SAINT JEROME

Commentary on the Book of Job

Commentarii in Librum Job

SABBATISMUS

Saint Jerome (347–420)
Commentarii in Librum Job · Commentary on the Book of Job

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Facing-page bilingual edition: Latin on the left-hand pages, English on the right.
Sabbatismus is the imprint of the Inversiones San Juan Diego foundation, San Pedro Sula, Honduras.
Set in EB Garamond and Cinzel.
sabbatismus.com

Contents

Chapter I. 5
CHAPTER II. 11
CHAPTER V. 23
CHAPTER VI. 29
CHAPTER VIII. 39
CHAPTER IX. 45
CHAPTER XII. 61
CHAPTER XIII. 69
CHAPTER XIV. 71
CHAPTER XV. 77
CHAPTER XVI. 91
CHAPTER XVII. 97
CHAPTER XVIII. 103
CHAPTER XIX. 107
CHAPTER XX. 113
CHAPTER XXI. 123
CHAPTER XXII. 131
CHAPTER XXIII. 139
CHAPTER XXIV. 141
CHAPTER XXVII. 169
CHAPTER XXVIII. 179
CHAPTER XXXI. 229
CHAPTER XXXII. 235
CHAPTER XXXIII. 241
CHAPTER XXXIV. 247
CHAPTER XXXV. 257
CHAPTER XXXVI. 263
CHAPTER XXXVII. 275
CHAPTER XXXVIII. 289
CHAPTER XXXIX. 339
CHAPTER XL. 371
CHAPTER XLI. 391
CHAPTER XLII. 405

Commentarios in Job, quos editor Veronensis commentariis in majores prophetas, tomi quinti ampliandi causa, subjunxerat, nos, ne tomus noster justam mensuram excederet, huc, ordinem Biblicum aliunde secuti, transtulimus.

Job, qui dolens, vel magnus interpretatur, figuram Christi portavit. Amici vero ejus figuram haereticorum tenent, qui, sub nomine Christi, Christum blasphemant et impugnant; Heliu vero, et Baalam [Al. Baldad], typum praeferunt philosophorum, quia foris, id est, extra fidem positi, insidiantur Ecclesiae Dei. Isti enim pretiosa nomina sibi imponunt, quasi ipsi sint aurum Dei, vel praecipui speculatores ejus. Eliphaz enim in Latino, Dei mei aurum sonat. Baldad, praecipuus, vetusta [Al vetustas] secreta. Sophar, speculator, vel buccina. Hi enim elati pro eo quod per naturae bonum, aliqua sapienter praedicabant, apud se jactitantes severitatem, cum assertores sint mendacii: quia de Christo, non ut divinitati ejus, sed ut ipsorum impietati competit, sic loquuntur.

Caput I.

Vir erat in terra Huz, nomine Job.

Et erat vir ille simplex et rectus ac timens Deum, et recedens a malo. Natique sunt ei septem filii, et tres filiae. Et fuit possessio ejus septem millia ovium, et tria millia camelorum: quingenta quoque juga boum, et quingentae asinae ac familia multa nimis. Eratque vir ille magnus inter omnes Orientales. Et ibant filii ejus, et faciebant convivia per domos, unusquisque in die suo. Et mittentes vocabant tres sorores suas, ut comederent et biberent cum eis. Cumque in orbem transissent dies convivii, mittebat ad eos Job, et sanctificabat illos: consurgensque diluculo, etc. Huz et Buz filii fuerunt Nachor fratris Abrahae, filii Melchae sororis Sarae, de cujus stirpe Job descendit. Non sicut quidam falso suspicantur, de genere eum fuisse Esau (Hier. Quest. in Gen.). Nam Eliphaz nascitur de Ada uxore Esau, et regnavit in Theman, unde etiam Themanites dictus est. Theman, Idumaea, Seir Daroma, Zebora, regio fuit Esau. Habitavit autem Job vir magnus in terra Huz, quae interpretatur consiliatrix. Sed et Elchana, qui interpretatur possessio Dei, pater sanctissimi Samuelis Prophetae, vir unus appellatur: non enim per diversa mobilis atque instabilis ferebatur, sed firmus atque inconcussus persistens, vir unus erat: et idcirco in monte Ephraim fructifero morabatur. In alta scilicet contemplatione virtutum, ut a nullis subjacentibus et circumlatrantibus vitiorum agitationibus, mentis ejus sublimitas dejiceretur, vel unitas scinderetur. Proinde hic vir magnus atque egregius Job, in terra Huz habitasse perhibetur, quae consiliatrix interpretatur.

The commentaries on Job, which the Veronese editor had appended to the commentaries on the major prophets for the sake of expanding the fifth volume, we have transferred here, so that our volume would not exceed its proper measure, following the Biblical order from elsewhere.

Job, who is interpreted as 'suffering' or 'great,' bore the figure of Christ. His friends, however, hold the figure of heretics, who, under the name of Christ, blaspheme and attack Christ; but Elihu, and Balaam [or, Baldad], present the type of philosophers, because, being placed outside, that is, outside the faith, they lay snares for the Church of God. For these men impose precious names upon themselves, as if they themselves were the gold of God, or his chief watchmen. For Eliphaz in Latin sounds like 'the gold of my God.' Bildad, 'chief,' 'ancient [or antiquity's] secrets.' Zophar, 'watchman,' or 'trumpet.' For these men, puffed up because through the good of nature they preached some things wisely, boasting of severity among themselves, are assertors of falsehood: because they speak of Christ not as befits His divinity, but as befits their own impiety.

Chapter I.

There was a man in the land of Uz, whose name was Job.

And that man was simple and upright, and fearing God, and departing from evil. And there were born to him seven sons and three daughters. And his possession was seven thousand sheep, and three thousand camels, and five hundred yoke of oxen, and five hundred she-asses, and a very great family. And this man was great among all the people of the east. And his sons went and made a feast by houses, every one in his day. And sending, they called their three sisters to eat and drink with them. And when the days of their feasting were gone about, Job sent to them, and sanctified them: and rising up early, etc. Huz and Buz were the sons of Nahor, the brother of Abraham, sons of Milcah, the sister of Sarah, from whose stock Job descended. Not, as some falsely suspect, that he was of the lineage of Esau (Jerome, Questions on Genesis). For Eliphaz was born of Adah, the wife of Esau, and he reigned in Teman, whence he was also called a Temanite. Teman, Idumaea, Seir Daroma, Zebora, was the region of Esau. Now Job, a great man, dwelt in the land of Uz, which is interpreted as *counselor*. But also Elkanah, which is interpreted as *possession of God*, the father of the most holy Prophet Samuel, is called one man: for he was not carried about, mobile and unstable, through diverse things, but remaining firm and unshaken, he was one man: and for that reason he dwelt on Mount Ephraim, the *fruitful*. That is, in the high contemplation of virtues, so that the sublimity of his mind would not be cast down, nor its unity sundered, by any underlying and circum-barking agitations of vices. Therefore this great and distinguished man Job is said to have dwelt in the land of Uz, which is interpreted as *counselor*.

Non enim terra carnis ejus, animum ipsius superabat, sed imperantis animi consilio cuncta faciebat: unde et ipse ait: Pepigi foedus cum oculis meis, ut non cogitarem quidem de virgine. Hoc ergo consilium et pactum quondam sibi invicem inierunt, homo ejus interior et exterior: ut terra, id est, caro ejus, obediendo fieret consiliatrix spiritui, ne in ea dominaretur iniquitas. Et quia vir, juxta divinum testimonium, simplex erat, habitans in domo: quatuor his pollebat virtutibus, prudentia, justitia, fortitudine, temperantia.

Offerebat holocausta per singulos. Dicebat enim: Ne forte peccaverint filii mei, et maledixerint Deo in cordibus suis. Sic faciebat Job cunctis diebus. Quadam autem die cum venissent filii Dei ut assisterent coram Domino: affuit inter eos etiam Satan. Cui dixit Dominus: Unde venis? Qui respondens, ait: Circumivi terram, et perambulavi eam. Dixitque Dominus ad eum: Numquid considerasti servum meum Job, quod non sit ei similis in terra: homo simplex, et rectus, ac timens Deum et recedens a malo? Cui respondens Satan, ait: Numquid frustra Job timet Deum? Nonne tu vallasti eum ac domum ejus universamque substantiam ejus per circumitum? Operibus manuum ejus benedixisti, et possessio ejus crevit in terra. Sed extende paululum manum tuam, et tange cuncta quae possidet, nisi in faciem benedixerit tibi. Dixit ergo Dominus ad Satan: Ecce universa quae habet, in manu tua sunt: tantum in eum ne extendas manum tuam. Egressusque est Satan a facie Domini. Cum autem quadam die filii et filiae ejus comederent et biberent vinum in domo fratris sui primogeniti, nuntius venit ad Job qui diceret: Boves arabant, et asinae pascebantur juxta eos, et irruerunt Sabaei tuleruntque omnia, et pueros percusserunt gladio: et evasi ego solus, ut nuntiarem tibi. Cumque adhuc ille loqueretur, venit alter, et dixit: Ignis Dei cecidit e coelo et tactas oves puerosque consumpsit: et effugi solus, ut nuntiarem tibi. Sed adhuc illo loquente, venit alius, et dixit: Chaldaei fecerunt tres turmas, et invaserunt camelos, et tulerunt eos; necnon pueros percusserunt gladio, et ego fugi solus ut nuntiarem tibi. Adhuc loquebatur ille, et ecce alius intravit, et dixit: Filiis tuis et filiabus vescentibus, et bibentibus vinum in domo fratris sui primogeniti, repente ventus vehemens irruit a regione deserti, et concussit quatuor angulos domus, quae corruens oppressit liberos tuos, et mortui sunt, et effugi ego solus, ut nuntiarem tibi. Pro filiis suis, quos ita regebat, ut non tam pro praesentibus criminibus, quam pro occultis in corde peccatis, quae hominum quoque fugere notitiam possunt, divinam clementiam assiduis sacrificiis exoraret. Privilegium vero offerendi primogenitis, vel maxime regibus debebatur: pro excellentia videlicet sapientiae, vel nobilitate generis. Et quia typum Christi Job ferre diximus, videamus nunc quid terra Huz in Christo significet.

For the land of his flesh did not overcome his soul, but he did all things by the counsel of his commanding soul: whence he himself also says: *I made a covenant with my eyes, that I would not so much as think of a virgin.* Therefore, his interior and exterior man once entered into this counsel and pact with each other: that the earth, that is, his flesh, by obeying, might become a counselor to the spirit, lest iniquity should dominate in it. And because the man, according to divine testimony, was simple, dwelling in the house: he was eminent in these four virtues: prudence, justice, fortitude, temperance.

He offered holocausts for each one. For he said: Lest perhaps my sons have sinned, and have cursed God in their hearts. Thus did Job all his days. Now on a certain day when the sons of God came to stand before the Lord, Satan also was present among them. To whom the Lord said: Whence comest thou? Who answering, said: I have gone round about the earth, and walked through it. And the Lord said to him: Hast thou considered my servant Job, that there is none like him in the earth, a simple and upright man, and fearing God, and departing from evil? To whom Satan answering, said: Doth Job fear God in vain? Hast not thou made a fence for him, and his house, and all his substance round about? Thou hast blessed the works of his hands, and his possession hath increased on the earth. But stretch forth thy hand a little, and touch all that he hath, and see if he blesseth thee not to thy face. Then the Lord said to Satan: Behold, all that he hath is in thy hand: only put not forth thy hand upon him. And Satan went forth from the face of the Lord. And when on a certain day his sons and daughters were eating and drinking wine in the house of their eldest brother, there came a messenger to Job, who said: The oxen were ploughing, and the asses feeding beside them, and the Sabeans rushed in and took all things, and slew the servants with the sword, and I alone have escaped to tell thee. And while he was yet speaking, another came, and said: The fire of God is fallen from heaven, and hath consumed the sheep and the servants, and I alone have escaped to tell thee. And while he also was yet speaking, there came another, and said: The Chaldeans made three troops, and have invaded the camels, and taken them, moreover they have slain the servants with the sword, and I alone have escaped to tell thee. He was yet speaking, and behold, another came in, and said: While thy sons and daughters were eating and drinking wine in the house of their eldest brother, a violent wind came on a sudden from the side of the desert, and shook the four corners of the house, and it falling, crushed thy children, and they are dead, and I alone have escaped to tell thee. For his sons, whom he so ruled that he would beseech the divine clemency with assiduous sacrifices, not so much for present crimes as for hidden sins in the heart, which can also escape the notice of men. Indeed, the privilege of offering was due to the first-born, or especially to kings: namely, for excellence of wisdom, or nobility of birth. And since we have said that Job bears the type of Christ, let us now see what the land of Uz signifies in Christ.

Terram hanc, assumptum verum hominem ex Maria intelligimus, quae ideo, filio Dei assumente eam, consiliatrix dicitur, quod per divinitatem assumentis habitant in ea thesauri divinae sapientiae et scientiae absconditi; quam sibi ita indissolubili connexione conjunxit, ut ipse in Trinitate unus sit filius Dei. Septem vero filii, septiformem Spiritus sancti gratiam; et tres filiae, legem et prophetiam, et Evangelium nobis videntur significare. Oves plebem Christi, propter innocentiam, quae in baptismo sordes peccatorum deposuerint, nominat. In camelis vero, gentium pravitatem, cum oneribus criminum et tortuosis sensibus ad Christum venientium ostendit. In bobus, qui munda animalia sunt, Judaeorum plebem. In asinis vero immundum pecus, gentium populum demonstravit. Unde Isaias ait: Cognovit bos possessorem suum, et asinus praesepe domini sui: scilicet quod nativitatem Christi in carne et Judaei ex parte, et gentes agnoverint: et in praesepi altaris Domini, quasi munda animalia per Baptismum accesserint: forte ad hoc respicit illud Evangelii: Jugum enim meum suave est, et onus meum leve. In jugo, Judaeos: in asino, ad quem onus magis pertinet, gentes, ut supra diximus significavit. Magnus dicitur Christus inter omnes Orientales, secundum illud: Unxit te Deus tuus oleo laetitiae prae consortibus tuis. Numerus vero animalium in septem et tribus millibus, atque in quingentis sacratus est. Nam septem, juxta auctoritatem Scripturarum, plenitudinem quamdam sacri mysterii significant: ut ibi, septem spiritus, septem candelabra, septem Ecclesiae. In tribus vero millibus: anima et corpus et spiritus, vel triformis doctrinae scientia, in Scripturis sanctis, sive sacramentum beatae Trinitatis potest intelligi: pro eo quod omnis multitudo credentium, trium dierum viam ambulans, ad perfectionem aeternitatis desiderat pervenire. Quingenti vero qui de quinque consurgunt quinquiplicati quinquaginta quinque faciunt, peractis lubricae aetatis fragilitatibus, in virum perfectum hominem transisse significant; et per decies quinos quinquaginta perveniunt, ita per decies quinquagenos ad quingentos ascendunt. Similiter Ecclesiam totam, quae columnam et firmamentum veritatis Christi figurat: in qua sensus nostri, vel purificationem, vel remissionem peccatorum accipiunt: quia in isto numero non solum remissio peccatorum, sed etiam adventus sancti Spiritus declaratur. Filii vero Dei: vel angeli, vel sancti intelligendi sunt, qui dono gratiae Spiritus sancti Filii Dei vocantur. Inter hos ergo diabolus astare dicitur: quia ex permissione Dei plerumque sanctos audet tentare. Miranda filiorum Job tam fraterna concordia!

By this land, we understand the true human nature assumed from Mary, which is called *counselor* because the Son of God assumed it, for through the divinity of the one assuming, there dwell in it the hidden treasures of divine wisdom and knowledge; which he joined to himself in such an indissoluble connection that he himself is one Son of God in the Trinity. Indeed, the seven sons seem to signify for us the sevenfold grace of the Holy Spirit; and the three daughters, the Law and Prophecy, and the Gospel. He names the sheep as the people of Christ, on account of their innocence, who have laid aside the filth of sins in baptism. In the camels, however, he shows the perversity of the gentiles, coming to Christ with the burdens of their crimes and their tortuous senses. In the oxen, which are clean animals, the Jewish people. But in the asses, an unclean herd, he demonstrated the gentile people. Whence Isaiah says: *The ox knoweth his owner, and the ass his master's crib*: that is, because both the Jews in part, and the gentiles, acknowledged the nativity of Christ in the flesh: and they approached the crib of the Lord's altar as clean animals through Baptism: perhaps that passage of the Gospel refers to this: *For my yoke is sweet, and my burden is light.* In the yoke, he signified the Jews: in the ass, to which the burden more pertains, the gentiles, as we said above. Christ is called great among all the people of the east, according to that passage: *God, thy God, hath anointed thee with the oil of gladness above thy fellows.* Indeed, the number of the animals is consecrated in seven and three thousand, and in five hundred. For seven, according to the authority of the Scriptures, signifies a certain fullness of sacred mystery: as in, seven spirits, seven candlesticks, seven Churches. In three thousand, however, can be understood: the soul and body and spirit, or the knowledge of the threefold doctrine in the holy Scriptures, or the sacrament of the blessed Trinity: for the reason that every multitude of believers, walking a three days' journey, desires to arrive at the perfection of eternity. Indeed, five hundred, which arise from five, multiplied fivefold make fifty-five, signify that, the fragilities of the slippery age having been completed, one has passed into a perfect man; and through ten times five they arrive at fifty, so through ten times fifty they ascend to five hundred. Similarly, the whole Church, which figures the pillar and ground of Christ's truth: in which our senses receive either purification or the remission of sins: because in this number not only the remission of sins, but also the coming of the Holy Spirit is declared. Indeed, the sons of God are to be understood as either angels or saints, who by the gift of the grace of the Holy Spirit are called Sons of God. Among these, therefore, the devil is said to stand: because by God's permission he often dares to tempt the saints. The fraternal concord of Job's sons is so admirable!

Sed quia Job typum Christum portare ostendimus: hos inferius per figuram septem gratias Ecclesiae esse dicimus, qui spirituali funguntur sacramentorum convivio, Legem, Prophetiam, et Evangelia: quasi tres sorores secum habentes, divinorum eloquiorum intelligentiae dapibus saturantur. In ruina vero domus, quae oppressit filios Job; antiquorum principum, regnorum persecutionem, vel saevitiam contra Ecclesiam ostendit. Qui vero solus permansit ut nuntiaret, raritatem ipsorum persecutorum indicat. Sabaei interpretantur captivi: et Chaldaei quasi daemonia: hi nempe captivi daemonum impugnant Ecclesiam: hi non solum ubi possunt, abigunt greges dominicos, verum etiam eos igne suo, quem coeli esse mentiuntur, haeresibus, vel superstitionis pravitate consumunt. Praesentiae etiam regum venti violentissimi similitudine violentae, quatuor Evangeliis velut angulis confirmatam, Christi domum concutiunt: ut praedicti septem filii, et tres filiae pariter, cum ipsa domo intereant.

Tunc surrexit Job, et scidit vestimenta sua, et tonso capite, corruens in terram, adoravit et dixit: Nudus egressus sum de utero matris meae, et nudus revertar illuc. Dominus dedit, Dominus abstulit: sicut Domino placuit, ita factum est: sit nomen Domini benedictum. Surrexit ad tolerantiam patientiae. Nam et Job, id est Christus, ad pacem dandam Ecclesiae surrexit, ut gestum significet vindictae. Vestimenta vero scidit: fideles ab infidelibus separavit. Procidit in terram, cum se de forma Dei usque ad formam servi exinanivit. Nudus egressus est de utero matris suae, nulla videlicet sorde peccati originalis aspersus. Ex persona hominis ait: Dominus dedit, et Dominus abstulit. Dedit Pater bonos in haereditatem, et malos a regno Filii sui seclusit.

In omnibus his non peccavit Job labiis suis, neque stultum quid contra Deum locutus est. Hoc ait: quia stulte loqui non potuit sapientia Patris: neque peccatum committere immaculatus Agnus.

CAPUT II.

Factum est autem cum quadam die venissent filii Dei, et starent coram Domino: venisset quoque Satan inter eos, et staret in conspectu ejus, ut diceret Dominus ad Satan: Unde venis? Qui respondens ait: Circumivi terram, et perambulavi eam. Et ait Dominus ad Satan: Numquid considerasti servum meum Job: quod non sit ei similis in terra: vir simplex et rectus, ac timens Deum, et recedens a malo, et adhuc retinens innocentiam? Tu autem commovisti me adversus eum, ut affligerem eum frustra.

But since we have shown that Job bears the type of Christ, we say below that these, by a figure, are the seven graces of the Church, who partake in the spiritual banquet of the sacraments, having the Law, Prophecy, and the Gospels as three sisters with them, are saturated with the feasts of the intelligence of the divine words. Indeed, in the ruin of the house, which crushed Job's sons, it shows the persecution or savagery of ancient princes of kingdoms against the Church. But he who alone remained to bring the news indicates the rarity of the persecutors themselves. The Sabeans are interpreted as *captives*: and the Chaldeans as *like demons*: for these captives of demons attack the Church: they not only drive away the Lord's flocks where they can, but they also consume them with their fire, which they falsely claim is from heaven, through heresies or the perversity of superstition. Also the violent presences of kings, in the likeness of a most violent wind, shake the house of Christ, confirmed by the four Gospels as by corners: so that the aforesaid seven sons and three daughters might perish together with the house itself.

Then Job arose, and rent his garments, and having shorn his head, fell down upon the ground and worshipped, and said: Naked I came out of my mother's womb, and naked shall I return thither. The Lord gave, and the Lord hath taken away: as it has pleased the Lord, so is it done: blessed be the name of the Lord. He arose to the endurance of patience. For Job, that is, Christ, also arose to give peace to the Church, so that the act might signify vengeance. And he rent his garments: he separated the faithful from the unfaithful. He fell upon the ground, when he emptied himself from the form of God even to the form of a servant. He came forth naked from his mother's womb, that is, sprinkled with no filth of original sin. In the person of man, he says: *The Lord gave, and the Lord hath taken away.* The Father gave the good as an inheritance, and excluded the evil from the kingdom of His Son.

In all these things Job sinned not with his lips, nor spoke any foolish thing against God. This he says: because the Wisdom of the Father could not speak foolishly, nor could the immaculate Lamb commit sin.

CHAPTER II.

Now it came to pass on a certain day when the sons of God came and stood before the Lord, that Satan also came among them and stood in His sight, that the Lord said to Satan: Whence do you come? He answered and said: I have gone round about the earth, and walked through it. And the Lord said to Satan: Have you considered my servant Job, that there is none like him on the earth, a simple and upright man, fearing God, and departing from evil, and still holding fast his innocence? But you have moved me against him, to afflict him without cause.

Cui respondens Satan ait: Pellem pro pelle, et cuncta quae habet homo dabit pro anima sua: alioquin mitte manum tuam, et tange os ejus et carnem, et tunc videbis quod in faciem benedicat tibi. Dixit ergo Dominus ad Satan: Ecce in manu tua est: verumtamen animam illius serva. Egressus est igitur Satan a facie Domini; et percussit Job ulcere pessimo a planta pedis usque ad verticem ejus: qui testa saniem radebat, sedens in sterquilinio. Dixit autem illi uxor sua: Adhuc tu permanes in simplicitate tua? benedic Deo, et morere. Qui ait ad illam: Quasi una de stultis mulieribus locuta es. Si bona suscepimus de manu Domini, mala quare non sustineamus? In omnibus his non peccavit Job labiis suis. Igitur audientes tres amici Job omne malum quod accidisset ei, venerunt singuli de loco suo, Eliphaz Themanites, et Baldad Suites, et Sophar Naamathites. Condixerant enim ut pariter venientes visitarent eum, et consolarentur. Cumque elevassent procul oculos suos, non cognoverunt eum. Non quod Deus ignoret; sed ut nos doceat quid responderit Satan, qui interpretatur adversarius.

Et exclamantes ploraverunt: scissisque vestibus sparserunt pulverem super caput suum in coelum. Et sederunt cum eo in terra septem diebus, et septem noctibus, et nemo loquebatur ei verbum. Videbant enim dolorem esse vehementem. Nam et omnes haeretici Christi amicos se esse dicunt; cujus se sanguine redemptos gloriantur. Et postmodum inimici efficiuntur ejus, impugnando Ecclesiam suam. Quod autem videntes plagam ejus, sciderunt vestimenta, et miserunt pulverem super caput suum: illos haereticos significat, qui Christum in gloria coelesti Deum credunt: incarnationem et passionem non credunt: sed opprobriis et humiliatione ejus offensi, in blasphemiam erumpentes, fidem scindunt, atque a corporis unitate discedunt. Et pulverem mittentes super capita sua, terreno et mortuo sensu, corda sua operiunt atque obruunt. Omni etiam tempore vitae suae, quae in septem diebus ac noctibus continetur; indignum os suum confessione divina, muta infidelitatis improbitate condemnant, et obstruetur os loquentium iniqua.

Post haec aperuit Job os suum, et maledixit diei suo, et locutus est: Pereat dies in qua natus sum, et nox in qua dictum est: Conceptus est homo. Dies illa vertatur in tenebras.

To whom Satan answered and said: Skin for skin, and all that a man has he will give for his life; but put forth your hand, and touch his bone and his flesh, and then you shall see that he will bless you to your face. Therefore the Lord said to Satan: Behold, he is in your hand; but save his life. So Satan went forth from the presence of the Lord and struck Job with a very grievous ulcer, from the sole of his foot to the top of his head; and he took a potsherd to scrape the pus, sitting on a dunghill. And his wife said to him: Do you still persist in your simplicity? Bless God, and die. And he said to her: You have spoken as one of the foolish women. If we have received good things at the hand of the Lord, why should we not endure evil things? In all these things Job did not sin with his lips. Now when Job's three friends heard of all the evil that had befallen him, they came each one from his own place, Eliphaz the Temanite, and Bildad the Shuhite, and Zophar the Naamathite. For they had made an appointment to come together to visit him and to comfort him. And when they had lifted up their eyes from afar, they did not recognize him. Not that God is ignorant; but that He might teach us what Satan, which is interpreted as adversary, answered.

And crying out, they wept; and having torn their garments, they threw dust upon their heads toward heaven. And they sat with him on the ground for seven days and seven nights, and no one spoke a word to him. For they saw that his grief was very great. For all heretics also say that they are friends of Christ, and they boast that they have been redeemed by His blood. And afterwards they become His enemies by attacking His Church. But that, seeing his wound, they tore their garments and threw dust upon their heads, signifies those heretics who believe Christ is God in celestial glory, but do not believe in the incarnation and passion; but, offended by His reproaches and humiliation, breaking forth into blasphemy, they tear the faith and depart from the unity of the body. And throwing dust upon their heads, with an earthly and dead sense, they cover and overwhelm their own hearts. Also, for the whole time of their life, which is contained in the seven days and nights, they condemn their own unworthy mouth from divine confession with the mute wickedness of infidelity, and the mouth of those who speak wicked things shall be stopped.

After this, Job opened his mouth and cursed his day, and he spoke: Let the day perish wherein I was born, and the night in which it was said: A man is conceived. Let that day be turned into darkness.

Post haec, sicut ait scriptor hujus historiae, quem Moysem esse tradit opinio, aperuit Job os suum, et maledixit diei suo dicens: Pereat dies in qua natus sum, et nox in qua dictum est: Conceptus est homo. Job qui typum habuit Salvatoris in se, humani generis mortalitatem deflevit: quae propter peccatum ex Dei justa sententia, homini inflicta est. Pereat dies in qua natus sum: redeat per Christum immortalitas, quam Adam reatu praevaricationis amisit, et abeat mors a me, quam alio delinquentem contraxi. Et Jeremias: Maledicta dies in qua natus sum. Unde nulli dubium est, quod hi omnes praevaricationem Adae detestentur. Spiritualiter ergo dies cum sua nocte, diabolus et mortalitas possunt intelligi: non quia dies sit, sed quia fuerit quando permanebat cum Deo, a quo recedens factus est nox, vel quia impiis ac peccatoribus, in hac prosperitate et felicitate gaudentibus, dies esse videatur. Unde dicitur:

Auferetur ab impiis lux sua. Non requirat eum Deus desuper. Hoc est, ne fiat ejus memoria ante Deum in bonum.

Et non illustretur lumine. Recognitionis Dei, vel poenitentiae.

Obscurent eum tenebrae et umbra mortis. Tenebrae, peccata sunt et invidia.

Occupet eum caligo, et involvatur amaritudine. Id est, caecitas cordis.

Noctem illam tenebrosus turbo possideat. Quia ad amaritudinem provocat Deum, sicut et caeteri satellites ejus: furore irae Dei apprehensus, circumdetur omnibus malis, et involvatur. Noctem illam tenebrosus turbo possideat: id est, diabolus, qui diem felicitatis homini abstulit, et noctem inquietae vitae turbulentus invexit.

Non computetur in diebus anni. Annus Christus intelligitur, qui in se cuncta revolvit et continet. In hujus ergo diebus anni, non computetur diabolus: id est, sanctorum numero non conjungatur.

Nec numeretur in mensibus. Menses hoc loco sanctos apostolos recte intelligimus, qui, ut ligna paradisi, spirituales Ecclesiae afferunt fructus.

Sit nox illa solitaria, nec laude digna. Apostolorum scilicet praedicatione, ubi dies salutis agnoscitur, quam Abraham vidit, et laetatus est.

Maledicant ei qui maledicunt diei: qui parati sunt suscitare Leviathan. Sancti utique diei praevaricationis mortis suae cum detestatione maledicunt: qui non serviendo vitiis, suscitant contra se draconem, fortissimum scilicet hostem.

Obtenebrentur stellae caligine ejus. Peccatores scilicet, qui in nocte, saeculi divitiis et honore lucere se putant, caecitatis caligine tenebrentur, et merito suo, Evangelii lumen non videant.

After this, as the writer of this history says, whom tradition holds to be Moses, Job opened his mouth and cursed his day, saying: Let the day perish wherein I was born, and the night in which it was said: A man is conceived. Job, who bore in himself a type of the Savior, lamented the mortality of the human race, which was inflicted upon man by the just sentence of God on account of sin. Let the day perish wherein I was born: let immortality return through Christ, which Adam lost by the guilt of transgression, and let death, which I contracted through another's sin, depart from me. And Jeremiah: Cursed be the day wherein I was born. Whence there is no doubt to anyone that all these men detest the transgression of Adam. Spiritually, therefore, the day with its night can be understood as the devil and mortality: not because he is day, but because he was, when he remained with God, from whom he departed and became night, or because to the impious and sinners, who rejoice in this prosperity and happiness, he may seem to be day. Whence it is said:

Their light shall be taken away from the wicked. Let not God regard it from above. That is, let no memory of it be made before God for good.

And let it not be enlightened with light. Of the recognition of God, or of penitence.

Let darkness and the shadow of death obscure it. Darkness is sins and envy.

Let a whirlwind seize it, and let it be wrapped in bitterness. That is, blindness of heart.

Let a dark whirlwind possess that night. Because it provokes God to bitterness, just as his other satellites do: seized by the fury of God's wrath, let it be surrounded and enveloped by all evils. Let a dark whirlwind possess that night: that is, the devil, who took away the day of happiness from man, and, being turbulent, brought in the night of a restless life.

Let it not be counted in the days of the year. The year is understood as Christ, who revolves and contains all things in himself. Therefore, in the days of this year, let the devil not be counted: that is, let him not be joined to the number of the saints.

Nor be numbered in the months. In this place, we rightly understand the months as the holy apostles, who, like the trees of paradise, bring forth the spiritual fruits of the Church.

Let that night be solitary, nor worthy of praise. That is, by the preaching of the apostles, where the day of salvation is acknowledged, which Abraham saw and was glad.

Let them curse it who curse the day: who are ready to raise up Leviathan. The saints indeed curse the day of their death's transgression with detestation: who, by not serving vices, raise up the dragon, that is, the strongest enemy, against themselves.

Let the stars be darkened with the mist thereof. That is, let sinners, who think they shine in the night with the riches and honor of the world, be held in the mist of blindness, and by their own merit, not see the light of the Gospel.

Exspectet lucem, et non videat. Nec nox praevaricationis et mortis, in qua diabolus regnum tenet, potest lumen Redemptoris Christi cognoscere; neque illi qui in ea nascuntur, nisi eam per baptismum renati destruxerint.

Nec ortum surgentis aurorae. Resurrectionem Christi significavit: unde, in psalmo, vigilia matutina dicitur.

Quia non conclusit ostia ventris qui portavit me: nec abstulit mala ab oculis ejus. Quare non in vulva mortuus sum? Quare egressus ex utero non statim perii: Cur exceptus genibus? Cur lactatus uberibus? Sub persona sua, humani generis plangit miserias: quare iterum moriturus, mala istius vitae patiatur: quare mortalem ipsa mors non exstinxerit in utero?

Nunc enim dormiens silerem, et somno meo requiescerem cum regibus et consulibus terrae, qui aedificant sibi solitudines: aut cum principibus qui possident aurum, et replent domos suas argento. Principes, et reges, et consules, et si in inferno squalores tartareos patiuntur: nunc tamen in corporibus suis tormenta non sentiunt. Horum mortem mihi venire hac conditione voluissem.

Aut sicut abortivum absconditum non subsisterem, vel qui concepti non viderunt lucem. Variis modis et exemplis dicit, quod poenas istas in quibus erat, non debuerat pati. Quare non in vulva mortuus sum? Et deinceps ait: Nunc autem dormiens silerem, et somno meo requiescerem cum regibus et consulibus. Forte exemplum contra eos est, qui dicunt non resurrecturos, nisi qui juxta ordinem nati fuerint. Si enim concepti moriuntur in utero, necesse est, quia vivi fuerint: et quidquid moritur, haud dubie quia resurget. Ita quod in membris fuit et vixit, et natura minus dederit: hoc resurrectione in integrum reparabitur: sic enim humani generis instauratio in melius totum reddet, quod natura fraudaverat. Dicit etiam abortiva, quae in natura humana degenerata sunt, a poenis esse aliena, qui sibi solitudines magis quam domus aedificant. Habitat enim diabolus in civitatibus desolatis, et in domibus desertis. Non habentes hospitem Deum, et possident aurum, ut sunt philosophi, et alii sapientes hujus mundi, fulgorem boni ingenii, splendoremque eloquii.

Ibi impii cessaverunt a tumultu. Procul dubio in inferno. Et sicut Septuaginta transtulerunt, ibi impii deposuerunt furorem suum, id est, typhus et superbia, cum saevitia in hoc saeculo gloriantium, humiliata est in inferno.

Et ibi requieverunt fessi robore. Sicut alia habet translatio: ibi requieverunt fatigati corpore: ab oppressione utique et miseria, labore etiam istius mundi liberati.

Let it wait for light, and not see it. Neither can the night of transgression and death, in which the devil holds his kingdom, know the light of Christ the Redeemer; nor can those who are born in it, unless, reborn through baptism, they have destroyed it.

Nor the rising of the dawning aurora. He signified the resurrection of Christ: whence, in the psalm, it is called the morning watch.

Because it did not shut up the doors of the womb that bore me: nor take away evils from his eyes. Why did I not die in the womb? Why, having come out of the womb, did I not perish immediately: Why was I received upon the knees? Why was I nursed at the breasts? In his own person, he laments the miseries of the human race: why, being destined to die again, should he suffer the evils of this life: why did not death itself extinguish the mortal one in the womb?

For now, sleeping, I would be silent, and in my sleep I would rest with the kings and consuls of the earth, who build for themselves solitudes: or with princes who possess gold, and fill their houses with silver. Princes, and kings, and consuls, even if they suffer the squalor of Tartarus in hell, yet now they do not feel torments in their bodies. I would have wished for their death to come to me on this condition.

Or as a hidden stillborn I would not subsist, or as those who, having been conceived, did not see the light. In various ways and with examples he says that he ought not to have suffered those punishments in which he was. Why did I not die in the womb? And then he says: But now, sleeping, I would be silent, and in my sleep I would rest with the kings and consuls. Perhaps this is an example against those who say that none will be resurrected, except those who were born in the proper order. For if those conceived die in the womb, it is necessary, because they were alive: and whatever dies, will without doubt rise again. Thus, what was in the members and lived, and which nature gave less: this will be repaired in its entirety by the resurrection: for thus the restoration of the human race for the better will render whole what nature had deprived. He also says that the stillborn, who are degenerate in human nature, are free from punishments, who build for themselves solitudes rather than houses. For the devil dwells in desolate cities and in deserted houses. Not having God as a guest, they also possess gold, such as the philosophers and other wise men of this world, the brilliance of a good intellect, and the splendor of eloquence.

There the wicked have ceased from tumult. Without a doubt, in hell. And as the Septuagint translated, there the wicked have laid down their fury, that is, the arrogance and pride, along with the savagery of those who glory in this world, is humbled in hell.

And there the weary in strength have rested. As another translation has it: there the weary in body have rested: freed indeed from oppression and misery, and also from the labor of this world.

Et quondam vincti pariter sine molestia. Vincientes et quondam vinctos in inferno dicit pariter habitare, sine injuria tamen et molestia vinculatorum: non ita ut istic ubi praeter poenas, captivitate vel servitute dura, diversis etiam aliis calamitatibus, homines obligantur, dominatu et injustitia iniquorum.

Non audierunt vocem exactoris. Jussa imperantium vel inique exigentium, non verentur.

Parvus et magnus ibi sunt, et servus et liber a domino suo. Quare misero data est lux, et vita his in amaritudine animae sunt? Qui exspectant mortem, et non venit, quasi effodientes thesaurum: gaudentque vehementer cum invenerint sepulcrum. Cum sit ergo, ut video, in inferno aequalitas personarum, et nullus de alterius dominatione formidat: cur mihi misero data est lux ista, et vita similis eis qui in amaritudine animae suae sunt, cum meliora sint inferorum ergastula, quam istius mundi miserabilis vita cruciatibus plena: ubi prae angustiis homines mortem quaerunt, et magno desiderio, ut veniat, exspectant. Exemplum egregium adhibuit, dicens: Quasi effodientes thesaurum, quia nimirum utique gratulantur, cum optatam sibi invenerint sepulturam.

Viro cujus abscondita est vita; et circumdedit eum Deus tenebris. De se dicit: Sic itaque incedebam in mandatis Dei, credens quod mihi fructus justitiae meae responderet; sed absconditum est meritum vitae meae, et pro hoc poenarum tenebris circumdatus sum: ita ut illud bonum mihi subtractum sit, et hoc malum appositum. Quod autem poenas tenebrarum nomine dixerit, audi quid sequitur:

Antequam comedam suspiro, et quasi inundantes aquae, sic rugitus meus. Inter caeteros cruciatus, etiam hanc ei diabolus infirmitatem inflixerat, quam infirmitatem medici bolimiodes appellant, quae infirmitas talem habere dicitur poenam, ut ante cibum torqueatur aegrotus, et sint ei post cibum indesinentes dolores. Unde dicit: Quasi inundantes aquae sicut rugitus meus.

Quia timor quem timebam evenit mihi. Timebam enim peccando laedere Deum, et ille offensus, iram justitiae suae in me exerceat. Sed quid profuit cavisse a peccatis, quandoquidem ut reus omnium peccatorum discrucior? Sequitur:

Et quod verebar accidit. Aliis verbis ipsum repetit, quod superius dixerat. Pro confirmatione dicti solent in Scripturis talia iterari. Non arroganter haec dicit, ut faciat Deo injuriam, sed conscientiae merito libere loquitur.

Nonne dissimulavi? Non reddendo retribuentibus mihi mala.

Nonne silui? Ut non delinquerem in lingua mea, posui ori meo custodiam.

And those once bound are together without trouble. He says that the victors and the once vanquished dwell together in hell, yet without injury and trouble for the bound: not as it is here where, besides punishments, men are bound by captivity or harsh servitude, and also by various other calamities, through the domination and injustice of the wicked.

They have not heard the voice of the taskmaster. They do not fear the commands of rulers or of those who make unjust demands.

Small and great are there, and the servant is free from his master. Why is light given to the miserable, and life to those who are in bitterness of soul? Who wait for death, and it does not come, as if digging for a treasure: and they rejoice exceedingly when they have found the grave. Since, therefore, as I see, there is an equality of persons in hell, and no one fears the domination of another: why has this light been given to me, a miserable man, and a life similar to those who are in bitterness of their soul, when the prisons of the underworld are better than the miserable life of this world, full of torments: where, out of anguish, men seek death, and with great desire, wait for it to come. He used an excellent example, saying: As if digging for a treasure, because they certainly rejoice, when they have found their desired burial.

To a man whose way is hidden; and God has surrounded him with darkness. He says of himself: Thus I walked in the commandments of God, believing that the fruit of my justice would be my reward; but the merit of my life is hidden, and for this I have been surrounded by the darkness of punishments: so that that good has been taken from me, and this evil has been added. But that he called the punishments by the name of darkness, hear what follows:

Before I eat, I sigh, and my roaring is like the overflowing of waters. Among other torments, the devil had also inflicted this infirmity upon him, which physicians call bolimiodes, which infirmity is said to have such a punishment that the sick person is tormented before food, and after food has unceasing pains. Whence he says: My roaring is like the overflowing of waters.

Because the fear which I feared has come upon me. For I feared to offend God by sinning, and that He, being offended, would exercise the wrath of His justice upon me. But what did it profit to have guarded against sins, when I am tormented as if guilty of all sins? It follows:

And what I was afraid of has happened. In other words he repeats what he had said above. For the confirmation of a statement, such things are accustomed to be repeated in the Scriptures. He does not say these things arrogantly, so as to do an injustice to God, but speaks freely from the merit of his conscience.

Did I not dissemble? By not rendering to those who rendered evils to me.

Did I not keep silent? So that I might not sin with my tongue, I have set a guard to my mouth.

Nonne quievi? Sciens cum surrexit in judicio Deus, quod salvos facturus sit omnes mansuetos terrae.

Et venit super me indignatio. Indignationem hoc loco plagarum molem dicit, quam refert super se cecidisse, cujus pondere et doloribus se gemit obrutum; cum ipse esset, ut superius ait, morbis castigatus; quas poenas in consequentibus, sagittas dici: sicut ait: Sagittae Domini in me sunt: quarum indignatio ebibit spiritum meum: sive, ut alia translatio habet, ebibit sanguinem meum. Et proprie sagittae vermes possunt intelligi, quia ab eis indesinentibus stimulis pungebatur: sicut ipse Job ait: Et qui comederunt, non dormiunt. Quos diabolus ad comedendum eum acriores faciebat, et illi quasi indignantes et irascentes ita carnem ejus morsibus fodiebant, ut velut sagittae viscerum interiora penetrarent. Explicit ubi Job maledixit diem nativitatis suae.

Respondens autem Eliphaz Themanites, dixit: Si coeperimus loqui tibi, forsitan moleste accipies. Sed conceptum sermonem tenere quis poterit? Concepta ergo verba edit in injuriam audientis, et dicit ita:

Ecce docuisti multos. Id est, quamplurimos solertia tua, et bonitate ab erroribus revocasti.

Et manus lassas roborasti. Vacillantes confirmaverunt sermones tui, et genua trementia confortasti. Nunc autem venit super te plaga, et defecisti: tetigit te, et conturbatus es. Ubi est timor tuus, fortitudo tua, patientia tua, et perfectio viarum tuarum? Ista ergo in sanctum Job cum irrisione dicuntur: et istum habent sensum: si haec fecisses quae dixi, numquam in haec tam mala ad exemplum mortalium incidisses, quia Deum rerum omnium conditorem bonum scimus et justum.

Recordare, obsecro te: quis enim umquam innocens periit, aut quando recti deleti sunt? Quin potius vidi eos qui operantur iniquitatem, et seminant dolores, et metunt eos, flante Deo, perisse, et spiritu irae ejus esse consumptos. Ergo ignoras Abel in principio innocentem occisum, et Abraham patriarcham propter uxorem suam fuisse periclitatum: et haec non discernens, generaliter das sententiam, ut cum alii hominum flagellentur a Domino, ut emendentur, alii ut probentur, de quibus iste est: cur huic velut reo poenam exprobras? Quin potius eos qui operabantur iniquitatem, flante Deo, perisse: id est, ut judicis sententia velut vento vehementissimo sublatos a spe aeternae vitae.

Rugitus leonis, et vox leaenae, et dentes catulorum leonum contriti sunt. In rugitu leaenae et voce, saevitiam depraedantis voluit significare.

Did I not rest? Knowing that when God arose in judgment, He would save all the meek of the earth.

And indignation has come upon me. By indignation in this place he means the mass of plagues, which he reports has fallen upon him, by whose weight and pains he groans that he is overwhelmed; since he himself was, as he says above, chastised with diseases; which punishments are called arrows in the following passages: as he says: The arrows of the Lord are in me: whose indignation drinks up my spirit: or, as another translation has it, drinks up my blood. And properly, the arrows can be understood as worms, because he was stung by their unceasing goads: as Job himself says: And they that have eaten, sleep not. Whom the devil made keener to eat him, and they, as if indignant and angry, so dug into his flesh with their bites, that like arrows they penetrated the inner parts of his viscera. Here ends where Job cursed the day of his birth.

Then Eliphaz the Temanite answered and said: If we begin to speak to you, perhaps you will take it amiss. But who can hold back a word once conceived? Therefore, he utters the conceived words to the injury of the hearer, and speaks thus:

Behold, you have taught many. That is, by your skill and goodness you have called back very many from their errors.

And you have strengthened the weary hands. Your words have confirmed the wavering, and you have strengthened the trembling knees. But now a scourge has come upon you, and you have fainted: it has touched you, and you are troubled. Where is your fear, your strength, your patience, and the perfection of your ways? These things, therefore, are said to the holy Job with derision, and they have this meaning: if you had done these things which I have said, you would never have fallen into such evils as an example to mortals, because we know God, the creator of all things, to be good and just.

Remember, I beseech you: for who that was innocent ever perished, or when were the upright destroyed? Rather, I have seen that those who work iniquity, and sow sorrows, and reap them, have perished by the blast of God, and have been consumed by the spirit of his wrath. Therefore, are you ignorant that the innocent Abel was killed in the beginning, and that the patriarch Abraham was endangered on account of his wife? And not discerning these things, you give a general sentence, so that while some men are scourged by the Lord to be amended, and others to be tested, of which this man is one, why do you reproach him with punishment as if he were guilty? Rather, that those who worked iniquity perished by the blast of God: that is, as if by the sentence of a judge they were swept away from the hope of eternal life by a most vehement wind.

The roaring of the lion, and the voice of the lioness, and the teeth of the young lions are broken. In the roaring and voice of the lioness, he wished to signify the savagery of the predator.

Tigris periit, eo quod non haberet praedam, et catuli leonis dissipati sunt. Porro ad me dictum est verbum absconditum. In tigri velocitatem ejus ad spoliandos homines, praedamque ex eis capiendam describit, cujus etiam catuli similes ejus dissipati sunt et interempti. In alia editione pro tigri, myrmicoleon, id est, formica, et leo, quem nos verius diabolum dixerimus: qui quando praedam agit, de Sanctis tamquam de majoribus rebus, ut leo habendus est: quando vero minima quaerit auferre, formica dicendus est. Et quia sicut formica grana de area, ita ille cogitationes bonas aufert de cordibus hominum.

Et quasi furtive suscepit auris mea venas susurri ejus. In horrore visionis nocturnae, quando solet sopor occupare homines, pavor tenuit me, et tremor, et omnia ossa mea perterrita sunt. Et cum spiritus me praesente transiret, inhorruerunt pili carnis meae. Stetit quidam, cujus non cognoscebam vultum, imago coram oculis meis, et vocem quasi aurae lenis audivi. Numquid homo Dei comparatione justificabitur: aut factore suo purior erit vir? Id est, latenter ad aurem cordis mei, virtus sententiae velut quodam spiramine penetravit.

Ecce qui serviunt ei non sunt stabiles, et in angelis suis reperit pravitatem. Quanto magis hi qui habitant domos luteas. Dicitur quidem diabolo, qui quondam sanctus angelus fuit, quod in veritate non steterit, et ab illa sublimitate angelica propria voluntate deciderit: sed tamen non est continuo generale: ut sicut in illo, ita et in omnibus angelis inveniatur pravitas, quae est peccatum. Omnis enim natura, sine dubio creata, capax peccati est; ut apparuit in angelo de quo dixi: quia in veritate non stetit: tamen per donum et gratiam creatoris sui, ita in amorem charitatis illius transierunt, ut jam nec velint peccare, nec possint.

Qui terrenum habent fundamentum, consumentur velut a tinea. Si domus luteae sunt corpora nostra: fundamentum domorum nostrarum, vitam hanc temporariam esse, credendum est, qua subtracta, domus luteae ruunt in mortem.

De mane usque ad vesperam succidentur, et quia nullus intelligit, in aeternum peribunt. Qui autem reliqui fuerint, auferentur ex eis: morientur, et non in sapientia. In uno die, totam vitam hominum monstravit, quae in mundo vernat. In parvulis floret, in juvenibus convalescit, et roboratur matura aetate: in senioribus, tamquam in fructibus, et postremum in decrepita senectute conficitur, quam hic vesperam appellavit. Unde est illud in psalmo: Mane sicut herba transeat, et reliqua: decidit in morte, induratur in cadavere.

CAPUT V.

The tiger has perished because it had no prey, and the lion's whelps are scattered. Moreover, a secret word was spoken to me. In the tiger he describes its swiftness in despoiling men and taking prey from them, whose whelps, like it, are also scattered and slain. In another edition, instead of tiger, [it reads] myrmecoleon, that is, ant-lion, which we would more truly call the devil: who, when he preys upon the Saints as if upon greater things, is to be considered a lion; but when he seeks to carry off the smallest things, he is to be called an ant. And because just as the ant carries away grains from the threshing floor, so he carries away good thoughts from the hearts of men.

And my ear received the veins of his whisper as if by stealth. In the horror of a night vision, when sleep is accustomed to occupy men, fear and trembling took hold of me, and all my bones were terrified. And when a spirit passed before me, the hairs of my flesh stood on end. One stood there, whose countenance I did not recognize, an image before my eyes, and I heard a voice as of a gentle breeze. Shall man be justified in comparison with God, or shall a man be purer than his maker? That is, secretly to the ear of my heart, the power of the sentence penetrated as if by a certain breath.

Behold, they that serve him are not stable, and in his angels he found wickedness. How much more they who dwell in houses of clay. It is said indeed of the devil, who was once a holy angel, that he stood not in the truth, and fell from that angelic sublimity by his own will; but yet it is not immediately general, that just as in him, so also in all angels is found wickedness, which is sin. For every created nature, without doubt, is capable of sin, as appeared in the angel of whom I spoke, because he stood not in the truth; yet through the gift and grace of their creator, they have so passed into the love of His charity that now they neither wish to sin, nor can they.

They who have an earthly foundation shall be consumed as by a moth. If our bodies are houses of clay, it is to be believed that the foundation of our houses is this temporary life, which being taken away, the houses of clay fall into death.

From morning until evening they shall be cut down, and because no one understands, they shall perish forever. And they that shall be left, shall be taken away from them: they shall die, and not in wisdom. In one day, he has shown the whole life of men, which flourishes in the world. It blossoms in little ones, grows strong in the young, and is fortified in mature age; in the old, it is as in fruits, and finally it is consumed in decrepit old age, which he here called evening. Whence is that in the psalm: In the morning let him pass away like grass, and the rest: he falls in death, he hardens into a corpse.

CHAPTER V.

Voca ergo si est qui tibi respondeat, et ad aliquem sanctorum convertere. Virum stultum interficit iracundia, et parvulum occidit invidia. Ego vidi stultum firma radice, et maledixi pulchritudini ejus statim. Longe fient filii ejus a salute, et conterentur in porta, et non erit qui eruat. Stultum dicit, qui de suis meritis gloriatur. Sed hic pulchritudinem, nomine falsae felicitatis appellat: quae maledicenda est, et exsecranda est, quia eam sequitur interitus sempiternus.

Cujus messem famelicus comedet, et ipsum rapiet armatus, et bibent sitientes divitias ejus. Nihil in terra sine causa sit, et de humo non egredietur dolor. Sitientes, famelici, et armati: diabolus et sui possunt intelligi, qui potestatem accipiunt a Deo, ut vastent iniquos: vel sitientes hominum mortem, omne scilicet bonum naturae, et quod nomine divitiarum dictum est, ab eis velut haustum poculum absorbetur: vel homines iniqui, qui premunt subjectos.

Homo nascitur ad laborem, et avis ad volatum. Quamobrem ego deprecabor Dominum, et ad Deum ponam eloquium meum. Id est, labor hominem monet [Al. manet], ut ab omnibus vitiis castigatus incedat.

Qui facit magna et inscrutabilia, et mirabilia absque numero. Qui dat pluviam super faciem terrae, et irrigat aquis universa. Qui ponit humiles in sublime, et maerentes erigit sospitate. Ut in Filio Dei homo Christus sit Deus, et per eum Ecclesia.

Qui dissipat cogitationes malignorum, ne possit implere manus eorum quod ceperant. Judaeorum videlicet, qui Christum putaverunt exstinguere, et nomen ejus delere de terra. Vel in martyribus persecutorum Ecclesiae adversantium dissipavit cogitationes, sicut Herodis in Petro. Et aliter: Non implent manus eorum quo volunt, quia alii eorum liberantur ad tempus: alii vero per januam mortis introducuntur ad vitam, et istos, et illos salvabit Deus. Illos aperte liberando, hos occulte coronando.

Qui apprehendit sapientes in astutia eorum, et consilium pravorum dissipat. Philosophos scilicet, vel Judaeos doctrina apostolica convincens, et ad nihilum errores eorum redigens.

Per diem incurrent tenebras. Dies erat in Judaeis, de regno, sacerdotio, lege, unius etiam Dei religione gloriantibus: sed non credentes in Christo, tenebras perfidiae inciderunt.

Call now, if there is anyone to answer you, and turn to one of the holy ones. Wrath kills the foolish man, and envy slays the little one. I have seen the foolish taking firm root, and I cursed his beauty at once. His sons will be far from safety, and they will be crushed in the gate, and there will be no one to deliver them. He calls him foolish who glories in his own merits. But here he calls beauty by the name of false felicity: which is to be cursed and execrated, because everlasting ruin follows it.

Whose harvest the hungry will eat, and the armed man will seize it, and the thirsty will drink his riches. Nothing on earth happens without a cause, and sorrow does not spring from the ground. The thirsty, the hungry, and the armed can be understood as the devil and his followers, who receive power from God to lay waste the iniquitous: or those thirsting for the death of men, that is, for every good of nature, and what is called by the name of riches is absorbed by them as a drunk-up cup: or unjust men, who oppress their subjects.

Man is born to labor, and the bird to flight. Wherefore I will beseech the Lord, and to God I will address my speech. That is, labor warns [variant: awaits] man, so that, chastened from all vices, he may proceed.

Who does great and unsearchable things, and wonderful things without number. Who gives rain upon the face of the earth, and waters all things with waters. Who sets the humble on high, and raises up the mourning with salvation. As in the Son of God, the man Christ is God, and through him the Church.

Who scatters the thoughts of the wicked, so that their hands cannot accomplish what they had begun. Namely, of the Jews, who thought to extinguish Christ and to wipe his name from the earth. Or, in the case of the martyrs, he scattered the thoughts of the persecutors who opposed the Church, as Herod's in the case of Peter. And otherwise: Their hands do not accomplish what they wish, because some of them are freed for a time, while others are led through the gate of death to life, and God will save both these and those. The former by openly delivering them, the latter by secretly crowning them.

Who catches the wise in their own cunning, and scatters the counsel of the perverse. That is, confounding the philosophers, or the Jews, with apostolic doctrine, and reducing their errors to nothing.

By day they will run into darkness. It was day among the Jews, who gloried in their kingdom, priesthood, law, and even the religion of one God: but by not believing in Christ, they fell into the darkness of perfidy.

Et quasi in nocte sic palpabunt in meridie. Utique prosperitatis suae, quae cum solito circa felices saeculi hujus splendore vanae gloriae amplius fuerit, qua se longa securitate munitos putabant eam usque ad aetatis suae vesperam possessuros: in tribulatione subita, quae noctis nomine dicta est, stupore nimio, in angustiis coarctati, mortis etiam timore perculsi, palpare dicuntur, perditi utique consilio, quid facerent ignorantes.

Porro salvum faciet egenum a gladio oris eorum, et de manu violenti pauperem. Christum a blasphemiis Judaeorum: quia lingua eorum gladius acutus fuit, dicendo, Crucifige eum.

Et erit egeno spes: iniquitas autem contrahet os suum. Beatus homo qui corripitur a Domino. Increpationem ergo Domini ne reprobes: quia ipse vulnerat, et medetur: percutit, et manus ejus sanabunt. In sex tribulationibus liberabit te, et in septima non tanget te malum. In fame eruet te de morte. Resurrectionis Christi virtutem ostendit.

Et in bello de manu gladii. Sed videamus, ne forte gladium peccatum dicat, dimicans contra animam hominis, ut eam sibi acquiescentem prosternat. Quod peccatum gladii nomine dicitur per prophetam, ut ait: Speculator si viderit gladium venientem.

A flagello linguae absconderis, et non timebis calamitatem cum venerit. Si conversus fueris ad Deum, interiora tua, gladii verborum, per linguam jaculati non penetrant, et calamitates, vel mala quae a Deo irrogantur peccatoribus, non timebis.

In vastitate et fame ridebis. Ridebis, dixit, pro exsultabit, atque gaudebis, et laetus eris, cum alios videris fame affici, sive praesenti, sive etiam intellectuali.

Et bestias terrae non formidabis. Haec septima extremaque tribulatio. Bestiae terrae, possunt et ista animantia quae sunt sine ratione intelligi, quibus ad devorandum homines dantur in potestatem, et homines mali, bestiae appellantur, mores habentes similes moribus bestiarum, contra quas pugnasse se Ephesi dicit Apostolus. Non formidabis ergo, inquit, hoc malum, cum correptus a Domino, viam emendationis intraveris.

Sed cum lapidibus regionum pactum tuum. Lapides per metaphoram, homines dixit stabiles et quietos, qui sunt utique justi et sancti: hi namque in modum lapidum firmi in Deo sunt, per regiones varias constituti. Cum his itaque habebis pactum solidae charitatis, ut ab eis numquam te tribulatio possit avellere.

Et bestiae terrae pacificae erunt tibi. Homines videlicet quondam feri, et mali, in innocentia, ut oves effecti; nomen tamen pristinum retinentes, sicut de Matthaeo evangelista dicitur: Matthaeus publicanus.

And they will grope at midday as if in the night. Indeed, of their own prosperity, which, being greater than usual with the splendor of vain glory that surrounds the fortunate of this world, by which they thought themselves fortified with long security to possess it until the evening of their age: in a sudden tribulation, which is called by the name of night, in excessive stupor, constrained in straits, and struck with the fear of death, they are said to grope, utterly at a loss for counsel, not knowing what to do.

Furthermore, he will save the needy from the sword of their mouth, and the poor from the hand of the violent. Christ from the blasphemies of the Jews: because their tongue was a sharp sword, saying, Crucify him.

And there will be hope for the needy: but iniquity will shut its mouth. Blessed is the man who is corrected by the Lord. Therefore, do not reject the Lord's rebuke: for he wounds and he heals; he strikes, and his hands will make whole. In six tribulations he will deliver you, and in the seventh no evil will touch you. In famine he will rescue you from death. He shows the power of Christ's resurrection.

And in war from the hand of the sword. But let us see, lest perhaps he calls sin a sword, fighting against the soul of man, to cast it down when it consents to it. That sin is called by the name of a sword by the prophet, as he says: If the watchman sees the sword coming.

You will be hidden from the scourge of the tongue, and you will not fear calamity when it comes. If you have turned to God, the swords of words, hurled by the tongue, do not penetrate your inner self, and you will not fear the calamities or evils that are inflicted by God upon sinners.

In devastation and famine you will laugh. You will laugh, he said, for you will exult, and you will rejoice, and you will be glad, when you see others afflicted by famine, whether present or even intellectual.

And you will not fear the beasts of the earth. This is the seventh and final tribulation. The beasts of the earth can be understood as those creatures that are without reason, to which power is given to devour men; and evil men are called beasts, having habits similar to the habits of beasts, against which the Apostle says he fought at Ephesus. Therefore, he says, you will not fear this evil, when, having been corrected by the Lord, you have entered the path of amendment.

But your covenant will be with the stones of the country. By metaphor, he called stones stable and quiet men, who are indeed the just and the holy: for they are firm in God like stones, established throughout various regions. With these, therefore, you will have a pact of solid charity, so that tribulation can never tear you away from them.

And the beasts of the earth will be at peace with you. That is, men who were once fierce and evil, made innocent like sheep; yet retaining their former name, as is said of Matthew the evangelist: Matthew the publican.

Et scies quod pacem habeat tabernaculum tuum. Ab istis omnibus quibus velut ab hostibus expugnatur tabernaculum, vel habitatio, sive domus corporis tui.

Et visitans speciem tuam non peccabis. Hoc dicit: Hominis tui speciem, o Job, ut divina visitatione dignam exhibeas peto: ac habitationis, et habitantis, nomine, totum integrum hominem signavit.

Et scies quoniam multiplex erit semen tuum, et progenies tua quasi herba terrae. Spiritualiter de omnibus sanctis dictum sentire possumus, quod filios in operibus bonis habeant. Isti tales filii cogitationum semine concepti pariuntur in opera, et sancti hujus generationis multitudine gloriantur: quoniam talibus magis quam carnalibus Filiis Deo placere voluerunt. Potuit ergo Eliphaz, quasi consilium dans Job, ita dicere: Si conversus ad Deum fueris, ita ut te tuorum operum antiquorum poeniteat, cordis tui virtutibus, velut seminibus abundabis. De quibus opera bona, tamquam sanctitatis filios poteris procreare: ita ut progenies operum tuorum multitudini herbarum virescentium comparetur, quarum radices, si spe intus habeas in corde defixas, terra tua flores cum fructibus germinabit.

Ingredieris in abundantia sepulcrum, sicut infertur acervus tritici in tempore suo. Consummatis annis provectae aetatis, plenusque dierum in tumulum positus requiesces, ut in tempore justi judicii Dei, a sordibus peccatorum minimis et levibus purgatus inveniaris: velut triticum quod coacervatur in aream.

Ecce hoc ut investigavimus, ita est, quod auditum mente pertracta. Hoc dicit, quaecumque a me tibi dicta sunt, diligenter investigata vera noveris, quae ipse ad emendationem tuam debes corde percipere.

CAPUT VI.

Respondens autem Job dixit: Utinam appenderentur peccata mea quibus iram merui, et calamitas, quam patior, in statera: quasi arena maris haec gravior appareret. Unde et verba mea dolore sunt plena. Dicitis me peccatis meis facientibus ista pati: propter quod velim, ut peccata contra calamitatem hanc quam patior pensarentur, et illico videretis, quia haec ipsa calamitas velut arena maris, supra horum peccatorum merita ponderaret.

And you will know that your tabernacle has peace. From all these things by which your tabernacle, or dwelling, or the house of your body, is assailed as if by enemies.

And visiting your own beauty, you will not sin. He says this: I ask, O Job, that you present the beauty of your own self as worthy of divine visitation: and by the name of the dwelling and the dweller, he signified the whole, complete man.

And you will know that your seed will be multiplied, and your offspring like the grass of the earth. Spiritually, we can understand this to be said of all the saints, that they have children in good works. Such children, conceived by the seed of thoughts, are born into works, and the saints glory in the multitude of this generation: because they wished to please God with such children rather than with carnal ones. Eliphaz could therefore have said this, as if giving counsel to Job: If you turn to God, so that you repent of your former works, you will abound in the virtues of your heart, as if with seeds. From which you will be able to beget good works, as children of holiness: so that the offspring of your works may be compared to the multitude of greening herbs, whose roots, if you have them fixed within your heart by hope, your earth will bring forth flowers with fruits.

You will enter the tomb in abundance, as a heap of wheat is brought in at its time. Having completed your years at an advanced age, and full of days, you will be laid in the tomb and rest, so that at the time of God's just judgment, you may be found purged from the smallest and lightest filth of sins: just as wheat that is gathered on the threshing floor.

Behold, this is as we have investigated it; what you have heard, ponder in your mind. He says this: Know that whatever things have been said to you by me, having been diligently investigated, are true, which you yourself ought to perceive in your heart for your own amendment.

CHAPTER VI.

But Job answered and said: Would that my sins, whereby I have merited wrath, and the calamity which I suffer, were weighed in a balance: this would appear heavier than the sand of the sea. Wherefore my words are also full of sorrow. You say that I suffer these things because of my sins: for which reason I would wish that my sins be weighed against this calamity which I suffer, and you would immediately see that this calamity itself, like the sand of the sea, would outweigh the merits of these sins.

Quia sagittae Domini in me sunt, quarum indignatio ebibit spiritum meum, et terrores Domini militant contra me. Hic potest videri, quod superius sagittarum nomine vermes dixerit: a quibus tum indesinenter pungebatur, nec loqui permittebatur: non quod vermes talem sensum habuerint, ut hoc judicio facerent, sed permissu Dei, a potestate adversaria, ut acriores essent, etiam ipsis motibus agebant: sicut locustae, muscae et ranae in Aegypto. Quod autem dixit: Terrores Domini militant contra me, potest ipse diabolus cum suis intelligi: qui adhibitis cruciatibus, ut caederet Job, et ut innocentiam sanctitatemque amitteret, insuper terroribus minabatur: quod etiam multi persecutores, ministri diaboli, sanctis martyribus facere voluerunt. Obsederunt in gyro tabernaculum meum. Ecce hic manifeste ostendit, quod velut hostes inimicique diaboli, et sui acriter militarent: hi enim maligni spiritus, diverso modo accipiunt potestatem: ad aliorum quidem damnationem, aliorum vero emendationem, aliorum autem probationem: qui de suis moribus vel ministerio, mali, sive terrores, vel etiam latrones nuncupantur. Omnia dedit in manibus eorum, id est, praedonum. Omnia utique quae habuit, sive filios meos, sive substantiam: sicut et meipsum dedit Deus in manibus diaboli, sive suorum satellitum.

Numquid rugiet onager cum habuerit herbam: aut mugiet bos cum ante praesepe plenum steterit? Sicutenim illa cum vel abundant pabulis, nullam quasi querelarum vocem emittunt, ut pabuli inopiam protestentur: simili modo, inquiens, et ego si pacem et quietem potius quam bellum haberem in membris, et in anima mea, nullum sermonem amarum asperumve proferrem.

Aut poterit comedi insulsum, quod non est sale conditum. Quomodo ratio non sinit naturalis, ut quidquam insulsum comedi possit: ita ego nihil insulsum, nihil stultum contra Deum, nihil quod non fidei sale conditum esset, operatus sum.

Aut potest aliquis gustare, quod gustatum affert mortem? Animae enim esurienti etiam amara dulcia esse videntur. Sicut enim nemo mortiferum aliquod comedit, ut vitae suae inimicus sit: ita ego peccatum contingere pertimescebam.

Quae prius nolebat tangere anima mea: nunc prae angustia cibi mei sunt. Hoc est, verbis nunc pastor asperis, et amaris, quae mihi immensitas poenalis extorquet. Haec enim timebam meo ore depromere, quando in sanctitate et justitia cum pace quiete vivebam. Sed et praetereundum non est, quia hoc quoque inter caeteras poenas passus sit Job, ut etiam cibi ei fetidi viderentur: sicut est odor leonis, feralis utique, et nimium horridus: qui odor cum de ejus visceribus erumperet, escae suae ei id sapiebant, quod suarum spirabant interna febrium.

For the arrows of the Lord are in me, the indignation whereof drinks up my spirit, and the terrors of the Lord war against me. Here it can be seen that he previously called the worms by the name of arrows, by which he was then unceasingly pricked and not permitted to speak: not that the worms had such sense as to do this by their own judgment, but by the permission of God, from the power of the adversary, so that they might be sharper, they were even driven by their very movements, like the locusts, flies, and frogs in Egypt. As for what he said: The terrors of the Lord war against me, the devil himself with his own can be understood: who, having applied torments to strike Job down and to make him lose his innocence and sanctity, moreover threatened with terrors: which also many persecutors, ministers of the devil, wished to do to the holy martyrs. They have beset my tabernacle round about. Behold, here he manifestly shows that the devil and his own warred fiercely like enemies and foes; for these malignant spirits receive power in different ways: for the damnation of some, the correction of others, and the probation of others; who from their habits or ministry are called evil ones, or terrors, or even robbers. He gave all into their hands, that is, of the plunderers. All that he had, indeed, whether my sons or my substance: just as God also gave me myself into the hands of the devil, or of his satellites.

Doth the wild ass bray when he hath grass? or doth the ox low when he standeth before a full manger? For just as they, when they have an abundance of fodder, emit no voice of complaint, as it were, to protest a lack of fodder: in a similar way, he says, I too, if I had peace and quiet rather than war in my members and in my soul, would utter no bitter or harsh speech.

Or can that which is unsavory be eaten, that is not seasoned with salt? Just as natural reason does not permit anything unsavory to be eaten, so I have done nothing unsavory, nothing foolish against God, nothing that was not seasoned with the salt of faith.

Or can any man taste that which, when tasted, bringeth death? For to a hungry soul even bitter things seem sweet. For just as no one eats anything deadly, so as to be an enemy to his own life, so I was greatly afraid to touch sin.

The things which my soul would not touch before, are now my food for anguish. That is, I am now fed with harsh and bitter words, which the immensity of my punishment extorts from me. For I feared to bring these forth from my mouth when I lived in holiness and justice with peace and quiet. But it should not be passed over that Job also suffered this among his other punishments, that even his food seemed foul to him: like the smell of a lion, which is indeed feral and exceedingly horrid; which smell, when it erupted from his bowels, made his food taste to him of what his internal feavers breathed.

Quod ipse ostendit ubi dicit: Interiora mea efferbuerunt absque ulla requie: id est, jam decocta sunt et putrefacta.

Quis det ut veniat petitio mea, et quod exspecto, tribuat mihi Deus? Haec mihi sit consolatio, ut finem poenae, vel cruciatuum meorum, remedia mortis obtineam.

Et qui coepit, ipse me conterat. Solvat manum suam et succidat me; et haec mihi sit consolatio, ut affligens me dolore, non parcat: nec contradicam sermonibus sanctis? Quae est enim fortitudo mea ut sustineam: aut quis finis meus ut patienter agam? Hanc igitur mortem potestati divinae Job solvi exoptat, ut ab ea decidens cadat in hanc temporariam mortem, quatenus praesentes poenas possit evadere: cum velut arbor de hac vita succisus fuerit.

Nec fortitudo lapidum, fortitudo mea: nec caro mea aenea est. Caro mea corrumpitur sanie ac putredine vulnerum: quia non est in me talis fortititudo, velut lapidum, ut dolores non sentiam.

Ecce non est auxilium mihi in me, et necessarii quoque mei recesserunt a me. Tam ex sua, quam ex persona Christi, propheta hoc dicit.

Qui tollit ab inimico suo misericordiam, timorem Domini derelinquit. Fratres mei praeterierunt me: sicut torrens qui raptim transit in convallibus. Misericordia est, ad miserias eorum qui tribulantur, compatiendo moerore cordis deflecti: hanc vos dum amico non impenditis, timorem Domini derelinquitis.

Qui timent pruinam, irruet super eos nix. Tempore quo fuerint dissipati, peribunt. Timebam peccata etiam minima perpetrare, ne pro eis Dei in me ultio desaeviret: et ecce nunc ita punior, tamquam scelera immania commiserim.

Et ut incaluerint, solventur de loco suo. Ubi fervere coeperat nomen ejus in populis, in gloriae suae loco non comparuit, velut nix cum calore dissolvitur.

Involutae sunt semitae gressuum eorum: ambulabunt in vacuum, et peribunt. Semitas virtutes animi dixit, in quibus ut Deo placeret, omni studio gradiebatur: has semitas malis quae patiebatur involutas atque implicitas esse dicit, dum bonis vitae suae, suppliciorum admiscerentur mala.

Considerate semitas Theman: itinera Sabba, et exspectate paulisper. Confusi sunt, quia speravi. Venerunt quoque usque ad me, et pudore cooperti sunt. Id est, intuemini ad haec loca quae dixi, et ipso silentio cognoscetis vera esse quae dixi. Respicite ad vias diversorum regnorum: per quas ad me omnium gentium frequentiae confluebant, et videbitis eas raritate, immo solitudine hominum desolatas.

Which he himself shows where he says: My bowels boiled without any rest: that is, they are already cooked and putrefied.

Who will grant that my request may come, and that God may give me what I expect? Let this be my consolation, that I may obtain an end to the punishment, or of my torments, by the remedy of death.

And that he who began may himself crush me. Let him loose his hand and cut me off; and let this be my consolation, that afflicting me with sorrow, he spare not: nor may I contradict the holy words? For what is my strength, that I should hold out? or what is my end, that I should act patiently? Job therefore desires this death to be loosed by the divine power, so that falling from it he may fall into this temporary death, in order that he may be able to escape his present punishments: when he will have been cut down from this life like a tree.

Neither is my strength the strength of stones, nor is my flesh of brass. My flesh is corrupted with the discharge and putrefaction of wounds: because there is not in me such strength, as of stones, that I should not feel pain.

Behold there is no help for me in myself, and my necessary friends also have departed from me. The prophet says this both from his own person and from the person of Christ.

He that taketh away mercy from his friend, forsaketh the fear of the Lord. My brethren have passed me by: as a torrent that passeth swiftly in the valleys. Mercy is to be moved with sorrow of heart in compassion for the miseries of those who are in tribulation: while you do not bestow this on a friend, you forsake the fear of the Lord.

They that fear the hoary frost, the snow shall fall upon them. At the time when they shall be scattered they shall perish. I was afraid to perpetrate even the smallest sins, lest for them the vengeance of God should rage against me: and behold, now I am punished as if I had committed immense crimes.

And when it shall be hot, they shall be melted out of their place. Where his name had begun to be fervent among the peoples, he did not appear in the place of his glory, just as snow is dissolved by heat.

The paths of their steps are entangled: they shall walk in vain, and shall perish. He called the virtues of the soul 'paths', in which he walked with all diligence to please God: he says these paths are entangled and implicated by the evils he was suffering, while the evils of torments were mixed with the goods of his life.

