment. Whence also the Lord says in the Gospel concerning the wicked servant: "Having bound his feet and hands, cast him into the exterior darkness" (Matt. 22:13). Now, therefore, preachers do not involve reprobate hearers, because even if they despise the word, they can nevertheless return to penance as long as they live, when they wish. Instantly, therefore, conjugal honesty must be commanded to spouses, because it is said with a strong punishment: "Depart, withdraw without injury." Depart from Amalek, lest I involve thee with him. Without injury, indeed, one withdraws now, not then; because those who are in all things made like to the filthy shall not be exempt from their injury. He is also said to have shown mercy to the children of Israel ascending from Egypt, because the weak children of holy Church, while they cannot keep the good of perpetual continence, are received by the mercy of marriage. They ascend from Egypt, indeed, because they desert the darkness of luxury and fornication. And they receive mercy from the Kenite because they earn the indulgence of marriage. Whence also the teacher of the Gentiles says: "This I say according to indulgence, not according to command" (1 Cor. 7:6). And because holy Church persuades her chosen subjects of the good things which she exhibits by speaking, there follows:

(Vers. 6.) And the Kenite (Cyneus) departed from the midst of Amalek. 14. A spouse indeed departs from the midst of Amalek, but cannot depart from a part of it, because although he avoids gestures of filth, he cannot avoid the affection of pleasure. Spouses can indeed temper the fire through honesty. They go out from the midst of Amalek, therefore, because although they cannot be entirely without carnal desires, they nevertheless moderate the command of the flesh under the bond of the precept of honesty. There follows: (Vers. 7.) And Saul struck Amalek from Havilah (Evilat), until he came to Shur (Sur), which is over against Egypt (Aegypti).

15. Evilat parturiens interpretatur, Sur angustia, Aegyptus tenebrae. Concupiscentia autem peccatum parit. Merito igitur parturientis nomine concupiscentia designatur. Propheta etiam impenitentis cordis angustias incurrere metuens obsecrat, dicens: Ne absorbeat me profundum, neque urgeat super me puteus os suum (Psal. LXVIII, 16). Doctor ergo ab Evilat usque Sur Amalech percutit, cum in auditorum suorum cordibus vitia conceptae delectationis comprimit, et fidem deliberationis. Sur etiam percutit, cum eas mentes videtur ad pudicitiae amorem trahere, quae in luxuriae fetore proposuerant vitam finire. In angustia enim sunt qui capti jam malae consuetudinis laqueo constringuntur. Et notandum, quia Sur e regione Aegypti esse ostenditur, quia qui in luxuria vitam finire deliberat, modo in interioribus tenebris clauditur a quibus ad exteriores perducatur. Sed etiam liber iste claudatur, ut ad consequentis considerationem per silentium veniamus.

CAPUT II.

1. Rex Saul, qui principia bona habuit, sed in bonis quae coeperat nequaquam perseveravit, per sacrae Historiae textum ostenditur, ut in eo imitanda et cavenda videamus. Sic nimirum et male cultas segetes carpinus, quae ad messionem spinis admixtae consurgunt. Bene quidem eas legere novit, qui sic curat spicas carpere, ut spinas studeat evitare. Sic dum horti cura negligitur, cum olere quod reficit nascitur vicia quae pungit. Quasi enim male cultos agros ingredi caute discipulis praecipiebat Dominus, cum dicebat: Super cathedram Moysi sederunt principes et Pharisei. Quaecunque dixerint vobis, facite; quae autem faciunt, facere nolite (Matth. XXIII, 2). Quasi dicat: Quia mista sunt acta, et verba reproborum, sic utendi sunt, ut in eis sumatur quod vivificat, vitetur quod necat. Hinc iterum praenuntians, dicit: Venient ad vos in vestimentis ovium, intrinsecus autem sunt lupi rapaces (Matth. VII, 15). Hucusque ergo regem Saul strenue regni curam gerentem, libenter attendimus, contemptorem jam Dominicae jussionis, in quo vitari et abjici debeat subtiliter videamus. Nam sequitur: (Vers. 8, 9.) Apprehendit Agag regem Amalech vivum, omne autem vulgus interfecit in ore gladii. Et pepercit Saul et populus Agag, et optimis gregibus ovium, et armentorum; et vestibibus, et arietibus, et universis, quae pulchra erant, nec voluerunt disperdere ea. Quidquid vero vile fuit et reprobum, hoc demoliti sunt.

15. Havilah is interpreted as "birthing" (*parturiens*), Shur as "distress" (*angustia*), Egypt as "darkness" (*tenebrae*). Now concupiscence brings forth sin. Justly, therefore, is concupiscence designated by the name of "birthing." The Prophet also, fearing to incur the distresses of an impenitent heart, beseeches, saying: "Let not the deep swallow me up, and let not the pit shut her mouth upon me" (Ps. 68:16). The teacher, therefore, strikes Amalek from Havilah even unto Shur, when he suppresses in the hearts of his hearers the vices of conceived delight, and the faith of deliberation. He also strikes Shur when he is seen to draw to the love of pudicity those minds which had proposed to end their lives in the stench of luxury. For they are in distress who, being already captured, are constricted by the snare of bad custom. And it is to be noted that Shur is shown to be over against Egypt, because he who deliberates to end his life in luxury is now enclosed in interior darkness, from which he may be led to exterior darkness. But let this book also be closed, that we may come through silence to the consideration of what follows.

CHAPTER II.

1. King Saul, who had good beginnings, but by no means persevered in the good things which he had begun, is shown through the text of sacred History, so that we may see in him things to be imitated and things to be avoided. So indeed we also gather ill-cultivated crops, which rise up mixed with thorns for the harvest. He indeed knows well how to gather them, who so cares to pluck the ears of corn that he strives to avoid the thorns. Thus while the care of the garden is neglected, there is born with the herb that refreshes, the tare that pricks. For as if commanding the disciples to enter ill-cultivated fields cautiously, the Lord said: "The scribes and Pharisees have sat on the chair of Moses. All things therefore whatsoever they shall say to you, observe and do: but according to their works do ye not" (Matt. 23:2-3). As if He were to say: Because the acts and words of the reprobate are mixed, they are so to be used that what vivifies may be taken from them, and what kills may be avoided. Hence again foretelling, He says: "They come to you in the clothing of sheep, but inwardly they are ravening wolves" (Matt. 7:15). Hitherto, therefore, we have gladly attended to King Saul strenuously managing the care of the kingdom; let us now subtly see him as a despiser of the Divine command, in whom that which ought to be avoided and cast away may be seen. For there follows: (Vers. 8, 9.) And he took Agag the king of Amalek alive, but all the common people he slew with the edge of the sword. And Saul and the people spared Agag, and the best of the flocks of sheep, and of the herds; and the garments, and the rams, and all things that were beautiful, nor would they destroy them. But whatever was vile and reprobate, that they demolished.

2. Verbum Domini fuit: Nunc vade, et percutite Amalech, et demolire universa ejus. Non parcas ei, et non concupisces ex eis aliquid. Aperte ergo transgressor per inobedientiam exstitit, quia implere praeceptum Domini per superbiam recusavit. Dominus quidem prophetae praecepit, dicens: Ne parcas ei, et non concupisces ex rebus ipsius aliquid. Hic vero et pepercisse, et omnia electa ejus concupisse ostenditur: ut, dum transgressionis modus ostenditur, quam sit detestabilis inobedientiae culpa monstretur.

3. Quod si carnis bella describimus, magnos esse lapsus regio invenimus. Unde et Dominus in Evangelio dicit: Si sal evanuerit, in quo salietur? (Matth. V, 13.) Reges vero Ecclesiae, ejus sunt praedicatores, sicut supra jam ostensum est. Quis ergo est Agag rex Amalech, nisi sensus carnalis? Nam cum ex anima rationalitatem ac sensualitatem habeamus, rationalitas menti, sensualitas carni adscribitur; et per illam cum angelis, per istam cum brutis animalibus convenimus. In illa quo altius extollimur, supernis civibus appropinquamus. Per istam vero quo ad carnis blandimenta dilabimur, carnaliores, ut ita dixerim, invenimus. Unde et visis et concupitis jam filiabus hominum, jam impletis in luxuria voluptatibus, de his qui puritatis merito filii Dei vocabantur, in Genesi Dominus minatur, dicens: Non permanebit spiritus meus in homine in aeternum, eo quod caro sit (Genes. VI, 3). Caro quippe homo efficitur, quando sensui carnis ratio subjugatur. Rex ergo Amalech vigor est sensus carnalis, qui motibus turpibus imperat, ut captivam rationem ad illecebras obscenitatis trahat. Bene autem carnali sensui nomen congruit Amalechitae regis. Agag quippe, meditans, sive loquens interpretatur. Meditari quippe ei est, phantasmata lasciviae interna meditatione colligere. Et loqui ei est carnem motibus turpibus ad libidinem excitare. Quasi enim magnum clamorem locutionis habet, quia carnem pulsando ardentius commovet. Nam et meditando colligit quod loquendo exponat: quia unusquisque carnali sensui subditus, quo liberius lasciviae simulacra intus conspicit, eo validiores motus turpitudinis foris sentit. Meditatur ergo per internam visionem turpitudinis, loquitur autem per exteriorem motum delectationis. Rex ergo Amalech loquens et meditans dicitur, quia illis labentia blandimenta carnis excitare potest, quibus per turpes cogitationes illudit, et quos per experientiam blandae motionis erudit. Sed notandum, quia quo liberius meditatur, eo et liberius loquitur: quia carnem eo fortius commovet, quo causas suae commotionis intus impressas per cogitationem tenet.

2. The word of the Lord had been: "Now go and strike Amalek, and demolish all that he has." Do not spare him, and do not covet anything of theirs." Openly, therefore, he stood forth as a transgressor through disobedience, because through pride he refused to fulfill the command of the Lord. The Lord indeed commanded the prophet, saying: "Do not spare him, and do not covet anything of his things." Here, however, he is shown both to have spared and to have coveted all his chosen things: so that, while the manner of transgression is shown, it may be demonstrated how detestable is the fault of disobedience.

3. But if we describe the wars of the flesh, we find that there are great royal lapses. Whence also the Lord says in the Gospel: "If the salt lose its savor, wherewith shall it be salted?" (Matt. 5:13.) Now the kings of the Church are her preachers, as has already been shown above. Who then is Agag, the king of Amalek, but the carnal sense? For since we have from the soul both rationality and sensuality, rationality is ascribed to the mind, sensuality to the flesh; and through the former we agree with angels, through the latter with brute animals. In the former, the higher we are extolled, the nearer we approach the celestial citizens. Through the latter, however, the more we slide down to the allurements of the flesh, the more carnal, so to speak, we are found. Whence, the daughters of men having already been seen and coveted, and pleasures already fulfilled in luxury, the Lord threatens in Genesis concerning those who by merit of purity were called sons of God, saying: "My spirit shall not remain in man forever, because he is flesh" (Gen. 6:3). For man is made flesh when reason is subjugated to the sense of the flesh. The king of Amalek, therefore, is the vigor of the carnal sense, which commands filthy movements so that it may draw the captive reason to the allurements of obscenity. Moreover, the name fits the carnal sense of the Amalekite king well. For Agag is interpreted as "meditating" or "speaking." To meditate, indeed, is for him to collect the phantasms of lasciviousness by internal meditation. And to speak is for him to excite the flesh to lust by filthy movements. For he has as it were a great cry of speech, because he moves the flesh more ardently by beating upon it. For by meditating he also collects what he may set forth by speaking: because everyone subjected to the carnal sense, the more freely he beholds the images of lasciviousness within, the stronger movements of filthiness he feels without. He meditates, therefore, through the internal vision of filthiness, but he speaks through the exterior movement of delight. King Amalek, therefore, is called "speaking" and "meditating," because he can excite those slipping allurements of the flesh in those whom he mocks through filthy thoughts, and whom he instructs through the experience of bland motion. But it is to be noted that the more freely he meditates, the more freely also he speaks: because he moves the flesh the more strongly, the more he holds the causes of his emotion impressed within through thought.

More etenim ignis quo attentius insufflatur, eo magis accenditur: quia si flatus immundae cogitationis deest, ardor libidinosae commotionis adesse non potest. Rex ergo Israel contra Amalech regem pugnat, cum doctor Ecclesiae contra fornicationem disputat. Quem victum capit, quando ad veniam conversos peccatores non solum poenitentes, sed etiam confitentes accipi. Quasi ergo Amalech regem jam vinctum tenet, qui carnaliem sensum, in conversis peccatoribus per amorem pudicitiae, jam rationi subjectum videt. Sed quid est quod vinctus vivit, nisi quia nonnulli sunt qui propriis passionibus non moventur, sed, auditis alienis obscenitatibus, moventur? Pugnantes fortes sunt, sed victores cadunt. Qui enim expugnatum regem vivum servavit, liquet quia in ejusdem belli triumpho capti sibi regis persona placuit.

4. Quid vero aliud faciunt, qui ab aliis peccatorum confessionem recipiunt? Nam dum cogitant, quae confitentes fecerunt, ad scelera, quae audiunt, inardescunt; nam saepe dum audiunt, quibus se alii blandimentis obruerant, amare ipsi incipiunt, quae jam eorum exhortatione morientes illi confitentur. Jam ergo in urbe sua victus et captus est Agag, sed a victore servatur, cum quod detestatur a subditis, diligitur a praelatis: quia carnalis sensus in eis vigere incipit, qui in illis vigorem iniquae dominationis amisit. Et quia dum pastores currunt ad praecipitium, subjecti comitantur; rex vivum Agag cepisse dicitur, sed idem rex, et populus eidem regi, et quibusque Amalech optimis pepercisse memorantur. Parcere enim, affectae mentis est, amore ejus cui parcit. Quod certe libidinis vitio convenit: quia ut placere incipit, mentem in sui amorem trahit. Quia etiam vehemens est virtus illius, statum habere non novit: quia nimirum cito perficit, si a se hanc cito evigilans animus non expellit. Nam dum mentem invadit, se per innumeras turpitudinum cogitationes spargit. Unde et bene optimis gregibus et armentis, et Saul et populus pepercisse memorantur. Cogitationes quidem libidinum greges, et armenta dicuntur: quia et innumerae sunt, et de contemplatione immunditiae in reprobo corde pascuntur. Optimi etiam sunt, non probatione bonitatis, sed appetitu eligentis. In corde etenim reprobo, quia nothing diligitur charius, optimi greges dicuntur, quibus alia nulla comparantur. Sed optimi dicuntur pro caecitate cordis, armenta vero pro reatu transgressionis.

For in the manner of a fire, the more attentively it is blown upon, the more it is kindled: because if the breath of unclean thought is absent, the ardor of libidinous emotion cannot be present. The king of Israel, therefore, fights against the king of Amalek when the teacher of the Church disputes against fornication. Whom he takes vanquished, when he receives converted sinners to pardon, not only repenting but also confessing. As it were, therefore, he holds the king of Amalek already bound, who sees the carnal sense in converted sinners already subjected to reason through the love of pudicity. But what is it that he lives while bound, unless because there are some who are not moved by their own passions, but are moved by hearing the obscenities of others? Those who fight are strong, but the victors fall. For he who preserved the vanquished king alive, it is clear that in the triumph of the same war, the person of the captured king pleased him.

For what else do they do, who receive the confession of sins from others? For while they think upon what the confessants have done, they are inflamed toward the crimes which they hear; for often while they hear with what allurements others had overwhelmed themselves, they themselves begin to love those things which the others, now dying by their exhortation, confess. Agag is therefore already vanquished and captured in his city, but he is preserved by the victor, when that which is detested by the subjects is loved by the prelates: because the carnal sense begins to flourish in them, which has lost the vigor of its iniquitous domination in those others. And because while the pastors run to the precipice, the subjects follow; the king is said to have taken Agag alive, but the same king and the people are remembered to have spared the same king and whatever was best of Amalek. For to spare is the mark of an affected mind, through love of that which it spares. Which certainly fits the vice of lust: because as it begins to please, it draws the mind into the love of itself. Because its power is also vehement, it knows not how to have a fixed state: because indeed it quickly reaches completion, if the mind, waking up quickly, does not expel it from itself. For while it invades the mind, it spreads itself through innumerable thoughts of filthiness. Whence also Saul and the people are well remembered to have spared the best flocks and herds. Indeed, thoughts of lust are called flocks and herds: because they are both innumerable and are fed from the contemplation of uncleanness in the reprobate heart. They are also "best," not by proof of goodness, but by the appetite of the one choosing. For in the reprobate heart, because nothing is loved more dearly, they are called the best flocks, to which no others are compared. But they are called "best" because of the blindness of the heart, but "herds" (armenta) because of the guilt of transgression.

Reprobis quippe mentibus magnum non est, immunda cogitare; sed coram Deo parvum non est, in templo Dei, hoc est in regenerato spiritu immunda reponere. Parcit ergo non solum ovibus, sed armentis: quia qui per amorem libidinis, quasi parvas immunditiae culpas aspicit, quasi parvis modo parcit, sed merita poenarum parva non invenit. Possunt autem ovium nomine leviores luxuriae cogitationes intelligi, armenta vero fortiores et molestiores. Quibus utique rex et populus parcit, cum reprobis doctor, et subditi tam levibus quam fortibus immundae cogitationis vexationibus substernuntur. Quid vero est parcere vestibus, nisi damnatae jam menti immunda deliberare? Si enim aureus vestitus sponsae virginalis gloria est, quae sunt vestes Amalech, nisi foeda inquinamenta luxuriae? Sed vestimenta dicuntur: quia eorum velamine tam anima, quam corpus inficitur. Quia enim animam foedat et corpus perpetratio luxuriae, non vestis, sed vestes nominantur. Sed, ut dixi, parcere deliberare, per affectum mentis immunda diligere est. Infelix vero anima sic capta, sic illaqueata, quia miris impulsionebus ad deliberatam pravitatem perpetranda cogitur, bene post oves, armenta, et vestes, arietibus pepercisse memoratur. Quasi enim arietum cornua sibi in lenes libidinum ictus placent, qui hoc in se unum retinere nititur, unde ad immunditiae mortem perforetur. Arietibus ergo parcit, qui praecipitationis suae ictus gratanter recipit. Pungitur quippe, ut carnis suae desideriis serviat; sed quod se fortiter pungit, leviter oblectat. Quia item per innumeros modos obscenitatis mentem libido illicit, non solum his nominatis rebus, sed omnibus, quae pulchra erant, pepercisse memorantur. Omnia quae sibi immunda anima de luxuriae voluptate gratanter fingere cernitur, Amalech pulchra nominantur. Appetere haec quippe nullatenus posset, si vehementer sibi eorum species non placeret.

7. Ille prophetae verba se non audire credidit, sed Dominus se derelictum conqueritur, dum verba sua opere non impleta ostendit. Nunc Ecclesiae Dominus loquitur, dicens: Qui vos audit, me audit: et qui vos spernit, me spernit (Luc. X, 16). Qui ergo per inobedientiam a praedicatorum verbo discedunt, Dominum derelinquunt: quia ab illis recedunt, per quorum ministerium divinae voluntati praesentes fiunt. Verba Domini tunc opere non implent: quia foris homines loquuntur, intus vero in hominibus Deus loquitur. Non ergo ipsi sunt qui loquuntur, sed Spiritus sanctus (Matth. X, 20).

For to reprobate minds it is no great thing to think unclean things; but before God it is no small thing to store up unclean things in the temple of God, that is, in the regenerated spirit. He spares, therefore, not only sheep but also herds: because he who through the love of lust looks upon the faults of uncleanness as if they were small, spares them now as if they were small, but does not find the merits of the punishments to be small. Moreover, by the name of sheep, the lighter thoughts of luxury can be understood, but by herds the stronger and more troublesome ones. These, at any rate, the king and the people spare, when the reprobate teacher and the subjects are laid prostrate by both light and strong vexations of unclean thought. Now what is it to spare the garments, unless to deliberate upon unclean things for a mind already condemned? For if the golden clothing is the glory of the virginal bride, what are the garments of Amalek but the foul pollutions of luxury? But they are called "garments" (vestimenta) because by their covering both the soul and the body are infected. For because the perpetration of luxury defiles both soul and body, they are named not "garment" but "garments." But, as I said, to spare is to deliberate, to love unclean things through the affection of the mind. The unhappy soul, thus captured, thus ensnared, because it is forced by strange impulses to perpetrate deliberate depravity, is well remembered after the sheep, herds, and garments, to have spared the rams. For as it were the horns of rams please it in the light blows of lusts, who strives to retain this one thing in himself, whereby he may be pierced to the death of uncleanness. He spares the rams, therefore, who gratefully receives the blows of his own precipitance. He is pricked, indeed, that he may serve the desires of his flesh; but what pricks him strongly, delights him lightly. Also, because lust allures the mind through innumerable modes of obscenity, they are remembered to have spared not only these named things, but all things that were beautiful. All things which the unclean soul is seen gratefully to fashion for itself concerning the pleasure of luxury are named the "beautiful things" of Amalek. For it could by no means desire these things, if their appearance did not vehemently please it.

7. He believed that he did not hear the words of the prophet, but the Lord complains that He has been abandoned, while He shows His words not fulfilled in deed. Now the Lord speaks to the Church, saying: He that heareth you, heareth me: and he that despiseth you, despiseth me (Luke 10:16). Therefore, those who through disobedience depart from the word of the preachers, abandon the Lord: because they recede from those through whose ministry they are made present to the divine will. Then they do not fulfill the words of the Lord in deed: because men speak outwardly, but God speaks inwardly in men. For it is not you that speak, but the Holy Spirit (Matt. 10:20).

In praedicatoribus ergo contemnenda non est foris vilitas carnis, quorum mentes tam dignanter incolit sublimitas deitatis. Quid est ergo, quod poenitere Dominus dicitur, cum mutari affectibus non credatur? Sed quia cum mutabilibus summa immutabilitas loquitur, more eorum, quibuscum loquitur, dum poenitere dicitur, displicere sibi superbiorum temeritas designatur. Poenitere enim solemus, cum mala nobis illi retribuunt, quibus nos honores aut dona impendisse memoramus. Quia ergo more nostro omnipotens Deus de superbi regis ingratitude queritur, dignitatem regiam contulisse se illi, poenitere perhibetur. Quod profecto ad cumulum magnae damnationis de superbis dicitur: quia quod sunt, jam non ad meritum, sed ad poenam sunt, quia in voluntate Dei non sunt. Poenitere ergo Dei, est voluntatem in reprobis non habere, cum a se honores impensos meminit, sed eos quibus bona contulit, male uti bonis quae contulit, agnoscit. Hanc quippe poenitentiam suam Deus verbis aliis per Malachiam prophetam Judaeis insinuat, dicens: Non est mihi voluntas in vobis, et sacrificium non suscipiam de manu vestra (Malach. I, 10). Quantum ergo cavenda sit inobedientiae culpa cernimus, si his verbis Domini, quam districte percutitur, attendamus.

8. Nos autem in bello Amalech fornicationis pugnam descripsimus, qui nobis omnino deleri per sacra eloquia jubetur. Merito igitur de lapsis in carnis bello doctoribus intelligi potest, hoc quod Dominus queritur, dicens: Poenitet me, quod constituerim regem Saul: quia dereliquit me, et verba mea opere non implevit. Verbum quippe ejus praeceptum praedicatoribus est: Sint lumbi vestri praecincti, et lucernae ardentes in manibus vestris (Luc. XII, 35). Qui ergo verbum in praedicatione habet, et in praecinctu castitatis non habet: loquendo, Dei esse cernitur, sed operando, Deum derelinquere probatur. Foris divina exsequitur, sed occulte, dum in carnis voluptate resolvitur, verba Domini opere non implere declaratur. Dominum quippe dereliquit, mala proponendo; verba ejus non implet, prohibita praesumendo. Bene ergo dicitur: Poenitet me, quod constituerim regem Saul. Quasi dicat: Quem praeesse aliis tunc volui, modo nolo: quia quem humilem praetuli, nunc superbientem et elatum transgressorem cerno. Quod nimirum de quibuslibet lapsis non dicitur; sed de his quorum lapsus ostenditur, et poenitentia nequaquam praevидetur. Nam de justorum casu scriptum est: Septies in die cadit justus, et resurgit (Prov. XXIV, 16). Eorum certe casus quodam modo status eorum est: quia aliquando permittuntur cadere, ut semper valeant fortius stare. Permittuntur ut in malis corruant, ne summa virtutum dona per elationem perdant.

In the preachers, therefore, the vileness of the flesh outwardly is not to be contemned, whose minds the sublimity of the deity so worthily inhabits. What is it, then, that the Lord is said to repent, since He is not believed to be changed by affections? But because the highest immutability speaks with mutable things, after the manner of those with whom He speaks, while He is said to repent, the temerity of the proud is designated as displeasing to Him. For we are accustomed to repent when those to whom we remember to have expended honors or gifts repay us with evil. Because, therefore, after our manner, Almighty God complains of the ingratitude of the proud king, He is said to repent that He conferred the royal dignity upon him. Which indeed is said for the heap of great damnation concerning the proud: because what they are, they are now not for merit, but for punishment, because they are not in the will of God. For God to repent, therefore, is to not have His will in the reprobate, when He remembers the honors expended by Him, but recognizes that those upon whom He conferred good things, use the good things which He conferred evilly. God indeed suggests this repentance of His to the Jews in other words through the prophet Malachi, saying: I have no pleasure in you, and I will not receive a gift from your hand (Mal. 1:10). We see, therefore, how greatly the fault of disobedience is to be avoided, if we attend to how strictly it is struck by these words of the Lord.

8. But we, in the war of Amalek, have described the battle of fornication, which is commanded by the sacred eloquence to be entirely destroyed in us. Deservedly, therefore, it can be understood concerning teachers who have fallen in the battle of the flesh, that which the Lord complains of, saying: It repenteth me that I have set up Saul to be king: because he hath abandoned me, and hath not fulfilled my words in deed. For His word is a precept to preachers: Let your loins be girt, and lamps burning in your hands (Luke 12:35). Therefore, he who has the word in preaching, and does not have it in the girdle of chastity: by speaking, he is seen to be God's, but by working, he is proved to abandon God. Outwardly he executes divine things, but secretly, while he is dissolved in the pleasure of the flesh, he is declared not to fulfill the words of the Lord in deed. Indeed, he abandoned the Lord by proposing evil things; he does not fulfill His words by presuming forbidden things. Well, therefore, it is said: It repenteth me that I have set up Saul to be king. As if to say: Him whom I then willed to be over others, now I will not: because him whom I preferred as humble, now I see as a proud and elated transgressor. Which certainly is not said of any who have fallen; but of those whose fall is shown, and repentance is by no means foreseen. For concerning the fall of the just it is written: A just man falleth seven times in a day, and riseth up again (Prov. 24:16). Their fall is certainly in a certain way their status: because they are sometimes permitted to fall, that they may always be able to stand more strongly. They are permitted to collapse in evils, lest they lose the highest gifts of virtues through elation.

Hi profecto, etsi verba Domini quandoque non implent, a Domino non recedunt: quia ad tempus relinquuntur, ut aeternaliter teneantur; et in modico desipiunt, sed post modicum resipiscunt. Dum ergo Saul non solum verba Domini opere non implesse reprehenditur, sed ipsum Dominum reliquisse, quos melius, quam lapsos, et impenitentes significat? De quibus profecto per prophetam dicitur: Percusserunt foedus cum morte et inferno (Isa. XXVIII, 15). Cum morte quidem foedus percutere, est mala audacter perpetrare, et ea semper agenda promittere. (Vers. 11.) Contristatusque est Samuel, et clamavit ad Dominum tota nocte.

9. Samuel quidem contristatur, quia de perditione subditi summus praedicator affligitur. Et tota nocte ad Dominum clamat, quia pro restitutione lapsi divinam misericordiam devotis precibus obsecrat. Clamare quippe doctori, est pro peccatis subditorum magnis desideriis omnipotentis Dei misericordiam postulare. Qui tota nocte clamat, cum per affectum totam illius peccati caliginem suscipit, et pro ea, quasi pro proprio crimine, Deo poenitens satisfacit. Tota ergo nocte praedicatori clamare, est totam subditi causam suscipere, et omnem caliginem peccati illius, devotae compunctionis affectu destruere conari. Sed quid est, quod clamasse dicitur, et Dominum non respondisse, nisi quia ea quam dixi cordis impenitentis caligo, in illa pro qua clamat, Saul culpa signatur? Responderet quidem Dominus, si vocem clamantis exaudiret. Sequitur: (Vers. 12.) Cumque de nocte surrexisset Samuel, ut iret ad Saul mane, nuntiatum est Samueli, quod venisset Saul in Carmelum, et erexisset sibi fornicem triumphalem.

10. Quidnam est peccatoris vita, nisi nox? Et quid iusti lux aliud, quam dies? Unde et per Paulum conversis peccatoribus dicitur: Fuistis aliquando tenebrae, nunc autem lux in Domino (Ephes. V, 8). De nocte autem praedicatori surgere, est ab alienae culpa susceptione affectum mentis erigere. Quasi enim in nocte jacet doctor quando alieni peccati tenebras luget, quia ab alta innocentiae suae securitate deponitur, ut in imo alienae considerationis peccatorum caligo destruat. De nocte ergo surgit, cum ab afflictione se erigit; et mane ad reum venire disponit, quia occulte per compassionem plangit, et aperta increpatione per zelum percutit. Nocte etiam luget doctor, sed mane ad arguendum venit; quia intus peccantem subditum diligit, sed palam errantem arguere nequaquam erubescit. Quasi enim mane lucescit, cum doctor aperire crimen, quod latet, incipit. Quid ergo est, quod in Carmelum venisse, et fornicem sibi triumphalem erexisse, is ad quem venit asseritur, nisi quia profectus mali liquido praedicatur?

These indeed, although they sometimes do not fulfill the words of the Lord, do not depart from the Lord: because they are left for a time, that they may be held eternally; and for a little while they are foolish, but after a little while they come to their senses. While, therefore, Saul is reprov'd not only for not having fulfilled the words of the Lord in deed, but for having left the Lord Himself, whom does he better signify than those who have fallen and are impenitent? Concerning whom indeed it is said through the prophet: They have struck a covenant with death and with hell (Isa. 28:15). To strike a covenant with death is indeed to perpetrate evils boldly, and to promise those things always to be done. (Vers. 11.) And Samuel was struck with sorrow, and cried to the Lord all night.

9. Samuel indeed is struck with sorrow, because the highest preacher is afflicted by the perdition of a subject. And he cries to the Lord all night, because he beseeches the divine mercy with devoted prayers for the restitution of the fallen one. For a doctor to cry is to ask the mercy of Almighty God with great desires for the sins of subjects. He who cries all night, when through affection he receives the whole darkness of that sin, and for it, as for his own crime, satisfies God as a penitent. Therefore, for a preacher to cry all night is to undertake the whole cause of the subject, and to strive to destroy all the darkness of that sin by the affection of devoted compunction. But what is it, that he is said to have cried, and the Lord did not answer, except because that darkness of the impenitent heart which I mentioned is signified in that fault of Saul for which he cries? The Lord would indeed answer, if He heard the voice of the one crying. It follows: (Vers. 12.) And when Samuel had risen in the night, to go to Saul in the morning, it was told Samuel that Saul was come into Carmel, and had erected for himself a triumphal arch.

10. What is the life of a sinner but night? And what else is the light of the just than day? Whence also it is said to the converted sinners through Paul: You were heretofore darkness, but now light in the Lord (Ephes. 5:8). But for a preacher to rise in the night is to raise the affection of the mind from the undertaking of another's fault. For the doctor lies as it were in the night when he mourns the darkness of another's sin, because he is brought down from the high security of his own innocence, that in the depth of the consideration of another's sins the darkness may be destroyed. Therefore he rises in the night, when he raises himself from affliction; and he disposes himself to come to the guilty one in the morning, because he wails secretly through compassion, and strikes with open rebuke through zeal. Also the doctor mourns in the night, but comes in the morning to argue; because inwardly he loves the sinning subject, but outwardly he by no means blushes to argue with the erring one. For it as it were grows light in the morning, when the doctor begins to open the crime which lies hidden. What is it, then, that he is asserted to have come into Carmel, and to have erected for himself a triumphal arch, he to whom he comes, unless because the progress of evil is clearly preached?

Post inobedientiae quidem culpam, triumphalem arcum, vel fabricam erigere, est mala agere, et de eorundem malorum perpetratione superbire. Quasi enim triumphalia signa erigunt, quando cum quadam ostentatione ea proferunt, quibus aliis se excellere arbitrantur. Quod certe tam arrogantibus quam lubricis doctoribus convenit. Illi quidem, dum magna dicunt, se in sublime aestimationis erigunt; et quales se intus aspiciunt, per jactantiam et ostentationem foris innotescunt. Cumque et illud, quod per se alii proficiunt, ad favorem propriae laudis trahunt, quid aliud videntur agere, nisi altum victoriae signum insigni titulo demonstrare? Nonnulli vero et cum turpiter vivunt, et honestissime loquuntur, considerant verborum honestatem, non tamen reputant propriae vitae turpitudinem. Cum ergo non rebus operum, sed splendore verborum apparere gestiunt; nimirum triumphalem arcum fabricant, in quo se quasi victores extollant. Et quia turpius verbo, turpes plerique alii respiciunt.

11. Hi enim non in verbis, sed in operibus fulgorem victoriae quaerunt; quia arbores non in decore foliorum judicant, sed in sapore pomorum probant. Unde et Dominus docens, ait: A fructibus eorum cognoscetis eos (Matth. VII, 20). Quia ergo laudari inaniter appetunt, quia probatissimorum virorum judicia fugiunt, et rudibus ac debilibus aliud quam sunt se esse mentiuntur, Saul in Carmelum venisse et fornitem sibi triumphalem erexisse dicitur. Quid vero est, quod in Galgala transit, nisi quia eo modo, quo se simplicibus et religiosis ostendit, in religiosis et doctis innotescere appetit? Galgala quippe, ut jam multoties dixi, rota nominatur. Quidam vero intra sanctam Ecclesiam et eruditi in sacra Scriptura sunt et religiosi non sunt, quia virtutem Scripturae, videlicet charitatem, non habent. Qui dum loquentes facundos viros et carnales audiunt, verba quae sciunt admirantur. Sed discuterere non possunt eorum occulta, quae nesciunt. Bene igitur Saul in Galgala transire dicitur; quia qui favorem de facunda locutione quaerunt, id quod cupiunt, non apud eruditos religiosos, sed apud simplices et rudes, aut apud irreligiosos sapientes inveniunt. Sed summi viri cum reprobi bona docent, electis subditis magis timent: ne quos lingua aedificant, manu, id est operatione pervertant. Quia ergo diu in ministerio praedicationis lubrici doctores dimittendi non sunt, apte illatum est: (Vers. 12.) Venit ergo Samuel ad Saul, et Saul offerebat holocaustum Domino, initia praedarum, quae attulerat de Amalech.