Consider the paths of Tema, the ways of Sheba, and wait a little while. They are confounded, because I have hoped. They are come also even unto me, and are covered with shame. That is, look upon these places which I have mentioned, and by their very silence you will know that what I have said is true. Look upon the roads of diverse kingdoms, through which crowds from all nations used to flock to me, and you will see them desolate with a scarcity, nay, a solitude of men.

Nunc venistis, et modo videntes plagam meam timetis. Numquid dixi: Afferte mihi, et de substantia vestra donate mihi: vel liberate me de manu hostis, et de manu robustorum eruite me? Docete me, et ego tacebo, et si quid forte ignoravi, instruite me. Quare detraxistis sermonibus veritatis, cum e vobis nullus sit qui possit arguere me? Ad increpandum tantum eloquia concinnatis, et in ventum verba profertis. Hoc dicit, quod et ipsi amici sui, exemplo ejus, ruinam sibi similem formidarent. Nonne quievi, nonne dissimulavi, patientiam videlicet aut vindictam malorum? Nonne silui, silentio cohibens linguam meam, ut non responderem exprobrantibus mihi mala: vel ne in toto mihi nominaretur iniquitas. His ergo veritatis sermonibus detraxistis, quando quidem me in his non solum fallacem, verum etiam in aliis rebus criminosum judicastis: cum vestrum nullus ita mundus sit a peccato, ut quemquam posset libera conscientia increpare.

Super pupillum irruitis, et subvertere nitimini amicum vestrum. Verumtamen quod coepistis, explete. Praebete aurem, et videte an mentiar. Desolatum scilicet a parentibus et amicis.

Respondete, obsecro, absque contentione, et loquentes id quod justum est, judicate. Et non invenictis in lingua mea iniquitatem: nec in faucibus meis stultitia personabit. Non sit contradicendi studium, quod contentionis generat morbum: et ita demum animositatis caligine non perturbati, poteritis in me et vos quod justum est judicare.

Militia est vita hominis super terram, et sicut dies mercenarii, dies ejus. Dimicans contra invisibiles adversarios.

Sicut cervus desiderat umbram, et sicut mercenarius praestolatur finem operis sui: sic et ego habui menses vacuos, et noctes laboriosas enumeravi mihi. Si dormiero, dicam quando consurgam? et rursum exspectabo vesperam, et replebor doloribus usque ad tenebras. Induta est caro mea putredine. Similiter, et ego me consequi arbitrabar, sed pro umbra refrigerii incurri aestus poenarum, et pro mercede mei operis, vacuus dimissus sum.

Et sordibus pulveris cutis mea aruit, et contracta est. Dies mei velocius transierunt quam a texente tela succiditur, et consumpti sunt absque ulla spe. Memento, quia ventus est vita mea: et non revertetur oculus meus ut videat bona. Hoc etiam ad tormentorum pertinebat dolorem, ut sanies quae de putredine ferventium vulnerum defluebat, sordibus infusa pulveris, cutem ejus exsiccaret, atque contraheret.

Nec aspiciet me visus hominis. In ea enim pace, et gloria, divitiis, et honore, ubi antea fui, jam non sum ab hominibus videndus.

Now you are come, and now seeing my affliction, you are afraid. Did I say: Bring to me, and give me of your substance? Or deliver me from the hand of the enemy, and rescue me from the hand of the mighty? Teach me, and I will hold my peace, and if I have been ignorant of anything, instruct me. Why have you detracted from the words of truth, when there is none of you that can reprove me? You frame speeches only to rebuke, and you utter words to the wind. He says this because his friends themselves, by his example, would fear a similar ruin for themselves. Did I not rest? Did I not dissemble, that is, patience or the vengeance of evils? Did I not keep silent, restraining my tongue with silence, so that I would not respond to those reproaching me for evils, or lest iniquity be named in me at all? Therefore you have detracted from these words of truth, when indeed you judged me not only deceitful in these things, but also criminal in other matters, since none of you is so clean from sin that he could rebuke anyone with a free conscience.

You rush upon the orphan, and you endeavor to undermine your friend. Nevertheless, what you have begun, complete. Give ear, and see if I lie. That is, desolate of parents and friends.

Answer, I beseech you, without contention, and speaking that which is just, judge. And you shall not find iniquity in my tongue, neither shall folly sound in my jaws. Let there not be a zeal for contradicting, which generates the disease of contention: and so at last, not perturbed by the darkness of animosity, you will be able to judge what is just in me and in yourselves.

The life of man upon earth is a warfare, and his days are like the days of a hireling. Struggling against invisible adversaries.

As the hart longs for the shade, and as the hireling looks for the end of his work, so I also have had empty months, and have numbered to myself wearisome nights. If I sleep, I shall say: When shall I arise? and again I shall wait for the evening, and shall be filled with sorrows even until darkness. My flesh is clothed with rottenness. Likewise, I also thought to attain it, but instead of the shade of relief, I have run into the heat of punishments, and for the reward of my work, I have been sent away empty.

And my skin has dried up and is shrunken with the filth of dust. My days have passed more swiftly than a web is cut by a weaver, and are consumed without any hope. Remember that my life is but wind, and my eye shall not return to see good things. This also pertained to the pain of his torments, that the pus which flowed from the putrefaction of his burning wounds, mixed with the filth of dust, would dry out and shrink his skin.

The eye of man shall not see me. For in that peace, and glory, riches, and honor, where I was before, I am no longer to be seen by men.

Oculi tui in me, et non subsistam. Sicut consumitur nubes, et pertransit: sic qui descendit ad inferos non ascendet: nec revertetur ultra in domum suam. Quia oculi tui quasi iracundia pleni, in me idcirco sunt intendentes: ut plagas graviores inimici mei accumulent.

Neque cognoscet eum amplius locus ejus. Quapropter, et ego non parcam ori meo: loquar in tribulatione spiritus mei, confabulabor cum amaritudine animae meae. Numquid mare ego sum, aut cetus, quia circumdedisti me carcere? Si dixero, consolabitur me lectulus meus, et relevabor loquens mecum. Id est, pristina mundi istius conversatio, non erit in homine commutato.

In stratu meo terrebis me per somnia, et per visiones horrore concuties. Hoc a Deo Job se pati dicebat, quod a daemonibus patiebatur: qui ad ista facienda a Deo acceperant potestatem, qui ei torvis vultibus et minacibus sine dubio apparebant in somnis: stridentes etiam dentibus, et ad devorandum eum quasi ora aperientes, ut insolitae visionis horrore excuteretur in lecto, et exspergefactus somno aufugeret quo solent dolores nimii mitigari, et succederent juges vigiliae, ut indesinentibus cruciatibus torqueretur. Sive vulnera quae vigilans oculis suis videbat quotidie, putrisque sanies, vermiumque multitudo discurrentium per vulnerum foveas, in somnis ei a daemonibus demonstrabantur.

Quamobrem elegit suspendium anima mea, et mortem ossa mea. Satius est, inquit, et peccato multo tolerabilius, si victus cruciatibus, de morte mea cogitem, quam tuae majestati irrogem blasphemiam.

Desperavi. Nequaquam ultra jam vivam. Desperavi, loquendo haec, quae dicere non debueram. Pro hoc itaque verbo, quo se lapsum in peccatum deplorat, poenitentiam illico profitetur dicens:

Parce mihi, Domine: nihil enim sunt dies mei. Quid est homo, quia magnificas eum: aut quid apponis erga eum cor tuum? Visitas eum diluculo, et subito probas illum. Tamquam si diceret: in hoc tempore poenitentem suscipe, et obsecranti pro hoc delicto esto placabilis.

Usquequo non parcis mihi. Id est, ab istis poenis mihi instantibus non desistis.

Nec dimittis me ut glutiam salivam meam? Inter caetera mala dolorum et cruciatuum, synanchim habuisse se perhibet, qua tumore saucius hominis halitus intercluditur, et saepe quasi laqueo strangulatus exstinguitur.

Peccavi. Quid faciam tibi, o custos hominum? Peccavi in his quae dixi superius, quae me dicere non decebat: quid possum facere tibi, qui justus es?

Your eyes are upon me, and I shall not subsist. As a cloud is consumed, and passes away: so he that goes down to the underworld shall not come up, nor shall he return any more into his house. Because your eyes, as if full of wrath, are therefore fixed upon me, so that my enemies may heap up more grievous plagues.

Neither shall his place know him any more. Wherefore I will not spare my mouth: I will speak in the tribulation of my spirit, I will talk with the bitterness of my soul. Am I a sea, or a whale, that you have enclosed me in a prison? If I shall say: My bed shall comfort me, and I shall be relieved speaking with myself. That is, the former way of life of this world will not be in the changed man.

On my bed you will frighten me with dreams, and terrify me with visions of horror. Job said that he suffered this from God, which he was suffering from demons, who had received power from God to do these things; who without doubt appeared to him in dreams with grim and menacing faces, even gnashing their teeth and, as it were, opening their mouths to devour him, so that he would be shaken from his bed by the horror of the unusual vision, and being awakened, would flee from the sleep by which excessive pains are usually mitigated, and constant vigils would follow, so that he might be tormented by unceasing tortures. Or else the wounds which he saw daily with his own eyes while awake, and the putrid pus, and the multitude of worms running through the pits of his wounds, were shown to him in dreams by the demons.

Wherefore my soul has chosen hanging, and my bones death. It is better, he says, and much more tolerable than sin, if, overcome by tortures, I think of my death, than that I should inflict blasphemy upon your majesty.

I have despaired. I shall live no longer. I have despaired, by speaking these things which I ought not to have said. Therefore, for this word, by which he laments having lapsed into sin, he immediately professes repentance, saying:

Spare me, Lord, for my days are nothing. What is man, that you should magnify him? Or why do you set your heart upon him? You visit him early in the morning, and you suddenly test him. As if he were to say: receive the penitent one at this time, and be placable to him who beseeches you for this offense.

How long do you not spare me? That is, you do not desist from these punishments that press upon me.

Nor let me alone, that I may swallow my spittle? Among the other evils of his pains and tortures, he asserts that he had quinsy (synanchis), by which, wounded by a swelling, a man's breath is cut off, and often, as if strangled by a noose, he is extinguished.

I have sinned. What shall I do to you, O keeper of men? I have sinned in those things which I said above, which it was not fitting for me to say: what can I do to you, who are just?

Quare me posuisti contrarium tibi? Dedisti mihi copiam respondendi, ut dicerem tibi: Justo homini non conveniunt poenae, quae potius peccatoribus irrogantur: dum homo haec dico Deo: creatura creatori, plasma figulo.

Et factus sum mihimetipsi gravis. Quia servus Domino meo tam querula voce respondere non debui.

Cur non tollis peccatum meum, et quare non aufers iniquitatem meam? Ecce nunc in pulvere dormiam: Id est, aufers dolores meos, per quos qui eram hactenus justus, nunc peccare compellor?

Et si mane me quaesieris, non subsistam. Post istius saeculi noctem, in illius futuri saeculi principio, quando erit felix resurrectio beatorum: cum requisitus fuero, non inveniar: quia non ita dignus ero, qui sanctitatis merito subsistam ante faciem tuam. Quod si abhinc peccator abiero, cui tu ante propitiatus non fueris: postea ante conspectum, ubi sunt caeteri sancti, amplius non ero.

CAPUT VIII.

Respondens autem Baldad Suites, dixit: Usquequo loqueris talia, et spiritus multiplex sermonis oris tui? Offensus est Baldad in sermonibus sancti Job. Primum quia temere locutus fuisset ad Deum: deinde, quod diceret quod in regno fuisset caeteris regibus praepollentior, et quod hanc plagam innocens pateretur et notat eum ipse Baldad, quod quasi non libera mente et sobria loqueretur, sed nescio quo spiritu potius ageretur.

Numquid Deus supplantat judicium, aut omnipotens subvertit quod justum est? Hoc dicit, quia justitia Dei pateris quae mereris.

Etiamsi filii tui peccaverunt ei, et dimisit eos in manu iniquitatis suae: tu tamen si diluculo consurrexeris ad Deum, et omnipotentem fueris deprecatus: si mundus et rectus incesseris, statim evigilabit ad te, et peccatum reddet habitaculum justitiae tuae: intantum ut si priora tua fuerint parva, et novissima tua multiplicentur nimis. Si filii, inquit, tui facientes mala, dimissi sunt a Deo, ut potestas quae propter iniquitatem eorum in eos data est, interimendi eos haberet effectum, tibi in nullo nocere poterit: si tamen ipse adhuc jacens in stultitiae caecitate, diluculo in agnitionem divinae justitiae consurrexeris, et pro tuis erroribus et delictis Deum, qui omnia potest concedere, fueris deprecatus. Qui quasi dormire videbatur, non audiendo te videlicet, nec videndo, confestim evigilabit ad te, et ad praeparandam felicitatem tuam instabit. Intantum ut si priora tua fuerint parva, novissima tua multiplicentur nimis.

Why have you set me as contrary to you? You have given me the opportunity to respond, so that I might say to you: Punishments, which are rather inflicted on sinners, are not fitting for a just man; while I, a man, say these things to God: a creature to the creator, the molded thing to the molder.

And I have become a burden to myself. Because I, a servant, ought not to have responded to my Lord with such a complaining voice.

Why do you not take away my sin, and why do you not remove my iniquity? Behold, now I shall sleep in the dust: That is, will you take away my sorrows, through which I, who was hitherto just, am now compelled to sin?

And if you shall seek me in the morning, I shall not subsist. After the night of this age, at the beginning of that future age, when the blessed resurrection of the saints will be: when I am sought, I shall not be found, because I shall not be so worthy as to subsist before your face by the merit of sanctity. But if I depart from here a sinner, to whom you have not previously been propitious, I will no longer be afterward before your sight, where the other saints are.

CHAPTER VIII.

Then Bildad the Shuhite answered and said: How long will you speak such things, and the manifold spirit of the speech of your mouth? Bildad was offended by the words of holy Job. First, because he had spoken rashly to God; second, because he said that in his kingdom he had been more powerful than other kings, and that he, being innocent, was suffering this plague; and Bildad himself notes that he spoke as if not with a free and sober mind, but was rather driven by some unknown spirit.

Does God pervert judgment, or does the Almighty subvert what is just? This he says, because by the justice of God you suffer what you deserve.

Even if your sons have sinned against him, and he has delivered them into the hand of their iniquity; yet if you will rise early to God, and beseech the Almighty; if you will walk pure and upright, he will presently awake unto you, and will make the habitation of your justice peaceful; so that if your former things were small, your latter things shall be multiplied exceedingly. If, he says, your sons, doing evil, were delivered by God, so that the power which was given over them on account of their iniquity might have the effect of destroying them, it will be able to harm you in nothing: if, however, you yourself, still lying in the blindness of folly, will at dawn rise up to the recognition of divine justice, and for your errors and offenses will have besought God, who is able to grant all things. He who seemed to be sleeping, that is, by not hearing you nor seeing you, will immediately awake to you and will press on to prepare your happiness. So that if your former things were small, your latter things shall be multiplied exceedingly.

Si ergo ad Deum conversus fueris, inquit, ab iniquitatibus, propter quas nunc poenas pateris, et per satisfactionem eum pro meritis tuis tibi valde iratum reconciliare volueris: tantam ejus gratiam continuo possidebis, ut ad comparationem novissimorum bonorum tuorum, quae tibi subito poterit compensare, priora satis parva, et minima deputentur. Quos peccatores filius ille junior in Evangelio figuravit, qui cum bonum naturae, tamquam divitias cum meretricibus, id est, voluptatibus vivendo, prodigus dissipasset, poenitenti occiditur vitulus, Christus: annulus quoque fidei, qua cuncta promissa certa impressione signantur, in manu ei tribuitur: et gressuum suorum accepit munimenta, ut super serpentes et scorpios securus incedat: stola etiam aeterna immortalitatis donatur.

Interroga enim generationem pristinam, et diligenter investiga patrum memoriam. Hesterni quippe sumus, et ignoramus: quoniam sicut umbra dies nostri sunt super terram: ipsi docebunt te. Loquentur tibi, et de corde suo proferent eloquia. Hoc est dicere, quia nos hesterni sumus, interroga antiquos, et invenies alios in diluvio, alios in Sodoma, sive in diversis locis pro peccatis suis diversas accepisse sententias.

Numquid virere potest scirpus absque humore, aut crescere carectum sine aqua. Hoc est dicere: sicut scirpus vel carectum sine aqua vivere non potest: ita tu sine fomento atque humore justitiae, nequaquam permanere in pristina felicitate potuisti.

Cum adhuc sit in flore, nec carpatur manu, ante omnes herbas arescit: sic viae omnium qui obliviscuntur Deum. Dicit sanctum Job, velut herbae similitudine floruisse: qui antequam ad maturitatem fundatae gloriae perveniret, in tanta mala praecipitatus sit, ne in tempore suo, quasi in plenitudine dierum consummato completoque florentissimo regno, manu potestatis Dei, in qua omnia regna consistunt, auferetur a saeculo. Ergo quia non ita egisti, ut in pace, completo tempore tuo conferreris in sepulcrum tuum: idcirco ante omnes herbas, id est, ante omnes peccatores, qui herbarum vocabulo saepe dicuntur, solis ardore siccatus es: id est, cum infidelibus tribulationibus corde cessisti. Quod autem ait, ante herbas omnes arescit: quisquis hominum multarum est iniquitatum, sicut tu es, prae pondere criminum, ante incipit poenas luere quam caeteri peccatores.

Et spes hypocritae peribit. Hypocritae simulantis sanctimoniam vitae: hic autem secundum Dei, sicut ipse ait, testimonium, simplex fuit, rectus, et innocens: Si ambulavi in vanitate.

If, therefore, you will have turned to God, he says, from the iniquities for which you now suffer punishment, and through satisfaction will have wished to reconcile Him who is greatly angered at you for your merits, you will continuously possess such grace from Him that, in comparison with your latter goods, which He can suddenly compensate for you, your former ones will be considered quite small and minimal. These sinners were prefigured by that younger son in the Gospel, who, when he had prodigally squandered the good of nature, like riches, by living with harlots, that is, with pleasures, the calf, Christ, is killed for him when he repents; the ring of faith, by which all promises are sealed with a sure impression, is also given into his hand; and he received protection for his steps, so that he might walk securely over serpents and scorpions; he is also given the eternal stole of immortality.

For inquire of the former generation, and diligently search out the memory of the fathers. For we are but of yesterday, and are ignorant, because our days upon earth are as a shadow: they will teach you. They will speak to you, and bring forth words from their heart. This is to say, because we are of yesterday, inquire of the ancients, and you will find that some in the flood, others in Sodom, or in diverse places, received diverse sentences for their sins.

Can the rush grow without moisture, or the sedge grow without water? This is to say: just as the rush or the sedge cannot live without water, so you, without the nourishment and moisture of justice, could by no means remain in your former happiness.

When it is yet in flower, and is not plucked by the hand, it withers before all herbs: so are the ways of all who forget God. He says that holy Job had flourished in the likeness of an herb; who, before he could arrive at the maturity of established glory, was cast down into such great evils, lest in his own time, as if in the fullness of days, his most flourishing kingdom being consummated and completed, he be taken from the world by the hand of God's power, in which all kingdoms consist. Therefore, because you did not act so that in peace, your time being completed, you might be brought to your grave, for that reason you were dried up by the heat of the sun before all herbs, that is, before all sinners, who are often called by the name of herbs: that is, with the unbelievers you have yielded in heart to tribulations. As for what he says, *it withers before all herbs*: whoever among men is of many iniquities, as you are, on account of the weight of his crimes, begins to pay the penalty before other sinners.

And the hope of the hypocrite shall perish. Of the hypocrite who feigns the sanctity of life; but this man, according to God's testimony, as he himself says, was simple, upright, and innocent: *If I have walked in vanity*.

Non ei placebit vecordia sua, et sicut tela aranearum fiducia ejus. Grandis revera vecordia est, et amentia, ficte, et simulate agere ante Deum: quod eis in prosperum non procedet, cum ille scrutator sit cordis et renis. Tales in Evangeliis arguuntur: qui sunt ornati deforis quasi specie sanctitatis, et intus peccati putredine pleni sunt, ut sepulcra mortuorum.

Innitetur super domum suam, et non stabit. Confidendo in seipso, et confirmando carnem brachii sui: stare non poterit: sed magis cadet superbia. Quia omnis caro fenum est.

Fulciet eam, et non consurget. Conatur propriis viribus se erigere, sed nequaquam consurgere poterit: quia non est Dominus fortitudo ejus. In quem incumbentes firmissime continentur.

Humectus videtur antequam veniat sol. Felicitatem prosperantis hominis dicit: qui cum aestu tribulationis percussus fuerit, adversitatibus frangitur, et omnis viror pristinae ejus laetitiae, consumptus tristitia exsiccatur.

Et in ortu suo germen ejus egredietur. In principio, inquit, felicitatis suae peccator prospere agere videtur, sed non permanebit, virentis herbae similis: haec est repentina jucunditas, sicut in psalmo: Cum exorti fuerint peccatores ut fenum, et apparuerint: id est, velut herbae in virorem laetitiae praesentis emerserint: mox adveniente caumate peribunt. Justus vero non ita ut fenum florebit: cui, ut dixi, peccatorum gloria comparatur: sed sicut palma florebit, inquit propheta. Quae ita in profundum est radicibus stabilita, ut nec tempestatem metuat, nec solis ardorem formidet. Et cum sub sacrato numero ad centum usque nodos pervenerit, quibus altitudo ejus solide continetur: tunc fructus afferet dulcissimos charitatis, in summo scilicet perfectionis fastigio, quo se per incrementa virtutum, quasi per plurimorum quasdam aetates annorum ascendisse gloriatur.

Super acervum petrarum radices ejus densabuntur, et inter lapides commorabitur. Quoniam radices ejus in terra bona solidatae, ut fructus patientiae afferrent, non figentur, sed super acervum magis petrarum coarctabuntur, non habendo illic vitae humorem: moriturus utique prius ariditate siccabitur.

Et inter lapides commorabitur. Metaphoricωs: lapides, infideles, et duri cordis hoc loco possunt intelligi: inter quos quisque peccator commorabitur vitae similitudine coaequalis, qui Deum ut stolida metalla non sentiunt. Aut certe lapides peccata nominavit. Unde propheta ait: Tollite lapides de via: id est, de via sanctae conversationis auferte peccata.

His folly shall not please him, and his trust shall be like a spider's web. Truly, it is a great folly and madness to act fictitiously and with simulation before God; which will not proceed to their prosperity, since He is the searcher of the heart and reins. Such men are rebuked in the Gospels: who are adorned on the outside as with a semblance of holiness, but within are full of the rottenness of sin, like the tombs of the dead.

He shall lean upon his house, and it shall not stand. By trusting in himself, and making flesh his arm, he will not be able to stand, but rather his pride will fall. Because *all flesh is grass*.

He shall prop it up, and it shall not rise. He tries to raise himself by his own strength, but he will by no means be able to rise, because the Lord is not his strength. Leaning on whom, they are most firmly held.

It seems moist before the sun comes. He speaks of the happiness of a prospering man; who, when he has been struck by the heat of tribulation, is broken by adversities, and all the greenness of his former joy, consumed by sadness, is dried up.

And in its garden his branch will sprout. In the beginning, he says, of his happiness the sinner seems to act prosperously, but he will not last, like a green herb: this is a sudden joy, as in the psalm: *When the wicked spring up as grass, and appear*: that is, they have emerged like herbs into the greenness of present joy; soon, when the heat arrives, they will perish. But the just man will not flourish like grass, to which, as I have said, the glory of sinners is compared; but *he shall flourish like the palm tree*, says the prophet. Which is so established with its roots in the deep that it fears neither the storm nor the heat of the sun. And when, under the sacred number, it has reached up to a hundred nodes, by which its height is solidly contained, then it will bring forth the sweetest fruits of charity, that is, at the highest peak of perfection, to which it glories to have ascended through the increase of virtues, as if through certain ages of many years.

His roots shall be tangled upon a heap of stones, and he shall dwell among the stones. Because his roots will not be fixed in good earth, solidified to bring forth the fruit of patience, but rather will be constricted upon a heap of stones, not having there the moisture of life, he, being about to die, will first be dried up by aridity.

And he shall dwell among the stones. Metaphorically: stones, in this place, can be understood as the unfaithful and hard of heart, among whom every sinner will dwell, equal in the likeness of life, who, like senseless metals, do not perceive God. Or certainly, he called sins stones. Whence the prophet says: *Take away the stones from the way*: that is, from the way of holy conversation, remove sins.

Si absorbuerit eum de loco suo, negabit eum, et dicet: Non novi te. Cum de hac vita ad loca squalida inferorum transferendus absorptus fuerit: indignus utique conspectui Dei esse negabitur. Locus hominis, dici potest qualitas conversationis; ubi vel vitae genere, vel mente consistit: id est, disciplina, vel gratia quam accepit, aut elegit sectari.

Haec est enim laetitia viae ejus: Ironicωs dicitur: haec est laetitia viae ejus: velut si diceret: Sic in bonis operibus, Deoque placentibus ambulavit dum viveret: ut ad aerumnas perpetuo perveniret.

Ut rursum de terra alii germinentur. Facit utique Deus, ut justus judex, dum Judaeos incredulos a promissionibus quae in Christo sunt, propter perfidiam exclusit, et gentes propter obedientiam intromisit. Sive in loco Judae Matthiam constituens, justa judicia sua declaravit.

Deus non projiciet simplicem, nec porriget manum malignis. Id dicit: non juvat ut faveatur operantibus iniquitatem, et tamen porriget manum pietatis suae, ut peccatores ad poenitentiam convertat.

Donec impleatur risu o tuum, et labia tua jubilo. In risu, laetitiam cordis intellige. In jubilo, vocem exsultantis adverte.

Qui oderunt te, induentur confusione. Cum utique talis fueris, qualem dixi superius, qui oderunt te, merito confundentur.

Et tabernaculum impiorum non subsistet. De Job quidam hoc dicit, sed fallitur. Nam manifestum est tabernaculum impiorum periturum in aeternum: id est, diabolum, et ministros ejus, vel etiam praesens saeculum.

CAPUT IX.

Et respondens Job, ait: Vere scio quod ita sit, et quod non justificetur homo compositus Deo. Si voluerit contendere cum eo, non poterit respondere ei unum pro mille. Sapiens corde est, et fortis robore. Noli ergo de me ita existimare quod ego saltem cogitare hoc audeam, cum sciam quia creatura Creatori suo in nullo possit penitus comparari.

Quis restitit ei, et pacem habuit? Quis contra Deum agens non sibi bellum irae ejus commovit, sicut Dathan et caeteri?

Qui transtulit montes, et nescierunt hi quos subvertit in furore suo. Qui commovet terram de loco suo. Metaphoricωs montes homines, sive angeli intelligendi sunt: quorum elatio mentis intantum intumuit, ut excelsis montibus comparentur.

Et columnae ejus concutiuntur. Columnas hoc loco pro stabilitate terrae intelligamus: quam Deus super semetipsam immobilissima mole fundavit.

If He should swallow him up from his place, it will deny him, and say: I have not known you. When, from this life, he is to be transferred and swallowed up into the squalid places of the underworld, being unworthy, he will be denied before the sight of God. The place of a man can be called the quality of his conversation; where he consists either by his manner of life or by his mind: that is, the discipline or grace which he has received or chosen to follow.

For this is the joy of his way: It is said ironically: this is the joy of his way; as if one were to say: Thus he walked in good and God-pleasing works while he lived, so that he might arrive at perpetual hardships.

That others may spring up from the earth. God, as a just judge, certainly acts thus, when He excluded the unbelieving Jews from the promises which are in Christ on account of their perfidy, and admitted the Gentiles on account of their obedience. Or, by appointing Matthias in the place of Judas, He declared His just judgments.

God will not cast away the simple, nor will he reach out his hand to the wicked. This he says: it does not help that favor be shown to those who work iniquity, and yet He will extend the hand of His piety to convert sinners to penitence.

Until your mouth be filled with laughter, and your lips with jubilation. In laughter, understand the joy of the heart. In jubilation, note the voice of one who exults.

They that hate you, shall be clothed with confusion. When you are indeed such as I have said above, they who hate you will deservedly be confounded.

And the tent of the wicked shall not stand. Some say this about Job, but they are mistaken. For it is manifest that the tent of the wicked will perish eternally: that is, the devil and his ministers, or even the present age.

CHAPTER IX.

And Job answering, said: Truly I know it is so, and that a man compared with God is not justified. If he will contend with him, he cannot answer him one for a thousand. He is wise in heart, and mighty in strength. Do not, therefore, think of me that I would dare even to think this, since I know that a creature can in no way be compared to its Creator.

Who hath resisted him, and hath had peace? Who, acting against God, has not stirred up against himself the war of His wrath, like Dathan and the others?

He hath removed mountains, and they knew not whom he overthrew in his fury. He moveth the earth out of her place. Metaphorically, mountains are to be understood as men, or angels, whose pride of mind has swelled to such an extent that they are compared to high mountains.

And the pillars thereof are shaken. Let us understand pillars in this place as the stability of the earth, which God founded upon itself as a most immovable mass.

Qui praecipit soli, et non oritur, et stellas claudit quasi sub signaculo. Qui extendit coelos solus, et graditur super fluctus maris. Per vicissitudines diei et noctis; dispositione Dei gubernantis omnia quotidie fieri ita videmus.

Qui facit arcturum, et oriona, et hyadas, et interiora Austri. In his stellarum signis, quae sunt in firmamento coeli pene omnibus stellis notiora, totam militiam astrorum dicit ad regimen Dei pertinere, quae magna et mirabilia homines ignorant. Unde ipse Dominus ait: Numquid nosti ordinem coeli, et ponis rationem ipsius? Item moraliter: Qui commovet terram de loco suo. Hominem Deus de loco vitae prioris commovit, et delectabiles cogitationes, sed noxias, quibus quasi columnis incubans ac requiescens in eis sustinebatur, concussit, et infirmavit, ut eum ad sanctitatem vitae commutaret. Qui praecipit soli, et non oritur. Peccatoribus cordis caecitate percussis, non sol oritur justitiae Christus, sive stellarum: id est, Sanctorum merita, quibus alii ab aliis distabunt in claritate: qui dum hic latent, quasi clauduntur sub signaculo. Qui extendit coelos suos. Apostolos, et caeteros sanctos, coelos effectos ubique praedicatione diffundit: sive eis Scripturas, quae coelorum nomine plerumque significantur, revelando eorum cordibus patefacit: sicut ait: Quoniam videbo coelos opera digitorum tuorum. Egredietur super fluctus maris. Super saeculi utique istius homines inquietos, elatos, et turbidos: ut ad mansuetudinem, et placabilitatem tumore deposito conculcentur. Qui facit arcturum, id est, primos in resurrectione Ecclesiae: ut sint gloriosi, splendentes velut meridies, calore charitatis Dei accensi, et fidei lumine illustrati.

Qui facit magna, et incomprehensibilia, et mirabilia: quorum non est numerus. Magnum est quod facit Deus, ut vas fragile hominem morti obnoxium per Christum in spem beatae resurrectionis constituat. Et interiora Austri. Ubi candelabrum cum lucernis, septiformis spiritus gratiae videlicet, et intelligentiae relucentibus, collocatur.

Si venerit ad me, non videbo eum: si abierit, non intelligam. Si repente interroget, quis respondebit ei? Vel quis dicere potest, Cur ita facis? Deus, cujus irae nemo resistere potest. Plus dicit, quod venientis Dei praesentia sit, quando homini innotescit, et quando occulitur, quasi abeuntis absentia indicatur.

He commandeth the sun, and it riseth not, and shutteth up the stars as under a seal. He alone spreadeth out the heavens, and walketh upon the waves of the sea. Through the vicissitudes of day and night, we see it happen daily by the disposition of God who governs all things.

Who maketh Arcturus, and Orion, and Hyades, and the inner parts of the South. In these signs of the stars, which are better known in the firmament of heaven than almost all other stars, he says that the whole host of stars pertains to the governance of God, whose great and wonderful works men do not know. Whence the Lord Himself says: Knowest thou the order of heaven, and canst thou set down the reason thereof? Likewise, morally: He moveth the earth out of her place. God moved man from the place of his former life, and shook and weakened the delightful but harmful thoughts upon which, as if leaning on pillars and resting in them, he was sustained, so that He might change him to a holy life. He commandeth the sun, and it riseth not. For sinners struck with blindness of heart, Christ the sun of justice does not rise, nor the stars: that is, the merits of the Saints, by which some will differ from others in brightness: who, while they are hidden here, are as if shut up under a seal. He spreadeth out his heavens. He spreads the Apostles and other saints, made heavens, everywhere by preaching: or He opens their hearts by revealing to them the Scriptures, which are often signified by the name of heavens: as it is said: For I will behold thy heavens, the works of thy fingers. He will walk upon the waves of the sea. Over the restless, proud, and turbulent men of this world, certainly: so that, their swelling laid aside, they may be trodden down to gentleness and placability. Who maketh Arcturus, that is, the first in the resurrection of the Church: that they may be glorious, shining as the noonday, kindled with the heat of God's charity, and enlightened with the light of faith.

Who doth great, and incomprehensible, and wonderful things: which are without number. It is a great thing that God does, that through Christ He establishes a fragile vessel, man subject to death, in the hope of a blessed resurrection. And the inner parts of the South. Where the candlestick with its lamps is placed, namely, the sevenfold spirit of grace and understanding shining brightly.

If he come to me, I shall not see him: if he depart, I shall not understand. If he suddenly ask, who shall answer him? Or who can say: Why dost thou so? God, whose wrath no man can resist. He says more, that the presence of God coming is when He makes Himself known to man, and when He is hidden, it is indicated as the absence of one departing.

Et sub quo curvantur qui portant orbem. Quantus ergo sum ego, ut respondeam ei, et loquar verbis meis cum eo? Qui etiam si habuero quippiam justum, non respondebo, sed meum judicem deprecabor. Portantes orbem, sancti recte intelliguntur: qui gloriam meritorum suorum, magni, et potentes sunt apud Deum. Hi ergo cordis humilitate ad interveniendum pro peccatoribus in conspectu ejus sunt incurvati. Ita sancti portant mundum, dum eum ne ruat ac pereat, orationum fortitudine sustinent. Columnae coeli intremiscunt, ac pavent ad nutum ejus. Apostoli, prophetae, omnesque apostolici viri, sancti quoque, et caeteri fideles intelligendi sunt: de quibus est Petrus, Jacobus, et Joannes, qui videbantur esse columnae: sive sancti ante Deum incurvati, et procidentes adorant, qui portant orbem, id est, totum hominem suum: quem docti minorem mundum appellant: perfectioni Crucis imponunt, et ne per mundi vanitates cogitationibus solvatur ac deflectat, intra se eum constringendo per Dei gratiam regunt, et continent.

Et cum invocantem me exaudierit, non credo quod audierit vocem meam. Qui me etiam inculpabili studentem vitae, impugnantium permittit injuriae. Exauditus est in hoc, ut Dei bona mereatur. Non se autem exauditum credit, eo quod mala patiatur:

In turbine enim conteret me, et multiplicabit vulnera mea etiam sine causa. Turbo diabolus potest intelligi, qui velut turbo incubuit in Job, ut eum vastaret.

Non concedit requiescere spiritum meum. Asthmaticon se dicebat effectum: infirmitas enim est, quae in pulmonibus generatur. Obstruuntur aditus quidam pulmonum, quos Graeci poros appellant, et ita constringuntur atque concluduntur in pulmonibus, ut dicunt medici, ut reddere, sive recipere spiritum, pulmones coangustati non sufficiant, nimio etiam dolore cum festinato suspirio repetitur, et concisus flatus emittitur.

Et implet me amaritudinibus. Si fortitudo quaeritur, robustissimus est. Si aequitas judicii, nemo audet pro me testimonium dicere. Si justificare me voluero, os meum condemnabit me. Si innocentem ostendero, pravum me comprobabit. Etiam si simplex fuero, hoc ipsum ignorabit anima mea, et taedebit me vitae meae. Unum est quod locutus sum, et innocentem, et impium ipse consumit. Plagis omnibus atque infirmitatibus circumdata atque obsessa, repleta fellis atque blasphemiae, et amaritudine anima mea. Ita ut durum verbum et asperum os meum dicere compellatur, et taedebit me vitae meae. Ego tamen hoc solum novi, quod malis vitae praesentis punior.

And under whom they stoop that bear up the world. How great am I then, that I should answer him, and speak my words with him? Who, even if I have anything just, I will not answer, but I will make supplication to my judge. Those who bear the world are rightly understood as the saints: who, by the glory of their merits, are great and powerful with God. These, therefore, are bowed down with humility of heart to intervene for sinners in His sight. Thus the saints bear the world, while they sustain it by the strength of their prayers, lest it fall and perish. The pillars of heaven tremble and are afraid at his nod. The Apostles, prophets, and all apostolic men, also the saints, and the rest of the faithful are to be understood: of whom are Peter, James, and John, who seemed to be pillars: or the saints, bowed before God and falling down, adore, who bear the world, that is, their whole man, which the learned call the microcosm: they impose it on the perfection of the Cross, and lest it be dissolved and turned aside by the vanities of the world in its thoughts, by constraining it within themselves through the grace of God, they rule and contain it.

And when he hath heard me calling, I do not believe that he hath heard my voice. Who permits me, though striving for a blameless life, to the injury of my attackers. He was heard in this, that he might merit the good things of God. But he does not believe himself heard, because he suffers evils:

For he shall crush me in a whirlwind, and multiply my wounds even without cause. The whirlwind can be understood as the devil, who like a whirlwind fell upon Job to lay him waste.

He alloweth not my spirit to rest. He said he had become asthmatic: for it is an infirmity that is generated in the lungs. Certain passages of the lungs, which the Greeks call pores, are obstructed, and are so constricted and closed in the lungs, as the physicians say, that the narrowed lungs are not sufficient to give back or receive breath, and with excessive pain it is repeated with hurried sighing, and a broken breath is emitted.

And he filleth me with bitterness. If strength be demanded, he is most strong. If equity of judgment, no one dares to give testimony for me. If I would justify myself, my own mouth shall condemn me. If I would shew myself innocent, he shall prove me wicked. Even if I am simple, my soul shall be ignorant of this very thing, and I shall be weary of my life. It is one thing that I have spoken, he consumeth both the innocent and the wicked. My soul, surrounded and besieged by all plagues and infirmities, is filled with gall and blasphemy and bitterness. So that my mouth is compelled to speak a hard and harsh word, and I shall be weary of my life. Yet I know only this, that I am punished by the evils of this present life.

Si flagellat, occidat semel: et non de poenis innocentium rideat. Dure hic satis locutus est contra Deum. In toto quidem libro hoc, nullus locus est asperior isto, et altero superius posito, ubi ait: Quamobrem elegit suspendium anima mea, et mortem ossa mea: de quibus sermonibus respondit ad Deum in fine libri: unum locutus sum, quod utinam non dixissem, et alterum quibus ultra nihil addam. Tota altercatio Job cum amicis hic est, quod ille se justum, illi eum impium pronuntiabant.

Terra data est in manus impii. Caro Christi in potestatem Herodis, sive Pilati: vel ipse Job in potestatem diaboli.

Vultum judicium ejus operit. Quod si non ille est, quis ergo est? Dies mei velociores fuerunt cursore: fugerunt, et non viderunt bonum. Pertransierunt quasi naves poma portantes: sicut aquila volans ad escam. Vultum hoc loco mentis judicium, quod Dei justo judicio est opertum, appellat. Excaecanda corda satellitum impii diaboli: quos isthic judices nominavit, ut sanctum Job crudelitate acrius cruciarent.

Cum dixero: Nequaquam ita loquar. Nequaquam ita ait, hoc est, quando compellente cruciatu, aspera contra Deum loquor, et dura: eodem puncto resipiscens definio, me Deo ita loqui non oportere.

Commuto faciem meam, et dolore torqueor. Verebar omnia opera mea: sciens quod non parceres delinquenti: si autem et sic impius sum, quare frustra laboravi? Id est, prae doloris nimietate contraho atque contristor, et in ipso definitionis meae momento, subitis ac repentinis dolorum aculeis ita vexor atque discrucior, ut rursum amaritudinis et fellis verba depromam.

Si lotus fuero quasi aquis nivis, et fulserint velut mundissimae manus meae: tamen sordibus intinges me. In ablutione ergo aquarum nivis, candor mentis ostenditur, et in manu, munditia fructus sanctorum operum demonstratur. Et recte potest nivi baptismus comparari. In pluvia ergo, et imbre affluente sermonem doctrinae legislator voluit indicare. In rore vero et in nive, sensum cum illuminatione sui interiora viscerum penetrantem.

Et abominabantur me vestimenta mea. Neque enim viro, qui similis mei est, respondebo: nec qui mecum in judicio ex aequo possit audiri. Tantum enim malorum mihi illatum est: ut squalore vulneris, et putredinis, si dici potest, etiam quae insensibilia sunt detestentur.

If he scourge, let him kill at once: and not laugh at the punishments of the innocent. Here he spoke harshly enough against God. Indeed, in this whole book, there is no passage harsher than this one, and the other placed above, where he says: Wherefore my soul hath chosen hanging, and my bones death: concerning which words he answered God at the end of the book: I have spoken one thing, which I would I had not said, and another to which I will add nothing further. The whole dispute of Job with his friends is this, that he pronounced himself just, while they pronounced him wicked.

The earth is given into the hand of the wicked. The flesh of Christ into the power of Herod, or Pilate: or Job himself into the power of the devil.

He covereth the face of the judges thereof. If it be not he, who is it then? My days have been swifter than a runner: they have fled away, and have not seen good. They are passed away as swift ships carrying apples: as an eagle flying to the prey. In this place he calls "face" the judgment of the mind, which is covered by the just judgment of God. The hearts of the satellites of the wicked devil are to be blinded: whom he named judges there, that they might torment holy Job more sharply with cruelty.

When I shall say: I will not speak so. "I will not speak so," he says, that is, when, compelled by torment, I speak harsh and hard things against God: at that very moment, coming to my senses, I resolve that I ought not to speak so to God.

I change my face, and am tormented with sorrow. I feared all my works, knowing that thou didst not spare the delinquent: but if I am also thus wicked, why have I laboured in vain? That is, because of the excess of pain I contract and am saddened, and at the very moment of my resolution, I am so vexed and tormented by sudden and unexpected stings of pain, that I again bring forth words of bitterness and gall.

If I be washed as with snow waters, and my hands shall shine ever so clean: yet thou shalt plunge me in filth. Therefore, in the washing of snow waters, the brightness of the mind is shown, and in the hand, the cleanness of the fruit of holy works is demonstrated. And baptism can rightly be compared to snow. Therefore, in the rain and the abundant shower, the lawgiver wished to indicate the word of doctrine. But in the dew and in the snow, a sense penetrating the inner parts of the bowels with its illumination.

And my own garments shall abhor me. For I shall not answer a man that is like myself: nor one that may be heard with me equally in judgment. For so many evils have been inflicted upon me, that the filth of the wound and the putrefaction, if it can be said, even things that are insensible, detest me.

Non est qui utrumque valeat arguere: Id est, quis est qui Deum potest injustitiae, quasi iniquum arguere, nisi temerarius et blasphemus? quis potest velut in reum iniquitatis cum extensione manus dare sententiam? Job vero juxta Dei testimonium, quo fuerat collaudatus, eo quod innocens esset, sibi conscius vere dixit, quod non esset ullus eorum, cum quibus altercabatur, qui eum recte possit arguere: quia ille judicare alterum justissime audet, cujus rea conscientia de his quae in alterum judicat, non tenetur.

Et ponere manum suam in ambobus. Auferat a me virgam suam, et pavor ejus non me terreat. Loquar, et non timebo eum: Nec enim possum metuens respondere. Securus, inquit, et constanter tunc potero respondere, si haec duo amoveat a me: potentiae videlicet suae magnitudinem, et horum cruciatuum poenas.

Taedet animam meam vitae meae: dimittam adversum me eloquium meum. Loquar in amaritudine animae meae, dicam Deo: Noli me condemnare. Indica mihi, cur me ita judices? Numquid bonum tibi videtur, si calumnieris me, et opprimas me opus manuum tuarum, et consilium impiorum adjuves? Numquid oculi carnei tibi sunt: aut sicut videt homo, et tu videbis? Numquid sicut dies hominis dies tui, et anni tui sicut humana sunt tempora: ut quaeras iniquitatem meam, et peccatum meum scruteris? Et scias quia nihil impium fecerim: cum sit nemo qui de manu tua possit eruere. Manus tuae, Domine, fecerunt me, et plasmaverunt me totum in circuitu, et sic repente praecipitas me? Memento, quaeso, quod sicut lutum feceris me, et in pulverem reduces me. Nonne sicut lac mulsisti me, et sicut caseum me coagulasti? Pelle, et carnibus vestisti me: ossibus et nervis compegisti me. Quod autem dicit, totum se in circuitu factum, contra haereticos locutus est, qui dicunt animam ab alio Deo factam, et corpus ab altero plasmatum.

Vitam et misericordiam tribuisti mihi, et visitatio tua custodivit spiritum meum. Licet haec celes in corde tuo: tamen scio quia universorum memineris. Si peccavi, et ad horam perpecisti mihi, cur ab iniquitate mea mundum me esse non pateris? Et si impius fuero, vae mihi est, et si justus. Ipsa anima est vita hic appellata, non vita animae: quia possunt et actus animae vita nuncupari.

Non levabo caput, saturatus afflictione et miseria. Et propter superbiam. Id est, contractus dolore et tormentis viscerum: caput ad ima depositum elevare non possum, sive confusione et moerore repletus.

Quasi leaenam capies me. Huic ergo bestiae, ait Job, assimilas me hominem humilem et abjectum.

There is none that may be able to reprove both: That is, who is there who can accuse God of injustice, as if He were iniquitous, except a rash and blasphemous person? who can, as it were, give sentence against a guilty party of iniquity with an outstretched hand? But Job, according to the testimony of God, by which he had been praised, because he was innocent, being conscious of it, truly said that there was none of them with whom he was disputing who could rightly accuse him: because he dares to judge another most justly, whose guilty conscience is not bound by those things which he judges in another.

And to lay his hand upon both. Let him take his rod away from me, and let not his fear terrify me. I will speak, and will not fear him: for I cannot answer while I am afraid. Securely, he says, and constantly I will then be able to answer, if he removes these two things from me: namely, the magnitude of his power, and the punishments of these torments.

My soul is weary of my life; I will give free course to my complaint against myself. I will speak in the bitterness of my soul; I will say to God: Do not condemn me. Show me why you judge me so. Does it seem good to you that you should slander me, and oppress me, the work of your hands, and help the counsel of the wicked? Do you have eyes of flesh, or do you see as a man sees? Are your days as the days of a man, and are your years as human times, that you should seek for my iniquity, and search after my sin? And that you may know that I have done nothing wicked, when there is no one who can deliver from your hand. Your hands, Lord, have made me, and fashioned me wholly round about, and do you so suddenly cast me down? Remember, I beseech you, that you have made me as clay, and you will bring me into dust again. Have you not poured me out like milk, and curdled me like cheese? You have clothed me with skin and flesh; you have fastened me together with bones and sinews. But that he says he was made wholly round about, he spoke against the heretics, who say that the soul was made by one God, and the body fashioned by another.

You have granted me life and mercy, and your visitation has preserved my spirit. Although you hide these things in your heart, yet I know that you remember all things. If I have sinned, and you have spared me for an hour, why do you not suffer me to be clean from my iniquity? And if I have been wicked, woe is me; and if righteous. Life here is called the soul itself, not the life of the soul, because the acts of the soul can also be called life.

I will not lift up my head, being filled with affliction and misery. And because of pride. That is, contracted by pain and torments of the bowels, I cannot lift my head, which is cast down to the lowest parts, or being filled with confusion and grief.

You will hunt me like a lioness. To this beast, therefore, says Job, you compare me, a humble and abject man.

Reversusque mirabiliter me crucias. Deum dicebat ad se reverti, quando cum antiquis novas poenas, et recentiores in suo corpore sentiebat mirabiliter.

Instauras testes tuos contra me. Hoc dicit, quia castigationes, et poenae nostrae, testes sunt divinae justitiae. Sive cruciatus, illius idcirco dictos testes existimo, quia ejulante eo, et rugiente, quasi testimonium Deo tormenta reddebant.

Et multiplicasti iram tuam adversum me, et poenae militant in me. Quare de vulva eduxisti me, qui utinam consumptus essem, ne oculus me videret. Fuissem, quasi non essem de utero translatus ad tumulum. Numquid non paucitas dierum meorum finietur brevi? Potest ira Dei diabolus intelligi: cujus ministerio Job acerbos dolores patiebatur. Poenae autem in se militantes dicuntur: quia per quemdam malorum ordinem succedentes, officium commissae sibi crudelitatis exercent.

Dimitte ergo me, ut plangam paululum dolorem meum. Id est, requiem ab istis cruciatibus mihi concede, ut plangam aliquantulum dolorem poenarum mearum quem in corpore meo sustineo, sive quem futurum in inferno perhorresco.

Antequam vadam, et non revertar ad terram tenebrosam, et opertam mortis caligine: terram miseriae, et tenebrarum: ubi umbra mortis, et nullus ordo, sed sempiternus horror inhabitans. Quod terram inferorum descripserit, nulli dubium est; nullus ordo ibi est vitae: tenebrosa est, ut dixi, proculdubio velut carcer, in quem peccatores et impii qui lucem odio habuerunt, ut tenebrarum filii, contrudentur. Quae terra caligine mortis operta est: ut clausi in nocte aeterna, nullum poenitentiae lumen aliquando aspiciant. Ubi est miseris umbra mortis, quae in hoc loco poenae intelligendae sunt: quia sicut umbrae corporum non sunt longe a corporibus, quae faciunt umbras: ita poenae non longe a morte sunt, quae inferunt mortem. Non revertar ad hanc mortalitatem, ubi tanta mala patior. Spiritus divinus, qui est in naribus meis Quia eum dolorum angustiis anhelantem, consolationum robore urgebat. Quis mihi tribuat ut in inferno protegas me, et abscondas donec pertranseat ira tua, et constituas mihi tempus in quo recorderis mei? Furor irae Dei pertransiit, quem Adam peccando promeruit, quando chirographum in mortem filiorum ejus conscriptum, Christi delevit adventus. Nemini ergo de sanctis mirum videatur, qui adventu Domini sunt absoluti ab inferis, et resurrectionis Christi exemplo in spe beatae resurrectionis suae sunt constituti.

And returning, you torment me wonderfully. He said that God returned to him when, along with old punishments, he wonderfully felt new and more recent ones in his body.

You renew your witnesses against me. He says this because our chastisements and punishments are witnesses of divine justice. Or I think his torments were therefore called witnesses, because as he wailed and roared, the torments rendered, as it were, a testimony to God.

And you have multiplied your wrath against me, and punishments war upon me. Why did you bring me out of the womb? Would that I had been consumed, that no eye might see me. I should have been as though I had not been, carried from the womb to the tomb. Will not the fewness of my days be ended shortly? The wrath of God can be understood as the devil, by whose ministry Job suffered bitter pains. But the punishments are said to war upon him because, succeeding one another in a certain order of evils, they exercise the office of cruelty committed to them.

Leave me alone, therefore, that I may lament my sorrow a little. That is, grant me rest from these torments, that I may lament for a little while the pain of my punishments which I endure in my body, or which I dread will be in hell.

Before I go, and do not return, to a dark land, and covered with the mist of death: a land of misery and darkness, where is the shadow of death, and no order, but everlasting horror dwells. That he described the land of the lower regions, there is no doubt; there is no order of life there: it is dark, as I have said, undoubtedly like a prison, into which sinners and the impious who have hated the light, as sons of darkness, will be thrust. Which land is covered with the mist of death, so that, enclosed in eternal night, they may never see any light of repentance. Where for the wretched is the shadow of death, which in this place is to be understood as punishments: for just as the shadows of bodies are not far from the bodies that make the shadows, so punishments are not far from the death which they inflict. I will not return to this mortality, where I suffer such great evils. The divine spirit, which is in my nostrils, because it urged him, panting in the anguish of his sorrows, with the strength of consolations. Who will grant me this, that you may protect me in hell, and hide me till your wrath pass, and appoint me a time when you will remember me? The fury of God's wrath, which Adam merited by sinning, has passed away, when the advent of Christ erased the handwriting drawn up for the death of his sons. Therefore, let it not seem strange to any of the saints, who by the advent of the Lord are absolved from the lower regions, and by the example of Christ's resurrection are established in the hope of their own blessed resurrection.

Respondens autem Sophar Naamathites dixit: Numquid qui multa loquitur, non audiet: aut vir verbosus justificabitur? Veluti si dixisset: Numquid potest vir verbosus admirationi haberi, aut praeconio laudis efferri: cum sit ostensione nimiae verbositatis odiosus? sed potius audire debet quae meretur: ne, vanitate elatus, solum se existimet sapientem.

Tibi soli tacebunt homines, et cum caeteros irriseris, a nullo confutaberis? Non sunt haec amicorum solatia, sed hostium tela. Ita ut nunc dicamus de vobis: Filii hominum dentes eorum, arma et sagittae.

Dixit enim: Purus est sermo meus, et mundus sum in conspectu tuo. Non ita dixit, quod purus esset et mundus: id est, quod cogitationibus et verbis ante Deum immaculatus existeret; sed dixit, Nihil impium feci.

Atque utinam Deus loqueretur tecum, et aperiret labia sua tibi. Dixit quali judicio Job debuerit condemnari. In loquendo enim vocem Dei, cujus sonum aures suscipiunt, ut arbitror, voluit indicare. In aperiendis vero labiis, vocis intelligentiam demonstravit.

Ut ostenderet tibi secreta sapientiae, et quod multiplex esset lex ejus. Cordis ejus abdita, et remota judicia, in quibus multiplex et imperscrutabilis est, cognosceres.

Et intelligeres quod multo minora exigaris ab eo, quam meretur iniquitas tua. Hoc est, plura pati debes tormenta, quam te sustinere proclamas.

Forsitan vestigia Dei comprehendes, et usque ad perfectum omnipotentem reperies. Vestigia Dei illa sunt, quando dignatione sui hominibus innotescit. Et ideo tunc eum vestigamus, quando se nobis aliquantulum manifestare dignatur. Haec sunt ergo vestigia Dei, cum eum incomprehensibilem intellexeris, et credideris.

Excelsior coelo est, et quid facies? Profundior inferno, et unde cognosces? Longior terrae mensura ejus et latior mari. Si subverterit omnia, vel in unum coarctaverit: quis contradicet ei? vel quis dicere ei potest: Cur ita facis? Credimus quod ubique est Deus, et intra eum omnia quae ab eo creata sunt continentur.

Ipse enim novit hominum vanitatem, et videns iniquitatem nonne considerat? Ipse enim novit opera iniquorum, et videns injusta non negligit; quia iniquos et impios vindicat.

Vir vanus in superbiam erigitur, et tamquam pullum onagri se liberum natum putat. Dicit eum pullo onagri similem, effreno scilicet animali et vago: eo quod ita existimet de se Job, qui ad nullum debeat pertinere.

Then Zophar the Naamathite answered and said: Shall not he that speaketh much, also hear? Or shall a man full of words be justified? As if he had said: Can a verbose man be held in admiration, or be extolled with the proclamation of praise, when he is odious by the display of excessive verbosity? But rather, he ought to hear what he deserves, lest, puffed up with vanity, he should think himself the only wise one.

Shall men be silent to you alone, and when you have mocked others, shall you be confuted by no one? These are not the consolations of friends, but the weapons of enemies. So that we may now say of you: The sons of men, their teeth are weapons and arrows.

For he said: My speech is pure, and I am clean in your sight. He did not say it in this way, that he was pure and clean—that is, that he existed immaculate in thoughts and words before God; but he said, I have done nothing impious.

And oh that God would speak with you, and open his lips to you. He said by what judgment Job ought to be condemned. For in speaking, he wished, as I think, to indicate the voice of God, whose sound the ears receive. But in the opening of the lips, he demonstrated the understanding of the voice.

That he might show you the secrets of wisdom, and that his law is manifold. You would know the hidden things of his heart, and his remote judgments, in which he is manifold and inscrutable.

And you would understand that he exacts much less from you than your iniquity deserves. That is, you ought to suffer more torments than you proclaim you are enduring.

Perhaps you will comprehend the footsteps of God, and find the Almighty even to perfection. The footsteps of God are those moments when, by his condescension, he makes himself known to men. And therefore we trace him then, when he deigns to manifest himself to us somewhat. These, therefore, are the footsteps of God: when you have understood and believed him to be incomprehensible.

He is higher than heaven, and what will you do? Deeper than hell, and how will you know? His measure is longer than the earth and broader than the sea. If he should overturn all things, or gather them into one, who shall contradict him? Or who can say to him: Why do you do so? We believe that God is everywhere, and within him are contained all things that were created by him.

For he knows the vanity of men, and seeing iniquity, does he not consider it? For he knows the works of the iniquitous, and seeing unjust things, he does not neglect them; because he punishes the iniquitous and the impious.

A vain man is lifted up into pride, and thinks himself born free like a wild ass's colt. He says he is like a wild ass's colt, that is, an unbridled and wandering animal, because Job so esteems himself, that he ought to belong to no one.

Tu autem firmasti cor tuum, et expandisti ad eum manus tuas. Firmasti cor tuum, ait: non ut satisfaceres Deo per poenitentiam, ut auferret plagam hanc pessimam in tuis carnibus saevientem. Expandisti ad eum manus tuas: id est, falsa operum merita, ore vaniloquo dilatasti: quia multis locis, nomine manuum, opera designantur.

Si iniquitatem quae est in manu tua, abstuleris a te, et non manserit in tabernaculo tuo injustitia. Cum exprobratione arguit Job, dicens: Si iniquitas quae est in manu operis tui, et injustitia in tabernaculo cordis tui non manserit.

Tunc levare poteris faciem tuam absque macula, et eris stabilis, et non timebis. Sanctam videlicet possidens conscientiam, et liberam ad deprecandum Deum erigens faciem tuam. Cain enim fratricida in terra Naid habitavit, id est, instabilis factus est. Ne ergo et Job hujusmodi supplicium, super morte sua perpetuum timorem incurreret, Sophar hortatur eum, dicens: Si haec feceris, quae supra diximus, eris stabilis. Hoc sane sciendum, quia est commotio in qua peccator permanens in facinoribus suis, ante faciem non consistit. Facies tua tamquam aqua pura, et spoliaberis sorde, et non timebis. Qui est sincerae et purificatae mentis, et mundus ab omni sorde, pertimet vitia: quibus velut exuviis exspoliatus, tamquam e tenebris eductus fulgebit. Homo faciem mentis suae candoris puritate praeferens radiantem populum significat Judaeorum, qui Christum patrem quodam modo suum occidit.

Miseriae quoque oblivisceris, et quasi aquarum quae praeterierint, non recordaberis. In transitu itaque aquarum, Sophar hoc vult intelligere; quod tam cito possint discedere ab eo dolores, si tamen Job se emendare voluerit; quemadmodum aquae intra momentum ad loca alia dilabuntur, et ita omnino abstergi ab eo posse plagae hujus miseriam: ut prorsus tenui memoria recordetur ejus, quasi quae non fuerit.

Et quasi meridianus fulgor consurget tibi ad vesperam. Et cum te consumptum putaveris, orieris ut Lucifer. Spiritualiter sic intelligi potest: consurget tibi ad vesperam, id est, in consummatione laborum malorum tuorum, consolatio sol justitiae tibi Christus adveniet: sive post mortem resurgens in gloriam. Item aliter, etiam in hoc interitu tuo quo quotidie tanta putredine contabescis, et defluis, ut jam omnino consumptum te arbitreris: si feceris, quae jam dixi, ex nihilo omnino penitusque consumpto, repente orieris ut Lucifer; qui per occultas cursus sui metas polum circuiens, post biennium in ipsius aurorae rutilo dicitur apparere. Ita ergo et tibi post noctem, et tenebras densiores diutinae tentationis istius: si culpas tuas cognoveris, poterit evenire.

But you have hardened your heart, and have stretched out your hands to him. You have hardened your heart, he says, not to satisfy God through penitence, so that he might take away this most evil plague raging in your flesh. You have stretched out your hands to him: that is, you have magnified the false merits of your works with a vainglorious mouth, because in many places, works are designated by the name of hands.

If you will take away the iniquity that is in your hand, and let not injustice remain in your tabernacle. He reproaches Job with rebuke, saying: If the iniquity which is in the hand of your work, and the injustice in the tabernacle of your heart, does not remain.

Then you may lift up your face without spot, and you shall be steadfast, and shall not fear. Namely, possessing a holy conscience, and lifting up your face free to beseech God. For Cain the fratricide dwelt in the land of Nod, that is, he was made unstable. Therefore, lest Job also should incur such a punishment, a perpetual fear concerning his death, Zophar exhorts him, saying: If you do these things which we have said above, you will be steadfast. This indeed must be known, that there is a commotion in which the sinner, persisting in his crimes, does not stand before his face. Your face shall be like pure water, and you shall be stripped of filth, and you shall not fear. He who is of a sincere and purified mind, and clean from all filth, fears vices; stripped of which as if of sloughs, he will shine as if brought out of darkness. A man showing forth the radiant face of his mind with the purity of its whiteness signifies the people of the Jews, who in a certain way killed Christ their father.

You shall also forget misery, and shall not remember it, as waters that have passed away. Therefore, by the passing of waters, Zophar wishes this to be understood: that his sorrows could depart from him so quickly, if only Job were willing to amend himself; just as waters in a moment glide away to other places, and thus the misery of this plague could be entirely wiped away from him, so that he would remember it with but a faint memory, as if it had not been.

And as the noonday brightness shall arise to you at evening. And when you shall think yourself consumed, you shall rise as the morning star. Spiritually it can be understood thus: it shall arise to you at evening, that is, in the consummation of your evil labors, the consolation, Christ the sun of justice, will come to you; or, rising into glory after death. Likewise, in another way, even in this destruction of yours in which you daily waste away and dissolve with such great putrefaction, so that you now consider yourself entirely consumed: if you do what I have already said, from being nothing and utterly consumed, you will suddenly rise like the morning star (Lucifer), which, circling the pole through the hidden goals of its course, is said to appear after two years in the red glow of the dawn itself. So, therefore, it can also happen to you after the night and the denser darkness of this long-lasting temptation: if you acknowledge your faults.

Et habebis fiduciam proposita tibi spe, et defossus securus dormies. Requiesces, et non erit qui te exterreat. Et deprecabuntur faciem tuam plurimi. Habebis hanc fiduciam, ut defossus in morte, certusque de resurrectione effectus, securus dormias, requiescas in inferno, in spe certae spei constitutus, et non erit illic ullus tortor adversarius inimicus, qui te exterreat, et tibi poenas infernales infligat, sed potius quicumque sunt, preces tibi supplices fundent, ut eis tartarei cruciatus tui orationibus temperentur.

Oculi autem impiorum deficient, et effugium peribit ab eis, et spes illorum abominatio animae. Id est, exspectatio hominum impiorum hoc fine concludetur: ut in tempore alienae gloriae, ipsi non absolutione, sed abominatione digni inveniantur.

CAPUT XII.

Respondens autem Job, dixit: Ergo vos estis soli homines, et vobiscum morietur sapientia? Et mihi est cor sicut et vobis: nec inferior vestri sum. Quis enim haec quae nostis ignorat? Qui deridetur ab amico suo sicut ego, invocabit Deum, et exaudiet eum. Deridetur enim justi simplicitas. Hoc est dicere, quid vos tantum dicitis sapientes, et putatis quod post vos nullus erit sapiens?

Lampas contempta apud cogitationes divitum parata ad tempus statutum. Abundant tabernacula praedonum, et audacter provocant Deum, cum ipse dederit omnia in manus eorum. Lampadem se contemptam a divitibus dicit: utique superbos eos denotans, eo quod despicerent eum afflictum cruciatibus, et despectione propinquorum; qui tamen magnae fidei, et bonorum operum oleo intrinsecus fulgebat. Sive etiam lampas contempta a divitibus, Christus a Judaeis, qui surgens a mortuis splendore gratiae suae illuminavit universum mundum. Divites vero ideo Judaei dicti sunt, quia acceperunt eloquia Dei.

Nimirum interroga jumenta, et docebunt te, et volatilia coeli, et indicabunt tibi. Loquere terrae, et respondebit tibi, et narrabunt pisces maris. Quis ignorat quod omnia haec manus Domini fecerit? In cujus manu anima omnis viventis, et spiritus universae carnis hominis. Nonne auris verba dijudicat, et fauces comedentis saporem? In antiquis est sapientia, et in multo tempore prudentia. Apud ipsum est sapientia, et fortitudo, et ipse habet consilium, et intelligentiam.

And you shall have confidence, hope being set before you, and being buried, you shall sleep secure. You shall rest, and there shall be none to make you afraid. And many shall entreat your face. You will have this confidence, that being buried in death, and made certain of the resurrection, you may sleep secure, you may rest in the underworld, established in the hope of a sure hope, and there will be no tormentor, adversary, or enemy there to terrify you and inflict infernal punishments upon you, but rather, whoever are there will pour out suppliant prayers to you, that the torments of Tartarus may be tempered for them by your prayers.

But the eyes of the wicked shall fail, and refuge shall perish from them, and their hope shall be an abomination of the soul. That is, the expectation of impious men will be concluded with this end: that in the time of another's glory, they themselves will be found worthy not of absolution, but of abomination.

CHAPTER XII.

Then Job answered and said: Are you then the only men, and shall wisdom die with you? I also have a heart as well as you: I am not inferior to you. For who is ignorant of these things which you know? He that is mocked by his friend as I am, shall call upon God, and He will hear him. For the simplicity of the just man is laughed at. This is to say, why do you call yourselves wise alone, and think that after you no one will be wise?

The lamp despised in the thoughts of the rich is ready for the time appointed. The tents of robbers abound, and they boldly provoke God, when He Himself has given all things into their hands. He calls himself a lamp despised by the rich: surely denoting them as proud, because they despised him afflicted with torments and with the contempt of his kinsmen; who nevertheless shone inwardly with the oil of great faith and good works. Or also, the lamp despised by the rich is Christ despised by the Jews, who, rising from the dead, illuminated the whole world with the splendor of His grace. Indeed, the Jews were called rich because they had received the oracles of God.

Indeed, ask the beasts, and they shall teach thee, and the birds of the air, and they shall tell thee. Speak to the earth, and it shall answer thee, and the fishes of the sea shall declare. Who is ignorant that the hand of the Lord has made all these things? In whose hand is the soul of every living thing, and the spirit of all flesh of man. Doth not the ear discern words, and the palate of him that eateth, taste? In the ancient is wisdom, and in length of time, prudence. With Him is wisdom and strength, He has counsel and understanding.

Quod omnia ad Dei providentiam et gubernationem pertineant, etiam quae irrationabilia atque insensibilia sunt, quadam ratione veritatis interrogata respondent. Secundum mysticum intellectum possunt homines inconditi, et irrationabiles moribus, jumenta intelligi. Volatilia vero intelliguntur daemones, sive leves, et elati homines ac superbi: aut certe astrologi. Terra voluptuosi homines, et carnales, qui terrena sapiunt. Pisces, philosophi, et eorum similes, qui de rebus mundi, et ejus qualitatibus inquirendis nimii sunt. Aliter: Jumenta, equi boni sunt, quae animalia in haereditate Domini habitabunt: quibus pluvia voluntaria Evangelii ab incredulis segregata est. Volucres vero sunt qui sursum corda habent, et coelestia concupiscunt; vel qui obviam Christo in aere ex mortuis ituri sunt: caro sanctorum rectissime intelligitur, quae regnante Domino, exsultabit. Pisces vero qui inter fluctus mundi istius tempestatesque natantes, tuta sibi loca aeternitatis et quieta prospiciunt. Vel illi pisces intelligendi sunt, qui per aquam vitam accipiunt; qui confestim de fonte baptismi migrant ad Christum, sive ad Deum, ut alii dicunt.

Si destruxerit, nemo est qui aedificet. Manifestum est quidquid sapientiae suae judicio dissipare voluerit, ac destruere: nemo poterit fortitudini illius velut potens resistere. Sicut destruxit turrem, et regna multarum gentium, vel etiam Jerusalem, ubi praecepta ipsa legalia tamquam lapides scripti sunt, sub praesentia gratiae suae dissolvenda esse praenuntiavit. Sic itaque, et secundum Job prophetationem, paries inimicitiarum, lex utique praeceptorum, per Christum destructa est; ut duos conderet in semetipso in unum novum hominem pacem faciens. Destruxit atque reseravit Deus Christus claustra inferni, et diabolum habentem potestatem mortis, regno dominationis deposuit. Destruxit Deus Christus igitur mortem, dum ipsam ut in ea mori dignaretur, suscepit, et dum in cruce destruxit corpus peccati, veterem hominem nostrum illic interficientem peremit: ut viam nobis in aeternum restitueret. Sic itaque destruxit mortem, et illuminavit vitam: persequentium Ecclesiam destruxit consilia, molientium ut nomen ejus effoderent de sub coelo, Judaei scilicet et gentes. Destruxit dogmata, et diversos errores haereticorum ab Ecclesia: indissolubili rectae fidei aedificio: de quibus Salomon: Civitates fortium ascendit sapiens, et destruxit munitiones ejus. Destruxit et omnem cultum idolorum.

That all things pertain to the providence and governance of God, even those which are irrational and insensible, when questioned by a certain reason of truth, respond. According to the mystical understanding, unrefined men, and those of irrational habits, can be understood as beasts. The birds of the air, however, are understood as demons, or frivolous and exalted and proud men: or certainly astrologers. The earth represents voluptuous and carnal men, who savor earthly things. The fish represent philosophers and those like them, who are excessive in inquiring about the things of the world and its qualities. Alternatively: The beasts are good horses, which animals will dwell in the inheritance of the Lord: for whom the voluntary rain of the Gospel has been set apart from the unbelievers. The birds, however, are those who have their hearts lifted up and desire heavenly things; or who are to go to meet Christ in the air from the dead: the flesh of the saints is most rightly understood, which, when the Lord reigns, will exult. The fish, indeed, are those who, swimming amidst the waves and tempests of this world, look forward to safe and quiet places of eternity for themselves. Or those fish are to be understood who receive life through water; who immediately migrate from the font of baptism to Christ, or to God, as others say.

If He shall destroy, there is no one that can build up. It is manifest that whatever He has wished to scatter and destroy by the judgment of His wisdom, no one will be able to resist His strength as if he were powerful. As He destroyed the tower, and the kingdoms of many nations, or even Jerusalem, where the legal precepts themselves are written as if on stones, He foretold that they were to be dissolved in the presence of His grace. Thus, therefore, and according to the prophecy of Job, the wall of enmities, that is, the law of commandments, was destroyed by Christ; that He might create in Himself two into one new man, making peace. Christ the Lord destroyed and unlocked the bolts of hell, and deposed the devil, who had the power of death, from the kingdom of his dominion. Christ the Lord therefore destroyed death, when He deigned to receive it so that He might die in it, and when on the cross He destroyed the body of sin, He slew our old man who was killing us there: that He might restore to us the way to eternity. Thus, therefore, He destroyed death and brought life to light: He destroyed the counsels of those persecuting the Church, who were striving to root out its name from under heaven, namely the Jews and the Gentiles. He destroyed the dogmas and diverse errors of the heretics from the Church: by the indissoluble edifice of the right faith: of which Solomon says: The wise man scaled the cities of the mighty, and overthrew the strength thereof. He also destroyed all worship of idols.

Si incluserit hominem, nullus est qui aperiat. Inclusit Deus Noe in diluvio: Lot in Segor: Jonam in ventre ceti: Jeremiam et Baruch ne invenirentur. Includit, et illos de quibus dicitur: Immittet angelum suum in circuitu timentium eum, et eripiet eos. Sive sub sententia mortis judicio Dei positum hominem quis potest revocare? Inclusus est Pharao in mediis aquis: inclusi sunt Dathan et Abiron vivi in inferno: populus Israel in eremo per quadraginta annos inclusus est. Includit Deus hominem tribulationibus excoquendum: aut certe correptionibus flagellandum peccatorem cingit ut emendet. Quis est qui copiam declinandi veluti quemdam aditum aperiat, ut evadat: sicut ipse Job, qui ait: Conclusit me Deus apud iniquum, et manibus impiorum tradidit me. Potest homo hoc loco diabolus intelligi: qui cum inclusus fuerit in inferno, nec se ipse liberavit, qui se contra Deum fortissimum detestabiliter arbitratur.

Si continuerit aquas, omnia siccabuntur, et si emiserit eas, subvertent terram. Quod factum sub Noe, secundum Scripturarum fidem, minime dubitamus. Modo vero spiritualiter aquae doctrinarum in Judaeorum populis continentur, ut sint eis legis flumina in desertum, et exitus aquarum in sitim: et habeant ut istae aquae terrenas cupiditates atque luxurias, et disperdantur ac demoliantur, in terra Ecclesiae rationabilis relicta imagine terreni hominis, in spiritualem vitam se convertendo proficiant.

Apud ipsum est fortitudo, et sapientia. Hoc est, Filius cum Patre, et Spiritus sanctus.

Ipse novit, et decipientem, et eum qui decipitur. Noverat Balaam, Achab, Aenam falsum surrecturum prophetam: Aenam novit, sed per haec meritum populi peccatoris ostendit: ut in perditionem ejus falsa vaticinando denuntiet, et hi qui nolunt audire Deum et prophetas vera dicentes, pseudoprophetarum falsis vaticinationibus illudantur. Filii quoque Israel, sicut in libro Judicum legimus, aequissimo Dei judicio decepti sunt. Et cum juxta causa propter uxorem Levitis contra Benjaminitas congregati fuissent, ut scelus adulterii puniretur: in ipsis prius est sacrilegii crimen vindicatum, quia prius ipsi emendari debuerant: vel certe eos, qui idola in injuriam Dei adorabant, interimere: quibus majus fuit fratris injuria quam Dei, et ob id prius in illis vindicatum est. Novit autem Dominus et decipientem et deceptum per praescientiam, quod etiam de Abel, et Cain, et Dalila, et Samson, qui gratiam Spiritus sancti in septem crinibus mystice possidebat, intelligi potest.