Indeed, after the fault of disobedience, to erect a triumphal arch, or structure, is to do evil things, and to be proud of the perpetration of those same evils. For they erect as it were triumphal signs when with a certain ostentation they bring forth those things by which they think they excel others. Which certainly befits arrogant as well as slippery teachers. These indeed, while they say great things, raise themselves in the height of estimation; and such as they behold themselves within, they become known outwardly through boasting and ostentation. And when they also draw that which others profit through them to the favor of their own praise, what else do they seem to do, but to demonstrate a high sign of victory with a distinguished title? Some indeed also when they live basely, and speak most honestly, consider the honesty of the words, but do not however repute the baseness of their own life. Since therefore they desire to appear not by the reality of works, but by the splendor of words; they surely build a triumphal arch, in which they may extol themselves as it were victors. And because by the word of the base, most other base people come to their senses.

11. For these seek the brightness of victory not in words, but in works; because they do not judge trees by the beauty of the leaves, but prove them by the taste of the fruits. Whence also the Lord teaching, says: By their fruits you shall know them (Matt. 7:20). Because, therefore, they desire to be praised vainly, because they flee the judgments of the most proven men, and they lie to the rude and weak that they are something other than they are, Saul is said to have come into Carmel and to have erected for himself a triumphal arch. But what is it, that he passes into Galgala, unless because in that way in which he shows himself to the simple and religious, he desires to become known among the religious and learned? For Galgala, as I have already said many times, is named a wheel. Indeed, some within the holy Church are both learned in the sacred Scripture and are not religious, because they do not have the virtue of Scripture, namely, charity. Who while they hear eloquent and carnal men speaking, admire the words which they know. But they cannot discuss their hidden things, which they know not. Well, therefore, Saul is said to pass into Galgala; because they who seek favor from eloquent speech find that which they desire, not among the learned religious, but among the simple and rude, or among the irreligious wise. But the highest men, when the reprobate teach good things, fear more for the elect subjects: lest those whom they edify with the tongue, they pervert with the hand, that is, by operation. Because, therefore, for a long time in the ministry of preaching slippery teachers are not to be dismissed, it is aptly added: (Vers. 12.) Samuel therefore came to Saul, and Saul was offering a holocaust to the Lord, the beginnings of the spoils which he had brought from Amalek.

12. Venit quippe ad Saul, ut superbum deponat, quem humilem ad regni culmen extulerat. Quem qualis erat invenit, non qualem se superbiae signis ostenderat. Quid est ergo, quod holocaustum Domino Amalech primitias offert, nisi quia nonnulli et prave vivunt, et placere se Deo per aliorum profectum arbitrantur? Et quia non parum placere credunt Deo quod offerunt, non sacrificium aut victimam, sed holocaustum offerre perhibentur. Initia vero praedarum dicuntur, ut in Samuele summi et electi antistitis vigilans studium designetur, a quo malorum principia velociter comprimuntur. Quasi dicat: Valde festinus occurrit, quo absente nec initium holocaustorum habere liberum potuit. Possunt initia praedarum intelligi electa quaeque de praedis. Quae aperto ore lubrici, sed occulta caecitate percussi offerunt, quando inde se placere Deo credunt, quod in auditoribus suis ea perimunt, quae in se vivere permittunt. Quasi enim indiscrete offerentem apertius reprehendens dicat: Illud vivum offerebat, quod melius offerret exstinctum. Nam si juxta verba Domini praedam omnem in Amalech exstingeret, holocaustum omnino acceptabile omnipotenti Deo obtulisset. Sic nimirum et doctor lubricus, si cuncta blandimenta carnis, quae loquendo reprobatur, volendo reprobaret, holocaustum combureret, quod reprobari non posset. Quid est ergo, quod dicitur, quia offerebat praedarum initia, quae attulerat de Amalech, nisi quia caeci cordis caligo damnatur, quod sic de eo reputat, quod prodest aliis, ut videre negligat, quod obest sibi? Quasi dicat: De illo quasi victor gaudebat victor in aliis, quod in se vivum et invictum portabat. Et quia plerumque tam dementer insaniunt, ut etiam ipsis electis et summis praedicatoribus praetextum virtutis offerre conentur. Sequitur: (Vers. 13.) Et dum venisset Samuel ad Saul, dixit Saul: Benedictus tu a Domino, implevi verbum Domini.

13. Verbum Domini fuit, ut Amalech delere debuisset. Quid est autem, quod dicit, implevi verbum Domini, nisi quia culpa fornicationis quo foedior cernitur, eo a reprobis studiosius occultatur? Quia ergo ii, qui eidem fornicationis vitio subjecti sunt, semper latere appetunt, in eorum typo et Amalech Saul demoliri despexit, et ad Samuelem dixit: Implevi verbum Domini. Quasi dicat: Et in aliis libidinem domui, et in meipso ejus blandimenta peremi. Et quia blanda adulatione summi viri flectere mentem nititur, praemisit, dicens: Benedictus tu a Domino.

12. He came indeed to Saul, that he may depose the proud man, whom as humble he had raised to the height of the kingdom. Whom he found such as he was, not such as he had shown himself by the signs of pride. What is it, then, that he offers the first-fruits of the spoils of Amalek as a holocaust to the Lord, unless because some both live wickedly and think that they please God through the profit of others? And because they believe that what they offer pleases God not a little, they are said to offer not a sacrifice or victim, but a holocaust. But the beginnings of the spoils are said, that in Samuel the vigilant study of the highest and elect prelate may be designated, by whom the beginnings of evils are swiftly compressed. As if to say: He occurred very hastily, in whose absence he could not have freedom to have even the beginning of holocausts. The beginnings of the spoils can be understood as certain chosen things from the spoils. Which the slippery with open mouth, but struck with secret blindness, offer, when they believe from this that they please God, because they perish in their hearers those things which they permit to live in themselves. As if more openly reproving the one offering indiscreetly, he should say: He was offering that alive, which he would better offer extinguished. For if according to the words of the Lord he should extinguish every prey in Amalek, he would have offered an altogether acceptable holocaust to Almighty God. Thus indeed also a slippery teacher, if all the blandishments of the flesh, which he reproves by speaking, he would reprove by willing, he would burn a holocaust which could not be reprov'd. What is it, then, that is said, because he was offering the beginnings of the spoils which he had brought from Amalek, unless because the darkness of the blind heart is condemned, because it so reputes concerning that which profits others, as to neglect to see that which is harmful to itself? As if to say: Concerning that he rejoiced as it were victor, being victor in others, which he carried alive and unvanquished in himself. And because they often rave so insanely, that they even try to offer a pretext of virtue to the elect and highest preachers themselves. It follows: (Vers. 13.) And when Samuel had come to Saul, Saul said: Blessed art thou of the Lord, I have fulfilled the word of the Lord.

13. The word of the Lord was, that he should have destroyed Amalek. But what is it, that he says, I have fulfilled the word of the Lord, unless because the fault of fornication, by how much more foul it is seen, by so much more studiously it is hidden by the reprobate? Because therefore those who are subject to the same vice of fornication always desire to lie hidden, in their type both Saul despised to demolish Amalek, and said to Samuel: I have fulfilled the word of the Lord. As if to say: Both in others I have tamed lust, and in myself I have destroyed its blandishments. And because by bland adulation he strives to bend the mind of the highest man, he premised, saying: Blessed art thou of the Lord.

Quasi dicat: Hoc quidem ego egi, sed agere non meis viribus, sed tuis meritis, et intercessionibus potui. Sed perfecti viri audire laudes suas possunt, a rigore autem justitiae flecti nequeunt. Quare et subditur: (Vers. 14.) Dixitque Samuel: Et quae est haec vox gregum, quae resonat in auribus meis, et armentorum, quam ego audio?

14. Vox gregum et armentorum Amalech, fama turpitudinum est. Quando de minoribus luxuriae culpis quilibet diffamatur, vox gregum resonare dicitur. Quando item de crimosioribus et obscenioribus accusatur, vox armentorum. Quasi sub falsae virtutis suae simulatione reconditum denudet, dicens: Tu te proprio ore justificas; sed immunditiarum tuarum turbae per omnium ora clamant. Sed jam qui excusationes praetendere coepit, quibus defensionibus objectae infamiae crimen evadat, videamus. Sequitur: (Vers. 15.) De Amalech adduxerunt ea. Pepercit populus melioribus ovibus et armentis, ut immolarent Domino Deo tuo: reliqua occidimus.

15. Quid est quod ait: De Amalech adduxerunt ea, et non dixit, Adduximus? Sed quando reprobi arguuntur, culpas aliquando negando tegunt, aliquando in alios transferunt. Tegunt quidem negando, cum latere possunt; sed, dum quasi in aperto deprehensi tenentur, quod negare nequeunt, aliis ascribunt. Horum siquidem mores Saul insinuans, ait: De Amalech adduxerunt ea. Pepercit populus melioribus ovibus et armentis. Quasi dicat: Malum, quod auditur, ex populi fragilitate pensandum est, non ex virtute pastoris. Peccata quidem subditorum in praelatorum comparatione despicienda sunt. Dicit ergo: De Amalech adduxerunt ea. Quasi dicat: Hoc, quod de turpi vita resonat, verum est, sed tamen eadem turpitudine in parvulis viguit, non in magnis. Adhuc item eandem culpam levigans, ait: Pepercit populus melioribus ovibus et armentis, ut immolarentur Domino Deo tuo. Quasi dicat: Vere peccavit populus, sed non ad mortem; quia peccata operis, jam, me exhortante, delere nititur humilitate confessionis. Greges quippe Amalech, et armenta Domino immolantur, quando lubrici et incontinentes ad confessionem veniunt, et quod nequiter egerunt, poenitendo delere satagunt.

As if to say: This indeed I have done, but I was able to do it not by my own strengths, but by thy merits and intercessions. But perfect men can hear their own praises, but from the rigor of justice they cannot be bent. Wherefore also it is subjoined: (Vers. 14.) And Samuel said: And what is this voice of the flocks which sounds in my ears, and of the herds which I hear?

14. The voice of the flocks and herds of Amalek is the fame of basenesses. When anyone is defamed concerning smaller faults of luxury, the voice of the flocks is said to sound. When likewise he is accused of more criminal and more obscene things, the voice of the herds. As if he should lay bare what is hidden under the pretense of his false virtue, saying: Thou justifiedst thyself with thy own mouth; but the crowds of thy uncleannesses cry out through the mouths of all. But now let us see him who has begun to pretend excuses, by what defenses he may evade the crime of the infamy cast upon him. It follows: (Vers. 15.) From Amalek they have brought them. The people spared the better sheep and herds, that they might immolate to the Lord thy God: the rest we have killed.

15. What is it that he says: From Amalek they have brought them, and did not say, We have brought? But when the reprobate are argued with, they sometimes cover their faults by denying, sometimes they transfer them to others. They cover them indeed by denying when they can lie hidden; but, while they are held as it were caught in the open, that which they cannot deny, they ascribe to others. Indeed Saul, suggesting the manners of these, says: From Amalek they have brought them. The people spared the better sheep and herds. As if to say: The evil which is heard is to be weighed from the fragility of the people, not from the virtue of the pastor. Indeed the sins of subjects in comparison with prelates are to be despised. He says therefore: From Amalek they have brought them. As if to say: This which sounds concerning a base life is true, but however the same baseness flourished in the little ones, not in the great ones. Still likewise smoothing over the same fault, he says: The people spared the better sheep and herds, that they might be immolated to the Lord thy God. As if to say: Truly the people sinned, but not unto death; because the sins of the work they now, by my exhortation, strive to destroy by the humility of confession. For the flocks of Amalek and the herds are immolated to the Lord when the slippery and incontinent come to confession, and what they have wickedly done, they busy themselves to destroy by repenting.

Dicit ergo: Pepercit populus; id est, peccato indulgit. Sed adduxerunt ea, ut immolarentur; quia in quibus se cecidisse populus recolit, jam se confitendo et poenitendo compungit. Meliores vero greges et armenta, ut supra, electiora peccata luxuriae designantur. Quasi dicat: Et si graviter deliquit populus, arguendi non sumus; quia pro magnitudine criminis habet lamenta compunctionis. Quid est, quod ait: Ut immolarentur Domino Deo tuo? Sed fallacium per hoc consuetudo ostenditur, qui dum summis viris latere appetunt, adulantur. Quid enim est, quod Deum suum singulariter asserit, nisi quia eum familiarem Dei amicum ostendit? Domino, inquit, Deo tuo. Non meo, sed tuo; quia ego peccator, tu singulariter sanctus es. Sed mirabili usu fraudis fallaces sic se tegunt ut proferant, et justificant ut accusent. Dixit enim Samuel ad Saul: Sine me, indicabo tibi, quae locutus sit Dominus ad me nocte.

16. Quid est, quod ait: Sine me, et indicabo tibi; nisi quia dum fallaces verbositate insistunt examinantibus praelatis loquendi locum non tribuunt? Quasi dicat: Dum a verbositate non desinis, ea quae audire debes, loqui me non permittis. Potest etiam hoc verbo adulatoris intentio derideri; qui dum blandimento laudis placere se credit, eos quos laudat, se quasi tenere eisdem laudibus arbitratur. Tale est ergo ac si laudatorem suum electus praesul honesta gravitate derideat, dicens: Qui me laudas, loqui tibi dura non possum. Sine ergo, id est permitte me loqui, et ea quae sum locuturus intellige. Et quia, ut dixi, placere se laudando adultores credunt, audire ab eis dura, quos laudant, nequaquam putant. Quasi ergo jam laeta et prospera auditurus, subsequitur Saul, dicens: Loquere. Sed electi viri, cum laudes suas audiunt, inter fomenta laudis a rigore iustitiae non mollescunt. Nam qui reproborum acta despiciunt, excipere verba nequaquam possunt. Quia ergo flecti laudibus nequeunt, laudatores improbos et subtili ratione discutiunt, et districtis sententiis insequuntur. Unde sequitur: (Vers. 17-19.) Et ait Samuel: Nonne cum parvulus esses in oculis tuis, caput in tribubus Israel factus es? Unxitque te Dominus in regem super Israel; misitque te Dominus in viam, et ait: Vade, interfice peccatores Amalech, et pugnabis contra eos usque ad internecionem eorum. Quare ergo non audisti vocem Domini, sed versus ad praedam es, et fecisti malum in oculis Domini?

He says therefore: The people spared; that is, indulged in sin. But they brought them that they might be immolated; because in those things in which the people remember themselves to have fallen, they now are struck with compunction by confessing and repenting. But the better flocks and herds, as above, the more chosen sins of luxury are designated. As if to say: And if the people have seriously failed, we are not to be argued with; because for the magnitude of the crime they have the laments of compunction. What is it, that he says: That they might be immolated to the Lord thy God? But by this the custom of the deceitful is shown, who while they desire to lie hidden from the highest men, flatter them. For what is it, that he asserts Him to be his God singularly, unless because he shows him a familiar friend of God? To the Lord, he said, thy God. Not mine, but thine; because I am a sinner, thou singularly art holy. But by a wonderful use of fraud the deceitful so cover themselves that they may proffer, and justify themselves that they may accuse. For Samuel said to Saul: Suffer me, I will tell thee what the Lord hath spoken to me in the night.

16. What is it that he says: Suffer me, and I will tell thee; unless because while the deceitful persist in verbosity, they do not grant a place for speaking to the prelates who are examining them? As if to say: While thou dost not cease from verbosity, thou dost not permit me to speak those things which thou oughtest to hear. The intention of the flatterer can also be derided by this word; who while he believes he pleases by the blandishment of praise, thinks that he holds those whom he praises, as it were, by the same praises. It is such, therefore, as if the chosen prelate should deride his praiser with honest gravity, saying: Thou who praisest me, I cannot speak harsh things to thee. Suffer therefore, that is, permit me to speak, and understand those things which I am about to speak. And because, as I said, flatterers believe they please by praising, they by no means think they will hear harsh things from those whom they praise. As if therefore about to hear joyful and prosperous things, Saul follows, saying: Speak. But chosen men, when they hear their own praises, do not soften from the rigor of justice amidst the fuels of praise. For those who despise the acts of the reprobate can by no means welcome their words. Because therefore they cannot be bent by praises, they both discuss the wicked praisers with subtle reason and pursue them with severe sentences. Whence it follows: (Vers. 17-19.) And Samuel said: When thou wast a little one in thy own eyes, wast thou not made the head in the tribes of Israel? And the Lord anointed thee king over Israel; and the Lord sent thee on the way, and said: Go, and kill the sinners of Amalek, and thou shalt fight against them until their utter destruction. Why then didst thou not hear the voice of the Lord, but hast turned to the prey, and hast done evil in the eyes of the Lord?

17. His quippe verbis superbi regis inobedientia subtiliter examinatur: quia et prius dona collata objicit; deinde audaciam transgressionis per ejusdem culpae exquisitionem ferit. Subtilis namque examinatio est, quando sic versutus quisque peccator discutitur, ut ei culpae excusatio nulla relinquatur, ut hunc ad mortem flagitii quasi vinctum Dei sententia teneat, cui peccati confugium nullum restat. Ut ergo omnis via fugiendi fallacibus superbis obstruatur, memorantur ei et sublimitas dignitatis et modus ministerii, cum dicit: Nonne cum parvulus esses in oculis tuis, caput in tribubus Israel factus es: et ait tibi Dominus: Interfice peccatores Amalech? Et ut circumdatum jam et obsessum ratiocinationibus capiat, manum culpae injicit, dicens: Quare ergo non audisti vocem Domini, sed versus ad praedam es, et fecisti malum coram oculis Domini? Quasi dicat: Ecce quid eras, qui factus es, quid debuisti facere, ecce quid fecisti; ecce quantum ab eo, quod debuisti exercere, recesseris. Dum ergo intulit, dicens: Quare fecisti malum in oculis Domini? quasi fallacem reum circumdando comprehendit.

18. Sed in hoc loco notandum est quia, dum rex superbus arguitur, electionis ejus tempora memorantur, ut tumor cordis sentiatur, non adfuisse eligendo, sed ex culmine crevisse praelato. A Domino quidem bonus electus est, sed dum crevit ex culmine, decrevit elatione. Dicit ergo: Cum esses parvulus in oculis tuis, caput in tribubus Israel factus es; modo versus ad praedam, fecisti malum in oculis Domini. Quasi dicat: Per veritatem humilitatis regnum promeruisti, sed nunc praetextu humilis, veritate tumidus regnum perdis. Quid enim sunt oculi cordis, nisi aspectus rationis? Nam qui integros visus rationis habet, perfecte illuminatus est. In oculis ergo suis est humilis, qui se perfecte respicit, et humilem perfecta visione cognoscit. His ergo verbis lapsi regis non solum praeterita humilitas, sed etiam rationis acuitas commendatur: quia videlicet tantus erat ratione, ut se perfecte cognosceret; et tantus virtute, ut se subtiliter intuens, vere humilem videret. Quia igitur cum arguitur, ejus praeterita memorantur, quid aliud, quam his, quae habebat, carere describitur? Nam superbire nequeunt, nisi qui prius oculos cordis perdunt.

17. Indeed, by these words the disobedience of the proud king is subtly examined: because he first objects the gifts bestowed; then he strikes the audacity of the transgression through the investigation of the same fault. For it is a subtle examination when any crafty sinner is so discussed that no excuse for the fault is left to him, so that the sentence of God may hold him, as it were bound, unto the death of his crime, to whom no refuge for sin remains. Therefore, so that every way of fleeing may be obstructed for the deceitful proud, both the loftiness of his dignity and the manner of his ministry are remembered to him, when it says: When thou wast a little one in thy own eyes, wast thou not made the head in the tribes of Israel: and the Lord said to thee: Kill the sinners of Amalek? And so that he may capture him, already surrounded and besieged by reasonings, he lays his hand upon the fault, saying: Why then didst thou not hear the voice of the Lord, but hast turned to the prey, and hast done evil before the eyes of the Lord? As if to say: Behold what thou wast, who thou hast been made, what thou oughtest to have done, behold what thou hast done; behold how much thou hast receded from that which thou oughtest to have exercised. When therefore he brought in, saying: Why hast thou done evil in the eyes of the Lord? he apprehended the deceitful guilty one, as it were by surrounding him.

18. But in this place it is to be noted that, while the proud king is reproved, the times of his election are remembered, so that the swelling of the heart may be felt not to have been present at his choosing, but to have grown in the prelate from his summit. Indeed, he was chosen good by the Lord, but while he grew from his summit, he decreased by elation. He says therefore: When thou wast a little one in thy own eyes, wast thou not made the head in the tribes of Israel; but now turned to the prey, thou hast done evil in the eyes of the Lord. As if to say: Through the truth of humility thou didst merit the kingdom, but now under the pretext of being humble, thou lovest the kingdom by the truth of being swollen. For what are the eyes of the heart, unless the aspect of reason? For he who has the whole vision of reason is perfectly illuminated. He is humble in his own eyes, therefore, who perfectly regards himself, and knows the humble one by perfect vision. By these words, therefore, not only the past humility of the fallen king, but also the sharpness of his reason is commended: because namely he was so great in reason that he knew himself perfectly; and so great in virtue that, looking at himself subtly, he saw himself truly humble. Since therefore when he is reproved, his past things are remembered, what else is described than that he lacks those things which he had? For they cannot be proud, unless those who first lose the eyes of the heart.

De libidinis vero valde clarius constat: quia in fornicationis baratro se nunquam obruerent, si a luce intimae gloriae non ante caligarent. Qui quia alta pudicitiae praecepta contemnunt, etiam tumoris arguuntur. Qui ergo deponere praepositum regem venerat, dicit: Cum esses parvulus in oculis tuis, caput in tribubus Israel factus es; nunc fecisti malum in oculis Domini. Quasi dicat: Superbus modo, et caecus juste deponeris, qui prius videns et humilis regnum sortiri meruisti. Nam et superbi Pharisaei ab ipsa veritate caeci nominantur, quae ad discipulos ait: Sinite eos; caeci sunt, et duces caecorum (Matth. XV, 14). Quae utique caecitas specialiter libidinis ascribitur, quia nulla sunt vitia quae spissiores tenebras menti ingerant quam libido. At nunc plerosque videas stetisse clericos, sacerdotes corruisse. Quibus certe per Samuelis imperium dicitur: Cum esses parvulus in oculis tuis, caput in tribubus Israel factus es. Quasi dicat: Cum in minori ordine illuminato corde pudicitiae praecepta servaveris: nunc, amissis oculis, in fornicationis baratrum corruisti. Ad praedam versus es, quia divina praecepta violenta praesumptione rupisti. Quia enim prohibente, et quasi minis armato et obstante Deo, ad violandum sacrarium castitatis irrumpunt: quasi per rapinam praedae, Amalech electa ad Domini terram ducunt. Et quia quantum possunt, lubrici praedicatoribus absconduntur, in conspectu Domini malum Saul fecisse reprehenditur. Quasi enim minans et terrenis praedicator in carnis voluptate lapsus dicat: Crimen immunditiae hominibus quidem absconditur, sed videnti omnia non celatur. Haec quidem et his similia cum impenitentes audiunt, terreri nequaquam possunt. Unde etsi jam ratiocinatione capti sunt, velut angues per lubricum dilabi a tenentis se manibus satagunt. Caudam proferunt, caput abscondunt: quia videntur jam extrema operum, sed earumdem tegitur qualitas actionum. Unde et sequitur: (Vers. 20.) Et ait Saul ad Samuelem: Imo audiui vocem Domini, et ambulavi per viam qua misit me Dominus, et adduxi Agag regem Amalech, et Amalech interfeci.

Concerning the lustful, indeed, it is much more clearly evident: because they would never overwhelm themselves in the pit of fornication if they were not first darkened from the light of inward glory. Who, because they despise the high precepts of chastity, are also reproved for their swelling. He therefore who had come to depose the appointed king says: When thou wast a little one in thy own eyes, wast thou not made the head in the tribes of Israel; now thou hast done evil in the eyes of the Lord. As if to say: Being now proud and blind, thou art justly deposed, who before being seeing and humble didst merit to obtain the kingdom. For even the proud Pharisees are called blind by the Truth itself, which says to the disciples: Suffer them; they are blind, and leaders of the blind (Matth. XV, 14). Which blindness indeed is especially ascribed to the lustful, because there are no vices which bring denser darkness upon the mind than lust. But now thou mayest see many who stood as clerics, to have fallen as priests. To whom certainly it is said through the command of Samuel: When thou wast a little one in thy own eyes, wast thou not made the head in the tribes of Israel. As if to say: When in a lesser order thou servedst the precepts of chastity with an illuminated heart: now, having lost thy eyes, thou hast fallen into the pit of fornication. Thou hast turned to the prey, because thou hast broken the divine precepts by violent presumption. For because, with God forbidding and being as it were armed with threats and withstanding them, they burst in to violate the sanctuary of chastity: as if by the rapine of prey, they lead the chosen of Amalek to the land of the Lord. And because, as much as they can, the slippery are hidden from the preachers, Saul is reproved for having done evil in the sight of the Lord. For as if the threatening and terrifying preacher should say to him who has fallen in the pleasure of the flesh: The crime of uncleanness is indeed hidden from men, but it is not concealed from Him who sees all things. Indeed, when the impenitent hear these and things similar to these, they can by no means be terrified. Whence even if they are already captured by reasoning, like snakes they busy themselves to slip away through the slippery from the hands of him who holds them. They proffer the tail, they hide the head: because the extremes of the works are now seen, but the quality of the same actions is covered. Whence also follows: (Vers. 20.) And Saul said to Samuel: Yea, I have heard the voice of the Lord, and have walked in the way by which the Lord sent me, and have brought Agag the king of Amalek, and have killed Amalek.

19. Quasi enim occulta tegens, aliorum discooperta proferens, se lubricus doctor de profectu praedicationis commendat, dicens: De subditorum culpa reprehendi non debeo, sed laudari, quam in delinquentibus praedicando delevi. Amalech percussus: quia fornicationis spiritus in auditorum meorum cordibus linguae meae gladio corrui. Rex etsi vivit, adductus est: quia etsi sensus carnis, quandiu sumus in carne, omnino perdi non potest, captus est, ut capi potuit quia praevalere rationi non potest. Ipsos subditos correptos, et peccata confitentes ostendere gestiens, subjunxit dicens: (Vers. 21.) Tulit autem populus de praeda oves et boves, primitias eorum quae caesa sunt, ut immolaret Domino Deo suo in Galgalis.

20. Quando armatorum violentia alicujus aliquid proprium tollitur, praeda nominatur. Vitia autem carnis et animae, quia diabolo suggerente propagantur, ejus velut proprium sunt. Quisquis ergo in se nuper remissus, nunc autem violentus vitia destruit, praedam facit; quia quae aliena sunt, potenter rapit. Et notandum, quia caedere et praeda dicitur, ut alia mortua relictas, alia viva delatas esse doceatur. Caeduntur quidem oblectamenta libidinis, quando virtute supernae intentionis depelluntur a corde, et contritione spiritus reciduntur a corpore. Sed viva ad immolandum deducuntur; quia etsi conversione peccatoris, carnis aut mentis delectamentum deseritur, poena praeteritae delectationis penitus non deletur. Caedantur ergo vitia, 359 primitiae vivae ad immolandum nullatenus serventur: ut qui vim peccati in contemptum oblectationum potenter perimit, vivere sibi ad immolandum timeat poenam delectationis. Primitiae ergo caesorum quid sunt, nisi delectationes peccaminum? Has quidem offerre dicitur, qui coram Deo sacerdotibus confitetur. Et oblata immolantur, quando eorum poena poenitendo destruitur. Quasi enim in primitiis caesa offeruntur, et per posteriora vivunt: quando aliquis peccata confitetur, et immolare, hoc est coram Deo mactare, poenitendo non nititur. Dum ergo caesorum primitiae reservari ad immolandum dicuntur, quorundam error confunditur, qui peccata deserunt, nec tamen plangunt. Quia ergo not solum confitenda sunt peccata, sed etiam poenitentiae austeritate delenda, dum boni doctoris Saul typum simulat, subjectos suos caesorum primitias immolandas tulisse asseverat.

19. For as if covering hidden things, and proffering the uncovered things of others, the slippery teacher commends himself concerning the progress of his preaching, saying: I ought not to be reprov'd for the fault of the subjects, but praised, which I have destroyed in the delinquents by preaching. I have struck Amalek: because the spirit of fornication has fallen in the hearts of my hearers by the sword of my tongue. Although the king lives, he has been brought: because although the sense of the flesh, as long as we are in the flesh, cannot be altogether lost, it has been captured, as it could be captured, because it cannot prevail against reason. Desiring to show the subjects themselves corrected and confessing their sins, he subjoined saying: (Vers. 21.) But the people took of the prey sheep and oxen, the firstfruits of those things which were slain, that they might immolate to the Lord their God in Gilgal.

20. When by the violence of armed men anything proper of someone is taken, it is called prey. But the vices of the flesh and the soul, because they are propagated by the suggestion of the devil, are as it were his own. Whosoever therefore, lately remiss in himself, now however violent destroys his vices, makes a prey; because he powerfully snatches those things which are another's. And it is to be noted, because it is called to slay and prey, so that some things may be taught to be left dead, others to be brought away alive. Indeed, the delights of lust are slain when they are driven from the heart by the virtue of a supernal intention, and are cut away from the body by the contrition of the spirit. But the living are led to be immolated; because although by the conversion of the sinner the delight of the flesh or the mind is deserted, the penalty of the past delight is not inwardly deleted. Let the vices therefore be slain, let the living firstfruits by no means be kept for immolating: so that he who powerfully kills the force of sin in contempt of delights, may fear for himself to live for immolating the penalty of delight. What therefore are the firstfruits of the slain, unless the delights of sins? He is indeed said to offer these who confesses before God to the priests. And the things offered are immolated when their penalty is destroyed by repenting. For as if the slain are offered in the firstfruits, and they live through the later things: when anyone confesses his sins, and does not strive to immolate, that is to slay before God, by repenting. While therefore the firstfruits of the slain are said to be reserved for immolating, the error of some is confounded who desert their sins, yet nevertheless do not wail for them. Because therefore not only are sins to be confessed, but also to be deleted by the austerity of penance, while Saul simulates the type of a good teacher, he asserts that his subjects brought the firstfruits of the slain to be immolated.

Quia etiam ratione scripturarum modus poenitentiae decernendus est, in Galgalis primitiae immolandae deducuntur. Boves autem non solum, sed et oves ad immolandum servantur: ut qui circa salutem suam solliciti sunt, sic delere poenitendo magna studeant, ut minora plangere non omittant. De superbis autem manifestum est: quia, cum semper magni videri appetant, notari peccatores erubescunt. Deprehensi etiam resistunt, et in his etiam iusti apparere cupiunt, quae agunt. Quid est ergo, quod ait: Imo audivi vocem Domini? Samuel autem dicit: Sine me, et indicabo tibi, quid locutus sit mihi Dominus nocte. Et post pauca: Quare versus ad praedam es, et fecisti malum coram oculis Domini? Patet ergo, quam mirabiliter tumeat, qui tunc se iustificare appetit, quando Dominum se reprehendere de peccato recognoscit.

21. Si vero idcirco sic respondisse creditur, quia verba prophetae, non Domini esse crediderit, sed prophetae, videmus adhuc imitatores Saul, qui dum in propria eruditione confidunt, majorum jussa quae audiunt, et per tumorem despiciunt, et meliorare permutando credunt. Quid est ergo, quod dicit: Imo audivi vocem Domini, et adduxi Agag regem Amalech? Sed tale est, ac si dicat: Et quod praeceptum fuit, implere studui, et quod minus erat supplevi. Agendum fuit, ut Amalech percuteretur: sed quia, Deo auxiliante, vincitur, supplendum erat, ut quae in ejus immolarentur sacrificio servarentur. Quod aperte in superbis apparet: quia cum apertam culpa celare non possunt, permutare aut minuere conantur. Quasi dicat: Et si iudicas apertas culpas operis, attendenda est occulta simplicitas intentionis. Culpa quidem esset de Amalech aliquid afferre, nisi allata Deo deberent immolari. Hoc quidem saepe in monasteriis accidit, cum quisque nimis religiosus subditus spiritualium praelatorum imperiis adjicere praesumit; cum regularem communem vitam despicit, et propriae sequitur arbitrium voluntatis. Dum enim meliorare vitam eligendo quam obediendo nititur, quid aliud quam apertam inobedientiam intentione virtutis colorare monstratur? Quem profecto locum non solum subditi, sed etiam praelati intueri subtiliter debent. Subjecti quidem notare subtiliter debent: quia ex eo Saul Deo displicuit, quod Deo immolare praeter prophetae praeceptum tentavit. Subtiliter notent praelati, quia demoliendi Amalech propheta regi praeceptum dedit. Sic enim debet doctor laudare communia, ut singulorum propria non contemnat.

Because also the mode of penance is to be discerned by the reason of the Scriptures, the firstfruits are led to be immolated in Gilgal. But not only oxen, but also sheep are kept for immolating: so that those who are solicitous concerning their salvation may so study to delete great things by repenting, that they may not omit to wail for the smaller things. But concerning the proud it is manifest: because, while they always desire to appear great, they blush to be noted as sinners. Being caught also they resist, and desire to appear just even in those things which they do. What is it therefore that he says: Yea, I have heard the voice of the Lord? But Samuel says: Suffer me, and I will tell thee what the Lord hath spoken to me in the night. And after a few words: Why hast thou turned to the prey, and hast done evil before the eyes of the Lord? It is evident therefore how wonderfully he swells, who then desires to justify himself when he recognizes the Lord reproving him for sin.

21. If indeed he is believed to have answered thus because he believed the words to be the prophet's, and not the Lord's, we see even now the imitators of Saul, who while they trust in their own erudition, both despise the commands of their elders which they hear through swelling of heart, and believe they improve them by changing them. What is it therefore that he says: Yea, I have heard the voice of the Lord, and I have brought Agag the king of Amalek? But it is such as if he should say: Both what was commanded I studied to fulfill, and what was lacking I supplied. It was to be done that Amalek should be struck; but because, by God helping, he is conquered, it was to be supplied that those things which were to be immolated in his sacrifice should be kept. Which clearly appears in the proud: because when they cannot conceal an open fault, they attempt to change or diminish it. As if to say: And if thou judgest the open faults of the work, the hidden simplicity of the intention is to be attended to. It would indeed be a fault to bring anything from Amalek, unless the things brought ought to be immolated to God. This indeed often happens in monasteries, when any too religious subject presumes to add to the commands of the spiritual prelates; when he despises the regular common life and follows the choice of his own will. For while he strives to improve his life by choosing rather than by obeying, what else is he shown to be doing than coloring an open disobedience with the intention of virtue? Which place indeed not only subjects, but also prelates ought to look into subtly. Subjects indeed ought to note subtly: because from this Saul displeased God, that he attempted to immolate to God contrary to the precept of the prophet. Let the prelates note subtly, because the prophet gave the command of demolishing Amalek to the king. For thus ought the teacher to praise the common things, so that he does not despise the proper things of individuals.

Illa quidem communis vita laudatur, quae 360 charitate conjungitur, vitiis median-
tibus non fuscatur. Apostoli quidem sententia est: Quia unusquisque proprium
domum habet a Deo, unus quidem sic, alius vero sic (I Cor. VII, 7). Quorum ergo cibi
et mensa communes sunt, debent attendere non solum commune bonum refectionis,
sed proprietatem passionis: ut pariter comedant, sed contra fornicationis stimulos
certare per abstinentioniam pariter non contendant. Ejus vero caro amplius domanda est,
cui carnis stimulus magis infestus est. Jam ergo non excitare communis est vita, ubi
communitas refectionis attenditur, sed contra singularem pugnam pugnare singula-
riter perhibetur. Nec doctor bene praecipit, si not praecipit, unde Amalech percutitur,
sed unde vivit. Praecipiat ergo doctor, sed ut fornicationis spiritus superetur. Non
obedire subjecti refugiant, sed ubi superbiae crimen incurritur, non unde baratrum
mortis devitatur. Inobedientes autem dum tumentur corde majorum jussa non faciunt,
cum meliorare quod eis injungitur conantur, sua opera Deo offerre dum cupiunt,
semetipsos tollunt. Nam per alias virtutes nostra ei impendimus, per obedientiam
nosmetipsos exhibemus. Samuel ergo subjungens, ait: (Vers. 22.) Nunquid vult Deus
holocausta et victimas, et non potius ut obediatur voci Domini?

22. Quid enim sunt bona electorum hominum opera, nisi victimae et holocausta?
Cum ergo holocausta et victimas per legem offerri Dominus praecepisset, quid est,
quod Dominus holocausta et victimas nolle dicitur, velle autem ut ei obediatur
pollicetur, nisi quia quae praeter obedientiam fiunt, holocausta et victimae non sunt?
Quasi dicat: Tunc bona sunt bona opera, quando a praepositorum conscientia non
discordant. Si vero hoc ideo dicitur ut virtus obedientiae commendetur, liquet quam
sublime bonum sit, quod victimis et sacrificiis excellit. Quid est ergo, quod dicitur,
vult ut obediatur voci Domini, nisi quia omnia bona opera postponenda sunt his
bonis quae jubentur? Nam cum bene praelati jubent, bona quae ex arbitrio subjecti
eligunt, praelatorum imperiis postponuntur. Ipsa vero opera illis postposita, holocau-
sta et victimae nominantur, ut non solum sentiantur non esse conferenda majorum
imperiis minorum parva, sed maxima holocausta quidem eorum sunt, qui se omnino
subtrahere volunt a publico opere, ut Deo se totos per amorem combustos offerant in
secreto contemplationis.

That common life indeed is praised which is joined by charity, and is not darkened by mediating vices. Indeed, it is the sentence of the Apostle: Because every one hath his proper gift from God; one after this manner, and another after that (I Cor. VII, 7). Those therefore whose food and table are common, ought to attend not only to the common good of refreshment, but to the propriety of passion: so that they may eat together, but they may not equally contend to fight against the stings of fornication through abstinence. For his flesh is to be more tamed, to whom the sting of the flesh is more troublesome. Now therefore the life is not common in not exciting, where the community of refreshment is attended, but it is shown to fight singularly against a singular fight. Nor does the teacher command well if he does not command whence Amalek is struck, but whence he lives. Let the teacher command, therefore, but so that the spirit of fornication may be overcome. Let not subjects refuse to obey, but where the crime of pride is incurred, not whence the pit of death is avoided. But the disobedient, while with a swelling heart they do not do the commands of their elders, when they strive to improve what is enjoined upon them, while they desire to offer their own works to God, they take away themselves. For through other virtues we spend our things upon Him, but through obedience we offer our very selves. Samuel therefore subjoining, says: (Vers. 22.) Does the Lord desire holocausts and victims, and not rather that the voice of the Lord should be obeyed?

22. For what are the good works of chosen men, unless victims and holocausts? When therefore the Lord had commanded holocausts and victims to be offered through the law, what is it that the Lord is said not to want holocausts and victims, but promises to want that He be obeyed, unless because those things which are done besides obedience are not holocausts and victims? As if to say: Then good works are good, when they do not discord from the conscience of the prelates. If indeed this is said for this reason, that the virtue of obedience may be commended, it is clear how sublime a good it is, which excels victims and sacrifices. What is it therefore that is said, He wants the voice of the Lord to be obeyed, unless because all good works are to be postponed to these goods which are commanded? For when the prelates command well, the goods which subjects choose from their own will are postponed to the commands of the prelates. But those works postponed to those are called holocausts and victims, so that not only may the small things of the lesser be felt not to be compared to the commands of the greater, but the greatest holocausts indeed are theirs who wish altogether to withdraw themselves from public work, so that they may offer themselves whole to God, burnt through love, in the secret of contemplation.

Victimae sunt eorum qui se a communi publico nequaquam separant, sed singulari virtute agunt, ut virtutes aliorum districtius vivendo transcendant. Haec quidem, et huiusmodi cum bonorum rectorum permissione aguntur, victimae et holocausta sunt, quae Deus probat: cum vero sic fiunt, ut per ea majorum praecepta negligantur, audiant qui offerunt, quid a Domino missus ad inobedientem regem propheta loquitur: Nunquid vult Deus holocausta et victimas, et non potius ut obediatur voci domini? Quasi iussa patrum velut minora despicientes, et sua quasi majora exhibentes terreat, dicens: Hoc quia magnum agere putatis, parvum, et abjectum despicitis; sed si aperte cernitis, per hoc Domino non placetis. Bene autem, dum superbiorum opus discutitur, propheta acute exquirat, dicens: Nunquid vult Deus holocausta et victimas, et non potius ut obediatur voci Domini? Exquirat siquidem, ut superbiae tumor pastoralis auctoritate feriat. Dicit: Nunquid vult Deus holocausta et victimas? Quia qui sequi propriam voluntatem eligunt, Deo placere se putant; sed Deus eorum opera, cum magna et ingentia sunt, nequaquam probat. Sed jam quibus laudibus obedientia praedicanda sit subjunxit, atque ait: (Vers. 22.) Melior est enim obedientia quam victimae, et auscultare magis quam offerre adipem arietum.

23. Quia enim superius ait: Nunquid vult Deus holocausta et victimas? Nunquid utrumque obedientiae laudibus subjiciens, dum victimas et arietum adipem posuit, in adipe holocaustum intellexit? Quidquid melius est, bono utique melius est. Illa autem holocausta et victimae, quas non vult Deus, bona minime sunt. Quid est ergo, quod in obedientiae laudes dicitur, Melior est obedientia quam victimae, et auscultare quam offerre adipem arietum, nisi quia tunc obedientia melior est, cum holocaustum et victima mala non est? Quasi ergo superbientes, inobedientesque ad tanti boni considerationem reducat, dicens: Et si nil a vobis per praesumptionem fieret, obedientiae virtus operibus quae eligitis melior esset. Liquet ergo, quo sita sit culmine, quam divinis oblationibus propheta vidit altiore. Quod si, ut supra, spiritualem sensum sequimur, victimae ad magnae conversationis austeritatem, holocausta ad compunctionem vitae secretioris referenda sunt. Melior est enim obedientia quam victimae, et auscultare magis quam offerre arietum adipem.

Victims are theirs who by no means separate themselves from the common public, but act with singular virtue, so that they may transcend the virtues of others by living more strictly. These indeed and such things when they are done with the permission of good rectors, are victims and holocausts which God approves: but when they are so done that through them the precepts of the elders are neglected, let those who offer hear what the prophet sent from the Lord speaks to the disobedient king: Does the Lord desire holocausts and victims, and not rather that the voice of the Lord should be obeyed? As if he should terrify those despising the commands of the fathers as if they were smaller, and exhibiting their own as if they were greater, saying: Because you think you do a great thing, you despise the small and abject; but if you see clearly, through this you do not please the Lord. But well, while the work of the proud is discussed, the prophet acutely inquires, saying: Does the Lord desire holocausts and victims, and not rather that the voice of the Lord should be obeyed? For he inquires indeed that the swelling of pride may be struck by pastoral authority. He says: Does the Lord desire holocausts and victims? Because those who choose to follow their own will think that they please God; but God by no means approves their works, even when they are great and immense. But now he subjoined with what praises obedience is to be preached, and said: (Vers. 22.) For obedience is better than victims, and to hearken rather than to offer the fat of rams.

23. For because he said above: Does God desire holocausts and victims? Did he, subjecting both to the praises of obedience, when he placed victims and the fat of rams, understand the holocaust in the fat? Whatever is better is certainly better than what is good. But those holocausts and victims which God does not want are by no means good. What is it, therefore, that is said in the praises of obedience, Obedience is better than victims, and to hearken than to offer the fat of rams, unless because obedience is better then, when the holocaust and victim are not evil? As if, therefore, he might lead back the proud and disobedient to the consideration of such a great good, saying: Even if nothing were done by you through presumption, the virtue of obedience would be better than the works which you choose. It is clear, therefore, in what summit it is placed, which the prophet saw as higher than divine oblations. But if, as above, we follow the spiritual sense, victims are to be referred to the austerity of a great conversation, holocausts to the compunction of a more secret life. For obedience is better than victims, and to hearken rather than to offer the fat of rams.

Quia longe altioris meriti est propriam voluntatem alienae semper voluntati subjicere quam magnis jejuniis corpus atterere, aut per compunctionem se in secretiori sacrificio mactare. Quid est enim adeps arietum nisi pinguis et interna devotio electoris? Adipem ergo arietum offert, qui in studio secretae conversationis devotae orationis affectum habet. Melior est tamen obedientia quam victimae, et quam offerre adipem arietum. Quia qui perfecte voluntatem praeceptoris sui implere didicit, in coelesti regno, et abstinentibus et flentibus excellit. Hoc certe, quia contra superbientem atque aperte Domini mandata contemnentem dicit, non confert bonum quod fecit bono quod contempsit; sed boni simulationem destruit, melioris boni ostensa veritate. Quasi dicat; Et si pro excellentiori virtutum gloria excellens bonum quaerebas, bonum obedientiae, quod excellentibus etiam excellit, eligere potius debuisti. Sic profecto loquens simulationem boni argumentando destruit; sed subjungendo, parens inobedientiae malum aperte confundit, dicens:

(Vers. 23.) Quoniam quasi peccatum ariolandi est, repugnare; et quasi scelus idololatriae, nolle acquiescere.

24. Quidnam est, quod ariolis et idololatriis, repugnantes, et acquiescere nolentes a propheta simulantur, nisi quia arioli divina cognoscere atque absconsa divinare nitebantur; idololatrae autem figmentis se venerando subdidere? Qui autem repugnant praelatorum imperiis, ideo utique repugnant, quia divinam voluntatem se scire melius aestimant. Quasi ergo peccatum ariolandi est repugnare: quia, velut contempto divino altari, ad aras daemonum responsa percipiunt, dum cordis sui praestigiosis ac superbis adinventionibus credunt, et salubribus praelatorum consiliis contraria sentiendo refragantur. Nolle autem acquiescere, idololatriae sceleri simile dicitur; quia nimirum in inobedientiae suae obstinatione nemo persisteret, si propositi sui figmentum in corde, quasi idololatum non gestaret. Dum enim agenda in corde concipit, quasi idololatum facit, et dum conceptum mentis propositum se acturum deliberat, quasi ad adorandum simulacrum se inclinat. Quasi ergo scelus idololatriae est, nolle acquiescere: quia quisquis in propria deliberatione obstinatus est, idcirco foris in majorum contemptum erigitur, quia intus eis quae fingendo statuit propositi sui simulacris incurvatur.

Because it is of far higher merit always to subject one's own will to another's will than to wear down the body with great fasts, or to sacrifice oneself in a more secret sacrifice through compunction. For what is the fat of rams but the rich and internal devotion of the elector? He, therefore, offers the fat of rams who has the affection of devoted prayer in the study of secret conversation. Yet obedience is better than victims, and than to offer the fat of rams. Because he who has learned to perfectly fulfill the will of his preceptor excels in the heavenly kingdom both those who abstain and those who weep. This certainly, because he speaks against the proud man and the one openly contemning the commands of the Lord, does not compare the good which he did with the good which he contemned; but destroys the simulation of good by the shown truth of a better good. As if he were to say: Even if you sought an excellent good for the more excellent glory of virtues, you ought rather to have chosen the good of obedience, which excels even the excellent things. Thus indeed speaking, he destroys the simulation of good by arguing; but by subjoining, he openly confounds the evil of the parent of disobedience, saying:

(Vers. 23.) For like the sin of soothsaying is it to repugn; and like the crime of idolatry, to be unwilling to acquiesce.

24. What is it, that those who repugn and are unwilling to acquiesce are likened by the prophet to soothsayers and idolaters, unless because soothsayers strove to know divine things and to divine hidden ones; while idolaters subjected themselves by venerating figments? But those who repugn the commands of prelates, certainly repugn for this reason, because they estimate that they know the divine will better. Like the sin of soothsaying, therefore, is to repugn: because, as if the divine altar were contemned, they perceive responses at the altars of demons, while they believe the prestigious and proud inventions of their own heart, and are refractory by feeling things contrary to the wholesome counsels of prelates. But to be unwilling to acquiesce is said to be like the crime of idolatry; because doubtless no one would persist in the obstinacy of his own disobedience if he did not carry the figment of his own purpose in his heart, as if it were an idol. For while he conceives in his heart things to be done, he makes as it were an idol, and while he deliberates that he will act out the conceived purpose of his mind, he inclines himself as if to adore an image. Like the crime of idolatry, therefore, is it to be unwilling to acquiesce: because whoever is obstinate in his own deliberation, is therefore raised up outside in contempt of his elders, because inside he is bowed down to the images of his own purpose which he established by feigning.

Sed quaerendum valde est, cur repugnare ariolandi peccato, et nolle acquiescere sceleri idololatriae comparatur. Scelus quippe nonnisi magnum peccatum dicitur, peccatum vero etiam quod leve est nominatur; sed si ab ara dicebantur arioli, eo quod responsa percipere consulendo consueverant, idololatriae peccatum in ejus comparatione scelus erat, quia dementius erat lapides adorare quam sub specie divinorum falsa bene vivendi responsa percipere. Cur ergo repugnare peccatum per similitudinem esse dicitur, acquiescere autem nolle scelus? Sed repugnare est ab imperantis voluntate dissidere. Plerique autem ad horam repugnare videntur, dum statim praepositorum imperia non recipiunt, qui tamen eisdem imperiis post modicum acquiescunt. Nolle autem acquiescere, quid est nisi et injunctae obedientiae repugnare, et in ejusdem repugnationis obstinatione persistere? Non enim acquiescunt, qui in cordis sui proposito invincibiles sunt, et quae decernunt agere nullius auctoritate praetermittunt. Merito igitur in comparatione repugnandi scelus nolle acquiescere dicitur, quod majus valde atque horribilius peccatori esse videatur. Quia ergo qui hujusmodi sunt, rationibus non vincuntur, qua poena cohibeantur, propheta intulit, dicens:

(Vers. 23.) Pro eo quod abjecisti sermonem Domini, abjecit te Dominus, ne sis rex.

25. Quid est enim, quod Saul abjicitur, nisi quia incorrigibilis judicatur? Quasi ergo dicat: Quia cuncta salutis consilia respuis, pro culpa pervicaciae non debes verbis ulterius corrigi, sed abjectionis poena damnari. Quantum itaque timeri debeat inobedientiae culpa ostenditur, si hoc attente consideretur, quia propter hanc etiam reges deponuntur. Quid est, quod ait: Quia projecisti sermonem Domini, projecit te Dominus? Sed sermo projicitur, quando in sui sublimitate venerabiliter non servatur; projicere enim, est de manu aliquando labi in terram aut negligenter sinere, aut violenter jactare. Sermo autem Domini, quia salubria loquitur coelestis aut sublimis est; qui in terram negligenter projicitur, quando per desidiam non impletur. Per contemptum vero projicitur, quando hunc superbi et inobedientes tumentis corde repellunt, et manu operationis observare dedignantur. Quia vero non projicere, sed abjicere sermonem reprehenditur, hoc signat; quia dum superbi proprium arbitrium sequuntur, a Domino longe fiunt.

But it must be greatly asked why to repugn is compared to the sin of soothsaying, and to be unwilling to acquiesce to the crime of idolatry. Indeed, a crime is not said to be anything but a great sin, but a sin is named even that which is light; but if soothsayers (*arioli*) were so called from the altar (*ara*), because they had been accustomed to perceive responses by consulting, the sin of idolatry was a crime in comparison with it, because it was more insane to adore stones than to perceive false responses of living well under the appearance of divine things. Why therefore is it said that to repugn is a sin by similitude, but to be unwilling to acquiesce is a crime? But to repugn is to dissent from the will of the one commanding. Many, however, seem to repugn for the hour, while they do not immediately receive the commands of their superiors, who nevertheless acquiesce to the same commands after a little while. But to be unwilling to acquiesce, what is it but both to repugn the enjoined obedience and to persist in the obstinacy of the same repugnance? For they do not acquiesce who are invincible in the purpose of their own heart, and omit nothing of what they decree to do by the authority of anyone. Rightly, therefore, in comparison with repugning, it is called a crime to be unwilling to acquiesce, because it seems to be a much greater and more horrible sin for the sinner. Because, therefore, those who are of this sort are not conquered by reasons, with what punishment they should be restrained, the prophet brought in, saying:

(Vers. 23.) For that you have rejected the word of the Lord, the Lord has rejected you, that you be not king.

25. For what is it, that Saul is rejected, unless because he is judged incorrigible? As if he were to say: Because you spurn all counsels of salvation, for the fault of perversity you ought not to be further corrected by words, but damned by the punishment of rejection. How much, therefore, the fault of disobedience should be feared is shown, if this be attentively considered, that because of this even kings are deposed. What is it that he says: Because you have cast away (*projecisti*) the word of the Lord, the Lord has cast you away? But the word is cast away when it is not venerably preserved in its own sublimity; for to cast away is sometimes to let slip from the hand to the ground, either to allow it negligently, or to throw it violently. But the word of the Lord, because it speaks wholesome things, is heavenly or sublime; which is negligently cast away on the ground when it is not fulfilled through sloth. But through contempt it is cast away when the proud and disobedient repel it with a swelling heart, and disdain to observe it with the hand of operation. But because not to cast away (*projicere*), but to reject (*abjicere*) the word is reprehended, this signifies; that while the proud follow their own judgment, they become far from the Lord.

Abjicere enim, est aliquid longe repellere. Qui enim aliorum ducatum digne suscipiunt, not solum per obedientiam Deo vicini sunt, sed etiam illos ei vicinos faciunt, qui per vitia et scelera ab eo longe sunt. Tale est igitur, ac si dicat: Longe ab ordine dignitatis expelleris, quia dignitatis ejusdem merito praesens esse noluisti. Meritum quippe dignitatis est, observatio divini verbi. Quod cum abjicitur, quia meritum dignitatis amittitur, ipsa quoque dignitas amovetur. Libet ergo intueri, quanta per inobedientiam superbis pereant, humiles quanta lucrentur. Illi dum implere propriae voluntatis arbitrium gaudent, Deo magnos operum labores exhibent, et laborum praemia nulla habent; isti dum se deserunt, dum alienae voluntatis arbitrium sequuntur, aeternae sublimitatis gloriam promerentur; unde et per beatissimam Mariam Domini Redemptoris nostri genitricem, dicitur: Deposuit potentes de sede, et exaltavit humiles (Luc. I, 52). Potentes quidem de sede Dominus deponit, cum inobedientes superbos abjicit, et humiles exaltat; quia aeterna gloria obedientes glorificat, superbos autem verba non corrigunt, sed tantum, dum amittere honores trepidant, humilitatem, quam non habent, simulant ne gloriae culmen perdant; unde et subditur:

(Vers. 24.) Dixitque Saul ad Samuelem: Peccavi, quia praevaricatus sum sermones Domini et verba tua.

26. Quid est, quod Saul a propheta vocem Domini non audisse, et malum in oculis ejus fecisse reprehenditur, et se peccasse minime fatetur; sed, cum se abjici de regno conspicit; se peccasse et praevaricasse Domini sermonem et ejus verba fatetur? nisi quia superbi ad contemnenda verba humilium audaces sunt, sed electorum more honores, quos ambiunt, contemnere non possunt. Audaces quidem sunt ut majorum contemnunt imperia, sed parati non sunt ut alta relinquunt. Econtra autem humiles ad majorum imperia prompti sunt, et ad alta perdenda securi. Quia enim non terrena, sed coelestia appetunt, terrenae sublimitatis alta despiciunt, laborare pro coelestibus conantur; subdi libenter volunt, praeferrī refugiunt. Saul ergo obedire Deo refugiens, perdere regnum timens, quid aliud nobis, quam superbiorum mores insinuat, qui cum praevalent, videri parvi aut peccatores vitant; cum coguntur, humilitatis virtutem simulant. Sed, cum compulsi confitentur, peccatum quod accusant loquendo minuunt.

For to reject is to repel something far away. For those who worthily receive the leadership of others are not only near to God through obedience, but also make those near to Him who are far from Him through vices and crimes. It is such, therefore, as if he were to say: You are expelled far from the order of dignity, because you were unwilling to be present by the merit of that same dignity. Indeed, the merit of dignity is the observation of the divine word. When this is rejected, because the merit of dignity is lost, the dignity itself is also removed. It is pleasing, therefore, to look at how many things perish for the proud through disobedience, and how many the humble gain. The former, while they rejoice to fulfill the judgment of their own will, exhibit great labors of works to God, and have no rewards of their labors; the latter, while they desert themselves, while they follow the judgment of another's will, merit the glory of eternal sublimity; whence also through the most blessed Mary, the mother of our Lord Redeemer, it is said: He has put down the mighty from their seat, and has exalted the humble (Luke 1:52). The Lord indeed puts down the mighty from their seat when He rejects the disobedient proud, and exalts the humble; because He glorifies the obedient with eternal glory, but words do not correct the proud, but only, while they tremble to lose honors, they feign humility, which they do not have, lest they lose the summit of glory; whence also it is subjoined:

(Vers. 24.) And Saul said to Samuel: I have sinned, because I have transgressed the words of the Lord and your words.

26. What is it, that Saul is reprehended by the prophet for not having heard the voice of the Lord, and for having done evil in His eyes, and by no means confesses that he has sinned; but, when he sees himself rejected from the kingdom, he confesses that he has sinned and transgressed the command of the Lord and his words? unless because the proud are audacious to condemn the words of the humble, but they cannot, in the manner of the elect, condemn the honors which they ambit. They are indeed audacious so as to condemn the commands of their elders, but they are not prepared so as to leave high things. On the contrary, however, the humble are prompt for the commands of their elders, and secure for losing high things. Because they do not seek earthly things, but heavenly ones, they despise the heights of earthly sublimity, and strive to labor for heavenly things; they wish to be subject willingly, they refuse to be preferred. Saul, therefore, refusing to obey God, fearing to lose the kingdom, what else does he insinuate to us than the ways of the proud, who when they prevail, avoid being seen as small or as sinners; when they are forced, they feign the virtue of humility. But, when compelled they confess, they diminish the sin which they accuse by speaking.

Quia etsi peccasse sermonem Domini praevaricando perhibuit, eandem praevaricationem dispensatione potius quam voluntate se incurrisse memoravit, dicens: Timens populum, et obediens voci eorum. Quasi dicat: Peccatum quod fecisse reprehendor, tanto leviori poena feriri debet, quanto commissum non constat per malitiam, sed per infirmitatem. Studio autem et voluntate peccare magna praevaricatio est; infirmitate vero peccare, tanto tolerabilius est, quanto is, qui peccato subjacet, ejusdem peccati viribus impar est. Et quia eadem cordis sui versutia se praevalere simplicium doctorum humilitati aestimant, quasi jam suasim subjunxit, dicens:

(Vers. 25.) Sed nunc porta, quaeso, peccatum meum, et revertere mecum, ut adorem Dominum.

27. Corrigibilia equidem peccata portantur, quia postquam a delinquentis voluntate discedunt, purgari satisfactione salubriter possunt. Non autem portantur peccata eorum, in quorum mentibus per impoenitudinem inviscerata sunt. Unde et Joannes ait: Est peccatum ad mortem, ne pro illo oret quis (I Joan. V, 16). Peccatum quippe ad mortem est, quod ab eo committitur, qui resipiscere nunquam potest. Quod nimirum peccatum a praepositis non portatur, quia sacerdotum orationibus aut oblationibus non deletur. Saul autem per omnia superbos obstinatosque designans, et tumere non cessat, et peccatum suum portari obsecrat; importabile onus congerit, et quasi leve portari petit. Hoc quidem toties in Ecclesia agitur, quoties hi, qui magna scelera libenter committunt, eorum magnitudinem non attendunt. Importabilia congregant, et haec levia, atque nullius esse ponderis pensant. Peccata sua suis praepositis abscondunt, et ut vix inveniri possint et argui, quantum possunt, eadem peccata levigant, ne qui eis praesunt, eorum granditudinem attendant. Ad peccatum etiam fortes sunt, ad flenda peccata debiles; volunt quidem peccati delectationibus resolvi, sed poenitentiae nolunt acerbitate purgari. Quid est ergo, quod dicit, Porta peccatum meum, nisi quia et peccatorum dulcedinem in se ipsis excipiunt, sed onerare praelatos onere eorundem peccatorum volunt? Quidam etiam sponte ad confitendum veniunt, sed pro quibus se accusant, non ipsi lugent, sed poenitere alios obsecrant, fide sola salvari aestimant, per poenitentiam revertere abjecti non curant. Unde et Saul subdit, dicens: Et revertere mecum ut adorem Dominum. Quasi enim recedens est praedicator, cum impudentes abjicit; dicit ergo: Revertere mecum ut adorem Dominum. Cum eo tantum a communione electorum non dividi putat, quod fidem communem servat; vel certe Dominum adorare est subdi religioni fidei, et custodiae bonae operationis. Quia vero fictos hypocritas Saul insinuat, sequitur:

For even if he said he had sinned by transgressing the command of the Lord, he mentioned that he had incurred that same transgression rather by dispensation than by will, saying: Fearing the people, and obeying their voice. As if he were to say: The sin which I am reprehended for having done ought to be struck with a punishment so much lighter, as it is clear that it was committed not through malice, but through infirmity. But to sin by study and will is a great transgression; but to sin by infirmity is so much more tolerable, as he who is subject to sin is unequal to the forces of the same sin. And because by the same craftiness of their own heart they estimate that they prevail over the humility of simple doctors, he subjoined as if already suasive, saying:

(Vers. 25.) But now bear, I pray, my sin, and return with me, that I may adore the Lord.

27. Correctable sins are indeed borne, because after they depart from the will of the delinquent, they can be wholesomely purged by satisfaction. But the sins of those are not borne in whose minds they are disemboweled through impenitence. Whence also John says: There is a sin unto death, let no one pray for that (1 John 5:16). Indeed, a sin unto death is that which is committed by him who can never repent. Which sin is certainly not borne by those in charge, because it is not deleted by the prayers or oblations of priests. But Saul, designating in all things the proud and obstinate, does not cease to swell, and beseeches that his sin be borne; he heaps up an unendurable burden, and asks that it be borne as if light. This indeed is done so many times in the Church, as often as those who willingly commit great crimes do not attend to their magnitude. They gather unendurable things, and think these light, and of no weight. They hide their sins from their superiors, and that they may scarcely be able to be found and argued, as much as they can, they lighten those same sins, lest those who are over them attend to their greatness. They are even strong for sin, weak for weeping for sins; they wish indeed to be dissolved by the delights of sin, but they do not wish to be purged by the bitterness of penance. What is it therefore that he says, Bear my sin, unless because they receive the sweetness of sins in themselves, but wish to burden the prelates with the burden of the same sins? Some also come spontaneously to confess, but for those things for which they accuse themselves, they do not themselves mourn, but beseech others to repent; they estimate that they are saved by faith alone, they do not care to return through penance when rejected. Whence also Saul subjoins, saying: And return with me that I may adore the Lord. For as it were receding is the preacher, when he rejects the impudent; he says therefore: Return with me that I may adore the Lord. He thinks that by this only he is not divided from the communion of the elect, that he preserves the common faith; or certainly to adore the Lord is to be subject to the religion of faith, and to the custody of good operation. Because indeed Saul insinuates feigned hypocrites, there follows:

(Vers. 26.) Ait Samuel ad Saul: Non revertar tecum, quia projecisti sermonem Domini, et projecit te Dominus, ne sis rex.

28. Quid est ergo, quod propheta portare peccatum poenitentis regis renuit, nisi quia hunc non vere poenitentem vidit? Cui ea quae prius abjectionis verba respondit, quia eum immutandum minime cognovit. Qua nimirum prophetae constantia quidam nimis clementes hujus temporis sacerdotes arguuntur, qui conversatione infirmi sunt, temeritate fortes. Se se vix sustinent, et portanda suscipere aliorum onera audent; levia sua non ferunt, et importabilibus se subjiciunt. Ecce fortis propheta refugit suscipere onus regalis peccati, ut sacerdos Ecclesiae timeat, et peccatorum importabilium pondera subire pertimescat. Plerumque autem sic aliena peccata suscipiat, ut tamen ea quae expianda suscipit, flere eum, a quo sint commissa, permittat. Unde et Samuel portare peccatum regis minime promisit, et tamen eum, quem retulit, abjectum planxit. Nam de eo post pauca scriptum est: Lugebat Samuel Saul, quoniam Dominum poenitebat, quod constituisset eum regem super Israel. Non quidem promisit ei portare peccatum regis, ut rex illud flere studeret. Sed tamen quem retulerat flebat, ut Dominum ei propitium faceret. Ad litteram vero, dum sententiam propheta ingeminat, irrevocabilem divinae aequitatis sententiam monstrat qua sic peccator projicitur, ut redire ad divinae misericordiae manum nunquam permittatur. Potest et aliter intelligi, quod reverti secum prophetam, ut adoret Dominum, rogat. Nam sancti viri, qui Dominum peccando non deserunt, ad eum necesse non habent ut poenitendo revertantur. Reverti enim abeuntis est. Quod nimirum peccatoribus per peccatum a Domino recedentibus convenit, justis permanentibus non convenit. Quid est ergo, quod reverti cum peccante Saul justus Samuel petitur, nisi quia electi praedicatores pro lapsis subditis velut poenitentes affliguntur et quasi recedentes veniunt, dum lapsos subditos paterna afflictione comitantur? Cum eis ergo revertuntur, cum peccata subditorum et ipsi subditi, qui peccaverunt, et praelati qui steterunt, pariter plangunt. Tale est igitur ac si dicat: Jam te paternis visceribus adhaerere per increpationem praedicationis mihi agnovi, quem nec longius peccare reliquisti.

(Vers. 26.) Samuel said to Saul: I will not return with you, because you have cast away the word of the Lord, and the Lord has cast you away, that you be not king.

28. What is it, therefore, that the prophet refuses to bear the sin of the repenting king, unless because he saw that he was not truly repenting? To whom he answered those words of rejection which he had previously spoken, because he knew that he was by no means to be changed. By which constancy of the prophet, certain excessively lenient priests of this time are reprehended, who are weak in conversation, but strong in temerity. They scarcely sustain themselves, and dare to undertake the bearing of the burdens of others; they do not carry their own light ones, and subject themselves to unendurable ones. Behold the strong prophet refuses to undertake the burden of the royal sin, so that the priest of the Church may fear, and greatly fear to undergo the weights of unendurable sins. Mostly, however, let him so undertake another's sins, so that nevertheless he permits him by whom they were committed to weep for those things which he undertakes to expiate. Whence also Samuel by no means promised to bear the sin of the king, and yet he mourned for him whom he reported rejected. For concerning him it is written a little after: Samuel mourned for Saul, because it repented the Lord that He had appointed him king over Israel. He did not indeed promise him to bear the sin of the king, so that the king might study to weep for it. But nevertheless he wept for him whom he had reported, that he might make the Lord propitious to him. To the letter, indeed, while the prophet repeats the sentence, he shows the irrevocable sentence of divine equity by which the sinner is so cast away that he is never permitted to return to the hand of divine mercy. It can also be understood otherwise, that he asks the prophet to return with him, that he may adore the Lord. For holy men, who do not desert the Lord by sinning, have no necessity to return to Him by repenting. For to return is the part of one going away. Which doubtless suits sinners receding from the Lord through sin, but does not suit the just remaining. What is it therefore, that the just Samuel is asked to return with the sinning Saul, unless because the elect preachers are afflicted as it were repenting for their fallen subjects, and come as if receding, while they accompany the fallen subjects with paternal affliction? They return with them, therefore, when both the subjects who sinned and the prelates who stood alike mourn for the sins of the subjects. It is such, therefore, as if he were to say: I have already known myself to adhere to you with paternal bowels through the rebuke of preaching, whom you did not leave to sin further.