If He shall shut up a man, there is none that can open. God shut up Noah in the flood: Lot in Segor: Jonah in the belly of the whale: Jeremiah and Baruch lest they be found. He shuts up also those of whom it is said: He will send His angel round about them that fear Him, and He will deliver them. Or who can recall a man placed under the sentence of death by the judgment of God? Pharaoh was shut up in the midst of the waters: Dathan and Abiram were shut up alive in hell: the people of Israel were shut up in the desert for forty years. God shuts up a man to be refined by tribulations: or certainly He surrounds the sinner to be scourged with corrections, that he may amend. Who is there that may open an entrance, as it were, a way of escape, that he may evade: as Job himself, who says: God has shut me up with the unjust man, and has delivered me into the hands of the wicked. In this place, man can be understood as the devil: who, when he was shut up in hell, did not free himself, he who detestably esteems himself against the most mighty God.

If He shall withhold the waters, all things shall be dried up: and if He shall send them out, they will overturn the earth. That this was done under Noah, according to the faith of the Scriptures, we do not doubt in the least. But now, spiritually, the waters of doctrines are contained in the Jewish peoples, so that for them the rivers of the law become a desert, and the outlets of waters become thirst: and that they may have these waters as earthly desires and luxuries, and may be scattered and demolished, having left behind the image of the earthly man on the earth of the rational Church, they may advance by converting themselves to the spiritual life.

With Him is strength and wisdom. That is, the Son with the Father, and the Holy Spirit.

He knoweth both the deceiver, and him that is deceived. He knew Balaam, Ahab, and that a false prophet, Aena, would arise: He knew Aena, but through these things He showed the desert of a sinful people: that He might denounce their perdition by prophesying falsely, and that those who do not wish to hear God and the prophets speaking truth, may be deluded by the false predictions of pseudoprophets. The children of Israel also, as we read in the book of Judges, were deceived by the most just judgment of God. And when they had gathered against the Benjamites for a just cause on account of the Levite's wife, that the crime of adultery might be punished: the crime of sacrilege was first avenged in themselves, because they themselves ought to have been amended first: or certainly to have slain those who adored idols to the injury of God: for whom the injury of a brother was greater than that of God, and for that reason it was first avenged in them. But the Lord knows both the deceiver and the deceived through prescience, which can also be understood concerning Abel, and Cain, and Delilah, and Samson, who mystically possessed the grace of the Holy Spirit in his seven locks of hair.

Noverat utique haec omnia Deus antequam fierent, praescius futurorum; sed permisit ut homo, qui libero utebatur arbitrio, praecepto Dei inobediens, insuper, et Deum posse se fieri credens, per justitiam Dei poenam inobedientiae dignissime sustineret. Ili omnes typum Christi habuerunt. In Samson vero qui leonem tenuit et occidit, et in ore mortui leonis favum mellis invenit: significatum est, quod in superbis, in quorum ore putor fuerat blasphemiae, esset postmodum dulcedo laudis et gratiae Dei. Et ut ille Samson sitiens de molari dente asini, invocato Deo, aquam eduxit ut biberet: ita et Christus de immundo et duro gentium populo fide credentium tamquam refrigerii populo saturatus est. Maxilla quoque ejusdem asini de cujus molari aquae copiosae effluxerant, occidit mille viros. In maxillis, et dentibus, oris eloquium intelligitur. Doctrina igitur eorum, qui ex gentibus crediderunt, perfecto quodam numero finitur. Samson vero hostes suos atque adversarios tribus modis interfecit, et occidit: dum alii non credendo pereunt: alii vero credendo fidei, moriuntur peccato. Opus hoc maxillae elevatio appellatur. Ita enim doctrina, et praedicatio Evangelii magnificata est super omnem terram, ut eam omnes gentes ubique elevatam mirentur. In illis ergo vulpibus figuratum est: ut per dolosos et sanae fidei inimicos, quorum principatus in caudis est, pars post tergum relicta, pars circa fructus Christo adversantium vastaretur.

Adducit consiliarios in stultum finem, et judices in stuporem. Ut fecit contra Aegyptiorum magos, qui dicebant Pharaoni, regem Chaldaeorum non esse venturum ad vastandam Aegyptum, sive ipsum Nabuchodonosor in amentiam vertens, vel Balthasar timore concutiens.

Balteum regum dissolvit, et praecingit fune renes eorum. In balteo regnantis gloria intelligitur: in fune, ignominia regno depositi: sicut Sedechiae, et Manasse contigit, Deo jubente. Sive populum Judaeorum, qui per infidelitatem suam, a Christi regno distinctus est. Sed et nunc renati in Christo reges, sunt omnes in adoptionem filiorum aeterni regis vocati. Vere ab illa honoris sublimitate merito distinguuntur, quicumque ea quae poenitentiae finibus digna sunt, perpetrarunt. Sicut ait propheta: Pro zona reste cingeris.

Ducit sacerdotes inglorios. Ut filios Heli, vel plures alios ejusdem gentis.

Et optimates supplantat. Non dolo supplantat Deus, in quo non est iniquitas, sed hoc modo dicitur supplantare, dum injustum amovet, et iniquum: et in locum quem tenere videtur quisque indignus, bonum hominem, et justum substituit, ut David in locum Saulis.

God certainly knew all these things before they happened, being prescient of the future; but He permitted that man, who used free will, being disobedient to the command of God, and moreover believing he could become God, should most worthily sustain the penalty of disobedience through the justice of God. All these were a type of Christ. But in Samson, who held and killed the lion, and found a honeycomb in the mouth of the dead lion, it was signified that in the proud, in whose mouth had been the stench of blasphemy, there would afterwards be the sweetness of praise and the grace of God. And as that Samson, being thirsty, from the jawbone of an ass, having called upon God, brought forth water to drink: so also Christ was satisfied by the unclean and hard people of the Gentiles believing in faith, as by a people of refreshment. The jawbone also of the same ass, from whose molar copious waters had flowed, killed a thousand men. In the jawbones and teeth, the eloquence of the mouth is understood. The doctrine, therefore, of those who believed from the Gentiles, is finished in a certain perfect number. But Samson slew and killed his enemies and adversaries in three ways: while some perish by not believing, others, by believing in the faith, die to sin. This work is called the lifting up of the jawbone. For so the doctrine and preaching of the Gospel has been magnified over all the earth, that all nations everywhere marvel at it being lifted up. In those foxes, therefore, it was figured: that through the deceitful and enemies of the sound faith, whose power is in their tails, a part left behind, a part around the fruits of those opposing Christ, would be laid waste.

He bringeth counsellors to a foolish end, and judges to insensibility. As He did against the magicians of the Egyptians, who told Pharaoh that the king of the Chaldeans would not come to lay waste to Egypt, or turning Nebuchadnezzar himself to madness, or shaking Belshazzar with fear.

He looseth the belt of kings, and girdeth their loins with a rope. In the belt, the glory of the reigning one is understood: in the rope, the ignominy of one deposed from the kingdom: as happened to Zedekiah and Manasseh, by God's command. Or the people of the Jews, who through their infidelity were separated from the kingdom of Christ. But now also, reborn in Christ as kings, all are called to the adoption of the sons of the eternal king. Truly, from that sublimity of honor are rightly distinguished whosoever have perpetrated those things which are worthy of the bounds of penitence. As the prophet says: Instead of a girdle, a rope.

He leadeth away priests without glory. Like the sons of Eli, or many others of the same nation.

And overthroweth the great ones. God does not overthrow by deceit, in whom there is no iniquity, but He is said to overthrow in this way, when He removes the unjust and the iniquitous: and in the place which some unworthy person seems to hold, He substitutes a good and just man, as David in the place of Saul.

Commutans labium veraclum, et doctrinam senum auferens. Effundit despectionem super principes, et eos qui oppressi fuerant relevat. Cum propter peccata remotis promissionibus, aeternae gehennae flammas adoptatis dare compellitur.

Qui revelat profunda de tenebris, et producit in lucem umbram mortis. Qui multiplicat gentes, et perdit eas, et subversas in integrum restituit. Qui immutat cor principum populi terrae, et decipit eos, ut frustra incedant per invium. Palpabunt quasi in tenebris, et non in luce, et errare eos faciet quasi ebrios. Umbra mortis ipse diabolus est: qui non protegit homines, sed premit in mortem: hic producitur in lucem, quando ab anima fideli separatur.

CAPUT XIII.

Ecce omnia haec vidit oculus meus, et audivit auris mea, et intellexi singula. Secundum scientiam vestram, et ego novi: nec inferior vestri sum. Sed tamen ad Omnipotentem loquar, et disputare cum Deo cupio: prius vos ostendens fabricatores mendacii, et cultores perversorum dogmatum. Atque utinam taceretis, ut putaremini esse sapientes. Audite ergo correctiones meas, et judicium labiorum meorum attendite. Numquid Deus indiget vestro mendacio: ut pro illo loquamini dolos? Numquid faciem ejus accipitis, et pro Deo judicare nitimini? Aut placebit ei quem celare nihil potest? Aut decipietur, ut homo, vestris fraudulentiis? Doli erant in illis, quia sub verbis consolatoriis inimico eum corde pulsabant.

Ipse vos arguet, quoniam in abscondito faciem ejus accipitis. Statim ut se commoverit, turbabit vos, et terror ejus irruet super vos. Memoria vestra comparabitur cineri, et redigentur in lutum cervices vestrae. Tacete paulisper, ut loquar quodcumque mihi mens suggesserit. Ut a Deo arguamini, digni estis: abscondite, id est, quasi eo ignorante, personam ejus in vobis ad me damnandum suscipitis: tamquam eum latere possit aliquid, ut ita ei subrepere velitis.

Quare lacero carnes meas dentibus meis. Torquentibus eum nimiis cruciatibus, manus vel labia sua dentibus lacerabat.

Changing the lip of the truthful, and taking away the doctrine of the aged. He poureth contempt upon princes, and relieveth them that were oppressed. When, on account of sins, the promises being removed, He is compelled to give the flames of eternal gehenna to the adopted.

He that revealeth deep things out of darkness, and bringeth forth to light the shadow of death. He that multiplieth nations, and destroyeth them, and restoreth them again after they were overthrown. He that changeth the heart of the princes of the people of the earth, and deceiveth them, that they walk in vain where there is no way. They shall grope as in the dark, and not in the light, and He shall make them wander about like drunken men. The shadow of death is the devil himself: who does not protect men, but presses them into death: he is brought forth into the light when he is separated from the faithful soul.

CHAPTER XIII.

Behold, all these things my eye has seen, and my ear has heard, and I have understood each one. According to your knowledge, I also know: nor am I inferior to you. But yet I will speak to the Almighty, and I desire to dispute with God: first showing you to be forgers of lies, and cultivators of perverse doctrines. And would that you were silent, so that you might be thought to be wise. Hear, therefore, my corrections, and attend to the judgment of my lips. Does God need your lie, that you should speak deceits for him? Do you accept his person, and strive to judge for God? Or will it please him whom nothing can deceive? Or will he be deceived, like a man, by your frauds? There were deceits in them, because under consoling words they struck him with a hostile heart.

He himself will reprove you, because you accept his person in secret. As soon as he stirs, he will trouble you, and his terror will fall upon you. Your memory will be compared to ashes, and your necks will be reduced to clay. Be silent for a little while, that I may speak whatever my mind suggests to me. You are worthy to be reproved by God: you secretly, that is, as if he were ignorant, take on his person within yourselves to condemn me: as if anything could be hidden from him, so that you wish to creep up on him in this way.

Why do I tear my flesh with my teeth. As excessive torments were twisting him, he tore his hands or his lips with his teeth.

Et animam meam porto in manibus meis. Etiam si occiderit me: in ipso sperabo. Verumtamen vias meas in conspectu ejus arguam, et ipse erit salvator meus. Non enim veniet in conspectu ejus omnis hypocrita. Audite sermonem meum, et aenigmata percipite auribus vestris. Si fuero judicatus, scio quod justus inveniar. Quis est qui judicetur mecum? Veniat. Quare tacens consummor? Duo tantum ne facias mihi, et tunc a facie tua non abscondar. Manuum tuam longe fac a me, et formido tua me non terreat. Voca me, et ego respondebo tibi: aut certe loquar, et tu responde mihi. Quantas habeo iniquitates et peccata. Ipsam vitam suam, quae solet animae vocabulo dici, portare se ait in manibus suis: hoc est jam nunc in tormentis deficiente anima et exeunte, velut efferendam porto in manibus.

Scelera mea, et delicta mea ostende mihi. Ut scire possim, quam ob causam ita me crucias.

Cur faciem tuam abscondis, et arbitraris me inimicum tuum? Contra folium quod vento rapitur, ostendis potentiam tuam, et stipulam siccam persequeris. Scribis enim contra me amaritudines, et consumere me vis peccatis adolescentiae meae. Posuisti in nervo pedem meum, et observasti omnes semitas meas, et vestigia pedum meorum considerasti. Qui quasi putredo consumendus sum, et quasi vestimentum quod comeditur a tinea. Dum ita puniri me permittis, quem velut inimicum existimas, dolet mihi eo quod ipse optime noveris, quia illi potius qui tibi restiterit, noceatur.

CAPUT XIV.

Homo natus est de muliere, brevi vivens tempore: repletur multis miseriis. Qui quasi flos egreditur, et conteritur, et fugit velut umbra, et numquam in eodem statu permanet. In flore hoc loco fragilitatem humani generis intelligamus, non fragrantem odoris pulchritudinem, et decorem.

Et dignum ducis super hujuscemodi aperire oculos tuos, et adducere eum tecum in judicium. Quis potest facere mundum de immundo conceptum semine? Nonne tu qui solus es? Breves dies hominis sunt, numerus mensium ejus apud te est. Constituisti terminos ejus, qui praeteriri non poterunt. Hoc est dignum ducis, ut propter humanum genus, Unigenitum tuum hominem nasci velis. Sive aliter: me quoque permittis fabulari tecum, et evolvere miserias meas.

Recede ergo paululum ab eo, ut quiescat, donec optata veniat, et sicut mercenarii dies ejus. Hoc est, amove a me flagellum tuum, neque me diutius permittas taliter tentari.

And I carry my soul in my hands. Even if he should kill me: in him I will hope. Nevertheless, I will argue my ways in his sight, and he himself will be my savior. For not every hypocrite will come into his sight. Hear my speech, and perceive my riddles with your ears. If I am judged, I know that I will be found just. Who is he that may be judged with me? Let him come. Why, being silent, am I consumed? Only do not do two things to me, and then I will not hide from your face. Keep your hand far from me, and let not your dread terrify me. Call me, and I will answer you; or surely I will speak, and you answer me. How many iniquities and sins do I have? He says that he carries his very life, which is usually called by the name of soul, in his hands: that is, with his soul now failing and departing in torments, I carry it in my hands as if to be carried out for burial.

Show me my wicked deeds and my offenses. So that I may be able to know for what reason you torment me so.

Why do you hide your face, and consider me your enemy? Against a leaf that is snatched by the wind, you show your power, and you pursue a dry stalk. For you write bitter things against me, and you wish to consume me with the sins of my youth. You have put my foot in the stocks, and you have observed all my paths, and you have considered the steps of my feet. I who am to be consumed like rot, and like a garment that is eaten by a moth. While you permit me to be punished in this way, whom you consider as an enemy, it grieves me that you yourself know very well that he who resists you is rather the one to be harmed.

CHAPTER XIV.

Man, who is born of a woman, living for a short time, is filled with many miseries. Who comes forth like a flower, and is crushed, and flees like a shadow, and never remains in the same state. In this place, by 'flower' let us understand the fragility of the human race, not the fragrant beauty of its scent and loveliness.

And you think it worthy to open your eyes upon such a one, and to bring him with you into judgment. Who can make clean what is conceived from unclean seed? Is it not you who alone are? The days of man are short, the number of his months is with you. You have appointed his bounds, which cannot be passed. This is what you deem worthy: that for the sake of the human race, you willed your Only-Begotten to be born a man. Or otherwise: you also permit me to speak with you, and to unfold my miseries.

Depart then a little from him, that he may rest, until his desired day comes, like that of a hireling. That is, remove your scourge from me, and do not permit me to be tempted in such a way any longer.

Lignum habet spem. Si praecisum fuerit, rursum virescit, et rami ejus pullulant. Si senuerit in terra radix ejus, et in pulvere emortuus fuerit truncus illius, ad odorem aquae germinabit, et faciet comam, quasi cum primum plantatum est. Rationabile lignum credendum est, de quo dicitur: Est enim arbori spes. Hoc itaque lignum praecisum fuit per inobedientiam: quando habitabat in medio lignorum paradisi, priusquam Dei sententia moreretur, a quo in baptismate vetustas praeciditur, ut in Jesu Christi novi hominis vita, per resurrectionem fidei reviviscat, et rami ejus virtutibus pullulent: id est, opera ejus sancte vivendo proficiant.

Homo vero cum mortuus fuerit, et nudatus atque consumptus: ubi quaeso est? Homo autem non habens spem in Christo, sicut gentes quae ignorant Deum, cum mortuus fuerit, non renatus per baptismum, vita etiam destitutus ac praesenti delectatione nudatus, sine dubio sententiam aeternae damnationis excipiet.

Quomodo si recedant aquae de mari, et fluvius vacuefactus arescat: sic homo cum dormierit, non resurget. Donec atteratur coelum, non evigilabit: nec consurget de somno suo. Quis mihi hoc tribuat, ut in inferno protegas me, et abscondas me, donec pertranseat furor tuus: et constituas mihi tempus, in quo recorderis mei? Putasne mortuus homo rursum vivet? Cunctis diebus quibus nunc milito: exspecto donec veniat immutatio mea. Si fieri potest ait, ut aquae salutarium praeceptorum Dei, de sanctarum Scripturarum mari desinant recedere, cui perenni abundantia non deficiunt: et si potest fieri ut fluvius sacri baptismatis, quadam inopia divinae misericordiae exsiccetur, et non plenus sit gratia Dei, sancti quoque Spiritus donis non redundet: ita poterit fieri, ut homo cum mortuus fuerit, non resurgat.

Vocabis me, et ego respondebo tibi. Operi manuum tuarum porriges dexteram. Vocabuntur omnes mortui in novissimo saeculorum, et in voce archangeli, atque in tuba Dei de tumulis excitabuntur: respondebuntque universi hoc modo cum ad verbum majestatis ejus atque potentiae, cineres ac favillae humanorum corporum vivificabuntur, et exsurgent ex mortuis incorrupti.

Tu quidem gressus meos dinumerasti: sed parce peccatis meis. Cogitationes et opera juventutis meae.

Signasti quasi in sacculo delicta mea, sed curasti iniquitatem meam. Saccus, significativo nomine, quasi tota massa peccatrix generationis Adae dictus videri potest: in quo, quasi sub signaculo imaginis ejus, genuit Adam ad imaginem, et similitudinem suam, totam sobolem illius in ipso praevaricatricem effectam: quam per multa saecula Deus clausam tenuit sub peccato, et tamen in novissimis saeculorum temporibus, vulnera delictorum sua redemptione curavit.

A tree has hope. If it is cut down, it grows green again, and its branches sprout. If its root has grown old in the earth, and its trunk has died in the dust, at the scent of water it will bud, and put forth foliage, as when it was first planted. It must be believed to be a rational tree, of which it is said: For there is hope for a tree. This tree, therefore, was cut down through disobedience: when it dwelt in the midst of the trees of paradise, before it died by the sentence of God, from which oldness is cut away in baptism, so that in the life of the new man of Jesus Christ, it may revive through the resurrection of faith, and its branches may sprout with virtues: that is, its works may advance by living holily.

But man, when he has died, and been stripped and consumed: where, I ask, is he? But the man who has no hope in Christ, like the gentiles who are ignorant of God, when he has died, not reborn through baptism, also deprived of life and stripped of present delight, will without doubt receive the sentence of eternal damnation.

As if the waters should depart from the sea, and the river, being emptied, should dry up: so man, when he has fallen asleep, will not rise again. Until the heaven is worn away, he will not awake, nor will he arise from his sleep. Who will grant me this, that you protect me in the underworld, and hide me, until your fury passes: and that you appoint me a time, in which you will remember me? Do you think a dead man will live again? All the days in which I now serve as a soldier, I wait until my change comes. If it can happen, he says, that the waters of God's salutary precepts cease to recede from the sea of the Holy Scriptures, which they do not fail to do in perennial abundance; and if it can happen that the river of holy baptism dries up from a certain lack of divine mercy, and is not full of the grace of God, and does not overflow with the gifts of the Holy Spirit: so it could happen that a man, when he has died, does not rise again.

You will call me, and I will answer you. To the work of your hands you will stretch out your right hand. All the dead will be called at the end of the ages, and at the voice of the archangel and the trumpet of God they will be raised from their tombs: and all will answer in this way when, at the word of his majesty and power, the ashes and embers of human bodies will be brought to life, and they will rise from the dead incorrupt.

You indeed have numbered my steps: but spare my sins. The thoughts and works of my youth.

You have sealed up my offenses as in a bag, but you have cured my iniquity. The bag (saccus), by its significant name, can be seen as the entire sinful mass of Adam's generation: in which, as if under the seal of his image, Adam begot, to his own image and likeness, his entire offspring, made prevaricating in him: which for many ages God held enclosed under sin, and yet in the last times of the ages, he cured the wounds of their offenses by his redemption.

Si autem de semetipso Job hoc dixisse videtur, ut arbitror, iste est intellectus: Si qua igitur, ait, ad Deum per totum saeculum vitae meae peccata commisi, in unum omnia per diversa temporum spatia congregasti, ut secundum rigorem justitiae tuae pro cunctis simul mihi retribueres.

Mons cadens defluit, et saxum transfertur de loco suo. Lapides excavant aquae, et alluvione paulatim terra consumitur, et homines ergo similiter perdes. Montem ergo istum diabolum, sive superbiae hominem sentire debemus, qui contra Deum, ut mons elatione mentis tumescit, et ita se erigendo, cadit in praeceps, ut defluat, et solutus in pulverem ad nihilum deducitur. Saxo vero illos assimilari puto, qui cum in naturae bono debuerant tamquam lapides soli simili fortitudine permanere, commutati sunt voluntate propria in stoliditatem quamdam ac duritiam cordis, et ideo detestationis suae habitaculo quod se habere quasi de suis meritis praesumebant, dejiciendi sunt ad digna sibi loca. Aquae autem istae quae semper inferiora petunt, per quas etiam quondam venit interitus, adversarias significant potestates, et procellas ac turbines mundi. Hae ergo aquae, inquam, eos homines qui sibi fortissimi ac solidi sunt de se praesumentes, et confidentes in virtute sua, unde, et lapidibus comparantur, indesinenti lapsu atterunt. Terram vero illos esse existimo, qui tentationes, et pericula non auferentes, se dimittunt labefactari. Homines ergo similiter perdes: id est, sanctos tuos, qui imaginem tuam in se custodiunt.

Roborasti eum paululum, ut in perpetuum transiret. Hoc est, in vita ista non permisisti sanctos tuos tentationibus superari.

Immutabis faciem ejus, et emittes eum. Id est, cum mortale hoc immortalitatem induerit, et incorruptionem. Sive aliter, faciem animam intelligimus, quae cum naturalem receperit serenitatem, contemplatur gloriam divinae majestatis, quae cum corpore suo simul fuerit gratulata: nulla perturbatione cujuslibet vitii sauciabitur.

Sive nobiles fuerint filii ejus, sive ignobiles, non intelliget. Hoc est, non filii carnis, sed filii mentis: id est, opera virtutum. Non intelligunt ergo sancti in hac vita ante judicii diem, quales pro certo filios habeant: utrum Deo placentes, an non placentes. Roborasti eum paululum, ut in perpetuum transiret, secundum formam servi quam assumpsit. Haec Christo Deo non aptari posse arbitror. Nam cum ex ea parte qua homo est, infirmaretur proximus passioni, evangelista ait: Apparuit autem angelus Domini de coelo confortans eum.

But if Job seems to have said this about himself, as I think, this is the understanding: If therefore, he says, I have committed any sins against God throughout the whole age of my life, you have gathered them all into one through diverse spaces of time, so that according to the rigor of your justice you might requite me for all of them at once.

The falling mountain flows away, and the rock is moved from its place. The waters wear away the stones, and the earth is gradually consumed by flood, and so you will likewise destroy men. Therefore, we should understand this mountain to be the devil, or the man of pride, who swells up against God like a mountain with the elation of his mind, and by so raising himself up, he falls headlong, so that he flows away, and being dissolved into dust, is reduced to nothing. But I think those are likened to a rock who, when they ought to have remained in the good of nature like stones of the earth with similar fortitude, were changed by their own will into a certain stolidity and hardness of heart, and therefore from the dwelling of their detestation, which they presumed to have as if from their own merits, they are to be cast down to places worthy of them. But these waters, which always seek lower places, through which destruction also once came, signify the adverse powers, and the storms and tempests of the world. These waters, therefore, I say, wear away with unceasing falling those men who, presuming on themselves, are most strong and solid, and confident in their own strength, whence they are also compared to stones. But I think the earth represents those who, not bearing temptations and dangers, allow themselves to be shaken. Therefore you will likewise destroy men: that is, your saints, who keep your image in themselves.

You have strengthened him for a little while, that he might pass away forever. That is, in this life you have not permitted your saints to be overcome by temptations.

You will change his face, and you will send him away. That is, when this mortal thing has put on immortality and incorruption. Or otherwise, by 'face' we understand the soul, which, when it has received its natural serenity, contemplates the glory of the divine majesty, which, having rejoiced together with its body, will be wounded by no disturbance of any vice.

Whether his sons are noble or ignoble, he will not understand. That is, not sons of the flesh, but sons of the mind: that is, works of virtues. Therefore, the saints in this life do not understand before the day of judgment what kind of sons they certainly have: whether pleasing to God, or not pleasing. You have strengthened him for a little while, that he might pass away forever, according to the form of a servant which he assumed. I think these things cannot be applied to Christ God. For when, in that part in which he is man, he was weakened near his passion, the evangelist says: And there appeared an angel of the Lord from heaven, strengthening him.

Hic ergo ad breve tempus administrata redemptione nostra in perpetuum illud saeculum coelos penetrans transivit. Immutabis faciem ejus: hoc est, cum totus homo in Deum transiit: salva tamen utriusque substantiae proprietate in unitate personae.

Attamen caro ejus dum vivet, dolebit, et anima illius super semetipso lugebit. Ita veram carnem Salvator noster assumpsit, ut potuerit dolorem sentire. Vel anima ejus doluit, cum ait: Tristis est anima mea usque ad mortem. Sive Ecclesia, quae caro ejus est, dolet cum pressuris premitur saeculi: quia ipsa Ecclesia filia est in eo, qui per fidem baptismi initiatur in Christo. Et rursum mater est, cum ille qui membris Christi incorporatus est, suscipit ministerium baptizandi.

CAPUT XV.

Respondens autem Eliphaz Themanites dixit: Numquid sapiens respondebit, quasi in ventum loquens. Hoc sensu videtur cepisse: quisquam ne sapiens, et disciplinae philosophicae studiosus, ita furore rapitur, atque insania possidetur, ut sine ullo timoris Dei vel religionis intuitu, sic loquatur, ut aurae flatui simile sit, ventoque quod liquitur. Ob hoc igitur Eliphaz sanctum Job veluti spiritu superbiae ventoque timidum redarguere ausus est.

Et implebit ardore stomachum suum. Nomine ardoris, exanhelantem felle iracundiae animum ejus voluit indicare, qui adversum Deum tamquam coaequalem sibi irasci praesumpserit. Alia interpretatio ita habet: Et implebit dolore ventrem suum. Ventrem capacem quemdam sinum animae dictum intelligamus: quia quemadmodum receptaculum aliquod est corporis quo viscerum vitalia continentur, et hoc ventris nomine appellamus: ita virtutem quamdam exercitationibus animae capabilem illa translatione per demutationem nominis dixit, quae eo modo cogitationibus repleatur, quo venter hominis escis repletur. Increpatur ergo Job ab Eliphaz, quod hujusmodi ventrem dolore repleverit, id est, ea cogitet quae animam ejus discrucient, vel unde dolores corporis merito patiatur.

Arguis verbis eum qui non est aequalis tibi, et loqueris quod tibi non expedit. Quem ita dicendo, velut rebellem Deoque contrarium notat. Ob hoc forsitan, quia in praecedenti sermone dixerit Job ad Deum inter caetera: Et arbitraris me inimicum tuum.

He therefore, having administered our redemption for a short time, passed into that eternal age, penetrating the heavens. You will change his face: that is, when the whole man has passed into God, yet with the property of each substance saved in the unity of the person.

Yet his flesh, while he lives, will be in pain, and his soul will mourn over him. Thus our Savior assumed true flesh, so that he could feel pain. Or his soul was in sorrow, when he said: My soul is sorrowful even unto death. Or the Church, which is his flesh, grieves when it is pressed by the pressures of the world: because the Church itself is a daughter in him, who is initiated into Christ through the faith of baptism. And again, she is a mother, when he who has been incorporated into the members of Christ undertakes the ministry of baptizing.

CHAPTER XV.

Then Eliphaz the Temanite answered and said: Will a wise man answer as if speaking into the wind? He seems to have understood it in this sense: can any wise man, a student of philosophical discipline, be so carried away by fury and possessed by madness that, without any regard for the fear of God or religion, he speaks in such a way that it is like a breath of air, and what is spoken to the wind. For this reason, therefore, Eliphaz dared to rebuke holy Job as one puffed up by the spirit of pride and wind.

And he will fill his stomach with burning heat. By the name of burning heat, he wished to indicate his soul, panting with the gall of wrath, who had presumed to be angry against God as if against an equal. Another interpretation has it thus: And he will fill his belly with sorrow. Let us understand the belly to be called a certain capacious bosom of the soul: for just as there is a certain receptacle of the body in which the vital organs are contained, and we call this by the name of belly, so by that transference, through a change of name, he spoke of a certain faculty capable of the soul's exercises, which is filled with thoughts in the same way that a man's belly is filled with food. Therefore, Job is rebuked by Eliphaz for having filled such a belly with sorrow, that is, for thinking those things which torment his soul, or from which he might deservedly suffer bodily pains.

You argue with words against him who is not your equal, and you speak what is not expedient for you. By saying this, he marks him as a rebel and an adversary to God. Perhaps for this reason, because in the preceding discourse Job had said to God among other things: And you consider me your enemy.

Quantum in te est, evacuasti timorem; et tulisti preces coram Deo. Tam elatus, inquit, effectus es, ut timore divino omnino sis vacuus, et Deum jam nec deprecari digneris: propter quod ait: et tulisti preces coram Deo, id est, quasi tibi non necessarias a te abstulisti.

Docuit enim iniquitas tua os tuum: et imitaris linguam blasphemantium. Malum igitur mentis tuae, os tuum didicit loqui, et idcirco imitator et discipulus es illorum, qui linguam ad blasphemandum Deum semper habent paratam.

Condemnabit te os tuum, et non ego, et labia tua respondebunt tibi. Id est, merita sermonum tuorum recipies.

Numquid primus homo tu natus es, et ante omnes colles formatus? Ergo antequam generatio humana existeret, esse coepisti, donans tibi plurimum, quod prae caeteris hominibus sapias: ubi sermone subsannatorio potuit primum Adam dixisse: quem utique sapientissimum a Deo novimus factum. Ita ergo in sanctum Job invehitur, ut diceret: numquid tu ante patrem humani generis, et ante conditionem angelorum esse coepisti?

Numquid consilium Dei audisti, et inferior te erit ejus sapientia? Subinde nimium, et jactantem arguit vero Deo placentem, et vehementer increpat, dicens: quod non solum nosse putet Dei consilium: verum etiam, et inferior sit illo ejus sapientia. Apparet ergo plenum livore animum, exprobrationum jacula in hominem justum sine causa dirigere, ut conviciis obrueret innocentem.

Quid nosti quod ignoremus? Quid intelligis quod nesciamus? Plurimum: plane in primis ipsum Deum magis noverat, deinde revelanda in Christo mysteria spiritu pervidebat.

Et senes, et antiqui sunt in nobis multo vetustiores quam patres tui. Senes, et antiqui nobiscum positi, qui jam ipsa longaevitate plurimum eruditionis atque scientiae consecuti sunt: nihil temere contra Deum, ut tu facis, dicere praesumpserunt.

Numquid grande est, ut consoletur te Deus? Sed verba tua prava hoc prohibent. Manifestum nec grande est omnipotenti, nec difficile misericordiae Dei, hominem consolari: ut invocantem exaudiat, et a pressura tribulationis eripiat; sed tu blasphemias ructando, exacerbas magis Deum in poenam tuam, quem poteras humilitate, et satisfactione placare.

As much as is in you, you have made void fear; and you have taken away prayers before God. So arrogant, he says, have you become, that you are entirely void of divine fear, and you no longer deign even to supplicate God: for which reason he says: and you have taken away prayers before God, that is, you have removed them from yourself as if they were not necessary for you.

For your iniquity has taught your mouth: and you imitate the tongue of blasphemers. Therefore, your mouth has learned to speak the evil of your mind, and for that reason you are an imitator and a disciple of those who always have their tongue ready to blaspheme God.

Your own mouth shall condemn you, and not I, and your own lips shall answer you. That is, you will receive the deserts of your words.

Are you the first man that was born, and were you formed before all the hills? Therefore, you began to exist before the human race existed, granting yourself much, that you are wiser than other men: where with mocking speech he could have said the first Adam, whom we know was indeed made most wise by God. Thus, therefore, he inveighs against holy Job, as if to say: did you begin to exist before the father of the human race, and before the creation of the angels?

Have you heard the counsel of God, and will his wisdom be inferior to you? Forthwith he rebukes him who was truly pleasing to God as being excessive and boastful, and he chides him vehemently, saying: that he not only thinks he knows the counsel of God, but even that His wisdom is inferior to him. It is apparent, therefore, that a mind full of envy directs the javelins of reproaches against a just man without cause, so as to overwhelm the innocent with insults.

What do you know that we are ignorant of? What do you understand that we do not know? A great deal: clearly, in the first place, he knew God himself more, and then he foresaw by the spirit the mysteries to be revealed in Christ.

Both the old and the ancient are among us, much older than your fathers. The old and the ancient placed with us, who by their very longevity have already attained a great deal of learning and knowledge, have not presumed to say anything rashly against God, as you do.

Is it a great thing that God should console you? But your perverse words prevent this. It is manifest that it is neither a great thing for the Almighty, nor difficult for the mercy of God, to console a man: to hear him when he calls, and to deliver him from the pressure of tribulation; but you, by belching forth blasphemies, further exasperate God to your punishment, whom you could have placated with humility and satisfaction.

Quid te elevat cor tuum, et quasi magna cogitans, attonitos habes oculos? Quid tumet contra Deum spiritus tuus, ut proferas de ore tuo hujuscemodi sermones? Quid est homo, et immaculatus sit, ut justus appareat natus de muliere? Ecce inter sanctos ejus nemo immutabilis, et coeli non sunt mundi in conspectu ejus: quanto magis abominabilis, et inutilis homo, qui bibit quasi aquam iniquitatem? Cor, oculi, spiritus, totam hominis animam significant, sed in corde hominis sapientiam cognoscamus. In oculis, perspicuitatem intelligentiae. In spiritu vero illius animae motum, quo cogitationibus incessabiliter agitur ad quaecumque facienda. In elevatione ergo cordis, et attonitis oculis, tumore etiam spiritus: superbum valde contra Deum, et inflatum nimium sanctum Job Eliphaz amicus ejus exprobrat. Illis etenim sermonibus offensus fuerat, quos beatus Job ad Deum superius narravit. Si judicatus fuero, scio quod justus inveniar, et contra isto sermone loquitur: Quid est homo ut immaculatus appareat?

Ostendam tibi, audi me, quod vidi narrabo tibi. Expertam rem loquor, quam cognovisse, et vidisse me noveris.

Sapientes confitentur, et non abscondunt patres suos. Ita vult eum diversis modis atque exemplis, quasi ad poenitentiam coarctare atque constringere, ut confiteatur plagam illam poenarum quam sustinebat ob merita sustinere. Vel ita: non defendendo seipsos, suosque patres similes sui, vel quos imitando parentes habere coeperunt; peccata sua sive parentum non cooperiunt, nec abscondunt. Sive non celant patres suos, id est, seniores, vel sacerdotes suos, quibus peccata salubre est confiteri.

Quibus solis data est terra, et non transibit alienus per eos. Frequenter Deus propter peccata tradit terram iniquorum aliis gentibus. De conversationis igitur introitu, et ingressu Sophar ad Job loquitur: In amaritudine sua vadent et venient super eum horribiles, id est, quasi iracundia fellium commoti, et veneno invidiae in amaritudinem furoremque conversi: circa te, inquit, jugiter morabuntur. Sive moraliter. Sapientes illi in Christo sunt, et in saeculo stulti, qui satisfactione poenitentiae, peccata sua vel errores haereseos convertendo se ad Deum fideliter confitentur, et auctores vel criminum suorum, vel dogmatum manifestant, ut terram corporis sui soli possideant: id est, non ei vitia, vel hostiles nequitiae dominentur. Alienusque per eum non transeat, id est, diabolus in eum non habeat potestatem. Qui vere alienus dicendus est, quia se a Deo, et angelorum consortio fecit alienum.

Why does your heart lift you up, and as if thinking great things, you have astonished eyes? Why does your spirit swell against God, that you should bring forth from your mouth such speeches? What is man, that he should be immaculate, that he should appear just, who is born of a woman? Behold, among his saints no one is immutable, and the heavens are not clean in his sight: how much more abominable and useless is man, who drinks iniquity like water? Heart, eyes, spirit, signify the whole soul of man, but in the heart of man let us recognize wisdom. In the eyes, the perspicuity of the intelligence. In the spirit, indeed, the movement of that soul, by which it is incessantly driven by thoughts to do whatever it does. Therefore, in the elevation of the heart, and in the astonished eyes, and also in the swelling of the spirit, his friend Eliphaz reproaches holy Job as being exceedingly proud against God and excessively inflated. For he had been offended by those words which blessed Job had related to God above. If I am judged, I know that I shall be found just, and against this speech he says: What is man that he should appear immaculate?

I will show you, hear me, what I have seen I will tell you. I speak of an experienced matter, which you may know that I have known and seen.

Wise men confess, and do not hide their fathers. Thus he wishes to compel and constrain him to repentance, as it were, by diverse ways and examples, so that he may confess that he endures that plague of punishments which he was sustaining on account of his merits. Or thus: not defending themselves, and their fathers similar to themselves, or those whom by imitating they began to have as parents; they do not cover up nor hide their own sins or those of their parents. Or they do not conceal from their fathers, that is, their elders, or their priests, to whom it is salutary to confess sins.

To whom alone the earth was given, and no stranger shall pass through them. Frequently God, on account of sins, hands over the land of the iniquitous to other nations. Therefore, Zophar speaks to Job about the beginning and entrance of conversation: In their bitterness they will go and horrible ones will come upon him, that is, as if moved by the wrath of gall, and turned to bitterness and fury by the poison of envy: around you, he says, they will continually abide. Or morally. Those wise men are in Christ, and fools in the world, who by the satisfaction of penance, faithfully confess their sins or the errors of heresy by turning to God, and they reveal the authors either of their crimes or of their dogmas, so that they alone may possess the land of their body: that is, that vices or hostile wickednesses may not dominate it. And let no stranger pass through him, that is, let the devil have no power over him. Who is truly to be called a stranger, because he made himself a stranger from God and from the company of angels.

Cunctis diebus suis impius superbit, et numerus annorum incertus est tyrannidis ejus. In personam quidem Job haec Eliphaz videtur invehere, quae usque ad calcem sermonis hujus perduxit. Ego vero existimo quod afflatus spiritu prophetiae, cuncta haec in quemlibet impium, sive in ipsum diabolum, vel ejus socios dixerit.

Sonitus terroris semper in auribus illius. Sicut Aegyptii passi sunt.

Et cum pax sit, ille semper insidias suspicatur. Perseverat impius in scelere semper de conscientiae malo: novit enim secundum justum judicium Dei, quae impiis retributio sit separata.

Non credit quod reverti possit de tenebris ad lucem. Frustra errore deceptus, quod aliquo pretio redimendus sit. Hic impius in profundum peccatorum deveniens, vitam se posse consequi desperavit. Et idcirco non credit quod reverti possit ad poenitentiae lucem de tenebris peccatorum. Hujus autem diffidentiae causam enarrat, dicens:

Circumspectans undique gladium. Id est, hinc inde: sive praestolans mortem. Diximus, diabolum in escam datum spirituum immundorum, quia ejus malitia vivunt: vultures vero homines peccatores, et immundi intelliguntur. Cum ergo hi conversi fuerint, tunc inimicum devorantem se, versa vice habebunt in escam, quia ipse est draco qui datus est a Deo in escam populis Aethiopum, qui quondam propter nigredinem peccatorum Aethiopes, nunc autem per fidem lux facti in Domino. Hunc impium sive draconem consumunt ac devorant: dum omne corpus ejus, qui sunt utique peccatores, per fidem intromittunt in corpus, id est, in Ecclesiam: secundum hoc, quod dictum est Petro: Surge, occide, et manduca. Hinc etiam Moyses filios Israel vitulum comminutum bibere compulit, ut sicut ab eo fuerant absorpti in errore: ita illi in corpore populi Dei relicto errore transirent.

Cum se moverit ad quaerendum panem, novit quod paratus sit in manu ejus tenebrarum dies. Motus animorum est inchoatio cogitationis. Cum ergo hic recordatus fuerit, reus sibi semper male conscius, quemadmodum possit vivere: nihil ei occurrit aliud quam tempus illud judicii Dei horribile, quo poenas perpetuas irrogandas expavescit.

Terrebit eum tribulatio, et angustia vallabit eum, sicut regem qui praeparatur ad praelium. Antequam dies praedictus adveniat, malo formidinis cruciabitur; pressuris quoque, et angustiis septus undique coarctabitur, veluti rex profecturus ad praelium. Sub nomine regis impium hominem, sive diabolum significari existimo, qui contra Deum bella quotidie, blasphemias contentionesque, sive pugnas parat vitiorum.

All his days the wicked man is proud, and the number of the years of his tyranny is uncertain. Eliphaz seems indeed to direct these things against the person of Job, which he has carried on to the end of this discourse. But I think that, inspired by the spirit of prophecy, he said all these things against any wicked man, or against the devil himself, or his associates.

The sound of terror is always in his ears. As the Egyptians suffered.

And when there is peace, he always suspects ambushes. The wicked man always perseveres in crime from a bad conscience: for he knows, according to the just judgment of God, what retribution is set apart for the wicked.

He does not believe that he can return from darkness to light. Deceived by a vain error, that he is to be redeemed at some price. This wicked man, having come into the depth of sins, has despaired that he can attain life. And therefore he does not believe that he can return to the light of repentance from the darkness of sins. But he explains the cause of this diffidence, saying:

Looking around on every side for the sword. That is, from this side and that: or awaiting death. We have said that the devil is given as food to the unclean spirits, because they live by his malice: but vultures are understood as sinful and unclean men. When, therefore, these have been converted, then they will have the enemy who devours them, in their turn, for food, because he is the dragon who was given by God as food to the peoples of the Ethiopians, who were formerly Ethiopians on account of the blackness of their sins, but are now made light in the Lord through faith. This wicked one or dragon they consume and devour: while they bring his whole body, which is certainly sinners, through faith into the body, that is, into the Church: according to that which was said to Peter: Arise, kill, and eat. Hence also Moses compelled the children of Israel to drink the pulverized calf, so that just as they had been absorbed by it in error, so they, having left their error, might pass into the body of the people of God.

When he moves himself to seek for bread, he knows that the day of darkness is ready at his hand. The movement of souls is the beginning of thought. When, therefore, this man, always guilty and with a bad conscience, has remembered how he can live, nothing else occurs to him than that horrible time of God's judgment, at which he dreads the perpetual punishments to be inflicted.

Tribulation shall terrify him, and distress shall surround him, as a king who is prepared for battle. Before the aforesaid day arrives, he will be tormented by the evil of dread; also, hemmed in on all sides by pressures and distresses, he will be constrained, like a king about to go forth to battle. Under the name of king, I think is signified the wicked man, or the devil, who daily prepares wars, blasphemies and contentions, or battles of vices, against God.

Tetendit enim adversus Deum manum suam, et contra omnipotentem roboratus est. In elatione, sive expansione manus, resistentem Deo demonstrat, quemque mentis etiam tumidae contumacia robustum dicit.

Cucurrit adversus eum erecto collo. Abruptam ac praecipitem superbi indicat mentem: quia contra Deum possessus insanus in audacia resistendo, non lentis gressibus processit.

Et pingui cervice armatus est. Pinguedinem nominando cervicis, superabundantem, et quasi nimium effluentem superbiam indicavit. Quemadmodum propheta ait, cum de eadem hominum superbia loquitur, dicens: Prodivit quasi ex adipe iniquitas eorum, hoc testimonium nova editio apertius dicit: Processerunt a pinguedine oculi eorum: id est, sensus sive cogitationes nimium superborum, in blasphemiam proruperunt.

Operuit faciem ejus crassitudo. Facies plerumque ipsa mens animae intelligitur, ut ait Apostolus: Nos autem revelata facie gloriam Domini speculamur. Hanc diabolus sive impius homo sanctitate seu humilitate, serenam non habet, sive perspicuam, sed crassitudine opertam superbiae, quae caeco corde sit, et obtuso. Alia editio: Operuit faciem ejus tamquam in adipe suo; tamquam diceret: superbia videlicet atra, auctor omnium vitiorum: non tenui, et perlucida humilitatis virtute velut pretioso amictu se vestivit, sed de seipsa fecit ei quodammodo derisum, et vestimentum obscurum, quo superbiam crassa caecitate cordis obtunderet.

Et de lateribus ejus arvina dependet. Possunt latera ejus, ministri sive sodales intelligi, qui ejus similes exstiterunt. Non absurde etiam aures intelliguntur, quae utique in audientia impinguantur: unde nimia surditas contumacibus generatur, secundum illud: Incrassatum est cor populi hujus. Alia editio: Fecit capitapulum super femora. Videtur mihi iste versiculus sensum hujuscemodi continere, quod in hoc impio increpetur, quia frenum disciplinae, quo ad virtutes retineri poterat, habere noluerit, sed ad quamdam se potius dissolutionem, deposito animi rigore, dejecerit, ut quasi loro laxato ad voluptatem, et luxuriam deduceretur.

Habitavit in civitatibus desolatis, et in domibus desertis, quae in tumulos sunt redactae. Habitationem ergo bestiarum, et avium immundarum spiritus immundos dicit: qui habitant in hominibus, quos Deus deseruit. Hic enim habitat in hominibus derelictis a Deo: et ob hoc sepulcra facti sunt mortuorum. Et si peccata in Scripturis mortui aliquando dicuntur, necessario peccatores, et impii tumuli sunt mortuorum. Igitur in civitatibus, potest generale nomen esse omnium peccatorum in domibus vero speciale uniuscujusque peccatoris, et impii.

For he has stretched out his hand against God, and has strengthened himself against the Almighty. In the lifting up, or stretching out of the hand, he shows one resisting God, and he says he is strong also in the contumacy of a swollen mind.

He has run against him with a stiff neck. He indicates the abrupt and headlong mind of the proud man: because, possessed by insane audacity in resisting God, he did not proceed with slow steps.

And is armed with a fat neck. By naming the fatness of the neck, he indicated a superabundant and, as it were, excessively overflowing pride. As the prophet says, when he speaks of the same pride of men, saying: Their iniquity has come forth as it were from fatness, a new edition says this testimony more clearly: Their eyes have proceeded from fatness: that is, the senses or thoughts of the exceedingly proud have burst forth into blasphemy.

Fatness has covered his face. The face is generally understood as the very mind of the soul, as the Apostle says: But we, with unveiled face, behold the glory of the Lord. This face the devil or the wicked man does not have serene or clear with sanctity or humility, but covered with the thickness of pride, which is of a blind and dull heart. Another edition: He has covered his face as if in his own fat; as if to say: namely, black pride, the author of all vices: he has not clothed himself with the thin and translucent virtue of humility as with a precious garment, but has made for himself from itself, in a way, a mockery and a dark garment, with which he might blunt his pride with the gross blindness of his heart.

And fat hangs down from his sides. His sides can be understood as his ministers or companions, who have been like him. Not absurdly are the ears also understood, which are indeed fattened in hearing: whence an excessive deafness is generated in the contumacious, according to that: The heart of this people is waxed gross. Another edition: He has made a covering over his thighs. This little verse seems to me to contain a sense of this kind, that the wicked man is rebuked in this, because he was unwilling to have the bridle of discipline, by which he could be restrained to virtues, but rather cast himself down to a certain dissolution, having laid aside the rigor of his mind, so that, as if with a loosened rein, he might be led away to pleasure and luxury.

He has dwelt in desolate cities, and in deserted houses, which are reduced to heaps. Therefore, he calls the unclean spirits the habitation of beasts and unclean birds: who dwell in men whom God has deserted. For he dwells in men forsaken by God: and for this reason they have become sepulchres of the dead. And if sins are sometimes called the dead in the Scriptures, necessarily sinners and the wicked are tombs of the dead. Therefore, in 'cities' can be the general name of all sinners, but in 'houses' the special name of each sinner and wicked person.

Non ditabitur, nec perseverabit substantia ejus. Substantia hic non rerum divitiae intelligendae sunt, sed peccata: de quibus ait sanctus Spiritus in Apocalypsi Joannis. Cecidit, cecidit Babylon civitas magna, et facta est habitaculum daemoniorum, et custodia omnis spiritus immundi. Quod autem ait, non ditabitur: hoc dixisse mihi videtur, non longum tempus erit, quo vita ejus in divitiis facinorum decrassetur, cum etiam collecta vitiorum ejus substantia non erit permansura.

Nec mittet in terram radicem suam. Id est, quia tamquam arbor evulsa sit moriturus: ideo in terra viventium stabilitatem aeternam sive eorum consortium non habebit: eo quod hic prius spem vel radicem fidei non praemisit: auram etiam salutis, ut sub umbra vivat refrigerii, non habebit.

Non recedet de tenebris. Alii dixerunt, Non effugiet tenebras: id est, poenas aeternas subiit, et tenebras non evadet. Non recedet autem de tenebris: intelligimus de tenebris infidelitatis. Homo hic impius ad lumen poenitentiae venire detrectat.

Ramos ejus arefaciet flamma. In ramis, operum malorum fructus intelligamus, sicut Salomon ait: Fructus impiorum peccata. Hos vero velut ligna, fenum, stipulam gehennae ignis absumet.

Et auferetur spiritu oris sui ab eo. Quia ergo furor contra Deum animus ejus est, quo etiam et blasphemias in eum spirare non desinit: oris sui, ait, judicio condemnatur. Secundum antiquam ergo editionem in stirpe sive fronde, originem vitae impii significari existimo, quam Spiritus Dei sententia judicii, ut incubans ventus percutit: ut velut arbor arefactus impius illico moriatur, et ita omnis flos honoris ejus et gloriae defluat.

Non recedet frustra errore deceptus, quod aliquo pretio redimendus sit. Hoc igitur ait, putat fortassis diabolus, et homo impius cordis duritia in impietate persistens, quod Deus ei pro suis meritis non retribuat: dum Deus nequaquam ei parcit, et si verbis hoc potentibus atque compositis ut obtineat deprecetur, cum jam secundum Dei justum judicium, sempiternis addictus sit cruciatibus.

Antequam dies ejus impleantur, peribit. Tunc dies uniuscujusque impleri dicitur, cum bonorum hominum ac malorum retributio venerit. Hic ergo homo, sive diabolus, ante perspicuae sententiae diem, quam eis Dominus in judicio daturus est: praesciit in praedestinatione [Al. praescitus peribit: sicut in, etc.].

Et manus ejus arescent. Nullum utique boni operis fructum in se habens.

He shall not be rich, neither shall his substance continue. Substance here is not to be understood as the riches of things, but as sins: concerning which the Holy Spirit says in the Apocalypse of John. Babylon the great city is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit. But as to what he says, 'he shall not be rich': this he seems to me to have said, that there will not be a long time in which his life may be fattened in the riches of crimes, since even the collected substance of his vices will not be lasting.

Neither shall he send his root in the earth. That is, because he is to die like an uprooted tree: therefore he will not have eternal stability or their company in the land of the living: because he did not first send forth hope or the root of faith here: he will not even have the breeze of salvation, that he may live under the shade of refreshment.

He shall not depart from darkness. Others have said, 'He shall not escape the darkness': that is, he has undergone eternal punishments, and he will not evade the darkness. But 'he shall not depart from darkness': we understand this of the darkness of infidelity. This wicked man refuses to come to the light of repentance.

The flame shall dry up his branches. In the branches, let us understand the fruits of evil works, as Solomon says: The fruit of the wicked is sin. But these, like wood, hay, stubble, the fire of Gehenna will consume.

And he shall be taken away by the spirit of his own mouth. Because, therefore, his soul is a fury against God, with which he also does not cease to breathe blasphemies against him: by the judgment of his own mouth, he says, he is condemned. According to the ancient edition, therefore, I think that in the stock or foliage is signified the origin of the life of the wicked, which the Spirit of God by the sentence of judgment, as an incumbent wind, strikes: so that the wicked man, like a dried-up tree, may immediately die, and thus every flower of his honor and glory may fall away.

He will not depart, being deceived by a vain error, that he is to be redeemed at any price. This, therefore, he says, perhaps the devil thinks, and the wicked man persisting in impiety with hardness of heart, that God will not repay him for his merits: while God by no means spares him, even if he should beseech this with powerful and composed words to obtain it, since he is already, according to the just judgment of God, condemned to everlasting torments.

Before his days be full, he shall perish. Then the days of each one are said to be fulfilled, when the retribution of good and evil men has come. This man, therefore, or the devil, before the day of the clear sentence which the Lord is to give them in judgment: has foreknown in predestination [Another reading: 'being foreknown, he will perish: as in, etc.'].

And his hands shall wither. Having in himself, of course, no fruit of good work.

Laedetur quasi vinea in primo flore botrus ejus, et quasi oliva projiciens florem suum. In botro nulli dubium, quod fructus operis intelligatur praedictus. Igitur florem gaudii temporalis, ad maturitatem fructus perpetui perducere non valebit, eo quod in spe ipsa mendacis gloriae, calido vento superbiae dissipabitur. Sive frigore charitatis Dei, velut a pruina laedetur, sicut eodem sensu in sequentibus arbitror dictum. Et quasi oliva projiciens florem suum. Oliva enim in Scripturis divinis, et vinea, aliquando homo tantum significatur: aliquando populus seu bonus, seu malus. Quod autem dixit, vastabitur, sive evertetur, ita intelligendum, sicut in Apocalypsi habetur: Qui fecerit mandata Domini, non laedetur morte secunda. Vinea ergo, et oliva, plebs Judaeorum potest intelligi. Haec igitur vinea perdet, sive amittet fructum sanctitatis atque justitiae, qui Christum primum florem, et optimum sanctorum omnium in agro legis habere noluit. Ipse enim dicit: Ego flos campi. Sed ut infidelis atque incredula, ne illi fides Christi flagraret, projecit eum a semetipsa: et dum projicit extra vineam, et a se excutit velut florem, ipsa a patriarcharum radice evulsa est, et Christo fructu nostrae salutis excussa.

Congregatio enim hypocritae sterilis. Raptorem, et violentum simulatorem sanctum Job his sermonibus denotat, et dicit quod, et ei non proderunt divitiae ex iniquitate collectae: ita enim adversum Job, et in primo sermone locutus est, ubi etiam leoni et leaenae, leonumque catulo et tigri comparavit. Sed Deo magis credendum est, qui eum laudans non simulatorem effectum dixit, sed innocentem et simplicem praedicavit. Quod autem ait Eliphaz.

Et ignis devorabit tabernacula eorum, qui munera libenter accipiunt. In sanctum Job cadere non potest. Quia ipse, ut jam dixi, secundum Dei testimonium de seipso ita locutus est: et si in manibus meis adhaesit macula, cum de muneribus loqueretur. Ignem vero nominando, gehennam puto significavit, quia tabernacula, id est, corpora iniquorum sunt consumenda. De hoc igne et Sophar in consequentibus ait: Devorabit eum, id est, impium ignis qui non succenditur.

Concepit dolorem, et peperit iniquitatem, et uterus ejus praeparat dolos. David quoque postmodum de hujusmodi ita dixit: Ecce parturiit injustitiam, concepit dolorem, peperit iniquitatem. Dolor ergo est injustitia, et iniquitas. Hoc ergo impius peperit quod conceperat, et tamen uterus cordis ejus dolos praeparare non desinit. Quos tunc edit, quando opera in factum procedunt. In conceptu itaque iniqua cogitatio intelligitur, sicut in partu effectus malae cogitationis agnoscitur.

His cluster shall be blighted like a vine in its first flower, and like an olive tree casting its flower. In the cluster, there is no doubt that the aforesaid fruit of work is understood. Therefore, he will not be able to bring the flower of temporal joy to the maturity of perpetual fruit, because in the very hope of deceitful glory, it will be dissipated by the hot wind of pride. Or by the coldness of the charity of God, he will be blighted as if by a frost, as I think is said in the same sense in the following passages. And like an olive tree casting its flower. For the olive tree in the divine Scriptures, and the vine, sometimes signifies only a man: sometimes a people, whether good or bad. But what he said, 'he shall be laid waste,' or 'overturned,' is to be understood thus, as it is had in the Apocalypse: He who does the commandments of the Lord shall not be hurt by the second death. Therefore, the vine and the olive can be understood as the Jewish people. This vine, therefore, will lose or forfeit the fruit of sanctity and justice, which was unwilling to have Christ, the first flower and the best of all saints, in the field of the law. For he himself says: I am the flower of the field. But as an unfaithful and unbelieving one, lest the faith of Christ should burn in it, it cast him out from itself: and while it casts him outside the vineyard, and shakes him from itself like a flower, it itself was uprooted from the root of the patriarchs, and shaken from Christ, the fruit of our salvation.

For the congregation of the hypocrite is barren. He denotes holy Job with these words as a plunderer and a violent pretender, and says that the riches collected from iniquity will not profit him: for so he spoke against Job also in the first discourse, where he even compared him to a lion and a lioness, and to a lion's cub and a tiger. But God is rather to be believed, who, praising him, did not say he was made a pretender, but proclaimed him innocent and simple. But as to what Eliphaz says.

And fire shall devour the tabernacles of them that love to receive gifts. This cannot apply to holy Job. Because he himself, as I have already said, according to God's testimony, spoke thus of himself: 'and if any spot has stuck to my hands,' when he was speaking of gifts. But by naming fire, I think he signified Gehenna, because the tabernacles, that is, the bodies of the wicked, are to be consumed. Of this fire Zophar also says in the following passages: 'Fire that is not kindled shall devour him,' that is, the wicked man.

He has conceived sorrow, and brought forth iniquity, and his womb prepares deceits. David also afterwards spoke thus of such a one: Behold, he has travailed with injustice, he has conceived sorrow, and brought forth iniquity. Sorrow, therefore, is injustice and iniquity. This, therefore, the wicked man brought forth what he had conceived, and yet the womb of his heart does not cease to prepare deceits. Which he then brings forth, when the works proceed to deed. In conception, therefore, an iniquitous thought is understood, just as in birth the effect of the evil thought is recognized.

Adversum Job haec universa Eliphaz locutus est; sed jam superius diximus, quod subministratione prophetiae per personam Job, diabolo vel cuilibet homini impio dicta haec videri possunt, sicut et alia quae amici ejus locuti sunt.

CAPUT XVI.

Respondens autem Job, dixit: Audivi frequenter talia Consolatores onerosi omnes vos estis. Numquid habebunt finem verba ventosa, aut aliquid tibi molestum est si loquaris? Poteram et ego similia vestri loqui. Atque utinam esset anima vestra pro anima mea! Si vos, inquit, haec quae sustineo pateremini: non ita circa vos agerem, ut vos erga me agere non cessatis.

Consolarer et ego vos sermonibus, et moverem caput meum super vos. Roborarem vos ore meo, et moverem labia mea, quasi parcens vobis. Blandimento utique sermonum meorum vos potius cohortarer: mentes etiam vestras tribulationibus acerbis exasperatas, ne in lapsum blasphemiae caderent, levi sermone et placido sustinerem.

Sed quid agam? Si locutus fuero, non quiescet dolor meus, et si tacuero, non recedet a me. Id est, sive loquar ista nunc vobis, sive etiam taceam: hoc solum me nosse confiteor, quod incessabili dolore discrucior.

Nunc autem oppressit me dolor meus, et in nihilum redacti sunt omnes artus mei. Hoc etiam de Christo intelligendum est.

Rugae meae testimonium dicunt contra me. Contractio cutis quam, exsiccante eadem sanie, patior, quodammodo manifestatione sui dat adversum me testimonium, et quasi loquitur, quantos dolores sive cruciatus sustineam.

Et suscitatur falsiloquus adversus faciem meam, contradicens mihi. Collegit furorem suum in me. Hic aut ipsum Eliphaz falsiloquum dicit, quia exprobrat sancto Job, quod haec ob peccatorum merita sustineret, aut diabolum, qui eum dixerat peccatorem. Aliter, falsiloquus, Judas vel populus Judaeorum intelligendi sunt, qui contra Christum falsum dederunt testimonium.

Et comminans mihi infremuit contra me dentibus suis. Ore amicorum contra sanctum Job disputantium, diabolus minabatur: sive Judaei infremuerunt contra Salvatorem. Alia editio: Sagittae piratarum super me ceciderunt. Piratae isti diaboli sunt ministri, sive homines, sive daemones: qui tunc piratae in Scripturis vocantur, quando saeculum istud mare appellatur. Sagittae vero dolores vel cruciatus intelligendi, quos patiebatur, ut ab eis transfossus blasphemia moreretur. Et ita demum aurum atque argentum sapientiae ejus, et scientiae, vestes quoque pretiosas virtutum, spei atque fidei in Deum, auferent ab eo, et grandi pretio comparata monilia.

Eliphaz spoke all these things against Job; but we have already said above that, by the ministration of prophecy through the person of Job, these things can be seen as said to the devil or to any wicked man, just as the other things which his friends spoke.

CHAPTER XVI.

But Job, answering, said: I have frequently heard such things. You are all burdensome comforters. Shall windy words have an end, or is it some trouble for you to speak? I also could speak things similar to you. And would that your soul were in place of my soul! If you, he says, were to suffer these things which I endure, I would not act toward you as you do not cease to act toward me.

I also would console you with speeches, and I would shake my head over you. I would strengthen you with my mouth, and I would move my lips, as if sparing you. Indeed, I would rather encourage you with the charm of my words: I would also sustain your minds, exasperated by bitter tribulations, with light and calm speech, lest they should fall into the lapse of blasphemy.

But what shall I do? If I speak, my sorrow will not rest, and if I am silent, it will not depart from me. That is, whether I speak these things to you now, or am silent: this alone I confess to know, that I am tormented by unceasing sorrow.

But now my sorrow has oppressed me, and all my limbs are reduced to nothing. This is also to be understood of Christ.

My wrinkles bear witness against me. The contraction of the skin which I suffer, as the same discharge dries up, in a way by its manifestation gives testimony against me, and as it were speaks of how many sorrows or torments I endure.

And a false speaker is raised up against my face, contradicting me. He has gathered his fury against me. Here he calls either Eliphaz himself a false speaker, because he reproaches holy Job that he endured these things on account of the merits of his sins, or the devil, who had called him a sinner. Alternatively, the false speaker is to be understood as Judas or the people of the Jews, who gave false testimony against Christ.

And threatening me, he has gnashed his teeth against me. Through the mouth of the friends disputing against holy Job, the devil threatened; or the Jews gnashed their teeth against the Savior. Another edition: The arrows of pirates have fallen upon me. These pirates are ministers of the devil, whether men or demons: who are then called pirates in the Scriptures when this world is called a sea. The arrows, however, are to be understood as the sorrows or torments which he suffered, so that, pierced by them, he might die in blasphemy. And so at last they would take from him the gold and silver of his wisdom and knowledge, also the precious garments of virtues, of hope and of faith in God, and the jewels acquired at great price.

Hostis meus terribilibus oculis me intuitus est. In oculis terribilibus animum sauciantis in se describit invisibilis inimici, qui sive per visiones nocturnas, sive per amicorum vultum terribilem, minas intenderet: sicque dum Job amici ejus sancto nefanda responderunt, nutibusque etiam cum irrisione deterrent, de Christo intelligendum.

Aperuerunt super me ora sua, et exprobrantes percusserunt maxillam meam, satiati sunt poenis meis. Igitur in maxilla, generis est nobilitas, sive honor quidam manifestus. Et sicut alii dixerunt, acriter est percussus in genis, intantum ut ab honore, et nobilitate, et divitiis fieret alienus, quando maxillam fidei suae collidendam diabolo fortiter praebuit, quam ille perturbare caedendo conatus est, quasi quamdam januam divinae confessionis effringens, sive cum falsum testimonium contra Christum dixerunt, sive illud, Crucifige eum.

Conclusit me Deus apud iniquum, et manibus impiorum me tradidit. Id est, diabolo et angelis ejus. Sive de Christo intelligendum, quando traditus est in manibus Judaeorum.

Ego ille quondam opulentus repente contritus sum. Tenuit cervicem meam, confregit me, et posuit me sibi quasi in signum. Id est, de divite factus pauper: vel Christus, de Deo homo natus.

Circumdedit me lanceis suis: convulneravit lumbos meos. Non pepercit, et effudit in terra viscera mea. Lanceae hoc loco nominatae, dolorum compunctiones, quas Job patiebatur, significanter intelliguntur: sive de Christo blasphemiae, quas passus est a Judaeis, intelligendae sunt. Job vero non solum deforis toto corpore computruerat, verum etiam putoris sanie liquescebat: ita ut ipse Job diceret, halitum meum exhoruit uxor mea. Omnia circa lumbos ejus putruerunt. Sive de Christo intelligendum, convulneravit lumbos meos. Quia Judaei usque ad hoc persecuti sunt apostolos, qui quasi de lumbis doctrinae suae nati fuerant: ut eos vulnere infidelitatis Christum negando sauciarent: dum Petrus dicit, nescio hominem. Et tenuit cervicem meam, sive ut alii dixerunt, tenens comam meam divellit. Proinde nunc intelligamus quo furore diabolus ac virtute istum virum commoverit atque concusserit, sive confregerit, ut etiam comam capillorum ejus simul apprehensam, sit conatus evellere. Sive de Christo ita intelligendum: tempore passionis ex suo permissu tenuit adversarius, et usque ad mortis dormitationem inclinavit, quem jam verberibus, et affixione clavorum confregerat, et signum salutis in contrariam partem posuerunt.

My enemy has looked upon me with terrible eyes. In the terrible eyes, he describes the mind of the invisible enemy wounding him, who, whether through nocturnal visions or through the terrible countenance of his friends, would direct threats: and thus, while his friends responded with wicked things to holy Job, and also deterred him with nods and derision, it is to be understood of Christ.

They have opened their mouths against me, and reproaching me they have struck my jaw; they are sated with my punishments. Therefore, in the jaw, there is nobility of lineage, or a certain manifest honor. And as others have said, he was struck sharply on the cheeks, to such an extent that he became a stranger to honor, nobility, and riches, when he bravely offered the jaw of his faith to be struck by the devil, which the latter tried to disturb by striking, as if breaking down a certain gate of divine confession; or when they gave false testimony against Christ, or that, "Crucify him."

God has shut me up with the iniquitous one, and has delivered me into the hands of the impious. That is, to the devil and his angels. Or it is to be understood of Christ, when he was delivered into the hands of the Jews.

I, that once opulent man, am suddenly crushed. He has taken me by the neck, he has broken me, and has set me up for himself as a target. That is, from rich made poor: or Christ, from God born man.

He has surrounded me with his lances: he has wounded my loins. He has not spared, and has poured out my bowels on the earth. The lances named in this place are significantly understood as the pangs of sorrow which Job was suffering: or the blasphemies which Christ suffered from the Jews are to be understood. For Job had not only putrefied on the outside in his whole body, but was also dissolving in a foul discharge: so that Job himself said, my wife has abhorred my breath. All things around his loins had putrefied. Or it is to be understood of Christ, "he has wounded my loins." Because the Jews persecuted the apostles to this extent, who had been born as it were from the loins of his doctrine: that they might wound them with the wound of infidelity by denying Christ: as when Peter says, "I do not know the man." And "he has taken me by the neck," or as others have said, "holding my hair, he tore it out." Therefore, let us now understand with what fury and power the devil moved and shook, or broke, this man, so that he even tried to tear out his hair, seizing it all at once. Or it is to be understood thus of Christ: at the time of his passion, the adversary held him by his own permission, and bowed him down to the slumber of death, whom he had already broken with scourges and the fixing of nails, and they placed the sign of salvation in the opposite direction.

Conscidit me vulnere super vulnus: irruit in me quasi gigas. Dum languoribus meis atque vulneribus adduntur plagae innumerabiles, dividor totus resolutus atque comminuor, ita ut nullum in me membrorum residuum sit, quod aliqua soliditate subsistat. De Christo etiam sic intelligendum: Cum Judas lethali apostasiae vulnere peremptus est, non pepercit: in tanta namque saevitia debacchatus est, ut scelus quod mente conceperat, etiam ore publicaret: vel super vulnera crucis clavorum vulnera addiderunt.

Saccum consui super cutem meam, et operui cinere carnem meam. Quod similiter dictum, ad humiliationem regni ejus pertinere mihi videtur. Cornu autem, regnum in Scripturis vocatur: juxta illud, Exaltabit cornu Christi sui. Christus vero ipsam gentem de qua oriundus erat, saccum appellavit. Cinere vero operuit principes Judaeorum, cum ab eis regnum pro negationis sacrilegio transtulit ad gentes.

Facies mea intumuit a fletu, et palpebrae meae caligaverunt. Fletus sive lacrymae in homine de doloribus, sive de tristitia generantur; sed lacrymae aliquando per genas cum silentio defluunt: fletus vero cum habeant lacrymas, non sine voce, et commotione corporis dantur: quem fletum Job se habuisse testatur, qui ei de aerumnis animae, poenarum quoque cruciatibus nascebatur. Item aliter: Prophetae, facies Dei intelliguntur eo quod sciant futura: qui cum perditionem impiorum contemplarentur in spiritu, gemitibus continuis eos flevisse intelligamus. Oculi etiam caligaverunt Christi, dum martyres sive sancti in tentationibus titubantes conturbati sunt: sed gratia Dei liberati in lumine permanserunt.

Haec passus sum absque iniquitate manus meae, cum haberem mundas ad Deum preces. Nullus sanctorum ita mundas atque immaculatas, absque omni vel minima labe cogitationis preces ad Deum habet, ut mediator Dei, et hominum homo Jesus Christus, qui peccatum non fecit, nec dolus inventus est in ore ejus. Quas utique preces atque orationes secundum hominem, quem assumpsit, ad Deum habere credendum est: cum secundum divinitatem suam cum Patre ipse exaudiat. Sive sancti, qui pro nomine ejus passi sunt sine iniquitate rebellionis vel criminis alicujus a persecutoribus occisi: quantum ad illos persecutores, gratis morti traditi sunt.

Terra, ne operias sanguinem meum, neque inveniat in te locum latendi clamor meus. Totum hoc est quod dicit, ne innocentis, et bene sibi conscii meritum lateat: praesertim cum insontem se mala tanta passum referat. Sanguinis vero nomine, vitae istius praesentis statum dicere voluit. Hoc autem loco clamorem positum, ipsam sanctitatem ejus contra poenas illius reclamantem: quae iniquis merito inferuntur ad vindictam, justis autem ad probationem.

He has cut me with wound upon wound: he has rushed upon me like a giant. While innumerable plagues are added to my sicknesses and wounds, I am wholly divided, dissolved, and crushed, so that no remnant of my limbs remains in me that subsists with any solidity. It is also to be understood thus of Christ: When Judas was destroyed by the lethal wound of apostasy, he did not spare: for he raged with such great savagery that the crime he had conceived in his mind, he also published with his mouth: or, upon the wounds of the cross they added the wounds of the nails.

I have sewed sackcloth upon my skin, and have covered my flesh with ashes. Which, similarly stated, seems to me to pertain to the humiliation of his kingdom. But the horn is called the kingdom in the Scriptures: according to that, "He shall exalt the horn of his Christ." But Christ called the very nation from which he originated, sackcloth. And he covered the princes of the Jews with ashes, when he transferred the kingdom from them to the gentiles on account of the sacrilege of their denial.

My face is swollen from weeping, and my eyelids have grown dark. Weeping or tears in a man are generated from sorrows or from sadness; but tears sometimes flow down the cheeks in silence: weeping, however, though it has tears, is not given without a voice and a commotion of the body: which weeping Job testifies that he had, which was born in him from the troubles of his soul, and also from the torments of his punishments. Likewise, another way: The prophets are understood as the face of God because they know future things: who, when they contemplated in spirit the perdition of the impious, let us understand that they wept for them with continuous groans. The eyes of Christ also grew dark, while the martyrs or saints, stumbling in temptations, were troubled: but freed by the grace of God, they remained in the light.

I have suffered these things without any iniquity of my hand, when I had pure prayers to God. None of the saints has prayers to God so pure and immaculate, without any, even the smallest, stain of thought, as the mediator of God and men, the man Jesus Christ, who committed no sin, nor was deceit found in his mouth. Which prayers and orations it is to be believed he had to God according to the man whom he assumed: since according to his divinity he himself hears with the Father. Or the saints, who suffered for his name, killed by persecutors without the iniquity of rebellion or any crime: as far as those persecutors are concerned, they were delivered to death for no reason.

O earth, do not cover my blood, nor let my cry find a hiding place in you. This is the whole of what he says, lest the merit of an innocent man, and one with a good conscience, be hidden: especially since he relates that he, being guiltless, has suffered such great evils. By the name of blood, he wished to speak of the state of this present life. But in this place, the cry is placed, his own holiness crying out against those punishments: which are deservedly inflicted on the iniquitous for vengeance, but on the just for testing.