Quia ergo, te objurgante, respui, mecum redire te rogo, quia propriis viribus ad tantae pravitatis magnitudinem delendam nequaquam sufficio. Sed tanti affectus preces recipiendae essent, si ex cordis veritate procederent; apte ergo hypocritae responsum est: Non revertar tecum. Quasi dicat: Pro te sacrificare Deo nescio, quem veritate humilitatis Deo subditum non attendo; et quae priora ingeminans, ait: Quia projecisti sermonem Domini, projecit te Dominus, ne sis rex; et, quia versuti et abjiciendi et deserendi sunt, sequitur:

(Vers. 27.) Et conversus est Samuel, ut abiret.

In qua profecto majorum decessione magis hypocritae amissionem temporalis honoris timent, quam aeternae haereditatis. Unde et quiescere etiam derelicti non possunt, sed ea quae agere per se non audent, impetrare aliis intervenientibus student. Bene ergo subjungitur:

(Vers. 27.) Ille autem apprehendit summitatem pallii ejus, quae scissa est.

29. Quae sunt vestimenta doctoris, nisi docere sibi adhaerentium subditorum qualitates? De quibus profecto vestibus magno pastori per prophetam repromittitur: Vivit Dominus, quia his omnibus velut vestimento vestiris (Isa. XLIX, 18). Et per Psalmistam canitur: Dominus regnavit, decorem induit, induit Dominus fortitudinem (Psal. XCII, 1). Induit quippe decorem, qui ad seipsum splendorum fidelium mentes, quasi vestimenta conjunxit. Saul ergo Samuelis pallium apprehendit, cum superbus quisque et abjectus honorem culminis sibi deferri a summis viris per cohaerentes sibi dilectos et familiares quaerit, et quia pro reprobo perfectorum auditorum nullus obsecrat, non pallium, sed pallii summitatem, id est extremitatem apprehendisse perhibetur; sed ea extremitas scinditur, quia qui inutilia suggerit, reprobatur. Cum enim minor indiscreta rogans repellitur, velut vestimenti summitas scindi perhibetur. Velut enim pars pallii summi prophetae scissa est, quando male suggerenti Petro respondit, dicens: Vade retro me Satana, non enim sapis ea quae Dei sunt, sed quae hominum (Matth. XVI, 23). Hinc item praecipit, dicens: Si manus tua, vel pes tuus scandalizat te, abscinde eum, et projice abs te; item, si oculus tuus scandalizat te, erue eum, et projice abs te (Matth. V, 30). Quibus nimirum verbis non solum summitas pallii, sed etiam media abscindenda designantur: quia cum male suggerunt, perfecti etiam auditores contemnendi sunt.

Because therefore, at your objugation, I have recovered my senses, I ask you to return with me, because by my own forces I am by no means sufficient for deleting the magnitude of such great depravity. But the prayers of such an affection were to be received if they proceeded from the truth of the heart; fitly therefore it was answered to the hypocrite: I will not return with you. As if he were to say: For you I know not how to sacrifice to God, whom I do not attend to be subject to God by the truth of humility; and, repeating what was before, he says: Because you have cast away the word of the Lord, the Lord has cast you away, that you be not king; and, because the crafty and those to be rejected and deserted are such, there follows:

(Vers. 27.) And Samuel turned to go away.

In which departure of the elders, hypocrites indeed fear the loss of temporal honor more than that of the eternal inheritance. Whence also even when deserted they cannot rest, but those things which they do not dare to act by themselves, they study to impetrate by others intervening. Well therefore is subjoined:

(Vers. 27.) But he took hold of the skirt of his mantle, which was rent.

29. What are the garments of a teacher, but to teach the qualities of the subjects adhering to him? Concerning which garments indeed it is promised again to the great Shepherd through the prophet: "As I live, says the Lord, for you shall be clothed with all these as with a garment" (Isa. 49:18). And through the Psalmist it is sung: "The Lord has reigned, He is clothed with beauty, the Lord is clothed with strength" (Ps. 93:1). He indeed put on beauty, who joined to Himself the splendid minds of the faithful, as if they were garments. Saul therefore took hold of Samuel's mantle, when everyone proud and rejected seeks to have the honor of the height deferred to him by the highest men through the beloved and familiar ones adhering to him; and because no one prays for the rejected one among the perfect hearers, he is said to have apprehended not the mantle, but the skirt of the mantle, that is, the extremity; but that extremity is rent, because he who suggests useless things is rejected. For when a lesser person asking indiscreet things is repelled, the skirt of the garment is said to be rent. For as it were, a part of the mantle of the highest prophet was rent, when he answered Peter who was suggesting evil, saying: "Get behind me, Satan, for you do not savor the things that are of God, but those that are of men" (Matt. 16:23). Hence likewise He commands, saying: "If your hand or your foot scandalizes you, cut it off and cast it from you; likewise, if your eye scandalizes you, pluck it out and cast it from you" (Matt. 5:30). By which words indeed not only the skirt of the mantle, but also the middle parts are designated as to be cut off: because when they suggest evil, even perfect hearers are to be condemned.

Hinc namque est, quod Zebedaei filii simul cum matre unus ad dexteram, alter vero ad sinistram Redemptoris sedere petunt; sed quasi bonae petitionis ignari, repelluntur (Matth. XX). Velut enim partem chlamydis Dominus scidit, cum ea membra, quae movebant scandalum, increpando confutavit. Et notandum quia non totum pallium, sed pars pallii scinditur: quia dum bonus mala suggerit, in eo quod male suggerit repelli debet, et in eo quod aliter bonus est, ex dilectione retineri.

30. Per vestimentum etiam rectoris conversatio designatur, Psalmista attestante, qui ait: Sacerdotes tui induantur justitiam (Psal. CXXXI, 9). Summitas ergo pallii apprehenditur, quando doctor de magna sanctitate laudatur, cum illud in ejus laudem dicitur, quod decorum foris ostendit. Sed quia justorum plura sunt bona quae latent, pallii tantum summitas apprehendi potest: quia parum est quod de electi doctoris justitia cernitur, multum vero quod occultatur. Ipsum vero parum quod scitur, cum apprehenditur, scinditur: quia justi suis laudibus non tenentur. Quia enim eas in momento contemnunt, quasi scissura pallii teneri nequeunt. Tenetur quidem pars scissa vestimenti, propheta non tenetur: quia verum est, quod de justi laude dicitur, et tamen justi, dum contemnunt quod audiunt, quasi scissuram in tenentis manibus relinquunt. Majorum ergo quia quaedam sciri possunt, quasi pars apprehenditur. Cum vero totum scitur a parvulis quod agetur, si laudatur, nihilominus abjiciendum est; quia aliquid bonorum operum per vanitatem tenendum non est. Hinc namque est, quod dum Joannes adhuc adolescens comprehensum jam Dominum sequitur, et per pallium tenetur, et relicto pallio nudus fugisse describitur (Marc. XIV). Per vestimentum namque adolescens capitur, quando de bonae conversationis initio collaudatur; sed relicta sindone nudus profugit, qui laudes quas audit vilipendit. Nudum namque fugere, est laudabilem vitam habere, sed electae vitae laudem despiciere. Quasi enim nudus fugit, qui de ornatu virtutum sibi per vanam gloriam nihil ascribit. Potest etiam idcirco nudus fugisse intelligi, quia qui per partes sindonis captus asseritur, reliquisse sindonem perhibetur; quia plerumque in electorum conscientia agitur, ut, per hoc quod ex parte laudantur, non pars meritorum, sed omne bonae vitae meritum perdidisse suspicentur. Samuelis ergo pallium scinditur, quia laudes suas electi doctores vilipendunt. Et quia laudibus non flectuntur, severitatem prioris sententiae replicat, dicens:

(Vers. 28.) Scindit Dominus regnum Israel de manu tua hodie.

For hence it is, that the sons of Zebedee, together with their mother, ask that one sit at the right and the other at the left of the Redeemer; but as if ignorant of a good petition, they are repelled (Matt. 20). For as it were, the Lord rent a part of the mantle, when He confuted by rebuking those members which were moving scandal. And it is to be noted that not the whole mantle, but a part of the mantle is rent: because while a good person suggests evil things, he ought to be repelled in that which he suggests evilly, and in that in which he is otherwise good, he is to be retained out of love.

30. By the garment also the conduct of the ruler is designated, as the Psalmist attests, who says: "Let your priests be clothed with justice" (Ps. 132:9). The skirt of the mantle therefore is apprehended, when a teacher is praised for great sanctity, when that is said in his praise which shows beauty outwardly. But because the goods of the just which lie hidden are more numerous, only the skirt of the mantle can be apprehended: because it is little that is discerned of the justice of the elect teacher, but much that is hidden. That very little indeed which is known, when it is apprehended, is rent: because the just are not held by their own praises. For because they condemn them in a moment, they cannot be held as if by the rent of a mantle. The rent part of the garment indeed is held, the prophet is not held: because that which is said of the praise of the just is true, and yet the just, while they condemn what they hear, leave as it were a rent in the hands of the one holding them. Therefore, because some things of the elders can be known, it is apprehended as if a part. But when the whole of what will be done is known by the little ones, if it is praised, it is nevertheless to be cast away; because something of good works is not to be held through vanity. For hence it is, that while John, still a youth, follows the Lord already apprehended, and is held by the mantle, he is described as having fled naked, leaving the mantle (Mark 14). For the youth is caught by the garment, when he is praised for the beginning of a good conversation; but leaving the linen cloth, he flees naked, who vilifies the praises which he hears. For to flee naked is to have a laudable life, but to despise the praise of the elect life. For he flees as if naked, who ascribes nothing to himself through vainglory from the adornment of virtues. It can also for this reason be understood that he fled naked, because he who is asserted to have been caught by the parts of the linen cloth, is reported to have left the linen cloth; because it is often acted in the conscience of the elect, that, through this that they are praised in part, they suspect that they have lost not a part of their merits, but the entire merit of a good life. Samuel's mantle therefore is rent, because the elect teachers vilify their own praises. And because they are not bent by praises, he repeats the severity of the former sentence, saying:

(Vers. 28.) The Lord has rent the kingdom of Israel from your hand this day.

31. Perfecti etenim viri, quia a rigore justitiae nulla laude mollescunt, tales ante quales post laudis suae testimonium sunt, et quae prius dixerant, eadem post repetendo confirmant. Sed quaerendum est, quid significet hoc, quod dicitur: Hodie. Si enim reproborum vita nox est, quid est quod in die Saul regnum scinditur? Sed si nox est vita pastoris reprobi, cum ejus regnum scinditur, diem facit. Dies quippe non fit, nisi eum nox recedit. Dicit ergo, Hodie, quia caligo inobedientis damnari perhibetur. Unde et exeunte Juda Dominus dicit: Nunc clarificatus est filius hominis (Joan. XIII, 31); quia noctem vitae illius vidit discedere, et puram lucem justitiae in aliis discipulis permanere. Dicitur etiam: Hodie, quia amoto superbo, regi humili regnum tradebatur. Unde et subditur:

(Vers. 28.) Et tradidit illud proximo tuo meliori te.

Cum ergo dies dicitur, non abjecti regis lucidum aliquid cernitur, sed substituti gloria praedicatur, qui de regni culmine magnae virtutis debebat splendore radiare. Et divinae sententiae incommutabilitatem asserens subdit, dicens:

(Vers. 29.) Porro triumphator in Israel non parcat, et poenitudine non flectetur.

32. Quis enim hujus triumphatoris nomine, nisi Conditor humani generis intelligendus est? Nam occultos adversarios quicumque superat, ejus virtute vincit, qui ei gratiam superandae tentationis impendit. Quid est quod triumphator non parcere dicitur, cum Samuel rogatur? quia cum praedicatores peccantibus subditis irascuntur, cum superbos aut lubricos divina sententia feriunt, non impetu furoris sui, sed divinae voluntatis judicium exsequuntur. Quasi certe dicat: Ego quidem non meam, sed illius sententiam protuli, qui quod decernendo profert, revocari non potest. Non ergo parcat, 367 et poenitudine non flectetur; sed eis qui, nec a peccatis suis desinere, nec peccatorum possunt quae diligunt poenitere et causam subjiciens, ait:

(Vers. 29.) Neque enim homo est, ut agat poenitentiam.

Quasi dicat: Et iterum esse ei est, cui mutabilitas nulla est. Potest etiam triumphatoris nomine substituti regis perfectio designari, qui et multorum triumphorum gloriam habiturus erat, et contra voluntatem Conditoris parcere alicui non auderet. Unde et in hoc ipso eodem libro, de eo scriptum est: Et percutiebat David omnem terram, nec relinquebat viventem virum, et mulierem (I Reg. XXVII, 9). De eo etiam dicitur: Neque enim homo est, ut agat poenitentiam. Quid enim hoc loco homo, nisi carnalibus passionibus subditus designatur?

31. For perfect men indeed, because they are softened by no praise from the rigor of justice, are such after the testimony of their praise as they were before, and what they had said before, the same they confirm by repeating afterwards. But it is to be asked, what this signifies which is said: "This day." For if the life of the rejected is night, what is it that Saul's kingdom is rent in the day? But if the life of a rejected shepherd is night, when his kingdom is rent, it makes a day. For a day does not happen, unless night recedes. He says therefore, "This day," because the darkness of the disobedient one is reported to be condemned. Whence also when Judas went out, the Lord said: "Now the Son of Man is clarified" (John 13:31); because He saw the night of that life depart, and the pure light of justice remain in the other disciples. It is also said: "This day," because the proud one being removed, the kingdom was delivered to a humble king. Whence also it is subjoined:

(Vers. 28.) And he has delivered it to your neighbor who is better than you.

Therefore when it is called day, nothing luminous is discerned of the rejected king, but the glory of the substitute is proclaimed, who ought to radiate with the splendor of great virtue from the height of the kingdom. And asserting the immutability of the divine sentence, he subjoins, saying:

(Vers. 29.) Moreover, the triumpher in Israel will not spare, and will not be bent by repentance.

32. For who is to be understood by the name of this triumpher, except the Creator of the human race? For whoever overcomes hidden adversaries, overcomes by His virtue, who bestows on him the grace of overcoming temptation. What is it that the triumpher is said not to spare, when Samuel is asked? Because when preachers are angry with sinning subjects, when they strike the proud or the slippery with the divine sentence, they execute the judgment not by the impetus of their own fury, but of the divine will. As if he were to say indeed: I have brought forth not my own sentence, but His, which what He brings forth by decreeing, cannot be revoked. He does not spare therefore, and is not bent by repentance; but for those who can neither cease from their sins, nor repent of the sins which they love; and adding the cause, he says:

(Vers. 29.) For He is not a man, that He should do penance.

As if he were to say: And again to be is for Him to whom there is no mutability. The perfection of the substitute king can also be designated by the name of triumpher, who was both to have the glory of many triumphs, and would not dare to spare anyone against the will of the Creator. Whence also in this same book, it is written of him: "And David smote all the land, and left neither man nor woman alive" (1 Sam. 27:9). Of him also it is said: "For he is not a man, that he should do penance." For what is man in this place, but one subject to carnal passions?

Quasi adhuc superbum mordeat, dicens: Te modo peccatorum poenitet, cum audaciae tuae sententiam percipis; sed ille poenitentiam non aget, qui, ut homo et inobedientiae, et tumori non subjacet. Et ille adhuc in ore suo confitetur, dicens:

(Vers. 30.) Peccavi.

Ipsius autem confessionis qualitatem ostendit, quia subjunxit, dicens:

(Vers. 30.) Sed nunc honora me coram senioribus populi mei, et coram Israel.

33. Liqueat, quam poenitudinem gerat, qui adhuc honorari desiderat. Nam si sui peccati hunc veraciter poeniteret, inhonorari potius quam honorari concupivisset. Admirari igitur libet projecti cordis duritiam. Ut vir Dei mandatum Conditoris exsequens, dicit: Projecit te Dominus, ne sis rex: econtra vero qui abjectionis sententiam suscipit, per appetitum elationis, honores quaerit. Quid est ergo, quod dicit: Peccavi? Confessionem quidem peccati non honor aut gloria, sed utilitas et contemptus sequi debet. Quid enim prodest confiteri flagitia, si confessionis vocem non sequitur afflictio poenitentiae? Tria quippe in unoquoque considerata sunt veraciter poenitente, videlicet, conversio mentis, confessio oris, et vindicta peccati. Nam, qui corde non convertitur, quid prodest ei, si peccata confiteatur? Peccatum quod diligitur confitendo minime deletur. Nonnulli quidem sunt qui peccata confitendo aperiunt, sed non convertendo, nequaquam detestantur. Hi profecto confitendo nihil agunt, quia quod loquendo ejiciunt, amando introducunt. Unde et salubriter confiteri volentibus Scriptura insinuat, dicens: Corde creditur ad justitiam, ore autem confessio fit ad salutem (Rom. X, 10). What is it to believe with the heart unto justice, unless to direct the will toward faith, working through love? Cum ergo quis cordis intentionem ad justitiam per amorem dirigit, per initium bonae voluntatis, fructum habet bonae conversionis. Hic certe jam ad salutem confitetur, quia plus loquendo de vulnere ejicit quam conversione compunxit. Tertia ergo species, id est vindicta, quasi medicina necessaria est; ut apostema reatus, quod conversione compungitur, confitendo purgetur, afflictionisque medicina sanetur. Ergo qui corde ad justitiam non credit, confessionem ad salutem nequaquam facit, quia velut malae arboris folia ostendit, cujus altas radices figit in corde. Signum ergo verae confessionis non est in oris confessione, sed in afflictione poenitentiae. Tunc namque bene conversum peccatorem cernimus, cum digna afflictionis austeritate delere nititur, quod loquendo confitetur.

As if he were still biting the proud one, saying: You now repent of your sins, when you perceive the sentence of your audacity; but he will not do penance, who, as a man, is subject neither to disobedience nor to swelling. And he still confesses in his own mouth, saying:

(Vers. 30.) I have sinned.

But he shows the quality of the confession itself, because he subjoined, saying:

(Vers. 30.) But now honor me before the elders of my people, and before Israel.

33. It is clear what sort of penitence he bears, who still desires to be honored. For if he truly repented of his sin, he would have desired to be dishonored rather than honored. It is worth wondering, therefore, at the hardness of a cast-down heart. While the man of God, executing the command of the Creator, says: "The Lord hath cast thee away, that thou shouldst not be king": on the contrary, he who receives the sentence of rejection, through the appetite of elation, seeks honors. What is it, therefore, that he says: "I have sinned"? Truly confession of sin ought to be followed not by honor or glory, but by utility and contempt. For what does it profit to confess crimes, if the affliction of penitence does not follow the voice of confession? Three things indeed are to be considered in every one who truly repents, namely, conversion of the mind, confession of the mouth, and the punishment of the sin. For, he who is not converted in heart, what does it profit him if he confesses sins? A sin which is loved is by no means deleted by confessing it. There are indeed some who open their sins by confessing, but by not converting, they by no means detest them. These indeed do nothing by confessing, because what they cast out by speaking, they introduce by loving. Whence also the Scripture suggests to those wishing to confess wholesomely, saying: "With the heart we believe unto justice, but with the mouth confession is made unto salvation" (Rom. 10:10). What is it to believe with the heart unto justice, unless to direct the will toward faith, working through love? When therefore anyone directs the intention of the heart toward justice through love, through the beginning of a good will, he has the fruit of a good conversion. This man certainly now confesses unto salvation, because he casts out more by speaking of the wound than he pierced by conversion. The third species therefore, that is, punishment, is necessary as a medicine; so that the apostome of guilt, which is pierced by conversion, may be purged by confessing, and healed by the medicine of affliction. Therefore he who does not believe with the heart unto justice, by no means makes confession unto salvation, because he shows as it were the leaves of an evil tree, whose deep roots he fixes in the heart. The sign therefore of true confession is not in the confession of the mouth, but in the affliction of penitence. For then we discern a well-converted sinner, when he strives to delete with worthy austerity of affliction that which he confesses by speaking.

Unde Joannes Baptista male conversos Judaeos ad se confluentes increpans, ait: Genimina viperarum, quis ostendit vobis fugere a ventura ira? Facite ergo dignos fructus poenitentiae (Matth. III, 7). In fructu ergo, non in foliis aut ramis poenitentia cognoscenda est. Quasi arbor quippe bona voluntas est. Confessionis ergo verba quid sunt aliud, nisi folia? Non ergo nobis folia propter seipsa, sed propter fructum expetenda sunt; quia idcirco omnis confessio peccatorum recipitur, ut fructus poenitentiae subsequatur. Unde et Dominus arborem foliis decoram, fructu sterilem maledixit (Marc. XI); quia confessionis ornatum non recipit sine fructu afflictionis. Saul ergo, qui confitetur et honorari vult, non affligi et humiliari, quid designat, nisi eos qui confessionem sterilem habent, et fructum non habent; qui decorem confessionis verbis humilibus praeferunt, sed verborum virorem, non humilitate poenitentiae, sequuntur?

34. Sed quid antiquos attendimus, cum nunc tantam lapsorum regum multitudinem videamus? Catervatim namque nunc in flagitia corruunt, non solum subjecti debiles, sed etiam praelati et sacerdotes negligentes. Lubrica peccando agunt, qui ordine ministerii sacramentis coelestibus deputati sunt. Sed plerique illorum dum quodammodo ad cor redeunt, se errasse confitentur. Qui tamen sic volunt contra se peccata proferre, ut velint adhuc de officio sacri ordinis honorari; turpes in secreto se proferunt, sed foris praeter ordinis celsitudinem videri humiles erubescunt. Quid ergo isti nisi abjectos se vident, et tamen velle honorari audent? Saepe autem non a seipsis veniunt, sed inviti capiuntur; abjectionis suae mandata percipiunt, et tamen rogant, ut honorentur. Volunt quippe immunda agere, sed audent sacris altaribus inhaerere. Ecce quot Saules attendimus, quot reges lapsos a sanctae Ecclesiae culmine contemplamur. Quorum profecto singulis dicendum est: quia projecisti sermonem Domini, projecit te Dominus, ne sis rex: ut ministerium coeleste non agant, quos terrena flagitia inquinare non cessant. Sed hoc profecto dicere possumus, lubricis tamen ministris suadere non possumus. Nam Saul et abjectum se audivit et regnavit; quia immundi sacerdotes se sacerdotali culmine dejectos per luxuriae inquinamenta cognoscunt; et tamen contra Dei voluntatem sacra mysteria tractare non desinunt. Sed rex contra Domini voluntatem regnans, non est rex, sed tyrannus fuit; quia sacerdos indignus, qui merito suae inquisitionis abjicitur, cum ministrare praesumit, ad tantae gloriae culmen damnandus ascendit.

Whence John the Baptist, rebuking the ill-converted Jews flocking to him, says: "Ye offspring of vipers, who hath shown you to flee from the wrath to come? Bring forth therefore worthy fruits of penance" (Matt. 3:7). In fruit therefore, not in leaves or branches, is penance to be known. As a tree indeed, so is a good will. The words of confession therefore, what are they else but leaves? Therefore leaves are not to be sought for themselves, but for the sake of the fruit; because for this reason every confession of sins is received, that the fruit of penance may follow. Whence also the Lord cursed the tree beautiful with leaves, but sterile in fruit (Mark 11); because He does not receive the ornament of confession without the fruit of affliction. Saul therefore, who confesses and wishes to be honored, not afflicted and humbled, what does he designate, but those who have a sterile confession, and have no fruit; who prefer the beauty of confession with humble words, but follow the greenness of words, not with the humility of penance?

34. But why do we look at the ancients, when now we see such a great multitude of fallen kings? For now they fall in heaps into flagitious acts, not only weak subjects, but also negligent prelates and priests. They act slippery things by sinning, who by the order of ministry are deputed to the celestial sacraments. But many of them, while in some way they return to the heart, confess that they have erred. Who nevertheless so wish to bring forth sins against themselves, that they wish still to be honored for the office of the sacred order; they bring themselves forth as foul in secret, but outwardly, beyond the height of the order, they blush to be seen humble. What therefore are these, unless they see themselves rejected, and yet dare to wish to be honored? Often indeed they do not come from themselves, but are caught unwillingly; they perceive the commands of their rejection, and yet they ask to be honored. For they wish to act unclean things, but they dare to adhere to the sacred altars. Behold how many Sauls we attend to, how many kings fallen from the height of the holy Church we contemplate. To each of whom indeed it is to be said: "Because you have cast away the word of the Lord, the Lord has cast you away, that you be not king": so that they may not perform the celestial ministry, whom earthly flagitious acts do not cease to stain. But this indeed we can say, yet we cannot persuade the slippery ministers. For Saul both heard that he was rejected and reigned; because unclean priests know themselves cast down from the priestly height through the pollutions of luxury; and yet against the will of God they do not cease to handle the sacred mysteries. But a king reigning against the will of the Lord was not a king, but a tyrant; because an unworthy priest, who is cast away by the merit of his pollution, when he presumes to minister, ascends to be condemned to the height of such great glory.

Unde et tyrannos terrere volens coeli ille magnus senator: Qui manducat panem, inquit, et bibit sanguinem Domini indigne, iudicium sibi manducat, et bibit (I Cor. XI, 27). Plerumque autem instanti confessione agitur, ut confitentibus de cordis etiam conversione credatur. Aliquando reproborum falsam humilitatem electi praedicatores accipiunt, ut exemplo eorum alii ad salutem perducantur. Therefore...

(Vers. 31.) Reversus ergo Samuel secutus est Saul, et adoravit Saul Dominum.

35. Per malum quippe, quod interius latebat, 369 audire meruit: Projecit te Dominus, ne sis rex. Sed ut praetextu boni ad ejusdem boni veritatem alios traheret, Samuel Saul sequi voluit, et eum adorare Dominum vidit. Quandoque etiam mala regum, et terrae magnorum toleranda sunt, ne exasperati ad pejora dilabantur. Deos quippe gentium filii Israel saepe coluerunt. Unde et de conversis a Samuele superius dictum est: Abstulerunt filii Israel de medio sui Baalim et Astaroth (I Reg. VII, 4). Et fortasse si abjectus rex secum ad adorandum Dominum revertentem prophetam non cerneret, daemonum simulacra adoraret. Et projicit ergo eum, et cum eo revertitur; quia in potentibus hujus saeculi sic est damnanda iniquitas, ut bonum quod habent exasperati non perdant. Saepe enim mali sunt in occulto, et bonum quod cernitur alii devotius imitantur. Mala certe potentum saeculi, magna eis mala sunt; sed bona quae proferunt, ad exemplum fidelium, magis quam bona aliorum prosunt. Bene ergo Samuel cum abjecto rege revertitur; quia electi praedicatores, saeculi potentes et pro iniquitate percutiunt, et pro exemplo bona agere quaedam sinunt. Unde et sequitur:

(Vers. 32.) Dixitque Samuel: Adducite Agag regem Amalech. Et oblatus est ei Agag pinguissimus tremens.

36. Reges Dominum adorant, quando superbi et contemptores se ad Domini mandata facienda humiliant. Adorant lubrici, quando Deo subjiuntur per obedientiam castitatis. Aliquando autem adorare se simulant; quia nonnulli praetextum humilitatis aut castitatis habent, sed dum habere in veritate bonum creduntur, alii per bonum quod credunt mali operis usum perdunt. Agag ergo regem Samueli tradunt, quia sensualitatis suae vigorem confitendo proferunt. Quando enim confitentur peccata luxuriae, quae per vigorem carnis commiserunt, quid aliud, quam Amalech regem interficiendum prophetis offerunt?

Whence also that great senator of heaven, wishing to terrify tyrants: "He who eats the bread," he says, "and drinks the blood of the Lord unworthily, eats and drinks judgment to himself" (1 Cor. 11:27). Mostly indeed it is acted by instant confession, that it is believed of those confessing even concerning the conversion of the heart. Sometimes the elect preachers receive the false humility of the rejected, so that by their example others may be led to salvation. Therefore...

(Vers. 31.) Samuel therefore returned and followed Saul, and Saul adored the Lord.

35. For by the evil which lay hidden within, he deserved to hear: "The Lord has rejected you, that you be not king." But so that by the pretext of good he might draw others to the truth of the same good, Samuel wished to follow Saul, and saw him adore the Lord. Sometimes also the evils of kings and of the great ones of the earth are to be tolerated, lest being exasperated they slide into worse things. For the children of Israel often worshipped the gods of the gentiles. Whence also it was said above concerning those converted by Samuel: "The children of Israel took away from the midst of them Baalim and Astaroth" (1 Sam. 7:4). And perhaps if the rejected king did not see the prophet returning with him to adore the Lord, he would adore the idols of demons. He both rejects him therefore, and returns with him; because in the powerful of this world iniquity is so to be condemned, that they do not lose the good which they have being exasperated. For often they are evil in secret, and others more devotedly imitate the good which is discerned. Certainly the evils of the powerful of the world are great evils to them; but the good things which they bring forth, for the example of the faithful, profit more than the good things of others. Well therefore Samuel returns with the rejected king; because elect preachers both strike the powerful of the world for iniquity, and permit them to do certain good things for example. Whence also follows:

(Vers. 32.) And Samuel said: Bring to me Agag the king of Amalek. And Agag was offered to him very fat and trembling.

36. Kings adore the Lord, when the proud and contemners humble themselves to do the Lord's commands. The slippery adore, when they are subjected to God through the obedience of chastity. Sometimes however they feign to adore; because some have a pretext of humility or chastity, but while they are believed to have good in truth, others through the good which they believe lose the use of an evil work. Agag therefore the king they deliver to Samuel, because they bring forth the vigor of their sensuality by confessing. For when they confess sins of luxury, which they committed through the vigor of the flesh, what else do they offer to the prophets to be killed, than king Amalek?

Sed quid est quod pinguissimus Agag dicitur, sed sensualitatis vigor in aliis pinguis, in aliis macer est? Quid est ergo, quod pinguis offertur, nisi quia a subditis regis reprobi ducebatur? Nam saepe negligentes sunt subditi; sed dum electi pastoris sui exempla conspiciunt, inter mala quae faciunt ingemiscunt. Per fragilitatem carnis ad immunditias cadunt; sed percussi exemplis majorum, omnino gaudere inter immunditiae oblectamenta non possunt. In quibus ergo pinguissimus est Agag, nisi in illis de quibus dicitur: Laetantur, cum male fecerint, et exsultant in rebus pessimis? (Prov. II, 14). Subjecti namque lascivi doctoris tanto audacius peccant, quanto majorum suorum nulla coram posita habent exempla, quae videant. Sed valde dementius se praecipitant, cum in pastoribus suis bonum, quod sequantur non vident, et cujus exemplo pereant malum vident. In his quippe Agag pinguescit: quia gaudenter, secure et libere vigor carnis in luxuriae voluptate distenditur, qui usu illecebrae, nulla re obviante, fraudatur. Pinguissimus ergo interficiendus offertur, quando illi convertuntur, qui in voluptate luxuriae valde laetati sunt: quasi enim traditur rex, quando is, qui menti imperabat, carnalis sensus, Christi sacerdotibus per confessionem revelatur. Nutrire etiam ignem pinguendo solet. Bene ergo Amalechitae regi ascribitur: quia dum mentem fornicationis spiritus obtinet, quo dulcius ac sae... [truncated]

(Vers. 32.) Dixitque: Siccine separat amara mors?

37. Hoc quippe dicere carnali sensui, est mentem, pro amissione voluptatis solitae, tristitiae conversione pulsare. Quia enim magna amaritudinis tela nuper conversi patiuntur, quasi rex, cui servierant, de morte queritur: quia in eis carnalitas sine magna tribulatione minime necatur. Interrogare ergo de separatione mortis, carnali sensui, est tristem adhuc conversi mentem de praeteritae delectationis amissione pulsare. Sed et modus separationis exquiratur, cum dicit: siccine? Quasi enim visis austeritatibus, quibus subdenda est, dicat menti sensualitas sua: Laeta pro tam tristibus spernis? Hanc certe vocem Samuel audit: quia tentatum cor subditi, quibusdam indiciis electus praedicator agnoscit. Sed quid prodest agnoscere, si contra id, quod intus in corde subjecti infremit, aliquid ipse non dicit? Sequitur ergo:

(Vers. 33.) Et ait Samuel: Sicut fecit mulieres absque liberis gladius tuus, sic absque liberis erit inter mulieres mater tua.

But what is it that Agag is called very fat, but the vigor of sensuality is fat in some, lean in others? What is it therefore, that he is offered fat, unless because he was led by the subjects of a rejected king? For often the subjects are negligent; but while they behold the examples of their elect shepherd, they groan among the evils which they do. Through the fragility of the flesh they fall into uncleanness; but struck by the examples of the elders, they cannot at all rejoice among the delights of uncleanness. In whom therefore is Agag very fat, except in those of whom it is said: "They rejoice when they have done evil, and exult in the most wicked things"? (Prov. 2:14). For the subjects of a lascivious teacher sin so much more audaciously, as they have no examples of their elders placed before them, which they may see. But they precipitate themselves much more dementedly, when in their shepherds they do not see the good which they may follow, and they see the evil by whose example they may perish. In these indeed Agag grows fat: because joyfully, securely and freely the vigor of the flesh is distended in the pleasure of luxury, which is cheated of the use of enticement, with nothing opposing. The very fat one therefore is offered to be killed, when those are converted, who have greatly rejoiced in the pleasure of luxury: for the king is as it were delivered, when he who was commanding the mind, the carnal sense, is revealed to the priests of Christ through confession. Fatness also is wont to nourish fire. Well therefore it is ascribed to the king of the Amalekites: because while the spirit of fornication occupies the mind, by how much more sweetly and often...

(Vers. 32.) And he said: Does bitter death thus separate?

37. To say this indeed to the carnal sense, is to strike the mind, for the loss of accustomed pleasure, with the conversion of sadness. For because the newly converted suffer great darts of bitterness, the king whom they had served as it were complains of death: because in them carnality is by no means killed without great tribulation. To ask therefore about the separation of death, for the carnal sense, is to strike the still sad mind of the converted one concerning the loss of past delight. But also the manner of separation is sought out, when he says: "thus?" For as if seeing the austerities to which it is to be subjected, its sensuality says to the mind: Do you despise joyful things for such sad ones? This voice certainly Samuel hears: because the elect preacher recognizes the tempted heart of the subject by certain indications. But what does it profit to recognize, if against that which snarls within the heart of the subject, he himself does not say something? There follows therefore:

(Vers. 33.) And Samuel said: As your sword has made women childless, so shall your mother be childless among women.

38. Quae est mater carnalis sensus, nisi originalis culpa? Quia enim ante peccatum primi hominis nulla membris libido inerat, rex Amalechita non erat. Erat quippe sensus carnis, sed turpis ac libidinosus non erat; sed statim ut ad culpam cecidit, pruritum membrorum sensit: quia obedientem motum carnis habere non potuit, quando ipse Deo inobediens fuit. Culpa ergo originalis mater contumeliosi sensus carnis recte intelligitur, quia ex illa nascendo prodit, qui esse ab illa coepit. Unde et Apostolus quasi severissimi tyranni legem carnalis sensus exhorrens, non solum ipsum regem, sed matrem ostendit, dicens: Itaque jam non ego operor illud, sed quod inhabitat in me peccatum (Rom. VII, 29). Peccatum namque, quod se non operari perhibuit, motum carnis intellexit; peccatum autem in se inhabitans, originalem culpam. Quia ergo ex originali culpa fit peccatum motionis carnis, dum regem carnalem sensum attendimus, matrem ejus esse primam culpam recte nominamus. Liberi autem hujus matris sunt omnes concupiscentiae, peccata, et vitia. Absque liberis utique fit mater, quando omnis a carne, omnis a mente jam culpa remanere videtur. Sine liberis namque tunc est, quia etsi a carne nulla jam turpitudine est, si nulla jam regnat concupiscentia in mente, manens tamen in nos illa culpa, nunc doctoris virtute perdi non potest. Quid est enim, quod ait Apostolus: Jam non ego operor illud, sed quod inhabitat in me peccatum? Ex illa quidem culpa, quam ex vitiosa naturae nostrae radice contrahimus, habemus ut corrumpi vitiorum passionibus valeamus. Lex ergo inordinata membrorum quando praeter voluntatem nostram membra movet, nos non hoc operamur, sed quod inhabitat in nos peccatum. Velle quidem nobis tunc adjacet, sed adhuc posse non invenimus; siquidem vellemus, ut nobis invitis, aliquid in nobis moveri non posset. Et hi fortasse pessimae matris conceptus, quibus culpa illa impraegnatur, si in turpes actus et obscoenos sinuntur effundi, quasi pasci perhibentur. Filii ergo sunt motus, qui non solum naturaliter intus sunt, sed qui in turpibus et obscoenis operibus manifestantur. Mater ergo Agag sine liberis fit, quando originalis culpa sic restringitur, ut nullos actus aut motus edere permittatur. Vel fortasse sine liberis fit, quia liberos habuit. Quando ergo peccatores conversi, esse turpes tam actu, quam gestibus luxuriae desinunt, quasi mater habitans in eis culpa filiis orbatur.

38. Who is the mother of the carnal sense, if not original sin? For before the sin of the first man, no lust resided in the members, and the Amalekite king did not exist. There was indeed a sense of the flesh, but it was not foul or lustful; but as soon as he fell into fault, he felt the itch of the members: because he could not have an obedient movement of the flesh when he himself was disobedient to God. Original sin, therefore, is rightly understood as the mother of the insolent carnal sense, because he who began to be from her proceeds from her by birth. Hence the Apostle also, as if shrinking from the law of the carnal sense as from a most severe tyrant, shows not only the king himself but also the mother, saying: Now then it is no more I that do it, but sin that dwelleth in me (Rom. 7:17). For by the "sin" which he claimed not to work, he understood the movement of the flesh; but by the "sin dwelling in him," he understood original sin. Therefore, since from original sin comes the sin of the movement of the flesh, while we consider the carnal sense as the king, we rightly name the first fault as his mother. Now the children of this mother are all concupiscences, sins, and vices. The mother certainly becomes childless when every fault, both from the flesh and from the mind, seems to remain no longer. For she is then without children because, even if there is no longer any foulness from the flesh, and if no concupiscence now reigns in the mind, that fault nevertheless remaining in us cannot now be destroyed by the virtue of the teacher. For what is it that the Apostle says: Now then it is no more I that do it, but sin that dwelleth in me? From that fault indeed, which we contract from the vicious root of our nature, we have the capacity to be corrupted by the passions of vices. Therefore, when the disordered law of the members moves the members against our will, we do not work this, but the sin that dwells in us. To will indeed is present to us then, but as yet we do not find how to perform; for we would wish that, against our will, nothing could be moved within us. And perhaps these conceptions of the worst mother, with which that fault is impregnated, if they are allowed to be poured out into foul and obscene acts, are said to be fed. The sons, therefore, are the movements which are not only naturally within, but which are manifested in foul and obscene works. The mother of Agag, therefore, becomes childless when original sin is so restrained that it is permitted to produce no acts or movements. Or perhaps she becomes childless because she once had children. When, therefore, converted sinners cease to be foul both in act and in the gestures of luxury, the fault dwelling in them is, as it were, a mother bereaved of her children.

39. Et notandum, quia sine filiis fieri dicitur mater per comparisonem. Sicut, inquit, sine liberis fecit mulieres gladius tuus, sic erit sine liberis mater tua. Virtutes mentis, ex quibus bona opera procedunt, matres sunt: gladius vero Agag luxuriae telum dicitur, qui nimirum mulieres absque liberis facit, quia cuncta bona opera libido interficit. Vel certe mulieres fidelium mentes intelliguntur, filii vero sanctarum mentium bonae cogitationes, virtutes et bona opera sunt. Agag vero gladius matres absque liberis fecit; quia delectatio luxuriae, si evaginari quasi gladius sinitur, ab eis nimirum omnes bonae cogitationes, omnes virtutes, et bona opera necantur. Acuta quippe pestis hujus delectationis, si a mente recipitur, dum libet attentius immundum cernere, mundum et sanctum cogitare nihil potest; et dum ardentem ad nefarii operis expletionem pertrahit, virtutis aliquid agere nihil permittit. Et quia per ejus combustionem omnia pereunt, non solum Agag filii, sed omnes mulierum filii trucidantur. Absque liberis ergo matres facit, quia delectatio luxuriae ad instar gladii dum fructus mentium percutit, virtutis cogitationes aut operis bonum vivere nequaquam sinit. Sicut ergo absque liberis fecit matres, ita et mater ejus fit absque liberis, cum sic peccator convertitur, ut praeter culpam nobis insitam naturalem, nil conversis de obscenis operibus, aut motibus remanere videatur. Unde et apte subjungitur:

(Vers. 33.) Et in frustra concidit Agag Samuel coram Domino in Galgalis.

40. Quod in frustra conciditur, per parvas particulas mortuus secatur. Agag quippe interficitur, quando carnis vigor abstinentiis, vigiliis, ac spiritualibus meditationibus sic eliditur, ut nihil lascivum, nihil libidinosum movere sentiat. Interfici quippe ejus, est carnem turpiter movere non posse. Sed interfecti cadaver integrum est, quando ejus motus remanet. Libido non remanet, quando solo pondere mentem gravat; cum videlicet membris simplex ac naturalis insidet motus carnis, sed libidinosi nil habet ardoris.

Libido non remanet, quando solo pondere mentem gravat; cum videlicet membris simplex ac naturalis insidet motus carnis, sed libidinosi nil habet ardoris. Hoc ipsum autem, quia electorum mentes graviter tolerant, quasi regis mortui integrum cadaver portant. Quid vero est, quod in frustra conciditur, nisi quia nec ipsi naturali motui relinquere vigorem volunt? In frustra ergo conciditur, quia quoties pulsatur, necatur. Dum ergo vices motuum convenire non sinuntur, quasi cadaver Agag in frustra conciditur. Vel fortasse talis est Agag iste, ut nisi concisus in frustra mori non possit.

39. And it should be noted that the mother is said to become childless by comparison. As, he said, thy sword has made women childless, so shall thy mother be childless. The virtues of the mind, from which good works proceed, are mothers: but the sword of Agag is called the weapon of luxury, which surely makes women childless, because lust kills all good works. Or surely the women are understood as the minds of the faithful, but the children of the holy minds are good thoughts, virtues, and good works. But the sword of Agag has made mothers childless; because the delight of luxury, if it is allowed to be drawn like a sword, surely slays from them all good thoughts, all virtues, and good works. For if the sharp plague of this delight is received by the mind, while it pleases to behold the unclean more attentively, it can think nothing clean and holy; and while it draws ardently toward the completion of a nefarious work, it permits nothing of virtue to be done. And because through its combustion all things perish, not only the children of Agag but all the children of the women are slaughtered. Therefore it makes mothers childless, because the delight of luxury, like a sword, while it strikes the fruits of the minds, by no means allows thoughts of virtue or the good of work to live. Just as, therefore, it made mothers childless, so also his mother becomes childless when the sinner is so converted that, besides the natural fault implanted in us, nothing of obscene works or movements seems to remain in those converted. Whence it is aptly added:

(Vers. 33.) And Samuel hewed Agag in pieces before the Lord in Gilgal.

40. That he is cut into pieces means that the dead man is cut into small particles. Agag, indeed, is killed when the vigor of the flesh is so crushed by abstinences, vigils, and spiritual meditations that nothing lascivious, nothing lustful is felt to move. For his being killed is the inability of the flesh to move foully. But the corpse of the one killed is whole when its movement remains. Lust does not remain when it weighs upon the mind by weight alone; when, namely, a simple and natural movement of the flesh resides in the members, but has nothing of lustful heat.

Lust does not remain when it weighs upon the mind by weight alone; when, namely, a simple and natural movement of the flesh resides in the members, but has nothing of lustful heat. But because the minds of the elect endure this with difficulty, they carry, as it were, the whole corpse of the dead king. But what does it mean that he is hewed in pieces, if not that they do not wish to leave vigor even to the natural movement itself? He is hewed in pieces, therefore, because as often as it pulses, it is killed. While, therefore, the turns of the movements are not allowed to meet, the corpse of Agag is, as it were, cut into pieces. Or perhaps this Agag is such that he cannot die unless cut into pieces.

Ut enim superius dixi, more ignis libido succenditur; et, si negligenter exstinguitur, adjacens stipula velociter inflammatur. Magnus quoque ignis dispersus saepe exstingui melius potest. Nam cum in unum multi carbones conveniunt, ingentem massam prunarum faciunt. Ne ergo exstinguens comburatur, prunarum massa ante sapienter dispergitur, 372 ut per singulorum carbonum frusta velociter exstinguatur. Quid enim cogitationes luxuriae, quid sunt libidinosi corporis motus, nisi carbones ignis? Qui nimirum si in corde aut in carne conveniunt, comburere cito possunt, exstingui facile nunquam possunt. Dispergatur ergo ignis, in frusta concidatur Agag, et custodiatur mens, ut immundas cogitationes dispergat, ne unam alteri adhaerere permittat. Quia enim agere non potest, ut innoxia nunquam cogitet, agat quod potest, ut statim cogitationem ejiciat, quae negligenter ad mentem intrat. Sic nimirum quasi ignem maximum in carbones singulos et velociter dividit, et celeriter exstinguit, si omnes flammas cogitationum sic separat, ut conjungi in mente neque per negligentiam, neque per desiderium sinat. Sic nimirum et motus corporis vigorem mentis reprimit, cum ad invicem convenire minime permittit. Motus quippe illecebrosus carnis, si per cogitationem minime pascitur, convenire cum altero non videtur. Glutinum quippe illecebrosorum motuum, immunda cogitatio est: quia qui libenter immunda videt, statim carnem ad amata concupiscendo violenter movet; quo libentius ac morosius cogitat, quasi carbones carbonibus, turpes turpioribus motus ligat. Teneat ergo fortem custodiam animi, qui potenter vult dispergere motus carnis. Intus quippe ante Agag dividitur, ut foris pariter in frusta dividatur; quia qui cogitationes malas convenire non patitur, et nimirum turpes motus carnis, quasi in frusta dividuntur.

(Vers. 34, 35.) Abiit autem Samuel in Ramatha, Saul vero ascendit in domum suam in Gabaa, et non vidit Samuel ultra usque ad diem mortis suae.

41. Quae est domus trangressoris, nisi consuetudo pravi operis? Quisquis enim in perversa consuetudine clauditur, quasi in domo conversatur. In 373 domum ergo suam Saul ascendit, quando reprobis quisque post increpationem doctorum ad mali operis usum redit. Quasi enim ad plana descendit, quando humilitatem simulat, ut praesulum mandata cognoscat. Quid est vero, quod prius Samuel abire, quam Saul in domum suam ascendere dicitur?

For as I said above, luxury is kindled like a fire; and, if it is negligently extinguished, the adjacent straw is quickly inflamed. Also, a great fire, when dispersed, can often be better extinguished. For when many coals come together in one place, they make a huge mass of embers. Lest, therefore, the one extinguishing be burned, the mass of embers is first wisely dispersed, so that it may be quickly extinguished through the pieces of individual coals. For what are the thoughts of luxury, what are the lustful movements of the body, but coals of fire? Which surely, if they come together in the heart or in the flesh, can soon burn, and can never be easily extinguished. Let the fire, therefore, be dispersed, let Agag be cut into pieces, and let the mind be guarded so as to disperse unclean thoughts, lest it permit one to adhere to another. For because it cannot act so as never to think of harmless things, let it do what it can, so that it may immediately cast out the thought that enters the mind negligently. Thus, indeed, it divides a very great fire, as it were, into individual coals and quickly, and swiftly extinguishes it, if it so separates all the flames of thoughts that it allows them to be joined in the mind neither through negligence nor through desire. Thus, indeed, it also represses the vigor of the mind's movement of the body, when it by no means permits them to meet each other. For the alluring movement of the flesh, if it is not fed by thought, does not seem to meet with another. For unclean thought is the glue of alluring movements: because he who willingly sees unclean things, immediately moves the flesh violently toward the things loved by concupiscence; the more willingly and lingeringly he thinks, the more he binds foul movements to more foul ones, as coals to coals. Let him, therefore, keep a strong guard of the mind, who wishes powerfully to disperse the movements of the flesh. For Agag is divided within first, so that he may be divided into pieces likewise without; because he who does not suffer evil thoughts to meet, surely has the foul movements of the flesh divided, as it were, into pieces.

(Vers. 34, 35.) And Samuel went to Ramah; but Saul went up to his house in Gibeah; and Samuel saw him no more until the day of his death.

41. What is the house of a transgressor, if not the custom of an evil work? For whoever is shut up in a perverse custom dwells, as it were, in a house. To his house, therefore, Saul went up, when every reprobate, after the rebuke of the teachers, returns to the practice of evil work. For he descends, as it were, to the level ground when he feigns humility so that he may know the commands of the prelates. But why is it that Samuel is said to go away first, before Saul is said to go up into his house?

Sed, ut dixi, cum necessitas aliorum non est, manere cum versuto electus praedicator non potest; et quia in absentia doctoris simulator proficit, Saul in domum non abiit, sed ascendit. Ascendere quippe reprobis, est de malo ad pejus proficere. Cum item descendere superbus dicitur, ascendere perhibetur. Ascendere quippe in domum suam superbo, est superbiendo usque ad mensuram, qua damnandus est, se extollere. Domus namque superbi, est nequitiae suae mensura. Dum enim per prospera saeculi agere tyrannidem, turbare terram, premere bonos, innocentes affligere permittuntur, quid aliud, quam ascendere superbi videntur. Sed quia praefinitum est a Deo quantum noceant, quantum saeviant, quantum per tyrannidem se extollant, usque ad domum suam ascendere permittuntur. Domus namque eorum, mensura nequitiae est, in qua semper erunt: quia ubi ad plena flagitia venerint, rapiuntur per mortem, et per aeterna tormenta puniuntur. Quasi enim in domo manet, qui a conversationis suae poenis egredi nunquam potest. Quod non solum de superbis, sed et de luxuriosis, et omnibus reprobis convenienter intelligi potest. In ascensu quippe, et non in domo adhuc erant, de quibus dicitur: Nondum impleta sunt peccata Amorrhaeorum (Gen. XV, 16). Hinc item beatus Paulus apostolus dicit: Ut impleant peccata sua (I Thess. II, 16). Ergo ad domum ascendunt, quando profectu mali ad opera nequiora proficiunt, pro quibus aeterna tormenta sustinebunt.

42. Samuel autem in Ramatha abire dicitur.

42. Samuel autem in Ramatha abire dicitur. A reprobis quippe divisi doctores non eunt, sed abeunt. Vadunt quippe, quando corrigendos deserunt, quia quos velut irati dimittunt, ab eis postmodum bona emendatione invitati redeunt. Abire ergo doctoris, est impenitentes impios perpetua animadversione deserere. Sic enim peccata ad mortem per impenitudinem operantes deserunt, ut ad eos redire ulterius non cogantur. Bene ergo dixit: Non vidit Saul Samuelem ultra usque ad diem mortis suae. Et quia hoc esse agendum in summae veritatis contemplatione percipiunt, in Ramatha abire memoratur. Consummata namque visio, est intimae veritatis ratio perfecta. Ne ergo praedicatorum districtio nimia esse carnalibus iudicetur, cum ab Ecclesiae communione reprobos in perpetuum separant, audiant; quia postquam Samuel in Ramatha venit, Saul ultra non vidit; quia illum doctor aeternaliter dividit, quem pertinere ad electorum numerum non cognoscit. Sed hoc fiducialiter creditur, si in forma Samuelis praedicatorum sanctae Ecclesiae charitatis affectus districtius videatur. Districtiois quippe zelus ostenditur, quia non vidisse Saul usque ad diem mortis suae memoratur. De affectu vero charitatis subiectum est:

But, as I said, when there is no necessity of others, the chosen preacher cannot remain with the crafty one; and because in the absence of the teacher the simulator advances, Saul did not go away but went up into his house. Indeed, for the reprobate to go up is to advance from bad to worse. So also when the proud man is said to descend, he is claimed to go up. For to go up into his house for the proud man is to extol himself by being proud even to the measure by which he is to be damned. For the house of the proud is the measure of his iniquity. For while through the prosperity of the world they are permitted to act in tyranny, to disturb the earth, to oppress the good, to afflict the innocent, what else do they seem but to go up proud? But because it is preordained by God how much they may harm, how much they may rage, how much they may extol themselves through tyranny, they are permitted to go up even to their house. For their house is the measure of iniquity, in which they will always be: because when they have come to full wickedness, they are snatched away by death and punished through eternal torments. For he remains as if in a house, who can never go out from the punishments of his conduct. Which can be understood appropriately not only of the proud but also of the lustful and all the reprobate. For they were still in the ascent, and not yet in the house, of whom it is said: The sins of the Amorites are not yet full (Gen. 15:16). Hence also the blessed Apostle Paul says: That they may fill up their sins (1 Thess. 2:16). Therefore they go up to the house when, by the progress of evil, they advance to more wicked works, for which they will endure eternal torments.

42. But Samuel is said to go away to Ramah.

42. But Samuel is said to go away to Ramah. For teachers divided from the reprobate do not just go, they go away. For they go when they leave those who are to be corrected, because those whom they dismiss as if in anger, they afterwards return to when invited by good amendment. Therefore, for a teacher to go away is to desert the impenitent impious with perpetual censure. For they so desert those working sins unto death through impenitence that they are not forced to return to them further. Well, therefore, did he say: Saul saw Samuel no more until the day of his death. And because they perceive that this is to be done in the contemplation of the highest truth, he is mentioned as going away to Ramah. For a consummated vision is the perfect reason of inward truth. Lest, therefore, the excessive severity of preachers be judged by carnal men, when they separate the reprobate from the communion of the Church forever, let them hear: because after Samuel came to Ramah, he saw Saul no more; because the teacher eternally divides him whom he does not recognize as belonging to the number of the elect. But this is faithfully believed if, in the form of Samuel, the affection of charity of the preachers of the holy Church is seen more strictly. For the zeal of severity is shown, because he is mentioned as not having seen Saul until the day of his death. But concerning the affection of charity, it is added:

(Vers. 35.) Verumtamen lugebat Samuel Saul, quoniam Dominum poenitebat, quod constituisset regem Saul super Israel.

43. Quid enim est, quod luget, quem cernere dedignatur, nisi quia et cum zelo rectitudinis sancti doctores habent affectum magnae charitatis, ipsa autem charitatis magnitudo ostenditur, quia projectum regem ³⁷⁴ plangere perhibetur? Quo ergo affectu electorum subditorum peccata plangunt, qui pro projectis reprobis plangere tam affectuose didicerunt? Instantia namque luctus ostenditur, quia subjunctum est:

CAPUT III.

(I Reg. XVI, 1.) Dixit Dominus ad Samuelem: Usquequo tu luges Saul, cum ego projecerim eum, ne regnet super Israel?

1. Cui enim dicitur: Usquequo tu luges? instanter lugere declaratur. Magnus ergo est affectus sanctorum, etiam cum austeritatem vindictae exterius proferunt. Nam foris saeviunt, sed intus per amorem liquescunt. More matrum parvulos verberant, sed affectu gemunt cum parvulis, quos castigant. Sed quid est, quod Dominus ait: Usquequo tu luges Saul? An potest mater filium morientem cernere, et per scissionem viscerum nequaquam flere? Mortuum sine luctu tolerat, quae moritur, sed infirmatur. Quid est, quod dicit: Usquequo tu luges Saul? Nisi quia perditum nimis lugendi non sunt? Nam saepe doctor de perditione subditi vehementer affligitur, sed respectu summae justitiae consolatur. Hoc ergo dicere Dei ad prophetam quid est, nisi praedicatoris mentem per internum solatium ab afflictione relevare? Et quia lapsis praelatis electi per divinam misericordiam subrogantur, subjungens Dominus, ait:

(Vers. 1.) Imple cornu tuum oleo, et veni: mittam te ad Isai Bethlehemitem. Providi enim in filiis ejus mihi regem.

2. Quasi enim lugentem consolans, ait: Cur projecti persona plangitur, cum melior subrogatur?

4. Sed propheta ad Isai Bethlehemitem mittitur, rex in ejus filiis providetur, quia ille pastor eligitur, qui ecclesiastica religione eruditus est. Bethlehem igitur, quae domus panis dicitur, quid aliud, quam unamquamque designat domum religionis? Panis namque nomine doctrina perfectionis ostenditur, Paulo attestante, qui ad conversionem debiles excitans, ait: Lac vobis potum dedi, non escam. Nondum enim poteratis, sed necdum potestis (I Cor. III, 2). Si enim lac parvulorum est, panis non est nisi perfectorum.

(Vers. 35.) And yet Samuel mourned for Saul, because the Lord repented that he had made Saul king over Israel.

43. For what is it that he mourns for, whom he disdains to behold, if not because holy teachers have, together with the zeal of rectitude, an affection of great charity, and the very magnitude of charity is shown, because he is said to bewail the rejected king? With what affection, then, do they bewail the sins of the chosen subjects, who have learned to bewail so affectionately even the rejected reprobate? For the persistence of the mourning is shown, because it is added:

CAPUT III.

(I Reg. 16:1.) And the Lord said to Samuel: How long wilt thou mourn for Saul, seeing I have rejected him from reigning over Israel?

1. For to him to whom it is said: How long wilt thou mourn?, it is declared that he mourns persistently. Great, therefore, is the affection of the saints, even when they put forth the austerity of vengeance outwardly. For they rage without, but within they melt through love. In the manner of mothers they beat little children, but with affection they groan with the little ones whom they chastise. But what is it that the Lord says: How long wilt thou mourn for Saul? Can a mother behold a dying son and by no means weep through the rending of her bowels? She endures the dead without mourning who dies, but is weakened. What is it that He says: How long wilt thou mourn for Saul? unless because those who are lost are not to be mourned overmuch? For often a teacher is vehemently afflicted by the perdition of a subject, but is consoled in respect to the highest justice. What is this saying of God to the prophet, therefore, if not to relieve the mind of the preacher from affliction through internal solace? And because for fallen prelates the elect are substituted through divine mercy, the Lord, subjoining, says:

(Vers. 1.) Fill thy horn with oil, and come: I will send thee to Jesse the Bethlehemite, for I have provided me a king among his sons.

2. For as if consoling the mourner, He says: Why is the person of the rejected one bewailed, when a better one is substituted?

4. But the prophet is sent to Jesse the Bethlehemite, and a king is provided among his sons, because he is chosen as a pastor who has been instructed in ecclesiastical religion. Bethlehem, therefore, which is called the house of bread, what else does it designate than each and every house of religion? For by the name of bread, the doctrine of perfection is shown, as Paul bears witness, who, stirring up the weak to conversion, says: I gave you milk to drink, not meat. For you were not yet able, but neither are you now able (1 Cor. 3:2). For if milk belongs to little ones, bread belongs only to the perfect.

Unde et de perfecti viri robore dictum est: In excelsis habitabit, munimenta saxorum sublimitas ejus, panis ei datus est (Isai. XXV, 12). In domo ergo panis rex ad ungendum quaeritur, quia utiliter promoventur, qui in perfectae conversationis ordine nutriuntur. Ille etenim facere fortes alios potest, qui remissa et negligenti conversatione nutritus non est. In domo igitur quaeritur panis, quia in promovendo antistite, quaerendum est robur conversationis. De congregatione quidem debili fere nunquam accipitur persona virtutis. Unde bene in Isai filiis quaeritur, qui salus Domini, aut certe salus absolute nominatur. Salus quidem recte praelatus dicitur. Quid enim sunt peccata et vitia, nisi languores animarum? Electus autem praedicator per integritatem sanae doctrinae, per soliditatem innocentiae, per splendorem electae vitae, salus Domini recte nominatur. Alii quidem sunt doctores, quorum sermo serpit, sicut cancer. De horum quippe familia rex non assumitur, quia aegras mentes ad salutem non ducit, sed interficit. Et notandum, quia Isai alio nomine Jesse dicitur. Duplex quidem nomen habet, quia bonus doctor non semper in pace est. In pacis quidem tempore salus Domini dicitur, ut bellorum munera, quasi intra domus segura vestibula sanare doceatur. In bello autem Jesse nomen habet, quia et seipsum fortiter munit, et alios valenter protegit. Jesse quippe insulae levamen dicitur. Quid autem insulae nomine, nisi mentes tentationum fluctibus vallatae intelliguntur? Insulae quidem sunt, quia etsi magnos conflictus sustinent, non moventur. Unde et electorum victoriam Psalmista praedicans, ait: Dominus regnavit, exsultet terra, laetentur insulae multae (Psal. XCVI, 1). Dominus quidem regnat, quando ejus sedem, electas videlicet mentes, turbo hostium nullus inquietat; sed laetatur terra, quia solida corda doctorum gratulantur. Laetantur insulae, quia cum ejus gratiam tentamenta superant, majorum auditores hilaescunt. Terra quidem est mens fortis, et firma lingua doctoris. Insula vero dicitur, cor forte subjecti, quod adhuc tentamenti impetitur, nec tamen movetur. Quid est ergo, quod Jesse levamen insulae dicitur, nisi quia per robur doctorum minorum corda sublevantur? Nam inter tot fluctus tentamentorum corruerent, si non majorum robore ad altae vitae desiderium eorum corda levarentur. In Isai ergo, et Jesse filiis rex latere describitur, quia illi utiliter ad Ecclesiae culmen veniunt, qui electorum magisterio et pacem custodire et disponere, sive conficere spiritualia bella didicere. Bene ergo dicitur: Providi enim in filiis ejus mihi regem.

Whence it was also said concerning the strength of the perfect man: He shall dwell on high, his loftiness shall be the strongholds of rocks, bread is given to him (Isa. 33:16). In the house of bread, therefore, a king is sought for anointing, because those are usefully promoted who are nourished in the order of perfect conversation. For he can make others strong who has not been nourished in a lax and negligent conversation. In the house, therefore, bread is sought, because in promoting a prelate, the strength of conversation must be sought. For a person of virtue is almost never taken from a weak congregation. Whence he is well sought among the sons of Jesse, who is named the salvation of the Lord, or certainly salvation absolutely. A prelate is indeed rightly called salvation. For what are sins and vices but the sicknesses of souls? But the chosen preacher, through the integrity of sound doctrine, through the solidity of innocence, through the splendor of an elect life, is rightly named the salvation of the Lord. There are indeed other teachers whose speech spreads like a cancer. From their family, a king is not taken, because he does not lead sick minds to salvation, but kills them. And it should be noted that Jesse is called by another name, Isai. He has a double name, because a good teacher is not always at peace. In time of peace, he is called the salvation of the Lord, so that he may be taught to heal the rewards of wars, as if within the secure vestibules of the house. But in war, he has the name Jesse, because he both strongly fortifies himself and powerfully protects others. For Jesse is said to be the relief of the island. But what is understood by the name of island, if not minds walled in by the waves of temptations? They are indeed islands because, even if they sustain great conflicts, they are not moved. Whence also the Psalmist, preaching the victory of the elect, says: The Lord hath reigned, let the earth rejoice: let many islands be glad (Ps. 96:1). The Lord indeed reigns when no whirlwind of enemies disturbs His seat, namely, the elect minds; but the earth rejoices because the solid hearts of the teachers congratulate themselves. The islands are glad because when they overcome temptations through His grace, the hearers of the greater ones become joyful. The earth indeed is the strong mind and firm tongue of the teacher. But the island is called the strong heart of the subject, which is still attacked by temptations, yet is not moved. What is it then, that Jesse is called the relief of the island, if not that through the strength of the greater ones the hearts of the lesser ones are raised up? For among so many waves of temptations they would fall, if their hearts were not raised to the desire of a high life by the strength of the greater ones. In the sons of Isai and Jesse, therefore, a king is described as being hidden, because those usefully come to the summit of the Church who have learned by the magisterium of the elect both to guard and dispose peace, and to wage spiritual wars. Well, therefore, is it said: For I have provided me a king among his sons.

In his quippe non in aliis rex providetur, quia ad culmen Ecclesiae per divinam gratiam nulli perveniunt, qui electorum magisterio per omnes temporum ordines non sequuntur. Sequitur:

(Vers. 2, 3.) Et ait Samuel: Quomodo vadam? Audiet enim Saul, et interficiet me. Et ait Dominus: Vitulum de armento tolles in manu tua, et dices: Ad immolandum Domino veni. Et vocabis Isai ad victimam, et ego ostendam tibi quid facias.

5. Quid his verbis ostenditur, nisi quia tyrannorum versutia atque saevitia quandoque est pia fraude deludenda? Praecepto namque Domini de armento vitulus tollitur, immolatio simulatur, et ad regiam unctionem pervenitur, quia dum nocere tyranni cupiunt, objicienda sunt eis quaedam, quae credant, ut nocendi aditum non inveniant. Sic tyranni deludendi sunt, ut caveatur culpa mendacii. Quod tunc bene perficitur, cum illud fit, quod asseritur, sed quod fit sic dicitur, ut celetur, quia ex parte dicitur, et ex parte reticetur. Prophetæ namque Samueli praecipitur, ut ad ungendum regem vadat, et se immolaturum Domino, non regem uncturum asserat; ut immolans verum dicat, et unctionem celans, tyranni saevitiam, vera dicens, deludat. Quia enim immolaturus abiit, paulo post manifeste exponit, ubi dicit: Sanctificavit ergo Isai, et filios ejus, et vocavit eos ad victimam.

6. Sed jam melius agitur, si quid spiritualiter designent ista, videamus. Quid est ergo, quod vitulum in manu propheta tollit, et sic ad ungendum regem pervenit? But vitulus quid est, nisi splendor imaginis Redemptoris? Quia enim eum, quem eligit, conformem facere Redemptori studet, quando formam ipsam Redemptoris praedicat, quasi vitulum in manu portat. Et quia splendorem Dominicae conversationis, quem praedicat, in virtute operis monstrat; vitulum, quem de armento suscipit, per manum ducit. Vitulum namque in manu tollere, est praedicationem Dominicae conversationis servare in virtute operis. Sic nimirum vadens non occiditur, aliter occideretur: quia qui dicit, et non facit, oris proprii gladio condemnatur. Quid est, quod dicere jubetur: Ad immolandum Domino veni? Quid est item, quia facit, quod dicit, dum venit et immolat, nisi quia tantae debet esse efficaciae qui alios promovet, ut bona non solum dicat, sed persuadeat? Immolationis quidem victima, quae in prophetae manu videtur, in altari cognoscitur. Quid est enim cor electi auditoris, nisi altare Dei? Quando enim bona doctor loquitur ore, et ostendit opere, vitulus in manu est.

For among these, and not among others, a king is provided, because by divine grace none arrive at the summit of the Church who do not follow the magisterium of the elect through all the orders of time. It follows:

(Vers. 2, 3.) And Samuel said: How shall I go? for Saul will hear of it, and will kill me. And the Lord said: Take a calf with thee from the herd, and thou shalt say: I am come to sacrifice to the Lord. And thou shalt call Jesse to the victim, and I will show thee what thou shalt do.

5. What is shown by these words, if not that the craftiness and cruelty of tyrants is sometimes to be eluded by a pious fraud? For by the command of the Lord, a calf is taken from the herd, a sacrifice is simulated, and the royal anointing is reached, because while tyrants desire to harm, certain things are to be presented to them which they may believe, so that they may not find an entry for harming. Thus tyrants are to be deluded, so that the fault of lying may be avoided. Which is then well performed when that is done which is asserted, but what is done is so said that it may be hidden, because it is said in part, and in part kept silent. For the prophet Samuel is commanded to go to anoint the king, and to assert that he is to sacrifice to the Lord, not that he is to anoint a king; so that in sacrificing he may speak the truth, and in hiding the anointing, he may elude the cruelty of the tyrant while speaking true things. For that he went about to sacrifice, he clearly explains a little later, where he says: He sanctified Jesse and his sons, and called them to the victim.