Aliquando etiam in Scripturis clamor affectus animi intentus ad Deum ostenditur, vel etiam clamor iniquitatis populi, qui exspectabatur ut faceret uvas, et fecit spinas. Nec omnis iniquitas clamor dicitur, sed illa quae publice fit.

Ecce enim in coelo testis meus, et conscius meus in excelsis. Quia Deus de eo testimonium perhibuit.

Verbosi amici mei. Qui verba non ad Deum pertinentia loquitur, verbosus vocatur: qui vero verba Dei loquitur, verbosus non potest judicari.

Ad Deum stillat oculus meus. Cum lacrymis interpellat Deum.

Atque utinam sic judicaretur vir cum Deo: quomodo judicatur filius hominis cum collega suo. Hoc dicit: Utinam mihi esset copia cum homine disputandi, ut me innocentem probare possem. Deum autem meum nolo intrare mecum in judicium, qui et scrutans corda, et renes Deus est: cujus judicium falli omnino non potest: neque ipse consuevit discuti a quoquam.

Ecce enim breves anni transeunt, et semitam per quam non revertar, ambulo. Ita credebat, quod nec ad mortale corpus suum, nec ad tormenta corporis sui esset iterum reversurus.

CAPUT XVII.

Spiritus meus attenuabitur, et dies mei breviabuntur. Hoc dicit, quod in brevitate vitae suae, spiritus ejus sensim attenuatus defecerit.

Et solum mihi superest sepulcrum. Quia mors est finis omnium tormentorum.

Non peccavi, et in amaritudinibus moratur oculus meus. Verum est, quod Deo placitus non peccavi. Et licet possit hic locus ita intelligi, quod in Deo quidem non peccaverit, et tamen quasi in ipso peccaverit, poenas blasphemantium patiatur. Et forte quoniam a Deo in praesenti laudatur, non peccaverat: sed in praeteritis adolescentiae temporibus peccasse non negat.

Libera me, et pone me juxta te, et cujusvis manus pugnet contra me. Sub scuto igitur protectionis Dei latere optat: quo munitus atque defensus, saevientem hostem non timeat.

Cor eorum longe fecisti a disciplina: propterea non exaltabuntur. Quia ad Deum haec loquitur Job: de diabolo utique, et satellitibus ejus praecesserunt peccata: quippe pro quibus poenam obdurationis acceperunt. Causa igitur de quibus loquimur, qua elongati sunt, ut non apprehenderent disciplinam, quia exaltationem bonae naturae suae debitam, voluntate propria perdiderunt.

Sometimes also in the Scriptures, a cry is shown as an affection of the soul intent on God, or even the cry of the iniquity of the people, who were expected to produce grapes, and produced thorns. Not every iniquity is called a cry, but that which is done publicly.

For behold, my witness is in heaven, and my conscious one is on high. Because God bore witness of him.

My friends are verbose. He who speaks words not pertaining to God is called verbose: but he who speaks the words of God cannot be judged verbose.

My eye drips to God. He beseeches God with tears.

And would that a man were so judged with God, as the son of man is judged with his fellow. He says this: Would that I had the opportunity to dispute with a man, so that I could prove myself innocent. But I do not want my God to enter into judgment with me, who is God that searches hearts and reins: whose judgment can by no means be deceived: nor is he accustomed to be questioned by anyone.

For behold, a few years are passing, and I walk a path by which I shall not return. Thus he believed, that he would not return again either to his mortal body, or to the torments of his body.

CHAPTER XVII.

My spirit shall be straitened, and my days shall be shortened. This he says, that in the shortness of his life, his spirit, gradually weakened, has failed.

And only the grave remaineth for me. Because death is the end of all torments.

I have not sinned, and my eye abideth in bitterness. It is true that, being pleasing to God, I have not sinned. And although this passage can be understood in this way, that while he had not sinned against God, yet, as if he had sinned in Him, he suffers the penalties of blasphemers. And perhaps because he is praised by God in the present, he had not sinned; but he does not deny having sinned in the past times of his youth.

Deliver me, and set me beside thee, and let any man's hand fight against me. He desires, therefore, to hide under the shield of God's protection, so that, fortified and defended by it, he may not fear the raging enemy.

Thou hast removed their heart far from discipline: therefore they shall not be exalted. Because Job speaks these things to God: the sins certainly preceded from the devil and his satellites, for which indeed they received the punishment of obduracy. The cause, therefore, of which we speak, by which they were estranged so that they would not grasp discipline, is that they lost the exaltation due to their good nature by their own will.

Praedam pollicetur sociis, et oculi filiorum ejus deficient. Posuit me quasi in proverbium vulgi, et exemplum sum coram eis. Socii sive filii diaboli, iidem sunt ministri ejus: sed socii dicuntur propter contubernium conspirationis adversus Deum. Filii propter imitationem ipsius diaboli. His igitur daemonibus beatum Job in praedam dandum, pater eorum, et rebellionis caput diabolus promittebat, dum eum per tantos dolores ad blasphemiam impellendum, et a Deo ob hoc relinquendum esse credebat: sive quando eum omni gloria domus, et filiorum spoliavit.

Caligavit ad indignationem oculus meus, et membra mea quasi in nihilum redacta sunt. Juxta illud Evangelii: Lucerna corporis tui, est oculus tuus. Hunc igitur oculum Job sibi caligasse conqueritur illa indignatione, qua ipsum sanctitatis suae merita conservabant: eo quod bona conscientia, poenas pateretur indebitas.

Stupebunt justi super hoc. Admirantes de justis Dei judiciis, quomodo justus, et sine crimine poenis affligatur.

Et innocens contra hypocritam suscitabitur. Hypocrita est ipse diabolus, qui cum sit tenebrarum, id est, delicti inventor, ipse recedendo a vero lumine, est tenebrosus effectus. Quasi lucifer posuit in coelo sedem suam, et transfiguravit se in angelum lucis. Aut certe unumquemque amicorum suorum Job hypocritam dixit: quia sub verbis consolatoriis dolos eis dolose loquebantur.

Et tenebit justus viam suam, et mundis manibus addet fortitudinem. In quas profecto virtutes se magis crescere manifestat.

Igitur omnes vos convertimini, et venite: et non inveniam in vobis ullum sapientem. Convertimini, ait, a pravitate sententiae, qua me condemnare summo studio non desistitis. Venite: sermo invitantis est ad melioris vitae profectum: quod est, o vos hypocritae, et non veri, nec fideles amici, ad agnitionem veritatis accedite, quam vos habere minime noveritis.

Dies mei transierunt. Dies hi praeteritae felicitatis possunt intelligi, in quibus pollens virtutibus vivebat beatus Job. Hos igitur dies a se non sine gemitu loquitur praeterisse, quando multis miseriis circumdatus est, et plaga intolerabili dolorem patiebatur.

He promiseth a prey to his companions, and the eyes of his children shall fail. He hath made me as it were a byword of the people, and I am an example before them. The companions or sons of the devil are his same ministers; but they are called companions because of the fellowship of conspiracy against God. They are called sons because of their imitation of the devil himself. Therefore, the devil, their father and the head of the rebellion, promised that the blessed Job would be given as prey to these demons, while he believed that Job would be driven to blasphemy through so many sorrows and for this reason be abandoned by God; or when he despoiled him of all the glory of his house and of his children.

My eye is dim through indignation, and my members are brought to nothing. According to that of the Gospel: The light of thy body is thy eye. Therefore, Job complains that this eye of his has grown dim with that indignation by which the merits of his holiness were preserved: because with a good conscience, he was suffering undue penalties.

The just shall be astonished at this. Wondering at the just judgments of God, how a just man, and one without crime, is afflicted with punishments.

And the innocent shall be raised up against the hypocrite. The hypocrite is the devil himself, who, since he is of darkness, that is, the inventor of sin, by departing from the true light, has himself become dark. As Lucifer, he placed his throne in heaven, and transformed himself into an angel of light. Or certainly, Job called each of his friends a hypocrite, because under consoling words they spoke deceitfully to him with guile.

And the just man shall hold on his way, and he that hath clean hands shall be stronger and stronger. In which virtues, indeed, he shows himself to grow ever more.

Therefore, be ye all converted, and come: and I shall not find among you any wise man. Be converted, he says, from the perversity of the opinion by which you do not cease to condemn me with the greatest zeal. Come: it is the speech of one inviting to progress in a better life, which is to say, O you hypocrites, and not true, nor faithful friends, approach the recognition of the truth, which you will find you do not possess in the least.

My days have passed. These can be understood as the days of past felicity, in which the blessed Job lived, abounding in virtues. Therefore, he says, not without a groan, that these days have passed from him, when he is surrounded by many miseries and was suffering pain from an intolerable wound.

Cogitationes meae dissipatae sunt, torquentes cor meum. Noctem verterunt in diem, et rursum post tenebras spero lucem. Cum in unius jugiter contemplationis intentione positus essem, et cogitationes meas haberem semper intentas ad Deum: plagae hujus supervenientis mihi miseriae, easdem cogitationes meas a sua unica soliditate in me video dissipatas, et ob hoc excruciatur cor meum: eo quod earum dilaceratione torquetur, videns me mala simplicitati meae inconvenientia sustinere.

Si sustinuero, infernus domus mea est, et in tenebris stravi lectulum meum. Poenis corporis cogitationumque stimulis, sicut ait, indesinenti tempore agebatur, et idcirco poenas inferorum, jam se pati clamabat. Aut forte separatio illa qua ab hominibus factus est alienus extra civitatem, sedens in sterquilinio, tenebrae dictae sunt, quia lucem humani solatii non haberent.

Putredini dixi, pater meus es: mater mea et soror mea vermibus. Tam longo, inquit, tempore computresco, ut ipsam putredinem, et vermes nascentes in ejus sanie parentes appellem: ac per hoc quemadmodum quispiam mortalium sine parentibus non potest existere: ita et ego factus sum, quasi sine putredine, et vermibus esse non possem. Qui ita in carne mea velut in natura sua sunt: tamquam si ex eis ipse subsisterem. Cum illi in me de carnis meae sanie potius generentur, non ego ex illis. Ubi magis mortalitatem per peccatum factam significavit: cui inest corruptio, et corruptioni putredo. Patrem vero appellavit ipsum ortum humani generis in Adam, qui corruptione factus est putrescibilis. Matrem vero naturam humanam dixit, corruptione vitiatam. Sororem vero omnem posteritatem Adae dixit, quae de corruptione mortalitatis, velut de sanie putredinis nascitur: quod et Baldad dixit: Homo putredo, et filius hominis vermis.

Ubi est ergo nunc praestolatio mea, et patientiam meam quis considerat? Quod ait, et patientiam meam quis considerat? aperte fortem se in illis cruciatibus manifestat: pro quibus quasi queritur, quod ad retributionem tanti laboris sui non potuerit pervenire.

In profundissimum infernum descendent omnia mea. Alii dixerunt, Omnia bona mea. Bona sua dicit ad inferos descensura, quod est anima mea: vel ipse pro illis sum descensurus. Vere non credimus de justitia, quod tantus ac talis vir pro sanctis operibus suis frustrari potuerit. Quod autem ait:

Putasne saltem ibi erit requies mihi? Istud est: si in hac vita poenas patior inferno-rum, putasne in locis poenarum erit aliqua requies mihi? Hoc autem gravatus miseriis loquitur, potius quam victus diffidentia: quia aliis locis ait ad Dominum: Scio quia in inferno protegas me: donec pertranseat furor tuus.

My thoughts are dissipated, tormenting my heart. They have turned night into day, and again after darkness I hope for light. When I was placed in the intention of constant contemplation of the One, and always had my thoughts intent upon God, I see these same thoughts of mine dissipated within me from their unique solidity by the misery of this plague that has come upon me, and for this reason my heart is tormented: because it is tortured by their tearing apart, seeing that I am sustaining evils unfitting for my simplicity.

If I wait, hell is my house, and I have made my bed in darkness. By the pains of the body and the goads of his thoughts, as he says, he was driven for an unceasing time, and for that reason he cried out that he was already suffering the pains of hell. Or perhaps that separation by which he was made a stranger from men outside the city, sitting on a dunghill, is called darkness, because it did not have the light of human solace.

I have said to rottenness: Thou art my father; to worms: my mother and my sister. For so long a time, he says, do I decay, that I call rottenness itself, and the worms born in its pus, my parents: and thereby, just as any mortal cannot exist without parents, so too have I become, as if I could not exist without rottenness and worms. They are so in my flesh as if in their own nature, as though I myself subsisted from them. Whereas they are rather generated in me from the pus of my flesh, not I from them. Where he rather signified mortality brought about by sin, in which there is corruption, and in corruption, rottenness. Indeed, he called the very origin of the human race in Adam, who through corruption was made putrescible, the father. And he called human nature, vitiated by corruption, the mother. And he called all the posterity of Adam the sister, which is born from the corruption of mortality, as if from the pus of rottenness; which Baldad also said: Man is rottenness, and the son of man a worm.

Where is now then my expectation, and who considereth my patience? What he says, "and who considereth my patience?" openly shows himself strong in those torments, for which he complains, as it were, that he could not attain to the retribution for his great labor.

All that is mine shall descend into the deepest hell. Others have said, "All my goods." He says his goods will descend to hell, which is my soul; or I myself am to descend for them. Truly we do not believe, concerning justice, that so great and such a man could be frustrated in his holy works. But as to what he says:

Thinkest thou that there will be any rest for me there? That is: if in this life I suffer the pains of hell, do you think there will be any rest for me in the places of punishment? But he says this, weighed down by miseries, rather than overcome by diffidence; because in other places he says to the Lord: I know that thou wilt protect me in hell, till thy wrath pass.

CAPUT XVIII.

Respondens autem Baldad Suites, dixit: Usque ad quem finem verba jactabis? intellige prius, et sic loquamur. Id est, quis finis erit hujus verbositatis, quasi non sit sincerus: vel solus Job a Baldad verbosus arguitur: vel quasi spiritu nescio quo instigatus loqui non desinat.

Quare reputati sumus ut jumenta, et sorduimus coram te? Hoc dicit, quod tamquam bruta animantia eos sanctus Job despexerit, et vilissimos et indignissimos colloquio existimaverit: et ita iracundia possessos, ut phrenesim pati viderentur.

Quid perdis animam meam in furore tuo? Loquendo contra divinam justitiam, furoris amentia concitatus, animae tuae necesse est inferas mortem.

Numquid propter te derelinquetur terra, et transferentur rupes de loco suo? Tamquam si diceret: numquid propter te mundus ad rectorem suum non pertinebit: ut si quos peccatores invenerit, sicut et teipsum, non puniat. Terrae vero et rupium nomine metaphoricos universa multitudo populorum, et excelsi quique mundi et superbi, ac potentes, possunt intelligi. Possunt rupes, et animae hominum, ut terra, caro humana intelligi. Sed et angeli propter celsitudinem naturae suae eminentemque honorem, rupes dici possunt.

Nonne lux impii exstinguetur: nec splendebit flamma ignis ejus? Luce felicitatem praesentem quam sanctus Job gloriosus agebat, significavit, sicut et Salomon ait: Lumen vero impiorum exstinguetur. Hanc igitur exstinctam dixit: quando Job destitutus est omni felicitate praesenti. Quod autem ait: Nec splendebit flamma ignis ejus: id est, non redibit ad pristinam felicitatem.

Lux obtenebrescet in tabernaculo illius, et lucerna quae super eum est, exstinguetur. Non solum, inquit, praesentem felicitatem amittet, sed etiam lux recordationis Dei, quae erat in tabernaculo cordis ejus obtenebrabitur, ut ei Deus scilicet in memoriam non ascendat, et pro merito lucerna protectionis divinae, quae super eum fuerat, exstinguetur.

Arctabuntur gressus virtutis ejus, et praecipitabit eum consilium suum. Ut superbus confidens in virtute sua recte incedere arbitratur, concludetur tribulationum angustiis, et pressuris, ut inde omnino exire non possit.

Immisit enim in rete pedes suos, et in maculis ejus ambulat. Retis nomine atque macularum ejus, inevitabile malum significatur: quod volens quisque exuere, ipso conamine impeditur, atque implicatur ut corruat.

CHAPTER XVIII.

Then Baldad the Shuhite answered and said: To what end will you cast forth words? Understand first, and so let us speak. That is, what will be the end of this verbosity, as if he were not sincere: or Job alone is accused of being verbose by Baldad: or as if, instigated by some unknown spirit, he does not cease to speak.

Why are we reputed as cattle, and have become vile in your sight? He says this because holy Job had despised them as if they were brute animals, and had considered them most vile and most unworthy of conversation: and so possessed by anger that they seemed to suffer from a frenzy.

Why do you destroy my soul in your fury? By speaking against divine justice, incited by the madness of fury, you must necessarily bring death upon your soul.

Shall the earth be forsaken for you, and shall the rocks be removed out of their place? As if he were to say: shall the world not belong to its ruler on your account, so that if he should find any sinners, such as yourself, he should not punish them? Indeed, by the name of earth and rocks, metaphorically, the entire multitude of peoples, and all the exalted, proud, and powerful of the world can be understood. The rocks can be understood as the souls of men, and the earth as human flesh. But also angels, on account of the loftiness of their nature and their eminent honor, can be called rocks.

Shall not the light of the wicked be put out, and the flame of his fire not shine? By light he signified the present happiness which the glorious holy Job was experiencing, just as Solomon also says: But the light of the wicked shall be put out. Therefore, he said this light was extinguished when Job was deprived of all present happiness. But as for what he says: Nor shall the flame of his fire shine: that is, he will not return to his former happiness.

The light shall be darkened in his tabernacle, and the lamp that is over him shall be put out. Not only, he says, will he lose his present happiness, but also the light of the remembrance of God, which was in the tabernacle of his heart, will be darkened, so that God, of course, will not come to his memory, and deservedly the lamp of divine protection, which had been over him, will be extinguished.

The steps of his strength shall be straitened, and his own counsel shall cast him down. As the proud man, confident in his own strength, thinks he walks rightly, he will be enclosed by the straits of tribulations and pressures, so that he cannot get out of them at all.

For he has thrust his feet into a net, and walks in its meshes. By the name of the net and its meshes, an inescapable evil is signified: which anyone wishing to cast off is hindered by the very effort, and is entangled so that he falls.

Tenebitur planta illius laqueo, et exardescit contra eum sitis. Laqueus hic ipse diabolus non absurde sentitur, qui ad supplantandum calcaneum, peccatores observat, et ipse nihilominus sitis nomine appellatur: eo quod velut in aliquo bono aestuans sitiat hominis mortem.

Abscondita est in terra pedica ejus, et decipula illius super semitam. Latet illum quibus insidiis perditus sive in semetipso pedicam, qua praepedit pedes suos, habet absconditam: id est, obligationem peccati, et in saevitia conversationis suae, qua se recte putat incedere, erroris istius latet decipula.

Undique terrebunt eum formidines, et involvent pedes ejus. Sive dolores. Superbus scilicet terrore venturae calamitatis semper terrebitur. Possunt etiam formidines, hoc loco non affectiones cordis intelligi: sed ipsi potius ministri diaboli. Hi igitur multis modis terrere sanctum Job, ut eis cederet, institerunt.

Attenuetur fame robur ejus, et inedia invadat costas illius. Potest fames et ipse diabolus intelligi: qui hujusmodi famem patitur, qua numquam de necibus hominum saturetur. Sive et ipse famem patitur; quia verbum quod procedit de ore Dei, accipere non meretur. Et idcirco sub nomine costarum, thoracis munimenta significantur: quibus se velut quadam obduratione construxit, ut eum cibus divini eloquii non adeat. Sive etiam impiorum plagam describit.

Devoret pulchritudinem cutis ejus, et consumat brachia illius primogenita mors. Pulchritudinem cutis, id est, ornamenta virtutum, et brachia, fortitudinem regni ejus, confecit diabolus: qui ideo primogenita mors appellatus est: quia per ipsum primum intravit mors in orbem terrarum, et ipse est suae mortis inventor.

Avellatur de tabernaculo suo fiducia ejus, et calcet super eum quasi rex interitus. Hunc igitur interitum diabolum esse dixit, qui est rex super omnes filios superbiae: sed super sanctum Job, ut eum prosterneret, calcare non potuit.

Habitent in tabernaculo illius socii ejus, qui non est. Socii, sodales, sive filii, ut supra dictum est, ministri diaboli sunt: qui hoc loco non esse dicitur, et cum sit naturae suae proprietate subsistens, tamen non est, ut dixi: quia praevaricatione factus est alienus a Deo.

Aspergatur in tabernaculo ejus sulphur. Ut fumum hic sentiat gehennarum.

The sole of his foot shall be held in a snare, and a thirst shall burn against him. This snare is not absurdly understood as the devil himself, who watches sinners to trip up their heel, and he himself is nevertheless called by the name of thirst: because, as if burning for some good, he thirsts for the death of man.

His trap is hidden in the earth, and his snare is upon the path. It is hidden from him by what snares he is lost, or he has a hidden trap in himself, by which he hinders his own feet: that is, the bond of sin, and in the cruelty of his conduct, by which he thinks he walks rightly, the snare of this error lies hidden.

Terrors shall frighten him on every side, and shall entangle his feet. Or sorrows. The proud man, of course, will always be terrified by the fear of coming calamity. Terrors, in this place, can also be understood not as affections of the heart, but rather as the ministers of the devil themselves. These, therefore, insisted in many ways on terrifying holy Job, so that he might yield to them.

Let his strength be weakened by famine, and let hunger invade his ribs. Famine can also be understood as the devil himself, who suffers such a hunger that he is never sated with the deaths of men. Or he himself suffers hunger because he does not deserve to receive the word that proceeds from the mouth of God. And therefore, under the name of ribs, the defenses of the chest are signified, with which he has built himself up as if with a certain hardness, so that the food of the divine word may not reach him. Or it also describes the plague of the wicked.

Let death, the firstborn, devour the beauty of his skin, and consume his arms. The beauty of the skin, that is, the ornaments of virtues, and the arms, the strength of his kingdom, the devil has destroyed: who for this reason is called the firstborn of death, because through him death first entered into the world, and he himself is the inventor of his own death.

Let his confidence be rooted out of his tabernacle, and let destruction tread upon him like a king. Therefore, he said this destruction is the devil, who is king over all the children of pride: but he could not tread upon holy Job to cast him down.

Let his companions, who are not, dwell in his tabernacle. Companions, associates, or sons, as was said above, are ministers of the devil: who in this place is said not to be, and although he subsists by the property of his own nature, yet he is not, as I have said, because by prevarication he has become alien to God.

Let brimstone be sprinkled in his tabernacle. So that he may feel here the smoke of hell.

Deorsum radices ejus siccentur: sursum autem atteratur messis ejus. Messis opera possunt intelligi, quae foras atque in publicum ex interioribus erumpentia, de fidei radice consurgunt. Aliter: Deorsum radices ejus siccentur, id est, opera, quae in hoc saeculo perpetravit, inveniantur mortua, mortuisque ariditate similia. Sursum autem atteratur messis ejus; in futuro utique mercedem laboris sui minime consequatur.

Memoria illius pereat de terra. Id est, nihil memoria sua dignum operetur: vel etiam memoria ejus pereat de terra viventium.

Et non celebretur nomen ejus in plateis. In platea sedebant reges, inter quos optat eum famam justitiae non mereri. Plateae virtutes intelliguntur: in quibus sapientia fiducialiter agit, et circumit civitatem Dei Jerusalem: in qua sacramentis divinis atque mysteriis latum est Scripturarum mandatum. Vehementer igitur in his plateis ludent senes, et anus, et infantes.

Expellet eum de luce in tenebras, et de urbe transferet eum. De hac utique luce temporaria mittetur in aeternas tenebras inferorum: sive etiam de parte sortis sanctorum retrudendus in tenebras tormentorum.

Non erit semen ejus, neque progenies in populo suo. Hoc dicit, quod posteritatem indignam memoria gentis suae, vel patriae derelinquat; secundum illud psalmistae: Generatio rectorum benedicetur. Talem igitur generationem in populo suo noluit procreare: unde in hac gente spirituali gloriaretur, et patria.

Nec ullae reliquiae in regionibus ejus. Manifestum est, quod sancto Job nihil remanserit. Spiritualiter autem sic intelligendum: nullas reliquias generationis suae habebit impius in futuro.

In die ejus stupebunt novissimi. Id est, in tempore damnationis ejus.

Et primos invadet horror. Id est, infimi et proceres terrebuntur: quod est, reges potentes et magni. Sive novissimi et primi, homines et angeli: sancti quoque et peccatores non absurde intelliguntur.

Haec sunt ergo tabernacula iniqui, et iste locus ejus qui ignorat Deum. Enarrantis maledictionis sententiam videtur dare, et dicit, ubi hujusmodi superbus, scilicet, impiusque habitaturus sit: sed Job iniquus non est, quem rectum et innocentem Deus appellat.

CAPUT XIX.

Respondens autem Job, dixit: Usquequo affligitis animam meam, et atteritis me sermonibus? Manifestum est, quia responsionibus amicorum suorum attritus sit, et afflictus sive fatigatus sit, et destructus.

Let his roots be dried up from beneath, and let his harvest be destroyed from above. By harvest, works can be understood, which, breaking forth from within to the outside and into public view, arise from the root of faith. Alternatively: Let his roots be dried up from beneath, that is, let the works which he has performed in this world be found dead, and like the dead in their dryness. But let his harvest be destroyed from above; that in the future he may by no means obtain the reward of his labor.

Let his memory perish from the earth. That is, let him do nothing worthy of his memory: or also let his memory perish from the land of the living.

And let not his name be celebrated in the streets. Kings used to sit in the public square, among whom he wishes him not to deserve the fame of justice. The streets are understood as virtues, in which wisdom acts confidently and goes around the city of God, Jerusalem, in which the broad command of the Scriptures is found in divine sacraments and mysteries. Therefore, old men and old women and infants will play vigorously in these streets.

He shall be cast out of light into darkness, and shall be removed from the city. From this temporary light he will certainly be sent into the eternal darkness of the lower regions: or also he is to be thrust back from the lot of the saints into the darkness of torments.

There shall be no seed of his, nor offspring among his people. He says this, that he may leave behind a posterity unworthy of the memory of his nation or country; according to that of the psalmist: The generation of the upright shall be blessed. Therefore, he did not wish to procreate such a generation among his people, from which he might glory in this spiritual nation and fatherland.

Nor any remnants in his regions. It is manifest that nothing remained for holy Job. But spiritually it is to be understood thus: the impious man will have no remnants of his generation in the future.

The last shall be astonished at his day. That is, at the time of his damnation.

And horror shall invade the first. That is, the lowest and the chief men shall be terrified: that is, powerful and great kings. Or the last and the first, men and angels: also saints and sinners are not absurdly understood.

These then are the tabernacles of the wicked, and this is the place of him who knows not God. He seems to give the sentence of the curse he is narrating, and says where such a proud and impious man is to dwell: but Job is not wicked, whom God calls upright and innocent.

CHAPTER XIX.

But Job, answering, said: How long do you afflict my soul, and break me in pieces with words? It is manifest that he was worn down by the responses of his friends, and was afflicted or wearied, and destroyed.

En decies confunditis me, et non erubescitis, opprimentes me. Dies decem, pro toto tempore nominavit. Sed quomodo in brevi numero, in Apocalypsi major numerus temporis intelligitur: ita et in hac eadem summa numeri minus significatur, ut hoc solido numero, et perfecto manente, pro diversitate locorum in Scripturis divinis, nunc majorem numerum, nunc minorem significari noverimus.

Nempe et si ignoravi, mecum erit ignorantia mea. At vos contra me erigimini, et arguitis me opprobriis meis. Putatis me, inquit, ignorare Deum, sicut et dicitis. Numquid amicos decet insultare oppressis, a quibus magis tribulantes solatia praestolantur? Non est hoc opus amicorum fidelium, sed est potius subsannatio irridentium.

Saltem nunc intelligite: quia Deus non aequo judicio afflixerit me, et flagellis suis me cinxerit. Ecce clamabo, vim patiens, et nemo audiet. Vociferabor, et non est qui judicet. Ille dicebat se inique sustinere molestias tormentorum: illi vero utpote iniquum pati suo merito loquebantur. Et putant quod in hoc articulo istius sensus erraverit, et ideo postmodum dicat ad Deum: Insipienter locutus sum, et quae ultra modum excederent scientiam meam.

Semitam meam circumsepsit, et transire non possum. Qua rectus utique atque illibatus proficiscebar ad gloriam meritorum meorum. Hanc igitur ignominiam passionis hujus circumsepsit atque interclusit, ut ad illam gloriam pervenire non possim.

Et in calle meo tenebras posui. Id est, in tramite: hoc est, castigatae viae meae, qua velut per arctum et angustum certa spe ad justum retributorem pergebam, tenebras in eo miseriae hujus, et calamitatis inveni.

Spoliavit me gloria mea, et abstulit coronam de capite meo. Gloria me regni privavit: fidei quoque fiduciam abstulit: quam de ipso apice mentis meae, qui est naturae rationalis caput, velut honoris coronam detraxit.

Destruxit me undique, et pereo, et quasi evulsae arbori abstulit spem meam. Domo, regno, familia, filiis, amicis, sanitate corporis mei destitutus sum: ita his omnibus ablatis, perire me video cujus etiam spes vitae meae velut arbor ablata est.

Iratus est contra me furor ejus, et sic me habuit quasi hostem suum. Furor Dei hoc loco potest diabolus ipse intelligi, qui beatum Job diversis modis, id est, blasphemiis, et carnis ejus cruciatibus insectabatur.

Simul venerunt latrones ejus, et fecerunt sibi viam per me. Furor Dei, diabolus est; latrones vero ministri ejus sunt: hoc est quod ait, et fecerunt sibi viam per me: quando eum, vel facultatibus mundi, vel sanitate corporis spoliaverunt. Unde pulchre dictum est:

Behold, ten times you confound me, and are not ashamed, oppressing me. He named ten days to mean all time. But just as in a small number, a greater number of time is understood in the Apocalypse, so also in this same sum a smaller number is signified, so that, with this solid and perfect number remaining, we may know that, according to the diversity of places in the divine Scriptures, sometimes a greater number, sometimes a smaller, is signified.

For indeed, if I have been ignorant, my ignorance shall be with me. But you rise up against me, and you argue against me with my own reproaches. You think, he says, that I am ignorant of God, just as you also say. Is it fitting for friends to insult the oppressed, from whom those in tribulation rather await solace? This is not the work of faithful friends, but rather the mockery of those who deride.

At least now understand: that God has not afflicted me with an equitable judgment, and has surrounded me with his scourges. Behold, I will cry out, suffering violence, and no one will hear. I will cry aloud, and there is no one to judge. He was saying that he was unjustly enduring the troubles of torments; but they spoke as if he, being unjust, was suffering by his own merit. And they think that he erred in this point of his meaning, and for that reason he later says to God: I have spoken unwisely, and things that exceeded my knowledge beyond measure.

He has hedged in my path, and I cannot pass. By which path, upright and indeed unblemished, I was proceeding to the glory of my merits. Therefore, He has hedged in and blocked this ignominy of this suffering, so that I cannot arrive at that glory.

And He has put darkness in my path. That is, in the pathway: that is, of my chastened way, by which, as through a narrow and strait path, I was proceeding with sure hope to the just rewarder, I have found in it the darkness of this misery and calamity.

He has stripped me of my glory, and has taken the crown from my head. He has deprived me of the glory of the kingdom: He has also taken away the confidence of faith, which He has removed like a crown of honor from the very summit of my mind, which is the head of the rational nature.

He has destroyed me on every side, and I perish, and He has taken away my hope as from an uprooted tree. I am deprived of home, kingdom, family, sons, friends, and the health of my body: thus, with all these things taken away, I see myself perish, whose very hope of life has been taken away like a tree.

His fury is enraged against me, and He has held me as His enemy. The fury of God in this place can be understood as the devil himself, who assailed the blessed Job in diverse ways, that is, with blasphemies and with torments of his flesh.

His robbers came together, and they have made themselves a way through me. The fury of God is the devil; the robbers, however, are his ministers: this is what he says, "and they have made themselves a way through me": when they despoiled him of either the resources of the world or the health of his body. Whence it is beautifully said:

Et obsederunt in gyro tabernaculum meum. Fratres meos longe fecit a me, et noti mei quasi alieni recesserunt a me. Dereliquerunt me propinqui mei, et qui me noverant obliti sunt mei. Inquilini domus meae, et ancillae meae sicut alienum habuerunt me, et quasi peregrinus fui in oculis eorum. Servum meum vocavi, et non respondit: ore proprio deprecabar illum. Id est, foris insidiati sunt. Sive circumdederunt in gyro tabernaculum ejus: hoc est, in corpore ejus tormenta posuerunt. Animam vero inclinare ad peccatum non potuerunt.

Halitum meum exhorruit uxor mea. Ita totus intrinsecus putrui, inquit, ut halitus fetorem nec uxor mea sustinere potuerit: ubi potuit fieri, quod apostema habuerit in visceribus, quod totum ventris ejus sinum tenuerit, et inde loquendo odorem fetidum de purulentia profundi vulneris expuerit.

Et orabam filios uteri mei. Stulti quoque despiciebant me. In Scripturis divinis, filii appellantur etiam pronepotes, et illi qui longiore serie nati sunt. Proinde quando filios uteri sui dixit, in se quasi ad fontem, et ad originem posteritatis suae respexit: unde ei cognationum familiae veluti rivuli manaverunt. Potuit et illos uteri sui filios dicere, quos doctrina sapientiae suae, tamquam semine de utero cordis sui formaverat, habens in se per gratiam Dei formam gratiae, et disciplinam naturalis legis in veritate.

Et cum ab eis recessissem, detrahebant mihi. Abominati sunt me quondam consiliarii mei, et quem maxime diligebam, aversatus est me. Hoc forte vult intelligi, se in eorum oblivionem venisse, et ab eorum affectibus et cordibus recessisse.

Pelli meae, consumptis carnibus, adhaesit os meum. Ad tantam ariditatem caro ejus devenerat, ut nihil in eo humoris remanserit, et ob hoc agglutinata quodammodo fuerit pellis ejus ossibus suis: hanc infirmitatem marasmon dicunt medici.

Et derelicta sunt tantummodo labia circa dentes meos. Ad hoc enim diabolus, consumptis carnibus sancti Job, labia ejus integra dereliquit, ut haberet positus in tormentis, quibus posset facile blasphemare: quasi cordis blasphemia non sit: pro qua ipse Job sicut pro caeteris peccatis holocausta Deo pro filiis suis die septimo offerebat. Sed ideo diabolus linguam reservavit, ut intelligere posset, si Job, ob cordis simplicitatem, blasphemiam proferret in labiis.

Miseremini mei, miseremini mei, saltem vos amici mei: quia manus Domini tetigit me. Manum ergo Domini appellavit ipsam plagam quam patiebatur, quae facta est Domini potestate. Tetigit, pro afflixit, intelligendum est.

And they have besieged my tabernacle round about. He has put my brethren far from me, and my acquaintances have withdrawn from me as if they were strangers. My kinsmen have forsaken me, and they that knew me have forgotten me. The inhabitants of my house, and my maidservants, have held me as a stranger, and I was as a foreigner in their eyes. I called my servant, and he did not answer: I entreated him with my own mouth. That is, they lay in wait outside. Or they surrounded his tabernacle round about: that is, they placed torments in his body. But they could not incline his soul to sin.

My wife has abhorred my breath. So completely have I rotted within, he says, that not even my wife could bear the stench of my breath: where it could have happened that he had an abscess in his bowels, which occupied the whole cavity of his belly, and from there, when speaking, he spat out a fetid odor from the purulence of a deep wound.

And I entreated the sons of my womb. Fools also despised me. In the divine Scriptures, great-grandchildren and those who are born in a longer line are also called sons. Therefore, when he said "the sons of his womb," he looked to himself as to the fount and origin of his posterity, from which the families of his relations flowed like streams. He could also call those the sons of his womb whom he had formed by the doctrine of his wisdom, as if by seed from the womb of his heart, having in himself through the grace of God the form of grace, and the discipline of the natural law in truth.

And when I had departed from them, they spoke ill of me. My counselors of old have abhorred me, and he whom I loved most has turned away from me. By this he perhaps means to be understood that he had fallen into their forgetfulness, and had departed from their affections and hearts.

My bone has cleaved to my skin, my flesh being consumed. His flesh had come to such a state of dryness that no moisture remained in it, and for this reason his skin was, in a way, glued to his bones: physicians call this infirmity marasmus.

And only the lips are left about my teeth. For to this end the devil, after consuming the flesh of the holy Job, left his lips intact, so that, placed in torments, he might have that with which he could easily blaspheme: as if there were no blasphemy of the heart, for which Job himself, as for other sins, offered holocausts to God for his sons on the seventh day. But the devil reserved the tongue for this reason, that he might be able to understand if Job, on account of the simplicity of his heart, would utter blasphemy with his lips.

Have pity on me, have pity on me, at least you my friends: for the hand of the Lord has touched me. Therefore, he called the very plague he was suffering the hand of the Lord, which was made by the Lord's power. "Touched" is to be understood as "afflicted."

Quare persequimini me sicut Deus, et carnibus meis saturamini? Fecit Deus circa me in judicio, cui soli licet omnia in opere suo: vos quare praesumitis sicut Deus, ut affligatis innoxium: quod ipsi tantum pro dispensatione sua competit, aut quasi dispensatione vestra indigeat Deus?

Quis mihi tribuat, ut scribantur sermones mei? Quis mihi det, ut exarentur in libro stylo ferreo, et plumbi lamina, vel celle sculpantur in silice? Quoniam a nullo homine potuit invenire solatium, convertit se ad Deum, et resurrectionem futuram prophetat in spiritu, ubi pro his malis praemium sit recepturus, et haec duris insculpta lapidibus optat inscribi, ut sermones prophetiae in aetates saeculorum prolixiores permaneant.

Scio enim quod redemptor meus vivit, et in novissimo die de terra surrecturus sum. Et rursum circumdabor pelle mea, et in carne mea videbo Deum. Hoc igitur clypeo Ecclesia, quae Incarnationem Unigeniti Dei veram confitetur, et resurrectionem mortuorum verissime credit futuram, se munit, et protegit, et inimicos suos convincit, atque debellat. Ubi sunt illi qui dicunt, nos in resurrectione alia corpora habituros? audiant istum virum; ore Dei laudatum, dicentem:

Quem visurus sum ego ipse. Ego ipse Job, qui in stercore jaceo, et totus vulnerum sanic computresco: ego, inquam Job, jam corruptus, atque vulneribus dissolutus, in hac carne mortali, incorrupta resurrectione futura glorificatus videbo Deum: et ut exprimeret ipsius sui corporis instaurationem, idcirco ait:

Et oculi mei conspecturi sunt, et non alius. Reposita est haec spes mea in sinu meo. Consummata sunt omnia in sinu meo.

Quare ergo nunc dicitis: persequamur eum? Utquid nunc agitis, ita ut tamquam vanum, nihilque credentem velut Deum non timeam: sive quia religione divina sim alienus, persequi velitis, aculeatis me vestris perfodiendo sermonibus.

Et radicem verbi inveniamus contra eum. Videtis ergo, quia mecum non ut veri amici fideliter agitis: sed ut dolosi de meis sermonibus mihi laqueos concinnatis: quandoquidem de ipsis verbis meis occasionem, velut quamdam radicem reprehensionis invenire cupitis.

Fugite ergo a facie gladii: quoniam ultor iniquitatum gladius est. Hoc dicit: si recesseritis ab impressione mea, gladium justae sententiae Dei poteritis evadere. Gladius est enim lingua regis, et non carnalis, ut Salomon dicit.

Et scitote esse judicium. Quo judicio justi judicis Dei potero de subsannatoribus judicari.

CAPUT XX.

Why do you persecute me as God, and are glutted with my flesh? God has acted concerning me in judgment, to whom alone all things are permitted in His work: why do you presume, like God, to afflict the innocent, a thing which befits Him alone for His dispensation, or as if God needed your dispensation?

Who will grant me that my words may be written? Who will give me that they may be graven in a book with an iron pen, and in a sheet of lead, or be carved with a chisel in flint? Since he could find no solace from any man, he turns to God, and prophesies in spirit the future resurrection, where he is to receive a reward for these evils, and he desires these things to be inscribed, carved on hard stones, so that the words of the prophecy may remain for longer ages of centuries.

For I know that my redeemer lives, and in the last day I shall rise from the earth. And I shall be clothed again with my skin, and in my flesh I shall see God. With this shield, therefore, the Church, which confesses the true Incarnation of the Only-begotten of God and most truly believes the resurrection of the dead will come, fortifies and protects herself, and convicts and vanquishes her enemies. Where are they who say that we will have other bodies in the resurrection? Let them hear this man, praised by the mouth of God, saying:

Whom I myself shall see. I myself, Job, who lie on a dunghill, and rot entirely with the gore of wounds: I, Job, I say, now corrupt and dissolved by wounds, in this mortal flesh, glorified in the future incorruptible resurrection, will see God: and to express the restoration of his very body, he therefore says:

And my eyes shall behold, and not another. This my hope is laid up in my bosom. All things are consummated in my bosom.

Why therefore do you now say: Let us persecute him? Why do you now act so, as if I were vain and believing nothing, as if I did not fear God; or because I am a stranger to divine religion, you wish to persecute me, piercing me with your stinging words.

And let us find the root of the word against him. You see, therefore, that you do not deal faithfully with me as true friends, but as deceitful men you fashion snares for me from my speeches, since from my very words you desire to find an occasion, like a certain root of reprehension.

Flee therefore from the face of the sword: for the sword is the avenger of iniquities. He says this: if you withdraw from oppressing me, you will be able to escape the sword of God's just sentence. For the sword is the tongue of the king, and not carnal, as Solomon says.

And know that there is a judgment. By which judgment of the just judge, God, I will be able to be judged concerning my mockers.

CHAPTER XX.

Respondens autem Sophar Naamathites, dixit: Idcirco cogitationes meae variae succedunt sibi, et mens in diversa rapitur. Ideo, inquit, aestuo, et cogitatione conturbor: quia dicis te haec mala sine causa a Deo judice sustinere, cum de Deo nihil sinistrum debeat suspicari.

Doctrinam qua me arguis audiam, et spiritus intelligentiae meae respondebit mihi. Audiam quidem te increpantem ac redarguentem me: quia forte in doloribus positum objurgare non debeam: mihi de Deo, quod est justissimum respondere convenit: quia non posses ab eo ita puniri, nisi esses malorum conscius, et multorum criminum reus.

Hoc scio a principio, ex quo positus est homo super terram: quod laus impiorum brevis sit, et gaudium hypocritae ad instar puncti. Jam nunc coepit in sanctum Job maledictis invehi: quem et impium aperte asserit, et hypocritam, eo quod simulaverit se justum, et nunc in Deum rebellis exstiterit.

Si ascenderit usque ad coelum superbia ejus, et caput ejus nubes tetigerit. Manifesta et certa hyperbole, hominem elatum nimis, et tumidum dicit.

Quasi sterquilinium in fine perdetur, et qui eum viderant, dicent ubi est? Cui sterquilinio assimilatus es per omnia, et ipse te nunc conspicis putrefactum. Et qui quondam viderant te regnantem in gloria, nunc inquiunt insultanti voce: Ubi est ille sapientissimus hominum, et potentissimus regum?

Velut somnium avolans non invenietur: transiet sicut visio nocturna. Manifestum est sicut ait: Defecit velut somnium surgentis.

Oculus qui eum viderat, non videbit: neque ultra intuebitur eum locus suus. Id est, honor impii non poterit reparari.

Filii ejus atterentur egestate. Sive ergo carnales filii ejus, sive opera quae aliquando filiorum nomine appellantur, sive illi qui eum tamquam patrem fuerint imitati, per Dei sententiam ad nihil redigentur, quod jam in filiis tuis, carnalibus operibus quoque tuis ex parte vides esse completum.

Et manus illius reddent ei dolorem suum. Hoc enim operatus est unde malum vindictae, operante Dei justitia, recipere mereretur.

Ossa ejus implebuntur vitiis adolescentiae ejus. Hoc ait, quod a juventute sua, ex qua graviora peccata committere coeperit: in eisdem peccatis suis usque in senectam permanserit: pro quibus numquam voluerit poenitere. Et idcirco sequitur.

Then Zophar the Naamathite answered and said: Therefore, my thoughts follow one another in succession, and my mind is carried away to various things. For this reason, he says, I am agitated and disturbed in thought: because you say that you suffer these evils from God the judge without cause, when nothing sinister should be suspected of God.

I will hear the doctrine with which you reproach me, and the spirit of my understanding will answer me. Indeed, I will hear you rebuking and refuting me: for perhaps I should not chide one who is in sorrow: it is fitting for me to respond concerning God, which is most just: for you could not be so punished by Him unless you were conscious of evils and guilty of many crimes.

This I know from the beginning, since man was placed upon the earth: that the praise of the wicked is short, and the joy of the hypocrite is but for a moment. Now he began to inveigh against the holy Job with curses: whom he openly asserts to be both wicked and a hypocrite, because he pretended to be just, and has now become rebellious against God.

If his pride should mount up to the heavens, and his head touch the clouds. A manifest and certain hyperbole, he calls the man exceedingly proud and swollen.

He shall be destroyed in the end like a dunghill, and they who had seen him shall say: Where is he? You are assimilated in all things to this dunghill, and you yourself now see yourself putrefied. And they who once saw you reigning in glory, now say with an insulting voice: Where is that wisest of men, and most powerful of kings?

Like a dream that flies away, he shall not be found: he shall pass away like a vision of the night. It is manifest, as it is said: He has vanished like the dream of one who awakens.

The eye that had seen him shall see him no more: neither shall his place any more behold him. That is, the honor of the wicked man cannot be restored.

His children shall be crushed by poverty. Therefore, whether his carnal children, or the works which are sometimes called by the name of children, or those who have imitated him as a father, shall by the sentence of God be reduced to nothing, which you already see partly fulfilled in your children and also in your carnal works.

And his own hands shall repay his sorrow to him. For he has wrought that from which he deserved to receive the evil of vengeance, by the working of God's justice.

His bones shall be filled with the vices of his youth. This he says, because from his youth, from which he began to commit more grievous sins, he has remained in those same sins even into old age, for which he was never willing to repent. And therefore it follows.

Et cum eo in pulvere dormient. Id est, post mortem vitiorum quae est in anima: sive usque ad mortem, quae fit per resolutionem corporis hujus. Ossa ergo hoc loco ipsam senectutem non est absurdum intellexisse: quibus veternositas annorum, et durities senii jam praematura significetur. Sive ossa ejus implebuntur vitiis adolescentiae, etc. Si quae igitur virtutes sunt animi in impio homine naturales, ab adolescentia ejus vitiis ejus inolescunt, et resolvuntur, aut defluunt, ut nihil in eis solidum, et forte maneat: quia jam eisdem vitiis tamquam carnibus fluidis videlicet rebus operiuntur, et obteguntur: ubi magis deberent virtutes, velut ossa solida, et firmissima, tamquam carnes fluidas et solutas vitia restringere, continere, et regere, et ideo in carnis ejus pulvere dormiant: quia repugnantibus vitiis atque vincentibus, rigorem bonae suae naturae amittent.

Cum enim dulce fuerit in ore ejus malum: abscondet illud sub lingua sua. Dulcia mala sunt impie, blasphemia et caetera oris peccata. Abscondet sub lingua sua, dicens: ubi est ei labor et dolor, et defendet atque celabit, ut ait Scriptura: Qui contegit iniquitatem suam, non prosperabitur.

Parcet illi, et non derelinquet illud. Id est, palpat, fovet, et nutrit malum suum, et delectans se in illo, numquam poenitet, ut ab eo discedat.

Et celabit in gutture suo. Illud dicere mihi videtur, quod semper sit ad blasphemandum paratus, et non prius saltem per aliquam moram cogitat quid dicturus est: quia jam paratam habet blasphemiam, quam cum maledictione cordis effundat.

Panis ejus in utero illius vertetur in fel aspidum intrinsecus. Panis scilicet tota vita hujusmodi hominis, est delectatio peccatorum, dulcedo illecebrarum, et suavitas, quae amara illi, et mortifera postmodum erit. Quod autem dixit in ventre ejus, hoc ait, quod etiam in corde suo pro iniquitatibus suis, amaros dolores, acerbos et nimios conscientia torquente patiatur.

Divitias quas devoravit evomet, et de ventre illius extrahet eas Deus. Caput aspidum surget, et occidet eum lingua viperae. Quod inique et violenter rapuit, et invasit, merito ei Deus poenas illatis criminibus ejus reddidit: et ita extorquebitur ab iniquo quod injuste abstulerat. Angelus vero ille qui centum octoginta quinque millia occidit, videtur bonus angelus fuisse: quia angeli messores sunt: zizania ignibus aeternis exurenda.

Non videat rivulos fluminis, torrentis mellis, et butyri.

And they shall sleep with him in the dust. That is, after the death of the vices which is in the soul: or until death, which occurs through the dissolution of this body. Therefore, it is not absurd to have understood "bones" in this place as old age itself, by which the oldness of years and the hardness of a now premature senility may be signified. Or, "his bones shall be filled with the vices of his youth," etc. If, therefore, there are any natural virtues of the soul in a wicked man, from his youth they grow up with his vices, and are dissolved, or flow away, so that nothing solid and strong remains in them: because they are now covered and concealed by these same vices as if by fluid flesh, that is, by fleeting things: where rather the virtues, like solid and most firm bones, ought to restrain, contain, and rule the vices as if they were fluid and loose flesh, and therefore they sleep in the dust of his flesh: because with the vices resisting and conquering, they will lose the rigor of their good nature.

For when evil has been sweet in his mouth, he will hide it under his tongue. The sweet evils are impiety, blasphemy, and the other sins of the mouth. He will hide it under his tongue, saying: where is there labor and sorrow for him? And he will defend and conceal it, as Scripture says: He that covers his iniquity shall not prosper.

He will spare it, and not forsake it. That is, he caresses, cherishes, and nourishes his evil, and delighting in it, he never repents so as to depart from it.

And he will hide it in his throat. This seems to me to say that he is always ready to blaspheme, and does not first think, even for a moment, what he is going to say: because he already has the blasphemy ready, which he pours out with a curse from the heart.

His bread in his belly shall be turned into the gall of asps within him. The bread, that is, the whole life of such a man, is the delight of sins, the sweetness of enticements, and a pleasantness which will afterwards be bitter and deadly for him. But what he said, "in his belly," means this: that even in his heart, on account of his iniquities, he suffers bitter, sharp, and excessive pains, as his conscience torments him.

The riches which he has swallowed, he shall vomit up, and God shall draw them out of his belly. The head of asps shall rise up, and the tongue of the viper shall slay him. What he has unjustly and violently seized and invaded, God has justly rendered to him the penalties for his inflicted crimes: and thus will be extorted from the wicked man what he had unjustly taken away. Indeed, that angel who killed one hundred and eighty-five thousand seems to have been a good angel: because angels are reapers, to burn the tares with eternal fires.

Let him not see the streams of the river, the torrents of honey and butter.

Amoenitatem sive delicias paradisi, affluentiam quoque ejus his nominibus significari noverimus: et reges hi qui non adversarii erant veritati, quod ipsi sint illi impetus fluminis, qui laetificant civitatem, non absurde intelligitur, manante scilicet de fonte, sive de flumine Scripturarum: sive eosdem apostolos hos impetus recte sentimus, exeuntes de fonte Evangelii ad irrigandas terras steriles populorum: quos etiam torrentes propter velociter effusam super omnem doctrinam eorum, intelligere debemus: quae doctrina divina, melli propter eloquiorum Dei dulcedinem, et butyro propter simplicem, et innocentem eumdem cibum doctrinae verissime comparatur: qui etiam in psalmo hanc dulcedinem impium non dicit habiturum.

Luet quae fecit omnia: nec tamen consumetur. Illud est, quia gehenna quaedam perpetua incorruptio, et aeterna perseverantia tormentorum est.

Juxta multitudinem adinventionum suarum, sic et sustinebit: quoniam confringens nudavit pauperis domum: rapuit, et non aedificavit eam. Juxta illud quod propheta dicit ad Deum: quoniam tu reddes unicuique secundum opera sua.

Nec est satiatus venter ejus. Ventrem hic appellatum puto quoddam receptaculum animae, ubi cogitationes ejus quasi escae ciborum reconditae continentur, quem inexplicabilem dicit.

Et cum habuerit quae concupierat, possidere non poterit. Quemadmodum, et tu ipse, qui justo Dei judicio omne patrimonium perdidisti.

Non remansit de cibo ejus, et propterea nihil permanebit de bonis ejus. Inhumanitatis ei notam inurit, eo quod de abundantia mensae suae nulli peregrino, vel hospiti refectionem praebuerit: sed fallitur Sophar: quia sanctus Job dicit: Si comedi buccellam meam solus. Non remanebit de cibis ejus, quia non florebunt bona sua.

Cum satiatus fuerit, arctabitur, aestuabit, et omnis dolor irruet super eum. Cum divitiis scilicet, et rerum omnium abundantia refertus fuerit, subitus ei interitus veniet: coarctatus miseria irruente atque conclusus, calamitatum cladibus aestuabit.

Utinam impleatur venter ejus, ut emittat in eum iram furoris sui. Quamdam capacitatem, vel sinum spatiosum ventrem animae superius intelleximus. Hoc ergo dicit, quia jam cogitationibus iniquissimis plenus est, usque ad summum oris sui blasphemia cumuletur: sive iram furoris ipsius diaboli animum non absurde sentimus, per quem probantur sancti.

We should know that the pleasantness or delights of paradise, and also its abundance, are signified by these names: and it is not absurdly understood that these kings who were not adversaries to the truth are themselves those streams of the river which make the city glad, flowing, that is, from the fount or river of the Scriptures: or we rightly perceive these same apostles as these streams, going forth from the fount of the Gospel to water the sterile lands of the peoples: whom we should also understand as torrents because of the doctrine swiftly poured out over all: which divine doctrine is most truly compared to honey for the sweetness of God's words, and to butter for the simple and innocent food of the same doctrine: who also in the psalm says the wicked man will not have this sweetness.

He shall pay for all that he has done, and yet he shall not be consumed. This is because Gehenna is a certain perpetual incorruption, and an eternal perseverance of torments.

According to the multitude of his devices, so also shall he suffer: because breaking in, he has stripped the house of the poor: he has taken it by violence, and has not built it up. According to that which the prophet says to God: for you will render to every man according to his works.

Nor is his belly satisfied. I think "belly" here is called a certain receptacle of the soul, where his thoughts are contained, hidden like morsels of food, which he calls inexplicable.

And when he has what he had coveted, he shall not be able to possess it. Just as you yourself, who by the just judgment of God have lost your entire patrimony.

There remained none of his food, and therefore nothing of his goods shall remain. He brands him with the mark of inhumanity, because from the abundance of his table he offered refreshment to no stranger or guest: but Zophar is mistaken, for the holy Job says: "If I have eaten my morsel alone." None of his food shall remain, because his goods will not flourish.

When he shall be filled, he shall be straitened, he shall burn, and every sorrow shall rush upon him. That is, when he has been filled with riches and an abundance of all things, sudden destruction will come upon him: constrained and enclosed by rushing misery, he will burn with the disasters of calamities.

Would that his belly were filled, that He might send upon him the anger of His fury. We have understood above the belly of the soul as a certain capacity, or a spacious bosom. This, therefore, he says, because he is already full of the most iniquitous thoughts, let blasphemy be heaped up to the very top of his mouth: or we not absurdly understand the anger of the fury of the devil himself, by whom the saints are tested.

Et pluat super illum bellum suum. Bellum prae multitudine sua, possunt intelligi adversariae potestates. Istae igitur bellum Deo inferunt, quando sanctos ejus oppugnant. Quod autem ait: Pluat super eum abunde, in eum calamitatis miseriam precatur effundi: sive homo impius qui bellum blasphemiae infert Deo, recipiet opus suum.

Fugiet arma ferrea, et irruet in arcum aereum. Tamquam si diceret: Quando putaverit se leviores calamitates posse fugere, in atrociores incurret. Sive aliter: Si socios et ministros diaboli fugiat, incurret in ipsum principem tenebrarum, et cum sint illi rebelles in malitia, fortes, et duricordes tamquam arma ferrea, in pejorem tamen auctorem totius mali, velut in arcum aeneum impinget: quem puto ideo hoc loco arcum nominatum: quia vel maxime in insidiis, et dolo homines inopinantes interimere non desinit. Arcu enim inopinantibus plerumque tela jaciuntur. Et non liberabitur de manu gladii. Hoc dicit: quia non evadet diabolus mortem perpetuam.

Gladius deductus, et egrediens de vagina sua, et fulgurans in amaritudine sua. Quia diximus arcum, translato nomine, diabolum posse intelligi: qui dum inobedientia transgreditur terminos, et in superbia elatus metas sanctae humilitatis transcendit: quasi de vagina beatae habitationis justo judicio Dei eductus atque expulsus est. Sive eductum de vagina, paratum semper ad interimendum fugientem se, significatum esse noverimus. Vulnerabit eum sagitta aenae. Aes diutinum est: huic metallo diabolus comparatur, eo quod ad interimendum numquam deficiat, nec senectute aliqua consumatur, qui etiam fulgurat, hoc est transfigurat se in angelum lucis.

Vadent, et venient super eum horribiles. Id est, socii ejus.

Omnes tenebrae absconditae sunt in oculis ejus. Tenebrae in hoc loco intelligendae sunt peccata, sive ea quae commissa ab impio sunt, sive committenda sunt in corde ejus, et affectu, et cogitationibus latent: quae ideo in secretis mentis ejus abscondita dicuntur esse, quia illis favet, eisque plurimum delectatur.

Devorabit eum ignis qui non succenditur. Hunc ignem non absurde intelligimus esse gehennam, qui non materiis quibusdam, et pabulis vivit, ut ardeat, sed per seipsum ut creatus est vigens, cuncta quae ei injecta fuerint concremat. Ergo iste ignis devorabit impium qui tamquam rationabilis ita eum glutiet atque absorbebit, ut in eo aeternis cruciatibus torqueatur.

Affligetur relictus in tabernaculo suo. Ob impietatem videlicet suam iniquus derelinquetur a Deo, ut in tabernaculo corporis sui poenis perpetuis crucietur.

And let it rain His war upon him. By "war," on account of its multitude, the adverse powers can be understood. These, therefore, wage war against God when they attack His saints. But what he says, "Let it rain upon him abundantly," is a prayer that the misery of calamity be poured out upon him: or, the impious man who wages a war of blasphemy against God will receive his own work.

He shall flee from the iron weapons, and shall fall upon the brazen bow. As if he were to say: When he thinks he can flee from lighter calamities, he will run into more atrocious ones. Or else: If he flees the companions and ministers of the devil, he will run into the prince of darkness himself, and though they are rebellious in malice, strong, and hard-hearted like iron weapons, yet he will strike against a worse author of all evil, as against a brazen bow: which I think is called a bow in this place for this reason: because especially by snares and deceit he does not cease to kill unsuspecting men. For arrows are generally shot from a bow at the unsuspecting. And he shall not be delivered from the hand of the sword. This he says: because the devil will not escape perpetual death.

The sword is drawn, and comes out of its sheath, and glitters in its bitterness. Because we have said that "bow," by a transferred name, can be understood as the devil: who, while he transgresses the boundaries by disobedience, and, lifted up in pride, transcends the goals of holy humility, was, as it were, drawn out and expelled from the sheath of the blessed habitation by the just judgment of God. Or we should know that "drawn from the sheath" signifies that he is always prepared to kill one who flees from him. The brazen arrow shall wound him. Brass is long-lasting: the devil is compared to this metal, because he never fails in killing, nor is he consumed by any old age, who also glitters, that is, transforms himself into an angel of light.

Horrible things shall go and come upon him. That is, his companions.

All darkness is hidden in his eyes. Darkness in this place is to be understood as sins, whether those which have been committed by the wicked man, or those which are to be committed, are hidden in his heart, and affection, and thoughts: which are therefore said to be hidden in the secrets of his mind, because he favors them and takes great delight in them.

A fire that is not kindled shall devour him. We not absurdly understand this fire to be Gehenna, which does not live on certain materials and fuel to burn, but, being vigorous by itself as it was created, it burns up all things that are cast into it. Therefore, this fire will devour the wicked man, which, as if rational, will so swallow and absorb him that he will be tormented in it with eternal tortures.

He shall be afflicted, being left in his tabernacle. Namely, on account of his impiety, the wicked man will be forsaken by God, so that in the tabernacle of his body he may be tormented with perpetual punishments.

Revelabunt coeli iniquitatem ejus, et terra consurget adversum eum. In testimonium utique erunt angeli, et sancti homines, ut noverint quod poenas justissime patiatur.

Apertum erit germen domus illius. In judicio Dei, quando impius condemnandus est, non solum omnes cogitationes cordis ejus: verum etiam principia interfectarum cogitationum, Deo pandenda sunt, atque clarius luce manifestanda.

Detrahetur in die furoris Dei. In die judicii mittetur in tenebras exteriores. Potuit et dies impia fuisse Job, quando plaga percussus est, et conclusit elocutionem suam, ut diceret:

Haec est pars hominis impii a Deo? Hic quasi ex abrupto ostendit, quod in sanctum Job universa haec dixerit. Quod autem sequitur:

Et haereditas verborum ejus a Domino. Id est, operum retributio: alii ita verterunt, Et haereditas verborum ejus ab episcopo, quia quemadmodum Dominus a dominatione rerum omnium scitur: ita episcopus eo quod superintendat in omnem creaturam, verissime dicitur. Non enim Deus perturbata mente commotusque puniturus est peccatores, cum sit incommutabilis, sicut ait ad Moysen: Ego sum qui sum, non solum sempiternus, verum etiam aeternaliter mitis. Deinde ista de Deo anthropopathos dici intelligamus, non proprie secundum inconvertibilem substantiam ejus, sed translatis nominibus passibilis creaturae ad creaturam non conditam, nec creatam, sed potius omnium conditricem.

CAPUT XXI.

Respondens autem Job, dixit: Audite, quaeso, sermones meos, et agite poenitentiam. Sustinete me, ut et ego loquar, et post mea, si videbitur, verba ridete. Post tanta convicia non est commotus, ut acerbe responderet: quin potius deprecans eos alloquitur, et ait, ut audientiam praebeant sermonibus ejus, quibus perceptis et cognitis, noverint se super tanta oris sui amaritudine poenitere debere.

Numquid contra hominem disputatio mea est: ut merito non debeam contristari? Primum mihi illud est oneri, et valde molestum, atque horribile: quia non cum homine, sed cum Deo mihi causa loquendi est: cui castificatam justitiam exhibebam, ut mercedem hujus operis repensaret: Ecce nunc tamquam reus criminum omnibus affligor miseriis. Hic dicit se tristari, quia scit Deum nihil injuste operari.

Attendite me, et obstupescite, et superponite digitum ori vestro. Quod sit istud secretum, ut Deus bonus, et justus erga me taliter operetur: praesertim cum ejus testimonium de me bonum habeam.

The heavens shall reveal his iniquity, and the earth shall rise up against him. Indeed, the angels and holy men will be for a testimony, so that they may know that he suffers punishments most justly.

The offspring of his house shall be exposed. In the judgment of God, when the wicked man is to be condemned, not only all the thoughts of his heart, but also the beginnings of his slain thoughts, must be laid open to God, and manifested more clearly than light.

He shall be dragged away in the day of God's fury. On the day of judgment, he will be sent into the outer darkness. It could also have been the impious day of Job, when he was struck with the plague, and he concluded his speech, so as to say:

Is this the portion of a wicked man from God? Here he shows, as if abruptly, that he has said all these things against the holy Job. But what follows:

And the inheritance of his words from the Lord. That is, the retribution of his works: others have translated it thus, "And the inheritance of his words from the bishop," because just as the Lord is known from the dominion of all things, so the bishop, because he superintends every creature, is most truly called so. For God will not punish sinners being moved and with a disturbed mind, since He is immutable, as He says to Moses: "I am who I am," not only everlasting, but also eternally gentle. Then let us understand that these things are said of God anthropopathically, not properly according to His inconvertible substance, but by transferring the names of a passible creature to the creature that is not made, nor created, but rather the maker of all.

CHAPTER XXI.

But Job answered and said: Hear, I beseech you, my words, and do penance. Suffer me that I also may speak, and after my words, if it shall seem good, laugh. After so many insults, he was not moved to respond harshly; rather, beseeching them, he addresses them and says that they should give a hearing to his words, so that, having heard and understood them, they might know that they ought to repent for such great bitterness of their mouths.

Is my dispute against a man, that I should not justly be grieved? This first is a burden to me, and very troublesome, and horrible: because my cause for speaking is not with man, but with God, to whom I was showing a purified justice, that He might repay the reward for this work. Behold, now, as if guilty of crimes, I am afflicted with all miseries. Here he says that he is sad, because he knows that God does nothing unjustly.

Attend to me, and be astonished, and lay your finger upon your mouth. What is this secret, that God, good and just, should act in such a way toward me, especially when I have His good testimony concerning me?

Et ego quando recordatus fuero, pertimesco: et concutit carnem meam tremor. Cum enim plagam hanc cogito, quam juste vivens sustineo: Deique judicium, qui neminem insontem affligit, recordor, nimium pertimesco hoc ipsum optime scio, nullus patitur malum aliquod, nisi ipse permiserit. Nemini infert malum, nisi inferre ei ipse justissimum judicarit. Sed haec Job contigerunt, ut appareret foris hominibus quod intrinsecus erat ante Deum.

Quare ergo impii vivunt, sublevati sunt, confortatique divitiis? Semen eorum permanet coram eis: propinquorum turba et nepotum in conspectu eorum. Domus eorum securae sunt, et pacatae: et non est virga Dei super illos. Bos eorum concepit, et non abortivit: vacca peperit, et non est privata fetu suo. Egrediuntur quasi greges parvuli eorum, et infantes eorum exsultant lusibus. Tenent lympanum et citharam, et gaudent ad sonitum organi. Ducunt in bonis dies suos: et in puncto ad inferna descendunt. Qui dixerant Deo: recede a nobis, et scientiam viarum tuarum nolumus. Quis est omnipotens, ut serviamus ei? Et quid nobis prodest, si oraverimus illum? Et alius ita dixit: Quare impiorum prosperatur vita? Et alius dixit: Quare non respicis ad iniqua agentes? Respondete mihi, obsecro: Si ego impius, et immemor bonorum operum secundum justitiam, sicut vos affirmatis, haec patior: quare impii vivunt, et sublevati sunt, confortatique divitiis? Hoc ergo, inquam, obsecro, respondete: Numquid vos, qui Deum contra me justum defenditis in hoc loco, injustum notatis: ut in me iniquus ultor sit, et in mei similibus clemens. Horum igitur de quibus nunc loquitur, finis et interitus erit mors aeterna, et perditio inferorum.

Verumtamen quia non sunt in manu eorum bona sua: consilium impiorum longe sit a me. Quia pro hac gloria sua, et temporario flore, perpetua ignominia coram angelis induentur.

Quotiens lucerna impiorum exstinguetur, et superveniet eis inundatio, et dolores dividet furoris sui. Erunt sicut paleae ante faciem venti, et sicut favilla quam turbo dispergit. Lux vero justi semper: quia in hac nocte saeculi, lucerna fidei nullo vento tentationis exstinguitur, et illic ad gloriam sempiterni luminis praeparatur. Lumen vero peccatoris intra breve tempus vitae exstinguitur: quoniam transiturus est sicut umbra. Non erit, et veniet impiis, sicut Job ait, inundatio: id est, abundantia tormentorum. Quibusque dolores dividit furoris sui. Procul dubio Deus dolores dividit, dixit, pro hoc quod poenas unicuique retribuet ut meretur.

And as for me, when I remember, I am afraid, and trembling taketh hold on my flesh. For when I think of this plague, which I endure while living justly, and I remember the judgment of God, who afflicts no innocent person, I am exceedingly afraid. I know this very well: no one suffers any evil unless He Himself has permitted it. He inflicts evil on no one, unless He Himself has judged it most just to inflict it. But these things happened to Job so that what was inwardly before God might appear outwardly to men.

Why then do the wicked live, are they lifted up, and strengthened with riches? Their seed remaineth before them: a multitude of kinsmen and of grandchildren in their sight. Their houses are secure and peaceful, and the rod of God is not upon them. Their bull has conceived and did not miscarry; their cow has calved and is not deprived of her young. Their little ones go out like a flock, and their infants exult in their play. They hold the timbrel and the harp, and rejoice at the sound of the organ. They lead their days in good things, and in a moment they go down to hell. Who have said to God: Depart from us, we desire not the knowledge of thy ways. Who is the Almighty, that we should serve him? And what doth it profit us if we pray to him? And another has said thus: Why does the life of the wicked prosper? And another has said: Why do you not look upon those who do iniquity? Answer me, I beseech you: If I, being impious and unmindful of good works according to justice, as you affirm, suffer these things, why do the wicked live, and are they lifted up, and strengthened with riches? This, therefore, I say, I beseech you, answer: Do you, who defend a just God against me in this matter, not mark Him as unjust, so that He is an iniquitous avenger in me, and clement in those like me? Therefore, the end and destruction of those of whom he now speaks will be eternal death and the perdition of hell.

Yet because their good things are not in their hand, the counsel of the wicked be far from me. For in exchange for this glory of theirs, and their temporary flourishing, they shall be clothed with perpetual ignominy before the angels.

How often shall the lamp of the wicked be put out, and a flood come upon them, and he shall divide the sorrows of his fury? They shall be as chaff before the face of the wind, and as ashes which the whirlwind scattereth. But the light of the just is forever; for in this night of the world, the lamp of faith is not extinguished by any wind of temptation, and there it is prepared for the glory of the everlasting light. But the light of the sinner is extinguished within the brief time of life, for he will pass away like a shadow. He will not be, and a flood will come upon the wicked, as Job says, that is, an abundance of torments. And to them he divides the sorrows of his fury. Without a doubt, God divides the sorrows, he said, for this reason: that He will render to each one the punishments he deserves.

Deus servabit filiis illius dolorem patris, et cum reddiderit, tunc sciet. Diabolo servat supplicium gehennarum, ut cum eo illi quos sibi exemplo malitiae suae filios fecit, pariter puniantur: quod Deo reddente, pater eorum diabolus tunc sciet, id est, tunc sentiet: quando cum filiis poenas patietur aeternas.

Videbunt oculi ejus interfectionem suam. Sive necem suam, ut alii dixerunt. Duplex enim tormentum est, videre poenas quas sustineas.

Et de furore omnipotentis bibet. Ipse est calix aureus Domini in manu Babylonis.

Quid enim ad eum pertinet de domo sua post se? Et si numerus mensium ejus dimidietur. De eodem diabolo dicit, de quo Salomon ait: Impius cum venerit in profundum malorum suorum, et criminum, desperatione contemnit. Jam enim novit se cum suis, qui sunt domus, et regnum ejus, perpetuo esse damnandum: quia nulla est ejus voluntas agendae poenitentiae.

Numquid Deum docebit quispiam scientiam: qui excelsos judicat? Qui enim de excelsis atque sublimibus potestatibus angelorum habet justum judicium: quemadmodum a quoquam doceri poterit, ut in his quae supra diximus, possit ejus judicium reprehendi?

Iste moritur robustus, et sanus, dives et felix: viscera ejus plena sunt adipe, et medullis ossa illius irrigantur. Alius vero moritur in amaritudine animae suae absque ullis opibus, et tamen simul in pulvere dormient, et vermes operient eos. Beatorum in hoc mundo, et infelicium in hac vita, communem dicit esse conditionem: Viscera, sive intestina ejus, ut alii dixerunt, plena adipe, et medullis ossa illius irrigantur. Alius vero moritur in amaritudine animae absque ullis opibus: et tamen simul in pulvere dormient, et vermes operient eos. In hac igitur continentia sermonis hujus iste sensus est: quod in hoc mundo justi, et peccatores indifferenter vivant: sed haec diversitas commutanda sit in futuro: sicut in illo divite factum est, et in Lazaro paupere.

Certe novi cogitationes vestras, et sententias contra me iniquas. Ergo recte definio, inquit, quod perspicitis: quia una sit in hoc saeculo, et peccatori moriendi conditio, et sancto. Qui tamen postea disjungendi, ut ad praemium mutentur justi: peccatores vero ad supplicium rapiantur. Vos vero in insontem iniquam datis sententiam.

Et dicitis enim. Insultantes mihi, meque irridentes.

Ubi est domus principis, et ubi tabernacula impiorum? Interrogate quemlibet de viatoribus, et haec eadem illum intelligere cognoscetis. Quia ergo de me ita sentitis, quod damnationis meae nunc tempus advenerit: non ita est, quod definisse vos arbitramini: quia haec Dei castigatio temporalis, non est aeterna damnatio.

God will save the father's sorrow for his children, and when he shall repay, then he shall know. He reserves the punishment of hell for the devil, so that with him those whom he has made his children by the example of his malice may be punished together; which, when God repays, their father the devil will then know, that is, he will then feel, when he suffers eternal punishments with his children.

His eyes shall see his own destruction. Or his own death, as others have said. For it is a double torment to see the punishments you endure.

And he shall drink of the fury of the Almighty. This is the golden cup of the Lord in the hand of Babylon.

For what does it matter to him about his house after him? And if the number of his months be halved. He speaks of the same devil, of whom Solomon says: The wicked man, when he is come into the depth of his evils and crimes, contemneth out of desperation. For he already knows that he, with his own who are his house and his kingdom, is to be damned perpetually, because he has no will to do penance.

Shall any man teach God knowledge, who judgeth those that are high? For He who has just judgment over the high and sublime powers of the angels, how can He be taught by anyone, so that in these things which we have said above, His judgment could be reprehended?

This one dieth robust and whole, rich and happy: his bowels are full of fat, and his bones are moistened with marrow. But another dieth in the bitterness of his soul without any riches, and yet they shall sleep together in the dust, and worms shall cover them. He says that the condition of the blessed in this world and the unfortunate in this life is common: His bowels, or intestines, as others have said, are full of fat, and his bones are moistened with marrow. But another dieth in the bitterness of his soul without any riches: and yet they shall sleep together in the dust, and worms shall cover them. In this continuity of his discourse, therefore, this is the meaning: that in this world the just and sinners live indifferently, but this diversity is to be changed in the future, as was done in the case of that rich man and the poor Lazarus.