6. But it is better now to see what these things designate spiritually. What is it then, that the prophet takes a calf in his hand, and thus arrives at anointing the king? But what is the calf, if not the splendor of the image of the Redeemer? For because he strives to make him whom he chooses conformable to the Redeemer, when he preaches that very form of the Redeemer, he carries, as it were, a calf in his hand. And because he shows the splendor of the Lord's conversation, which he preaches, in the virtue of his work; the calf, which he receives from the herd, he leads by the hand. For to take a calf in the hand is to keep the preaching of the Lord's conversation in the virtue of work. Thus, indeed, going he is not killed, otherwise he would be killed: because he who speaks and does not do, is condemned by the sword of his own mouth. What is it that he is commanded to say: I am come to sacrifice to the Lord? What is it, likewise, that he does what he says, while he comes and sacrifices, if not because he who promotes others ought to be of such efficacy that he not only says good things, but persuades them? The victim of the sacrifice, which is seen in the prophet's hand, is recognized upon the altar. For what is the heart of the chosen hearer, if not the altar of God? For when the teacher speaks good things with his mouth, and shows them by work, the calf is in the hand.

Quando autem et quod dicit, et agit, auditoribus persuadet, victima in altari est. Tunc ergo immolat, quando electa corda per amorem suscipiunt, hoc quod in verbo et exemplo doctoris radiat, de imitatione Redemptoris. Sequitur: Et vocabis Isai ad victimam: Fortasse hoc, locus iste insinuat, quod praeter praelatorum conscientiam subditi promovendi non sunt. Isai prius ad victimam vocatur, ut bonum, quod subire subjectus cernitur, in magistri sui mente fundetur. Bene subjungitur: Et ostendam tibi quid facias. Idipsum quoque exprimens, ait:

(Vers. 3.) Et unges, quem monstravero tibi.

7. Nisi enim Isai prius vocetur, ei, quae facienda sunt, non pandentur: quia sine magistri voluntate aliquid de subjecti persona faciendum non est. Illo ergo vocato, quod est faciendum, ostenditur, quia cum voluntate religiosi doctoris, subjecti humilitas ad arcem sustollitur praelationis. Quid est autem, quod dicitur: Unges quem monstravero tibi, nisi quia electi pastoris aequales discipuli omnes non sunt? Sunt namque ex illis, alii utiles ad obediendum: alii et humiliter obediunt, et jubere discrete didicerunt. Dicit ergo: Unges quem monstravero tibi: ut, cum ad culmen sacerdotii persona quaeritur, cum magna subtilitate requiratur. Quibus nimirum verbis ordinatoribus Ecclesiarum in electione aliorum nihil suum relinquitur. Quem, ait, monstravero tibi, illum unges. Qui sunt qui ungunt quos non monstrat Deus, nisi qui carnali affectu ad Ecclesiarum culmen ordinandos ducunt, qui non merita discernunt, sed personas accipiunt? Isti quidem reges ungunt, sed non qui a Deo monstrantur. Quod suum est, faciunt; quod Dei est, tollunt. Dei quidem personam monstrare est, ordinatoris praebere unctionem. Dum ergo ipsi sibi monstrant quos ungunt, habere Deum cooperatorem nolunt. Unde et per prophetam Oseam de talibus electis Dominus queritur, dicens: Ipsi regnaverunt, non ex me; principes exstiterunt, et ego ignoravi (Osee. VIII, 5). Dicitur ergo electis, quod audire non possunt reprobi: Unges quem monstravero tibi: ut nullus promoveatur, nisi qui dignus tanto ordine, Scripturarum sanctarum laude decernitur. In eis quidem Dominus loquitur, ibi qualis et quantus esse debeat magister Ecclesiae, memoratur. Ille ergo monstratus a Domino eligitur, qui per sacrum eloquium commendatur. Haec quidem mali rectores contemnunt, boni faciunt. De bonorum ergo obedientia recte subjungitur:

(Vers. 4.) Fecit ergo Samuel, quod locutus est ei Dominus. Venit in Bethlehem, et admirati sunt seniores civitatis, occurrentes ei.

But when he persuades his hearers of both what he says and what he does, the victim is on the altar. Then, therefore, he sacrifices, when chosen hearts receive through love that which radiates from the imitation of the Redeemer in the word and example of the teacher. It follows: And thou shalt call Jesse to the victim: Perhaps this place suggests that subjects are not to be promoted without the knowledge of the prelates. Jesse is first called to the victim, so that the good which the subject is seen to undergo may be founded in the mind of his master. Well is it added: And I will show thee what thou shalt do. Expressing the same thing, he says:

(Vers. 3.) And thou shalt anoint whom I shall show thee.

7. For unless Jesse be called first, those things which are to be done will not be opened: because without the master's will something is not to be done concerning the person of the subject. He having been called, therefore, what is to be done is shown, because with the will of the religious teacher, the humility of the subject is raised to the citadel of prelation. But what is it that is said: Thou shalt anoint whom I shall show thee, if not that all disciples of an elect pastor are not equal? For among them, some are useful for obeying: others both obey humbly and have learned to command discreetly. He says, therefore: Thou shalt anoint whom I shall show thee: so that when a person is sought for the summit of the priesthood, he may be sought with great subtlety. By which words, indeed, nothing of their own is left to the ordainers of the Churches in the election of others. Whom, He says, I shall show thee, him thou shalt anoint. Who are they who anoint those whom God does not show, if not those who by carnal affection lead those to be ordained to the summit of the Churches, who do not discern merits but accept persons? These indeed anoint kings, but not those who are shown by God. They do what is their own; they take away what is God's. To show the person is of God, to provide the anointing is of the ordainer. While, therefore, they show to themselves whom they should anoint, they do not wish to have God as a cooperator. Whence also through the prophet Hosea the Lord complains of such chosen ones, saying: They have reigned, but not by me; they have been princes, and I knew not (Hos. 8:4). It is said, therefore, to the elect, what the reprobate cannot hear: Thou shalt anoint whom I shall show thee: so that none may be promoted except he who is discerned by the praise of the holy Scriptures to be worthy of such an order. In them, indeed, the Lord speaks; there it is mentioned of what sort and how great the teacher of the Church ought to be. He, therefore, is chosen as shown by the Lord, who is commended through the sacred eloquence. These things, indeed, evil rectors despise, good ones do. Concerning the obedience of the good, it is rightly added:

(Vers. 4.) Samuel therefore did that which the Lord spoke to him. And he came to Bethlehem, and the elders of the city were amazed, meeting him.

8. Ad historiam seniores admirantur, quia illuc venire propheta non erat solitus. Quo in loco fortasse signatur: quia electi doctores vix aliquando videri in publico debent, esse frequentes in secreto, negotiis civilibus vacui, spiritualibus pleni. Miraculum ergo fit populi, in publico visa persona pastoris. Mirantur quod exeat, quem secreti cultorem sciebant. Qui quia in magna populi veneratione sustollitur, seniores civitatis et admirati, et ei occurrisse referuntur. But quia non populus, sed seniores admirantur, perfecta doctorum virtus ostenditur, quae non a parvulis et simplicibus, sed a magnis et eruditis praedicatur. Qui etiam de pacifico ingressu prophetae sciscitantur. Quasi ergo ingressum non pacificum minabatur, qui dicebat: Quid vultis, in virga veniam ad vos, an in spiritu mansuetudinis? (I Cor. IV, 21.) Quid est ergo, quod dicitur:

(Vers. 4.) Pacificus est ingressus tuus?

9. Nisi quia electi fideles dum bene spiritualium doctorum acta considerant, in eis utique divinam voluntatem pensant. Quia enim esse Samuelem prophetam sciebant, utique quia divinae dispensationis secreta cognoverat. Dum ergo de pacifico ingressu interrogant, quid aliud interrogando faciunt, quam divini consilii nosse velle secretum? Utinam et nos quoties sanctos viros cernimus, inquirere de pacis nostrae securitate studeremus, et diligenter ab eis scire, quales a Deo cernamur, qui cognitionis nostrae oculos non habemus. Pacificus ergo ingressus doctorum est, cum ad eos veniunt, qui non sunt pro culpa feriendi, sed pro justitia praedicandi. Qui ergo promotum justum venerat, respondit dicens:

(Vers. 5.) Pacificus, ad immolandum Domino veni. Sanctificamini, et venite mecum, ut immolemus.

10. Cum doctoribus, ut immolent, vadunt, qui intentionem ad superna dirigunt. Et coram euntibus propheta immolat, quando id doctor, quod verbo pronuntiat, in assistantium cordibus per amorem ligat. Sed ut historiam paululum attendamus, vigilanter est discutiendum, quod dicitur: Sanctificamini et venite mecum. Si enim interesse sacrificantibus non audent, nisi sanctificati, quid de sacrificantibus censendum? Sanctificare enim purgare est. Quantum ergo puros decet esse pontifices, ubi invitatae ad sacrificium nonnisi sanctificatae admittendae sunt plebes?

8. According to the history, the elders are amazed, because the prophet was not accustomed to come there. In which place, perhaps, it is signified: that elect teachers ought scarcely ever to be seen in public, to be frequent in secret, free from civil business, full of spiritual things. A wonder, therefore, of the people is made, when the person of the pastor is seen in public. They wonder that he should go out, whom they knew as a cultivator of the secret. Who, because he is raised up in great veneration by the people, the elders of the city are reported to have both been amazed and to have met him. But because not the people but the elders are amazed, the perfect virtue of the teachers is shown, which is preached not by the little and simple, but by the great and learned. Who also inquire concerning the peaceful entry of the prophet. For as if his entry threatened one that was not peaceful, he who said: What will you? shall I come to you with a rod; or in the spirit of gentleness? (1 Cor. 4:21.) Why is it, then, that it is said:

(Vers. 4.) Is thy coming peaceable?

9. If not because the elect faithful, while they well consider the acts of spiritual teachers, indeed weigh the divine will in them. For because they knew Samuel was a prophet, surely he had known the secrets of the divine dispensation. While, therefore, they ask about the peaceable entry, what else do they do by asking than to wish to know the secret of the divine counsel? Would that we also, as often as we see holy men, would strive to inquire about the security of our peace, and diligently to know from them of what sort we are seen by God, we who have not eyes for our own knowledge. The entry of teachers is peaceable, therefore, when they come to those who are not to be struck for fault, but to be preached to for justice. He, therefore, who had come for the promoted just man, answered, saying:

(Vers. 5.) Peaceable, I am come to sacrifice to the Lord. Sanctify yourselves, and come with me, that we may sacrifice.

10. Those go with teachers to sacrifice who direct their intention to heavenly things. And before those going, the prophet sacrifices when the teacher binds that which he pronounces in word in the hearts of those present through love. But that we may attend a little to the history, it is to be discussed vigilantly what is said: Sanctify yourselves and come with me. For if they do not dare to be present for the sacrificers unless they are sanctified, what is to be judged of the sacrificers? For to sanctify is to purge. How much, then, does it befit the pontiffs to be pure, where the people invited to the sacrifice are not to be admitted unless sanctified?

Sanctificatio quippe corporis pudicitia est, sanctificatio mentis charitas et humilitas. Sanctificetur ergo ad sacrificium invitatus, sed magis ille cogitur, a quo invitatur. Notent sacerdotes, quae invitatis dicant: Venite mecum. Secum quippe sanctificati veniunt, si cum mundis plebibus ad Dei obsequia mundi sacerdotes accedunt. Secum quippe ire, est mundos cum mundis accedere. Nam si mundaе sunt plebes, non mundi sacerdotes, secum non veniunt: quia aequali puritatis ordine non accedunt. Audiant hujusmodi quid alter propheta admonet, dicens: Mundamini, qui fertis vasa Domini (Isai. LII, 11). Audiant item, quod dicit: Lavamini, mundi estote (Isai. I, 16). Quia ergo mundandae sunt plebes, dicit: Sanctificamini. Quia item summi viri in continuo munditiae suae statu semper debent permanere et ad formam suae puritatis alios trahere, subdit: Et venite mecum. But quia seniores ad victimam invitantur, quid per typum demonstrant, nisi quia ad eligendum antistitem, sive ad ungendum et consecrandum, plures sapientes atque religiosi viri vocandi sunt? Qui nimirum sanctificantur et veniunt, si proponunt, ut in electione illa carnale aliquid non sequantur. Sanctificari quidem eis est, ad praebenda dona sancti Spiritus spirituales et sanctam intentionem adducere. Bene autem in typo electorum et de Isaia, et ejus filiis dicitur:

(Vers. 5.) Sanctificavit ergo Isai, et filios ejus, et vocavit eos ad sacrificium.

11. Et quia per sacra eloquia Dominum eligendos antistites monstrare docuimus, jam quales monstret, qualesque reprobet subsequenter, loquentibus sacrae hujus historiae mysteriis, videamus. Sequitur:

(Vers. 6, 7.) Cumque ingressi essent, vidit Eliab, et ait: Num coram Domino est Christus ejus? Et dixit Dominus ad Samuelem: Ne respicias vultum ejus, neque altitudinem staturae ejus, quoniam abjeci eum, nec juxta intuitum hominum judico. Homo enim videt ea, quae apparent, Dominus autem intuebitur cor.

Quid enim est sapientibus ingredi, nisi ad subtile discretionis sacrarium intrare? Sed ingressum Eliab vidit: quia illum esse dignum praelatione sanctae Ecclesiae pastor agnoscit, qui et fortitudinem habet boni operis, et scientiam veritatis. Quid est autem, quod ei Dominus nec staturam ejus, nec vultum aspicere praecipit, nisi quia in sancta Ecclesia nec opus, nec scientia sine humilitate praedicatur? Quid est enim vultus alicujus, nisi exterior conversatio, per quam noscitur? Et quid est statura ejus, nisi altitudo scientiae, per quam ad superiora sublimatur?

For the sanctification of the body is chastity, the sanctification of the mind is charity and humility. Let the one invited to the sacrifice be sanctified, therefore, but more is he compelled by whom he is invited. Let the priests note what they say to the invited: Come with me. For the sanctified come with them, if with clean peoples the clean priests approach the service of God. To go with oneself, indeed, is for the clean to approach with the clean. For if the peoples are clean and the priests are not clean, they do not come with themselves: because they do not approach in an equal order of purity. Let such as these hear what another prophet admonishes, saying: Be ye clean, you that carry the vessels of the Lord (Isa. 52:11). Let them likewise hear what he says: Wash yourselves, be clean (Isa. 1:16). Because, therefore, the peoples are to be cleansed, he says: Sanctify yourselves. Because, likewise, the highest men ought always to remain in the continuous state of their purity and to draw others to the form of their purity, he subjoins: And come with me. But because the elders are invited to the victim, what do they demonstrate by type, if not that for choosing a prelate, or for anointing and consecrating him, many wise and religious men are to be called? Who indeed are sanctified and come, if they propose that in that election they follow nothing carnal. To be sanctified for them is indeed to bring a spiritual and holy intention to the offering of the gifts of the Holy Spirit. Well, indeed, is it said in the type of the elect concerning Jesse and his sons:

(Vers. 5.) He sanctified therefore Jesse and his sons, and called them to the sacrifice.

11. And because we have taught through the sacred eloquence that the Lord shows the prelates to be chosen, now let us see of what sort He shows and of what sort He reproves subsequently, from the mysteries of this sacred history speaking. It follows:

(Vers. 6, 7.) And when they were come in, he saw Eliab, and said: Is the Lord's anointed before him? And the Lord said to Samuel: Look not on his countenance, nor on the height of his stature; because I have rejected him, nor do I judge according to the look of man. For man seeth those things that appear, but the Lord beholdeth the heart.

What is it for the wise to enter, if not to enter into the subtle sanctuary of discretion? But he saw Eliab having entered: because the pastor recognizes that he is worthy of the prelation of the holy Church who has both the strength of good work and the knowledge of truth. But what is it that the Lord commands him to behold neither his stature nor his countenance, if not because in the holy Church neither work nor knowledge is preached without humility? For what is the countenance of anyone, if not the outward conversation through which he is known? And what is his stature, if not the height of knowledge through which he is raised to higher things?

Quos ergo Eliab rectius, quam bona agentes, et eruditos significat, sed arrogantes? Unde et Eliab, Deus meus pater, interpretatur. Hoc quippe ejus nomen, quod audent praesumere. Quid namque est, quod Deus meus pater dicitur: nisi quia dum fortiter bona agunt, spiritualia sapienter intelligunt, se per singulare meritum in filiorum Dei numerum transisse gloriantur? Nam pater non meus, sed noster omnipotenti Domino dicerent, si per humilitatem se cum electis caeteris in supernae generationis ordine communiter viderent. Merito ergo repellitur, quia in spirituali culmine nonnisi humiles praeferuntur. Subtiliter ergo propheta de ungendi persona exquirat, dicens: Num coram Domino est Christus ejus? Modo hoc fit, quando summus doctor, et vitam et intelligentiam eligendi cognoscit, sed adhuc de humilitatis virtute perquirat. Sed vultum et staturam ejus abjectam videt, quando ei, quidquid pulchrum habet in opere, quidquid altum in eruditione inest ei, absque humilitatis virtute cognoscit. Merito igitur Dominus dicit: Projeci eum, nec juxta intuitum hominis judico: quia homo videt in facie, Deus autem intuebitur cor. Quasi dicat: Homines solent magna opera, et scientiae verba laudare: ego autem nec verba, nec opera laudo, quae in humilitate vera fundata non video. Indignitatis quippe suae repulsam, qui ejusmodi sunt, expavescerent, si attente audire vellent, quod ad prophetam Dominus dicit: Ne respicias vultum ejus, neque altitudinem staturae ejus, quia projeci eum. Pro magno namque habent, quod arrogantes faciunt: sed ecce tam vile esse a Domino dicitur, ut nec respiciendum esse judicetur. Sed isto amoto, quid sequatur ostenditur:

(Vers. 8.) Et vocavit Isai Aminadab, et adduxit eum coram Samuele. Qui dixit: Nec hunc elegit Dominus.

12. Aminadab interpretatur, urbanus. Merito igitur, Domino consulto, repellitur: quia sancta ecclesia ad regimen animarum non eligit negotiis saecularibus strenuum, sed spirituali conversatione decorum. Urbani quidem sunt, qui postposita intentione coelestium, exterioribus studiis se ostendere strenuos conantur. Nec hunc ergo elegit Dominus, quia pii pastoris studio coelestia, non terrena, provideri fidelium gregibus debent, non infirma et labentia, sed sublimia et aeterna.

(Vers. 9.) Adduxit autem Sama, de quo et ait: Etiam hunc non elegit Dominus.

Whom, therefore, does Eliab more rightly signify than those who do good things and are learned, but are arrogant? Whence also Eliab is interpreted, My God is father. This indeed is his name, which they dare to presume. For what is it that he is called My God is father, if not because while they strongly do good things and wisely understand spiritual things, they glory that they have passed into the number of the sons of God through singular merit? For they would say Our Father, not My Father, to the almighty Lord, if through humility they saw themselves in common with the rest of the elect in the order of the heavenly generation. Merely, therefore, is he repelled, because in the spiritual summit none but the humble are preferred. Subtly, therefore, the prophet inquires concerning the person to be anointed, saying: Is the Lord's anointed before him? This happens now when the highest teacher knows both the life and the intelligence of the one to be chosen, but still inquires concerning the virtue of humility. But he sees his countenance and stature rejected, when he recognizes in him whatever beautiful thing he has in work, whatever high thing is in him in learning, to be without the virtue of humility. Meritedly, therefore, the Lord says: I have rejected him, nor do I judge according to the look of man: because man seeth in the face, but God beholdeth the heart. As if He should say: Men are accustomed to praise great works and words of knowledge: but I praise neither words nor works which I do not see founded in true humility. Indeed, those who are of such a sort would dread the repulse of their unworthiness, if they would listen attentively to what the Lord says to the prophet: Look not on his countenance, nor on the height of his stature, because I have rejected him. For they hold as great what the arrogant do: but behold, it is said by the Lord to be so vile that it is judged not even to be looked upon. But he being removed, what follows is shown:

(Vers. 8.) And Jesse called Abinadab, and brought him before Samuel. And he said: Neither hath the Lord chosen this.

12. Abinadab is interpreted, urban. Meritedly, therefore, the Lord being consulted, he is repelled: because the holy Church does not choose for the government of souls one strenuous in secular business, but one decorous in spiritual conversation. Those are indeed urban who, having postponed the intention of heavenly things, strive to show themselves strenuous in outward studies. Neither, therefore, hath the Lord chosen this one, because by the study of a pious pastor heavenly things, not earthly, ought to be provided for the flocks of the faithful, not weak and gliding things, but sublime and eternal.

(Vers. 9.) And he brought Shammah, of whom he also said: Neither hath the Lord chosen this.

13. Sama, audiens, interpretatur. Quid ergo Sama designat, nisi obedientes et simplices? Audire quidem eis, est ea quae a maioribus jubentur, obediendo perficere. Unde et de obedientia gentilis populi per Psalmistam dicitur: Populus, quem non cognovi, servivit mihi, in auditu auris obedivit mihi (Psal. XVII, 45). Quid est autem, quod non eligi a Domino dicuntur: nisi quia in Ecclesiae culmine non ponuntur imperiti humiles, sed humiles sapientes, qui et facere jussa sciunt, et quae facienda sunt, sapienter jubeant? Facere quidem eum oportet, et docere. Faciat ergo humiliter, doceat sapienter. Quia ergo qui facere per humilitatem sciunt, et jubere per eruditionem nesciunt, in dignitatem regiam assumendi non sunt, Sama ad regnum a Domino non eligi perhibetur. Hinc ergo, hinc simplices et inobedientes colligant, quam poenaliter ad praeeminendum se ingerunt, si omnipotens Deus nec illum ad regimen suscipit, qui per humilitatem obedientiae audiens vocatur. Et quia plures sancta Ecclesia hujusmodi tam simplices et bene viventes, quam humiles sapientes habet, sequitur:

(Vers. 10.) Adduxit itaque Isai omnes filios suos coram Samuele. Et ait Samuel: Non elegit Dominus ex istis.

14. Quia in septenario numero soleat perfectio designari, testatur Isaías propheta, qui dona sancti Spiritus Redemptore nostro manentia asserens, ait: Requiescet super eum spiritus Domini, spiritus sapientiae et intellectus, spiritus consilii et fortitudinis, spiritus scientiae et pietatis, et replebit eum spiritus timoris Domini (Isa. XI, 2). Quid est ergo, quod hi, quia praedicationis officio repelluntur, septenario numero designantur, cum idem numerus perfectionem designet, quam alius nisi de sancti Spiritus infusione non habet? Sed convenienter hoc asseritur: quia pluribus gratia Spiritus sancti ad bene vivendum datur, ad docendum non datur. Qui quia plures sunt, et in bona operatione perfecti, apte septenario numero continentur. Item quia robusta faciunt, et subtilia non intelligunt, a regni gubernatione repelluntur. Et septem ergo sunt filii, et eorum aliquis ad animarum regimen non assumitur: quia etsi bene vivendo regere fortiter semetipsos sciunt, tueri alios fortiter per doctrinam nequaquam possunt.

13. Shammah is interpreted, hearing. What then does Shammah designate, if not the obedient and simple? To hear for them is indeed to perform by obeying those things which are commanded by the greater ones. Whence also it is said concerning the obedience of the gentile people through the Psalmist: A people, which I knew not, hath served me: at the hearing of the ear they have obeyed me (Ps. 17:45). But what is it that they are said not to be chosen by the Lord, if not because at the summit of the Church are placed not the unskillful humble, but the humble wise, who both know how to do what is commanded and may wisely command what is to be done? For it behooves him to do and to teach. Let him do humbly, therefore, let him teach wisely. Because, therefore, those who know how to do through humility and know not how to command through learning are not to be assumed into the royal dignity, Shammah is said not to be chosen by the Lord for the kingdom. Hence, therefore, let the simple and inobedient gather how penally they thrust themselves into preeminence, if almighty God does not even receive him for government who is called hearing through the humility of obedience. And because the holy Church has many of this sort, as well simple and well-living as humble wise, it follows:

(Vers. 10.) And Jesse brought his seven sons before Samuel. And Samuel said to Jesse: The Lord hath not chosen these.

14. That perfection is usually designated by the number seven, the prophet Isaiah bears witness, who, asserting the gifts of the Holy Spirit remaining in our Redeemer, says: The spirit of the Lord shall rest upon him: the spirit of wisdom, and of understanding, the spirit of counsel, and of fortitude, the spirit of knowledge, and of godliness. And he shall be filled with the spirit of the fear of the Lord (Isa. 11:2). Why is it, then, that these, because they are rejected from the office of preaching, are designated by the number seven, since the same number designates perfection, which no one has except from the infusion of the Holy Spirit? But this is conveniently asserted: because to many the grace of the Holy Spirit is given for living well, but it is not given for teaching. Who, because they are many, and perfect in good operation, are aptly contained by the number seven. Likewise, because they do robust things, but do not understand subtle things, they are rejected from the government of the kingdom. And there are, therefore, seven sons, and none of them is assumed to the government of souls: because even if they know how to rule themselves strongly by living well, they can by no means strongly protect others through doctrine.

Nunquam se tam in ordinando praecipitet ordinator Ecclesiae, quia, etsi plures habet, qui ad suscipiendam animarum curam non sunt idonei, qui tamen praeesse possint ei deesse non possunt. Quaerat ergo doctor instanter, non deficiat quaerere, donec latentes possit invenire. Magnae quidem electorum virtutes quasi thesauri omnipotentis Dei fere semper in occulto sunt. More etenim timorum divitum omnipotens Deus facit: quia ne virtutum thesauros perdat, hos et in electis mentibus collocat, et ipsas mentes per secretum celat. Quaerat ergo, qui ordinare, imo ornare, Ecclesiae caput cupit, occultos thesauros. Christi sponsam ornare gestit; sed non potest, nisi occultos sponsi thesauros ad ejus ornatum producat, et non desistat, donec latentes inveniat. But quid hortor pastores quaerere, cum nisi Deus oculos [Legendum videtur occultos] proferat, nequeant inveniri? Quid est enim aliud: Unges quem monstravero tibi? Tamen quaerendi sunt, quia, nisi quaesiti diu, minime monstrantur. Nam et Dominus se monstraturum promittit, et tamen propheta quaerere nititur, ut invenire mereatur. Unde et Dominus quaerendi instantiam imperat, dicens: Quaerite et invenietis, petite et accipietis, pulsate et aperietur vobis (Matth. VII, 7). Quaerens ergo propheta, et tot jam repulsis, quaerere perseverans, quid nobis insinuat, nisi ut nulla dispensatione indigni ad culmen religionis venire permittamur [Forte permittantur]? Nam cum in plerisque sanctae Ecclesiae negotiis salubris sit dispensatio, lethalis profecto et mortifera est, ubi aut caeci per ignorantiam, aut irreligiosi sapientes, aut ad saecularia negotia projecti ad aliorum primatum venire permittuntur. Hi enim ignorando, illi sciendo et non faciendo, subditorum animas perimunt: illi item negligendo spiritualia, sequendo carnalia et terrena. Illi quidem totis viribus laborant, ut laudentur quae dicunt; isti quae dicant nesciunt; illi ad hoc omni intentione conantur, ut inter summos saeculi abundantius honorentur: qui profecto tanto peiores prioribus sunt, quanto illi in spiritalibus, isti in carnalibus et saecularibus apparere sublimes volunt. Horum finis desiderium est, fulciri divitiis, honoribus extolli, potentum hujus saeculi familiaritatibus sublimari. De quibus omnibus reprobae mentis affectibus oriri potest negligentia animarum subditorum, contemptus Christi, et Ecclesiae dilapidatio facultatum. Quaerat itaque doctor, ut nulla dispensatione indignos praeferat: quia quod lethiferum est, nunquam permitti debet. Unde et subditur:

Dixitque Samuel ad Isai: Nunquid completi sunt filii?

Quid est, quod alium quaerit, nisi quia non debet ante quaerens quiescere, quam mereatur invenire? Et quia saepe abjecta foris et vilia, intus excelsa sunt, sequitur:

Never let an ordainer of the Church precipitate himself so much in ordaining, because, even if he has many who are not fit for undertaking the care of souls, yet those who can preside cannot be lacking to him. Let the teacher, therefore, seek persistently, and let him not fail to seek until he can find those who are hidden. For the great virtues of the elect are almost always in secret, like the treasures of almighty God. For almighty God acts in the manner of fearful rich men: because, lest He lose the treasures of virtues, He both places them in elect minds and conceals those very minds through the secret. Let him, therefore, who desires to ordain, or rather to adorn, the head of the Church, seek for the hidden treasures. He yearns to adorn the spouse of Christ; but he cannot, unless he produces the hidden treasures of the spouse for her adornment, and let him not desist until he finds those who are hidden. But why do I exhort pastors to seek, when they cannot be found unless God produces the hidden ones? For what else is: Thou shalt anoint whom I shall show thee? Yet they are to be sought, because, unless sought for a long time, they are by no means shown. For the Lord also promises that He will show him, and yet the prophet strives to seek, so that he may deserve to find. Whence also the Lord commands the persistence of seeking, saying: Seek and you shall find, ask and you shall receive, knock and it shall be opened to you (Matt. 7:7). The prophet seeking, therefore, and persevering in seeking after so many had already been rejected, what does he suggest to us, if not that by no dispensation should the unworthy be permitted to come to the summit of religion? For while in many affairs of the holy Church dispensation is wholesome, it is surely lethal and death-dealing where either the blind through ignorance, or the irreligious wise, or those cast down into secular business are permitted to come to the primacy of others. For these by being ignorant, those by knowing and not doing, destroy the souls of their subjects: those likewise by neglecting spiritual things and following carnal and earthly ones. The former indeed labor with all their strength that what they say may be praised; the latter know not what they say; the former strive with all intention for this, that they may be more abundantly honored among the highest of the world: who surely are so much worse than the former, as those wish to appear sublime in spiritual things, and these in carnal and secular ones. Their end is the desire to be supported by riches, to be extolled by honors, to be sublimated by the familiarities of the powerful of this world. From all which affections of a reprobate mind can arise negligence of the souls of subjects, contempt of Christ, and the dilapidation of the resources of the Church. Let the teacher seek, therefore, so that by no dispensation he prefers the unworthy: because that which is lethal ought never to be permitted. Whence also it is added:

And Samuel said to Jesse: Are here all thy sons?

What is it, that he seeks another, if not because he who seeks ought not to rest before he deserves to find? And because things rejected and vile without are often high within, it follows:

(Vers. 11.) Qui respondit: Adhuc reliquus est, et qui pascit oves.

15. Quid est reliquus, nisi abjectus? Abjectum dico a se, non a Deo: quia a Deo per superbiam quis abjicitur; a se abjectus est, qui vilis et humilis aestimatur. Vel reliquus dicitur, qui in aliorum comparatione esse aliquid non videtur. Abjectus ergo humilis dicitur; quia contemni se videt, et tolerat, ostendi nequaquam curat, sed oves pascit; quia cogitationes simplices in contemplatione aeternae haereditatis nutrit. De his certe pascuis electorum a Domino dicitur: Ingredientur et egredientur, et pascua invenient (Joan. X, 9). Intus quippe habent pascua contemplationis, foris pascua boni operis. Intus mentem devotionibus impinguant, foris se piis operibus satiant. Merito parvulus iste dicitur oves pascere, quia electus quisque humilis est, et sterilis non est, qui quotidie magna agit, sed de se magna non sentit. Merito ergo non solum parvulus, sed pastor asseritur: quia qui vere humiles sunt, foris se dejiciunt, sed per internam societatem in summis, et aeternis pascuis immorantur. Nam scriptum est: Deus superbis resistit, humilibus autem dat gratiam (I Petr. V, 5). Quae autem gratia? Nisi ut summa videant et cognoscant, cognoscant et diligant, atque ad ipsa dilecta quasi pingues et fortes currant. Hic itaque, quia valde idoneus est, instanter exhiberi jubetur. Nam sequitur:

(Vers. 11.) Et ait Samuel ad Isai: Mittite, et adducite eum. Neque enim discumbemus, priusquam ille veniat.

16. Quid est autem, Non discumbemus, priusquam veniat? Quem requirit, nisi quia in observatione jejunii celebranda sunt sacramenta unctionis? Nobis autem non solum ipsa sacramenta, sed vis sacramentorum attendenda est. Nam quidam cibi sunt, qui si non caventur, ungere bene reges nequaquam sinunt. Exteriora quidem Ecclesiae negotia quidam cibi animae sunt, qui ab electis devote administrantur. Sed si negotiorum multitudine anima saturetur, ad suscipienda spiritualia intrare perfecte non sinitur. Cum ergo spiritualia instant, exteriora differantur: quia cum magna mentis quiete disponenda sunt. Sequitur:

(Vers. 12.) Misit ergo, et adduxit eum.

Rex futurus adducitur, quando ab occultationis suae latibulis humiles producuntur. Latent quidem, sed in pascuis; quia, etsi hominibus intra carnis vilia et infirma se tegunt, magna est supernae contemplationis latitudo, in qua morantur. Sed qualis jam praelatus appareat, videamus. Sequitur enim, et dicit:

(Vers. 12.) Erat autem rufus, et pulcher aspectu, decoraque facie.

(Vers. 11.) And he answered: There remaineth yet a little one, and he keepeth the sheep.

15. What is remaining, if not cast down? I say cast down by himself, not by God: because one is cast down by God through pride; but he is cast down by himself who is esteemed vile and humble. Or he is called remaining who does not seem to be anything in comparison with others. The humble is therefore called cast down; because he sees himself despised, and endures it, and by no means cares to be shown, but keepeth the sheep; because he feeds simple thoughts in the contemplation of the eternal inheritance. Concerning these pastures of the elect it is said by the Lord: They shall go in, and go out, and shall find pastures (John 10:9). For they have pastures of contemplation within, and pastures of good work without. Within they fatten the mind with devotions, without they satisfy themselves with pious works. Meritedly is this little one said to feed the sheep, because every elect one is humble, and he is not sterile who daily does great things, but does not think great things of himself. Meritedly, therefore, he is asserted to be not only a little one, but a pastor: because those who are truly humble cast themselves down without, but through internal society they dwell in the highest and eternal pastures. For it is written: God resisteth the proud, but giveth grace to the humble (1 Pet. 5:5). But what grace? If not that they may see and know the highest things, know and love them, and run to those very beloved things as if fat and strong. This one, therefore, because he is very fit, is commanded to be produced persistently. For it follows:

(Vers. 11.) And Samuel said to Jesse: Send and fetch him: for we will not sit down till he come hither.

16. What is this, We will not sit down till he come? Whom does he require, if not because the sacraments of anointing are to be celebrated in the observation of a fast? But for us, not only the sacraments themselves, but the force of the sacraments is to be attended to. For there are certain foods which, if they are not avoided, by no means allow kings to be anointed well. The exterior business of the Church are indeed certain foods of the soul, which are devotedly administered by the elect. But if the soul be saturated by a multitude of business, it is not permitted to enter spiritual things perfectly. When, therefore, spiritual things are urgent, let exterior things be deferred: because they are to be disposed with great quiet of mind. It follows:

(Vers. 12.) He sent therefore and brought him.

The future king is brought when the humble are produced from the hiding places of their concealment. They lie hidden, indeed, but in pastures; because, even if they cover themselves from men within the vile and weak things of the flesh, great is the latitude of heavenly contemplation in which they dwell. But let us see of what sort the prelate may now appear. For it follows, and says:

(Vers. 12.) Now he was ruddy and beautiful to behold, and of a comely face.

17. Quid est, quod tanta pulchritudo regis asseritur, nisi quia magnis virtutum fulgoribus ornari debet persona doctoris? Nam de Redemptore dictum est: Spiritus ejus ornavit coelos (Job. XXVI, 13). Coeli namque sunt sublimes praedicatores. Qui profecto coeli a spiritu ornati sunt, quia virtutes quibus emicant a Spiritu sancto percipiunt. Quid est ergo, quod rufus asseritur, nisi quia in rubra saepe materia charitatis fervor designatur? Unde et in veste pontificis coccus ponitur bis tinctus, ut duplici vestiatur charitate. Rufus ergo dicitur per ardorem charitatis, quia dum ardentia praecepta charitatis exhibet, quasi per calorem rubet. Quid item est pulcher aspectu, nisi interna contemplatione conspicuus? Quasi enim pulchrum aspectum habet, qui decore visionis radiat in interna contemplatione. Quid ergo facies designat, nisi exteriorem gloriam honestatis? Nam quia per faciem quisque cognoscitur, decor faciei est praeclara honestas conversationis. Quasi enim per faciei decorem cernitur, qui in omni gestu corporis splendidus invenitur. Rufus ergo amore est, pulcher aspectu propter scientiam decora facie, splendidus honestate. Quia vero charitatis fervor per sancta opera demonstratur, potest per ruborem ipse labor operis designari. Qui enim nimis laborat, faciei ruborem repraesentat: quia dum intus incalescit, foris in vultu ruborem trahit. Sic namque est omnis spiritualis labor. Quia enim unusquisque quanto amplius pro aeterna vita laborare conatur, tanto ferventius ad laborandum sancti Spiritus ardore succenditur, velut in fervescendo ruborem excitat, quem foris portat. Rufus est ergo doctor labore pii operis, pulcher aspectu in fulgore contemplationis. Decor vero faciei ipsa est pulchritudo charitatis. Per alias quippe virtutes formam sanctitatis accipimus; per ipsam charitatem, ipsam formam nobis quasi mirabili decore vestimus. Illae aliae virtutes corpus justitiae sunt, charitas vero hujus corporis facies recte intelligitur. Per faciem quippe, non per corpus unusquisque cognoscitur. Nam si corpus videas, et faciem non videas, eum cujus solum corpus aspicias non agnoscis. Quid vero est aliud, quod fatuis virginibus respondetur a sponso: Nescio vos (Matth. XXV, 12)? Ecce per magnos labores virginitas conservatur, ipsa quoque virginitas magna et incomparabilis virtus agnoscitur. Quid est ergo, quod fatuae virgines a sponso non cognoscuntur, nisi quia corpus habent quo subsistant, decorem vero non habent faciei quem sponsus agnoscat. Habent quidem laborem in conservando corpore, non habent decorem vultus in perfecta charitate. Haec namque tria eo quo ponuntur ordine, in electi conversatione proficiunt.

17. What is it, that such great beauty of the king is asserted, if not because the person of the teacher ought to be adorned with great splendors of virtues? For it was said of the Redeemer: His spirit hath adorned the heavens (Job 26:13). For the heavens are the sublime preachers. Which heavens are surely adorned by the Spirit, because they perceive from the Holy Spirit the virtues with which they shine. What is it, therefore, that he is asserted to be ruddy, if not because in red material the fervor of charity is often designated? Whence also in the garment of the pontiff twice-dyed scarlet is placed, that he may be clothed with double charity. He is therefore called ruddy through the ardor of charity, because while he exhibits the ardent precepts of charity, he reddens as if through heat. What likewise is beautiful to behold, if not conspicuous in internal contemplation? For he has, as it were, a beautiful look, who radiates with the beauty of vision in internal contemplation. What, therefore, does the face designate, if not the outward glory of honesty? For because everyone is known by the face, the beauty of the face is the illustrious honesty of conversation. For he is seen, as it were, through the beauty of the face, who is found splendid in every gesture of the body. He is therefore ruddy through love, beautiful to behold on account of knowledge, of a comely face, splendid in honesty. Because indeed the fervor of charity is demonstrated through holy works, the labor of the work itself can be designated through redness. For he who labors much represents a redness of the face: because while he grows hot within, he draws redness without in his countenance. For so is all spiritual labor. Because everyone, the more he tries to labor for eternal life, the more fervently is he kindled to labor by the ardor of the Holy Spirit, as if in boiling he excites a redness which he carries without. The teacher is therefore ruddy by the labor of pious work, beautiful to behold in the splendor of contemplation. But the beauty of the face is the very beauty of charity. Through other virtues indeed we receive the form of sanctity; through charity itself, we clothe that very form for ourselves as if with a wonderful beauty. Those other virtues are the body of justice, but charity is rightly understood as the face of this body. For by the face, not by the body, is everyone known. For if you see the body, and see not the face, you do not recognize him whose body only you behold. What else indeed is it, that is answered to the foolish virgins by the bridegroom: I know you not (Matt. 25:12)? Behold, through great labors virginity is preserved, and that virginity is recognized as a great and incomparable virtue. What is it, therefore, that the foolish virgins are not known by the bridegroom, if not because they have a body by which they may subsist, but they have not the beauty of the face which the bridegroom may recognize? They have indeed labor in preserving the body, they have not the beauty of the countenance in perfect charity. For these three, in the order in which they are placed, profit in the conversation of the elect.

Nam pulchros contemplationis aspectus habere non praevalet, nisi qui prius se in labore pii operis vehementer exercet. Aeternae quidem lucis gaudia illius summi luminis immensitas, aeternus ille vigor splendoris ineffabilis, quo laboriosius quaeritur, se quaerentibus laxius aperitur. Qui ergo jam talis est, idoneus quidem ad docendum cernitur; sed nisi decora facie fulgeat, nisi mentem charitatis perfectae radiis illustratam gerat, dignus tanta celsitudine non probatur. Sit ergo rufus pastor, et non sit remissus in opere; sit pulcher aspectu, videlicet sublimis in eo contemplatio; sit decora facie, ut totum robur operis, et altitudo contemplationis, supernae majestatis oculis notum, sit per ineffabilem pulchritudinem charitatis. Haec quippe tria immensi decoris insignia, quia sanctae Ecclesiae doctor habere debet, pro omnibus Petrus assumitur, et an amet Redemptorem tertio interrogatur. Primo namque ei dicitur: Petre, amas me (Joan. XXI, 16)? ut per amorem agere fortia studeat; secundo, ut in contemplando alta cognoscat; tertio, ut perfectae charitatis affectu, et erga proximum ferveat, et ad speciem Conditoris ferventius inardescat. Talis ergo ac tantus tam pulcher, tam decorus puer, quo testimonio proferatur, audiamus. Nam sequitur:

(Vers. 12.) Surge, et unge eum, ipse enim est.

18. Quid est, Surge, et unge eum? An tantus erat parvulus, ut sedendo ungi non posset? Sedendo quippe, tangere alta non possumus. Magna ergo est virtus, magna celsitudo humilium, si ad eorum summa nec prophetae pertingunt. Surgit ergo propheta, cum se pontifex in miram electi praedicatoris venerationem erigit. Nam foris humilem quasi videndo conspicit; sed interius ejus meritum, nisi se in interna contemplatione erigat, non agnoscit. Surgere ergo doctor praecipitur: quia cui tanta vult sacramenta impendere, ejus ante cognoscere meritorum sublimitatem debet. Quid est ergo, quod dicitur, Surge, et unge eum, quia ipse est, nisi sublimi sublimia sacramenta sublimiter praebe? Nam saepe indiscreti pastores negligentem et reprobam accedentium vitam sciunt, et eos promovere non metuunt. Hi profecto ungunt, et non surgunt; quia quibus sacramenta unctionis tribuunt, in alto sitos meritorum loco non cernunt. Quando igitur doctor sublimis ostenditur, ejus ordinator surgere monetur; quia per ministerium tunc digne tribuuntur sacramenta unctionis, cum ungendus in alta conspicitur sublimitate virtutis.

For one is not able to have beautiful looks of contemplation, unless he first exercises himself vehemently in the labor of pious work. For the joys of eternal light, the immensity of that highest light, that eternal vigor of ineffable splendor, the more laboriously it is sought, the more generously it opens itself to those seeking. He, therefore, who is already such, is indeed seen to be fit for teaching; but unless he shines with a comely face, unless he bears a mind illustrated by the rays of perfect charity, he is not proved worthy of such highness. Let the pastor be ruddy, therefore, and let him not be remiss in work; let him be beautiful to behold, namely, sublime in him the contemplation; let him be of a comely face, so that all the strength of work and the height of contemplation, known to the eyes of the heavenly majesty, may be through the ineffable beauty of charity. Because the teacher of the holy Church ought to have these three insignias of immense beauty, Peter is assumed for all, and is asked a third time if he loves the Redeemer. For first it is said to him: Peter, lovest thou me? (John 21:16) so that through love he may study to do strong things; secondly, so that in contemplating he may know high things; thirdly, so that by the affection of perfect charity, he may both glow toward his neighbor, and burn more fervently toward the beauty of the Creator. Of what sort therefore and how great so beautiful, so comely a boy is produced by testimony, let us hear. For it follows:

(Vers. 12.) Arise, and anoint him, for this is he.

18. What is Arise, and anoint him? Was the little one so great that he could not be anointed while sitting? For by sitting, we cannot touch high things. Great, therefore, is the virtue, great the highness of the humble, if even prophets do not reach to their highest things. The prophet arises, therefore, when the pontiff raises himself in a wonderful veneration of the elect preacher. For without he beholds the humble one as if by seeing; but his merit within he does not recognize, unless he raises himself in internal contemplation. The teacher is commanded to arise, therefore: because to whom he wishes to bestow such great sacraments, his sublimity of merits he ought first to know. What is it, therefore, that is said: Arise, and anoint him, because this is he, if not: bestow high sacraments in a high manner upon the high one? For often indiscreet pastors know the negligent and reprobate life of those approaching, and they do not fear to promote them. These surely anoint, and do not arise; because they do not behold those to whom they bestow the sacraments of anointing situated in a high place of merits. When, therefore, a sublime teacher is shown, his ordainer is admonished to arise; because the sacraments of anointing are then worthily bestowed through the ministry, when he who is to be anointed is beheld in a high sublimity of virtue.

De quo nimirum, Quia ipse est, dicitur: Si ergo ipse est, alius non est; quia, nisi his virtutibus fulgeat, necesse est ut ordinem tantae celsitudinis non attingat. Quem ergo monstraturum se Dominus promisit, rufum et pulchrum aspectu, et decora facie ostendit, dicens: Ipse est enim. Quia nullus debet subire culmen regiminis, qui robor non habet magni operis, scilicet contemplationis scientiam, et fervorem charitatis. Bene ergo subiungitur:

(Vers. 13.) Tulit igitur Samuel cornu olei, et unxit eum in medio fratrum suorum.

19. Cornu olei tollitur, ut tota vita pontificis spiritualis esse doceatur. Cornu olei tollitur, ut in excellenti liquore magister Ecclesiae vir esse studeat magnae misericordiae. Oleo ungitur caput regis, quia lucere super candelabrum debet per flammam verbi. Cornu oleum recipit, ut increpando purget, et miserando per blandimentum trahat. Cornu etiam recipit in sublimitate ordinis, oleum ad fomenta virtutis. Sed pleno cornu ungitur, ut virtus pontificis plena doceatur. Cornu namque plenum in unctione sua habet, si tam in virtute misericordiae quam charitatis et verbi perfectus est. Plenum etiam cornu in unctione sua habere cognoscitur, cujus omnis potestas per misericordiam dispensatur. Ipsa quippe auctoritas sanctae Ecclesiae, cum sine misericordia est, nulla est; quia tunc spiritualis est rigor disciplinae, cum a linimento non vacat misericordiae. Cornu ergo et oleum simul ostenditur, ut disciplina semper cum misericordia teneatur. Cornu namque oleo plenum dicitur; ut ubicunque cornu acumen exhibet, exhibeat refusae gratiae unctionem. Sed dum ad ungendum regem unctio ducitur, cornu foris cernitur, intus plenitudo olei occultatur. Portet igitur propheta cornu foris, intus oleo repleat; foris textum insinuet, intus sacramenta declaret. Sciat ergo propheta quod tribuat; sciat rex unctus exhibita recipiendo, quid agat.

Quid est ergo, quod foris est cornu, intus oleum, nisi quia plerumque subditorum duritia meretur, ut pastoris increpationem sentiat, sed misericordiae ejus aliquid non attendat? Rector ergo cornu exhibet, in quo oleum latet; quia, cum quis acriter ex charitate corrigitur, poena sentitur, charitas non videtur. Saevus enim rector aspicitur, qui sic increpat, quasi qui non amat; quasi qui vehementer odit, sic objurgat. Quid tunc a compunctis cernitur, nisi cornu acumen, quo acrius feriantur?

Concerning whom, indeed, it is said: Because this is he: If he is the one, therefore, it is no other; because, unless he shines with these virtues, it is necessary that he does not reach the order of such highness. Him, therefore, whom the Lord promised He would show, He showed as ruddy and beautiful to behold, and of a comely face, saying: For this is he. Because no one ought to undergo the summit of government who has not the strength of great work, namely the knowledge of contemplation, and the fervor of charity. Well, therefore, is it subjoined:

(Vers. 13.) Then Samuel took the horn of oil, and anointed him in the midst of his brethren.

19. The horn of oil is taken, so that the whole life of the pontiff may be taught to be spiritual. The horn of oil is taken, so that in the excellent liquor the teacher of the Church may study to be a man of great mercy. The head of the king is anointed with oil, because he ought to shine above the candlestick through the flame of the word. The horn receives the oil, so that by rebuking he may purge, and by pitying he may draw through allurements. The horn also receives in the highness of the order oil for the nourishments of virtue. But he is anointed with a full horn, so that the virtue of the pontiff may be taught to be full. For he has a full horn in his anointing, if he is perfect both in the virtue of mercy and of charity and of the word. He is also known to have a full horn in his anointing, whose whole power is dispensed through mercy. For the authority of the holy Church itself, when it is without mercy, is nothing; because the rigor of discipline is then spiritual, when it is not void of the liniment of mercy. The horn and the oil are therefore shown together, so that discipline may always be held with mercy. For the horn is said to be full of oil; so that wherever the horn exhibits sharpness, it may exhibit the anointing of infused grace. But while the anointing is led to anoint the king, the horn is seen without, the fullness of the oil is hidden within. Let the prophet carry the horn without, therefore, let him fill it with oil within; let him suggest the text without, let him declare the sacraments within. Let the prophet know, therefore, what he may bestow; let the anointed king know what he may do by receiving the things exhibited.

What is it, therefore, that the horn is without, the oil within, if not because for the most part the hardness of subjects deserves that they feel the pastor's rebuke, but they may not attend to anything of his mercy? A rector is therefore beheld as cruel, who so rebukes as one who does not love; as one who vehemently hates, so he chides. What then is beheld by the compunctious, if not the sharpness of the horn, by which they may be more sharply struck? But because the pastor loves intensely within him whom he strikes without by arguing; what else does he show but the horn by rebuking, while he conceals the oil by loving?

Sed quia valde intus prius pastor diligit, quem foris arguendo ferit; quid aliud quam cornu increpando monstrat, oleum diligendo celat? Plenum ergo cornu in unctione regis asseritur, ut in electo praedicatore perfectum utrumque esse doceatur. Nam acutus ad arguendum esse debet, mollis ad miserendum. Perfecte feriat, ut omnem vim morbi perfecte confodiat; perfecte per misericordiam ungat, ut plagas quas pungit ad sanitatem reducat. Si enim minus violenter quam debet ferit, plus quod latet non ejicit. Et si violenter ferit, et abunde non ungit, percussus per austeritatem interficit, et saluti non reddit. Sit ergo integrum cornu, integra olei plenitudo, ut austere per cornu feriantur vulnera, et per oleum foveantur.

Sed quid est, quod in medio fratrum ungitur, nisi quia virtutis exempla circumquaque spargere jubetur? In medio fratrum ungitur, ut tantae unctionis fieri participes omnes possint. Qui enim in medio ponitur, ab omni parte videtur. Oleo quippe in medio aliorum ungitur: quia qui in aliorum exemplum positus est, nullam sui partem habere obscuram debet, ut hunc omnes aspiciant, et ab eo lucis exemplum sumant. Unde et sancta animalia in circuitu oculos habere describuntur (Ezech. I): quia electus doctor dum ardorem charitatis, dum virtutem misericordiae, dum zelum rectitudinis ex dono sancti Spiritus recipit, quasi globum habitat luminis, qui eum ex omni parte circumstantibus fulgentem reddit. Vel in medio fratrum ungitur, ut unctum et medium se esse semper arbitretur. Agnoscat ergo dignitatem suam, et vim dignitatis exerceat, quia unctus est. Videat se medium, et communis conditionis hominem, ut pares sibi esse eos quibus eminet recognoscat. In medio ergo fratrum ungitur, ut sit humilis et sublimis. Sublimis ordine, humilis aestimatione. In medio item ungitur, ut se privato amore non diligit, sed ex omni quod praeeminet lucra aliorum quaerat. Unde et Saul solus in extrema parte civitatis unctus fuisse perhibetur (I Reg. IX). Quid est enim, quod solus a solo inungitur, nisi quia de culminis potestate per amorem privatum debebat intumescere! Dum enim de accepta dignitate se singulariter amare voluit, velut fomentum luminis solus tulit.

A full horn is therefore asserted in the anointing of the king, so that in the elect preacher both may be taught to be perfect. For he ought to be sharp for arguing, soft for pitying. Let him strike perfectly, so that he may perfectly pierce through every force of disease; let him anoint perfectly through mercy, so that he may lead back to health the wounds which he punctures. For if he strikes less violently than he ought, he does not eject the more that lies hidden. And if he strikes violently, and does not anoint abundantly, he kills the one struck through austerity, and does not restore him to health. Let there be therefore an integer horn, an integer fullness of oil, so that wounds may be austere struck through the horn, and soothed through the oil. Let there be therefore an integer horn, an integer fullness of oil, so that wounds may be austere struck through the horn, and soothed through the oil.

But what is it, that he is anointed in the midst of his brothers, if not because he is commanded to scatter examples of virtue all around? He is anointed in the midst of his brothers, so that all may be able to become partakers of so great an anointing. For he who is placed in the middle is seen from every part. Indeed, he is anointed with oil in the midst of others: because he who has been placed as an example for others ought to have no part of himself obscure, so that all may gaze upon him, and take from him an example of light. Hence also the holy animals are described as having eyes round about (Ezek. 1): because while the elect doctor receives the ardor of charity, the virtue of mercy, and the zeal of rectitude from the gift of the Holy Spirit, he inhabits as it were a globe of light, which renders him shining from every part to those standing around. Or he is anointed in the midst of his brothers, so that he may always judge himself to be anointed and in the middle. Let him therefore acknowledge his dignity, and exercise the force of his dignity, because he is anointed. Let him see himself as in the middle, and a man of common condition, so that he may recognize those over whom he towers as being his equals. He is anointed, therefore, in the midst of his brothers, so that he may be humble and sublime. Sublime in order, humble in estimation. He is likewise anointed in the middle, so that he may not love himself with a private love, but may seek the gains of others from all in which he excels. Hence also Saul is asserted to have been anointed alone in the extreme part of the city (1 Sam. 9). For what is it, that he is anointed alone by one alone, if not because he was to swell with pride concerning the power of the summit through private love! For while he wished to love himself singularly concerning the received dignity, he alone carried as it were the foment of light.

Unde et puer, qui comitabatur, praemittitur: quia electorum nullus ejus exempla sequitur, qui divina auctoritate reprobatur. David ergo in medio fratrum ungitur: quia electus doctor de eo, quod singulari sublimitate sustollitur, singulari amore nequaquam gloriatur. Et quia per ministerium hominum spiritualia in electis rectoribus dona cumulantur, adjunctum est:

(Vers. 13.) Et directus est spiritus Domini in David a die illa, et in reliquum.

21. Spiritus quippe Domini post unctionem dirigitur: quia foris sacramenta percipimus, ut intus sancti Spiritus gratia repleamur. Foris namque homo, intus Deus operatur, et non homo. Foris namque homo surgit, intus se spiritus dirigit: quia ordinem religionis homo homini praebet, sed in eum cui ordo datur spiritus dirigitur, ut foris sublimitatem suscipiat ordinis, et intus robur sancti Spiritus. Foris ordo committitur, ut quae Dei sunt, agere debeat; intus dirigitur spiritus, ut quod injungitur, potenter agat. Magnum quippe est onus ordinis, magna fragilitas carnis. Onus ergo tantum quia debili committitur, dirigitur spiritus: ut debilis roboretur, et magnum onus tanto gratius ferat, quanto ipsum omnipotens spiritus fortius ad ferendum juvat. Sed dirigi spiritus dicitur, ut conversus a rege superbo sentiat. Se ergo spiritus in alterum dirigit, quando ejusdem spiritus gratia superbos ac fictos fugit. Unde et scriptum est: Spiritus Domini disciplinae effugiet fictum (Sap. I, 7). Hinc et per semetipsum in Evangelio ait: Spiritus ubi vult spirat, et vocem ejus audis, et nescis unde veniat, aut quo vadat (Joan. III, 8). Spiritus quidem venit et vadit, quia reprobos deserit, electos assumit. Et quia judicium omnipotentis Dei imperscrutabile est, unde veniat et quo vadat homo nescit: quia sciri non potest, an quis in gratia quam recipit perseverare in perpetuum debeat. Ab eo igitur qui defecit venire spiritus dicitur, ire ad eum qui perseveraturus est: quia alios in tempore deserit, alios assumit, nec tamen deserit. Unde et in typo electorum de David dicitur: Directus est spiritus Domini in David a die illa in reliquum.

Hence also the boy, who was accompanying him, is sent ahead: because none of the elect follows the examples of him who is reproved by divine authority. David, therefore, is anointed in the midst of his brothers: because the elect doctor by no means glories with a singular love in that by which he is uplifted with singular sublimity. And because through the ministry of men spiritual gifts are heaped up in elect rectors, it is added:

(Verse 13.) And the spirit of the Lord was directed into David from that day, and for the rest.

21. Indeed, the Spirit of the Lord is directed after the anointing: because we perceive the sacraments without, so that we may be filled with the grace of the Holy Spirit within. For man operates without, but God, and not man, operates within. For man rises without, but the Spirit directs itself within: because man offers the order of religion to man, but the Spirit is directed into him to whom the order is given, so that he may receive the sublimity of order without, and the strength of the Holy Spirit within. Order is committed without, so that he ought to do those things which are of God; the Spirit is directed within, so that he may powerfully do what is enjoined. Indeed, the burden of order is great, the fragility of the flesh is great. Therefore, because so great a burden is committed to one who is weak, the Spirit is directed: so that the weak may be strengthened, and may bear so great a burden the more gracefully as the almighty Spirit helps him the more strongly to bear it. But the Spirit is said to be directed, so that he may be felt as turned away from the proud king. The Spirit therefore directs himself into another, when the grace of the same Spirit flees the proud and the fictional. Hence also it is written: The Spirit of the Lord of discipline will flee the fictional (Wis. 1:5). Hence also He says through Himself in the Gospel: The Spirit breathes where He wills, and you hear His voice, and you do not know from where He comes or where He goes (John 3:8). The Spirit indeed comes and goes, because He deserts the reprobate and assumes the elect. And because the judgment of almighty God is inscrutable, man does not know from where He comes and where He goes: because it cannot be known whether one ought to persevere forever in the grace which he receives. Therefore, the Spirit is said to come from him who has failed, and to go to him who is to persevere: because He deserts some in time, and assumes others, and yet He does not desert. Hence also it is said of David in the type of the elect: The spirit of the Lord was directed into David from that day for the rest.

In die quidem unctionis dirigitur, quando sic foris Christi sacramenta percipimus, ut intus sancti Spiritus gratia repleamur. Et in reliquum dirigitur spiritus, qui a gratia quam percipit nunquam recedit. Hanc quippe gratiam directi spiritus sic praedicatoribus ascribimus, ut omnibus ordinibus sanctae Ecclesiae tribuamus. Quisquis enim Redemptoris nostri fidem suscipit, per redemptionis nostrae baptismum renascitur, et Spiritus sancti gratia ab omni peccato redimitur. Unde et electis redemptis ejusdem Spiritus sancti donum insinuans Paulus apostolus, ait: In quo signati estis in die redemptionis (Ephes. IV, 30). Si ergo consideremus populum dudum in circumcisione superbum, Spiritum sanctum amittere, videmus pariter in baptizatos ejusdem spiritus directionem. In quo nos quidem dirigimur, quia per superbiam illi sancti Spiritus gratiam perdiderunt. Quid est ergo, quod dicitur, A die illa et in reliquum, nisi quia sancti Spiritus gratia sic recipitur, ut in ea electi usque in finem perseverare doceantur? Multi quidem post remissionem peccatorum peccata ad mortem faciunt, in quibus nimirum spiritus in reliquum dirigi non videtur. Dirigitur ergo spiritus in electis tantum in die illa in reliquum, quia reprobis in exortu fidei per Spiritum sanctum peccata dimittuntur, sed Spiritus sancti gratiam postmodum per iniquitatem perdunt. Dirigitur namque in reliquum, sed in David, quia manu fortis interpretatur. Manu quidem fortis est qui diabolo praevallet, et bonum quod accipit per perseverantiam usque in finem tenet. De quibus certe Dominus ait: Qui perseveraverit usque in finem, salvus erit (Matth. X, 22). Quod si universalis Ecclesiae status conspicitur, spiritus Domini in David in reliquum directum videmus: quia electos sanctae Ecclesiae ab ejusdem Ecclesiae primordiis Spiritus sancti gratia replere coepit, quos usque ad mundi finem custodire non desinit.

22. Jam quippe juxta propositum nostrum claudi liber ad finem debet; sed ad memoriam redit quia principia voluminis ad conversationem retulimus Redemptoris. Et quia per Joannem initium, et finis idem Redemptor noster asseritur, optimo liber fine clauditur, si in Redemptoris nostri narratione consummetur (Apoc. I, 8). David ergo manu fortis ipsum Redemptorem humani generis insinuat, qui antiquo hosti praevaluit, et de ejus potestate electos tulit. Qui Bethlehemitae Isai filius dicitur, quia de eo populo nasci voluit, quem Scripturarum sanctarum scientia quasi ex pane saturavit.

In the day of anointing it is indeed directed, when we so perceive the sacraments of Christ without, that we may be filled with the grace of the Holy Spirit within. And for the rest the Spirit is directed, who never recedes from the grace which he perceives. Indeed, we so ascribe this grace of the directed spirit to preachers that we attribute it to all orders of the holy Church. For whoever receives the faith of our Redeemer is reborn through the baptism of our redemption, and is redeemed from all sin by the grace of the Holy Spirit. Hence also the apostle Paul, suggesting the gift of the same Holy Spirit to the elect who have been redeemed, says: In whom you were signed in the day of redemption (Eph. 4:30). If therefore we consider that the people formerly proud in circumcision lose the Holy Spirit, we likewise see the direction of the same Spirit into the baptized. In which we indeed are directed, because they lost the grace of the Holy Spirit through pride. What is it, therefore, that is said, From that day and for the rest, if not because the grace of the Holy Spirit is so received that the elect may be taught to persevere in it until the end? Indeed, many after the remission of sins commit sins unto death, in whom the Spirit is clearly not seen to be directed for the rest. The Spirit is therefore directed in the elect alone from that day for the rest, because sins are forgiven to the reprobate in the rising of faith through the Holy Spirit, but they afterwards lose the grace of the Holy Spirit through iniquity. For it is directed for the rest, but into David, because he is interpreted as strong of hand. Indeed, he is strong of hand who prevails over the devil, and holds the good which he receives through perseverance until the end. Concerning whom the Lord certainly says: He who shall have persevered until the end will be saved (Matt. 10:22). But if the state of the universal Church is beheld, we see the Spirit of the Lord directed into David for the rest: because He began to fill the elect of the holy Church from the beginnings of the same Church with the grace of the Holy Spirit, whom He does not cease to guard until the end of the world.

22. Now indeed, according to our purpose, the book ought to be closed at the end; but it returns to memory that we referred the principles of the volume to the conversation of the Redeemer. And because through John the same Redeemer of ours is asserted as the beginning and the end, the book is closed with the best end if it is consumed in the narration of our Redeemer (Rev. 1:8). David, therefore, strong of hand, suggests the Redeemer Himself of the human race, who prevailed over the ancient enemy, and took the elect from his power. Who is called the son of Jesse the Bethlehemite, because He wished to be born of that people whom the science of the Holy Scriptures saturated as if with bread.

Domus quippe panis Judaea fuit, quae solidum Scripturarum cibum in spirituali intelligentia, quasi ex pane habuit. Quid vero Samuel, nisi, ut jam saepe diximus, novorum praedicatorum ordinem signat? Quid vero David, nisi Redemptorem insinuat? Ad eum ergo ungendum Samuel mittitur. Ungere quippe eum, est ejus incomparabilem sanctificationem ignorantibus praedicare. Nam quasi ungitur, quando nescientibus opinionis ejus odor aperitur. Hunc namque ungebat, qui dicebat: Quia ei se infundit omnis plenitudo divinitatis corporaliter (Colos. II, 9). Sed quid tantum novos praedicatores ad ejus unctionem recipimus, cum etiam veteres tam venerabiliter unxisse videamus? Quid enim melius ac suavius redolet, quam illud, quod in eo propheta Isaias effudit, dicens: Requiescet super eum spiritus Domini, spiritus sapientiae et intellectus, spiritus consilii et fortitudinis, spiritus scientiae et pietatis; et replebit eum spiritus timoris Domini (Isai. XI, 2)? Hinc item, qui tenetur in manibus, David ei loquens, ait: Speciosus forma prae filiis hominum, diffusa est gratia in labiis tuis (Psal. XLIV, 3). Et post pauca: Unxit te Deus tuus oleo laetitiae prae consortibus tuis. Hunc autem Daniel unxit, et omnis unctionis sacramentum Judaeis praebebat, dicens: Cum venerit Sanctus sanctorum, cessabit unctio vestra (Dan. IX). Ad ungendum ergo propheta mittitur; quia ejus odor a parvulis nunquam capitur, nisi per praedicatorum ora pandatur. Unde et tres illae mulieres aromata praeparant, et in sepulcro Redemptorem ungunt (Marc. XVI). In sepulcro quidem Jesus ungitur, cum resurrectionis ejus gloria praedicatur. Unde et cum veniunt, Jesus non invenitur; quia cum bene de Dominica morte disputant, mortuum jam resurgentem monstrant, et quasi veniendo non inveniunt; quia ubi bene mortis causam cognoscunt, vitam esse redditam per illius mortem inveniunt.

23. Sed quid est, quod implere cornu oleo jubetur? Quid namque fuit austeritas legis, nisi cornu acuitas? Quasi enim cornu percussit, dum peccata non per misericordiam indulsit, sed poenam infligendo vindicavit. Cornu ergo oleo impletur; quia talis Rex ungitur, qui peccata hominum misericorditer dimittat, non per legis austeritatem puniat. Nam Moysi cornu praeferebant, qui de ea quae in adulterio deprehensa fuerat Domino dicebant: Moyses jubet hujusmodi lapidare; tu quid dicis de ea (Joan. VIII, 15)?

For Judea was the house of bread, which had the solid food of the Scriptures in spiritual intelligence, as if from bread. But what does Samuel signify, if not, as we have already often said, the order of new preachers? But what does David signify, if not the Redeemer? Samuel is therefore sent to anoint him. For to anoint him is to preach his incomparable sanctification to those who are ignorant of it. For he is as it were anointed when the odor of his reputation is opened to those who do not know it. For he was anointing him, who said: Because in Him dwells all the fullness of the Godhead bodily (Col. 2:9). But why do we receive only the new preachers for his anointing, when we see even the ancients to have anointed him so venerably? For what smells better and sweeter than that which the prophet Isaiah poured out concerning him, saying: The Spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and fortitude, the spirit of knowledge and piety; and the spirit of the fear of the Lord shall fill him (Isa. 11:2)? Hence likewise, he who is held in the hands, David speaking to him, says: Beautiful in form beyond the sons of men, grace is diffused in your lips (Ps. 45:3). And after a few things: Your God has anointed you with the oil of gladness beyond your fellows. But Daniel anointed him, and offered the sacrament of all anointing to the Jews, saying: When the Holy of Holies shall come, your anointing shall cease (Dan. 9). Therefore the prophet is sent to anoint; because his odor is never captured by little ones, unless it is opened through the mouths of preachers. Hence also those three women prepare spices, and anoint the Redeemer in the sepulcher (Mark 16). Jesus is indeed anointed in the sepulcher when the glory of His resurrection is preached. Hence also when they come, Jesus is not found; because while they discuss well concerning the Lord's death, they show Him as already risen from the dead, and as if by coming they do not find Him; because when they well understand the cause of death, they find that life was restored through His death.