Certainly I know your thoughts, and your unjust sentences against me. Therefore, I define correctly, he says, what you perceive: that in this world the condition of dying is one for both the sinner and the saint. Yet they are to be separated afterward, so that the just may be changed for a reward, while the sinners are snatched away to punishment. But you pass an unjust sentence on an innocent man.

And you say, forsooth. Insulting me, and mocking me.

Where is the house of the prince, and where are the tabernacles of the wicked? Ask any one of the travellers, and you shall know that he understands the same things. Because, therefore, you think thus of me, that the time of my damnation has now arrived, it is not so, as you have thought to define it; for this temporal chastisement of God is not eternal damnation.

Quia in diem perditionis servatur malus, et ad diem furoris ducetur. Qui et ad diem furoris Dei ducendus est, ut excipiat sententiam mortis aeternae. Sancti enim omnes recte viatores esse dicuntur, quia ut expediti, et alacres praetereundo saeculum, virili animo calcant terram suam, festinanter proficiscentes ad beatam patriam, mundi hujus iter laboriosum conficiunt. Hi ergo qui ascendunt ad populum peregrinum, sive succinctum, fidei utique cingulo, contra dissolutionem vitiorum lumbos mentis accingunt.

Quis arguet coram eos vias ejus, et quae fecit, quis reddet illi? Videtur mihi, quod Job proprie de diabolo dixerit: licet et generaliter de omnibus peccatoribus possit intelligi. Quis hominum eum potest arguere propter viam ejus pollutissimam, per quam totum mundum ingredi fecit: aut reddere ei quae creatura poterit quod meretur, nisi ille solus agnus Dei, qui peccatum non fecit, nec dolus inventus est in ore ejus.

Ipse ad sepulcra ducetur. Ad mortem videlicet tormentorum; quam ipse hominibus intulit in Adam, et ipse ad inferos ducendus, ut illic perpetuo puniatur.

Et in congerie mortuorum vigilabit. Et licet damnandus ad poenas ducendus sit: sed tamen morte hominum gaudens, ad intuendum eorumdem mortuorum congeriem, omni alacritatis instantia, in eorum interitu vigilabit: vel certe semper vivet in mortem.

Dulcis fuit glaries Cocyti. Cocytum inferorum fluvium esse dicunt. Nos autem in Scripturis divinis eumdem fluvium, torrentem, puteum, caminum, ignem aeternum, lacum, stagnum, legimus et gehennam. Glarearum vero nomine ipsa officia tartarorum, ministros quoque poenarum infernalium vinctos tormentorum locis existimo significari, et dictum est quasi per ironiam, eo quod desiderent illum, atque exoptent habitatores inferorum, ut puniat, et de ejus interitu saturentur. Vel certe dulcis fuit morti: quia tam innumeros ei populos acquisivit.

Et post se omnem hominem trahet. Qui imitatione exemplum ejus sequuntur: sive post se omnem hominem trahit, secundum praevaricationem humani generis in Adam.

Et ante se innumerabiles. Quod deceperit, et eos secuturus praemittit ad poenas.

Because the wicked man is reserved for the day of perdition, and shall be led to the day of wrath. He who is also to be led to the day of God's wrath, to receive the sentence of eternal death. For all the saints are rightly called travellers, because, as if unencumbered and swift, passing through the world, they tread their land with a manly spirit, proceeding hastily to the blessed fatherland, they complete the laborious journey of this world. These, therefore, who ascend to the pilgrim people, or the girded people, certainly gird up the loins of their mind with the belt of faith against the dissolution of vices.

Who shall reprove his way to his face? and who shall repay him what he hath done? It seems to me that Job spoke specifically of the devil, although it can also be understood generally of all sinners. What man can reprove him for his most polluted way, through which he has caused the whole world to enter, or what creature will be able to repay him what he deserves, except that one Lamb of God, who did no sin, neither was guile found in his mouth?

He shall be brought to the graves. Namely, to the death of torments, which he himself brought upon men in Adam, and he himself is to be led to the underworld, to be punished there perpetually.

And he shall watch in the heap of the dead. And although he is to be led, condemned, to his punishments, yet, rejoicing in the death of men, he will watch with all eager diligence to behold the heap of those same dead, in their destruction; or certainly, he will always live unto death.

Sweet was the gravel of Cocytus. They say that Cocytus is a river of the underworld. We, however, in the divine Scriptures, read of this same river as a torrent, a pit, a furnace, an eternal fire, a lake, a pool, and Gehenna. By the name of gravel, I think are signified the very offices of Tartarus, and also the ministers of infernal punishments bound in places of torment; and it is said as if by irony, because the inhabitants of the underworld desire and long for him, that he may punish, and that they may be sated by his destruction. Or certainly, it was sweet to death, because he acquired such innumerable peoples for it.

And he shall draw every man after him. Those who by imitation follow his example; or, he draws every man after him, according to the prevarication of the human race in Adam.

And before him are innumerable. Because he has deceived, and he sends them before him to punishments, whom he will follow.

Quomodo igitur consolamini me frustra, cum responsio vestra repugnare ostensa sit veritati? In hoc versiculo omnem altercationem disputationis suae conclusit: amicos suos, quod sine causa contra eum de praedicta ratione decertent, convincit: cum illi diffidunt impios, et peccatores in hoc mundo puniri, inter quos et ipsum condemnant; ille convincit eos, quod vel maxime in saeculo glorientur, qui sunt ad damnationis judicium deducendi.

CAPUT XXII.

Respondens autem Eliphaz Themanites, dixit: Numquid Deo potest comparari homo, etiam cum perfectae fuerit scientiae? In suggillationem igitur Job ista dicuntur: qui sibi omnino arroget haec se propria cordis sui sapientia loqui.

Quid prodest Deo, si justus fueris, aut quid ei confers, si immaculata fuerit vita tua? Nemo justitia sua, et sanctitate Deum fecit meliorem, quoniam omnis boni fons atque origo, nullius bono eget, secundum prophetam qui ait: Quoniam bonorum meorum non eges.

Numquid timens arguet te, et veniet tecum in judicium? Numquid causa timoris Dei haec est, ut timeat te Deus? forte ipse potens aliquando efficiaris, et coaequalis factus ipse resistas ei? Quae risorie potius, et subsannantis sensu dicuntur.

Et non propter malitiam tuam plurimam, et infinitas iniquitates tuas? Non hoc timens arguit te, inquit, gravis plagae hujus correptionibus: sed propter omnia mala tua, quibus studium commodabas. Quia ergo principale malum, id est, malitia Job plurimam habeat, unde caetera mala quasi in botro dependeant: subjungit, et narrat ea quasi per species singulas, ita dicens.

Abstulisti enim pignus fratrum tuorum sine causa. Hoc dicit, quod violenter, et hostili more aliena rapuerit, vel pignora injuste extorserit: sive per speciem justitiae per calumniam exspoliaverit: et praegravatur crimen, quando dicitur, quod nec sanguini suo pepercerit.

Et nudos spoliasti vestibus. Quid vestitis feceris, hic apparet: apud quem nec nudus a rapinis tuis immunis inventus est.

Aquam lasso non dedisti. Manifestum est.

Et esurienti subtraxisti panem. Grave est non dedisse, gravius subtraxisse. Grande ergo peccatum, hospitalitatem in necessitate positis non praebere. Aperte autem Eliphaz mentitum scimus, cum inferius legamus quanta bona Job fuerit operatus.

How then do you comfort me in vain, whereas your answer is shown to be repugnant to truth? In this verse, he concluded the entire altercation of his dispute; he convicts his friends of contending against him without cause concerning the aforesaid reasoning, since they are confident that the impious and sinners are punished in this world, among whom they also condemn him; he convinces them that those who glory most in the world are the very ones who are to be led to the judgment of damnation.

CHAPTER XXII.

Then Eliphaz the Temanite answered and said: Can a man be compared with God, even when he is of perfect knowledge? These things are therefore said to the disparagement of Job, who would entirely arrogate to himself that he speaks these things from the wisdom of his own heart.

What does it profit God, if you are just, or what do you confer upon him, if your life is blameless? No one has made God better by his own justice and sanctity, since the fount and origin of all good needs the good of no one, according to the prophet who says: For you have no need of my goods.

Will he, being afraid, argue with you, and come with you into judgment? Is this the cause of God's fear, that God should fear you? Perhaps you might someday become powerful yourself, and having been made equal, you might resist him? These things are said rather in a mocking and derisive sense.

And not for your very great malice, and your infinite iniquities? He does not, he says, argue with you out of fear, with the rebukes of this grievous plague, but on account of all your evils, to which you lent your efforts. Because, therefore, the principal evil, that is, the malice of Job, is very great, from which the other evils hang as if in a cluster, he adds and narrates them as if by individual kinds, saying thus.

For you have taken a pledge from your brothers without cause. This he says, that he violently and in a hostile manner seized the property of others, or unjustly extorted pledges; or through the appearance of justice, despoiled them by calumny; and the crime is aggravated when it is said that he did not spare even his own blood.

And you have stripped the naked of their clothing. What you have done to the clothed is apparent here, with whom not even the naked was found immune from your rapine.

You have not given water to the weary. This is manifest.

And you have withdrawn bread from the hungry. It is a grave thing not to have given; it is graver to have withdrawn. A great sin, therefore, not to offer hospitality to those in need. But we know that Eliphaz openly lied, since we read below what great good things Job had done.

In fortitudine brachii tui possidebas terram, et potentissimus obtinebas eam. Arguit nihilominus eum tamquam superbum, et tyrannum, qui non justitia et aequitate regni sui populos regeret: sed truculentis moribus tamquam virtute brachii, duro eos servitutis onere subjugaret, et nullus propter imperium suum durissimum, nisi conditioni suae subditus viveret.

Viduas dimisisti vacuas. Qui eas destitutas, et tribulationibus affectas atque humiliatas, ad subveniendum audire noluisti: unamquamque earum vacuam dimisisti: quando id quod a te postulabat, non potuit impetrare.

Et lacertos pupillorum comminuisti. Si quid virium habuerunt, unde sustentari possent, tulisti, et eorum animas vitae desperatione fregisti, vel non defendendo eos a malis hominibus; virtutem spei eorum, qua ad te respiciebant, comminuisti, dum eos passus es opprimi.

Propterea circumdatus es laqueis, et conturbat te formido subita. Hoc dicebat Eliphaz, quod ipse beatus Job malae conscientiae formidine turbaretur, et eadem formidine sibi subito veniente, usquequaque consternatus consilium patientiae perdiderit contra adversa.

At putabas te tenebras non visurum, et impetu aquarum inundantium non oppressum iri. In tanta securitate iniquitatibus potens agebas, ut haec mala meritorum tuorum reciproca tibi venire non credideris. Quibus tenebris miseriae utique, et calamitatis, tamquam impetu aquarum inundantium repente depressus es, ut obscurato corde non videas, quod rectum esse patientia perdocet. Multis modis in Scripturis divinis, tenebrae appellantur, peccata, ignorantia, sive tribulatio, vel etiam obscuritas divinorum voluminum, nomine tenebrarum ponitur.

An cogitas quod Deus excelsior coelo sit, et super stellarum verticem sublimetur? Et dicis: Quid enim novit Deus? Et quasi per caliginem judicat. Primum ergo Eliphaz sanctum Job criminatur, quod in Deum asserat ignorantiam cadere, et multa sint in creaturis suis quae nesciat. Deinde quod judicium ejus affirmet incertum esse et dubium. Et idcirco per caliginem, id est, quasi verisimile quid judicat.

Nubes latibulum ejus: nec nostra considerat, et circa cardines coeli perambulat. Idcirco autem haec omnia quasi ex sensibus beati Job esse confingit: ut eum non solum blasphemum, verum etiam quod ignorantem dicat Deum, locisque eum asserat contineri: quod utique grande sacrilegium est sentire de Deo.

Numquid semitam saeculorum custodire cupis, quam calcaverunt viri iniqui? Custodire cupis, pro observare dixit: hoc est, numquid actus, et vitam perditam consequi concupiscis eorum, qui in diluvio, et Sodomis, et eremo perierunt, vel eorum qui non credunt Deum humana curare.

In the strength of your arm you possessed the land, and being most powerful you held it. He argues against him nonetheless as a proud man and a tyrant, who did not rule the peoples of his kingdom with justice and equity, but with savage ways, as if by the strength of his arm, he subjugated them with the hard burden of servitude, and no one, on account of his very harsh rule, lived unless subject to his condition.

You have sent widows away empty. You who were unwilling to hear them, destitute and afflicted with tribulations and humbled, in order to help them, you sent each of them away empty, when she could not obtain what she asked of you.

And you have broken the arms of the fatherless. If they had any strength from which they could be sustained, you took it, and you broke their souls with the desperation of life, or by not defending them from evil men; you shattered the strength of their hope, with which they looked to you, when you allowed them to be oppressed.

Therefore you are surrounded with snares, and sudden fear troubles you. Eliphaz was saying this, that the blessed Job himself was troubled by the fear of a bad conscience, and by that same fear coming upon him suddenly, being utterly dismayed, he lost the counsel of patience against adversity.

But you thought you would not see darkness, and would not be overwhelmed by the rush of flooding waters. You acted with such security in your iniquities, being powerful, that you did not believe these reciprocal evils for your merits would come upon you. By which darkness of misery, indeed, and of calamity, as if by the rush of flooding waters, you have suddenly been cast down, so that with an obscured heart you do not see what patience teaches to be right. In many ways in the divine Scriptures, darkness is called sins, ignorance, or tribulation, or even the obscurity of the divine volumes is designated by the name of darkness.

Do you think that God is higher than heaven, and is exalted above the top of the stars? And you say: For what does God know? And he judges as if through a mist. First, therefore, Eliphaz accuses the holy Job of asserting that ignorance can befall God, and that there are many things in his creatures that he does not know. Then, that he affirms his judgment to be uncertain and doubtful. And for that reason, he judges through a mist, that is, as if something were probable.

Clouds are his hiding place, nor does he consider our affairs, and he walks about the hinges of heaven. He contrives all these things as if from the sentiments of the blessed Job, so that he might portray him not only as a blasphemer, but also as one who says God is ignorant, and asserts that he is contained by places, which is indeed a great sacrilege to think of God.

Do you desire to keep the path of the ages, which wicked men have trodden? He said, "desire to keep" for "to observe"; that is, do you desire to follow the acts and the lost life of those who perished in the flood, and in Sodom, and in the desert, or of those who do not believe that God cares for human affairs?

Qui sublati sunt ante tempus suum. Ut Dathan et Abiron: vel illi qui subita morte perierunt.

Et fluvius subvertit fundamentum eorum. Imminente in se ira Dei, tamquam fluvii impetus, stabilitas praesentis vitae eorum subversa est: sive quasi fluvius superveniente pressura, fundamentum corporum eorum demolitum est, ut vitae eorum parietes corruerent.

Qui dicebant Deo: recede a nobis. Propter apostasiam ergo damnati sunt. At non talis est Job, qui dicit, etiamsi occidat me, in ipsum sperabo.

Et quasi nihil possit facere omnipotens aestimabant eum, cum ille implesset domos eorum bonis. Non timuerunt ergo impii, ne propter peccatum offensam. Dei, et bona quae ipse praestiterat, vindictam suppliciorum incurrerent.

Quorum sententia proculi sit a me. Et sanctum blasphematorum in numero ponit, quem ita ut eosdem detestatur.

Videbunt justi, et laetabuntur. Sive ut alii dixerunt, ridebunt: de abjectione infidelis populi loquitur.

Et innocens subsannabit eos. Quomodo hoc et de sanctis ejus non potest dici? quando vident peccatores justo Dei judicio condemnari: videbunt et laetabuntur. Placet enim illis Dei justitia, sicut et ipsi Deo. Sed Eliphaz cum hic fortassis recte dixerit, male opinatus est, ut beatum Job impiis, et peccatoribus comparet.

Nonne succisa est erectio eorum? Superbia utique illorum et contumacia, supradictis poenarum exemplis succisa est, et perpetuae perditioni tradita.

Et reliquias eorum devoravit ignis? Reliquias etiam dixit, extrema quaeque peccaminum in die judicii punienda: quia in hoc saeculo, nulla poena gravissimos peccatores ita ut digni sunt damnat. Sive reliquias posteritatem malorum hominum intelligere possumus: quae imitando eos tamquam patres eorum reliquiae appellentur. Sive in bonam partem ponuntur: secundum illud: Quoniam cogitatio hominis confitebitur tibi: et reliquiae cogitationis diem festum agent tibi, ut cogitatio hominis ad confessionem pertineat peccatorum: reliquiae vero sunt ipsius confessionis aeterna remuneratio: qua indultis sibi peccatis, velut in die festo spirituali laetitia perfruatur. Possunt reliquiae et novissima intelligi: juxta illud, Reliquiae impiorum peribunt.

Who were taken away before their time. Like Dathan and Abiram, or those who perished by a sudden death.

And a river overthrew their foundation. With the wrath of God threatening them, like the rush of a river, the stability of their present life was overthrown; or, as a river with an overwhelming pressure, the foundation of their bodies was demolished, so that the walls of their lives might collapse.

Who said to God: Depart from us. Therefore, they were condemned for apostasy. But Job is not such a man, who says, even if he should kill me, I will hope in him.

And they esteemed the Almighty as if he could do nothing, when he had filled their houses with goods. The impious, therefore, did not fear that on account of the sin of offending God, and the goods which he himself had provided, they would incur the vengeance of punishments. Dei, et bona quae ipse praestiterat, vindictam suppliciorum incurrerent.

May their opinion be far from me. And he places the holy man in the number of blasphemers, whom he detests just as he does them.

And the just will see, and will rejoice. Or as others have said, they will laugh: he speaks of the rejection of the unfaithful people.

And the innocent will mock them. How can this not also be said of his saints? When they see sinners condemned by the just judgment of God, they will see and rejoice. For the justice of God pleases them, just as it pleases God himself. But Eliphaz, although he may have spoken rightly here, was of a wrong opinion, to compare the blessed Job with the impious and sinners.

Was not their erection cut down? Their pride, indeed, and their contumacy, were cut down by the aforementioned examples of punishments, and handed over to perpetual perdition.

And fire has devoured their remains? He also said "remains" for the very last of sins to be punished on the day of judgment, because in this world, no punishment condemns the most grievous sinners as they deserve. Or we can understand "remains" as the posterity of evil men, who by imitating them are called their remains, as it were, of their fathers. Or they are taken in a good sense, according to that passage: For the thought of man shall confess to thee: and the residue of the thought shall keep a feast day to thee, so that the thought of man pertains to the confession of sins; but the remains are the eternal reward of that confession itself, by which, with his sins forgiven, he may enjoy spiritual joy as on a feast day. The remains can also be understood as the last things, according to that passage, The remains of the wicked shall perish.

Acquiesce igitur ei, et habeto pacem, et per haec habebis fructus optimos. Hortatur sanctum Job, ut se jam cogitet emendare, et dat consilium non quaerenti, ut per patientiam convertatur ad Deum. Et ita post bellum instantis sibi horribilis plagae, posset habere incolumitatis pacem.

Suscipe ex ore illius legem, et pone sermones ejus in corde tuo. Sive dictum: id est, audi quae praecepit, et conserva.

Si reversus fueris ad Omnipotentem, aedificaberis. Si te factorum tuorum poeniteat, aedificaberis: id est, quotidie vallatus divina custodia munieris. Dissimulantibus agere poenitentiam, hoc exemplum egregium proponendum est: necessaria enim haec cohortatio est, qua possunt peccatores gloriam perditam reparare.

Et longe facies iniquitatem a tabernaculo tuo. Si te emendare volueris atque corrigere, tibi ascribet Deus, quod longe facias a te iniquitatem tuam: cum eam a te potius ipse elonget. Sive ipse diabolus iniquitas dicitur: hoc est, qui te in potestatem accipit, elongabitur.

Dabit pro terra silicem, et pro silice torrentes aureos. Hoc dicit: quod si propitiatio eum Dei in praeceptis ejus firmissimis stabilierit, non terrenis rebus, et carnis voluptatibus operam dabit: sed magis ad fortitudinem virtutum proficiet, per quam possit ad affluentes coelestium divitias pervenire: hoc enim metaphoricos Eliphaz ad sanctum Job dicit: quod si in saxo fortitudinis bonae conscientiae tuae positus fueris, sensus divinae sapientiae tibi velut torrens aureus abundabit.

Eritque Omnipotens contra hostes tuos. Cum feceris, inquit, voluntatem ejus, habebis eum defensorem tui.

Et argentum coacervabitur tibi. Diximus aurum pro sensu accipi, et argentum pro eloquio justificationis. Ergo et mandata Dei atque judicia, ipsa sunt divina eloquia. Cum ergo conversus, in his fueris meditatione assidua commoratus, intelligentias diversorum sensuum disserendo, multiplex et copiose abundans eloquium coacervabitur tibi.

Tunc super Omnipotentem deliciis affluens. Deliciis utique spiritualibus supradictis repleberis, eum petitiones cordis tui gratia sancti Spiritus videris, et in gaudio mentis tuae senseris adimpleri.

Et elevabis ad Deum faciem tuam. Liberam frontem ad deprecandum Deum attolles: sive jam non ream, neque incurvatam deorsum mala conscientia, eriges ad Deum animam tuam.

Rogabis eum, et exaudiet te, et vota tua reddes. Peccatorem te non potest exaudire, nisi eum prius pro peccatis tuis deprecatus fueris.

Be reconciled to him, therefore, and have peace, and through these things you will have the best fruits. He exhorts the holy Job to now think of amending himself, and gives counsel to one not seeking it, that he should turn to God through patience. And so, after the war of the horrible plague pressing upon him, he could have the peace of safety.

Receive the law from his mouth, and lay up his words in your heart. Or, his saying; that is, hear what he has commanded, and keep it.

If you will return to the Almighty, you will be built up. If you repent of your deeds, you will be built up; that is, you will be fortified daily, surrounded by divine protection. This excellent example is to be proposed to those who pretend to do penance; for this exhortation is necessary, by which sinners can repair their lost glory.

And you will put iniquity far from your tabernacle. If you are willing to amend and correct yourself, God will ascribe it to you that you put your iniquity far from you, when it is rather he himself who removes it from you. Or the devil himself is called iniquity; that is, he who takes you into his power will be removed far away.

He will give flint for earth, and golden torrents for flint. He says this: that if the propitiation of God should establish him in his most firm precepts, he will not give his attention to earthly things and the pleasures of the flesh, but will rather advance to the strength of virtues, through which he can attain to the flowing riches of heaven. For Eliphaz says this metaphorically to the holy Job: that if you are placed on the rock of the strength of your good conscience, the sense of divine wisdom will abound to you like a golden torrent.

And the Almighty will be against your enemies. When you do his will, he says, you will have him as your defender.

And silver will be heaped up for you. We have said that gold is taken for sense, and silver for the eloquence of justification. Therefore, the commandments and judgments of God are themselves divine utterances. When, therefore, having converted, you have dwelled in these with assiduous meditation, by discoursing on the understandings of various senses, a manifold and copiously abundant eloquence will be heaped up for you.

Then you will abound in delights in the Almighty. You will be filled with the aforementioned spiritual delights, when you see the petitions of your heart by the grace of the Holy Spirit, and feel them fulfilled in the joy of your mind.

And you will lift up your face to God. You will lift up a free brow to beseech God; or, no longer guilty, nor bowed down by a bad conscience, you will raise your soul to God.

You will ask him, and he will hear you, and you will pay your vows. He cannot hear you as a sinner, unless you have first besought him for your sins.

Decernes rem, et veniet tibi. Rem dumtaxat justam, sanctam, atque honestam quam a Deo petieris, obtinebis.

Et in viis splendebit lumen. Viae tuae actus tui boni erunt, et lumen tibi erit Dei notitia, Deique visitatio, atque protectio, quo actus viarum tuarum correcti illuminentur: ne forte per errorem inscitiae in montes tenebrosos offendas.

Qui enim humiliatus fuerit, erit in gloria, et qui inclinaverit oculos suos, ipse salvabitur. Et Dominus in Evangelio: Qui se humiliat, exaltabitur.

Salvabitur innocens, salvabitur autem munditia manuum suarum. Id est, gratia bonorum operum, vel nitore. Antiqui ita dixerunt: Erue innocentem, et salvaberis munditia manuum tuarum: ubi retributionem videtur sonare, quod ait, erue innocentem: ut salvari possis innocentia manuum tuarum.

CAPUT XXIII.

Respondens autem Job, ait: Nunc quoque in amaritudine est sermo meus, et manus plagae meae aggravata est super gemitum meum. Relictis infidelibus amicis, qui me calamitatis hujus miseriam juste pati definiunt, et addunt amaritudini meae, totum me ad Deum convertam, et dicam ei pro conscientiae meae fiducia quae sequuntur:

Quis mihi tribuat ut cognoscam, et inveniam illum, et veniam usque ad solium ejus? Intellectu se cognoscere Deum dixit: invenire quoque eum operibus bonis, et venire usque ad solium ejus, et futuri scientia, et cogitatione judicii proficiendo accedere usque ad ipsam contemplationem divinae potestatis: quam utique mundi corde videbunt. Quod cor, multis castificationibus morum, sanctus hic Job purificatum se dicit habuisse.

Ponam coram eo judicium. Judicium, inquit, justitiae tuae ponam in conspectu Dei mei, secundum illud: Ab ipso judicii ejus aequitatem requiram. Tamen priusquam sit ejus in me finitiva sententia, multas ei proferam increpationes, quia cum ejus noverim singularem justitiam, quare justus patior tormenta, quae iniquis impiisque potius debentur. Hoc ergo quod sequitur, ait:

Et os meum replebo increpationibus: ut sciam verba quae mihi respondeat, et intelligam quid loquatur mihi. Id est, justi doloris querelis.

You will decree a thing, and it will come to you. You will obtain a thing, provided it is just, holy, and honest, which you have asked from God.

And light will shine in your ways. Your ways will be your good actions, and the light for you will be the knowledge of God, and the visitation of God, and his protection, by which the actions of your ways, being corrected, may be illuminated, lest perhaps through the error of ignorance you stumble on the dark mountains.

For he who has been humbled will be in glory, and he who has cast down his eyes, he will be saved. And the Lord in the Gospel: He who humbles himself will be exalted.

The innocent will be saved, and he will be saved by the cleanness of his hands. That is, by the grace of good works, or by their brightness. The ancients said thus: Deliver the innocent, and you will be saved by the cleanness of your hands, where what he says, deliver the innocent, seems to sound of retribution, so that you may be saved by the innocence of your hands.

CHAPTER XXIII.

Then Job answered and said: Now also my speech is in bitterness, and the hand of my plague is heavier than my groaning. Having left behind my unfaithful friends, who declare that I justly suffer the misery of this calamity and add to my bitterness, I will turn myself wholly to God, and with the confidence of my conscience, I will say to him what follows:

Who will grant me that I might know and find him, and come even to his throne? He said that one knows God by the intellect; that one also finds him by good works, and comes to his throne; and that by knowledge of the future and by thought of the judgment, one advances to approach the very contemplation of the divine power, which the clean of heart will surely see. This heart, the holy Job says he had purified through many chastisements of his conduct.

I will set my cause before him. The judgment, he says, of your justice I will place in the sight of my God, according to that saying: From him I will seek the equity of his judgment. Yet before his final sentence is upon me, I will utter many reproaches to him, because, since I have known his singular justice, why do I, a just man, suffer torments which are rather due to the iniquitous and impious? Therefore, he says what follows:

And I will fill my mouth with reproaches: that I may know the words which he will answer me, and understand what he will say to me. That is, with the complaints of a just sorrow.

Nolo multa fortitudine contendat mecum: nec magnitudinis suae mole me premat. Proponat aequitatem contra me, et perveniet ad victoriam judicium meum. In mole majestatis ejus, horripilationem intelligamus, non aliquid corporeum: quia Deus spiritus est. Certus sum, inquit, quia istas afflictionum miserias, ipso utique judicante, patebit me nullo peccatorum merito sustinere; hinc ait: Perveniet ad victoriam judicium meum.

Si ad orientem iero, non apparet: si ad occidentem, non intelligam eum: si ad sinistram, quid agam? Non apprehendam eum. Si me vertam ad dexteram: non videbo illum. Ipse vero scit viam meam, et probabit me quasi aurum quod per ignem transit. Dum partes mundi enumerat, dicit eum habitare ubique totum; sibi tamen omnino esse invisibilem confitetur, eo quod non subjaceat ejus divinitas obtutibus creaturae. Deum vero omnem viam conversationis ejus ait, quia optime noverat.

Vestigia ejus secutus est pes meus: viam ejus custodivi, et non declinavi ex ea. A mandatis labiorum ejus non recessi, et in sinu meo non abscondi verba oris ejus. Hoc est, quod custodiri voluit, custodivi.

Ipse enim solus est, et nemo avertere potest cogitationem ejus, et anima ejus quodcumque voluit hoc fecit. Hoc est, quia inscrutabilia sunt judicia ejus, et investigabiles viae ejus.

Cumque expleverit in me voluntatem suam, et alia multa similia praesto sunt ei. Cum jam me quibus voluit tormentis affecerit, et alia adhuc quanta voluerit mihi infligere poterit, quem insensibilia sicut sensibilia contremiscunt.

Et idcirco a facie ejus turbatus sum. Mente scilicet sentiens, et ex parte intelligens.

Et considerans eum timore sollicitor. Id est, horripilatione majestatem illius pertimesco.

Deus mollivit cor meum, et omnipotens conturbavit me. Cor resolutum a pavore nimio, et timore, hoc loco dictum noverimus, non quod a duritia incredulitatis ad fidem suscipiendam mollitum sit, cum magis ipse Job per fidem fortis in Deum manserit. Unde sequitur: Omnipotens conturbavit me; hoc quod supra.

Non enim perii propter imminentes tenebras, nec faciem meam operuit caligo. Ipsas calamitatis suae miserias, tenebras appellavit, quas velut ruinas subito imminentes, sibi dicere voluit, eis tamen insistentibus sibi, ait, desperatione non perii: nec faciem mentis meae infidelitas excaecavit, vel negatio Dei.

CAPUT XXIV.

I wish that he would not contend with me with much strength, nor press me with the weight of his greatness. Let him propose equity against me, and my judgment shall come to victory. In the weight of his majesty, let us understand a shuddering, not something corporeal: because God is spirit. I am certain, he says, that when he himself is the judge, it will be revealed that I sustain these miseries of affliction through no merit of sins; hence he says: My judgment shall come to victory.

If I go to the east, he does not appear: if to the west, I do not understand him: if to the left, what shall I do? I will not apprehend him. If I turn myself to the right, I will not see him. But he knows my way, and he will test me like gold that passes through the fire. While he enumerates the parts of the world, he says that He dwells everywhere whole; yet he confesses that He is entirely invisible to him, because His divinity is not subject to the gaze of a creature. He says, however, that God knew every way of his conduct, because He knew it perfectly.

My foot has followed his steps: I have kept his way, and have not declined from it. I have not departed from the commandments of his lips, and I have not hidden the words of his mouth in my bosom. That is, what he wished to be kept, I have kept.

For he is alone, and no one can turn away his thought, and whatsoever his soul has desired, that he has done. This is because his judgments are inscrutable, and his ways unsearchable.

And when he has fulfilled his will in me, many other similar things are at his disposal. When he has already afflicted me with whatever torments he wished, he will still be able to inflict upon me as many others as he may wish, before whom insensible things tremble just as sensible ones do.

And therefore I am troubled at his presence. That is, feeling with the mind, and understanding in part.

And considering him, I am anxious with fear. That is, I dread his majesty with a shuddering.

God has softened my heart, and the Almighty has troubled me. We should know that "heart" is said in this place to be dissolved by excessive dread and fear, not that it was softened from the hardness of unbelief to receive faith, since Job himself rather remained strong in God through faith. Whence follows: The Almighty has troubled me; this is as above.

For I have not perished because of the threatening darkness, nor has gloom covered my face. He called the very miseries of his calamity "darkness," which he meant to say were like ruins suddenly threatening him; yet, he says, with them pressing upon him, I have not perished in despair: nor has unfaithfulness or the denial of God blinded the face of my mind.

CHAPTER XXIV.

Ab Omnipotente non sunt abscondita tempora; qui autem noverunt eum, ignorant dies illius. Illi vero qui sentiunt, et intelligunt Deum, dies aeternitatis ejus ignorant. In qua aeternitate nec tempora, nec dies, qui in temporibus sunt, inveniuntur, ubi unus aeternus est dies. Sive aliter: Omnia novit quae nunc loquor, vel patior.

Alii terminos transtulerunt, diripuerunt greges, et paverunt eos. Id est, transtulerunt greges, et comederunt. Manifestum est secundum litteram. Videamus nunc secundum mysticum intellectum quid significet. Terminos transferentes: id est, statuta Ecclesiae convellentes, haereticos esse significavit, qui novitate doctrinae perversae, evangelicae legis, et apostolorum terminos praefinitos excedunt, et ita deceptoria persuasione diripiunt greges dominicos: id est, populos credentes in Christum.

Asinum pupillorum abegerunt, et abstulerunt pro pignore bovem viduae. Subverterunt pauperum viam, et oppresserunt pariter mansuetos terrae. Pupilli quidem sunt teneri, vel infantes in fide, vel qui Deum Patrem non habent, ut ab eo contra adversarios defendantur. Quorum animum, velut jumentum forte ac necessarium, ad Deum in se per fidem portandum, haeretici praedonum more ab eis abigunt, dum eos fallaciis suis, virtute animi spoliant sive gentilem sensum, immundi utique animalis nomine dictum, ab eis quidem auferunt, dum sub praetextu verae religionis, eos in perfidiam ducunt. Viduae etiam illae sunt animae, quae virum, Deum suum, et Dominum amiserunt: a quibus haeretici pro pignore perfidiae, utique confessionis, per quam falsis eorum adinventionibus initiantur, et debitores eorum efficiuntur, sanctarum virtutum munditiam, et utilia animi opera auferre conantur. Pauperes quoque in hoc loco illi intelligendi sunt, qui testimonio fidei destituti sunt. Alii sunt divites in fide: horum religionis viam, qua ad Deum redire poterant, suis erroribus haeretici subverterunt. Mansuetos autem hic illos esse sentiamus, qui constantiam inimicis suis non habent resistendi, et propter ignaviam animi sui facile seducuntur. Hi ergo multis errorum dogmatibus, et diversis errorum superstitionibus opprimuntur. In bonam vero partem viduae sunt, qui se mortificant cum vitiis: pauperes, apostoli sunt. De isto numero haeretici auferre conantur: dum pauperes sanctorum aliquos persuadent, vel mansuetos circumveniunt, qui eis resistere non possunt, sed et patienter pro simplicitate audiunt: illi vero eos nituntur exstinguere.

Alii quasi onagri in deserto egrediuntur ad opus suum, vigilantesque ad praedam praeparant panem liberis. Violenti sunt, qui publice rapiunt. Praedones et latrunculi sunt, qui de occultis ad opera sua exeunt, utique non Dei.

Times are not hidden from the Almighty; but they who know him are ignorant of his days. Indeed, those who feel and understand God are ignorant of the days of His eternity. In which eternity neither times, nor the days which are in times, are found, where there is one eternal day. Or otherwise: He knows all that I now speak or suffer.

Others have moved the boundaries, they have seized flocks and fed them. That is, they have moved the flocks and devoured them. This is manifest according to the letter. Let us now see what it signifies according to the mystical understanding. Those who move the boundaries: that is, those who tear down the statutes of the Church, he signified to be heretics, who by the novelty of perverse doctrine, exceed the predefined limits of the evangelical law and of the apostles, and thus by deceptive persuasion plunder the Lord's flocks: that is, the peoples believing in Christ.

They have driven away the donkey of the orphans, and have taken the widow's ox as a pledge. They have subverted the way of the poor, and have oppressed the meek of the earth together. The orphans are indeed the tender, or infants in the faith, or those who do not have God the Father to be defended by Him against adversaries. Whose mind, like a strong and necessary beast of burden for carrying God within themselves through faith, heretics in the manner of robbers drive away from them, while by their fallacies they despoil them of the soul's virtue, or indeed they take from them the gentile sense, called by the name of an unclean animal, while under the pretext of true religion, they lead them into perfidy. The widows are also those souls who have lost their husband, their God and Lord: from whom heretics, as a pledge of perfidy—that is, of the confession by which they are initiated into their false inventions and become their debtors—attempt to take away the purity of holy virtues and the useful works of the soul. The poor in this place are also to be understood as those who are destitute of the testimony of faith. Others are rich in faith: the way of their religion, by which they could return to God, heretics have subverted with their errors. But let us understand the meek here to be those who do not have the constancy to resist their enemies, and on account of the cowardice of their soul are easily seduced. These, therefore, are oppressed by many dogmas of error and by diverse superstitions of error. In a good sense, however, the widows are those who mortify themselves with their vices; the poor are the apostles. From this number heretics attempt to take away: while they persuade some of the poor among the saints, or circumvent the meek, who cannot resist them, but even listen patiently out of simplicity: but they strive to extinguish them.

Others, like wild donkeys in the desert, go out to their work, and watching for prey, they prepare bread for their children. They are violent, who plunder publicly. They are robbers and bandits, who go out from hidden places to their own works, certainly not God's.

Agrum non suum demetunt, et vineam ejus quem vi oppresserunt, vindemiant. Ager, sive vinea, uniuscujusque hominis quidam modus vitae est, quae ab unoquoque colitur, quando sordes et quidam frutices vitiorum mundantur, vel etiam exstirpantur. Quia ergo hujus culturae diligentia minime prodest, quando omne bonum naturae non ad fidem refertur: quia justus ex fide vivit: praedicti idolorum cultores opprimentes fidelium, quamvis honeste viventium, corda eos velut quadam ratione seductionis in errorem inducunt: dum quasi agrum eorum, sive vineam, dissipando fruges eorum, violenter abripiunt.

Nudos etiam dimittunt homines, indumenta tollentes. Dum eos operibus bonis exspoliant.

Quibus non est operimentum in frigore. Illos utique exspoliant, qui charitatis Dei non habent vestimentum, et idcirco in infidelitate algent: quia spiritus ferventis tunica indui non merentur.

Quos imbres montium rigant. Hos ergo per miseriam destitutos domibus suis dicit: quandoquidem eos montium cavernis, et umbraculis operiet, et quanta sit eis in ipsis montibus necessitas commorandi, describit. Quos imbres montium rigant, id est, aquis de ipsis montibus copiose fluentibus mundantur. Quos imbres montium rigant. Non imbribus coeli rigantur, sed montium extollentium se adversum scientiam Dei, quae de coelo est.

Et non habentes velamen, amplexantur lapides. Manifestius alii dixerunt: Qui cum tegmen non habeant petra adoperiuntur. Et non habentes velamen, amplexantur lapides. Hoc est, sine vestimento virtutum peccatis suis, et erroribus delectantur.

Vim fecerunt depraedantes pupillos. Ubi intelligitur quid habentibus fecerint, quandoquidem facultate tenuissimis non fuerunt miserti. Vim fecerunt depraedantes pupillos. Illos etiam qui notitiam aliquam secundum naturae bonum habent, quam defendere non poterant; fragili animo et puerili viventes: suasionibus pravis, vim inferentes praedati sunt.

Et vulgum pauperem spoliaverint. Multitudinem quoque populi vilem actibus, et inscitia pauperem: si quid fortassis habebat justitiae, aut etiam innocentiae naturalis, dum in majus erroris sui malum pertrahunt, praedictis bonis spoliaverunt.

They reap a field that is not their own, and they harvest the vineyard of him whom they have oppressed by force. The field, or vineyard, of each man is a certain way of life, which is cultivated by each one, when the filth and certain shrubs of vices are cleansed, or even rooted out. Because, therefore, the diligence of this cultivation profits little when every good of nature is not referred to faith—for *the just lives by faith*—the aforesaid worshipers of idols, oppressing the hearts of the faithful, although they live honestly, lead them into error as if by a certain method of seduction: while, as if dissipating their field or vineyard, they violently snatch away their fruits.

They also leave men naked, taking away their garments. While they despoil them of good works.

For whom there is no covering in the cold. They certainly despoil those who do not have the garment of God's charity, and therefore are cold in infidelity: because they do not deserve to be clothed with the tunic of a fervent spirit.

Whom the rains of the mountains water. He says, therefore, that these are destitute of their homes through misery: since he will cover them with the caves and shades of the mountains, and he describes how great is their necessity of dwelling in the mountains themselves. Whom the rains of the mountains water, that is, they are cleansed by the waters flowing copiously from the mountains themselves. Whom the rains of the mountains water. They are not watered by the rains of heaven, but of the mountains that exalt themselves against the knowledge of God, which is from heaven.

And having no covering, they embrace the stones. Others have said more clearly: 'They who have no covering are covered by a rock.' And having no covering, they embrace the stones. That is, without the garment of virtues, they delight in their sins and errors.

They have used violence, plundering the orphans. Where it is understood what they would have done to those who have, since they showed no mercy to the very poorest in means. They have used violence, plundering the orphans. Even those who have some knowledge according to the good of nature, which they could not defend; living with a fragile and childish soul: they have plundered them, inflicting violence with perverse persuasions.

And they have despoiled the poor common people. Also the multitude of the people, base in their actions and poor in their ignorance: if perhaps they had any justice, or even natural innocence, while they drag them into the greater evil of their error, they have despoiled them of the aforesaid goods.

Nudis et incedentibus absque vestitu, et esurientibus tulerunt spicas. Nudis fide, Deique custodia destitutis, vestimenta quoque spei, et charitatis divinae, caeterarumque virtutum excubias non habentibus, quibus animae exornantur: etiam spicas, in quibus divinam notitiam adopertam habent, abstulerunt: ne esurientes scientiam Dei, quandoque retecto velamine, possent ipsam nudam veritatem tamquam panem alimoniae vitalis accipere.

Inter acervos eorum meridiati sunt, qui calcatis torcularibus sitiunt. Hoc malum est magnum, et iniquissimum, ut sub labore, et fructu aliorum alii requiescant, et inebrientur vino eorum qui, collectis vindemiis suis, sitiunt. Inter acervos eorum meridiati sunt qui, calcatis torcularibus, sitiunt. Sublatis igitur spicis, per figuram intra se divini nominis notitiam continentibus, quando ex eis hi qui habebant eas plena cogitatione, solidum cibum conficerent: seductores violenti inter bona eorum opera quasi inter acervos gloriantes requiescunt, sibique tribuunt. Si quis gentilium virtutes secutus fuerit naturales, de quibus tamquam seminibus, in se operum acervos constituat: ipsi tamen seducti, calcata virtutum vindemia, et expressa, sitiunt: quia veritatis poculum apud eos, a quibus in errore abstracti sunt, non invenerunt.

De civitatibus fecerunt viros gemere. Non solum, inquit, illos qui sine munimine habitant spoliant, et dominatu durae superstitionis affligunt: verum etiam et eos qui civitates mentium suarum bonis moribus munitas inhabitant, pugnando errorum arietibus subruunt. Quod et multis philosophis contigisse manifestum est: qui cum magni et clari circa corporum suorum fuerint continentiam, cum gemitu tamen et labore nimio ad veritatis notitiam pervenire non potuerunt.

Et anima vulneratorum clamavit, et Deus inultum abire non patitur. Deus vocem implorantium inultam abire non patitur, quin ultionem tribuat de erroribus: ut dum ad veritatem saucii peccatorum vulneribus convertuntur, convicta falsitas puniatur. Punit enim, quando eorum qui seducti fuerant conversionem destituit. Quod autem ait: Anima vulneratorum: pro consensu ad Deum clamantium intelligamus. Vastatorum autem tribulatio usque ad gemitum civitatem habitantium perveniebat. Vulnerati vero non solum intelligendi sunt: quorum corpora ab aliis transfodiuntur, verum etiam illi quorum animae hostium timore nimio, velut gladio feriuntur.

From the naked and those walking without clothing, and from the hungry, they have taken the ears of corn. From those naked of faith and destitute of God's protection, not having the garments of hope and divine charity, and the watches of the other virtues with which souls are adorned: they have also taken away the ears of corn, in which they have the divine knowledge covered, lest those hungering for the knowledge of God, when the veil is someday uncovered, might be able to receive the naked truth itself as the bread of vital nourishment.

Among their heaps they have rested at noon, who thirst after treading the winepresses. This is a great and most iniquitous evil, that some should rest under the labor and fruit of others, and be inebriated with the wine of those who, having collected their harvests, are thirsty. Among their heaps they have rested at noon who, having trodden the winepresses, are thirsty. Therefore, the ears of corn having been taken away, which contain within themselves by a figure the knowledge of the divine name, when from them those who had them would, with full thought, make solid food: violent seducers rest among their good works as if among heaps, glorying and attributing them to themselves. If any of the gentiles has followed natural virtues, from which, as from seeds, he may constitute heaps of works in himself: yet they themselves, being seduced, having trodden and pressed out the vintage of virtues, are thirsty: because they have not found the cup of truth among those by whom they have been drawn away into error.

From the cities they have made men groan. Not only, he says, do they despoil those who dwell without defense and afflict them with the dominion of harsh superstition: but also those who inhabit the cities of their minds fortified with good morals, they undermine by fighting with the battering rams of errors. And it is manifest that this has happened to many philosophers: who, although they were great and renowned for the continence of their bodies, yet with groaning and excessive labor could not arrive at the knowledge of the truth.

And the soul of the wounded cried out, and God does not suffer it to go unavenged. God does not suffer the voice of those who implore to go unavenged, but that He should grant vengeance for errors: so that while they, wounded by the wounds of sins, turn to the truth, the convicted falsehood may be punished. For He punishes when He forsakes the conversion of those who had been seduced. But as for what he says: 'The soul of the wounded': let us understand it as the consent of those crying out to God. But the tribulation of the devastators reached even to the groaning of the city's inhabitants. But the wounded are to be understood not only as those whose bodies are pierced by others, but also those whose souls are struck by excessive fear of enemies, as if by a sword.

Ipsi fuerunt rebelles lumini, nescierunt vias ejus: nec reversi sunt per semitas ejus. Daemones, haeretici, philosophi, sive etiam omnes impii intelligendi sunt, qui contra doctrinam Dei venire conantur, quia mandatum vitae lux est, quia in natura lumen, lumen est quod per se est: tenebrae vero caecitas cordis. Et proinde si caecitas cordis, tenebrae sunt, recte exteriores tenebrae, poenae intelliguntur. Ut iniqui de peccatorum suorum tenebris, ad tormentorum tenebras projiciuntur: sic intus et foris Dei sententia consummata coram angelis Dei, induuntur sicut diploide confusione sua. Onagros vero qui commorantur in deserto: paganos quosque errore gentilitatis, qui in deserto verae religionis sunt, intelligere possumus, eo quod jugo certae religionis non contineantur. Hi igitur egrediuntur ad opus suum. Egredi namque dicuntur, quando affectus suos per doctrinas pravas in eos quos seducunt ostendunt. Ita enim omni solertia depraedantur vagas errore animas ut ipsi multitudini perditae posteritatis suae, velut alimentum panis lethalis doctrinae, pertinaciam derelinquant.

Mane primo consurget homicida: interficit egenum et pauperem. Iterum mane dictum est, pro eo quod publice, et clara luce malum committitur, ut sit quasi gloria facinus operantibus, et secundum Sodomitarum exemplum, peccatum suum non absconderunt, sed praedicaverunt. Potuit et de iniquis judicibus hoc dixisse, qui ad hoc maturius surgunt, ut causam egeni, et pauperis muneribus corrupti praevaricentur. Sive aliter: Hic igitur homicida, recte haereticus quisque sentitur, ex eorum numero qui animas hominum noxiis, et lethalibus sensibus interficiunt. Quod autem dicit, mane primo consurgit: illud est: quia cum hi qui cum nuper fide initiati sunt, matutinum habeant, id est, quasi principium sanctam religionem: sive ipsi matutinum effecti sint, cum de tenebris et filiis noctis facti sunt in Domino filii Dei; hi perfidiae suae venenum propinare festinant, ut eos decipiant. Sive aliter: Mane, Christus intelligendus est, ad cujus resurrectionem haereses in Ecclesia esse coeperunt.

Per noctem vero erit quasi fur. Omnes sensus haereticorum, nocti et tenebris comparandi sunt, quia lumen non habent veritatis. Ipsi etiam sunt adulteri, quia eloquia Dei casta adulterina interpretatione corrumpunt. Noctem vero ideo dictam puto, quia praevaricatores negotiorum secretum quoddam quasi tempus nocturnum, requirunt, quando munera pro causis praevaricatis accipiunt.

Oculus adulteri observat caliginem, dicens, Non me videbit oculus, et operiet vultum suum. Sive ut alii dixerunt: Et latibulum faciei posuit. Id est, cordis ejus oculus, oblivione excaecatus est, ut in ejus memoriam non ascenderet, quia omnium cogitationum, et operum humanorum malorum Deus est inspector et cognitor.

They have been rebels against the light, they have not known its ways: nor have they returned by its paths. Demons, heretics, philosophers, or even all the impious are to be understood, who attempt to come against the doctrine of God, because the commandment of life is light, because in nature light is that which is through itself: but darkness is the blindness of the heart. And therefore if the blindness of the heart is darkness, rightly are the outer darknesses understood as punishments. As the iniquitous are cast from the darkness of their sins into the darkness of torments: so within and without, the sentence of God being consummated before the angels of God, they are clothed as with a double garment in their own confusion. But as for the wild donkeys who dwell in the desert: we can understand them as all the pagans in the error of gentility, who are in the desert of true religion, because they are not contained by the yoke of a certain religion. These, therefore, go out to their work. For they are said to go out when they show their affections through perverse doctrines to those whom they seduce. For so with all skill they plunder souls wandering in error, that to the lost multitude of their own posterity, as nourishment of the bread of lethal doctrine, they leave behind obstinacy.

In the early morning the murderer will rise: he kills the needy and the poor. Again, 'morning' is said for that which is committed publicly and in broad daylight, so that the crime is like a glory to those who do it, and according to the example of the Sodomites, they did not hide their sin, but proclaimed it. He could also have said this about iniquitous judges, who rise earlier for this purpose, to pervert the cause of the needy and the poor, being corrupted by bribes. Or otherwise: This murderer, therefore, is rightly understood as any heretic, from the number of those who kill the souls of men with noxious and lethal senses. As for what he says, 'he rises in the early morning': it is this: because when those who have recently been initiated into the faith have their morning, that is, as a beginning, the holy religion; or they themselves have become morning, when from darkness and the sons of night they have been made in the Lord sons of God; these hasten to offer the poison of their perfidy, to deceive them. Or otherwise: Morning is to be understood as Christ, at whose resurrection heresies began to be in the Church.

But by night he will be like a thief. All the senses of the heretics are to be compared to night and darkness, because they do not have the light of truth. They are also adulterers, because they corrupt the pure words of God with adulterous interpretation. But I think 'night' is said because prevaricators require a certain secrecy of business, like the time of night, when they accept bribes for perverted cases.

The eye of the adulterer watches the darkness, saying, 'No eye will see me,' and he will cover his face. Or as others have said: 'And he has made a hiding place for his face.' That is, the eye of his heart has been blinded by oblivion, so that it would not ascend into his memory that God is the inspector and knower of all evil human thoughts and works.

Perfodit in tenebris domos, sicut in die condixerant sibi, et ignoraverunt lucem. Manifestum est, quod per diem hanc rapinam sua cogitatione disponunt, antequam ad ipsas facinorum tenebras veniant. Perfodit in tenebris domos, sicut in die condixerant sibi. Unusquisque haereticus in pravitate doctrinae consistens, non dulci et suavi sermone Evangelii, sicut imber placidus, et sicut ros cum silentio in animas descendit fidelium; sed aspero potius, et ad vulnerandum peracuto domos perfodit animorum. Hoc enim velut in die condixerunt sibi haeretici, ut omnes mortales jaculis doctrinae noxiae perfoderent, quando in Ecclesia adhuc, hoc est, in die veritatis positi haereses facere condixerunt.

Si subito apparuerit aurora: arbitrantur umbram mortis, et sic in tenebris quasi in luce ambulant. Mox ut justitiae sibi, et honestatis aliunde lumen coeperit apparere, et ingeri conscientiae suae malum: jam poenas mortis se aestimant sustinere: quia justitia et sanctitas, ut ait Scriptura divina, odiosa est iniquo. Si subito apparuerit aurora, arbitrantur umbram mortis, et sic in tenebris quasi in luce ambulant. Si quispiam disputator exstiterit, qui contra eos lucem manifestae veritatis enarret, convicti arbitrantur se incurrisse umbram mortis, et nihilominus in stultitiae suae tenebris, velut in luce sapientiae gloriantur. Potest et diabolus homicida, fur, et adulter intelligi: quia ad decipiendum hominem factus est homicida, ut ait Dominus: Ille homicida fuit ab initio. Divinitatem quoque sibi per superbiam arrogando, quam praesumptione animi sui tentavit invadere, velut fur inventus est, qui aliena conatur auferre. Qui etiam virginalem illam, et castam dilectionem Dei amisit, dum adulterinos conatus contra Dei sui, et Domini amorem faciens, propria voluntate quaesivit. Hic igitur mane primo, id est, circa ipsam nativitatem protoplasti hominis, ad seducendum eum per ejus mulierem consurrexit, et eum tamquam egentem consilio, et pauperem, qui experientia minus cautus esset, deceptione insidiosae persuasionis occidit. Noctem vero peccati ipse sibi operatus est: quando ad divinitatem invadendam, velut fur irrepere voluerat, dicens; Super sidera coeli ponam thronum meum, et ero similis Altissimo: et exinde cum suis, quos coeli sidera appellavit, nox et tenebrae, principsque tenebrarum est appellatus. Et recte, quia Domini lumen amiserat. Hic jam in peccatorum suorum tenebris constitutus, vultum malae conscientiae suae obduratione operuit, poenitentiam non acturus: et idcirco divino lumine privatus, studet atque observat, ut ea quae tenebris, et caligine sunt digna committat.

He digs through houses in the darkness, as they had appointed for themselves in the day, and they have not known the light. It is manifest that they plan this robbery by their own thought during the day, before they come to the very darkness of their crimes. He digs through houses in the darkness, as they had appointed for themselves in the day. Every heretic, persisting in the perversity of doctrine, does not descend into the souls of the faithful with a sweet and gentle discourse of the Gospel, like a placid rain, and like dew with silence; but rather with a harsh and sharp one for wounding, he digs through the houses of souls. For the heretics have appointed this for themselves as if in the day, that they would pierce all mortals with the javelins of noxious doctrine, when, while still in the Church, that is, in the day of truth, they conspired to create heresies.

If the dawn should suddenly appear, they think it the shadow of death, and so they walk in darkness as if in light. As soon as a light of justice and honesty from elsewhere begins to appear to them, and evil is brought to their conscience, they now reckon they are suffering the pains of death: because justice and holiness, as divine Scripture says, is hateful to the iniquitous. If the dawn should suddenly appear, they think it the shadow of death, and so they walk in darkness as if in light. If any debater should arise who narrates the light of manifest truth against them, being convicted, they think they have incurred the shadow of death, and nevertheless they glory in the darkness of their folly as if in the light of wisdom. The devil can also be understood as a murderer, a thief, and an adulterer: because he was made a murderer to deceive man, as the Lord says: 'He was a murderer from the beginning.' Also, by arrogating divinity to himself through pride, which he attempted to invade by the presumption of his own mind, he was found to be like a thief, who tries to take away what belongs to another. He also lost that virginal and chaste love of God, while making adulterous attempts against the love of his God and Lord, he sought his own will. This one, therefore, in the early morning, that is, around the very birth of the first-formed man, rose up to seduce him through his wife, and he killed him, as one in need of counsel and poor, who was less cautious from experience, by the deception of insidious persuasion. He himself worked the night of sin for himself: when he wanted to creep in like a thief to invade divinity, saying: 'I will place my throne above the stars of heaven, and I will be like the Most High': and from then on with his own, whom he called the stars of heaven, he was called night and darkness, and the prince of darkness. And rightly so, because he had lost the Lord's light. He, now established in the darkness of his sins, covered the face of his evil conscience with obduracy, not intending to do penance: and therefore, deprived of divine light, he strives and watches to commit those things which are worthy of darkness and gloom.

Unde in his operibus vitam agens, fodiet sibi domos habitationum in inferis, cum illis suis ministris, cum quibus se adversus Deum, et creatorem erigere tentavit. Hi ergo ministri ejus, cum adhuc beati essent in illa aeterna felicitate, in die illo utique sempiterno, qui non habet initium neque finem, in hoc sacrilegium tyrannidis sunt cum suo principe collocuti, et putaverunt, quod Deus qui est lux vera, sapiens et intelligibilis, hoc malum contumaciae eorum impunitum relinqueret, ut non eos de illa beata atque gloriosa sede dejiceret. Et hanc puto dixit, ignoraverunt lucem: quod existimaverunt Deum hoc eis minime facturum, propter quod excaecatis mentibus, aeternales tenebrae facti sunt: qui et potestates dicti sunt tenebrarum: id est, hominum peccatorum. Et hinc est quod cum nomen Dei audierint, contremiscunt: quod vocabulo aurorae significari putamus. Cogitatio ergo ejus, id est, diaboli, usque ad sermonem tantum pervenire potuit, non etiam ad effectum: non enim regnavit illic, et sic dejectus est statim, ubi voce prompsit quod cogitaverat, et deorsum praeceps actus est, Unde consequens vidit, ut machinamenta cordis sui, quibus contra Deum moliebatur, ad persuadendum caeteris angelis sit locutus, et ita consentientibus multis, una quodammodo conspiratio fieret contra Deum, ut si ita videretur. Illud tamen immobiliter tenendum, nullo modo in silentio agi militiae coelestis officia, cum legamus angelicas potestates, ante sedem Domini in laudem gloriae ejus indefessis vocibus personare, neque ullo modo Apostolus dixisset: Si linguis hominum loquar et angelorum, nisi sic essent, et angelorum linguae sicut hominum: quamvis angelicae dissimiles sint humanis. Est ergo aliquod atque ipsum valde magnum super diversitate linguarum inter terrigenas, et ministeria superna discrimen. Super qua re nos canonicus liber novi Testamenti, qui apostolica continet gesta, sufficienter instruxit.

Levis est super faciem aquae. Quia non sunt de Ecclesia magna, id est, populo gravi et sancto, qui granis fecundi et optimi tritici comparatur, et qui in horreo aeternarum mansionum condendus est, velut levis palea nihilque ponderis habens, quod ad praegravandos virtutum pertinet fructus, aquae elemento supernatabit: ut aurae flatu tenui rapiatur. Sive aliter: Aquae istae hominum amantium hoc saeculum habent figuram: eo quod semper ad inferiora sint proclives, multum secum limi trahentes, qui in chaos inferorum, turbido pondere deponatur.

Maledicta sit pars ejus in terra. Qui enim in terra sanctorum, quae est viventium terra, non fuerit, maledictus erit: sive maledicta sit pars ejus in terra, id est, in massa generis humani.

Whence, leading his life in these works, he will dig for himself houses of habitation in the underworld, with those ministers of his, with whom he attempted to raise himself up against God and his creator. These ministers of his, therefore, when they were still blessed in that eternal felicity, in that everlasting day, which has neither beginning nor end, conspired with their prince in this sacrilege of tyranny, and thought that God, who is true, wise, and intelligible light, would leave this evil of their contumacy unpunished, so that He would not cast them down from that blessed and glorious seat. And this, I think, he said, 'they knew not the light': that they supposed God would by no means do this to them, on account of which, their minds being blinded, they became eternal darkness: who are also called the powers of darkness: that is, of sinful men. And hence it is that when they hear the name of God, they tremble: which we think is signified by the word 'dawn'. The thought, therefore, of him, that is, of the devil, could only reach as far as speech, but not to effect: for he did not reign there, and so he was cast down immediately, where he uttered with his voice what he had thought, and was cast headlong downwards. Whence he saw it consequent that he should speak the machinations of his heart, with which he was plotting against God, to persuade the other angels, and so with many consenting, a conspiracy of a certain kind was made against God, if it should seem so. This, however, must be held immovably, that the offices of the celestial militia are in no way carried out in silence, since we read that the angelic powers resound before the seat of the Lord in praise of His glory with unwearied voices, nor would the Apostle have said in any way: 'If I speak with the tongues of men and of angels,' unless there were also tongues of angels just as there are of men: although angelic tongues are dissimilar to human ones. There is, therefore, some and indeed a very great difference concerning the diversity of languages between earth-dwellers and the supernal ministries. About which matter the canonical book of the New Testament, which contains the apostolic acts, has sufficiently instructed us.

He is light upon the face of the water. Because they are not of the great Church, that is, of the weighty and holy people, which is compared to grains of fertile and excellent wheat, and which is to be stored in the granary of the eternal mansions, like light chaff having no weight, which pertains to weighing down the fruits of virtues, it will float upon the element of water: to be carried away by a gentle puff of air. Or otherwise: These waters have the figure of men who love this world: because they are always inclined to lower things, dragging much mud with them, which is to be deposited in the chaos of the underworld with a turbid weight.

Cursed be his part on the earth. For he who has not been in the land of the saints, which is the land of the living, will be cursed: or, cursed be his part on the earth, that is, in the mass of the human race.

Nec ambulet per viam vinearum. Id est, ita maledicta sit ejus conversatio in terra hac, ut plebes Dei sive animas sanctas, quae sicut vineae plenae fructibus fructiferae sunt, non imitetur: neque per ipsas ambulet. Has enim vineas doctores tamquam cultores, doctrinis velut ligonibus colunt, ut vinum operum bonorum vindemient, quod in fide, id est, torculari Ecclesiae pondere tribulationis expressum, flagrans per gratiam Christi, odore suavissimo cum virtute meritorum in apothecas domorum coelestium recondatur.

Ad nimium calorem transeat ab aquis nivium. Quasi duas gehennas sanctus Job dicere mihi videtur, ignis et frigoris, per quas diabolus, haereticus, et homo impius commutetur. Forte in ipsa gehenna talis sensuum cruciatus fiet illis, qui in ea torquebuntur, ut nunc quasi ignem ardentem sentiant, nunc nimium algoris incendium, et poenalis commutatio, nunc frigus sentientibus, nunc calor sit, ut quasi de loco ad locum transitus aestiment. Et fortassis inde Dominus ait in Evangelio: Mittite eum in tenebras exteriores: ibi erit fletus et stridor dentium. Ut hic stridor dentium de rigore frigoris oriatur. Ubi et similitudinem quamdam ex nostris corporibus possumus invenire: in quibus rufi abundantia, quod est calidissimum, in typicis motibus intolerabilis rigor praecedit ignem febrium ardentissimum secuturum, et dicuntur a medicis haec duo quae sibi contraria dignoscuntur, ex una fellis materia in homine procreari.

Et usque ad inferos peccatum illius. Peccatum impii et iniqui tam magnum est, et tam grave, ut eum deprimat ad infernum tamquam plumbum in aqua validissima.

Obliviscatur ejus misericordia. Id est, qui non solum misericors, sed et misericordia dicitur: quia misericors a misericordia, et ideo quasi prototypon nomen, majus est, quam deductio nuncupata. Quicumque ergo sanctorum potest dici misericors, verax, et justus: nemo tamen eorum recte dicitur misericordia, et veritas, et justitia.

Dulcedo illius vermes. Per antiphrasim dictum, quod est, scatens vermibus moriatur. Et in Evangelio: Vermis eorum non morietur. Talis igitur dulcedo erit iniquis, et odientibus Deum.

Non sit in recordatione. Id est, ad veniam misericordiae non perveniat, quod diabolo, et suis haereticis et impiis futurum, de Scripturis sanctis ita didicimus.

Sed conteratur quasi lignum infructuosum. Secundum illud: Omnis arbor quae non facit fructum bonum, excidetur, et in ignem mittetur. Vel lignum, peccatum intelligamus quod per lignum accidit: per quod lignum diabolus addidit ad cumulum criminis, quod adversum Deum rebellis exstiterit, ut et hominem praecipitaret in mortem: unde jam et in aeternum interitum condemnatus est: propter quod ipse diabolus lignum insanabile, et infructuosum potest dici: quia numquam erit poenitentiae medicatione sanandus.

Nor let him walk by the way of the vineyards. That is, let his conversation on this earth be so cursed that he does not imitate the people of God or the holy souls, who are fruitful like vineyards full of fruits: nor let him walk through them. For doctors, as cultivators, cultivate these vineyards with doctrines as with hoes, to harvest the wine of good works, which, pressed in faith, that is, in the winepress of the Church by the weight of tribulation, fragrant through the grace of Christ, with the most sweet odor with the virtue of merits, is stored away in the storehouses of the celestial homes.

Let him pass from the waters of the snows to extreme heat. It seems to me that the holy Job speaks of two hells, of fire and of cold, through which the devil, the heretic, and the impious man are to be exchanged. Perhaps in hell itself such a torment of the senses will befall those who will be tormented in it, that now they will feel as it were a burning fire, now an excessive burning of cold, and a penal exchange, now for those feeling cold, now there will be heat, so that they will think it a transit as if from place to place. And perhaps from this the Lord says in the Gospel: 'Cast him into the outer darkness: there shall be weeping and gnashing of teeth.' So that this gnashing of teeth arises from the rigor of the cold. Where we can also find a certain similitude from our own bodies: in which an abundance of red, which is very hot, in typical movements an intolerable rigor precedes the most ardent fire of fevers that is to follow, and these two things, which are known to be contrary to each other, are said by physicians to be procreated from one matter of bile in man.

And his sin is even to the underworld. The sin of the impious and the iniquitous is so great and so grave that it presses him down to hell like lead in very strong water.

Let mercy forget him. That is, He who is not only called merciful, but also mercy: because merciful is from mercy, and therefore as a prototype name, it is greater than the derived one. Therefore, whoever of the saints can be called merciful, truthful, and just: yet none of them is rightly called mercy, and truth, and justice.

His sweetness is worms. Said by antiphrasis, which is, let him die swarming with worms. And in the Gospel: 'Their worm will not die.' Such, therefore, will be the sweetness for the iniquitous and for those who hate God.

Let him not be in remembrance. That is, let him not attain to the pardon of mercy, which we have learned from the holy Scriptures will be the future for the devil, and his heretics and impious ones.

But let him be broken like an unfruitful tree. According to that: 'Every tree that does not bear good fruit will be cut down and cast into the fire.' Or let us understand sin as the wood that came about through a tree: through which tree the devil added to the heap of his crime, that he had been a rebel against God, so as to precipitate man also into death: whence he is now condemned to eternal perdition: on account of which the devil himself can be called an incurable and unfruitful tree: because he will never be healed by the medication of penitence.

De ligno autem vitae, id est cruce, vel de Christo dicitur: Secundum dies ligni, erunt dies populi mei.

Pavit enim sterilem. Id est, nutrivit et fovit animas steriles, et infructuosas virtutibus.

Et quae non parit. Eas quoque animas assensionis suae delectationibus pavit, quae cum possint de utero cordis bona parturire, noluerunt, sicut de hujusmodi ait David: Noluit intelligere, ut bene ageret.

Et viduae bene non fecit. Viduam, animam sanctitatis viribus destitutam, quae Deum virum habuerat, cum exhortatione noluit consolari, ut id ageret, quemadmodum posset reverti ad virum suum priorem.

Detraxit fortes in fortitudine sua. Alii dixerunt. Et in ira evertit infirmos: id est, fortes atque virtutum viros prostravit et detraxit.

Et cum steterit, non credet vitae suae. Dedit ei Deus locum poenitentiae, et ille abutitur eo in superbia: oculi autem ejus sunt in viis illius. Et cum in prosperis sit, nec sic quoque mordente conscientia putat, quod eadem felicitate perpetue potiatur, cum hujusmodi pertinacis, et duri animi sit, credens quod in illa vita sua tam perdita stare possit.

Elevati sunt ad modicum, et non subsistent, et humiliabuntur sicut omnia, et auferentur. Ad modicum autem dicitur, pro brevitate vitae praesentis, in qua pro tempore exaltantur iniqui. Auferentur sicut omnia, id est, sicut illa quaecumque sunt partis adversae, sive cum in fine saeculi ablata fuerint omnia temporalia.

Et sicut summitates spicarum conterentur. Quemadmodum enim summitates spicarum, res utique nimium fragiles, tanta facilitate comminuuntur, ut ad nihilum deducantur: ita et hi de quibus locutus sum ut pulvis tenuissimus, sive ut favillae lanugo erunt ante faciem Dei, cum fuerint contumelia confusionis attriti.

Quod si non est ita: quis me potest arguere esse mentitum, et ponere ante Deum verba mea? Quis enim ex vobis arguere me poterit: quia non ita sit futurum ut dixi: meque falsitatis convincere, qui asseritis quod omnia in hoc tempore reddat Deus peccatoribus quae merentur, quod in meam potius suggillationem de studio contentionis ingeritis.

But of the tree of life, that is the cross, or of Christ it is said: 'As the days of a tree, so shall be the days of my people.'

For he has fed the barren. That is, he has nourished and fostered souls that are barren and unfruitful in virtues.

And she who does not give birth. He has also fed with the delights of his assent those souls who, although they could bring forth good things from the womb of their heart, were unwilling, as David says of such: 'He was unwilling to understand, that he might do well.'

And he has not done well by the widow. The widow, a soul destitute of the powers of holiness, who had had God as her husband, he was unwilling to console with exhortation, so that she might do what was necessary to be able to return to her former husband.

He has drawn away the strong in their strength. Others have said: 'And in anger he has overthrown the weak': that is, he has prostrated and drawn away strong men and men of virtue.

And when he stands, he will not believe his life. God gave him a place for repentance, and he abuses it in pride: but his eyes are on his ways. And when he is in prosperous circumstances, not even then, with a biting conscience, does he think that he may perpetually enjoy the same felicity, since he is of such a pertinacious and hard mind, believing that he can stand in that life of his so lost.

They are lifted up for a little while, and they will not subsist, and they will be humbled like all things, and they will be taken away. But it is said 'for a little while' because of the brevity of the present life, in which the wicked are exalted for a time. They will be taken away like all things, that is, like whatever things are of the adverse part, or when in the end of the age all temporal things will have been taken away.

And they will be crushed like the tops of the ears of corn. For just as the tops of the ears of corn, things certainly very fragile, are so easily broken that they are reduced to nothing: so also these of whom I have spoken will be like the finest dust, or like the down of ashes before the face of God, when they have been worn down by the reproach of confusion.

But if it is not so: who can prove me a liar, and place my words before God? For who among you can prove me wrong: that it will not be as I have said: and convict me of falsehood, you who assert that God repays sinners in this time for all that they deserve, which you rather hurl for my own denigration out of a zeal for contention.

Respondens autem Baldad Suites, dixit: Potestas et terror apud eum est, qui facit concordiam in sublimibus suis. Numquid est numerus militum ejus? Convictus Baldad a beato Job dicente, in futuro magis Dei esse judicium, ad haec se convertit ut diceret, apud eum est potestas et terror, id est, non jam exercet judicium, sed apud se repositum tenet ac reservat in posterum. Ipse tamen facit perpetuae pacis concordiam in sublimibus, id est, angelis, sive hominibus sanctis suis, custodiendo eos, ne per aliquem lapsum peccati inimicitias offensae coelestis incurrant.

Et super quem non surget lumen illius? Ipse enim illuminat omnem hominem venientem in hunc mundum.

Numquid justificari potest homo comparatus Deo, aut apparere mundus natus de muliere? Manifestum est, quod inopia respondendi, eadem quae dixerant, frequentius repetant.

Ecce luna etiam non splendet, et stellae non sunt mundae in conspectu ejus. Sub nomine lunae, sive stellarum, angelos et supernas potestates intelligere possumus, qui ad comparationem divinae reverentiae, immundi et tenebrae possunt videri: ex eo utique, quoniam natura conditae creaturae, licet non peccent: capaces tamen peccati sunt: ut apparuit in aliis angelis ejusdem naturae peccantibus. Sed post eos nullum angelorum peccasse, credendum est, quia omne liberum suum arbitrium in solius Dei charitatem verterunt: sicque immobiles facti sunt, persistentes in veritate, in qua praedictus angelus cum suis stare noluit. Proinde angelorum voluntas per amorem Dei facta est inconvertibilis, quae in Deo est per naturam. Ideo illi soli incorrupto honor, et gloria. Potest et de his elementis dicere, quod ideo immunda dicantur, quia non semper luceant, vel quod corpora tantum illuminent, et non mentes, sicut Deus, qui utrumque facere consuevit.

Quanto magis homo putredo, et filius hominis vermis? Si enim angeli, inquit, et coelorum etiam corpora ad comparationem Dei, immunda esse dicuntur, quid putas, homo existimandus est, cum sit ipse putredo: filius quoque hominis vermis, ex eadem utique nascens corruptione qua vermis?

Respondens autem Job, dixit: Cujus adjutor es? numquid imbecillis, et sustentas brachium ejus qui non est fortis. Cui dedisti consilium? Forsitan illi qui non habet sapientiam, et prudentiam tuam ostendisti plurimam. Quem docere voluisti? Nonne eum qui fecit spiramentum? Videns Deo injuriam fieri, justa indignatione commotus, in ipso initio sermonis sui Baldad Suiten durioribus arguit verbis, eo quod ita loqueretur, tamquam si Deus infirmus ac non habens ullam brachii fortitudinem, ejus egeret auxilio.

Then Baldad the Shuhite answered and said: Power and terror are with him, who makes concord in his high places. Is there any numbering of his soldiers? Baldad, having been refuted by blessed Job who said that God's judgment is more in the future, turns to this, to say that power and terror are with him; that is, he does not now exercise judgment, but holds it stored up with himself and reserves it for a later time. He, however, makes the concord of perpetual peace in the high places, that is, among the angels or his holy men, by guarding them, lest through any lapse of sin they incur the enmities of a celestial offense.

And upon whom shall his light not rise? For he enlightens every man that comes into this world.

Can a man be justified when compared with God, or can he that is born of a woman appear clean? It is manifest that, from an inability to respond, they frequently repeat the same things they had already said.

Behold even the moon does not shine, and the stars are not clean in his sight. Under the name of the moon, or of the stars, we can understand the angels and supernal powers, who, in comparison to the divine reverence, can be seen as unclean and as darkness: for this reason, that the nature of a created being, although they do not sin, is nevertheless capable of sin, as appeared in the other angels of the same nature who did sin. But it is to be believed that after them no angel has sinned, because they turned their entire free will to the love of God alone, and thus they were made immovable, persisting in the truth in which the aforementioned angel with his followers was unwilling to stand. Therefore, the will of the angels was made unchangeable through the love of God, a quality which is in God by nature. Therefore to him alone, the incorruptible, be honor and glory. It can also be said of these elements that they are called unclean because they do not always shine, or because they only illuminate bodies and not minds, as God is accustomed to do for both.

How much more is man putrefaction, and the son of man a worm? For if the angels, he says, and even the bodies of the heavens are said to be unclean in comparison with God, what do you think man is to be esteemed, since he is himself putrefaction, and the son of man a worm, born from the same corruption as a worm?

But Job answered and said: Whose helper are you? Is it the weak man, and do you sustain the arm of him who is not strong? To whom have you given counsel? Perhaps to him who has no wisdom, and you have shown your great prudence. Whom did you wish to teach? Was it not him who made the breath of life? Seeing an injury being done to God, moved by a just indignation, at the very beginning of his discourse he rebukes Bildad the Shuhite with harsher words, because he spoke as if God were weak and, having no strength of arm, needed his help.

Advertens igitur quia minor est participatio ad totum: gutta stillae, perenni fonte: scintilla latens in cinere, igni divino, quo omnia concalescunt: lucerna corporis, soli justitiae: testa, figulo: anima, Deo: unde mirans Job loquitur, quare ausus fuerit, ut eum a quo illi est esse, docere voluerit.

Ecce gigantes gemunt sub aquis, et qui habitant cum eis. Gigantes autem appellat Scriptura divina homines superbos, rebelles et contumaces. Diabolus quoque, et sui, propter superbiam translato nomine, gigantes nuncupantur. Quod autem ait, sub aquis gigantes gemere: ita inquit velut si dixisset, sub terra: id est, in inferioribus terrae: ubi inferi esse perhibentur, unde et ipsi inferi nominati sunt. Aquae enim ejus naturae sunt, ut sine terra esse non possint. Ecce gigantes gemunt sub aquis. Qui gemitus utique de doloribus, et squalore tartareae habitationis eis nascebantur.

Nudus est infernus coram illo, et nullum est operimentum perditioni. Hoc dicit, quod scientiam Dei nihil latere possit. Et quod perditio, qui diabolus nobis non absurde sentitur, se non praevaleat ab omnipotentia ejus abscondere.

Qui extendit Aquilonem super vacuum, et appendit terram super nihilum. Hoc sic intelligendum est: sive quod terra ex nihilo facta sit, sive nihil infra terram sit, quo terra sustineatur, cum ipsa universa sustineat, et ipsa innumerabiliter Dei virtute libretur, quia in ipso sunt universa, et ab illo omnia continentur. De quo Apostolus dicit: Portans omnia virtutis suae verbo. Et quia aliquando in Scripturis per figuram Aquilo ventus, diabolus esse significatur: siquidem a Salomone Aquilo durus ventus dicitur: nomine autem dexter vocatur. A suis quippe dexter quidem dicitur, sed totus sinistri operis auctor est. Hic igitur super vacuum dilatatur, id est, super frigidos fide atque incredulos, quod est super inanes vera religione, et vacuos; atque ut eis velut rex dominetur, superextenditur. Rursum illi ipsi increduli, quos sanctus Job terrae nomine appellavit: super diabolum, qui a Deo nihil factus est, appenduntur, ut incerti semper sint, et imitentur caput suum membra, ut tamquam caput quod nihil dictum est, esse, super vacuum et nihilum appendantur.

Qui ligat aquas in nubibus suis, ut non erumpant pariter deorsum. Per has nubes in altitudine ipsa spatiosi aeris colligantur aquae, sicut et alio loco de Deo ita legimus: Cribrans aquas de nubibus suis. Hoc igitur modo ligatae dicuntur, quoniam non simul effunduntur in terram, sicut in diluvio factum legimus.

Therefore, considering that the participation is less than the whole: a drop of a droplet to a perennial spring; a spark hidden in ash to the divine fire by which all things are warmed; the lamp of the body to the sun of justice; the potsherd to the potter; the soul to God; whence Job, marveling, speaks, why he dared to wish to teach him from whom he has his being.

Behold the giants groan under the waters, and those who dwell with them. Divine Scripture calls proud, rebellious, and contumacious men giants. The devil also, and his followers, on account of their pride, are called giants by a transferred name. As for what he says, that the giants groan under the waters: he says this as if he had said, under the earth; that is, in the lower parts of the earth, where the underworld is said to be, whence they themselves are called the lower regions. For waters are of such a nature that they cannot exist without the earth. Behold the giants groan under the waters. Which groaning surely arose for them from the pains and squalor of their Tartarean dwelling.

Hell is naked before him, and there is no covering for perdition. This he says, because nothing can be hidden from the knowledge of God. And that perdition, which is not absurdly understood by us as the devil, cannot prevail to hide itself from His omnipotence.

He stretches out the North over the void, and hangs the earth upon nothing. This is to be understood thus: either that the earth was made from nothing, or that there is nothing beneath the earth by which it is sustained, since it sustains all things, and is itself immeasurably balanced by the power of God, because in Him are all things, and by Him all things are held together. Of whom the Apostle says: Upholding all things by the word of his power. And because sometimes in the Scriptures the North wind, by a figure, is signified to be the devil: since by Solomon the North is called a harsh wind, but by name it is called dexterous. Indeed, by his own he is called dexterous, but he is the author of entirely sinister work. He, therefore, is spread out over the void, that is, over those cold in faith and unbelievers, which is over those empty of true religion, and void; and he is stretched over them so that he may rule them as a king. Again, those same unbelievers, whom holy Job called by the name of earth, are hung upon the devil, who was made nothing by God, so that they may always be uncertain, and the members may imitate their head, so that just as the head, which is said to be nothing, they may be hung over the void and nothingness.

He binds up the waters in his clouds, so that they do not burst forth all at once downward. Through these clouds, the waters are gathered in the very height of the spacious air, just as in another place we read thus of God: Sifting the waters from his clouds. In this way, therefore, they are said to be bound, because they are not all poured out upon the earth at once, as we read happened in the flood.

Spiritualis autem iste est intellectus, ut nubes sanctos doctores interpretemur Ecclesiae, qui aquas Evangelii portant populis effundendas, et gubernandas a Spiritu sancto deferunt: ut irrigentur terrae populorum: et de hac coelesti pluvia, virtutum fruges spirituali operatione multiplicentur. Quas aquas de superna abundantia defluentes, ligat Deus in nubibus suis: ut unicuique secundum capacitatem cordis sui, tantum doctrinae, tamquam aquam effundat, quantum suscipientis possibilitas patitur: ne simul fortassis effusae, obsint cordibus, minus valentibus abundantiorem suscipere doctrinam.

Qui tenet vultum solii sui. Sententiam judicii sui reservat in posterum. Justitiae suae, et pietatis sedem in omni creatura sua, veritatis gloria resplendentem Deus tenere dicitur, quod est manifestationem secretorum judiciorum suorum obvallare atque abscondere, ut Evangelium Christi in his qui pereunt.

Et expandit super illud nebulam suam. Secundum illud quod Dominus ait discipulis in Evangelio: Vobis datum est nosse mysterium regni coelorum. In obtectionem quoque divinae custodiae suae, expandit super ipsum bonum nuntium Evangelii, in nubem defensionis suae, ut nullus posset ei quamvis acerrimus adversarius praevalere: de qua Apostolus ait: Patres nostri omnes sub nube fuerunt.

Terminum circumdedit aquis: usque dum finiantur lux et tenebrae. Sub nomine aquarum *κατὰ συνεκδοχὴν*, quod est a parte ad totum, mundi finem mihi videtur dixisse, quia noctis ac diei vicissitudo praeteritura sit. Sive de impiorum populis, vel de sanctorum tribulationibus, quae aquarum nomine in Scripturis saepe dicuntur. Hae igitur aquae a Deo terminum acceperunt, sive ut semper iniqui, et peccatores sint, sive ut non sinat fidelis Deus tribulationes pati sanctos suos supra quam sustinere possunt. Haec ergo fient donec prosperitas, et iniquitas transeat impiorum, quae hoc loco lucis et tenebrarum nomine significata sunt.

Columnae coeli contremiscunt, et pavent ad nutum ejus. Stabilitatem ergo solummodo permanentem in natura angelorum, columnarum nomine sentiamus, quia non solum immobiliter in sanctitate perseverantes sunt: sed etiam aeternae beatitudinis gloria speciosi. Nam de futura immobilitate hominum, ita ait Filius Dei: Qui vicerit, faciam illum columnam in templo Dei mei. Sed et ipsa Ecclesia, quae est sanctorum omnium congregatio, pro aeterna sibi in Domino stabilitate, columna et fundamentum dicitur veritatis.

But this is the spiritual understanding, that we interpret the clouds as the holy doctors of the Church, who carry the waters of the Gospel to be poured out for the peoples, and carry them to be governed by the Holy Spirit, so that the lands of the peoples may be irrigated, and from this heavenly rain, the fruits of virtues may be multiplied by spiritual operation. These waters, flowing from the supernal abundance, God binds in His clouds, so that to each one according to the capacity of his heart, He may pour out as much doctrine, like water, as the possibility of the receiver allows, lest perhaps, if poured out all at once, they might harm hearts less able to receive more abundant doctrine.

He holds back the face of his throne. He reserves the sentence of his judgment for the future. God is said to hold the seat of His justice and piety in all His creation, resplendent with the glory of truth, which is to veil and hide the manifestation of His secret judgments, like the Gospel of Christ among those who are perishing.

And he spreads his cloud over it. According to that which the Lord says to the disciples in the Gospel: To you it has been given to know the mystery of the kingdom of heaven. Also, for the protection of His divine custody, He spreads over the good news of the Gospel itself, into the cloud of His defense, so that no adversary, however fierce, could prevail against it; of which the Apostle says: All our fathers were under the cloud.

He has set a boundary for the waters, until light and darkness come to an end. Under the name of waters, by synecdoche (*κατὰ συνεκδοχὴν*), which is from the part to the whole, he seems to me to have spoken of the end of the world, because the alternation of night and day is to pass away. Or it may be about the peoples of the impious, or about the tribulations of the saints, which are often spoken of in the Scriptures under the name of waters. These waters, therefore, have received a limit from God, either that they may always be wicked and sinners, or that the faithful God may not allow His saints to suffer tribulations beyond what they can endure. These things, therefore, will happen until the prosperity and iniquity of the impious pass away, which in this place are signified by the name of light and darkness.

The pillars of heaven tremble, and are afraid at his nod. Therefore, let us understand by the name of pillars the stability that is permanent only in the nature of angels, because not only are they unmovably persevering in holiness, but they are also beautiful with the glory of eternal beatitude. For concerning the future immobility of men, the Son of God says thus: He who overcomes, I will make him a pillar in the temple of my God. But the Church itself, which is the congregation of all the saints, because of its eternal stability in the Lord, is called the pillar and foundation of truth.

Potest et de sanctis angelis ita intelligi: ut pro charitatis suae ac dilectionis intuitu, columnae dicantur, eo quod pro salute hominum curam gerant, pro quibus sunt pio affectu solliciti, quod eis quasi ad pondus cogitationum accedere videtur. Et secundum tropicos intellectus, coeli nomine significari Ecclesiam noverimus, in qua coelorum mysteria celebrantur. Hujus itaque coeli, id est Ecclesiae, columnae sunt apostoli, et caeteri qui gratia simili sunt, qui portant ac sustinent diversarum persecutionum ingruentia sibi pericula. Et animae hominum aliquando coeli intelliguntur. Harum animarum quas per metaphoram coelos diximus: columnae sunt cogitationes suae: ipsis quippe anima sustinetur, et regitur: et ne aerugine peccati nutet ac titubet, consilii stabilitate firmatur. Quia hoc saepius contingit humanae fragilitati, ut ubi cautio minor intuentium est, impulsu peccati columnae, id est, bonae cogitationes in parte altera defigantur. Et idcirco tremunt ac pavent ad nutum minantis Dei: suum horrendum judicium praedicantis. Non enim cogitationes animae istae sunt propriae, tamquam sibi natura inessent, quae utique in natura existente sunt, et naturae existentis ministerium, sine quibus natura rationalis non est: quoniam ut dixi, ipsae per se non sunt, sed motus invisibiles sunt subsistentis naturae.

In fortitudine illius repente maria congregata sunt. Quod in principio Genesis factum legimus.

Et prudentia ejus percussit superbum. Cui dubium est, quin principaliter diabolus sit hic superbus: qui tunc primum a Deo percussus est, quando eum de sede illa coelorum beata atque sublimi deposuit, de qua propheta ait: Tu humiliasti sicut vulneratum superbum. Spiritualiter, recte maria haec, Judaeorum, et nationum populos esse sentimus, quibus dominaturum verum Salomonem, David propheta ita pronuntiat, dicens: Et dominabitur a mari usque ad mare. De mari enim, id est, de gente Judaeorum coepit Evangelium Christi, quia de Sion exiit lex, et pervenit ad mare gentium. Hucusque ergo haec maria populorum fortitudine ac virtute resurrectionis Christi, apostolorum Evangelistarumque ministerio caeterorumque praedicta, repente in unum Ecclesiae corpus congregata, atque in unam copulam fidei sunt Christi charitate connexa.

It can also be understood of the holy angels in this way: that because of the regard of their charity and love, they are called pillars, because they take care for the salvation of men, for whom they are solicitous with a pious affection, which seems to them to be added as a weight to their thoughts. And according to tropical interpretations, let us know that the Church is signified by the name of heaven, in which the mysteries of the heavens are celebrated. Of this heaven, therefore, that is, the Church, the pillars are the apostles, and the others who are of similar grace, who bear and sustain the dangers of various persecutions that rush upon them. And sometimes the souls of men are understood as heavens. Of these souls, which we have called heavens by metaphor, the pillars are their thoughts; for by them the soul is sustained and governed, and lest it should waver and totter from the rust of sin, it is strengthened by the stability of counsel. Because this often happens to human frailty, that where the caution of those who are watching is less, by the impulse of sin the pillars, that is, good thoughts, are fixed on the other side. And therefore they tremble and are afraid at the nod of the threatening God, who proclaims His horrendous judgment. For these thoughts of the soul are not its own, as if they were inherent in its nature, which are indeed in the existing nature, and are the ministry of the existing nature, without which rational nature does not exist; for as I have said, they are not by themselves, but are invisible movements of the subsistent nature.

By his strength the seas were suddenly gathered together. Which we read was done in the beginning of Genesis.

And by his wisdom he struck the proud one. Who can doubt that the devil is principally this proud one, who was then first struck by God when He cast him down from that blessed and sublime seat of the heavens, of which the prophet says: You have humbled the proud one as one who is wounded. Spiritually, we rightly feel these seas to be the peoples of the Jews and of the nations, over whom the prophet David thus pronounces that the true Solomon will rule, saying: And he shall have dominion from sea to sea. For from the sea, that is, from the people of the Jews, the Gospel of Christ began, because the law went forth from Zion, and reached the sea of the Gentiles. Thus far, therefore, these seas of peoples, foretold by the strength and power of Christ's resurrection, by the ministry of the apostles, evangelists, and others, were suddenly gathered into the one body of the Church, and connected by the charity of Christ into one bond of faith.

Spiritus ejus ornavit coelos. Legimus in principio Geneseos, quarto die a Deo stellas positas esse in coelo, aut in firmamento. Spiritu etiam sancto, rationabiles coelos ornavit: quos apostolos, et apostolicos viros intelligimus: qui multis Scripturarum locis, coelorum nuncupationem consequuntur, secundum illud prophetae: Operuit coelos virtus ejus, et prudentia ejus percussit superbum. Christus Dei virtus, et Dei sapientia percussit superbum diabolum. Hi ergo sancti, a Spiritu sancto ita distincti sunt gratiarum donis, tamquam sidereis luminaribus.

Et obstetricante manu ejus, adductus est coluber tortuosus. Sancti ergo adornati verbo Dei, tamquam semen populis spargunt. Unde a timore Domini in utero spiritum salutis conceperunt, et ita manus, et sapientia Patris, Jesus Christus, animabus multiplici virtute fecundis, dignatione sua a sancto Job astare perhibetur, ut parturientibus filios venturi saeculi, obsequium quoddam adhibeat suae pietatis, easque in persecutionem doloribus positas consoletur: ministerio quoque suo invisibiliter intrinsecus operante, adjuvet parturientes. Quia sine illo, nullus eos bonorum operum, quae filiorum nomine superius diximus, subsequetur effectus. Ipso igitur charitate misericordiae suae, qua nos multum dilexit, per hoc ministerium observante, et pietate ejus obstetricante, ut animae sanctae hujusmodi fetus edant, educitur ab eis, et de cordibus earum excluditur ille, in quo nihil est rectum, coluber tortuosus.

Ecce haec ex parte dicta sunt viarum ejus. Hae sunt viae Domini, de quibus ipse Salvator per Salomonem ait, cum de sua nativitate praedixit: Dominus creavit me in principio viarum suarum in opera sua. Creatus est ergo ipse Dominus Jesus Christus per Deum Patrem, ex Maria virgine, ad ostendendas et manifestandas mandatorum vias, a quibus opus Dei, id est, homo aberraverat.

Et cum vix parvam stillam sermonis ejus audierimus. Parvam stillam, hominem assumptum intelligamus, qui in psalmo Hermonim mons modicus appellatur. Et in Daniele lapis excisus, et fasciculus guttae in Cantico Canticorum.

Quis poterit tonitrum magnitudinis illius intueri?

His spirit has adorned the heavens. We read in the beginning of Genesis that on the fourth day the stars were placed by God in the heaven, or in the firmament. Also by the Holy Spirit, He has adorned the rational heavens, whom we understand to be the apostles and apostolic men, who in many places of the Scriptures obtain the name of heavens, according to that of the prophet: His power covered the heavens, and his wisdom struck the proud one. Christ, the power of God and the wisdom of God, struck the proud devil. These saints, therefore, are so distinguished by the Holy Spirit with the gifts of graces, as if with starry lights.

And by his maieutic hand, the twisting serpent was brought forth. The saints, therefore, adorned with the word of God, scatter it like seed among the peoples. Whence, from the fear of the Lord, they have conceived in the womb the spirit of salvation, and thus the hand and wisdom of the Father, Jesus Christ, is affirmed by holy Job to be present with souls made fertile by manifold virtue, so that to those giving birth to the children of the age to come, He may offer a certain service of His piety, and console them when they are in the pains of persecution; and also by His ministry, working invisibly within, He may help those in labor. Because without Him, no effect of good works, which we have called children above, will follow them. Therefore, while He Himself, by the charity of His mercy with which He has loved us much, watches over this ministry, and by His piety acts as a midwife, so that holy souls may bring forth such offspring, there is brought out from them, and excluded from their hearts, that one in whom there is nothing right, the twisting serpent.

Behold, these things have been said in part of his ways. These are the ways of the Lord, of which the Savior Himself says through Solomon, when He foretold of His own birth: The Lord created me in the beginning of his ways for his works. Therefore, the Lord Jesus Christ Himself was created by God the Father, from the Virgin Mary, to show and manifest the ways of the commandments, from which the work of God, that is, man, had strayed.

And when we have heard scarcely a small drop of his word. By a small drop, let us understand the assumed man, who in the psalm is called the little mountain of Hermon. And in Daniel, the stone cut out, and a bundle of myrrh in the Song of Songs.

Who can behold the thunder of his greatness?

Hoc dicit: si assumptio formae servi, pene ineffabilibus mysteriis continetur, et ad comparationem assumentis Dei stilla permodica est: quanto magis quisque non poterit tonitrum magnitudinis intueri: id est, ipsam divinitatem, quae ideo tonitrui nomine dicta est: quia cum de excelso fama nominis ejus in Christo Jesu Filio suo terris insonuit, et hominibus hoc fragore terribili innotuit: nemo tamen eorum poterit totam divinitatis ejus magnitudinem intelligentia contueri: id est, illud, In principio erat Verbum, et Verbum erat apud Deum, et Deus erat Verbum.

CAPUT XXVII.

Addidit quoque Job, assumens parabolam suam, et dixit: Vivit Deus, qui abstulit judicium meum, et omnipotens qui ad amaritudinem adduxit animam meam. Dum eum innocentem poenas iniquorum pati permittit: amaritudinem quoque animae ejus miseria praesenti replevit. Vivit Deus qui abstulit judicium meum. Secundum formam servi quam assumpsit, judicium voluntatis humanae: et ex persona assumpti hominis dictum est: quo orans dicebat ad Patrem: Mi Pater, si possibile est, transeat a me calix iste. Et ideo judicium meum dixit, quia in se humani generis infirmitatem, in veritate suscepti hominis demonstrabat. Et omnipotens qui ad amaritudinem adduxit animam meam. Amarum erat poculum mortis, ad quod bibendum Salvator noster advenerat: de ipsius namque calicis amaritudine erat, quod ait discipulis suis: Tristis est anima mea usque ad mortem. Verbum autem adduxit, secundum Apostolum intelligendum est: qui de Deo Patre ita ait: Qui proprio Filio suo non pepercit: sed pro nobis omnibus tradidit illum. Non enim nolens traditus est in mortem. Alio loco de Salvatore idem Apostolus dicit: Qui se tradidit pro peccatis nostris.

Quia donec superest halitus in me, et spiritus Dei in naribus meis, non loquentur labia mea iniquitatem: nec lingua mea meditabitur mendacium. Absit a me justos vos esse judicem. Huc et illud pertinet quod de Domino in Isaia scribitur: Quiesce ab homine, cujus spiritus in naribus ejus, quia excelsus reputatus est ipse. Donec autem adverbium, secundum hunc intellectum quo de Salvatore nostro seriem intelligentiae hujus texuimus, non ita ut sonat dictum existimemus, tamquam dixerit, Quoadusque est balitus vitae hujus in me: id est, antequam moriar; sed donec, pro semper atque perpetuo hoc loco dictum esse noverimus. Sicut ait ipse Dominus ad populum per prophetam: Ego sum, ait Dominus, et donec senescatis ego sum. Non enim post senectutem hominum Deus non erit, cum eisdem potius senescentibus, Deus perpetuo maneat. Ad illud autem quod Psalmista ait: Dixit Dominus Domino meo, sede a dextris meis.

This he says: if the assumption of the form of a servant is contained in almost ineffable mysteries, and in comparison to the assuming God is a very small drop, how much more will no one be able to behold the thunder of greatness: that is, the divinity itself, which is therefore called by the name of thunder, because when the fame of His name in Christ Jesus His Son resounded from on high upon the earth, and became known to men with this terrible crash, yet none of them will be able to contemplate with their intelligence the whole magnitude of His divinity: that is, that which is: In the beginning was the Word, and the Word was with God, and God was the Word.

CHAPTER XXVII.

And Job added, taking up his parable, and said: As God lives, who has taken away my judgment, and the Almighty, who has brought my soul to bitterness. By permitting him, though innocent, to suffer the punishments of the wicked, He also filled his soul with bitterness through his present misery. As God lives, who has taken away my judgment. According to the form of a servant which He assumed, the judgment of the human will: and it is spoken from the person of the assumed man, by which He, praying, said to the Father: My Father, if it is possible, let this cup pass from me. And therefore He said, my judgment, because in Himself He demonstrated the infirmity of the human race, in the truth of the man He had taken on. And the Almighty, who has brought my soul to bitterness. Bitter was the cup of death, which our Savior had come to drink: for it was of the bitterness of this very cup that He said to His disciples: My soul is sorrowful even to death. The word brought, however, is to be understood according to the Apostle, who says of God the Father: He who did not spare His own Son, but delivered Him up for us all. For He was not delivered to death unwillingly. In another place, the same Apostle says of the Savior: Who gave Himself for our sins.

For as long as breath is in me, and the spirit of God is in my nostrils, my lips will not speak iniquity, nor my tongue meditate a lie. Far be it from me that I should judge you to be just. To this also pertains what is written of the Lord in Isaiah: Cease from man, whose spirit is in his nostrils, for he himself is accounted great. However, let us not think that the adverb until, according to this understanding in which we have woven the thread of this meaning about our Savior, is said as it sounds, as if he had said, As long as the breath of this life is in me: that is, before I die; but let us know that until, in this place, is said for always and perpetually. As the Lord Himself says to the people through the prophet: I am, says the Lord, and until you grow old, I am. For God will not cease to be after men have grown old, since God remains perpetually with those same aging people. But what shall we say to that which the Psalmist says: The Lord said to my Lord, sit at my right hand, until I make your enemies your footstool?

Donec ponam inimicos tuos scabellum pedum tuorum; quid dicimus? quod posteaquam inimici subjecti fuerint, Christus non sessurus sit ad dexteram Dei Patris? et ubi erit illud quod ait angelus: Et regni ejus non erit finis? Propter quod donec, in talibus locis, ut dixi, pro perpetuo est intelligendum. Nec non et illud quo de Joseph, et beata Maria evangelista ait, Non cognoscebat donec peperit filium. Quis enim est super venerandae beatae Mariae virginitate ita blasphemus, ut hoc saltem audeat cogitare, ut post Deum Salvatorem, filium suum, illa virum cognoverit? Proinde secundum veritatem fidei catholicae, donec et hic sicut supra dictum est, pro semper intelligamus. Ait ergo Dominus Jesus, quia semper halitus divinitatis in me est, quia secundum id quod homo sum, et in Deo conditus sum et creatus: habeo in me spiritum Patris mei, meumque substantialiter: sequitur ergo ita dicens: Donec deficiam non recedam ab innocentia mea. Quia ergo innocentiam non morum industria acquisivi, sed in ea ut natus sum, ita sum justus, et innocens.

Donec deficiam, non recedam ab innocentia mea. Ego enim etiam si in his cruciatibus moriar, non recedam ab innocentia mea, quam vos quasi blasphemum in eis me asseritis perdidisse.

Justificationem meam quam coepi tenere non deseram. Potuit hoc Salvator dicere, ut homo in Deum assumptus, cujus initium est secundum carnem ex virgine Maria: peccatum autem hominis, nec nascendo habuit, nec operando contraxit: et ideo solus veraciter dicit:

Neque enim reprehendit me cor meum in omni vita mea. Sicut impius, inimicus meus, et adversarius meus, quasi iniquus. Hoc loco omnis vita, praesens vita intelligenda est, quo tempore haec dicebat: tamquam si diceret: Tota nunc conversatio mea irreprehensibilis est. Non enim reprehendit me cor meum in omni vita mea: id est, male suadentibus, ut et vos facitis ad blasphemiam hortantibus non consensi: quod et uxor ut facerem, suadebat. Non enim reprehendit me cor meum in omni vita mea. Sicut impius inimicus meus, et adversarius meus quasi iniquus. Non enim voto maledicit, sed prophetando praedicit, et secundum meritum loquitur hominum peccatorum: praedicens quid unusquisque permanens in peccatis recepturus ab eo sit. Nunc ad eum locum revertamur:

Quae est enim spes hypocritae si avare rapiat, et non liberet Deus animam ejus? Hypocrita, fictus in amicitia, vel dolosus intelligitur. Quantam vos cupiditatem, et quasi avaritiae sitim patimini, inquit, in interitu meo, ut me votis jam in tartarum rapiatis? Super hac igitur nefanda voluntate: quam spem veniae ante Deum habebitis, si non acquiescetis Deo, ut vos in hac vita emendare curetis.

That after the enemies have been subjected, Christ will not sit at the right hand of God the Father? And where will that be which the angel says: And of His kingdom there will be no end? For which reason, until, in such places, as I have said, is to be understood as perpetually. And also that which the evangelist says of Joseph and the blessed Mary, He knew her not until she had brought forth a son. For who is so blasphemous concerning the virginity of the venerable blessed Mary as to dare even to think this, that after her son, God the Savior, she knew a man? Therefore, according to the truth of the Catholic faith, let us understand until here also, as said above, for always. The Lord Jesus therefore says, because the breath of divinity is always in me, because according to that which I am man, and in God I was founded and created: I have in me the spirit of my Father, and substantially my own: it therefore follows that He says thus: Until I fail, I will not depart from my innocence. Because, therefore, I have not acquired innocence by the industry of my morals, but as I was born in it, so I am just and innocent. Until I fail, I will not depart from my innocence.

For even if I die in these torments, I will not depart from my innocence, which you assert I have lost in them, as if I were a blasphemer. I will not desert the justification which I have begun to hold.

The Savior could say this, as a man assumed into God, whose beginning according to the flesh is from the virgin Mary: but He had the sin of man neither by being born, nor did He contract it by His actions: and therefore He alone truthfully says: For my heart does not reproach me in all my life.

Like the impious one, my enemy, and my adversary, as if wicked. In this place, all my life is to be understood as the present life, at the time when he was saying these things: as if he were to say: My whole conversation now is irreprehensible. For my heart does not reproach me in all my life: that is, I did not consent to those persuading me to evil, as you also do, exhorting me to blasphemy: which my wife also persuaded me to do. For my heart does not reproach me in all my life. Like the impious one, my enemy, and my adversary, as if wicked. For he does not curse by wish, but predicts by prophecy, and speaks according to the merit of sinful men: foretelling what each one, remaining in his sins, is to receive from him. Now let us return to that place: For what is the hope of the hypocrite if he should greedily seize, and God does not deliver his soul?

A hypocrite is understood as one who is false in friendship, or deceitful. What great desire, and as it were, a thirst for avarice, he says, do you suffer in my destruction, that you would already snatch me to Tartarus with your wishes? Concerning this nefarious will, therefore: what hope of pardon will you have before God, if you do not acquiesce to God, that you may take care to amend yourselves in this life. Will God hear his cry when distress comes upon him?

Numquid Deus audiet clamorem ejus: cum venerit super eum angustia. In tempore itaque retributionis, quando impio ventura est angustia, nullum erit remedium peccatoribus: quia preces eorum Dominus in die ultionis non suscipiet.

Aut poterit in omnipotente delectari, et invocare Deum omni tempore? Is in Deo delectari poterit, et invocare eum, qui sibi bene conscius recte praesumit, et qui se talem exhibuerit, ut quolibet tempore mereatur audiri.

Docebo vos per manum Dei quae omnipotens habeat, nec abscondam. Ecce vos omnes nostis, et quid sine causa vana loquimini? Haec est pars hominis impii apud Deum, et haereditas violentorum, quam ab omnipotente suscipient. Illa dicit quae habet Deus in manu ac potestate, et in secretis judiciis suis.

Si multiplicati fuerint filii ejus, in gladio erunt et nepotes ejus non saturabuntur pane. In filiis et nepotibus reliquam omnem posteritatem malae generationis signavit. Aliquando in Scripturis, non solum carnali progenie: verum etiam morum similitudine filii appellantur.

Qui reliqui fuerint ex eo, sepelientur in interitu, et viduae illius non plorabunt. Hoc significare mihi videtur, quod per tempora ad summam egestatem, sive miseriam, proles impii hominis, sive generatio deducenda sit, et viduae eorum prae nimio instante sibi malo, flere non poterunt.

Si comportaverit quasi terram argentum, et sicut lutum praeparaverit vestimenta. Insatiabilem cupiditatem ac voraginem quamdam inexplebilis hujus impii dicit.

Praeparavit quidem, sed justus vestietur illis, et argentum innocens dividet. Et Salomon ait: Qui amplificat divitias suas cum usuris abundanti: qui miseretur pauperum congregat eas.

Aedificavit sicut tinea domum suam, et sicut custos fecit umbraculum. His verbis hoc ait, quod homo impius frustra laboraverit: quandoquidem, vel cito transeuntibus rebus, vel tineis demolientibus, status illius domus comparatur. Aliter: Si comportaverit quasi terram argentum, et sicut lutum praeparaverit vestimentum: praeparabit quidem, sed justus vestietur illis, et argentum innocens dividet. Aedificavit sicut tinea domum suam, et sicut custos fecit umbraculum.

Therefore, in the time of retribution, when distress is to come upon the impious, there will be no remedy for sinners: because the Lord will not receive their prayers on the day of vengeance. Or will he be able to delight in the Almighty, and call upon God at all times?

He will be able to delight in God and call upon Him, who, being well-conscious of himself, rightly presumes, and who has shown himself to be such that he deserves to be heard at any time. I will teach you by the hand of God what the Almighty has, and I will not hide it.

Behold, you all know, and why do you speak vain things without cause? This is the portion of the impious man with God, and the inheritance of the violent, which they will receive from the Almighty. He speaks of those things which God has in His hand and power, and in His secret judgments. If his sons are multiplied, they will be for the sword, and his grandsons will not be satisfied with bread.

In sons and grandsons he signified all the remaining posterity of the evil generation. Sometimes in the Scriptures, they are called sons not only by carnal progeny, but also by similarity of morals. Those who are left of him will be buried in destruction, and his widows will not weep.

This seems to me to signify that the offspring, or generation, of the impious man is to be brought down through time to the utmost poverty or misery, and their widows will not be able to weep because of the excessive evil pressing upon them. If he should heap up silver like earth, and prepare garments like clay.

He speaks of the insatiable desire and a certain abyss of this inexhaustible impious one. He has indeed prepared, but the just will be clothed with them, and the innocent will divide the silver.

And Solomon says: He who increases his riches with abundant usury: he who has mercy on the poor gathers them. He has built his house like a moth, and like a watchman he has made a shelter.

With these words he says this, that the impious man has labored in vain: since, either with things quickly passing away, or with moths demolishing, the state of that house is compared. Alternatively: If he should heap up silver like earth, and prepare a garment like clay: he will indeed prepare, but the just will be clothed with them, and the innocent will divide the silver. He has built his house like a moth, and like a watchman he has made a shelter. Here, therefore, this impious one, whom we have said above to be the devil, in the transgression of Adam, made the precious and renowned men vile as earth and clay, from whom he also stripped virtues and the goods of nature as if they were garments, and their gold, by which the riches of the mind are signified.

Hic ergo impius, quem diabolum esse superius diximus, in praevaricatione Adae pretiosos quosque et claros viros, ut terram et lutum viles constituit, a quibus etiam virtutes, et bona naturae velut vestimenta detraxit, et eorum aurum, quo divitiae mentis significantur. Hi enim divitiis ad imaginem et similitudinem Creatoris sui pulchri facti fuerant, et compositi: qui eas auferendo ab eis, ad summam eos indigentiam vilitatemque perduxit. His igitur rebus homines comparantur, in Adam, ut dixi, seducti a diabolo, quae in creatura mundi viliora videntur. Sed justus Dominus, et Deus noster, auferendo a diabolo praedicta spolia captivorum: ipsos quoque captivos liberans, quos inimicus in interitum praeparaverat, Ecclesiam sanctam sibi exhibuit ex eis: mundans eam lavacro aquae in verbo, atque eam sine macula, et ruga efficiens: id est, puram a peccato, et confessione fidei simplicem, pretioso induit vestimento. Argentum etiam quo perspicui quique, ut jam locutus sum, et clari mundi hujus intelliguntur: innocens Agnus Dei, et immaculatus dividit, cum credentes in beatam vitam et aeternam gloriam mittit, et incredulos in perditionem mittit. Sive argentum clara et splendens eloquentia saecularis, a mundo per Christum aufertur: ut credentium facundia, nitenti et puro eloquio, ejus Evangelium vestiatur; quia quemadmodum animae hominum virtutum vestibus induuntur: ita et sensus dum praedicatione Evangelizantium enuntiantur, quodammodo sermonibus vestiuntur. Aedificavit sicut tinea domum suam, et sicut custos fecit umbraculum. Ut tinea consumit, et demolitur habitaculum suum: ita et diabolus domum perditi populi sui in interitum ejus aedificat: qui habitationem sibi temporariam, et paulatim solubilem praeparavit, possessurus aeterna supplicia. Hic est ergo ille impius hypocrita qui avare rapit. In non convertente nulla spes veniae erit, cum etiam super haec, quadam avaritia saeviente rapiat homines ad interitum. Qui idcirco hypocrita dicitur: quia se transfigurat in angelum lucis: cujus etiam clamorem serae deprecationis non est Dominus auditurus: cum intra poenarum angustias fuerit coarctatus. In Deo quoque non erit ei de bono conscientiae aliqua delectationis fiducia: sed nec in laudem confessionis eum poterit provocare, qui in similitudinem innumerabilium filiorum suorum divina sententia Dei gladio ferietur. Nepotes etiam, in quibus illi intelliguntur qui ab illis seducuntur quos prius diabolus ipse deceperat: nepotes, inquam, ejus non saturabuntur pane visionis Dei, utique famem inopiamque passuri. Quia omnes sancti contemplantes Deum, reficiendi ab eo sunt, et pascendi: quo nunc angeli saturantur.

For these had been made beautiful and composed in riches to the image and likeness of their Creator: who, by taking these things from them, brought them to the utmost need and vileness. To these things, therefore, are men compared, seduced by the devil in Adam, as I have said, which seem viler in the creation of the world. But the just Lord, and our God, by taking from the devil the aforesaid spoils of the captives, also liberating the captives themselves, whom the enemy had prepared for destruction, presented to Himself the holy Church from them: cleansing her with the washing of water in the word, and making her without spot or wrinkle: that is, pure from sin, and simple in the confession of faith, He clothed her with a precious garment. The silver also, by which, as I have already said, the distinguished and renowned of this world are understood, the innocent and immaculate Lamb of God divides, when He sends believers into a blessed life and eternal glory, and sends unbelievers into perdition. Or, the clear and shining eloquence of the world is taken away from the world by Christ: so that the eloquence of believers, with shining and pure speech, may be clothed with His Gospel; because just as the souls of men are clothed with the garments of virtues, so also the senses, when they are announced by the preaching of the Evangelists, are in a certain way clothed with words. He has built his house like a moth, and like a watchman he has made a shelter. As a moth consumes and demolishes its dwelling: so also the devil builds the house of his lost people for its destruction: who has prepared for himself a temporary and gradually dissolving habitation, to possess eternal punishments. This, therefore, is that impious hypocrite who greedily seizes. In one who does not convert, there will be no hope of pardon, since, even beyond this, with a certain raging avarice, he snatches men to destruction. He is therefore called a hypocrite because he transforms himself into an angel of light: whose cry of late supplication the Lord will not hear, when he has been constrained within the straits of punishments. In God also, there will be for him no confidence of delight from a good conscience: nor will he be able to provoke Him to the praise of confession, who, in the likeness of his innumerable sons, will be struck by the divine sentence with the sword of God. His grandsons also, in whom are understood those who are seduced by those whom the devil himself had first deceived: his grandsons, I say, will not be satisfied with the bread of the vision of God, surely to suffer hunger and want. Because all the saints, contemplating God, are to be refreshed and fed by Him, with which the angels are now satisfied. The remnants of the devil, we can understand as his final generation, which similarly, like the devil himself, and his sons and grandsons, with the whole body of his people, will be buried in destruction.

Reliquias quoque diaboli, extremam generationem ejus intelligere possumus, quae similiter, ut ipse diabolus, et filii ac nepotes ejus, cum toto corpore populi sui in interitum sepelientur. Illae quoque viduae, id est, animae quas vitiis suis, et illecebris voluptatum diabolus enervaverat, mollesque reddiderat, ut omnem fortitudinem, et virilitatem amitterent: nulla correctione ac satisfactione deflebunt, ut saltem aliquando resipiscant ad Deum, quem tamquam virum amiserant, vitiis velut adulteris cohaerendo.

Dives cum dormierit, nihil secum auferet: aperiet oculos suos, et nihil inveniet. Multis modis dives intelligitur in Scripturis divinis. Est dives facultatibus terrenis: sed si confidit in ipsis divitiis, cadet. Hic ergo dives cum in somno mortis fuerit, nihil de suis facultatibus secum feret: quoniam nudus venit nascendo: nudus revertitur in terram moriendo. Hic in resurrectione aperiet oculos suos, et nullum meritum boni operis inveniet. Judaeorum quoque populus, propter innumerabilia divina beneficia: prophetarum quoque oracula, sive promissiones plurimas, et Dei ipsius frequens alloquium, dives est dictus. Unde eisdem Judaeis ait Dominus in Evangelio: Vae vobis divitibus. Superbi quoque non habentes spiritus paupertatem, divites appellantur. Philosophi etiam, habentes facundiam, et scientiam mundialem, divites nuncupantur. Hi cum in die resurrectionis fuerint suscitati, nihil remedii quo salventur invenient. Haereticus etiam quisque dives dici potest: quoniam multa immo omnia de sanctae Ecclesiae remunerationibus se habere praesumit: remissionem peccatorum, significationem spiritus, pignus etiam Dominici corporis, et haereditatem cum sanctis angelis regni coelestis. Hi ergo omnes sive quia crucis scandalum patiuntur, sive praesumptione cordis sui, ut in errore ambulent, veritatis tramitem reliquerunt. Sive quia obscuratum habentes intellectum, proprium liberae voluntatis arbitrium: in infidelitate perdurant. Vel quia abominabiles facti sunt: exaltantes cor suum post somnium mortis, in resurrectione aperient oculos suos, et nihil invenient.

Apprehendet eum quasi aquae inopia: nocte opprimet eum tempestas. Subitam egestatem praedictis divitibus, velut aquam superventuram significat, qui miseria, et inopinata sibi angustia, quae tempestatis nomine dicta est, nocte, id est, repente dum nesciunt opprimentur: juxta illud Apostoli: Cum dixerint pax et securitas, tunc repentinus eis superveniet interitus.

Tollet eum ventus urens, et auferet, et velut turbo rapiet eum de loco suo. Venti nomine, sententiam dixit, qua velut pulvis quisque eorum projicietur a facie terrae. Et ventus hic divinae sententiae urens dicitur, eo quod ad gehennae uredinem ducit, sive compellit.

Those widows also, that is, the souls which the devil had enervated with his vices and the allurements of pleasures, and had rendered soft, so that they lost all fortitude and manliness: will not weep with any correction and satisfaction, so that they might at least at some time come to their senses towards God, whom they had lost as a husband, by adhering to vices as if to adulterers. When the rich man sleeps, he will take nothing with him: he will open his eyes, and find nothing.

A rich man is understood in many ways in the divine Scriptures. There is the one rich in earthly possessions: but if he trusts in those riches, he will fall. This rich man, therefore, when he is in the sleep of death, will carry none of his possessions with him: for he came naked at birth, and naked he returns to the earth at death. At the resurrection, he will open his eyes and find no merit of good work. The Jewish people also, on account of innumerable divine benefits, the oracles of the prophets, or the many promises, and the frequent discourse of God Himself, is called rich. Whence the Lord says to the same Jews in the Gospel: Woe to you who are rich. The proud also, not having poverty of spirit, are called rich. Philosophers also, having eloquence and worldly knowledge, are called rich. When these are raised on the day of resurrection, they will find no remedy by which they may be saved. Any heretic can also be called rich: because he presumes to have many, indeed all, of the remunerations of the holy Church: the remission of sins, the sign of the spirit, the pledge of the Lord's body, and the inheritance of the heavenly kingdom with the holy angels. All these, therefore, either because they suffer the scandal of the cross, or by the presumption of their own heart, so that they walk in error, have abandoned the path of truth. Or because, having their understanding obscured, their own judgment of free will, they persist in infidelity. Or because they have become abominable, exalting their heart: after the sleep of death, at the resurrection they will open their eyes, and find nothing. Want will seize him like water: a tempest will overwhelm him at night.

He signifies that a sudden poverty will come upon the aforesaid rich men like water, who by misery and unexpected distress for them, which is called by the name of a tempest, will be overwhelmed at night, that is, suddenly when they do not know it: according to that of the Apostle: When they shall say, peace and security, then sudden destruction will come upon them. An east wind will take him up, and carry him away, and like a whirlwind will snatch him from his place.

By the name of wind, he spoke the sentence, by which each of them will be cast like dust from the face of the earth. And this wind of the divine sentence is called burning, because it leads or compels to the burning of hell. He will cast upon him, and will not spare.

Emittet super eum, et non parcet. Ventus utique sententiae Dei, sive ipse Deus per sententiam justitiae suae, mittet super eum poenas: id est, meritum facinorum suorum suscipiet. Non enim parcet, cum reddet ei secundum opera sua.

De manu ejus fugiens fugiet. Et non tenebitur, inquit, manu Dei ut salvetur, de qua velut fugae modo, veloci lapsu in ruina decidet. Quod autem ait, fugiens fugiet, sive ut alii dixerunt, fuga fugiet: pereuntem in perpetuum peccatorem significat, quia numquam sit revocandus ad vitam, et illic ei poenitentiae locus non erit.

Stringet super eum manus suas, et sibilabit super illum, intuens locum ejus. Alii dixerunt, Planget super eum manibus suis, et trahet eum de loco suo. Nutibus quibusdam corporum humanorum, censuram indignantis Dei, et contra peccatorem divitem irascentis, hoc sermone describit: ubi et jam quasi sibilans indicet quam atrox illi poenarum locus reservetur.

CAPUT XXVIII.

Habet argentum venarum suarum principia, et auro locus est, in quo conflatur. Ferrum de terra tollitur, et lapis, solutus calore, in aes vertitur. Videtur mihi quod per aenigma et parabolam, sub horum nominibus metallorum, mores hominum, et virtutes animorum describat, minime ordinis observantiam, prophetarum more, custodiens. Argenti vero, et auri vocabulum, secundum auctoritatem Scripturarum, verbi eloquium et sensus animi indicare voluit. Haec disserentes nos ita dicamus: Habet argentum venarum suarum principia, et auro locus est in quo conflatur. Venae argenti: id est, initium eloquii ab animae sensibus oritur: sensus vero aureus, rationis ac sapientiae judicio fabricatur, et ut sit optimus, ab igne divinae examinationis probatione conflatur. Fortitudo vero, quae ferri nomine appellatur, est qua terram, id est, carnis nostrae malitiam in nobis tollimus: adversum eam contra nos militantem, et contra legem spiritus conversantem, rigore animi, et virtute repugnemus. Lapidis quoque nomine cordis figuratur durities, quae per calorem et fervorem fidei resoluta mollescit: ut primum possit in se verba scribentis recipere. Deinde velut in aes quod canorum est, merito sanctitatis proficiens, ad laudes et gratias Deo offerendas, fidei soliditate perveniet.

Tempus posuit tenebris, et universorum finem ipse considerat. In Scripturis divinis, peccatores homines, daemones et ignorantiae atque tribulationes, sive peccata, pro modo, et locis tenebrae nuncupantur.

The wind of God's sentence, or God Himself through the sentence of His justice, will send punishments upon him: that is, he will receive the merit of his deeds. For He will not spare, when He will render to him according to his works. Fleeing, he will flee from his hand.

And he will not be held, he says, by the hand of God to be saved, from which, as if in flight, he will fall into ruin with a swift lapse. But what he says, fleeing, he will flee, or as others have said, he will flee by flight, signifies the sinner perishing forever, because he is never to be recalled to life, and there will be no place for repentance for him there. He will clap his hands at him, and will hiss at him, looking at his place.

Others have said, He will mourn over him with his hands, and will drag him from his place. With certain human bodily gestures, he describes in this speech the censure of an indignant God, and one angry against the rich sinner: where, as if already hissing, he indicates what a dreadful place of punishments is reserved for him. To such a place also Judas Iscariot went.

CHAPTER XXVIII.

Silver has the sources of its veins, and for gold there is a place in which it is refined. Iron is taken from the earth, and stone, dissolved by heat, is turned into bronze. It seems to me that through enigma and parable, under the names of these metals, he describes the morals of men and the virtues of souls, keeping not at all to the observance of order, in the manner of the prophets. Indeed, by the terms silver and gold, according to the authority of the Scriptures, he wished to indicate the eloquence of the word and the understanding of the soul. Discussing these things, let us say thus: Silver has the sources of its veins, and for gold there is a place in which it is refined. The veins of silver: that is, the beginning of eloquence arises from the perceptions of the soul; but the golden sense is fashioned by the judgment of reason and wisdom, and that it may be most excellent, it is refined by the trial of fire from divine examination. But fortitude, which is called by the name of iron, is that by which we remove the earth, that is, the malice of our flesh, within us: let us fight back against it, which wars against us and acts against the law of the spirit, with rigor of mind and virtue. Also, by the name of stone is figured the hardness of the heart, which, being dissolved by the heat and fervor of faith, softens, so that it may first be able to receive in itself the words of the writer. Then, as if into bronze, which is sonorous, advancing by the merit of sanctity, it will arrive at offering praises and thanks to God with the solidity of faith.

He has set a time for the darkness, and He Himself considers the end of all things. In the divine Scriptures, sinful men, demons, and ignorance and tribulations, or sins, are called darkness according to the manner and places.

Lapidem quoque caliginis, et umbram mortis. Hunc lapidem metaphorice diabolum hoc loco intelligere possumus: qui propter errores suos quibus totum mundum involverat, lapis caliginis dictus est. Qui cum fortis et potens sit, per naturam qua est a Deo conditus: confidens per superbiam in virtute sua, et non in Domino, et Deo creatore suo, amiserit sapientiae lumen, conversus in stultitiam et tenebras, et idcirco lapis caliginis dici potuit: secundum illud, Stultus in tenebris ambulat. Sicut ergo lapis caliginis diabolus nominatur: ita et umbra mortis dicitur. Quoniam hi qui se ab eo defendi ac protegi putant: aeternis ut ipse diabolus gehennae ignibus mancipandi sunt.

Dividit torrens a populo peregrinante eos, quos oblitus est pes egentis hominis, et invios. Hoc dicit: invios, id est, errantes, et illos quos oblitus est pes egentis hominis, separabit torrens a populo peregrinante, eo quod oblitus eorum sit gressus. Sive praesens conversatio egentis hominis pedis nomine significata est. Oblitus est dixit, pro eo quod praemissus egens, non est Deum pro hujusmodi deprecatus, cum tamen eleemosyna Deum precetur, id est, ipsum opus bonum quod homo fecerit, quadam manifestatione sui loquatur ad Deum. Hoc ergo dicit sanctus Job, quod invios sine via verae religionis viventes, et qui misericordiam pauperibus, quod est Christi fratribus non fecerunt, torrens ignis separet, simul et a sanctorum consortio dividet. Sive hic egenus proprie Salvator noster intelligitur, qui propter nos egenus, et pauper factus est cum dives esset. In pede quoque ejus, dispensationem, vel assumentis hominem, vel mundum ingredientis adverte. Unde propheta ait: Existi in salutem populi tui. Hi ergo qui dispensationem salutis suae in Evangelio non receperunt, oblivioni dati sunt, qui credere per duritiam propriae voluntatis noluerunt. Et idcirco invii dicti sunt, quia Christum, qui est via, non receperunt.

Terra de qua oriebatur panis, in loco suo, igni subversa est. Diversas res et obscuras connectit, ut cum superioribus inferiora non haereant. Proinde mihi videtur, quia hoc loco terram Sodomorum describat, cujus abundantiam, et amoenitatem cum admiratione collaudet. Terra de qua oriebatur panis in loco suo, igni subversa est. Haec terra potest et Judaea intelligi, in qua panis legis Dei, per doctrinam prophetarum populis nascebatur, qua amore Dei per fidem Christi carnalis legis intelligentia subversa est, et in rectos tramites, et spirituales sensus constituta, ut jam occidentem litteram non sequatur.

The stone of darkness, and the shadow of death. We can metaphorically understand this stone in this place as the devil, who, on account of his errors with which he had enveloped the whole world, was called the stone of darkness. Who, although he is strong and powerful by the nature with which he was created by God, trusting through pride in his own strength and not in the Lord and God his creator, lost the light of wisdom, being turned to foolishness and darkness, and therefore could be called the stone of darkness, according to that passage, *The fool walks in darkness.* Therefore, just as the devil is named the stone of darkness, so also is he called the shadow of death. Because those who think they are defended and protected by him are to be handed over, like the devil himself, to the eternal fires of Gehenna.

The torrent divides from the wandering people those whom the foot of the needy man has forgotten, and the pathless. This he says: the pathless, that is, the wandering, and those whom the foot of the needy man has forgotten, the torrent will separate from the wandering people, because their step has been forgotten. Or, the present conduct of the needy man is signified by the name of foot. He said 'has forgotten' because the aforementioned needy one has not beseeched God for such people, although almsgiving does beseech God; that is, the good work itself that a man has done speaks to God by a certain manifestation of itself. Therefore, holy Job says this: that a torrent of fire will separate those living without the path of true religion and those who have not shown mercy to the poor, that is, to the brothers of Christ, and at the same time will divide them from the company of the saints. Or, this needy one is properly understood as our Savior, who for our sake became needy and poor, though He was rich. In His foot, moreover, note the dispensation, either of His assuming human nature or of His entering the world. Whence the prophet says: *You went forth for the salvation of your people.* Therefore, those who did not receive the dispensation of their salvation in the Gospel have been given over to oblivion, those who refused to believe through the hardness of their own will. And for this reason they are called pathless, because they did not receive Christ, who is the way.

The land from which bread came forth has been overturned by fire in its place. He connects diverse and obscure things, so that the lower things do not cohere with the upper. Therefore, it seems to me that in this place he describes the land of the Sodomites, whose abundance and pleasantness he praises with admiration. The land from which bread came forth in its place has been overturned by fire. This land can also be understood as Judea, in which the bread of God's law was born for the peoples through the teaching of the prophets; by the love of God through faith in Christ, the carnal understanding of the law was overturned and established on right paths and in spiritual senses, so that it no longer follows the killing letter.

Locus sapphiri lapides ejus, et glebae illius aurum. Per metaphoram dicit, quod in Sodomis uberrima fuerint omnia et optima, quae etiam auro et pretiosis lapidibus comparentur. Locus sapphiri lapides ejus. Sic dicit ei Dominus per prophetam: Ecce ego sternam per ordinem lapides tuos, et fundabo te in sapphiris, et reliqua. Hoc enim decore pretiosorum lapidum, id est, omnium Christo credentium per Deum Patrem, tunc adornata est Judaea, quando gentium populus ei per fidem Christi est copulatus. Locus sapphiri lapides ejus, et glebae illius aurum. Lapides pretiosi, et aurum non in optima terra, sed in remotis, et squalidis inveniri dicuntur. Igitur secundum hunc modum Judaea sterilis fide, et infecunda virtutibus, habuit in se hos lapides pretiosos: id est, patriarchas et prophetas, et omnem sanctorum multitudinem. Locus sapphiri lapides ejus, et glebae ejus aurum. Glebas sanctae terrae Ecclesiae, sanctos ejus propter fecunditatem bonorum operum appellavit, quos etiam et propter gratiarum divisiones, glebas sanctus Spiritus voluit nuncupare: quo auri merito censerentur, in quarum occultis venis tamquam animarum seminibus, sensus magni pretiosique nascantur.

Semitam ignoravit avis. Exitus plurimos in eadem regione multitudo habitatorum fecerat, et ideo forsan dixit, quod avibus prae frequenti hominum copia semitas intuendi, vel facultas illic respondendi incedendive non fuerit.

Nec intuitus est eam oculus vulturis. Quia tam condensis frutetis, et contiguis arboribus consita erat: ut eam aves desuper volantes depascere non possent. Semitam ignoravit avis: nec intuitus est eam oculus vulturis. Avem et vulturem, ipsum diabolum cum suis possumus dicere, qui semitam spiritualis intelligentiae in Lege, et prophetis: hoc est, quae in Judaeam occulte praedicebantur, nosse minime potuerunt. Nec intueri aliquo vestigio scientiae valuerunt, a saeculis dispensationis futurae abscondita sacramenta. De quibus ait Apostolus: Dei sapientiam loquimur in mysterio, quae abscondita est: quam nemo principum hujus saeculi cognovit. Semitam ignoravit avis: nec intuitus est eam oculus vulturis. Possunt hic duo populi intelligi non absurde, id est, Judaeorum et gentium. Carnalis ergo Judaea fidem in Christo non habens: sed potius legis operibus vivens, eumdem Christum pro nobis factum semitam sive viam, qua reditur ad patriam, ut incredula ignoravit: propter elationem suam, qua se putabat legis operibus posse justificari.

The place of sapphire are its stones, and its clods are gold. He says metaphorically that in Sodom all things were most abundant and excellent, which are even compared to gold and precious stones. The place of sapphire are its stones. Thus says the Lord to her through the prophet: *Behold, I will lay your stones in order, and I will found you on sapphires,* and the rest. For with this beauty of precious stones, that is, of all who believe in Christ through God the Father, Judea was then adorned, when the people of the Gentiles were joined to it through faith in Christ. The place of sapphire are its stones, and its clods are gold. Precious stones and gold are said to be found not in the best land, but in remote and squalid places. Therefore, in this way, Judea, sterile in faith and unfruitful in virtues, had within itself these precious stones: that is, the patriarchs and prophets, and the whole multitude of saints. The place of sapphire are its stones, and its clods are gold. He called the clods of the holy land of the Church its saints, on account of the fruitfulness of their good works, whom the Holy Spirit also wished to name clods on account of the divisions of graces: by which merit of gold they might be valued, in whose hidden veins, as if from seeds of souls, great and precious understandings may be born.

A bird has not known the path. The multitude of inhabitants had made very many exits in that same region, and for this reason perhaps he said that for birds, on account of the frequent crowd of men, there was no opportunity for seeing the paths, or for responding or proceeding there.

Nor has the eye of the vulture beheld it. Because it was so planted with dense thickets and contiguous trees that birds flying above could not feed upon it. A bird has not known the path: nor has the eye of the vulture beheld it. We can say that the bird and the vulture are the devil himself with his own, who were by no means able to know the path of spiritual understanding in the Law and the prophets: that is, what was secretly foretold in Judea. Nor were they able to behold by any trace of knowledge the sacraments of the future dispensation, hidden from the ages. About which the Apostle says: *We speak the wisdom of God in a mystery, which is hidden: which none of the princes of this world knew.* A bird has not known the path: nor has the eye of the vulture beheld it. Here two peoples can be understood not absurdly, that is, of the Jews and of the Gentiles. Therefore, carnal Judea, not having faith in Christ, but rather living by the works of the law, as an unbeliever did not know Christ Himself, made a path or way for us by which to return to the fatherland, on account of her pride, by which she thought she could be justified by the works of the law.

Avis dicta est, levis utique, et vaga: atque in ipsis operibus legis instabilis. Vulturi vero gentium populus ideo assimilari videtur: quoniam per errores mortuorum hominum discurrebat, et rebus mortuis pascebatur. Hi ergo Christum legis littera obtectum, et terram repromissionis per Christum futuram, opacitatis significationum umbraculis non potuerunt omnino perspicere. Semitam ignoravit avis: nec intuitus est eam oculus vulturis. Sub his nominibus, avis (Al. auri) et vulturis, inimicos Ecclesiae intelligamus, qui tenebris obscuratum habentes intellectum, nescierunt semitam vocationis ejus, qua ad Deum ambulans per fidem revertitur. Quique diversis erroribus mortuorum hominum rapti, quasi volare arbitrandi sunt.

Non calcaverunt eam filii institorum. Hoc ait, quod ita fuerit terra Sodomorum omnibus bonis referta: ut nullius patriae eguerit mercimoniis. Non calcaverunt eam filii institorum. Institores sive negotiatores praedicti intelliguntur. Nam negotiatores sunt mali et superbi: quod etiam ad ipsum diabolum pertinet: qui superbiam delictum maximum adinvenit. Et negotiator propter multitudinem peccatorum appellatus est, quae sive ad se ipsum, sive ad perdendum hominem exquisivit. Isti igitur promissionis terram quae mansuetis, et corde humilibus reservatur, ut in ea habitent, calcare non poterunt, quia nec quasi incolae, per eam transeundi habebunt licentiam. Item aliter: Haec igitur Judaea, cui hic panis doctrinae ministrantibus prophetis, et sacerdotibus, praebebatur in loco suo: suo utique, et non Dei: id est, in loco delectationis suae, ubi voluptatibus atque illecebris conflagrabat, igne vitiorum suorum ardens subversa est sicut dicit Propheta: Omnes adulterantes, sicut clibanus corda eorum; et in psalmo de ea dicitur: Incensa igni et suffossa manu operis sui exstirpata omnino, et effossa est. Licet possit ignis iste etiam super ultione peccatorum intelligi, sicut dicit Apostolus: Terra quae spinas, et tribulos profert, reproba est, et maledicto proxima: cujus consummatio in combustionem. De quo igne irae ait David: Juvenes eorum comedit ignis. Non calcaverunt eam filii institorum. Filii institorum, apostolorum discipuli, et apostolici viri intelligendi sunt, qui gentibus Evangelium praedicaverunt. Hi igitur Judaeam, terram videlicet infidelium, ut ei annuntiarent Evangelium, non calcaverunt.

She was called a bird, certainly light and wandering, and unstable in the very works of the law. But the people of the Gentiles seem to be assimilated to a vulture for this reason: because it wandered through the errors of dead men, and was fed by dead things. Therefore, these could not at all perceive Christ, covered by the letter of the law, and the land of promise to come through Christ, through the shades of opaque significations. A bird has not known the path: nor has the eye of the vulture beheld it. Under these names, of the bird (or, in another reading, *of gold*) and of the vulture, let us understand the enemies of the Church, who, having their intellect obscured by darkness, did not know the path of its vocation, by which it returns to God, walking by faith. And those who, snatched away by the diverse errors of dead men, are to be thought of as flying, as it were.

The sons of merchants have not trodden it. This he says, that the land of the Sodomites was so filled with all good things that it needed the merchandise of no country. The sons of merchants have not trodden it. The aforementioned are understood as merchants or traders. For merchants are evil and proud, which also pertains to the devil himself, who invented pride, the greatest offense. And he was called a merchant on account of the multitude of sins which he sought out, whether for himself or for the perdition of man. Therefore, these will not be able to tread the land of promise, which is reserved for the meek and humble of heart to dwell in, because they will not have license to pass through it even as sojourners. Alternatively: Therefore, this Judea, to which this bread of doctrine was ministered by the prophets and priests, was overturned in its own place—its own, certainly, and not God's; that is, in the place of its delight, where it was burning with pleasures and allurements, burning with the fire of its own vices, it was overturned, as the Prophet says: *All adulterers, their hearts are like an oven;* and in the psalm it is said of it: *Burnt with fire and dug up,* it was utterly rooted out and dug up by the work of its own hand. Although this fire can also be understood as concerning the punishment of sins, as the Apostle says: *The earth that brings forth thorns and thistles is rejected and near to a curse, whose end is to be burned.* About which fire of wrath David says: *Fire consumed their young men.* The sons of merchants have not trodden it. The sons of merchants are to be understood as the disciples of the apostles and apostolic men, who preached the Gospel to the Gentiles. These, therefore, did not tread upon Judea, that is, the land of the unfaithful, to announce the Gospel to it.

De quibus dicitur in Actibus apostolorum: Vobis oportuerat primum verbum Dei loqui, sed quia indignos vos judicastis aeternae vitae, ecce convertimur ad gentes. Sic itaque factum est istis Evangelizantibus verbum, ut mons Christus in mare gentium transplantaretur. Unde et in psalmo ait: Et transferentur montes in cor maris: id est, vel prophetarum, vel evangelistarum oracula, ad credituros gentium populos transferentur. Non calcaverunt eam filii institorum. Hi institores sive negotiatores reprobi sunt, et laude indigni, qui peccata peccatis, velut divitias sibi congregant: de quibus ait Apocalypsis: Omnia clara et pinguia perierunt a te. Hi igitur negotiatores circa divitias peccatorum, non calcabunt Ecclesiam, id est, non habitabunt in ea: quia sanctam eam, et immaculatam Dominus possidebit.

Nec pertransivit per cam leaena. Ob frequentiam innumerabilium populorum in Sodomis habitantium, bestiae per medium regionis illius transire non poterant. Nec pertransivit per eam leaena. Leaena potest diaboli dominatio sentiri, sive superbia Judaeorum. Quod autem dicit, non pertransivit: hoc ait: non recessit a Judaea, sed ibidem infidelis superbia permansit. Aliter potest, et de Ecclesia intelligi. In illa utique gloria virtutum suarum in loco necessario redemptionis suae, in quo per fidem stat, igne subversa est: illo utique igne, de quo ipse Dominus ait: Ignem veni mittere in terram. Hoc igitur igne Ecclesia, id est, terra sanctorum, amoris Dei desiderio flagrans, subvertitur: ut eam carnalis concupiscentia non possideat. Hoc igitur modo subvertitur, ut in terra carnis suae vivens, carnis in ea vitia moriantur, ut ait Apostolus: Qui enim sunt Christi, carnem suam crucifixerunt cum vitiis, et concupiscentiis. Nec pertransivit per eam leaena. Sive leo, ut alii dixerunt. Leo hic non absurde diabolus intelligitur, qui per sanctae Ecclesiae terram transire non potuit, eo quod gravibus persecutionibus eam vincere non valuerit.

Ad silicem extendit manum suam. Videtur mihi sanctus Job aliud aenigma protulisse, et propter soliditatem suam, et fortitudinem, Christum secundum hominem, quem assumpsit, silicem posse significari, qui etiam petra et lapis, prophetis et apostolis dictus est. Deus ergo Pater extendit ad silicem manum suam, id est, Filium suum: per quem universa condidit: quem etiam dexteram, et brachium vocat, et ad suscipiendum hominem misit, ut Apostolus dixit: Deus Filium suum misit in similitudine carnis peccati. Et idcirco in extensione manus, Dei Patris, et Filii ejus ad nos adventum significari noverimus, ac per eum sicut sequitur:

Of whom it is said in the Acts of the Apostles: *It was necessary that the word of God should first have been spoken to you: but seeing you put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles.* And so it happened to those who evangelized the word, that Christ the mountain was transplanted into the sea of the Gentiles. Whence also it says in the psalm: *And the mountains shall be carried into the heart of the sea:* that is, the oracles of the prophets or evangelists will be transferred to the peoples of the Gentiles who are to believe. The sons of merchants have not trodden it. These merchants or traders are reprobate and unworthy of praise, who gather sins upon sins for themselves as if they were riches; of whom the Apocalypse says: *All things that were bright and rich are perished from you.* These merchants, therefore, concerned with the riches of sins, will not tread upon the Church, that is, they will not dwell in it, because the Lord will possess it holy and immaculate.

Nor has the lioness passed through it. On account of the frequency of innumerable peoples dwelling in Sodom, beasts could not pass through the middle of that region. Nor has the lioness passed through it. The lioness can be understood as the dominion of the devil, or the pride of the Jews. As for what he says, 'has not passed through,' he means this: it has not departed from Judea, but the unfaithful pride remained there. Alternatively, it can also be understood of the Church. In that glory of its virtues, in the necessary place of its redemption, in which it stands by faith, it has been overturned by fire: by that fire, of course, of which the Lord Himself says: *I have come to cast fire on the earth.* By this fire, therefore, the Church, that is, the land of the saints, burning with the desire of the love of God, is overturned, so that carnal concupiscence may not possess it. It is overturned in this way, so that while living in the land of its flesh, the vices of the flesh may die in it, as the Apostle says: *For they that are Christ's have crucified their flesh with the vices and concupiscences.* Nor has the lioness passed through it. Or *the lion,* as others have said. The lion here is not absurdly understood as the devil, who could not pass through the land of the holy Church, because he was not able to conquer it with heavy persecutions.

He has stretched out his hand to the flint. It seems to me that holy Job has brought forth another enigma, and that on account of its solidity and strength, Christ, according to the human nature which He assumed, can be signified by flint, who is also called a rock and a stone by the prophets and apostles. God the Father, therefore, stretched out His hand to the flint, that is, His Son, through whom He created all things, whom He also calls His right hand and arm, and sent to take on human nature, as the Apostle said: *God sent His own Son in the likeness of sinful flesh.* And therefore, in the stretching out of the hand, we should know that the coming of God the Father and His Son to us is signified, and through Him, as follows:

Subvertit a radicibus montes. Quos per metaphoram daemones sive homines superbos esse recte sentimus: quia principatus, et potestates palam triumphavit in semetipso.

In petris rivos excidit. Duris scilicet praecordiis gentium, et nimia infidelitate constrictis: abundantiam gratiarum suarum largitus est, et velut rivos aquae fluentes, uberem copiam doctrinarum tribuit. Hoc ipsum distribuisse intelligitur, quod scidisse memoratur, sicut ait Apostolus: Alii enim per spiritum datur sermo sapientiae, alii sermo scientiae. Alii dixerunt: Ripas fluminum disrupit: ut illam doctrinam spiritualem Legis, et prophetarum de qua Isaias ait: Qui sititis, ite ad aquam, quae in una gente tamquam intra quasdam angustias defluebat, quae etiam Mosaicae legis praeceptis, velut quibusdam quasi riparum obicibus claudebatur. Hujuscemodi disruptis obstaculis, quasi de alveo legis super omnem terram Evangelio abundante diffudit. Aliter possumus hanc terram Ecclesiam dicere. Unde ait propheta: Fluminibus scindetur terra. Scindi vero eam atque disrumpi eo modo noverimus, quando se ad suscipiendum verbum Dei, capabilem praebet. Hanc quoque quamdam adapertionem capacitatis, quae fit per obedientiam terrae rationem habentis, eorumdem fluminum impetus operantur.

Et omne pretiosum vidit oculus ejus. Eductis igitur rivis gratiarum Dei, vidit Deus quam immensa, et innumerabilia pietatis suae beneficia. Vidit autem dixit: eo quod ante conspectum ejus adimpletio sive effectus suae voluntatis, exstiterit in Ecclesia sua.

Profunda quoque fluviorum scrutatus est, et abscondita produxit in lucem. Hos igitur fluvios non absurde singulos libros veteris Instrumenti esse sentimus: in quorum magnis latibulis erant Ecclesiae sacramenta, quae in tempora Salvatoris Deus Pater scrutatus sit: ad impletionem eorum omnia quae praedicta sunt manifestans. Sive quia fluviorum nomine, populorum multitudines aliquando intelliguntur: quemadmodum Naum propheta ait: Portae fluviorum apertae sunt: Profunda fluviorum hoc loco, secreta conscientiae hominum advertamus: quorum scrutator, et cognitor Deus est, qui in die judicii producendo omnia secreta cordium, reddet unicuique secundum opera sua.

Sapientia vero ubi invenitur, et quis est locus intelligentiae? Quod hoc quasi inquirens ait, difficilem rem, et quae vix in invenitur, voluit indicare, immo quae nisi a Deo demonstrante, nec inveniri posset ab homine, nec haberi. Quod et ipse Job in subsequentibus declaravit, ita dicens: Et dixit homini, utique Deus: Ecce timor Domini ipsa est sapientia, et recedere a malo intelligentia.

He has overturned the mountains from the roots. Which we rightly feel to be, by metaphor, demons or proud men, because He openly triumphed over principalities and powers in Himself.

He has cut out rivers in the rocks. That is, to the hard hearts of the Gentiles, constricted by excessive infidelity, He has bestowed the abundance of His graces, and like flowing rivers of water, He has given a rich supply of doctrines. He is understood to have distributed this very thing which He is remembered to have cut, as the Apostle says: *For to one is given by the Spirit the word of wisdom; to another the word of knowledge.* Others have said: *He broke the banks of the rivers,* so that that spiritual doctrine of the Law and the prophets, of which Isaiah says: *You who are thirsty, come to the water,* which flowed in one nation as if within certain narrow straits, which was also enclosed by the precepts of the Mosaic law as if by certain barriers of banks. Having broken these obstacles, He poured it out from the channel of the law, as it were, over all the earth as the Gospel abounded. Alternatively, we can call this land the Church. Whence the prophet says: *The earth will be split by rivers.* We should know that it is split and broken in this way when it makes itself capable of receiving the word of God. This certain opening of capacity, which happens through the obedience of the land possessing reason, the force of these same rivers brings about.

And his eye has seen every precious thing. Therefore, the rivers of God's graces having been led forth, God saw how immense and innumerable are the benefits of His piety. He said 'saw,' however, because the fulfillment or effect of His will came to be before His sight in His Church.

He has also searched the depths of the rivers, and has brought hidden things to light. We not absurdly feel these rivers to be the individual books of the Old Instrument, in whose great hiding places were the sacraments of the Church, which God the Father searched at the time of the Savior, manifesting all that was foretold for their fulfillment. Or, because by the name of rivers, the multitudes of peoples are sometimes understood, just as the prophet Nahum says: *The gates of the rivers are opened,* let us in this place consider the depths of the rivers as the secrets of men's consciences, of which God is the searcher and knower, who on the day of judgment, by bringing forth all the secrets of hearts, will render to each one according to his works.

But where is wisdom to be found, and what is the place of understanding? By saying this as if inquiring, he wished to indicate a difficult matter, and one that is scarcely found; indeed, one that could neither be found nor had by man, unless God showed it. And Job himself declared this in the following passages, saying thus: And he said to man, that is, God: Behold, the fear of the Lord, that is wisdom, and to depart from evil is understanding.

Nescit homo pretium ejus. Haec dicendo, inaestimabilem esse sapientiam timoris Dei significavit.

Nec invenitur in terra suaviter viventium. Hanc igitur sapientiam timoris Dei non habet quisquam, nisi carnem suam crucifixerit cum vitiis et concupiscentiis, nisi vixerit ut Paulus apostolus, et omnes sancti, in tribulationibus, persecutionibus, angustiis, et pressuris. Et ideo suaviter dicti sunt vivere illi, qui nullo jugo disciplinae tenentur, et effrenes ac praecipites in labem prorumpunt vitiorum.

Abyssus dicit, non est in me, et mare loquitur, non est mecum. Abyssum hoc loco infernum intelligamus, sicut dicit Apostolus: Aut quis descendit in abyssum? Et mare hoc saeculum, ut Psalmista canente cognovimus: Hoc mare magnum et spatiosum. Infernus ergo, et hic mundus sapientiam timoris Dei se non habere testantur. Loca dicit loqui, pro his qui in locis, vel mundi, vel inferorum sunt. Hic de illis loquitur, qui carnali conversatione mundi illecebris possidentur: haec dictio prosopopoeia appellatur, ubi persona loquentis cum loqui non possit, assumitur, et quod continet, pro eo quod continetur. Continet quidem hic mundus, vel infernus: continetur autem homo. Hanc ergo sapientiam non habet mare mundi istius, praeter solam Ecclesiam, quae propter saevientium fluctus inimicorum, insula dicitur in Scripturis, quemadmodum et navicula per figuram in Evangelio nominatur.