23. But what is it, that the horn is commanded to be filled with oil? For what was the austerity of the law, if not the sharpness of the horn? For it struck as if with a horn, while it did not indulge sins through mercy, but avenged them by inflicting punishment. The horn is therefore filled with oil; because such a King is anointed, who may mercifully dismiss the sins of men, and not punish them through the austerity of the law. For they were preferring the horn of Moses, who were saying to the Lord concerning her who had been caught in adultery: Moses commands to stone such as these; what do You say of her (John 8:5)?

Sed qui pleno cornu unctus fuerat, dicit: Qui sine peccato est vestrum, primus in eam lapidem mittat. Quasi cornu ferendi ille, assumpserat, qui dicebat: Hic si esset propheta, sciret quae et qualis est haec mulier quae tangit eum, quia peccatrix est (Luc. VII, 39). Sed qui ex plenitudine cornu unctus Jesus fuerat, totum remittebat, dicens: Remittuntur ei peccata multa, quoniam dilexit multum. Hinc de peccatorum assumptione murmurantibus dicit: Non veni vocare justos, sed peccatores (Matth. IX, 13). Cornu ergo pleno ad ungendum David propheta mittitur, quia illum modo doctores praedicant, qui duritiam legis solvit, et omne, quod rigidum praetulit, per gratiae suae fomenta reparavit. An non ungebat eum ille, ad eum ungendum missus, de quo dicitur: Fuit homo missus a Deo, cui nomen erat Joannes: hic venit in testimonium, ut testimonium perhiberet de lumine (Joan. I, 6)? Sed audivimus quomodo missus fuerat, audiamus quomodo ungat: Ecce, inquit, Agnus Dei, ecce qui tollit peccata mundi (Ibid., 29).

24. Potest per cornu, regni ejus videlicet, sanctae Ecclesiae sublimitas designari, quae magna est, sed austera et superba non est. De quo nimirum cornu superius per Annam Samuelis matrem dicitur: Sublimabit cornu Christi sui (I Reg. II, 10). Hinc namque per Zachariam dicitur: Erexit cornu salutis nobis, in domo David pueri sui (Luc. I, 69). Cornu quidem salutis quid est, nisi sublimitas ecclesiasticae potestatis? Nam quod antiquis nusquam dicitur, modo universali Ecclesiae dicitur: Quodcunque ligaveris super terram, erit ligatum et in coelis; et quodcunque solveris super terram, erit solutum et in coelis (Matth. XVI, 19). Quod profecto cornu erectum et oleo plenum dicitur, quia sancta Ecclesia, 388 cum sublimitate potestatis, extendit viscera miserationis. Et quia per damnatae humanitatis vitium, facilius in auctoritatem potestatis extolli possumus quam flecti ad mollitiem pietatis; bene non cornu, sed praeparare oleum jubetur. Qui enim, imple cornu tuum oleo, dicit, cornu sine oleo esse signavit. Quid est hoc, nisi quia irasci et arguere etiam inconsulti possumus, sed flecti ad misericordiam, nisi ex magna meditatione, non possumus? Quasi dicat: Zelum, quem naturaliter habes, imple oleo, quod si non habes ex te, habere potes ex virtute. Quod certe ei dicitur, qui ungere Redemptorem mittitur; ut qui in officio praedicationis ponitur, dives esse misericordia semper conetur.

But He who had been anointed with a full horn says: He among you who is without sin, let him be the first to cast a stone at her. He who was saying: This man, if he were a prophet, would know who and what kind this woman is who touches him, for she is a sinner (Luke 7:39), had assumed as it were a horn for striking. But Jesus, who had been anointed from the fullness of the horn, forgave everything, saying: Many sins are forgiven her, because she loved much. Hence He says to those murmuring concerning the assumption of sinners: I have not come to call the righteous, but sinners (Matt. 9:13). Therefore the prophet is sent to anoint David with a full horn, because now the doctors preach Him, who loosed the hardness of the law, and repaired every thing which presented a rigid front, through the fomentations of His grace. Was he not anointing Him, he who was sent to anoint Him, of whom it is said: There was a man sent from God, whose name was John: he came for a testimony, to bear testimony concerning the light (John 1:6)? But we have heard how he was sent, let us hear how he anoints: Behold, he says, the Lamb of God, behold Him who takes away the sins of the world (Ibid., 29).

24. Through the horn, namely of His kingdom, the sublimity of the holy Church can be designated, which is great, but is not austere and proud. Concerning which horn indeed it is said above through Anna, the mother of Samuel: He will sublime the horn of His Christ (1 Sam. 2:10). For hence it is said through Zechariah: He has raised up a horn of salvation for us, in the house of David His servant (Luke 1:69). What indeed is the horn of salvation, if not the sublimity of ecclesiastical power? For that which is never said to the ancients, is now said to the universal Church: Whatever you shall have bound upon earth, will be bound also in the heavens; and whatever you shall have loosed upon earth, will be loosed also in the heavens (Matt. 16:19). Which horn indeed is said to be erect and full of oil, because the holy Church, with the sublimity of power, extends the bowels of commiseration. And because through the vice of damned humanity, we can more easily be uplifted into the authority of power than be bent to the softness of piety; well is he commanded not to prepare the horn, but the oil. For he who says, 'fill your horn with oil', signified that the horn was without oil. What is this, if not because we can even be angry and argue unadvisedly, but we cannot be bent to mercy, unless from great meditation? As if he should say: Fill the zeal, which you have naturally, with oil, which if you do not have from yourself, you can have from virtue. Which certainly is said to him who is sent to anoint the Redeemer; so that he who is placed in the office of preaching, may always endeavor to be rich in mercy.

25. Potest hoc cornu mentis affectus ostendi. Quod certe cornu impleri praecipitur, quia perfecte debet Redemptoris nostri unctio, id est sanctificatio, ante sciri quam sufficienter valeat praedicari. Cornu ergo impletur, quando bene sanctitas Redemptoris agnoscitur. Et pleno cornu ungitur, quando optime praedicatur. Nam Joannes quia praedicando ungere venerat, quasi cornu implevit sciendo; ut eum ungere bene loquendo potuisset. Si autem bene scire impletionem volumus, audiamus quod in Evangelio dicitur: Factum est verbum super Joannem Zachariae filium in deserto (Luc. III, 2). Cornu ergo pleno eum unxit, qui perfecte prius a verbo doctus est quam verbi divinitatem et assumptam hominis naturam loqui potuisset. Sed veniens, in manu vitulum habuit; quia, ut dignus praeco Redemptoris fieret, carnem suam Deo per abstinentiam mactavit. Potest etiam vituli appellatione ipse Dominus designari. Quid ergo est, quod propheta in manu vitulum tulit, nisi quia, qui Jesum vult praedicando ostendere, per mortificationem carnis debet ejus, quem praedicat, passiones imitari? Vitulum quippe in manu tenere, est similitudinem passionis Christi in virtute operationis ostendere. Aliter enim, qui ad ungendum regem venit, occiditur; quia nimirum in salutis suae periculum praedicator veritatis efficitur, qui verbum quod ore praedicat prava operatione conculcat. Samuel itaque ad ungendum regem veniens, in manu vitulum tulit; quia praecursor Domini se prius mirabilem per supernae conversationis fulgorem praebuit, et sic bonum tantae gratiae nescientibus indicavit.

26. Sed quid est, quod quaeri inter filios Isai jubetur, nisi quia et de veteri populo nasciturus erat, et aequalem nullum habiturus? Quaeri itaque praecipitur, ut ei rationabiliter credamus. Et quia per semetipsum dicit: Nemo venit ad me, nisi Pater, qui misit me, traxerit eum (Joan. VI, 44), bene Samueli a patre dicitur: Unges quem monstravero tibi. Quasi enim monstratum unxerat prius, qui ab eo, quem unxerat, audiebat: Beatus es Simon Bar-Jona, quia caro et sanguis non revelavit tibi, sed Pater meus, qui est in coelis (Matth. XVI, 17).

25. This horn can be shown to be the affection of the mind. Which horn indeed is commanded to be filled, because the anointing of our Redeemer, that is, his sanctification, ought to be perfectly known before it can sufficiently avail to be preached. The horn is therefore filled when the holiness of the Redeemer is well acknowledged. And he is anointed with a full horn, when he is preached most excellently. For John, because he had come to anoint by preaching, as it were filled the horn by knowing; so that he might have been able to anoint him by speaking well. But if we wish to know the filling well, let us hear what is said in the Gospel: The word was made upon John the son of Zechariah in the desert (Luke 3:2). Therefore he anointed him with a full horn, who was perfectly taught by the Word before he could have spoken of the divinity of the Word and the assumed nature of man. But coming, he had a calf in his hand; because, that he might become a worthy herald of the Redeemer, he slaughtered his flesh to God through abstinence. The Lord Himself can also be designated by the appellation of the calf. What then is it, that the prophet carried a calf in his hand, if not because he who wishes to show Jesus by preaching, ought through the mortification of the flesh to imitate the passions of Him whom he preaches? Indeed, to hold the calf in the hand is to show the likeness of the passion of Christ in the virtue of operation. For otherwise, he who comes to anoint the king is killed; because indeed the preacher of truth is made into a danger to his own salvation, who tramples with depraved operation the word which he preaches with his mouth. And so Samuel, coming to anoint the king, carried a calf in his hand; because the precursor of the Lord first offered himself as wonderful through the brightness of supernal conversation, and thus indicated the good of so great grace to those who were ignorant of it.

26. But what is it, that he is commanded to be sought among the sons of Jesse, if not because He was to be born of the ancient people, and was to have no equal? It is therefore commanded to be sought, so that we may reasonably believe in Him. And because He says through Himself: No one comes to Me, unless the Father, who sent Me, shall have drawn him (John 6:44), well is it said to Samuel by the father: You shall anoint whom I shall have shown to you. For he had as it were anointed one shown before, who was hearing from Him whom he had anointed: Blessed are you, Simon Bar-Jonah, because flesh and blood has not revealed it to you, but My Father, who is in the heavens (Matt. 16:17).

In Bethlehem ergo mittitur, quia cum secundum carnem quaeritur Christus, natus ex Iudaeorum populo invenitur. Venit etiam in Bethlehem, quia ordo praedicatorum ante Iudaeam convertere studuit, et postea gentibus Redemptoris finem [Legendum videtur fidem] praedicavit. Quid est autem, quod seniores civitatis mirantur, nisi quia, qui ad maturitatis sensum pervenerant, in tantae novitatis praedicatione stupebant? Sed admirantes ei occurrunt, quia praedicationem veritatis libenter audiunt. Occurrere quidem praedicatoribus, est verbum fidei quod praedicant desideranter audire. Quid de pacifico ingressu ejus 389 interrogant? Quid est ingressus pacificus, nisi cum praesentia pacis venerit? Hanc item pacem ostendit, qui ait: Ipse est pax nostra, qui fecit utraque unum (Ephes. II, 14). Quid est ergo quod de pacifico ingressu interrogant, nisi quia patrum promissionem electorum Iudaeorum corda desideranter exspectabant? Quasi nutantes, qui exspectabant, dicant: Nunquidnam venit pax, quae se venturam, tanto temporum spatio praecurrente, praedixit? Et quia novi doctores, quod antiqui patres promiserant, exhibitum narrant, dicunt: Pacificus. Quasi dicat: Nos non futura promittimus, sed praesentia pacis dona monstramus. In ingressu nostro praesens est, in verbo nostro futura non est. Jam justus Simeon vidit, jam tenuit et adoravit, dicens: Nunc dimittis servum tuum, Domine, secundum verbum tuum in pace (Luc. II, 29). Jam pastoribus apparuit, jam missa de coelis diu exspectata pace, angelorum multitudo cantavit: Gloria in excelsis Deo, et in terra pax hominibus bonae voluntatis (Luc. II, 14). Et quia non solum praedicare pacem venerat, sed etiam persuadere, subdit, dicens: Ad immolandum veni.

27. Quid est sacerdoti immolare, nisi Redemptori nostro corda electorum per amorem conjungere? Quasi dicat: Vos, an venerit, scire vultis, sed non prodest sciri, nisi prosit amari. Ad immolandum ergo Domino veni. Hinc est, quod Paulus eos in quibus immolare non poterat expellit, dicens: Qui non amat Dominum Jesum, anathema sit (I Cor. XVI, 22). Sed invitatis ad victimam dicitur: Sanctificamini, et venite. Iudaei idcirco nobiscum ad fidei sacrificium venire nequeunt, quia Dominum Jesum ex Scripturis judicare nolunt, sed solo odio audire ejus praedicationem refugiant.

He is therefore sent to Bethlehem, because when Christ is sought according to the flesh, He is found born of the people of the Jews. He came also to Bethlehem, because the order of preachers studied to convert Judea first, and afterwards preached the faith of the Redeemer to the gentiles. But what is it, that the elders of the city wonder, if not because they who had arrived at the sense of maturity, were amazed at the preaching of so great novelty? But wondering they run to meet him, because they willingly hear the preaching of truth. Indeed, to run to meet preachers is to hear desirously the word of faith which they preach. Why do they interrogate concerning his peaceful entry? What is a peaceful entry, if not when the presence of peace shall have come? He likewise shows this peace, who says: He is our peace, who made both one (Eph. 2:14). What is it, therefore, that they interrogate concerning the peaceful entry, if not because the hearts of the elect Jews were desirously expecting the promise of the fathers? As if wavering, they who were expecting might say: Has the peace indeed come, which predicted that it would come, so great a space of times preceding it? And because the new doctors narrate as exhibited what the ancient fathers had promised, they say: It is peaceful. As if he should say: We do not promise future things, but we show the present gifts of peace. In our entry it is present, in our word it is not future. Now the righteous Simeon saw, now he held and adored, saying: Now You dismiss Your servant, Lord, according to Your word in peace (Luke 2:29). Now he appeared to the shepherds, now the long-expected peace having been sent from the heavens, the multitude of angels sang: Glory to God in the highest, and on earth peace to men of good will (Luke 2:14). And because he had come not only to preach peace, but also to persuade it, he adds, saying: I have come to sacrifice.

27. What is it for a priest to sacrifice, if not to join the hearts of the elect to our Redeemer through love? As if he should say: You wish to know whether He has come, but it does not profit to be known, unless it profits to be loved. I have come therefore to sacrifice to the Lord. Hence it is, that Paul expels those in whom he could not sacrifice, saying: If anyone does not love the Lord Jesus, let him be anathema (1 Cor. 16:22). But it is said to those invited to the victim: Be sanctified, and come. The Jews for that reason cannot come with us to the sacrifice of faith, because they do not wish to judge the Lord Jesus from the Scriptures, but from hatred alone they flee from hearing His preaching.

Unde per semetipsum Dominus queritur, dicens: Si opera non fecissem in eis, quae nemo alius fecit, peccatum non haberent: nunc autem excusationem non habent, quia viderunt et oderunt me, et Patrem meum (Joan. XV, 24). Quid est ergo, quod dicitur: Sanctificamini, et venite? Sed sanctificari auditoribus, est audiendum purae mentis secretum praeparare. Sanctificari quippe eis, est odium de corde projicere, et ad audiendum verbum praedicationis, intentionis puritatem parare. Sanctificatis ergo venire praecipitur, quia venire nihil prodest qui intentionem puritatis audiendo non habent. Et quia per doctores sanctos sanctus loquitur Spiritus, dicit: Venite mecum: quasi dicat: Sic loquentem attendite, ut vobiscum credatis audientem, quia sic loquor ut audiam, dum ipse sum qui loquor et locutionem administro. Et quia in initio nascentis Ecclesiae multi ex Judaeis, et devote audierunt, et fideliter crediderunt, bene dicitur, quia Isai et ejus filii sanctificati a Samuele sunt, et ad victimam invitati.

28. Sed in septem Isai filiis rex non invenitur. Quid enim septem Isai filii, nisi omnes sunt Synagogae perfecti? Qui ad prophetam veniunt, sed eorum nullus eligitur: quia electus praedicator, et perfectos Synagogae filios aspicit, et ex eis Redemptorem humani generis nullum credit. Adducit ergo omnes priores filios, ut cum perfectos omnes aspicimus, Redemptoris excellentiam cogitemus. In quibus profecto nisi parvulus adducitur, rex esse a Domino non monstratur: quia nimirum cum Redemptori nostro magnos viros conferimus, quantum excellat ejus dignitas, videtur. Non invenitur ergo in aliis, quia puri homines sunt. Quaeritur ergo in pascuis puer qui pascit oves, quia usque ad mortem Patri obediendo se subdit: generationem tamen ejus 390 quis enarrabit (Isa. LIII, 8)? Parvulus quippe dicitur, quia humilitatis ejus gratia commendatur. Parvulus ergo dicitur, qui minoratus ab angelis per Psalmistam perhibetur (Psal. V). Sed parvulus oves pascit, quia per humilitatem est humilis, et per majestatem sublimis. Hic laborat et esurit, sed ibi de gloria majestatis suae angelos pascit. Dum enim de plenitudine gloriae ejus omnes accipiunt, quasi in illis beatissimis pascuis per puerum saturantur. Parvulus etiam pastor asseritur: quia de carnis ejus assumptione, superni cives ineffabiliter gaudent. Gaudium quippe illud ineffabile beatorum civium, quasi ovium cibus est. Hic ergo adduci instantanter praecipitur, hic donec veniat, discutitus necesse est differatur. Discumberet quippe, antequam veniret, si plebs in alium credidisset. Exspectari ergo debuit, qui beatarum animarum singularis et unicus cibus fuit.

Hence the Lord complains through Himself, saying: If I had not done among them the works which no other man did, they would not have sin: but now they have no excuse, because they have both seen and hated Me, and My Father (John 15:24). What is it therefore, that is said: Be sanctified, and come? But for hearers to be sanctified, is to prepare the secret of a pure mind for hearing. Indeed, for them to be sanctified is to cast out hatred from the heart, and to prepare the purity of intention for hearing the word of preaching. He therefore commands those who are sanctified to come, because it profits nothing to come for those who do not have the intention of purity in hearing. And because the Holy Spirit speaks through holy doctors, He says: Come with me: as if He should say: Attend to me speaking in such a way, that you may believe Me to be hearing with you, because I so speak that I may hear, while I myself am He who speaks and administers the speech. And because in the beginning of the nascent Church many of the Jews both devoutly heard and faithfully believed, it is well said that Jesse and his sons were sanctified by Samuel, and invited to the victim.

28. But among the seven sons of Jesse a king is not found. For what are the seven sons of Jesse, if not all the perfect ones of the Synagogue? Who come to the prophet, but none of them is chosen: because the elect preacher both beholds the perfect sons of the Synagogue, and believes none of them to be the Redeemer of the human race. He therefore brings forward all the prior sons, so that when we behold all the perfect ones, we may reflect upon the excellence of the Redeemer. In whom indeed, unless the little one is brought forward, he is not shown by the Lord to be king: because indeed when we compare great men to our Redeemer, it is seen how much His dignity excels. He is therefore not found in others, because they are pure men. Therefore the boy who feeds the sheep is sought in the pastures, because He subjects Himself to the Father by obeying even unto death: yet who shall declare His generation (Isa. 53:8)? Indeed He is called a little one, because the grace of His humility is commended. He is therefore called a little one, who is asserted by the Psalmist to have been made lower than the angels (Ps. 8:5). But the little one feeds the sheep, because through humility He is humble, and through majesty He is sublime. Here He labors and hungers, but there He feeds the angels from the glory of His majesty. For while all receive from the fullness of His glory, they are as it were saturated by the boy in those most blessed pastures. He is also asserted to be a little shepherd: because concerning the assumption of His flesh, the supernal citizens ineffably rejoice. Indeed, that ineffable joy of the blessed citizens is as it were the food of the sheep. He is therefore commanded to be brought forward urgently, and here until He comes, it is necessary that the reclining at table be deferred. Indeed, the people would have reclined before He came, if they had believed in another. Therefore He ought to have been expected, who was the singular and only food of blessed souls.

Unde et per semetipsum dicit: Ego sum panis vivus, qui de coelo descendi (Joan. VI, 51). Sed quia qui ascendit, ipse est, qui descendit (Ephes. IV, 10), illuc mittitur, ut adducatur. Mittere namque ad pascua, est mentem supra Angelos usque ad aequalitatem aeterni Patris extendere. Et invenire eum, est summo patri eum per omnia aequalem credere. Adducit autem eum, qui etiam ad Redemptionem humani generis per assumptam humanitatem venisse jam asserit. Miserat namque, et adduxerat eum hic, ad quem in ejus typo mittitur, cum dicebat: Qui de coelo venit, super omnes est (Joan. III, 31). Parvum pascentem oves adducebat Isaias, cum dicebat: Parvulus natus est nobis, et filius datus est nobis, et vocabitur nomen ejus, admirabilis, consiliarius, Deus, fortis, pater futuri saeculi, princeps pacis (Isai. IX, 6). Sed quia doctoris fides ad salutem sibi tantum, non etiam auditoribus proficit, mitti et adduci praecipitur, ut unusquisque fidem ejus habeat, per quam salvari mereatur. Ire etenim singuli, et adducere eum debent, quia firmiter debent eum credere per divinitatem aeterno Patri aequalem, et per humanitatem naturae nostrae participem.

39. Sed videndum est, qualis is qui ungitur, adducatur. Erat enim rufus, et pulcher aspectu, decoraque facie. Rufus enim erat, qui Redemptoris nostri typum gerebat: quia ille in se fervorem charitatis habuit, qui pro peccatis nostris fuso sanguine rubuit. Rufus ergo exstitit: quia ferventer amavit eos, pro quibus animam posuit. Pulcher aspectu fuit: quia omnia novit. Decora facie: quia bona omnia fecit. Sed quae illa aspectus pulchritudo? Nemo novit patrem, nisi filius (Matth. XI, 27). Hunc ergo aspectum inenarrabilem, quem Redemptor noster in divinitate habuit, etiam hominibus in unitate personae mirabilem fecit. Sed quid est ejus facies, nisi ejusdem divinitatis per assumptam carnem manifestatio? Ut enim per faciem nostram hominibus innotescimus, ita per carnem in personae unitate assumptam, hominibus Verbum Dei innotuit, de quo Joannes ait: 391 Et Verbum caro factum est, et habitavit in nobis; et vidimus gloriam ejus, gloriam quasi unigeniti a Patre, plenum gratiae et veritatis (Joan. I, 14). Decora ergo facies fuit, quia et per Redemptorem nostrum plena claritas divinitatis apparuit, et omnia quae fecit, rectissime ac justissime disposuit. Haec ergo quae videnda in David sunt, in ejus quoque typo debent esse, qui in ejus officio mittitur. Rufus etenim esse debet, qui unctionem sanctificationis praedicat: quia in se debet charitatis ignem habere, ut aliis lucem valeat demonstrare. Pulcher etiam aspectu debet esse, id est in cognitione Scripturarum eruditus: ut non solum bona faciat, sed etiam quae bona sunt alios doceat.

Hence also He says through Himself: I am the living bread, who came down from heaven (John 6:51). But because He who ascended is the same as He who descended (Eph. 4:10), he is sent thither, so that He may be brought forward. For to send to the pastures is to extend the mind above the angels even to the equality of the eternal Father. And to find Him is to believe Him to be equal in all things to the supreme Father. But he brings Him forward, who already asserts Him to have come through assumed humanity for the redemption of the human race. For he had sent, and had brought Him forward here, to whom he is sent in His type, when he was saying: He who comes from heaven, is above all (John 3:31). Isaiah was bringing forward the little one feeding the sheep, when he was saying: A little one is born to us, and a son is given to us, and his name shall be called, Admirable, Counselor, God, Strong, Father of the future age, Prince of Peace (Isa. 9:6). But because the faith of the doctor profits for salvation to himself alone, and not also to his hearers, He is commanded to be sent and brought forward, so that each one may have faith in Him, through which he may merit to be saved. For individuals ought to go, and to bring Him forward, because they ought firmly to believe Him equal to the eternal Father through His divinity, and a partaker of our nature through His humanity.

29. But it must be seen, what kind he is who is brought to be anointed. For he was ruddy, and beautiful in appearance, and fair of face. For he was ruddy, who bore the type of our Redeemer: because He had the fervor of charity in Himself, who grew red with shed blood for our sins. He therefore stood out as ruddy: because He fervently loved those for whom He laid down His life. He was beautiful in appearance: because He knew all things. Fair of face: because He did all good things. But what is that beauty of appearance? No one knows the Father, except the Son (Matt. 11:27). Therefore this ineffable appearance, which our Redeemer had in His divinity, He also made wonderful to men in the unity of His person. But what is His face, if not the manifestation of the same divinity through the assumed flesh? For as we become known to men through our face, so through the flesh assumed in the unity of person, the Word of God became known to men, of whom John says: And the Word was made flesh, and dwelt among us; and we saw His glory, the glory as of the only-begotten of the Father, full of grace and truth (John 1:14). Therefore His face was fair, because both the full brightness of divinity appeared through our Redeemer, and He disposed all things which He did most rightly and justly. Therefore these things which are to be seen in David, ought also to be in his type, who is sent into his office. For he who preaches the anointing of sanctification ought to be ruddy: because he ought to have the fire of charity in himself, that he may be able to demonstrate the light to others. He ought also to be beautiful in appearance, that is, erudite in the knowledge of the Scriptures: so that he may not only do good things, but also teach others what things are good.

Decora item facie debet esse, id est, omnium virtutum splendore praeditus: ut quod verbis loquitur, operibus comprobet. Rufus namque est per ardorem charitatis, pulcher aspectu per scientiam veritatis, decora facie per splendorem bonae operationis. Hic ergo adducitur, et postquam adducitur, ungitur: quia tunc digne praedicator ad officium venit, quando talis adducitur, ut in eo virtutum splendor non desit.

30. Petrus quoque apostolus non solum propheta, sed summus patriarcha, vidit inenarrabilem lucem fusam desuper, nubem obumbrantem, clamantem patrem: Hic est filius meus dilectus, in quo mihi bene complacui (Matth XVII, 5; Marc I, 11; Luc III, 22; II Petr I, 17). Ibi dicitur: Ipse est enim. Hic dicitur: Hic est filius meus dilectus. Ibi quia in typis ostendebatur, quasi absentior cernitur, dum dicitur: Ipse est. Hic autem, quia jam revelata claritas ejus erat, praesentior cernitur, quia dicit: Hic est filius meus dilectus, in quo mihi complacui. Hic ergo ungendus est, hic laudandus, et perpetuis favoribus demulcendus. Sed quis digne laudare sufficiat, cum non sufficiat gloriam videre, quam laudat? Quid est, quod Petrus cadit, cum vocem audit insonantem tanti verba praeconii? Sed parvulus erat, adhuc videbat, quod videre non sufficebat. Videbat, et quia videndo cadebat, significat, quod ad id non poterat attingere, quod merebatur videre. Nemo potest dicere, Dominus Jesus, nisi in Spiritu sancto (I Cor. XII, 3). Quia ergo Petrus nondum illam plenitudinem spiritus acceperat, praedicare Jesum quasi parvulus non valebat. ergo surgere jubetur prius, et visionem nemini dicere, donec a mortuis resurrexisset. Post resurrectionem quippe accepturus erat Spiritum sanctum. Unde scriptum est: Nondum erat spiritus datus, quia Jesus nondum fuerat 392 glorificatus (Joan. VII, 39). Nondum debebat ergo Petrus ante resurrectionem visionem dicere, quoniam quidem bene vidit, sed antequam spiritum haberet, non intellexit.

31. Quid est ergo quod ad Samuelem Dominus ait: Surge, et unge eum? Quid est, quod surgere jubetur, ut ungat, nisi quia multum oportet eum erigi ad superna, qui sublimitatem Domini gestit praedicare? Sed quantum erectus erat Petrus, qui ad tanta videnda sustollebatur? Sed si ille adhuc altiore statum perfectionis exspectat, quis tantae praedicationis officium subire non metuat? Si prophetam Dominus surgere admonet, praedicare Dominum audet, qui per lapsum pravitatis jacet?

Likewise he ought to be of fair face, that is, endowed with the splendor of all virtues: so that what he speaks with words, he may prove by works. For he is ruddy through the ardor of charity, beautiful in appearance through the knowledge of truth, fair of face through the splendor of good operation. He is therefore brought forward, and after he is brought forward, he is anointed: because then the preacher worthily comes to office, when he is brought forward as such that the splendor of virtues is not lacking in him.

30. The apostle Peter also, not only a prophet but the highest patriarch, saw the ineffable light poured from above, the cloud overshadowing, the Father crying out: This is My beloved Son, in whom I am well pleased (Matt 17:5; Mark 1:11; Luke 3:22; 2 Pet 1:17). There it is said: For it is He. Here it is said: This is My beloved Son. There, because He was shown in types, He is discerned as if more absent, while it is said: It is He. But here, because His brightness was already revealed, He is discerned as more present, because it says: This is My beloved Son, in whom I am well pleased. He therefore is to be anointed here, here He is to be praised, and to be soothed with perpetual favors. But who may suffice to praise worthily, when it does not suffice to see the glory which he praises? Why is it, that Peter falls, when he hears the voice sounding the words of so great a herald? But he was a little one, he still saw what he was not sufficient to see. He saw, and because by seeing he was falling, it signifies that he could not reach to that which he merited to see. No one can say, Lord Jesus, except in the Holy Spirit (1 Cor. 12:3). Therefore, because Peter had not yet received that fullness of the Spirit, he was not able to preach Jesus, being as it were a little one. therefore he is first commanded to rise, and to tell the vision to no one, until He had risen from the dead. For after the resurrection he was to receive the Holy Spirit. Hence it is written: The Spirit was not yet given, because Jesus had not yet been glorified (John 7:39). Therefore Peter ought not to have spoken of the vision before the resurrection, since indeed he saw well, but before he had the Spirit, he did not understand.

31. What is it therefore that the Lord says to Samuel: Arise, and anoint him? What is it, that he is commanded to rise, that he may anoint, if not because it is necessary for him to be much uplifted to supernal things, who desires to preach the sublimity of the Lord? But how much was Peter uplifted, who was being raised up to see such great things? But if he still expects a higher state of perfection, who would not fear to undergo the office of so great preaching? If the Lord admonishes the prophet to rise, does he dare to preach the Lord, who lies through the lapse of depravity?

Hinc est enim, quod unicuique praedicatori per Isaiam praecipitur: Super montem excelsum ascende tu, qui evangelizas Sion (Isai. XL, 9). Mons excelsus, perfectio doctrinae, et operis est. Surgat ergo, qui ungere regem praecipitur, in sublimia se extendat. Surgat in alto opere, surgat in alta contemplatione, surgat in sapientia verbi, surgat in virtute charitatis. Ille quidem, qui praedicando ungitur, tantus est, ut vix ad eum a sublimibus perveniatur. Et fortasse Paulus hunc ideo ungere poterat, quia dicit: Nostra conversatio in coelis est (Philip. III, 20). Ideo hunc ungere poterat, quia ad tertii coeli secreta se erexerat, et in paradiso arcana verba audiebat. Quia ergo Dominus Jesus sublimiter a sublimibus praedicari debet, surgere propheta praecipitur: quia eum, per quem ipse signatur, ungere jubetur. Alta quidem, imo altissima haec perfectae conversationis virtus est, sed a multis perfecte perficitur. Magna quidem sublimitas haec est, sed tamen sublimes Ecclesia sancta multos habet. Nam ex quo Synagogam repulit, in innumerabilem celsitudinem virtutis sanctam Ecclesiam sublimavit. Bene ergo dicitur: Et directus est spiritus Domini in David a die illa in reliquum. Dies quidem est fides Redemptoris: in qua nimirum et sancta Ecclesia illuminatur, et repulsa Synagoga mira caecitate deprimitur. In die ergo illa Spiritus sanctus in David dirigitur: quia ejus gratia Synagogae tollitur, et sanctae Ecclesiae electis datur. Dirigitur enim, quia illos deserit, istos assumit. Sed in die dirigitur, quia qui in fide Redemptoris illuminatus non est, in se se dirigentem spiritum habere non potest. Spiritus ergo in die dirigitur, quia fidei lumen habentibus datur. Dirigitur autem in David, quia hunc sola sancta Ecclesia suscipit, quae corpus est Redemptoris. Sed quia, auctore Deo, ea, quae proposuimus, de libro Regum tractanda complevimus, orandus est summus atque omnipotens Spiritus, ut qui verba per quem voluit, protulit, tam scribenti, quam legenti tribuat affectum virtutis. Amen.

For hence it is, that it is commanded to every preacher through Isaiah: Get yourself up into a high mountain, you who evangelize Zion (Isa. 40:9). The high mountain is the perfection of doctrine and of work. Let him therefore rise, who is commanded to anoint the king, let him extend himself into sublime things. Let him rise in high work, let him rise in high contemplation, let him rise in the wisdom of the word, let him rise in the virtue of charity. He indeed, who is anointed by preaching, is so great that He is scarcely reached by those who are sublime. And perhaps Paul was able to anoint Him for this reason, because he says: Our conversation is in the heavens (Phil. 3:20). He was able to anoint Him for this reason, because he had uplifted himself to the secrets of the third heaven, and was hearing arcane words in paradise. Because therefore the Lord Jesus ought to be preached sublimely by those who are sublime, the prophet is commanded to rise: because he is commanded to anoint Him, by whom he himself is signified. Indeed this virtue of perfect conversation is high, nay most high, but it is perfectly perfected by many. Indeed this sublimity is great, but yet the holy Church has many who are sublime. For since He rejected the Synagogue, He has sublimed the holy Church into an innumerable loftiness of virtue. Therefore it is well said: And the spirit of the Lord was directed into David from that day for the rest. The day indeed is the faith of the Redeemer: in which indeed the holy Church is illuminated, and the rejected Synagogue is depressed in a wondrous blindness. In that day therefore the Holy Spirit is directed into David: because His grace is taken from the Synagogue, and is given to the elect of the holy Church. For He is directed, because He deserts those, and assumes these. But He is directed in the day, because he who is not illuminated in the faith of the Redeemer, cannot have the spirit directing itself in him. Therefore the Spirit is directed in the day, because He is given to those who have the light of faith. But He is directed into David, because the holy Church alone receives Him, which is the body of the Redeemer. But because, by the authority of God, we have completed those things which we proposed to treat concerning the book of Kings, the supreme and almighty Spirit is to be prayed to, that He who brought forth the words through whom He willed, may grant the affection of virtue both to him who writes and to him who reads. Amen.