Non dabitur aurum obrizum pro ea: nec appendetur argentum in commutatione ejus. Hoc ait, quod nulla res quamvis pretiosa sit, possit huic sapientiae comparari. Sive quia aurum in Scripturis, vel argentum, tropicus sensus, et sermo intelligitur, hoc dicit, sapientiam istam nullus pro merito sentire posset, aut eloqui.

Non conferetur tinctis Indiae coloribus, nec lapidi sardonicho pretiosissimo, vel sapphiro. Diversis rebus, pretiosis, haec sapientia divina praefertur. Hoc tamen sciendum, quod maxime in meridiano climate haec metalla pretiosa nascantur. Et quia in India omnes idolorum cultores significantur: in qua colores, ut dixi, pretiosi, vel nascuntur, vel fiunt: id puto posse intelligi, quia in gentibus ubi timor veri Dei non est, fucata et quodammodo terrena religio sit: quae sub praetextu nominis Dei in errorum mendacio, diverso ac vario sermonum colore velut pictura componitur, et quasi lapis pretiosus eloquio splendeat, sive nomine fulgeat deitatis, et India sive etiam Aethiopia, nigredinem, vel tenebras peccatorum significant: quae specialiter in idolorum culturis habentur.

Man does not know its price. By saying this, he signified that the wisdom of the fear of God is inestimable.

Nor is it found in the land of those who live pleasantly. Therefore, no one has this wisdom of the fear of God unless he has crucified his flesh with its vices and concupiscences, unless he has lived as Paul the apostle and all the saints, in tribulations, persecutions, distresses, and pressures. And therefore, they are said to live pleasantly who are held by no yoke of discipline, and unbridled and headlong, they burst forth into the ruin of vices.

The abyss says, 'It is not in me,' and the sea says, 'It is not with me.' Let us understand the abyss in this place as hell, as the Apostle says: *Or who will descend into the abyss?* And the sea as this world, as we have learned from the Psalmist singing: *This great and spacious sea.* Therefore, hell and this world testify that they do not have the wisdom of the fear of God. He says the places speak, for those who are in the places, whether of the world or of hell. Here he speaks of those who, by a carnal way of life, are possessed by the allurements of the world; this figure of speech is called prosopopoeia (*prosopopoeia*), where the person of the speaker is assumed when it cannot speak, and what contains is put for what is contained. Indeed, this world or hell contains; but man is contained. Therefore, the sea of this world does not have this wisdom, except for the Church alone, which, on account of the raging waves of enemies, is called an island in the Scriptures, just as it is named a little boat by figure in the Gospel.

Fine gold shall not be given for it, nor shall silver be weighed in exchange for it. This he says, that no thing, however precious it may be, can be compared to this wisdom. Or, because in the Scriptures gold or silver is understood as a tropical sense and speech, he says this: no one could feel or express this wisdom according to its merit.

It shall not be compared with the dyed colors of India, nor with the most precious sardonyx stone, or sapphire. This divine wisdom is preferred to diverse, precious things. This, however, must be known, that these precious metals are born especially in the southern climate. And because in India all idol worshipers are signified, in which, as I said, precious colors are either born or made, I think this can be understood: that in the nations where there is no fear of the true God, there is a feigned and, in a way, earthly religion, which under the pretext of the name of God is composed in the lie of errors with a diverse and varied color of words, and as a precious stone it may shine with eloquence, or gleam with the name of divinity; and India or even Ethiopia signify the blackness or darkness of sins, which are especially found in the cults of idols.

Non adaequabitur ei aurum, vel vitrum, nec commutabuntur pro ea vasa auri. Aurum vel vitrum, et etiam vasa auri, pretiosi quique, et clari intelliguntur: qui in hoc saeculo nomine dignitatis, et divitiarum gloria splendent: hi utique non habentes verae religionis timorem, pro nihilo habebuntur: eo quod non possunt velut pro merito gloriae suae, ad commutationem sapientiae singularis accedere.

Excelsa et eminentia non commemorabuntur in comparatione ejus. Etiam si excelsa sint, et plurimum eminentia quaecumque in creaturis sunt: ut sunt etiam angelicae potestates, minima omnia, immo potius indigna memoria erunt, in comparatione illius, quae fecit omnem creaturam rationalem Deo placere, eique sancto amore conjungi. Et ideo praefertur illis eminentibus excelsis timoris hujusmodi sapientia: quia sine illa nihil sunt ante Deum, sicut et ipse diabolus qui amisso timore divinae reverentiae, perdidit semetipsum.

Trahitur autem sapientia de occultis. Haec igitur aliunde non potest nisi de supernis assumi, sive de intimis cordis affectibus, dono sancti Spiritus trahitur, ut propheta ait: Os meum aperui, et attraxi spiritum, ut videlicet sapiat homo Deum et timeat, ac recedere a malo intelligat.

Non adaequabitur ei topazius de Aethiopia, nec tincturae mundissimae componentur? Diversis modis, et diversis nominibus auri, ac supellectilis pretiosae, sanctus Job dicit, quod timor Domini non possit eis ullo modo comparari.

Unde ergo sapientia venit, et quis est locus intelligentiae. Interrogans requirit, et dicit: quod omnis creatura vel maxime sapientiam hanc ignoret.

Abscondita est ab oculis omnium viventium: volucres quoque coeli latet. Viventium mundo intelligendum est, de quibus superius ait, cum de hac sapientia loqueretur, nec invenitur in terra suaviter viventium. Quod autem dixit, quia haec sapientia volucres coeli lateret, superbi, et leves, sive qui altum sapiunt, quod ad tumorem arrogantiae pertinet, intelligendi sunt, sive spiritus mali, qui secundum parabolam Evangelii, jactum semen Dominicum juxta viam comedunt. Hos igitur latere ait bonum timoris Dei.

Perditio, et mors dixerunt, auribus nostris audivimus famam ejus. Potest utroque hoc nomine diabolus dici, sive ille mors appellari potest, ut sui satellites perditio nuncupentur. Hi ergo dixerunt, quod famam timoris Dei audierint: non enim negare possunt, quia non audierint illam, cum in naturae suae bono inditam perceperint: sed per inobedientiae malum, eam habere noluerunt.

Gold or glass shall not be equal to it, nor shall vessels of gold be exchanged for it. Gold or glass, and also vessels of gold, are understood as all who are precious and renowned, who in this world shine with the name of dignity and the glory of riches; these, certainly not having the fear of true religion, will be held as nothing, because they cannot, as if for the merit of their glory, approach the exchange for singular wisdom.

High and eminent things shall not be mentioned in comparison with it. Even if the things that are in creatures are high and very eminent, such as are also the angelic powers, they will all be minimal, or rather unworthy of memory, in comparison with that which made every rational creature to please God and to be joined to Him in holy love. And therefore, this wisdom of fear is preferred to those eminent high things, because without it they are nothing before God, just as the devil himself, who, having lost the fear of divine reverence, destroyed himself.

But wisdom is drawn from hidden things. This, therefore, cannot be taken from anywhere else but from on high, or it is drawn from the inmost affections of the heart by the gift of the Holy Spirit, as the prophet says: *I opened my mouth, and drew in the spirit,* so that, of course, man may be wise about God and fear Him, and understand to depart from evil.

Shall the topaz of Ethiopia not be equal to it, nor shall the purest dyes be set beside it? In diverse ways, and with diverse names of gold and precious furniture, holy Job says that the fear of the Lord cannot in any way be compared to them.

Whence then does wisdom come, and what is the place of understanding? Inquiring, he asks and says that every creature is especially ignorant of this wisdom.

It is hidden from the eyes of all the living; it is also hidden from the birds of the air. It is to be understood as 'living for the world,' of whom he spoke above when he was speaking of this wisdom, 'nor is it found in the land of those who live pleasantly.' As for what he said, that this wisdom is hidden from the birds of the air, the proud and the frivolous, or those who mind high things, which pertains to the swelling of arrogance, are to be understood, or evil spirits, who according to the parable of the Gospel, eat the Lord's seed cast by the wayside. He says, therefore, that the good of the fear of God is hidden from these.

Perdition and death said, 'We have heard the fame of it with our ears.' The devil can be called by both these names, or he can be called death, so that his satellites may be named perdition. These, therefore, said that they had heard the fame of the fear of God; for they cannot deny that they have not heard it, since they perceived it instilled in the good of their nature, but through the evil of disobedience, they did not want to have it.

Deus intelligit viam ejus, et ipse novit locum illius. Pro certo scit Deus, quod haec sapientia properet ad locum utique quietis, et perpetuae pacis: ubi per hanc ipsam sapientiam timoris sui, super quietum et humilem, et trementem sermones suos requiescere delectetur. Sive Deus intelligit viam ejus, quae praedicatione Evangelii per omnes terras prolata est. Unde et sequitur de Deo dicens:

Ipse enim fines mundi intuetur, et omnia quae sub coelo sunt respicit. Quis enim ambigit, Deum nosse etiam ea quae futura sunt? sed hic potius Deus cognitor futurorum illud inspexit, quod postea dixit ejus Apostolus: Cum autem venit plenitudo temporis, misit Deus Filium suum. Hoc igitur modo, adventu suo nos visitando, fines mundi intuitus est. In his, inquam, temporibus nostris, in quos saeculorum fines devenerunt.

Qui fecit ventis pondus, et aquas appendit in mensura. Quando ponebat pluviis legem, et viam procellis sonantibus. Manifestum est, quia omnis creatura in manu et virtute potentiae illius teneatur. Aliter: Ipsas gratias Spiritus sancti, quasi in ipso initio per apostolos accepit Ecclesia: quando factus est de coelo sonitus tanquam advenientis spiritus vehementis. Ventos, sive spiritus Scriptura commemorat, quos Deus largiendo de arcanis secretorum coelestium prolaturus hominibus est, secundum prophetam dicentem: Qui producit ventos de thesauris suis. Aliquando hae diversitates gratiarum, Spiritus sancti censentur nomine, dantis has gratias, secundum illud Apostoli: Spiritus prophetarum subjecti sunt prophetis: qui etiam propter operationem, et effectum divinae sanctificationis suae, pondus habere dicuntur, ut secundum uniuscujusque vires praedicatores verbi Dei aliis lac darent, aliis solidum cibum porrigerent, ubi dicerent, vel quibus dicerent. Inde ait propheta: Dabo vobis imbrem matutinum et serotinum: hoc est, novum et vetus Testamentum.

Tunc vidit illam, et enarravit, et praeparavit, et investigavit, et dixit homini. Id est, in Ecclesia sua, Deus futuram hanc sapientiam ante praevidit, quod totus mundus timorem illius habiturus esset.

Ecce timor Domini, ipsa est sapientia, et recedere a malo, intelligentia. Alter timor est, ne quisquam Deum offendat: alter vero si offenderit. Ille prior sanctus, et laudabilis, iste alius non habens charitatem sed poenam. Proinde de hoc praedicabili timore dicit Psalmista: Timor Domini sanctus permanens in saeculum saeculi. De alio timore loquitur evangelista Joannes in Epistola sua dicens: Timor non est in charitate, sed perfecta charitas foras mittit timorem. Qui timor utique poenam habet, quia dilectionis meritum non habet:

God understands its way, and He knows its place. God knows for certain that this wisdom hastens to the place of rest and perpetual peace, where, through this very wisdom of His fear, He delights to rest upon the quiet and humble, and him who trembles at His words. Or, God understands its way, which has been brought forth through the preaching of the Gospel through all lands. Whence it also follows, saying of God:

For He beholds the ends of the world, and looks upon all things that are under heaven. For who doubts that God knows even those things which are to come? But here, rather, God, the knower of future things, looked upon that which His Apostle later said: *But when the fullness of the time was come, God sent forth his Son.* In this way, therefore, by visiting us with His coming, He beheld the ends of the world. In these, I say, our times, upon which the ends of the ages have come.

Who made a weight for the winds, and weighed the waters by measure. When He laid down a law for the rains, and a way for the sounding storms. It is manifest that every creature is held in the hand and power of His might. Alternatively: The Church received these very graces of the Holy Spirit, as it were, at the very beginning through the apostles, when there came a sound from heaven as of a rushing mighty wind. The Scripture mentions winds, or spirits, which God, by bestowing, is about to bring forth to men from the secret treasures of heaven, according to the prophet who says: *Who brings forth the winds out of his treasures.* Sometimes these diversities of graces are considered by the name of the Holy Spirit, who gives these graces, according to that of the Apostle: *The spirits of the prophets are subject to the prophets,* who also, on account of the operation and effect of their divine sanctification, are said to have weight, so that according to the strength of each, the preachers of the word of God might give milk to some, and solid food to others, where they should speak, or to whom they should speak. Thence the prophet says: *I will give you the early and the latter rain:* that is, the New and Old Testament.

Then He saw it, and declared it, and prepared it, and searched it out, and said to man. That is, in His Church, God foresaw this future wisdom, that the whole world would have the fear of Him.

Behold, the fear of the Lord, that is wisdom, and to depart from evil, is understanding. One fear is that one might offend God; another, if one has offended. The former is holy and praiseworthy; this other does not have charity but punishment. Therefore, of this praiseworthy fear the Psalmist says: *The fear of the Lord is holy, enduring for ever and ever.* The evangelist John speaks of the other fear in his Epistle, saying: *There is no fear in charity, but perfect charity casts out fear.* Which fear certainly has punishment, because it does not have the merit of love.

Addidit quoque Job assumens parabolam suam, et dixit. Secundum superiorem regulam etiam istic intelligentiae lineam ducimus, ut quando id quod sequitur in Salvatorem referri non convenerit, ad membrorum illius compagem sensum expositionis conemur inflectere. Et recte id fieri poterit, ut quod ipse Dominus caput Ecclesiae suae in se recipere non potest, de ejus corpore, quod est Ecclesia, sentiatur.

Quis mihi tribuat, ut sim juxta menses pristinos, secundum dies quibus Deus custodiebat me? Optat ergo sanctus Job atque desiderat, ut jam de illo squalore, et cruciatibus liberetur, revertaturque ad illam gloriam pristinae felicitatis, in qua aliquando, Domino prosperante, degerat.

Quando splendebat lucerna ejus super caput meum. Multis modis in Scripturis divinis appellatur lucerna. Hic vero potuit eam Job pro gloria temporali dixisse, quam a Deo acceperat, et quam in honoris potentia, et divitiis possidebat.

Et ad lumen ejus ambulabam in tenebris. Inter peccata utique, et ea quae ignorabam, quasi inter aspera, et obscura vitae hujus, ad lumen virtutum, vel consolationis illius incedebam.

Sicut fui in diebus adolescentiae meae, et quando secreto Deus erat in tabernaculo meo. Secretum suum, mentem suam ideo dicere voluit, quia illic tumultuosae vitiorum turbae minime perstrepebant.

Quando erat Omnipotens mecum, et in circumitu meo pueri mei. Quando Deum habebat in tabernaculo suo: virtutes ante eum stare tamquam pueri perhibentur, quae ideo masculi appellantur, propter vigorem contra vitia resistendi: talibus ministris Job beatus ambiebatur.

Quando lavabam pedes meos butyro. Pedum vocabulo in Scripturis divinis, modus quidam humanae conversationis plerumque intelligendus est. Lavabam, inquit, ab omni peccati macula actus meos, et cum innocentia et simplicitate versabar.

Et petra fundebat mihi rivos olei. Juxta hunc sensum Moyses ait: Suxerunt mel de petra, et oleum de firmissima petra: secundum delectationem volentium, ore sapiebat. Et cum petra illa Christum secundum Apostolum figuraret, oleo tamen isto dona Spiritus sancti, sanctus Job largiter sibi effusa voluit demonstrare. Hic est ergo oleum vivum, et verum, qui est Spiritus sanctus Patri et Filio consubstantialis. Hoc ergo oleo sanctus Job abundabat, quo et charitatis pinguedine replebatur.

Quando procedebam ad portam civitatis, et in platea parabam cathedram mihi. Manifestum est, quia Judaeorum judices in portis sedebant, ut vindicarent populum.

Job also took up his parable, and said. According to the rule stated above, here too we draw a line of understanding, so that when what follows is not fitting to be referred to the Savior, we may try to bend the sense of the exposition to the structure of His members. And this can rightly be done, so that what the Lord Himself, the head of His Church, cannot receive in Himself, may be understood of His body, which is the Church.

Who will grant me that I might be as in the months of old, as in the days when God watched over me? Therefore, the holy Job wishes and desires that he might now be freed from that squalor and torment, and return to that glory of his former happiness, in which he once lived, with the Lord prospering him.

When his lamp shone upon my head. A lamp is called by many names in the divine Scriptures. Here, however, Job could have said this to mean the temporal glory which he had received from God, and which he possessed in the power of honor and in riches.

And by his light I walked through darkness. That is, amidst sins and those things which I did not know, as if amidst the harsh and obscure things of this life, I walked toward the light of virtues, or of His consolation.

As I was in the days of my youth, and when God was secretly in my tabernacle. He wished to call his mind his secret place, because there the tumultuous crowds of vices made no noise at all.

When the Almighty was with me, and my children were round about me. When he had God in his tabernacle: the virtues are said to stand before him like children, which are called male on account of their vigor in resisting vices: the blessed Job was surrounded by such ministers.

When I washed my feet with butter. By the word "feet" in the divine Scriptures, a certain manner of human conduct is generally to be understood. I washed, he says, my actions from every stain of sin, and I conducted myself with innocence and simplicity.

And the rock poured me out rivers of oil. In this sense Moses says: "They sucked honey out of the rock, and oil out of the hardest rock": according to the delight of those willing, it tasted sweet in the mouth. And while that rock figured Christ according to the Apostle, yet by this oil the holy Job wished to show that the gifts of the Holy Spirit were poured out abundantly upon him. This, therefore, is the living and true oil, which is the Holy Spirit, consubstantial with the Father and the Son. Therefore, the holy Job abounded in this oil, by which he was also filled with the richness of charity.

When I went out to the gate of the city, and in the street I prepared my chair. It is manifest that the judges of the Jews sat in the gates to judge the people.

Videbant me juvenes, et abscondebantur, et senes assurgentes stabant. Principes cessabant loqui, et digitum superponebant ori suo. Vocem suam cohibebant duces, et lingua eorum gutturi suo adhaerebat. Reverentiam pii, et sancti timoris, quam ei non solum omnis aetas, verum etiam universae potestates merito deferebant, his versiculis demonstravit.

Auris audiens beatificabat me, et oculus videns testimonium reddebat mihi, eo quod liberassem pauperem vociferantem, et pupillum, cui non esset adjutor. Tam sancta erat, ut ait, praesens conversatio ejus, quam fama referebat.

Benedictio perituri super me veniebat, et cor viduae consolatus sum. Pupillus, pauper et vidua, omne genus humilium atque afflictorum significat, quorum nullum sanctus Job praeteriit, vel despexit.

Justitia indutus sum, et vestivit me sicut vestimento, et diademate judicio meo. Justitia, judicium rectum, misericordia, haec erant animae illius indumenta.

Oculus fui caeco, et pes claudo. Affectus pietatis ejus atque misericordiae in his sermonibus demonstratur, sive erant ignorantiae tenebris lumen praebui veritatis, et claudicanti in viis Domini, recte viae itinera demonstravi.

Pater eram pauperum, et causam quam nesciebam, diligentissime investigabam. Negotia causasque pauperum contra potentes suscipiendo, defensor eorum factus erat, et judex. Et idcirco ne aliqua adversantium parte opprimerentur, retectis eorum fraudibus, eas investigare dicebat.

Conterebam molas iniqui, et dentibus illius auferebam praedam. Hic velut rapacem bestiam et violentam hominem iniquum describit: de cujus ore substantiam pauperum vi abstulerit.

Dicebamque: In nidulo meo moriar, et sicut palma multiplicabo dies. Nidus ejus, exterior homo ejus intelligendus est, qui de feno carnis illius compositus a Deo fuerat, et constrictus. Omnis enim caro fenum. In hoc igitur nido semper se mori sub testificatione dicebat, dum vitiis mundi, et ejus concupiscentiis non vivebat, et ob hoc in resurrectione, velut palma, multiplices dies et aeternos habebit.

Radix mea aperta est secus aquas, et ros morabitur in messione mea. Spes mea, et fides quae ex hac exspectatione mea sunt, patent ad divina eloquia, quarum consolatione, ne in infidelitate mentis meae viror arescat, infunditur.

The young men saw me, and hid themselves, and the old men rising up, stood. The princes ceased to speak, and laid their finger on their mouth. The leaders held their peace, and their tongue cleaved to their throat. In these verses he showed the reverence of pious and holy fear, which not only every age, but also all powers, deservedly paid him.

The ear that heard me blessed me, and the eye that saw me gave testimony to me, because I had delivered the poor man that cried out, and the orphan who had no helper. So holy, as he says, was his present conduct, as fame reported it.

The blessing of him that was ready to perish came upon me, and I comforted the heart of the widow. The orphan, the poor, and the widow signify every kind of humble and afflicted person, none of whom the holy Job passed by or despised.

I was clothed with justice, and it clothed me as with a garment, and my judgment as with a diadem. Justice, right judgment, mercy, these were the garments of his soul.

I was an eye to the blind, and a foot to the lame. The affection of his piety and mercy is demonstrated in these words, as if to say: I offered the light of truth to those in the darkness of ignorance, and to him who limped in the ways of the Lord, I showed the paths of the right way.

I was a father to the poor, and the cause which I knew not, I searched out most diligently. By taking up the affairs and causes of the poor against the powerful, he had become their defender and judge. And therefore, lest they should be oppressed by any party of their adversaries, he said he investigated their cases, uncovering their frauds.

I broke the jaws of the iniquitous man, and from his teeth I snatched the prey. Here he describes the iniquitous man as a rapacious and violent beast, from whose mouth he forcibly took the substance of the poor.

And I said: I shall die in my nest, and I shall multiply my days as the palm tree. His nest is to be understood as his exterior man, which had been composed and bound together by God from the hay of his flesh. For all flesh is grass. In this nest, therefore, he said that he was always dying under testimony, while he was not living for the vices of the world and its concupiscences, and for this reason, in the resurrection, like a palm tree, he will have multiple and eternal days.

My root was opened beside the waters, and the dew shall abide in my harvest. My hope, and the faith which comes from this expectation of mine, are open to the divine words, by whose consolation it is infused, lest the greenness of my mind should dry up in infidelity.

Gloria mea semper innovabitur, et arcus meus in manu mea instaurabitur. Qui me audiebant, exspectabant sententiam, et intenti tacebant ad consilium meum. Gloria mea et caetera potest in virtutibus crescentis bonae conscientiae fructus et novus semper profectus intelligi. In arcu vero resistentis ac repugnantis vigorem significari existimo, qui in manus sancti operis contra obvios quosque, et hostiles vitiorum impetus praeparetur. Sicut ait David in psalmo: Et posuisti ut arcum aereum brachia mea, quod est, fecisti infatigabilem intentionem bonorum operum meorum.

Verbis meis addere nihil audebant, et super illos stillabat eloquium meum. Quia jam auctoritas sapientiae ubique fuerat divulgata: nemo quasi detrectans, ad verba ejus quicquam addere praesumebat, quinimmo stillabat super eos eloquium illius: id est, sensus interiora viscerum penetrabat, ut eorum infusa praecordiis, a tali magistro perfecti atque optimi discipuli redderentur.

Exspectabant me sicut pluviam, et os suum aperiebant quasi ad imbrem serotinum. Pluviae nomine, copiosam valde eruditionem suae scientiae demonstrat, et laudat auditores suos, quod disputante eo, cum grandi desiderio exspectaverint.

Si quando ridebam ad eos, non credebant. Tanta inquit, reverentia et honore a praedictis habebar, ut sapientiae meae, et gravitati non posset indulgentiae aliquid ac remissionis, quae ad temperamentum magis morum pertinebant, congruere. Et idcirco ipso a me pietatis fiebat studio, ut affectus amoris ac dilectionis eorum mei admiratione proficeret.

Et lux vultus mei non cadebat in terram. Gratia reverentiae, quam in ejus facie refulgentem contuebantur, apud praedictos non pro nihilo habebatur. Non enim aliquid ejus nutibus frustra fieri existimabant, et idcirco quasi magnum atque praecipuum in se praedicti suscipiebant, quicquid in serenitate vultus illius contemplabantur.

Si voluissem ire ad eos, sedebam primus. Cumque sederem, quasi rex circumstante exercitu, eram tamen moerentium consolator. Dignationem suam et sanctam humilitatem his sermonibus manifestat, qua ad inferiores suos, quasi ad amicos sibique coaequales abierit, et se in regni potentia, miseris et moerentibus praebuisse.

Nunc autem derident me juniores tempore. Manifestum est.

Quorum non dignabar patres ponere cum canibus gregis mei. Non hoc typho superbiae atque divitiarum jactantia fecerat, sed utilitate impiorum, et deridentium illum, quorum patres nec canibus quondam ejus digni fuerint comparari.

My glory shall always be renewed, and my bow shall be restored in my hand. Those who heard me awaited my judgment, and being attentive, they kept silent for my counsel. "My glory," etc., can be understood as the fruit and ever new progress in the virtues of a growing good conscience. In the bow, however, I think is signified the vigor of one who resists and fights back, which is prepared in the hands of holy work against all who oppose and against the hostile attacks of vices. As David says in the psalm: "And you have made my arms like a brazen bow," which is to say, you have made the intention of my good works indefatigable.

They dared add nothing to my words, and my speech dropped upon them. Because the authority of his wisdom had already been spread everywhere, no one, as if detracting, presumed to add anything to his words; rather, his speech dropped upon them: that is, its meaning penetrated the innermost parts of their being, so that, infused into their hearts, they might be rendered perfect and excellent disciples by such a master.

They waited for me as for the rain, and they opened their mouth as for the latter rain. By the name of rain, he demonstrates the very copious erudition of his knowledge, and praises his listeners, because when he was disputing, they waited with great desire.

If at any time I laughed with them, they did not believe it. I was held, he says, with such reverence and honor by the aforesaid, that nothing of indulgence and remission, which pertained more to the tempering of manners, could be consistent with my wisdom and gravity. And therefore, it was done by me with a study of piety, so that the affection of their love and fondness might advance through admiration for me.

And the light of my countenance did not fall to the ground. The grace of reverence, which they beheld shining in his face, was not held for nothing among the aforesaid. For they did not think that anything was done by his nods in vain, and therefore the aforesaid received into themselves as something great and special whatever they contemplated in the serenity of his countenance.

If I had wished to go to them, I sat first. And when I sat, as a king with his army standing around, I was nevertheless a comforter of those who mourned. He manifests his condescension and holy humility in these words, in that he went to his inferiors as to friends and his own equals, and in the power of his kingdom, offered himself to the wretched and mourning.

But now they that are younger in time laugh me to scorn. This is manifest.

Whose fathers I would not have deigned to set with the dogs of my flock. He had not done this out of the puff of pride or the boasting of riches, but for the utility of the impious and of those who derided him, whose fathers were not once worthy to be compared even to his dogs.

Quorum virtus manuum mihi erat pro nihilo, et vita ipsa putabantur indigni. Egestate et fame steriles. Id est, ignominiae vilitate despecti.

Qui rodebant in solitudine, squalentes calamitate, et miseria. Et manducabant herbas, et arborum cortices, et radix juniperorum erat cibus eorum. Qui de convallibus ista rapientes, cum singula reperissent, ad ea cum clamore currebant. Prae miseria et aviditate, haec etiam quae extra cibum erant, vel hominum, vel ferarum, tanquam epulas ac delicias invadebant, humectas convalles prae nimia egestate sugentes.

In desertis habitabant torrentium, et in cavernis terrae, vel super glaream. Qui inter hujuscemodi laetabantur. Qui etiam, ut ait, in locis sterilibus, et inaquosis, sive dumibus, quasi repentia terrae, in foraminibus morabantur: quos imbres montium rigant.

Et esse sub sentibus delicias computabant. Si in aestu suo, vilissimorum stirpium foliis tegerentur.

Filii stultorum et ignobilium, et in terra penitus non parentes. Nunc in eorum canticum versus sum, et factus sum eis in proverbium. Abominantur me, et longe fugiunt a me, et faciem meam conspuere non verentur. Obscuri, et memoria penitus indigni.

Pharetram enim suam aperuit, et afflixit me, et frenum posuit in os meum. Pharetram existimo multitudinem plagarum, vel ipsum diabolum, vel potestatem illius hoc loco intelligi oportere. Quam sicut Job ait, Deus aperuit, dum circa eum diabolus suam exercuit potestatem, unde eum, et jaculis tormentorum afflixit. Insuper etiam frenum ei silentii in ore ne loqueretur imposuit.

Ad dexteram orientis calamitates meae illico surrexerunt. Id est, vel in ipso tempore felicitatis, quod gravissimum probatur, exortae sunt, vel permissu divinae potestatis impositae sunt. Ipse est enim oriens ex alto, ipse dextera et virtus Altissimi.

Pedes meos subverterunt, et oppresserunt quasi fluctibus semitis sui. Id est, calamitates meae frequenti repetitione me affligentes, velut fluctibus omnes vias rectas conversationis meae subverterunt.

Dissipaverunt itinera mea, insidiati sunt mihi, et praevaluerunt, et non fuit qui ferret auxilium. Id est, itinera mea, quibus per viam justitiae quotidianis profectibus incedebam, inimici mei conturbaverunt, in injuriam meam ex insperato, velut ex insidiis erumpentes, negantibus mihi proximis meis consolationis auxilium.

The virtue of whose hands was to me as nothing, and they were thought unworthy of life itself. Barren with want and hunger. That is, despised for the vileness of their ignominy.

Who gnawed in the wilderness, squalid with calamity and misery. And they ate herbs, and the barks of trees, and the root of junipers was their food. Who, snatching these things from the valleys, when they had found any, ran to them with a cry. On account of their misery and greed, they seized upon these things which were not food, either for men or for beasts, as if they were feasts and delicacies, sucking the moist valleys on account of their extreme want.

They dwelt in the deserts of torrents, and in the caves of the earth, or upon the gravel. Who rejoiced among such things. Who also, as he says, lingered in sterile and waterless places, or among thorn-bushes, as if creeping things of the earth, in holes: whom the rains of the mountains water.

And they counted it a delight to be under the briers. If in their heat, they were covered by the leaves of the vilest shrubs.

The children of fools and of base men, and not appearing at all on the earth. Now I am turned into their song, and I am become a proverb to them. They abhor me, and flee far from me, and are not afraid to spit in my face. Obscure men, and utterly unworthy of memory.

For he hath opened his quiver, and hath afflicted me, and hath put a bridle into my mouth. I think that by "quiver" in this place we should understand the multitude of plagues, or the devil himself, or his power. Which, as Job says, God opened, when the devil exercised his power around him, whence he afflicted him also with the darts of torments. Moreover, he also imposed a bridle of silence in his mouth, lest he should speak.

At the right hand of the rising my calamities immediately arose. That is, they arose either in the very time of felicity, which is proven to be most grievous, or they were imposed by the permission of divine power. For he himself is the dayspring from on high, he himself is the right hand and power of the Most High.

They have subverted my feet, and have oppressed me as with waves by their paths. That is, my calamities, afflicting me with frequent repetition, have subverted all the right ways of my conversation as if with waves.

They have dissipated my journeys, they have laid wait for me, and have prevailed, and there was none to bring help. That is, my enemies have disturbed my journeys, by which I was proceeding with daily progress along the way of justice, bursting forth to my injury unexpectedly, as if from an ambush, while my neighbors denied me the help of consolation.

Quasi rupto muro, et aperta janua irruerunt super me, et ad meas miserias devoluti sunt. Tam veloci, inquit, impetu praedicta mala super me irruerunt, ut nullo resistente obstaculo, in me desuper volverentur.

Redactus sum in nihilum. Abstulit quasi ventus desiderium meum, et velut nubes pertransiit salus mea. Quo remunerationes tuas pro mandatorum tuorum custodia praestolabar, pariter cum salute, quasi venti impetu, et quasi transvolantis nubis [Al. nobis] celeritate rapuisti, quia abripi permisisti.

Tunc autem in memetipso marcescit anima mea, et possident me dies afflictionis. Marcescit, id est, a vigore suae intentionis dissolvitur.

Nocte os meum perforatur doloribus, et qui me comedunt, non dormiunt. Manifestum est, quia vermes qui carnes ejus comedebant, noctes ducebant pervigiles.

In multitudine eorum consumitur vestimentum meum, et quasi capitio tunicae succinxerunt me. Scatentium vermium multitudo, semper se commovens, et per diversos vulnerum meorum sinus discurrens, vestem quoque meam, dum per me repere non cessat, attrivit: quem totum atque ex omni parte circumdatum, et quasi in unum vulnus redactum incessabili esu haustuque discruciat.

Comparatus sum luto, et assimilatus sum favillae et cineri. Ad summam vilitatem perductum se dicit, qui vulneribus et sanie, sicut lutum computresceret, et foeteret: exsiccantibus rursus carnis ejus putredinem, sordibus pulveris.

Clamo ad te, et non exaudis me: sto, et non respicis me. In clamore intentio est orantis ad Deum. In eo vero quod stare se perhibet, perseverantiam se ad Deum habere indeclinabilem dixit. Fiducia justitiarum suarum ad Deum: haec libere Job sanctus loquitur.

Mutatus es mihi in crudelem, et in duritia manus tuae adversaris mihi. Elevasti me, et quasi super ventum ponens elisisti me valde. Pium et misericordem Deum esse dicit in prosperis suis durum atque crudelem, cum manus duritiam, et graves poenas sustinet et atroces.

Scio, quia morti trades me, ubi constituta est domus omni viventi. Post delictum parentis, inquit, domus inferiorum est constituta, id est, mors ipsa, non conditione ejus creata. Illuc ergo et me tanquam peccatoris Adae filium, secundum justam sententiam abire voluisti.

Verumtamen non ad consumptionem eorum. Reconciliationem mundi prophetat in Christo futuram, dum dicit homines non in perpetuam consumptionem redigendos, sed aliquando ab inferis revocandos.

As if by a broken wall, and an open door, they have rushed in upon me, and are rolled down to my miseries. With such a swift impetus, he says, did the aforesaid evils rush in upon me, that with no resisting obstacle, they were rolled down upon me from above.

I am brought to nothing. He has taken away my desire as a wind, and my salvation has passed away as a cloud. Where I was awaiting your remunerations for the keeping of your commandments, together with salvation, you have snatched them away with the impetus of the wind, and with the swiftness of a passing cloud [Alt: for us], because you have permitted them to be snatched away.

But then my soul languishes within me, and the days of affliction possess me. Languishes, that is, it is dissolved from the vigor of its intention.

In the night my mouth is pierced with sorrows, and they that eat me, do not sleep. It is manifest, because the worms that were eating his flesh kept watch through the nights.

In their multitude my garment is consumed, and they have girded me about as with the collar of a coat. The multitude of swarming worms, always moving and running through the various openings of my wounds, has also worn away my garment, while it does not cease to creep over me: whom, surrounded wholly and on every side, and as if reduced to a single wound, it tortures with incessant eating and drinking.

I am compared to dirt, and am likened to embers and ashes. He says he is brought to the utmost vileness, who with wounds and gore would rot and stink like mud: the filth of dust then drying up the putrefaction of his flesh.

I cry to you, and you do not hear me: I stand, and you do not regard me. In the cry is the intention of the one praying to God. Indeed, in that he asserts he is standing, he said that he has an unwavering perseverance toward God. Confidence in his own righteousness before God: these things holy Job speaks freely.

You have changed to me into a cruel one, and in the hardness of your hand you oppose me. You have lifted me up, and as if placing me upon the wind, you have dashed me down violently. He says that God, who is pious and merciful in his prosperous times, is harsh and cruel, when he endures the hardness of His hand, and grave and atrocious punishments.

I know that you will deliver me to death, where a house is appointed for all living. After the sin of our first parent, he says, the house of the lower regions was established, that is, death itself, not created by his condition. Therefore, you have willed that I too, as a son of the sinner Adam, should go there according to a just sentence.

Yet not to their consumption. He prophesies the future reconciliation of the world in Christ, when he says that men are not to be reduced to perpetual consumption, but are to be recalled from the underworld at some point.

Emittis manum tuam: et si corruerint, ipse salvabis. Si post redemptionem, qua per fidem in Christo salvamur, iterum per peccatum ruerint homines, manu pietatis allevante, per poenitentiam ipse salvabit.

Flebam quondam super eo, qui afflictus erat: et compatiebatur anima mea pauperi. Exspectabam bona, et venerunt mihi mala, praestolabar lucem, et eruperunt tenebrae. Factum est, ut pro bonorum exspectatione, qua miseros consolabar, mala nunc omnia sustinerem, et pro luce prosperitatis, tenebras incurrerem tormentorum.

Interiora mea efferbuerunt absque ulla requie: praevenerunt me dies afflictionis. Ubi ait, quod eum dies afflictionis praevenerint, puto quod tempus judicii voluerit indicare: quo praeventum se idcirco videtur dixisse, quia cum sibi necdum venturum putaverit: ubi etiam magnum dolorem gehennarum significat, dum suas illis comparat poenas.

Moerens incedebam, sine furore consurgens, in turba clamabam. Tristis et affectus moestitia, quia poenae meritum nesciebam, et sine furoris iracundia, eram in spem animi virtute consurgens: quia Deus docuerat me patientiam, ut aequanimiter ferrem, publica satisfactione vociferans, et exorans.

Frater fui draconum, et socius struthionum. Cruciatu poenarum affectus, dolores meos sibilis temperabam: quemadmodum facere dicuntur dracones, quando ab elephantis capiuntur: ut propheta ait: Faciam planctum velut draconum: quem faciunt ut dixi, quando ab elephantis interficiuntur. Et socius struthionum: fatuus factus sum et insipiens, ut struthio, avis stultissima, ut prae dolore frustra me existiment laborasse.

Cutis mea denigrata est super me, et ossa mea aruerunt prae caumate. Et hoc ad poenarum ejus cumulum pertinebat, ut in stercore constitutus, per multa tempora, solis ardentissimos usque ad ossa pateretur radios.

Versa est in luctum cithara mea, et organum meum in vocem flentium. His rebus, dicit felicium dierum suorum atque prosperitatis laetitiam, et jucunditatem in luctum esse conversam.

ITEM. Ad Christi personam vertitur expositio.

Quis mihi tribuat, ut sim juxta menses pristinos, etc. In assumpto homine Jesu Christo, id est, Adam secundo, sive novissimo: vox est Adam protoplasti recolentis quid perdiderit, et ad quod bonum redire cupiat. Amiserat quippe per inobedientiae malum, immortalitatis bonum, paradisique delicias: hanc sibi per Jesum Christum Dominum nostrum instaurari desiderat. Suscipiendo namque in se Dei Filius hominis filium, suscepit in eo et humani generis preces.

You send forth your hand: and if they should fall, you yourself will save them. If after the redemption, by which we are saved through faith in Christ, men should fall again through sin, He Himself will save them through penance, lifting them with a hand of piety.

I once wept over him who was afflicted: and my soul had compassion for the poor. I looked for good things, and evils came to me; I waited for light, and darkness broke forth. It has come to pass that, in place of the expectation of good things with which I used to console the wretched, I now endure all evils, and in place of the light of prosperity, I run into the darkness of torments.

My inner parts have boiled without any rest: the days of affliction have come upon me. Where he says that the days of affliction have come upon him, I think he wished to indicate the time of judgment: which he seems to have said came upon him for this reason, because he thought it would not yet come to him: where he also signifies the great pain of Gehenna, while he compares his own punishments to them.

Mourning I went, rising up without fury, I cried out in the crowd. Sad and affected with sorrow, because I did not know the merit of the punishment, and without the wrath of fury, I was rising up in hope by the strength of my spirit: because God had taught me patience, so that I might bear it with equanimity, crying out and beseeching with public satisfaction.

I have been a brother to dragons, and a companion to ostriches. Affected by the torment of punishments, I tempered my pains with hissing: just as dragons are said to do when they are captured by elephants: as the prophet says: I will make a wailing like the dragons: which they make, as I said, when they are killed by elephants. And a companion to ostriches: I have become foolish and unwise, like the ostrich, a most stupid bird, so that because of my grief they think I have labored in vain.

My skin is become black upon me, and my bones are dried up with heat. And this also pertained to the heap of his punishments, that being placed on a dunghill, for a long time, he should suffer the most burning rays of the sun even to his bones.

My harp is turned to mourning, and my organ into the voice of those who weep. By these things, he says the gladness and joy of his happy days and prosperity have been turned into mourning.

ITEM. The exposition turns to the person of Christ.

Who will grant me, that I might be as in the months past, etc. In the assumed man Jesus Christ, that is, the second or last Adam, it is the voice of the first-formed Adam, recalling what he had lost, and to what good he desires to return. For he had lost, through the evil of disobedience, the good of immortality and the delights of paradise: he desires this to be restored to him through Jesus Christ our Lord. For by taking upon Himself, the Son of God, the son of man, He took upon Himself in him also the prayers of the human race.

Quando splendebat lucerna ejus super caput meum, et ad lumen ejus ambulabam in tenebris. Gloriam divinae gratiae, nomine lucernae qua in paradiso floruerat, significavit.

Sicut fui in diebus adolescentiae meae, quando secreto Deus erat in tabernaculo meo. Adolescentiae nomine possunt primordia Adae intelligi, vel ipsa felicitas: ubi ante peccatum, juvenili vigore, sine ullo defectu aetatis semper virens, quasi in diebus adolescentiae fuisse dicitur.

Quando erat omnipotens mecum, et in circuitu meo pueri mei. Pueri Adam, virtutes animae intelligendae sunt. Pueros autem Christi angelos, qui ministraverunt ei in diebus carnis ejus, vel apostolos, sive omnes sanctos non absurde sentimus.

Quando lavabam pedes meos butyro, et petra fundebat mihi rivos olei. Pedes igitur Salvatoris, praedicatores veritatis: qui in universo mundo annuntiant Evangelium, intelligendi sunt. Hos igitur pedes suos Jesus Christus, Job noster, lacte sive butyro eluit atque abstersit, quando eos a tribulationum pressuris sinceros atque purissimos reddidit: docens eos per spiritum suum, simplicis innocentiae vitam. Hoc igitur modo pedes annuntiantis pacem Evangelii mundabuntur. Ne coinquinati essent carnalis sapientiae luto: Petra, inquit, fundebat mihi rivos olei. Ergo petra Ecclesia, fundata super Christum firmissimam petram, de se gratiam Spiritus sancti, velut rivos effundit: quod in Pentecoste, et domo Cornelii, et in illis duodecim, sive in omni Ecclesia declaratum est, et usque hodie declaratur.

Quando procedebam ad portam civitatis, et in platea ponebant cathedram mihi. Velut rex ergo, et Dominus primus civitatis suae Ecclesiae, ad portam ejus Christus procedit; id est, sub tempore initiorum ejus: quando ingressum parans dicebat omnibus: Venite ad me omnes qui laboratis, et onerati estis. Cathedra autem eminens scientia Christi intelligenda est: platea autem civitatis, vel quod publice praedicaverit, vel secundum Psalmistae sensum est intelligenda: latum mandatum tuum nimis. Quod non solum in triplicem expositionem, sed etiam in disputationem porrigitur.

Videbant me juvenes, et abscondebantur, et senes assurgentes stabant. His scribit Joannes dicens, Scribo vobis, juvenes, quia fortes estis, et vicistis malignum. Hi per fidem Domini, Salvatorem vident in spiritu, et in terra sui corporis absconduntur: reprimentes videlicet atque in se pugnando vitia cohibentes: mortificantes semetipsos a peccatis, et concupiscentiis mundi. Hinc ait propheta: Ascendite vos in terram. Senes vero filii consummati, et perfecti, qui quotidie mente elevantur ad coelum, et stant in Domino, fide immobilis vitae.

When his lamp shined upon my head, and by his light I walked through darkness. He signified the glory of divine grace by the name of the lamp with which he had flourished in paradise.

As I was in the days of my youth, when God was secretly in my tabernacle. By the name of youth can be understood the beginnings of Adam, or that very happiness: where before sin, with youthful vigor, always flourishing without any defect of age, he is said to have been as in the days of youth.

When the Almighty was with me, and my servants were around me. By the servants of Adam, the virtues of the soul are to be understood. However, we feel that it is not absurd to understand the servants of Christ as the angels who ministered to Him in the days of His flesh, or the apostles, or all the saints.

When I washed my feet with butter, and the rock poured out for me rivers of oil. Therefore, the feet of the Savior are to be understood as the preachers of truth, who announce the Gospel in the whole world. Jesus Christ, our Job, washed and wiped these feet of His with milk or butter when He rendered them sincere and most pure from the pressures of tribulations, teaching them through His Spirit a life of simple innocence. In this way, therefore, the feet of those announcing the peace of the Gospel will be cleansed. Lest they be defiled by the mud of carnal wisdom: The rock, he says, poured out for me rivers of oil. Therefore, the rock is the Church, founded upon Christ, the most firm rock, which pours out from itself the grace of the Holy Spirit like rivers; this was declared at Pentecost, and in the house of Cornelius, and in those twelve, or in the whole Church, and is declared even to this day.

When I went forth to the gate of the city, and they placed a seat for me in the street. Therefore, as a king and the first Lord of His city, the Church, Christ goes forth to its gate; that is, during the time of its beginnings, when preparing an entrance He said to all: Come to me, all you who labor and are burdened. Moreover, the seat is to be understood as the eminent knowledge of Christ; and the street of the city is to be understood either because He preached publicly, or according to the sense of the Psalmist: Your commandment is exceeding broad. Which extends not only into a threefold exposition, but also into a disputation.

The young men saw me and hid themselves, and the old men, rising up, stood. To these John writes, saying: I write to you, young men, because you are strong, and you have overcome the evil one. These, through the faith of the Lord, see the Savior in the spirit, and are hidden in the earth of their body; namely, repressing and restraining vices by fighting within themselves, mortifying themselves from sins and the desires of the world. Hence the prophet says: Ascend into the land. But the old men are the perfected and complete sons, who are daily elevated in mind to heaven, and stand in the Lord by the faith of an immovable life.

Principes cessabant loqui, et digitum superponebant ori suo: vocem suam cohibebant duces, et lingua eorum gutturi eorum adhaerebat. In adventu, inquit, meo omnium sanctorum meorum prophetia conclusa est, et signata, quod in Zachariae silentio praefiguratum est. Clausa est quidem prophetia in mysterio annuntiatorum, sed in sacramentorum mysteriis patefacta est. Principes et duces illius populi Judaeorum fuerunt reges, sacerdotes et prophetae. Sive principes et duces, potentes quique mundi istius atque eloquentes possunt intelligi, qui propter mendacia seductionis, principatus in populis tenebant. Hi in adventu Christi conticuerunt.

Auris audiens beatificabat me. Gentium utique populus, ad quem Evangelium meum, annuntiatum praedicatione pervenit. Qui pro redemptione sua laudem deferens, beatificabat me gratias agendo.

Et oculus videns, testimonium reddebat mihi. Populus videlicet Judaeorum, cui per prophetas meos praedictus fueram, in praesentia adventus mei testimonium reddebat mihi.

Eo quod liberassem pauperem vociferantem, et pupillum cui non erat adjutor. Pauper hic et pupillus, sanctorum populus est intelligendus: qui propter humilitatem spiritus contribulati, pauper est dictus. Pupillus vero idcirco dictus est, quia pater eorum pro tempore absens est: qui ita loquitur: Non relinquam vos orphanos.

Benedictio pueri, sive ut alii dixerunt, perituri, super me veniebat, et cor viduae consolatus sum. Pupillus fidelis, et sanctus: puer, propter reciprocatam innocentiam nuncupatus est. Perditus vero idem appellatus est, quia sanguine Domini acquisitus est.

Justitia indutus sum, et vestivit me sicut diademate judicio meo. Justitia ergo haec pietatis meae, ait Dominus, vestivit me sicut vestimento. Et diademate judicio meo. Hoc, inquam, vestimento, in quo per Evangelium justitia patris revelatur: in Ecclesia dicit se esse circumdatum: cujus figuram habuit vestis ejus in monte clarificati.

Oculus fui caeco, et pes claudo. Lumen, inquit, sum peccatori in vitiorum suorum tenebris ambulanti, et in praeceptorum meorum semitis claudicanti factus sum gressus. Unde ipse ait: Ego sum via.

Pater eram pauperum, id est, humilium corde.

Et causam cum nesciebam, diligenter investigabam. Hanc igitur causam peccaminum misericordia pietatis meae indulturus, diligentissime perscrutabar, ut radicem vulnerum curando perquirerem: ut peccatorem, investigante me, confitentem culpas suas, ab omni peccato criminis liberarem. Sive aliter: Nescivit causas peccati Dominus noster Jesus Christus: quas ab eo Judaei quaerebant.

The princes ceased to speak, and laid their finger upon their mouth; the leaders held their voice, and their tongue cleaved to their throat. In my coming, he says, the prophecy of all my saints was concluded and sealed, which was prefigured in the silence of Zacharias. The prophecy was indeed closed in the mystery of the things announced, but was laid open in the mysteries of the sacraments. The princes and leaders of that people of the Jews were the kings, priests, and prophets. Or the princes and leaders can be understood as any powerful and eloquent men of this world, who, because of the lies of seduction, held leadership among the peoples. These became silent at the coming of Christ.

The hearing ear blessed me. Namely, the people of the Gentiles, to whom my Gospel arrived, announced by preaching. Who, bringing praise for their redemption, blessed me by giving thanks.

And the seeing eye gave testimony to me. Namely, the people of the Jews, to whom I had been foretold through my prophets, gave testimony to me in the presence of my coming.

Because I had delivered the poor man crying out, and the orphan who had no helper. This poor man and orphan are to be understood as the people of the saints, who, on account of the humility of a contrite spirit, are called poor. Moreover, he is called an orphan for this reason, because their father is absent for a time, who speaks thus: I will not leave you orphans.

The blessing of the child, or as others have said, of the one about to perish, came upon me, and I consoled the heart of the widow. The faithful and holy orphan is called a child on account of his reciprocated innocence. But he is called 'lost' (perishing) because he was acquired by the blood of the Lord.

I put on justice, and it clothed me like a diadem in my judgment. Therefore, this justice of my piety, says the Lord, clothed me as a garment. And with a diadem in my judgment. In this garment, I say, in which the justice of the Father is revealed through the Gospel, He says He is surrounded in the Church; of which His garment on the mountain of the Transfiguration had a figure.

I was an eye to the blind, and a foot to the lame. I am, He says, light to the sinner walking in the darkness of his vices, and I became a step to the one limping in the paths of my precepts. Whence He Himself says: I am the way.

I was a father of the poor, that is, of the humble of heart.

And the cause which I did not know, I diligently investigated. Therefore, being about to grant this cause of sins through the mercy of my piety, I very diligently searched it out, so that by searching I might heal the root of the wounds: so that, through my investigation, I might free the sinner confessing his faults from every sin of crime. Or otherwise: Our Lord Jesus Christ did not know the causes of sin, which the Jews sought from Him.

Conterebam molas iniqui, et de dentibus ejus auferebam praedam. Hunc iniquum diabolum esse recte sentimus, cujus dentes ac molares sunt ad interimendum saevi ac truces animi motus. De hujusmodi, inquit, dentibus velut praedam captivam humanum genus abstraxit, de mortis utique illud interitu liberando. Omnes impii dentes sunt diaboli. Potest et haereticus quisque intelligi, in cujus dentibus doctrina perspicua sentiatur. In molaribus vero lateant remota, et secreta, et nefanda mysteria.

Dicebamque: Innidulo meo moriar, et sicut palma multiplicabo dies. Nidus Domini Salvatoris, Ecclesia ejus potest intelligi. Hic igitur Dominus, in Ecclesia quasi nidulo suo, quem sibi feno carnis humanae congessit, et in qua procreat ac fovet filios, mori dicitur, dum membra ejus, quorum ipse caput est, vitiis ac concupiscentiis hujus saeculi moriuntur. Sequitur: Et sicut palma multiplicabo dies ejus. Igitur post humilitatem Ecclesiae, quam in nidulo superius Dominus indicavit, gloriam altitudinis ejus in palma arbore voluit ostendere: cujus radix aspera videtur in terra, unde etiam nidulus appellatur: sed comis pulchra sub coelo, cum ex resurrectione fuerit glorificata, palmae celsitudinem obtinebit, id est, virtutum suarum merita consequetur, quae in palma significantur. Sive nidulus hic populus Judaeorum potest intelligi. In hoc igitur nido, pati et mori pro nobis voluit, sicut ait Judaeis: Moriar, et in eorum mentibus crucifigar: ubi secundum hominem conversatus, et natus sum, et in gentibus, ubi palma victoriae meae, crucisque vexillum erectum est, multiplicabo dies, dicens eis: Ecce ego vobiscum sum omnibus diebus usque ad consummationem saeculi.

Radix mea aperta est secus aquas, et ros morabitur in messione mea. Ita erit in nationibus radix, id est, fides qua mihi placeri volui: ut omnes sancti in praeteritis placuerunt: ut pateat gentium aquis, id est, populus, ut in me scilicet credant, quibus utique in retributione aeterna, ros gratiae, et muneris erit me largiente profluus. Sive radix charitatis meae atque dilectionis, quae fixa est in cordibus diligentium me: aperta est in eis ad aquas eloquiorum meorum.

Gloria mea semper innovabitur. Hic gloriam, Ecclesiam intelligere possumus: Gloria quidem Patris est Filius, cui dicit Pater: Exsurge, gloria mea, exsurge. Sed aliter Ecclesia gloria est, quae justificata est per gratiam.

Et arcus meus in manu mea instaurabitur. Arcum hunc virtutem intelligere possumus, qua pro Ecclesia sua usque ad finem saeculi pugnare non desinit.

I broke the jaws of the wicked man, and took away the prey from his teeth. We rightly feel that this wicked man is the devil, whose teeth and molars are the savage and fierce movements of the soul for destroying. From such teeth, he says, he withdrew the human race like captive prey, namely by freeing it from the destruction of death. All the impious are the teeth of the devil. Also any heretic can be understood, in whose teeth a clear doctrine may be felt. But in the molars may lie hidden remote, secret, and nefarious mysteries.

And I said: I shall die in my little nest, and as a palm I shall multiply my days. The nest of the Lord Savior can be understood as His Church. Therefore, this Lord is said to die in the Church as in His little nest, which He gathered for Himself from the hay of human flesh, and in which He procreates and cherishes sons, while His members, of whom He Himself is the head, die to the vices and desires of this world. It follows: And as a palm I shall multiply his days. Therefore, after the humility of the Church, which the Lord indicated above in the little nest, He wished to show the glory of its height in the palm tree: whose root seems rough in the earth, whence it is also called a little nest; but its foliage is beautiful under heaven, when it shall have been glorified from the resurrection, it will obtain the height of the palm, that is, it will follow the merits of its virtues, which are signified in the palm. Or this little nest can be understood as the people of the Jews. In this nest, therefore, He willed to suffer and die for us, as He says to the Jews: I shall die, and be crucified in their minds: where I lived and was born according to man, and in the nations, where the palm of my victory and the banner of the cross were erected, I shall multiply days, saying to them: Behold, I am with you all days even to the consummation of the age.

My root is opened by the waters, and the dew shall stay in my harvest. Thus will be the root in the nations, that is, the faith by which I willed to be pleased, just as all the saints in the past pleased; so that it may be open to the waters of the nations, that is, the people, so that they may believe in me, for whom certainly in eternal retribution, the dew of grace and of the gift will be flowing by my granting. Or the root of my charity and love, which is fixed in the hearts of those who love me, is opened in them to the waters of my words.

My glory shall always be renewed. Here we can understand glory as the Church: for the Son is the glory of the Father, to whom the Father says: Arise, my glory, arise. But in another way, the Church is the glory, which has been justified through grace.

And my bow shall be restored in my hand. We can understand this bow as the power by which He does not cease to fight for His Church until the end of the age.

Qui me audiebant, exspectabant sententiam, et intenti tacebant ad consilium meum. Quotidie clamat Christus per dispensatores verbi sui, et obedientes ei, sententiam definitionis ejus exspectant. Et intenti tacebant ad consilium meum. Hoc verbo silentii, sanctorum significatur obedientia, qui tardi sunt ad loquendum, veloces autem ad faciendum: sive, quia in ipsa inquisitione legis, sancti intenti esse dicuntur.

Verbis meis nihil addere audebant. Statuta utique et decreta non convellentes Ecclesiae: in qua fundamentum est veritatis, stabiliunt. Haeretici autem et schismatici, praesumptione superbiae, qua praestant caeteris, verbis Domini, inventa de corde suo atque superflua dogmata plenitudinis superponere moliuntur.

Et super illos stillabat eloquium meum. Sensim utique sermo doctrinae meae, diligentia mea, diligentium me viscera penetrabat: in quo profectus animorum quotidie in virtutibus intelligendus est. Ubi quasi a parva stilla principiorum, pervenitur ad vitam plenam perfectionis, tamquam ad pluviam cordis, terram suam copia saturantem.

Exspectabant me quasi pluviam, et os suum aperiebant quasi ad imbrem serotinum. Omnes sancti antiqui, Salvatorem in carne venturum exspectaverunt, et omnes nunc pariter ad judicium venturum indubitanter exspectant: ad cujus imbrem serotinum, id est, Evangelium, ora cordium suorum nunc sitientes aperiunt; quia meliora sunt, ut Ecclesiastes ait, novissima sermonis, quam initium ejus.

Si quando ridebam ad eos, non credebant. Id est, Judaei non credent mihi hilari pietate futurae beatitudinis laetitiam, et aeternae gaudia promittenti: et peccatores pro reatu conscientiae suae, vix credent misericordiae meae, et sibi salutem dari posse prae magnitudine criminum desperabunt: cum ego convertentibus ad me majora quam spe possint capere, collaturus sum.

Et lux vultus mei non cadebat in terram. Gratia, inquit, praesentiae meae, qua mundo universo innotui, illustro corda fidelium, quia ego sum lux mundi, et quidquid promisero custodientibus pactum meum, irritum non erit: sed totum in tempore retributionis implebitur.

Si voluissem ire ad eos, sedebam primus. Cumque sederem quasi rex circumstante exercitu, eram tamen moerentium consolator. Ita sentiendum est, qui cum apud sanctos suos magnus, et in excelsis habitet, qui et angeli plerumque dicuntur, et de quibus secundum aliam editionem dicit: Eram quasi rex concinctus fortibus: compunctos tamen et contritos corde non despexit.

They that heard me waited for my sentence, and being attentive, they were silent at my counsel. Daily Christ cries out through the dispensers of His word, and those obedient to Him wait for the sentence of His definition. And being attentive, they were silent at my counsel. By this word of silence, the obedience of the saints is signified, who are slow to speak, but swift to do: or because in the very inquiry of the law, the saints are said to be attentive.

They did not dare to add anything to my words. Namely, they establish the statutes and decrees of the Church, not tearing them down, in which is the foundation of truth. But heretics and schismatics, by the presumption of pride by which they excel others, strive to superimpose upon the words of the Lord superfluous dogmas and inventions from their own heart.

And my speech dripped upon them. Gradually indeed, the word of my doctrine, by my diligence, penetrated the inward parts of those who love me: in which the progress of souls in virtues is daily to be understood. Where, as if from a small drop of beginnings, one arrives at a life full of perfection, like a rain of the heart, saturating its own land with abundance.

They waited for me as for the rain, and they opened their mouth as for the late rain. All the ancient saints waited for the Savior about to come in the flesh, and all now likewise wait without doubt for Him about to come to judgment: for whose late rain, that is, the Gospel, they now thirsty open the mouths of their hearts; because the end of a speech is better, as Ecclesiastes says, than its beginning.

If ever I laughed at them, they did not believe. That is, the Jews will not believe me when I promise the joy of future blessedness and eternal joys with cheerful piety: and sinners, on account of the guilt of their conscience, will hardly believe my mercy, and will despair that salvation can be given to them because of the magnitude of their crimes: although I am about to confer upon those turning to me greater things than they can grasp by hope.

And the light of my countenance did not fall upon the earth. The grace, He says, of my presence, by which I became known to the whole world, I illuminate the hearts of the faithful, because I am the light of the world, and whatever I shall have promised to those keeping my covenant, it will not be in vain: but all will be fulfilled in the time of retribution.

If I had willed to go to them, I sat as the first. And when I sat like a king with an army standing around, I was nevertheless the consoler of the mourning. Thus it is to be understood, that He who is great among His saints, and dwells in the high places, who also are often called angels, and of whom according to another edition it says: I was like a king girded with strong ones: nevertheless He did not despise the contrite and broken in heart.

Nunc autem derident me juniores tempore. Legimus in Evangelio, quemadmodum irrisus est, et illusus.

Quorum non dignabar patres ponere cum canibus gregis mei. Ego canes in bonam partem dictos existimo, qui gregem Domini a bestiis spiritualibus vigilando defendunt. De quibus dicit propheta: Canes muti, non valentes latrare. Judaeorum quoque patres, qui sunt utique sacerdotes, principes, pastorali ab eis quippe ablata dignitate, non posui, ait Dominus, cum sanctis gregis ovium meorum custodibus, ob malitiam infidelitatis suae: ne sacerdotio fungantur mihi, abjeci eos. Quod etiam in Evangelio dicit: Auferetur a vobis regnum Dei, et reliqua. Ubi jam incipit tollere panem filiorum, et mittere canibus, sicut ad eum in Evangelio sub typo Ecclesiae dicitur: Nam et catelli edunt de micis quae cadunt de mensa dominorum suorum.

Quorum virtus manuum erat mihi pro nihilo. Haec virtus manuum erat Judaeorum, ut mandatis seniorum, et observationibus deservirent. Sive in tempore passionis Domini, potest hic locus intelligi, ita ut virtus operum praedictorum usque ad mortem Salvatoris pervenerit. Vel ita intelligendum: cum ei vitam flerent finitam esse per crucem, triumpho resurgentis ex mortuis, ad nihilum conatuum pessimorum virtus redacta est.

Et vita ipsa putabantur indigni, egestate et fame steriles. Vitiorum suorum et criminum turpi egestate effecti, et fame eloquiorum Dei facti steriles, et mendici, vita insuper praesenti indigni sunt habiti, sicut propheta ait ad Deum: Disperge illos in virtute tua. Unde nunc in medio nationum sunt velut captivi, vitam ducentes degenerem.

Qui rodebant in solitudine, squalentes calamitate et miseria, et mandebant herbas, et arborum cortices, et radix juniperorum erat cibus illorum. Plerumque ubi Deus non habitat, id est, non colitur, solitudo sive eremus appellatur: in qua secundum Apocalypsim mulier, id est, corruptela sedere dicitur. Mandere enim sive rodere, opus est dentium, quoniam vox articulata dentibus et plectro linguae efficitur, ideo his verbis, doctrina praedictorum significatur, qui populos tamquam herbas et infructuosarum arborum radices mandendo atque rodendo, in errores suos multiplices, velut in suum corpus trajiciunt. Etenim pasci se arbitrantur, si ab hominibus, quos solet Scriptura arbores appellare, quidquid habent vitale subtraxerint. Radicibus juniperorum nihilominus aluntur: arborum scilicet longa aetate viventium, et in quarum lignis multo diutius ignis quam in caeteris durat. Ista sunt ligna, quae arceuthina appellantur. Sub arborum harum vocabulo, magnos quosque nomine in populo Judaico intelligere possumus, quorum praedicti doctores intima viscerum depascuntur, furando ei praedicatione legis praeteritae, bonum gratiae Christi.

But now those younger in time deride me. We read in the Gospel how He was mocked and deluded.

Whose fathers I did not deign to place with the dogs of my flock. I think that dogs are spoken of in a good sense, who defend the flock of the Lord from spiritual beasts by watching. Of whom the prophet says: Dumb dogs, not able to bark. The fathers of the Jews also, who are certainly the priests and princes, their pastoral dignity having indeed been taken from them, I have not placed, says the Lord, with the holy guardians of the flock of my sheep, on account of the malice of their infidelity: lest they should perform the priesthood for me, I have rejected them. Which He also says in the Gospel: The kingdom of God shall be taken from you, and the rest. Where He already begins to take away the bread of the children and to cast it to the dogs, as is said to Him in the Gospel under the type of the Church: For even the whelps eat of the crumbs that fall from the table of their lords.

Whose strength of hands was to me as nothing. This strength of hands was of the Jews, so that they might serve the commands of the elders and observations. Or this place can be understood at the time of the passion of the Lord, so that the strength of the aforesaid works arrived even to the death of the Savior. Or it is to be understood thus: when they wept that His life was finished through the cross, by the triumph of Him rising from the dead, the strength of their worst efforts was reduced to nothing.

And they were thought unworthy of life itself, sterile in want and hunger. Rendered sterile and beggars by the foul want of their vices and crimes, and by the hunger for the speeches of God, they were moreover held unworthy of the present life, as the prophet says to God: Scatter them in your strength. Whence now in the midst of the nations they are like captives, leading a degenerate life.

Who gnawed in solitude, squalid with calamity and misery, and ate herbs and the bark of trees, and the root of junipers was their food. Often where God does not dwell, that is, is not worshipped, it is called a solitude or a desert: in which, according to the Apocalypse, a woman, that is, corruption, is said to sit. For to eat or to gnaw is the work of the teeth, since the articulate voice is produced by the teeth and the plectrum of the tongue, therefore by these words the doctrine of the aforesaid is signified, who, by eating and gnawing the peoples like herbs and the roots of unfruitful trees, pass them into their multiple errors as into their own body. For they think they are fed if they have subtracted whatever is vital from men, whom Scripture is accustomed to call trees. Nevertheless they are nourished by the roots of junipers: namely, of trees living for a long age, and in whose wood fire lasts much longer than in others. These are the woods which are called arceuthina (juniper-wood). Under the name of these trees, we can understand any great men in the Jewish people, whose inward parts the aforesaid teachers feed upon, stealing from them by the preaching of the past law the good of the grace of Christ.

Qui de convallibus ista rapientes, cum singula reperissent, ad ea cum clamore currebant. De convallibus utique herbas, ut fures, quod alii translatores dixerunt, et arborum cortices, rapiunt. Non enim eos quos herbas, cortices et radices arborum per aenigmatis similitudinem intelleximus, in excelsis locis atque similibus potuerunt invenire: sed in convallibus, humilibus scilicet locis, et in inferiora depressis, ubi significati sunt carnales populi Judaeorum: quorum intellectus in occidentis litterae sensu, velut in inferioribus commoratur. Hinc eos primores eorum depopulantur, dum caeci caecis ducatum praebent.

In desertis habitabant torrentium, et in cavernis terrae; vel super glaream, qui inter hujuscemodi laetabantur, et esse sub sentibus delicias computabant. Non tantum in desertis praedictorum, ubi cultura Dei non erat, morabantur, sed etiam in cavernis terrae, et super glaream, per quam puto carnaliter legem intelligendam, ubi nihil pingue spirituali sensui admiscetur, quo posset fecunditate ubertatis, per fidem filios sanctitatis, matre gratia, procreare: et ob hoc in cavernis terrae esse perhibentur, terrenis videlicet sensibus inhaerentes. De quibus flens dicit Apostolus, inimicos crucis Christi. Aliter: Torrentes sunt peccatores, qui in hoc mare saeculi per deserta notitiae defluunt; hi ergo in cavernis sensuum commorantur, eorumque delectantur officiis ad peccandum: ipsi sunt fenestrae domus, per quas mors ingreditur. Sive caverna serpentis est pectus nostrum, quando in eo venenata consilia, et mortiferos actus recondimus. Ipsi vero similiter super glaream habitant, qui terram suam, nulla sermonum Dei diligentia colunt, ut accepta ubertate pinguedinis, possint fructus facere sanctitatis.

Qui inter hujuscemodi laetabantur; et esse sub sentibus delicias computabant. Inter haec mala quae sunt dicta superius, ita exsultantes gaudio vivunt, tamquam si quaererent virtutes.

Filii stultorum, et ignobilium, et in terra penitus non parentes. Ita enim et de eorum patribus, propheta jam ante praedixerat: Generatio prava et perversa, populus stultus, et non sapiens, alienati a terra viventium.

Nunc in eorum canticum versus sum eis, et factus sum proverbium. Id est, in primo sermone, et in eorum ore ego sum, et ab eis delectatione obtrectationis assumor.

Abominantur me, et fugiunt a me, et faciem meam spuere non verentur. Faciem vero consputam Domini Salvatoris, ipsa passio ejus nobis in Evangelio manifeste demonstrat.

Pharetram enim suam aperuit, et afflixit me. Hic pharetra, diabolus intelligi potest. Et quoniam credimus Salvatorem verum hominem assumpsisse: non absurdum est, ut credamus quod et dolores corporis voluerit in passione sentire: secundum illud prophetae: Ipse infirmitates nostras suscepit, et pro nobis dolet.

Who, snatching these things from the valleys, when they had found each one, ran to them with a cry. Namely, they snatch herbs, as thieves (which other translators have said), and the bark of trees from the valleys. For they could not find those whom we have understood as herbs, barks, and the roots of trees through the likeness of an enigma, in high places and similar ones: but in the valleys, namely, in humble places and depressed into the lower parts, where the carnal people of the Jews were signified: whose understanding remains in the sense of the killing letter, as if in the lower parts. Hence their leaders despoil them, while the blind provide leadership for the blind.

They dwelt in the deserts of torrents, and in the caverns of the earth; or upon the gravel, who rejoiced among such things, and reckoned it delights to be under thorns. Not only did they stay in the deserts of the aforesaid, where the worship of God was not, but also in the caverns of the earth, and upon the gravel, by which I think the law is to be understood carnally, where nothing fat is mixed with the spiritual sense, by which it could, through the fecundity of abundance, procreate sons of holiness through faith, by the mother of grace: and on account of this they are asserted to be in the caverns of the earth, namely, adhering to earthly senses. Of whom the Apostle, weeping, says: enemies of the cross of Christ. Otherwise: Torrents are sinners, who flow down through the deserts of knowledge into this sea of the world; these therefore stay in the caverns of the senses, and are delighted by their duties for sinning: they are the windows of the house through which death enters. Or the cavern of the serpent is our breast, when we hide in it poisonous counsels and deadly acts. Likewise they indeed dwell upon the gravel, who cultivate their land with no diligence of the words of God, so that, having received the richness of fatness, they might be able to produce fruits of holiness.

Who rejoiced among such things; and reckoned it delights to be under thorns. Among these evils which were said above, they live thus exulting with joy, as if they were seeking virtues.

Sons of fools and of ignoble men, and not appearing at all upon the earth. For thus also concerning their fathers, the prophet had already foretold: A crooked and perverse generation, a foolish and unwise people, alienated from the land of the living.

Now I have been turned into their song for them, and I have become a proverb. That is, in their first speech and in their mouth I am, and I am taken up by them with the delight of detraction.

They abominate me and flee from me, and do not fear to spit in my face. The spat-upon face of the Lord Savior, His passion itself manifestly demonstrates to us in the Gospel.

For he has opened his quiver and afflicted me. Here the quiver can be understood as the devil. And since we believe that the Savior assumed true man, it is not absurd that we believe that He also willed to feel the pains of the body in His passion, according to that saying of the prophet: He himself took our infirmities, and for us He sorrows.

Et frenum posuit in os meum. Illatas contumelias patientia demonstravit: sicut ipse Filius in psalmo ait ad Patrem: Quoniam tu es patientia mea, Domine. Et in Evangelio, interrogatus Jesus non respondit.

Ad dexteram orientis calamitates meae, illico surrexerunt. Id est, de voluntate Patris, ad cujus dexteram Filius sedet. Vel hoc ait, quod ad Filium Dei etiam ad eam partem, qua impassibilis est, contumelia passi hominis assumpti pervenerit, secundum Apostolum dicentem: Si enim cognovissent, numquam Deum majestatis crucifixissent. Quoniam ipse est dextera Patris, manus et brachium, per quem facta omnia gubernantur: et discipuli magis de dextris illius erant, quem in tempore passionis dereliquerunt. De quibus ait: Considerabam ad dexteram, et non erat qui cognosceret me.

Pedes meos subverterunt, et oppresserunt. Quasi fluctibus semitis suis dissipaverunt itinera mea. Insidiati sunt mihi, et praevaluerunt, et non fuit qui ferret auxilium, quasi rupto muro, et aperta janua, et ad meas miserias devoluti sunt. Pedes, humana substantia, quam crucifixerunt, intelligi potest, vel certe evangelizandi officium. In fluctibus, amaros Judaeorum erga praedicatores Evangelii, et inquietos esse demonstrat. Dissipaverunt etiam itinera mea. Prophetarum meorum oraculis, adventus mei in carne illis praesentiam pollicebar, et in visionibus revelationum saepe veniebam ad eos. Haec utique itinera mea incredulitate atque impietatis suae scelere dissipaverunt. Possunt etiam pedes ejus, praedicatores vel apostoli ejus intelligi. Et non fuit qui ferret auxilium, quia et ipsi discipuli, relicto eo, confugerunt. Quasi rupto muro, et aperta janua irruerunt super me, et ad meas miserias devoluti sunt, id est, per necem meam in ruinam suam lapsi sunt, ut quasi truculentissimi hostes et ferocissimi, irruptis civitatum munitionibus, domibusque effractis, in necem meam omnes pariter prosilirent. Miseriae autem passiones sunt, flagella, illusio, probra, alapae, sputa, colaphi, spinae et ignominia crucis.

Redactus sum in nihilum. Judaei despicientes eum, pro nihilo habuerunt.

Abstulisti quasi ventum desiderium meum, et quasi nubes pertransiit salus mea. Ventus praesens haec vita potest intelligi, quae plerumque venti, sive spiritus nomine appellantur. Ex persona ergo veteris hominis suscepti in Deo, homo Jesus Christus haec loquitur. Desiderium vero veteris hominis illud erat, ne vitam hanc temporalem amitteret, quod ipse Dominus proximus passioni demonstrat, dicens ad Patrem: Transeat a me calix iste. Verum, inquit, non quod ego volo, sed quod tu.

Nunc autem in memetipso arescit anima mea, et possident me dies afflictionis. Dies afflictionis ejus, dies sunt passionis. Inde ait Salvator in Evangelio, Tristis est anima mea usque ad mortem.

And he has put a bridle in my mouth. He demonstrated the insults brought upon Him with patience: as the Son Himself says to the Father in the psalm: For you are my patience, O Lord. And in the Gospel, being questioned, Jesus did not respond.

At the right hand of the East my calamities immediately arose. That is, from the will of the Father, at whose right hand the Son sits. Or He says this, because the insult of the assumed man who suffered reached to the Son of God even to that part by which He is impassible, according to the Apostle saying: For if they had known, they would never have crucified the Lord of majesty. Since He Himself is the right hand of the Father, the hand and arm through which all things made are governed: and the disciples were rather of His right hand, whom they left behind in the time of the passion. Of whom He says: I considered on the right hand, and there was no one who would know me.

They subverted my feet and oppressed me. They destroyed my paths like waves in their paths. They lay in wait for me and prevailed, and there was no one to bring help, as if with a broken wall and an open door, and they fell down upon my miseries. Feet can be understood as the human substance which they crucified, or certainly the office of evangelizing. In the waves, He demonstrates that the Jews were bitter toward the preachers of the Gospel, and restless. They also destroyed my paths. By the oracles of my prophets, I promised to them my presence in the coming in the flesh, and in visions of revelations I often came to them. These paths of mine they indeed destroyed by their incredulity and the crime of their impiety. His feet can also be understood as His preachers or apostles. And there was no one to bring help, because the disciples themselves, having left Him, fled. As if with a broken wall and an open door they rushed upon me and fell down upon my miseries, that is, through my death they fell into their own ruin, so that like most fierce and ferocious enemies, the fortifications of cities having been broken through and houses broken into, they all likewise leaped forward into my death. Moreover, the miseries are the passions, scourges, delusion, reproaches, blows, spittings, buffets, thorns, and the ignominy of the cross.

I have been reduced to nothing. The Jews, despising Him, held Him for nothing.

You have taken away my desire like the wind, and my salvation has passed away like a cloud. The present life can be understood as the wind, which are often called by the name of wind or spirit. From the person of the old man assumed in God, the man Jesus Christ speaks these things. Moreover, the desire of the old man was that he might not lose this temporal life, which the Lord Himself demonstrates close to the passion, saying to the Father: Let this chalice pass from me. But, He says, not what I will, but what you will.

But now my soul withers within myself, and the days of affliction possess me. The days of His affliction are the days of the passion. Whence the Savior says in the Gospel: My soul is sorrowful even unto death.

Nocte os meum perforatur doloribus, et qui me comedunt, non dormiunt. Nocte, quia vespere captus, per totam noctem scribis, et principibus sub interrogatione quaestionis auditus est. Vel noctem tristitiae, et passionis, ait Dominus ad apostolos, qui propter dilectionis, et charitatis mea fortitudinem ossa dicuntur: aculeis doloris, timorisque compuncti, usque ad negationis noxam perforati sunt: id est, penetravit virtutem animi eorum titubatio fidei, ut ad horam tentationis in charitatis soliditate nutarent. Illi vero, qui me usque ad mortem persequendo videntur consumere, non dormiunt: id est, omni vigilantia mentis insistunt, ut ad me devorandum perveniant.

In multitudine eorum consumitur vestimentum meum. Convenientibus in unum Judaeis, caro mea injuriis, clavis, cruce, morte confecta est.

Et quasi capitio tunicae cinxerunt me. In necem meam omnes undique me velut exstrangulantes circumdederunt, et ut me praefocarent in morte, tamquam ora capiti, fortibus videlicet laqueis, falsorum testimoniorum me cinxerunt, et intra passionem meam et crucem, quasi intra tunicam me incluserunt.

Comparatus sum luto, et assimilatus favillae et cineri. Per mortem quam volens suscepi, comparatus sum vilibus, et peccato obnoxiis, atque in Adam Dei sententia condemnatis, cum ipse peccator non sim, neque ita ut omnes peccatores fuerim natus.

Clamo ad te, et non exaudis me: sto, et non respicis me. Ita et in vicesimo primo psalmo, in cruce clamavit ad Patrem: Deus meus, et reliqua: Et clamabo per diem, et non exaudies, et caetera. Haec igitur verba dicuntur ex persona Crucifixi: sicut et alia, quae jam dixi superius. Clamabo, inquit, per diem ad te: id est, in rebus prosperis hujus vitae, ut non mutentur: nec exaudis, in verbis delictorum. Clamabo et in nocte, id est, in adversis vitae hujus clamabo, ut prosperentur, et similiter non exaudies. Neque hoc satis ad insipientiam mihi, sed potius ut sapiam quid clamare me velis: non verbis delictorum ex desiderio temporalis vitae, sed verbis conversionis ad te in vitam aeternam.

Mutatus es mihi in crudelem, et in duritia manus tuae adversaris mihi. Dum Pater unico Filio non pepercit, sed pro nobis omnibus tradidit illum: crudelitatis species videbatur, quod erat piae dispensationis affectus.

Elevasti me, et quasi super ventum ponens, elisisti me valide. Quod est, elevasti in cruce, et non credentibus Judaeis, me allisisti.

Scio quia morti trades me: ubi constituta est domus omni viventi. Quia ante Domini resurrectionem, etiam justi in inferni partibus fuisse creduntur.

In the night my bone is pierced with sorrows, and those who eat me do not sleep. In the night, because being taken in the evening, He was heard through the whole night under interrogation by the scribes and princes. Or the Lord speaks of the night of sorrow and of the passion to the apostles, who are called bones on account of the strength of my love and charity: being pricked by the stings of sorrow and fear, they were pierced even to the guilt of denial: that is, the wavering of faith penetrated the strength of their soul, so that they faltered in the solidity of charity at the hour of temptation. Moreover, those who seem to consume me by persecuting even to death do not sleep: that is, they persist with all vigilance of mind, so that they may arrive at devouring me.

In their multitude my garment is consumed. The Jews coming together into one, my flesh was wasted by injuries, nails, the cross, and death.

And they have girded me like the opening of a tunic. For my death they surrounded me from all sides as if strangling me, and so that they might choke me in death, as if with opening for the head, namely with strong snares of false testimonies they girded me, and within my passion and the cross they enclosed me as if within a tunic.

I have been compared to mud, and likened to embers and ashes. Through the death which I willingly underwent, I was compared to the vile and those subject to sin, and condemned by the sentence of God in Adam, although I myself am not a sinner, nor was I born as all sinners.

I cry to you, and you do not hear me; I stand, and you do not regard me. So also in the twenty-first psalm, He cried out to the Father on the cross: My God, etc.: And I will cry through the day, and you will not hear, and the rest. These words, therefore, are spoken from the person of the Crucified: as also the others which I have already said above. I will cry, he says, through the day to you: that is, in the prosperous things of this life, that they may not be changed: and you do not hear, in the words of sins. I will cry also in the night, that is, in the adversities of this life I will cry, that they may be made prosperous, and likewise you will not hear. Nor is this enough for foolishness to me, but rather that I may know what you wish me to cry: not with the words of sins from the desire of temporal life, but with the words of conversion to you into eternal life.

You have been changed to me into a cruel one, and in the hardness of your hand you oppose me. While the Father did not spare the only Son, but delivered Him for us all: it seemed a species of cruelty, which was an affection of pious dispensation.

You have lifted me up, and as if placing me upon the wind, you have dashed me down violently. Which is, you lifted me up on the cross, and you dashed me against the non-believing Jews.

I know that you will deliver me to death: where a house is appointed for all living. Because before the resurrection of the Lord, even the just are believed to have been in the parts of hell.

Verumtamen non ad consumptionem eorum emittis manum tuam, et si corruerint, ipse salvabis. Ad hoc utique morti trades me, ut non consumantur debita poena, qui divina sententia morti aeternae sunt deputati: sed potius mea morte salventur. Quod autem dicit: Si corruerint, ipse salvabis: post gratiam baptismi, remedium salutis delinquentibus, per poenitentiam repromittit.

Flebam quondam super eum qui afflictus erat. Duabus autem de causis Salvator Jerusalem deflebat. Una est, qua pro conversis flens, Patrem orabat. Alia vero est, qua pro non credentibus dolens flebat: praevidens utique ut Deus ob incredulitatis duritiam perditionem eorum.

Et compatiebatur anima mea pauperi. Quomodo animae sanctae in Scripturis pauperes appellantur, non habentes superbiae spiritum, vel peccata tamquam mundi hujus divitias. Ita e contrario omnes peccatores pauperes nuncupantur: eo quod superbiae spiritu tumeant, et sint inopes sanctitate: de quibus in psalmo canitur: Sedentes in tenebris et in umbra mortis: vinculis ligatos in mendicitate el ferro. Ad deflendos hujusmodi pauperes, utpote dives in miserationibus Deus ex affectu misericordiae tristitiam sustinebat.

Exspectabam bona, et venerunt mihi mala. Exspectabam ergo per patientiam, ut bonum conversionis eorum gaudens, super correctos perciperem. Sed illi divitias bonitatis meae, et longanimitatis per contumaciam contemnentes, thesaurizaverunt sibi iram in die irae, et revelationis justi judicii mei. Haec igitur mala eorum ad conspectum meum ventura sunt, ut reddam unicuique secundum opera sua.

Praestolabar lucem, et eruperunt tenebrae. Lucem in eis fidei et sanctorum operum praestolabar, et infidelitatis eorum ac vitiorum tenebrae praevaluerunt.

Interiora mea efferbuerunt absque ulla requie. Sive quod dolore tactus, intrinsecus animus ejus sollicitudine et anxietate ferbuerit, super eorum perditione: sive quod Verbo carne facto, et habitante in nomine Jesu Salvatore nostro, interiora ejus, id est, animae illius motus sine cessatione divino igne fervebant.

Praevenerunt me dies afflictionis. Dies afflictionis dies judicii erunt: in quibus praedictam gentem judicaturus sum. Sed tamen nunc, et in hoc tempore nimiis sceleribus suis praevenerunt me, ut secundum justum judicium meum reddam eis: sicut postea accidit in passione, quando a Romanis Jerusalem templumque subversum est.

Maerens incedebam: sine furore consurgens in tenebris clamabam. Sine aliquo utique iracundiae furore erat: quoniam donare atque concedere peccata eorum advenerat, non punire. Ait etiam evangelista: Stabat Jesus, et clamabat: Qui sitit veniat ad me, et bibat.

Yet not to their consumption do you send forth your hand, and if they should fall, you yourself will save them. For this purpose certainly you will deliver me to death, so that those who are assigned to eternal death by divine sentence may not be consumed by the due punishment: but rather be saved by my death. Moreover, that which he says: If they should fall, you yourself will save them: he promises again the remedy of salvation to those failing after the grace of baptism, through penance.

I wept formerly over him who was afflicted. Moreover, the Savior wept over Jerusalem for two reasons. One is, by which weeping for the converts, He prayed to the Father. But the other is, by which grieving for the non-believers He wept: God indeed foreseeing their perdition on account of the hardness of their incredulity.

And my soul had compassion for the poor man. Just as holy souls are called poor in the Scriptures, not having the spirit of pride, or sins like the riches of this world. So on the contrary all sinners are named poor: for the reason that they swell with the spirit of pride, and are destitute of holiness: of whom it is sung in the psalm: Sitting in darkness and in the shadow of death: bound in chains, in beggary and iron. For the weeping over such poor ones, as God rich in mercies, He underwent sorrow from the affection of mercy.

I expected good things, and evils came to me. Therefore I expected through patience, that I might perceive with joy the good of their conversion over those corrected. But they, contumaciously despising the riches of my goodness and long-suffering, treasured up for themselves wrath in the day of wrath, and of the revelation of my just judgment. These evils of theirs, therefore, are about to come to my sight, so that I may render to each one according to his works.

I waited for light, and darkness broke forth. I waited for the light of faith and of holy works in them, and the darkness of their infidelity and vices prevailed.

My inner parts have boiled without any rest. Either because, touched by sorrow, His mind within boiled with solicitude and anxiety over their perdition: or because the Word having been made flesh, and dwelling in the name of Jesus our Savior, His inner parts, that is, the movements of that soul, were boiling without cessation with divine fire.

The days of affliction have prevented me. The days of affliction will be the days of judgment: in which I am about to judge the aforesaid nation. But nevertheless now, and in this time, they prevented me by their excessive crimes, so that I may render to them according to my just judgment: as afterwards happened in the passion, when Jerusalem and the temple were subverted by the Romans.

Mourning I went: rising up without fury I cried out in the darkness. He was indeed without any fury of wrath: since He had come to forgive and grant their sins, not to punish. The evangelist also says: Jesus stood and cried out: He who thirsts, let him come to me and drink.

Frater fui draconum, et socius struthionum. Judaeos in Evangelio Dominus serpentes frequenter appellat et viperas: ita dicens: Serpentes, genimina viperarum. Et propheta ait: Ova aspidum ruperunt, cum malorum generationem multiplicari videret. Item: Furor draconum vinum eorum, et furor aspidum insanabilis. Sed idcirco fratrem eorum se nuncupavit, quoniam de eorum genere secundum carnem est procreatus: de quibus in psalmo ait: Socer factus sum fratribus meis, et hospes filiis matris meae. Et quia secundum praesentem vitam, qua dum hic mortalis fuit, inter eos est conversatus, struthionum se socium dixit, id est, in eadem gente sua cum stultis et insipientibus habitavit; sicut ipse Dominus in Evangelio: Stulti et caeci.

Cutis mea denigrata est super me. In cute, carnem suam, id est, Judaeam gentem suam, unde Salvator carnem assumpsit, a parte totum dixisse intelligendus est. Quod autem super me ait, denigrata est cutis mea, ita est, velut si diceret, propter me, id est, in persona mea, odio persecutionem et scelere blasphemiae, peccatorum etiam infandorum criminibus, tetra ac nigra effecta est caro generis mei, et quasi Aethiopissa colorem nigredinis non amittens, et eo est infelicior, quod hanc nigredinem noctis et tenebrarum, non in superficie corporis, sed in corde contraxit. Unde ait Dominus per prophetam: Nocti assimilavi matrem vestram.

Et ossa mea aruerunt prae caumate. Ossa corporis Ecclesiae, cujus caput est Christus, sancti quidem omnes, sed praecipue apostoli intelligendi sunt: quorum sanctitatis robore atque virtute, omnia membra infirmiora Ecclesiae sustinentur. Horum igitur adeps pinguissimus charitatis nimio persecutionis aestu in passione Salvatoris exaestuavit. De quibus ipse Dominus in psalmo: Et ossa mea sicut cremium aruerunt. Item in alio psalmo: Sicut aqua effusus sum, et dispersa sunt omnia ossa mea; ut ita evangelista: Et relicto Jesu, fugerunt discipuli. Sed rursum per confessionem nominis ejus charitate illius uberrima impinguati sunt: ut nullo postmodum quantolibet ferventi caumate persecutionum, fides Christi in eis, et bonum charitatis aresceret.

Versa est in luctum cithara mea, et organum meum in vocem flentium. In cithara et organo, laetitia et exsultatio intelligitur. Quam Christus se habere demonstrat, quando super salute credentium delectatur, sicut ipse in Evangelio ait, ubi parabolam centum ovium ponit, de quibus unam ait perisse, et inventa ea, ait: Amen dico vobis, quia plus gaudebit super eam, quam super caeteras nonaginta novem. Itemque cum renuntiassent apostoli Domino, quia in nomine ejus plurimae sanitates per eosdem factae fuissent, ait evangelista: In illa hora exsultavit Jesus in spiritu.

I have been a brother to dragons, and a companion to ostriches. In the Gospel the Lord frequently calls the Jews serpents and vipers: saying thus: Serpents, generation of vipers. And the prophet says: They have broken the eggs of asps, when he saw the generation of evils multiplied. Likewise: The fury of dragons is their wine, and the fury of asps is incurable. But for this reason He called Himself their brother, since according to the flesh He was procreated from their race: of whom He says in the psalm: I have become a father-in-law to my brothers, and a stranger to the sons of my mother. And because according to the present life, in which while He was mortal here, He lived among them, He said He was a companion of ostriches, that is, He lived in His same nation with the foolish and unwise; as the Lord Himself says in the Gospel: Fools and blind.

My skin has become black upon me. In the skin, He is to be understood to have spoken of the whole from a part, His flesh, that is, His Jewish nation, whence the Savior assumed flesh. Moreover, that which He says, my skin has been blackened 'upon me,' is so, as if He were saying, on account of me, that is, in my person, by the hatred of persecution and the crime of blasphemy, also by the crimes of nefarious sins, the flesh of my race has been made foul and black, and like an Ethiopian woman not losing the color of blackness, and it is the more unhappy for this, that it contracted this blackness of night and darkness not on the surface of the body, but in the heart. Whence the Lord says through the prophet: I have likened your mother to the night.

And my bones have dried up from the heat. The bones of the body of the Church, whose head is Christ, all the saints indeed, but especially the apostles are to be understood: by whose strength and virtue of holiness, all the weaker members of the Church are sustained. Therefore the most fat grease of their charity boiled over in the passion of the Savior from the excessive heat of persecution. Of whom the Lord Himself says in the psalm: And my bones have dried up like a firebrand. Likewise in another psalm: I am poured out like water, and all my bones are scattered; as the evangelist says: And having left Jesus, the disciples fled. But again through the confession of His name they were fattened by His most abundant charity: so that afterwards by no heat of persecutions, however burning, the faith of Christ in them and the good of charity might wither.

My harp is turned into mourning, and my organ into the voice of those who weep. In the harp and organ, joy and exultation are understood. Which Christ demonstrates that He has, when He is delighted over the salvation of believers, as He Himself says in the Gospel, where He places the parable of the hundred sheep, of which He says one had perished, and it being found, He says: Amen I say to you, that He rejoices more over it than over the other ninety-nine. And likewise when the apostles had reported to the Lord that very many healings had been performed by them in His name, the evangelist says: In that hour Jesus exulted in the spirit.

Haec ergo musicorum nomina cordis significant laetitiam, quae super infidelium obduratione, versa est in tristitiam: sicut de eodem Domino ait evangelista: Et contristatus est super duritiam cordis eorum.

Ea vero quae sequuntur usque ad finem parabolae, quae secundum virtutem sancti Job superius exposuimus, jam confessi sumus non posse nos secundum mysticos intellectus disserere. Si autem quis possit illa allegoricae interpretationi rationabiliter coaptare, assensum praebere me fatebor.

CAPUT XXXI.

Pepigi foedus cum oculis meis, ut ne cogitarem quidem de virgine. Quam enim partem haberet in me Deus desuper, et haereditatem omnipotens de excelsis? Numquid non perditio est iniquo, et alienatio operantibus injustitiam? Nonne ipse considerat vias meas, et cunctos gressus meos dinumerat? Ab hinc usque ad finem, justitias suas, vel maxime et misericordias atque virtutes enarrat, quas usque ad quindecim numeros digerit, velut vir perfectus, qui ascensus in corde suo disponens, per gradus quosdam profectuum usque ad domum Dei ascendendo pervenit. Ego, inquit, animo cum his obtutibus carnis meae, definivi ac statui, ut nihil omnino turpe atque obscenum mihi intrinsecus nuntiarent, quod delectatione voluptatis, intra me iniquis cogitationibus volverem. Senserat, credo, aliquando fortassis delectatione carnem suam, et voluptatibus illecebrarum titillari, et idcirco se continentiae virtute praecinxerat, timens oculum Dei, cum scrutator cordis sit, et omnes vias conversationis humanae, cunctosque gressus actuum mortalium noverit.

Si ambulavi in vanitate, et festinavit in dolo pes meus, appendat me in statera justa, et sciat Deus simplicitatem meam. Sanctus Job certus de aequitate justitiae Dei, se manifestari optat hominibus. Non enim aliquid ignorat Deus, ut examinando cognoscat: sed sciat Deus, ita dixit beatus Job, ut scire alios faciat, secundum illud: Tentat vos Deus Dominus, ut sciat utrum diligatis eum: id est, ut scire caeteros faciat.

Si declinavi gressus meos de via, et si secutus est oculus meus cor meum, et si in manibus meis adhaesit macula: seram, et alius comedat, et progenies mea eradicetur. Nihil mandatorum Dei, ait, praeterii: quia nec cor meum acquiescens secutum est oculos meos, cum concupiscentiae imagines ei offerrem, priusquam pactum cum ipsis haberem, ne quid intrinsecus turpe transmitterent. Unde nec in operibus manuum mearum ulla peccati macula potuit adhaerere, et hoc ipsum cum quadam juramenti exsecratione confirmat.

These names of musical instruments therefore signify the joy of the heart, which over the obduracy of non-believers was turned into sadness: as the evangelist says of the same Lord: And He was saddened over the hardness of their heart.

Those things indeed which follow even to the end of the parable, which we have explained above according to the virtue of holy Job, we have already confessed that we are not able to discuss according to mystical understandings. But if anyone is able to adapt those things reasonably to an allegorical interpretation, I will confess that I provide assent.

CHAPTER XXXI.

I made a covenant with my eyes, that I should not even think of a virgin. For what part would God from above have in me, and the Almighty an inheritance from on high? Is not destruction for the wicked, and alienation for those who work injustice? Does He not Himself consider my ways, and number all my steps? From here until the end, he relates his righteousnesses, especially his mercies and virtues, which he arranges into fifteen numbers, like a perfect man who, disposing ascents in his heart, arrives at the house of God by ascending through certain steps of progress. I, he says, defined and established in my mind with these gazes of my flesh, that they should report nothing at all base and obscene to me inwardly, which I might revolve within me with wicked thoughts by the delight of pleasure. He had felt, I believe, perhaps at some time his flesh tickled by delight and by the pleasures of allurements, and for that reason he had girded himself with the virtue of continence, fearing the eye of God, since He is the searcher of the heart and knows all the ways of human conversation and all the steps of mortal acts.

If I have walked in vanity, and my foot has hastened in deceit, let Him weigh me in a just balance, and let God know my simplicity. Holy Job, certain of the equity of God's justice, desires to be manifested to men. For God is not ignorant of anything, that He might know by examining: but let God know, as blessed Job said, so that He might make others know, according to that: The Lord God tests you, so that He might know whether you love Him: that is, so that He might make others know.

If I have turned aside my steps from the way, and if my eye has followed my heart, and if a stain has adhered to my hands: let me sow, and let another eat, and let my progeny be eradicated. I have passed over nothing of God's commandments, he says: because my heart, acquiescing, did not follow my eyes when they offered it images of concupiscence, before I had a covenant with them, lest they should transmit anything base inwardly. Whence no stain of sin could adhere to the works of my hands, and he confirms this very thing with a certain oath of execration.

Si deceptum est cor meum super muliere, et si ad ostium amici mei insidiatus sum, scortum alterius sit uxor mea, et super illam incurventur alii. Hoc enim nefas est, et iniquitas maxima: ignis est usque ad perditionem devorans, et omnia eradicans genimina. Secundum naturae bonum loquitur, quod in Tobia scriptum est: Quod tibi non vis fieri, alii ne feceris. Proinde ait, nefanda res est, et iniquitas maxima: haec funesta ac detestabilia cogitare, vel facere, ignis est incentivae libidinis, omnia bona virtutum devorans, atque universa in homine sanctarum rerum incrementa consumens.

Si contempsi subire judicium cum servo meo et ancilla mea, cum disceptarent adversum me. Sive ut alii dixerunt, apud me.

Quid enim faciam cum surrexerit ad judicium Deus, et cum quaesierit, quid respondebo illi? Numquid non in utero fecit me, qui et illum operatus est, et formavit me in vulva unus? Magna humilitas sancti viri hujus, et magna futuri judicii cogitatio.

Si negavi quod volebant, pauperibus, et oculos viduae exspectare feci. Manifestum est.

Si comedi buccellam meam solus, et non comedit pupillus ex ea, quia ab infantia mea crevit mecum miseratio, et de utero matris meae egressa est mecum. Manifestum est.

Si despexi praetereuntem, quod non habuerit indumentum; et absque operimento pauperem. Si non benedixerunt mihi latera ejus, et de velleribus ovium mearum calefactus est. Hoc dicto ostendit, quemadmodum opus misericordiae fieri debeat, id est, ne aliis auferas, unde aliis recte dare te arbitreris. Unde Salomon ait: Honora Deum de tuis justis laboribus. Et Isaias: Ego Dominus diligo judicium, et odio habeo rapinam in holocaustum.

Si levavi super pupillum manum meam, etiam cum viderem me in porta superiorem, humerus meus a junctura sua cadat, et brachium meum cum suis ossibus confringantur. Semper enim quasi tumentes super me fluctus timui Deum, et pondus ejus ferre non potui. In humero, opera: in brachio, virtutis perseverantia; atque instantia bonorum operum accipi potest. Nisi ita est, inquit, irriti ante Deum inveniantur omnes labores mei.

Si putavi aurum robur meum, et obrizo dixi, fiducia mea. Si laetatus sum super multis divitiis meis, et quia plurima reperit manus mea. Verae homo philosophiae, nullo vitio tenebatur, sicut nunc cupiditatis et elationis contemptor fortissimus, aurum etiam pro nihilo se habuisse testatur.

If my heart has been deceived over a woman, and if I have laid in wait at the door of my friend, let my wife be the harlot of another, and let others bow down over her. For this is a crime and a greatest iniquity: it is a fire devouring even to destruction, and eradicating all offspring. He speaks according to the good of nature, which is written in Tobit: What you do not wish to be done to you, do not do to another. Hence he says, it is a nefarious thing and the greatest iniquity: to think or do these fatal and detestable things is the fire of inciting lust, devouring all the goods of the virtues, and consuming all the increments of holy things in man.

If I have despised undergoing judgment with my male servant and my female servant, when they disputed against me. Or as others have said, "before me."

For what shall I do when God rises to judge, and when He inquires, what shall I answer Him? Did not He who made me in the womb also work him, and did not One form me in the vulva? Great is the humility of this holy man, and great the thought of the future judgment.

If I have denied what they wanted to the poor, and made the eyes of the widow wait. It is manifest.

If I have eaten my morsel alone, and the orphan did not eat of it, because from my infancy compassion grew with me, and from the womb of my mother it went forth with me. It is manifest.

If I have despised the one passing by, because he did not have a garment; and the poor man without a covering. If his sides have not blessed me, and he was warmed by the fleeces of my sheep. By this saying he shows how the work of mercy ought to be done, that is, lest you take from others that which you rightly think to give to others. Whence Solomon says: Honor God from your just labors. And Isaiah: I the Lord love judgment, and I hold robbery in hatred for a burnt offering.

If I have lifted my hand against the orphan, even when I saw myself superior in the gate, let my shoulder fall from its joint, and let my arm with its bones be broken. For I have always feared God like waves swelling over me, and I could not bear His weight. In the shoulder, works; in the arm, the perseverance of virtue and the instance of good works can be understood. Unless it is so, he says, let all my labors be found void before God.

If I have thought gold my strength, and have said to fine gold, "my confidence." If I have rejoiced over my many riches, and because my hand found very many things. A man of true philosophy, he was held by no vice, just as now, as a most strong contemner of greed and pride, he testifies that he held even gold for nothing.

Si vidi solem cum fulgeret, ut lunam incedentem clare, et laetatum est in abscondito cor meum, et osculatus sum manum meam ore meo, quae est iniquitas maxima, et negatio contra Deum altissimum. Tantae virtutes et tam praecipue nihil prosunt: quamvis quisque in eisdem perpetrandis sit sapiens, magnus et clarus: si errorum stultitia teneatur. Non solum, inquit, quorumcumque idolorum culturis, verum etiam, nec horum pulchritudine ac specie magnorum luminum delectatus sum; nec quasi adorans ea inter eorum venerationem osculatus sum manum meam: nec creaturam pro creatore veneratus sum, quod in Epistola ad Romanos sanctus Apostolus detestatur.

Si gavisus sum ad ruinam ejus qui me oderat, exsultavi quod invenisset eum malum. Non enim dedi ad peccandum guitur meum, ut expeterem maledicens animam ejus. Cum magnum sit, si de inimicis suis quis, cum possit, non studeat ulcisci, quanto apud Deum studiosius est de eorum ruina, nec in corde delectari!

Si non dixerunt viri tabernaculi mei, quis det de carnibus ejus, ut saturemur? Foris non mansit peregrinus, ostium meum viatori patuit. Pro hospitalitatibus ejus et virtute, qua et caeteri sancti Deo placuerunt, odium servorum contraxerat.

Si abscondi quasi homo peccatum meum, et celavi in sinu meo iniquitatem meam. De his peccatis tantum, quae cogitationibus committuntur, hoc loco mihi dixisse videtur: eo quod nec ipsa celare voluerit, quandoquidem secretorum suorum intima manifestaverit hominibus, se consensione iniqua cujuslibet peccati non fuisse participem.

Si expavi ad multitudinem nimiam, et despectio propinquorum terruit me, et non magis tacui, nec egressus sum ostium. Ad propinquorum suorum personam despicientium eum, locus hic pertinet, qui ei inter miserias calamitatum posito, indesinenter injurias irrogabant; contra quos sibi jurgantes posuit custodiam ori suo.

Quis mihi tribuat auditorem, ut desiderium meum audiat Omnipotens, et librum scribat ipse qui judicat, ut in humero meo portem illum, et circumdem illum quasi coronam mihi? Per singulos gradus meos pronuntiabo illum, et quasi principi offeram eum. Quem librum sanctus Job demonstraturus caeteris, in humero suo, in loco videlicet cunctis conspicuo confert; eo quod libro pro laboris sui meritis velut corona gloriae coronatus, per singulos gradus virtutum, sive profectuum suorum incrementa ante Deum recensendo, pronuntiat.

If I saw the sun when it shone, or the moon walking clearly, and my heart rejoiced in secret, and I kissed my hand with my mouth, which is a greatest iniquity and a negation against the most high God. Such great and so excellent virtues are of no use, although someone may be wise, great, and illustrious in performing them, if he be held by the folly of errors. Not only, he says, was I delighted by the cultures of whatever idols, but also not even by the beauty and appearance of these great lights; nor as if adoring them did I kiss my hand during their veneration: nor did I venerate the creature instead of the Creator, which the holy Apostle detests in the Epistle to the Romans.

If I have rejoiced at the ruin of him who hated me, or exulted because evil had found him. For I have not given my throat to sinning, so that I should seek his soul by cursing. Since it is a great thing if anyone, when he is able, does not study to avenge himself on his enemies, how much more diligent is it before God not to be delighted in the heart concerning their ruin!

If the men of my tabernacle have not said, "Who will give of his flesh, that we may be filled?" The stranger did not remain outside, my door lay open to the traveler. On account of his hospitalities and the virtue by which other saints also pleased God, he had contracted the hatred of his servants.

If I have hidden my sin like a man, and concealed my iniquity in my bosom. Concerning these sins only, which are committed in thoughts, he seems to me to have spoken in this place: for the reason that he did not wish to conceal even these, since he manifested the secrets of his inner parts to men, that he was not a participant by wicked consent in any sin.

If I have been terrified at an excessive multitude, or the contempt of relatives frightened me, and I did not rather keep silence, nor go out the door. This place pertains to the person of his relatives despising him, who incessantly inflicted injuries upon him when he was placed among the miseries of calamities; against whom, when they were quarreling with him, he placed a guard for his mouth.

Who will grant me an auditor, that the Almighty may hear my desire, and that He who judges may Himself write a book, that I may carry it on my shoulder, and wrap it around me like a crown? Through each of my steps I will pronounce it, and offer it like a prince. Which book holy Job, about to demonstrate it to the others, carries on his shoulder, in a place namely conspicuous to all; for the reason that, crowned by the book as by a crown of glory for the merits of his labor, he pronounces it by recounting before God the increments of his virtues or progresses through each step.

Si adversum me terra mea clamat, et cum ipsa sulci ejus deflent. Si fructus ejus comedi absque pecunia, et animam agricolarum ejus afflixi: pro frumento oriatur mihi tribulus, et pro hordeo spina. Terra, caro hominis recte sentitur. Hanc dicit beatus Job sibi adversariam non fuisse, necessario utique: quoniam bene sibi eam obedientem fecerat circa ornamenta virtutum. Cujus etiam sulcos metaphoricos appellat, qui sive propter bonos mores excolendos, sive propter continendam aquam verbi Dei, infusam divinitus terrae suae, sulci ab eo dicti sunt: secundum illud Psalmistae: Sulcos ejus inebrians, multiplica generationes ejus. Agricolas autem istos terrae suae, beatus Job sanctas cogitationes, ut arbitror, dixit: quibus vivus ager mentis suae strenue colebatur. Quorum agricolarum ideo anima una ab eo refertur, ut advertamus unum eorumdem fuisse consensum. Non est hoc in moribus sanctorum notabile, sive reprehensibile, quando seipsos laudant. Non enim jactantiae vitio detinentur, ut in suis laudibus gloriam humanam requirant: sed faciunt hoc veritatis intentione, qua ante Deum simpliciter ac sinceriter vivunt.

CAPUT XXXII.

Omiserunt autem tres viri isti respondere Job, eo quod justus sibi videretur. Cedentibus adversariis, Job post multa prophetiae suae mysteria, et ipse finit sermonem. Quod autem dictum est, omiserunt autem tres viri isti respondere Job, eo quod justus sibi videretur: scriptor historiae hujus ex sensu respondentium dixit, eo quod justus sibi videretur, non ex judicio suo: cum referret vel scriberet, quae in praeconium tanti viri stylo haec suo posteriorum memoriae commendabat.

Et iratus indignatusque est Heliu, filius Barachiel Buzites, de cognatione Ram. De progenie et generatione Huz et Buz, filiorum Nachor et Melchae, sororis Sarae, uxoris Abraham, nascitur Job et Heliu. De Huz, Job nascitur, et de Buz, hic Heliu: unde et Buzites dicitur, qui fuit sicut hic scribitur, filius Barachiel. Hunc igitur Heliu, doctissimi Scripturarum dicunt ipsum esse Balaam hariolum, quem in Numerorum libro Balach, rex Moabitarum, ad Israelem maledicendum conduxerat: et haec Scriptura refert, quod hic Heliu, de cognatione fuerat Ram, et hunc Ram, Abraham esse intelligamus: de cujus cognatione et familia Heliu fuerit procreatus. Hinc utique fratris sui Nachor posteritas, procul dubio Abrahae cognatio erit: ubi qui hunc librum scribit, quem Hebraei Mosen autumant, in generationis Heliu nominibus, nobilitatem nativitatis ejus voluit demonstrare.

If my land cries out against me, and with it its furrows weep. If I have eaten its fruits without money, and have afflicted the soul of its farmers: let the thistle arise for me instead of wheat, and the thorn instead of barley. The earth is rightly perceived as the flesh of man. Blessed Job says that this was not adversary to him, necessarily indeed: since he had made it well obedient to himself concerning the ornaments of the virtues. He also calls its furrows metaphorical, which, whether on account of cultivating good morals or on account of containing the water of the Word of God infused divinely into his earth, were called furrows by him: according to that of the Psalmist: Inebriating its furrows, multiply its generations. Moreover, those farmers of his earth, blessed Job called, as I judge, holy thoughts: by which the living field of his mind was strenuously cultivated. Therefore, one soul of those farmers is reported by him, that we may notice that there was one consent of the same. This is not notable or reprehensible in the morals of the saints when they praise themselves. For they are not held by the vice of boasting, so that they should seek human glory in their praises: but they do this by the intention of truth, by which they live simply and sincerely before God.

CHAPTER XXXII.

Moreover, these three men ceased to answer Job, for the reason that he seemed righteous to himself. When the adversaries yielded, Job, after many mysteries of his prophecy, himself also finished his sermon. Moreover, that which was said, 'moreover these three men ceased to answer Job, for the reason that he seemed righteous to himself,' the writer of this history spoke from the sense of those answering, for the reason that he seemed righteous to himself, not from his own judgment, when he related or wrote these things which he was commending by his style to the memory of posterity for the heraldry of so great a man.

And Elihu, the son of Barachel the Buzite, of the kindred of Ram, was angry and indignant. From the progeny and generation of Uz and Buz, the sons of Nahor and Milcah, the sister of Sarah, the wife of Abraham, Job and Elihu are born. From Uz, Job is born, and from Buz, this Elihu; whence also he is called a Buzite, who was, as is written here, the son of Barachel. Therefore, the most learned in the Scriptures say that this Elihu is Balaam the diviner, whom Balak, the king of the Moabites, had hired in the Book of Numbers to curse Israel; and this Scripture reports that this Elihu was of the kindred of Ram, and let us understand this Ram to be Abraham, from whose kindred and family Elihu was procreated. Hence indeed the posterity of his brother Nahor will without doubt be the kindred of Abraham; where he who writes this book, whom the Hebrews affirm to be Moses, wished to demonstrate the nobility of his birth in the names of the generation of Elihu.

Quod autem in hoc libro Ram, quasi partito sive diviso nomine, sanctus Abram dicitur: ita et in diversis locis Scriptura Dei, secundum incrementa in eo divinae gratiae nominat. Unde quando Ram dicitur, habeatur excelsus: quando vero Abram, proficiens in virtutibus, pater excelsus sit. Item cum fides ejus gentibus ad dominationem praeponitur, Abraham, id est, pater multarum gentium appelletur. Hic igitur Heliu, sicut apparet, secundum bonum naturae, homo justus videtur fuisse, qui et spiritum habuit prophetiae: sed puto non eodem modo, vel eadem gratia, ut sancti prophetae. Unde et ipse Dominus ad sanctum Job de eo locutus est: Quis est iste involvens sententias sermonibus imperitis? quod est, improperii verbis atque inordinatis sermonibus sensus propheticus narratur: ubi non reprobat Dominus quod Heliu loquitur, sed quod praepropere ab eo dicitur, hoc reprehendit. De hoc, inquam, Heliu, et sui similibus, et in principio libri hujus diximus, quod prophetiae mysterio usi sint etiam, qui exorbitaverant a vera religione, quia et illis dedit Deus verbum suum, ut mysteria futura pronuntiarent hominibus: ubi maxime fides gentium demonstranda erat.

Iratus est autem adversum Job, eo quod justum se esse diceret coram Deo. Porro adversum amicos ejus indignatus est, eo quod non invenissent responsionem rationabilem, sed tantummodo condemnassent Job. Igitur Heliu exspectavit Job loquentem: eo quod seniores essent qui loquebantur. Cum autem vidisset quod tres respondere non potuissent, iratus est vehementer. Respondensque Heliu filius Barachiel, Buzites, dixit. Videtur mihi quod haec prius gesta sunt, quae hic legimus, quam illa quae in Numeris de hoc ipso Heliu sive Balaam facta referuntur. Hic igitur Heliu qui ait Job et amicos ejus se exspectasse loquentes, honoris ac reverentiae causa ostendit se fecisse quod fecit: senioribus scilicet deferendo. Jam hic ipsius Heliu verba sunt, ita dicentis:

Junior sum tempore, vos autem antiquiores: idcirco demisso capite, veritus sum indicare vobis meam sententiam. Sperabam enim quod aetas prolixior loqueretur, et annorum multitudo doceret sapientiam. Sed, ut video, spiritus est in hominibus, et inspiratio omnipotentis dat intelligentiam. Non sunt longaevi sapientes: nec senes intelligunt judicium. Dicit hoc sibi magis videri, quia spiritu agantur homines, quibus Deus omnipotens sapientiae suae inspirationem tribuerit, quod in sugillationem praedictorum quasi ex obliquo dicit, veluti sibi soli hoc sapientiae bonum concessum sit,

Moreover, that in this book he is called holy Abram by the name Ram, as if parted or divided, so also in various places the Scripture of God names him according to the increments of divine grace in him. Whence when he is called Ram, let him be held as 'high'; but when Abram, progressing in virtues, let him be 'high father.' Likewise, when his faith is placed before the nations for dominion, let him be called Abraham, that is, 'father of many nations.' Therefore, this Elihu, as it appears, according to the good of nature, seems to have been a righteous man, who also had the spirit of prophecy; but I think not in the same way or with the same grace as the holy prophets. Whence also the Lord Himself spoke to holy Job concerning him: 'Who is this that wraps sentences in unskillful words?' Which is to say, the prophetic sense is narrated with words of reproach and inordinate speeches; where the Lord does not reprove what Elihu says, but he reprehends this which is said too hastily by him. Concerning this Elihu, I say, and those like him, we said also in the beginning of this book that they used the mystery of prophecy even though they had wandered from the true religion, because God gave His word even to them so that they might announce future mysteries to men, where especially the faith of the nations was to be demonstrated.

Moreover, he was angry against Job, for the reason that he said he was righteous before God. Furthermore, he was indignant against his friends, for the reason that they had not found a reasonable answer, but only had condemned Job. Therefore, Elihu waited for Job to speak, for the reason that those who were speaking were elders. But when he had seen that the three had not been able to answer, he was vehemently angry. And Elihu, the son of Barachel the Buzite, answering, said. It seems to me that these things which we read here were done before those which are reported in Numbers concerning this same Elihu or Balaam. Therefore, this Elihu, who says he had waited for Job and his friends to speak, shows that he did what he did for the sake of honor and reverence, namely by deferring to the elders. Now here are the words of Elihu himself, saying thus:

I am younger in time, but you are more ancient; therefore, with my head bowed, I was afraid to indicate my sentence to you. For I hoped that a longer age would speak, and a multitude of years would teach wisdom. But, as I see, there is a spirit in men, and the inspiration of the Almighty gives understanding. The long-lived are not wise, nor do the elders understand judgment. He says this seems more so to him, because men are moved by the spirit to whom Almighty God has granted the inspiration of His wisdom, which he says as if obliquely in disparagement of the aforesaid, as if this good of wisdom were granted to him alone.

Notandum quod hic Heliu, per quatuor locutiones, sicut textus lectionis docet, sibi ipsi succedit; per quas singulas, vel priorum responsa, quasi eruditius retractare, vel singula loca asperius a sancto Job dicta, coram ipso destruere conatur. Nam post praefationem copiosam, in prima locutione sua, de sancti Job verbis haec posuit, ita inquiens: Mundus sum ego, et absque delicto immaculatus, et non est iniquitas in me. Quia querelas in me reperit, ideo arbitratus est me inimicum sibi. Posuit in nervo pedes meos, et custodivit omnes semitas meas. In secunda locutione verba Job ita posuit, dicens: Justus sum, et Deus subvertit judicium meum. In judicando enim me, mendacium est; violenta sagitta mea absque ullo peccato. Tertia locutio ejus ita habet, eodem Heliu dicente ad Job. Dixit enim, non tibi placet quod rectum est, id est, Deo dixit, ait, quid tibi prodest, si ego peccavero? Quarta vero locutio Heliu continet quod pro Deo locuturus, operatione sua Deum justum probare disponat, quod usque in finem quarti hujus sermonis sui inter prophetiae suae mysteria acerrime, et cum summa instantia prosequitur, et non desistit.

Ideo dicam, audite me, ostendam vobis etiam ego meam sapientiam. Exspectavi enim sermones vestros; audivi prudentiam vestram, donec disceptaremini sermonibus vestris. Quoniam vestra mihi jam facta est manifesta. Hoc ironicos ab eo dici, non dubium est, et ideo quia superius risorie prudentiam dixerat amicorum Job, sequitur id aperte dicens.

Et donec putabam vos aliquid dicere, considerabam. Sed, ut video, non est qui possit arguere Job, et respondere ex vobis sermonibus ejus. Ne forte dicatis, invenimus sapientiam, Deus projecit eum, non homo. Nihil locutus est mihi, et ego non secundum sermones vestros respondebo illi. Extimuerunt, nec responderunt ultra: abstuleruntque a se eloquium. Nullam, inquit, adversum me Job habuit disputationem; sed neque ego illum, quemadmodum vos facitis, maledictionibus victorum et opprobriis aggredior.

Quoniam igitur exspectavi, et non sunt locuti: steterunt, nec ultra responderunt, respondebo et ego partem meam, et ostendam scientiam meam. Proinde et ego, Heliu ait, pro viribus meis respondere tentabo, et ostendam vobis meam, et Job pariter scientiam quod ex jactantia vanitatis dicere eum satis apparet, cum subjungit:

Plenus sum enim sermonibus, et coarctat spiritus uteri mei. En venter meus quasi mustum absque spiraculo, quod lagunculas novas disrumpit. Loquar et respirabo paululum: aperiam labia mea, et respondebo. Juxta anagogen ventrem suum, aut uterum, καταχριστῷ ipsam memoriam suam dixit, eo quod pene omnes sermones Job et amicorum ejus, aliquamdiu disceptantium, velut cibos intra capacitatem suae memoriae congregaverit.

It is to be noted that this Elihu, through four speeches, as the text of the reading teaches, succeeds himself; through each of which he attempts either to retract more learnedly the answers of the former ones, or to destroy in his presence individual points spoken more harshly by holy Job. For after a copious preface, in his first speech, he placed these things from the words of holy Job, saying thus: 'I am pure, and immaculate without crime, and there is no iniquity in me.' Because He finds complaints in me, therefore He has judged me His enemy. He has put my feet in the stocks, and has watched all my paths. In the second speech he placed the words of Job thus, saying: 'I am righteous, and God has subverted my judgment.' For in judging me, there is a lie; my arrow is violent without any sin. His third speech has it thus, the same Elihu saying to Job. For he said, 'it does not please you what is right,' that is, he said to God, 'what does it profit you if I have sinned?' But the fourth speech of Elihu contains that, about to speak for God, he may arrange to prove God righteous by his operation, which he pursues most sharply and with the highest urgency even to the end of this fourth sermon among the mysteries of his prophecy, and he does not desist.

Therefore I will say, hear me, I also will show you my wisdom. For I waited for your speeches; I heard your prudence, while you were disputing with your speeches. Since yours has already been made manifest to me. There is no doubt that this is spoken by him ironically, and for that reason because he had spoken mockingly of the prudence of Job's friends above, it follows by saying it openly.

And as long as I thought you were saying something, I considered it. But, as I see, there is no one who can argue against Job, and answer his speeches from among you. Lest perhaps you should say, 'We have found wisdom, God has cast him out, not man.' He has spoken nothing to me, and I will not answer him according to your speeches. They were afraid, and did not answer further: and they took away the speech from themselves. Job, he says, had no disputation against me; but neither do I attack him with the curses of the conquered and with reproaches, as you do.

Therefore since I waited, and they have not spoken: they stood still, nor did they answer further, I also will answer my part, and I will show my knowledge. Hence also I, Elihu says, will attempt to answer according to my strengths, and I will show my knowledge to you and to Job likewise; which it sufficiently appears that he says from the boasting of vanity, when he adds:

For I am full of speeches, and the spirit of my womb constrains me. Behold, my belly is like new wine without a vent, which bursts new flasks. I will speak and I will breathe a little: I will open my lips, and I will answer. According to anagoge, he called his belly or his womb his very memory, for the reason that he gathered nearly all the speeches of Job and of his friends, who had been disputing for some time, like foods within the capacity of his memory.

Non accipiam personam viri, et Deum homini non aequabo. Nescio enim quamdiu subsistam, et sic post modicum tollat me factor meus. Justi judicii mei, inquit, sententia haec est, ut nec homini parcam, vera dicendo: nec Deo injuriam faciam, ut eum injuste aliquid contendam fecisse.

CAPUT XXXIII.

Audi igitur, Job, eloquia mea, et omnes sermones meos ausculta. Ecce aperui os meum, loquatur lingua mea in faucibus meis. Simplici corde meo sermones mei, et sententiam labia mea puram loquentur. A Domino ita despicitur Heliu, cum ait de eo, quis est iste? Indignum enim erat atque praeposterum ut vir magnus, Deoque placidus, etiam si ut homo in aliquo deliquisset, ab ipso corriperetur, qui longe a vera religione esset. Sed si movet forsitan quempiam, quia iste Heliu multa de Salvatoris temporibus futura praedixit, quae ut prophetiam suscipiamus: sciat quisquis est, quem hoc movet, illa quae spiritu Dei praedicta sunt, suscipienda a nobis et credenda. Haec vero quae elatione cordis ab eo deprompta sunt, reprobanda, quoniam de propriis suis, ut diabolus locutus est, non ex Deo.

Spiritus Dei fecit me, et spiraculum Omnipotentis vivificavit me. Ut det auctoritatem se audiendi, ita locutus est, quando non possit non recta et vera dicere, is qui Spiritu Dei factus sit, et Omnipotentis spiraculo animatus: ubi Trinitatis Deum intelligere debemus. In Deo enim nominat Patrem: in omnipotente Filium, in spiritu Spiritum sanctum. Trinitatis enim Deus creavit omnia; sed quando hominem fecit, propria et speciali quadam significatione nominum, per diversam operum nuncupationem se voluit demonstrare, ita legislatore dicente: Et creavit Deus hominem, ad imaginem Dei creavit eum: masculum et feminam fecit eos. Itemque: Et fecit Deus hominem de limo terrae. Et inspiravit in faciem ejus spiraculum vitae, et factus est homo in animam viventem: ubi in faciente, et inspirante, vel etiam benedicente, sine ulla discretione, vel dissonantia voluntatis, operatam Trinitatem sentire debemus. Non enim refert aliquid, vel diversum intelligere facit, verbum creavit, inspiravit et benedixit: ubi secundum naturae unitatem, una est voluntas opusque commune.

Si potes, responde mihi, et adversus faciem meam consiste: ecce et me sicut et te fecit Deus, et de eodem luto ego quoque formatus sum. Verumtamen miraculum meum non te terreat, et eloquentia mea non sit tibi gravis. Prolaturus verba ejus, responsionem deposcit, ut sub blandimento quodam et consolatione simulata minarum terrorem incuteret, quo perturbatus Job facile multiloquio ipsius cederet.

I will not accept the person of a man, and I will not equal God to man. For I do not know how long I may subsist, and so after a little while my Maker may take me away. This is the sentence of my just judgment, he says, that I should neither spare man by speaking the truth, nor do injury to God, by contending that He has done anything unjustly.

CHAPTER XXXIII.

Hear therefore, Job, my speeches, and listen to all my words. Behold, I have opened my mouth, let my tongue speak in my throat. My words are from my simple heart, and my lips shall speak a pure sentence. Elihu is thus despised by the Lord, when He says of him: 'Who is this?' For it was unworthy and preposterous that a great man, and one pleasing to God, even if he had failed in something as a man, should be corrected by him who was far from the true religion. But if it perhaps moves anyone, because this Elihu foretold many future things concerning the times of the Savior, so that we should receive them as a prophecy: let whoever it is whom this moves know that those things which were foretold by the spirit of God are to be received and believed by us. But these things which were drawn from him by the pride of his heart are to be reproved, since he spoke from his own things, like the devil, not from God.

The Spirit of God made me, and the breath of the Almighty gave me life. In order to give authority for hearing him, he spoke thus, as one who is made by the Spirit of God and animated by the breath of the Almighty cannot but speak right and true things; where we ought to understand the Trinity as God. For in God he names the Father; in the Almighty, the Son; in the Spirit, the Holy Spirit. For the God of the Trinity created all things; but when He made man, He wished to demonstrate Himself by a certain proper and special significance of names, through a diverse naming of works, as the lawgiver says: 'And God created man, to the image of God He created him: male and female He made them.' And likewise: 'And God made man from the mud of the earth. And He breathed into his face the breath of life, and man became a living soul'; where we ought to feel that the Trinity operated in the one making, breathing, or even blessing, without any discretion or dissonance of will. For it does not differ in anything, nor does it make one understand something diverse, the word 'created,' 'breathed,' and 'blessed'; where according to the unity of nature, there is one will and a common work.

If you are able, answer me, and stand before my face: behold, God also made me just as He made you, and I also am formed from the same mud. Nevertheless, let my miracle not terrify you, and let my eloquence not be heavy to you. About to bring forth his words, he demands an answer, so that under a certain blandishment and simulated consolation he might strike terror with threats, by which Job, being perturbed, might easily yield to his talkativeness.

Dixisti ergo in auribus meis, et vocem verborum tuorum audivi: Mundus sum ego, et absque delicto immaculatus, et non est iniquitas in me. Quod ergo Heliu ait Job: Hoc est ergo in quo non es justificatus, id est, accusare debueras te, non laudare: non illud dicere: mundus sum, sine peccato et immaculatus: iniquitas quoque non est in me. Hoc est, inquam, in quo non es justificatus, quia justificatio per humilitatem acquiritur. Laus vero elationis condemnationem meretur. Potuit quidem ut vir justus et de sanctis operibus suis sibi bene conscius, audenter aliqua quae vera sunt, Deo dicere: non potuit tamen haec quae ei Heliu falso objicit, velut sacrilegus loqui. Denique illa, quae dixisse Job dicit, ita inquiens:

Quia querelas in me reperit, ideo arbitratus est me inimicum sibi. Posuit in nervo pedes meos: custodivit omnes semitas meas. Hoc est ergo in quo non es justificatus. Non legimus haec Job dixisse, quae utique ex sensu ejus, quasi a sancto Job dicta, suis hic verbis composuit. Unde hunc potius non recte verba dicere noverimus, quam eumdem sanctum Job dixisse credamus.

Respondebo tibi, quia major sit Deus homine. Adversus eum contendis, quod non ad omnia verba responderit tibi. Semel loquitur Deus et secundo idipsum non repetit. Per somnium in visione nocturna, quando irruit sopor super homines, et dormiunt in lectulo: tunc aperit aures virorum, et erudiens eos, instruit disciplina, ut avertat hominem ab his quae fecit, et liberet eum de superbia, eruens animam ejus a corruptione, et vitam illius, ut non transeat in gladium. Ab ipso principio mundi, et deinceps semper locutus est Deus hominibus, et semel nihilominus loquitur, sed ubi frequenter loqui dicitur Deus, vel lex ejus multiplex, vel prophetarum et mandatorum ejus diversitas indicatur. Ubi vero semel loqui significatur, stabilita ac definita ejus sententia demonstratur. Loqui enim Deum efficientiae ejus res intelligitur. Semel loquitur Deus, et secundo idipsum non repetit, id est, non immutat Deus, nisi hoc ipsum vitae nostrae mutatio depoposcerit: hoc loco de duobus quibusdam correptionum gradibus Heliu diligenter enarrat, et dicit quod eruditio divina, vel castigatio circa hominem, et in noctis visionibus fiat: itemque in lectulo: unde ait: Contabescere faciat hominem, donec ad vitae hujus extrema perveniat. Et cum ab aliquo sancto pro eo fuerit interventum, ut fecit Isaias pro Ezechia rege, restituatur pristinae sanitati.

You said therefore in my ears, and I heard the voice of your words: 'I am pure, and immaculate without crime, and there is no iniquity in me.' What Elihu therefore said to Job: 'This is therefore in which you are not justified,' that is, you ought to have accused yourself, not praised yourself; not to say that: 'I am pure, without sin and immaculate; iniquity also is not in me.' This is, I say, in which you are not justified, because justification is acquired through humility. But the praise of pride deserves condemnation. Indeed, as a righteous man and one well conscious of his holy works, he could boldly say some things which are true to God; yet he could not speak these things which Elihu falsely objects to him, as a sacrilegious man. Finally, those things which he says Job spoke, saying thus:

Because He finds complaints in me, therefore He has judged me His enemy. He has put my feet in the stocks: He has watched all my paths. This is therefore in which you are not justified. We do not read that Job spoke these things, which indeed he composed here in his own words from his sense, as if spoken by holy Job. Whence let us know rather that he did not speak the words rightly, than believe that the same holy Job spoke them.

I will answer you, because God is greater than man. You contend against Him, that He has not answered you to all your words. God speaks once, and a second time He does not repeat the same thing. Through a dream in a nocturnal vision, when sleep falls upon men, and they sleep in their bed: then He opens the ears of men, and educating them, He instructs them with discipline, that He may turn man away from those things which he has done, and deliver him from pride, rescuing his soul from corruption, and his life, that it may not pass into the sword. From the very beginning of the world, and thereafter, God has always spoken to men, and nevertheless He speaks once; but where God is said to speak frequently, either His multiplex law or the diversity of His prophets and commandments is indicated. But where it is signified that He speaks once, His established and defined sentence is demonstrated. For God to speak is understood as a matter of His efficiency. God speaks once, and a second time He does not repeat the same thing, that is, God does not change it, unless the change of our life itself has demanded this very thing: in this place Elihu relates diligently concerning two certain steps of corrections, and says that divine education, or chastisement around man, may occur both in nocturnal visions and likewise in bed: whence he says: He may cause man to waste away, until he arrives at the extremes of this life. And when it shall have been interceded for him by some saint, as Isaiah did for King Hezekiah, let him be restored to his former health.

Et ait in subsequentibus, quod tribus vicibus haec circa hominem operetur, id est, evidenter, et probabiliter, et confirmativo modo, vel propter trinumeri perfectionem, vel propter trium testium veritatem. Quo genere etiam patientiam Dei, clementiamque significat, quae non statim, sed per partes, et per vices castigat, et arguit delinquentem: ubi ei nec praeceptis veritatis judicium, nec inutilis remissio, nec injustitiae imputatur iniquitas.

Increpat quoque per dolorem in lectulo, et omnia ossa ejus marcescere facit. Abominabilis ei fit in vita sua panis, et animae illius cibus ante desiderabilis. Tabescet caro ejus, et ossa quae tecta fuerant, nudabuntur. Appropinquabit corruptioni anima ejus, et vita illius mortiferis. Si fuerit pro eo angelus loquens unum de similibus, ut annuntiet hominis aequitatem: miserebitur ejus, et dicet: Libera eum, ut non descendat in corruptionem. Inveni in quo ei propitier. Sive ut alii dixerunt: Accessit usque ad mortem anima ejus, et omnia ejus marcescere facit. Cum per haec itaque correctus homo atque consumptus, morti et infernalibus ministris appropinquaverit, si fuerit quispiam sanctorum, qui nomen sancti angeli habere mereatur: is pro hujusmodi, qui pro peccatis suis a Deo ita corripitur, poterit impetrare: si tamen de multis operibus bonis, quae operari debuerat, saltem unum bonum opus ejus, quod tamquam sacrificium pro eo placabile offerat Deo, valuerit invenire. Exaudiet, inquit, et jubebit, ut praedictus ad correptionem infernorum cruciatuum non descendat, eo quod vir magnus quidam exstiterit, cujus preces Deus non potuerit non audire. Et angelus quilibet de coelo assistens ante faciem Dei, potest pro quolibet peccatore in flagellis castigationum posito intercedere: ipsis enim est cura injuncta a Deo, vel maxime, ut diversis hominibus, vel nationibus, defensionis sive custodiae suae opem ferant. De quibus Apostolus: Nonne omnes sunt administratorii spiritus in ministerium missi: propter eos qui haereditatem capient salutis? Exemplum autem rerum praesentium, de quibus nunc loquimur, in Scripturis dominicis retinemus, ubi legimus, in somnis homines fuisse correptos, ut Nabuchodonosor regem superbissimum, et Laban, qui parentis sui Jacob interitum disponebat, et Abimelech regem, qui sancti Abrahae domum contaminare tentabat, et uxorem Pilati, quae ait ad eum de Domino nostro Jesu Christo: Nihil tibi et justo illi: multa enim passa sum per somnium propter eum.

And he says in the following things, that He works these things around man in three turns, that is, evidently, and probably, and in a confirmative manner, either on account of the perfection of the triple number, or on account of the truth of three witnesses. By which kind he also signifies the patience and clemency of God, who does not chastise and argue with the delinquent immediately, but by parts and by turns: where neither is the judgment of the precepts of truth, nor a useless remission, nor the iniquity of injustice imputed to Him.

He also rebukes him through pain in his bed, and makes all his bones waste away. Bread becomes abominable to him in his life, and to his soul the food previously desirable. His flesh shall waste away, and the bones which had been covered shall be laid bare. His soul shall approach corruption, and his life the bringers of death. If there shall be an angel for him speaking one of similar things, that he may announce the equity of the man: He will have mercy on him, and will say: 'Deliver him, that he may not descend into corruption. I have found that in which I may be propitiated toward him.' Or as others have said: 'His soul has approached even to death, and He makes all his things waste away.' Therefore, when by these things the man, corrected and consumed, shall have approached death and the infernal ministers, if there shall be any of the saints who merits to have the name of a holy angel: he will be able to obtain favor for such a one, who is thus corrected by God for his sins; if however he shall have been able to find at least one good work of his, from the many good works which he ought to have performed, which he may offer to God as a placable sacrifice for him. He will hear, he says, and will command that the aforesaid should not descend to the correction of infernal torments, for the reason that some great man has existed whose prayers God could not but hear. And any angel from heaven assisting before the face of God can intercede for any sinner placed in the scourges of chastisements: for the care is enjoined upon them by God, especially that they should bear the help of their defense or custody to various men or nations. Concerning whom the Apostle says: 'Are they not all ministering spirits sent into ministry: on account of those who shall receive the inheritance of salvation?' Moreover, we retain the example of the present things of which we now speak in the Lord's Scriptures, where we read that men were corrected in dreams, like King Nebuchadnezzar the most proud, and Laban, who was arranging the destruction of his relative Jacob, and King Abimelech, who was attempting to contaminate the house of holy Abraham, and the wife of Pilate, who said to him concerning our Lord Jesus Christ: 'Have nothing to do with you and that righteous man: for I have suffered many things in a dream on account of him.'

Consumpta est caro ejus a suppliciis: revertatur ad dies adolescentiae suae. Recepit, inquit, mala pro meritis suis, et suppliciorum atque poenarum mensuram: sufficiant haec ei verbera castigationis, quibus revocatus est ad emendationem: nunc indulgentia divinae pietatis ad dies adolescentiae revertatur, id est, sit iterum sanus atque incolumis.

Deprecabitur Deum, et placabilis ei erit, et videbit faciem ejus in jubilo, et reddet homini justitiam suam. Quod interim corde fit, cum per Deum bonum conscientiae possideatur. Videbit autem Dei faciem, propitium sibi vultum illius sentiens, redditurus ei digna satisfactione justitiam.

Respiciet homines, et dicet: Peccavi, et vere deliqui, et ut eram dignus non recepi. Magna res est, Deoque plurimum acceptabilis ut homo errores suos confiteri non erubescat: praesertim si pro eis se intelligat castigari, et ita se humiliet, ut quidquid castigationis sustinuerit, pro meritis suis parum se passum pronuntiet.

Liberavit animam suam ne pergeret in interitum, sed vivens lucem videret. Ecce haec omnia operatur Deus tribus vicibus per singulos, ut revocet animas eorum a corruptione, et illuminet luce viventium. Id est, agnitionis Dei lucem et immensa beneficia illuminatus agnosceret.

Attende, Job, et audi me, et tace dum ego loquor. Si autem habes, quid loquaris: responde mihi. Loquere, volo enim te apparere justum. Quod si non habes, audi me: tace, et docebo te sapientiam. Quasi hac ratione Heliu sanctum Job convicerit, ait illi: Audi me, id est, docenti te obediens esto, et praebe consensum. Quod autem dicit, ut taceat: eloquentem et tamquam minus eruditum, vel impatientem jubet ut sileat.

CAPUT XXXIV.

Pronuntians itaque Heliu, etiam haec locutus est. Quasi sententiam Heliu pronuntiare dicitur, et praesentes amicos sancti Job ad audiendum se cohortatur.

Audite, sapientes, verba mea, et eruditi auscultate me. Auris enim verba probat, et guttur escas gustus dijudicat. Quemadmodum igitur, inquit, a faucibus ciborum sapor dignoscitur: et idcirco, ait Heliu:

Judicium eligamus nobis, et inter nos videamus quid sit melius. Id est, prius discutiamus, antequam hominem condemnemus.

His flesh is consumed by punishments: let him return to the days of his youth. He has received, he says, evils for his merits, and the measure of punishments and penalties: let these lashes of chastisement suffice for him, by which he is called back to emendation: now let him return by the indulgence of divine piety to the days of youth, that is, let him be again healthy and unharmed.

He will pray to God, and He will be placable to him, and he will see His face in joy, and He will render to man his righteousness. Which meanwhile happens in the heart, when the good of conscience is possessed through God. Moreover, he will see the face of God, feeling His countenance favorable to him, about to render righteousness to Him with worthy satisfaction.

He will look back upon men, and will say: 'I have sinned, and I have truly failed, and I have not received as I was worthy.' It is a great thing, and most acceptable to God, that a man should not blush to confess his errors: especially if he understands himself to be chastised for them, and so humbles himself that whatever chastisement he has sustained, he pronounces that he has suffered little for his merits.

He delivered his soul that it might not proceed into destruction, but living might see the light. Behold, God works all these things in three turns for individuals, that He may recall their souls from corruption, and illuminate them with the light of the living. That is, that having been illuminated, he might recognize the light of the knowledge of God and His immense benefits.

Attend, Job, and hear me, and be silent while I speak. If however you have what you may speak: answer me. Speak, for I wish you to appear righteous. But if you do not have it, hear me: be silent, and I will teach you wisdom. As if Elihu had convinced holy Job by this reasoning, he says to him: 'Hear me,' that is, be obedient to the one teaching you, and provide consent. Moreover, that which he says, that he should be silent: he commands him as one eloquent and as if less learned, or impatient, that he should be silent.

CHAPTER XXXIV.

Elihu therefore continuing, also spoke these things. Elihu is said to pronounce a judgment as it were, and he exhorts the friends of holy Job who were present to hear him.

Hear, wise men, my words, and you learned ones, listen to me. For the ear tests words, and the throat judges foods by taste. Just as therefore, he says, the flavor of foods is discerned by the jaws: and therefore, Elihu says:

Let us choose judgment for ourselves, and let us see among ourselves what is better. That is, let us first discuss before we condemn the man.

Quia dixit Job: justus sum. Non sermonem hunc Job dixit, sed dum virtutes justitiarum suarum notas fecit, justum proculdubio se esse monstravit, quem et Dominus justum jam dixerat. Quod hic dicitur:

Et Deus subvertit judicium meum. In judicando enim me, mendacium est, et violenta sagitta mea absque ullo peccato. Similiter et hoc ipsum non legimus, sed scriptum tenemus: Vivit Deus, qui abstulit judicium meum. Subvertere autem judicium, ad iniquitatem respicit judicantis: abstulisse vero judicium, id est, pro tempore distulisse, ad dispensationem justi judicis pertinet. Et multiplicavit vulnera mea etiam sine causa. Proinde hoc loco asserente Heliu, hic esse sensus videtur, quod cum Job ita dixerit, fefellit Deum judicium meum, non recte et vere judicavit, et ideo erga me mendacio agitur. Quae autem locutus est Job, magis incaute, et praesumens de justitia Dei dixisse credendus est. Proinde juste ei et merito Deus ait: Utique qui arguit Deum, debet respondere ei: in quibus utique verbis Dei increpatur. Hoc resonat, quod beatus Job non recte aliqua sit locutus, sed qui optime noverat, quod bona in eo plurima essent, unde et illi placuerat, concedit ea quae immoderatus eum loqui in summis angustiis dolor compulit.

Quis est vir ut est Job, qui bibit subsannationem quasi aquam, qui graditur cum operantibus iniquitatem, et ambulat cum viris impiis? Cujus viscera tamquam aquae abundantia veneno hujus passionis impleta sunt.

Dixit enim: Non placebit vir Deo, etiam si cucurrerit cum eo. Invidiose de eo sanctum Job locutum fuisse mentitur, quia beatum Job tam infeliciter sapuisse non credimus, sed nec alicubi eum hoc dixisse meminimus.

Ideo, viri cordati, audite me: absit a Deo impietas, et ab Omnipotente iniquitas. Opus enim hominis reddet ei, et juxta vias singulorum restituet eis. Vere enim Deus non condemnabit frustra, nec omnipotens subvertet judicium. Quasi exposita impietate sancti Job, et in medio audientium prolata in invidiam Job, quasi impia sit locutus.

Quem constituit alium super terram: aut quem posuit super orbem quem fabricatus est? Id est, numquid alium rectorem posuit, qui a creatoris justitia discreparet. Ipse ergo quam potens conditor, tam pius est moderator, quia opus suum agnoscit et diligit.

Because Job said: I am righteous. Job did not speak this word, but while he made known the virtues of his righteousness, he undoubtedly showed himself to be righteous, whom the Lord had already called righteous. That which is said here:

And God has subverted my judgment. For in judging me, there is a lie, and my violent arrow is without any sin. Similarly, we do not read this very thing, but we hold it written: 'As God lives, who has taken away my judgment.' Moreover, to subvert judgment pertains to the iniquity of the judge: but to have taken away judgment, that is, to have deferred it for a time, pertains to the dispensation of the just judge. And he multiplied my wounds even without cause. Hence in this place, with Elihu asserting it, the sense seems to be this: that since Job spoke thus, 'God has failed my judgment, he has not judged rightly and truly, and therefore I am dealt with by a lie.' But the things which Job spoke, he is believed to have spoken rather incautiously, and presuming upon the justice of God. Therefore, justly and deservedly God says to him: 'Surely he who argues with God ought to answer him': in which words of God he is indeed rebuked. This sounds as if blessed Job spoke some things incorrectly, but He who knew best that there were very many good things in him, for which reason He had been pleased with him, allows those things which immoderate pain compelled him to speak in the greatest depths of distress.

Who is a man such as Job, who drinks up derision like water, who goes with those who work iniquity, and walks with impious men? Whose vitals are filled with the poison of this passion like an abundance of water.

For he said: A man will not please God, even if he should run with Him. He lies that holy Job spoke enviously of Him, because we do not believe that blessed Job understood so unhappily, nor do we remember him saying this anywhere.

Therefore, men of heart, hear me: far be impiety from God, and iniquity from the Almighty. For He will render to a man his work, and according to the ways of individuals He will restore to them. For truly God will not condemn in vain, nor will the Almighty subvert judgment. As if the impiety of holy Job had been exposed and brought forth in the midst of the listeners to provoke envy against Job, as if he had spoken impious things.

Whom has He appointed another over the earth: or whom has He placed over the world which He fabricated? That is, has He appointed another ruler who would differ from the justice of the Creator? He himself, therefore, as powerful a founder as He is, is just as pious a moderator, because He recognizes and loves His own work.

Si direxerit ad eum cor suum, spiritum illius et flatum ad se trahet. Deficiet omnis caro simul, et homo in cinerem revertetur. Id est, mundi: nam si omnia quae in eo quotidie geruntur, secundum regulam justitiae suae voluerit intueri, deficiet ac peribit; sed cum pietate potius gubernat ac sustinet. Nam si iniquitatem observaverit, quis sustinebit? Spiritum dixit animam, quae vivificat hominem, et flatum, ipsam praesentem vitam, quae corporibus nostris per anhelitum ex hoc aere ministratur. Haec ergo Heliu dicit ad se trahere Deum, cum aufert hominibus vitam, quam eis creando tribuerat. Possunt per spiritum prophetiae haec loca ita videri figurata, ut nunc in Christo compleantur, quando dispensatione carnis assumptae, Pater eumdem Filium suum, per quem omnia fecit, ad hunc mundum ex suo eructatum corde direxit, ut spiritum ejus et flatum ad se traheret, id est, ut auferret ab eo, per humilitatem crucis, spiritum, id est, superbiam spiritus mundialis: flatum quoque tumentis eloquii, quo anhelans gloriabatur in sermonibus suis. Sic quoque homo in se represso tumore deficeret: ac revertens in seipsum, cognosceret se terram esse et cinerem: ubi secundum moralem intelligentiam, illud de psalmo sentimus: Et auferes spiritum eorum, et deficient, et in terram suam convertentur. Postea ergo quam de virtute Dei et justitia praedictis locutus est, Heliu se rursum ad Job convertens, dicit:

Si habes ergo intellectum, audi quod dicitur et ausculta vocem eloquii mei. Numquid qui non amat judicium, sanari potest? Et quando tu eum qui justus est, intantum condemnas? Qui dicit regi, apostata: qui vocat duces impios. Manifestum est, inquit, quia is qui juste et recte judicare non diligit: neque sanare a vitiis animam, neque corrigere quemquam potest: et quomodo tu sanator es languorum nostrorum, qui iniquitates notare praesumis?

Qui non accipit personas principum, nec cognovit tyrannum, dum disceptaret contra pauperem. Opus enim manuum ejus sunt universi. Secundum mysticos intellectus, principes isti Judaeorum, Scribae et Pharisaei, et sacerdotes possunt intelligi: quos in Evangelio increpat. Tyrannum vero eumdem populum Judaeorum, non ab re esse sentiamus, qui contra coetum sanctorum Ecclesiae, pauperem, humilem spiritu, contritum corde, rejiciendo hodie disceptat: quod facere et tempore apostolorum non desinebat, quando per omnes civitates contra eos pugnas et seditiones agebat. Hos igitur ut infideles et impios Dominus non cognoscet: quibusque etiam manifeste dicturus est: Non novi vos: discedite a me, omnes qui operamini iniquitatem. Sequitur dicente Heliu de his, de quibus dicit superius:

If he should direct his heart to him, he will draw his spirit and his breath to himself. All flesh will fail together, and man will return into ashes. That is, of the world: for if He should wish to look upon all things which are daily done in it according to the rule of His justice, it would fail and perish; but He governs and sustains it with piety rather. For if He should observe iniquity, who will sustain it? He called the spirit the soul, which gives life to man, and the breath, the present life itself, which is administered to our bodies through breathing from this air. Elihu therefore says that God draws these to Himself when He takes away from men the life which He had granted them in creating them. These places can be seen as figured through the spirit of prophecy, so that they are now fulfilled in Christ, when in the dispensation of the flesh assumed, the Father directed His same Son, through whom He made all things, brought forth from His own heart, to this world, so that He might draw His spirit and His breath to Himself, that is, that He might take away from him, through the humility of the cross, the spirit, that is, the pride of the worldly spirit: also the breath of swelling eloquence, with which he, panting, gloried in his own words. Thus also man, with the swelling repressed in himself, would fail: and returning into himself, he would recognize that he is earth and ashes: where according to the moral understanding, we perceive that of the psalm: 'And you will take away their spirit, and they will fail, and they will be converted into their own earth.' After he therefore spoke of the power of God and the aforementioned justice, Elihu turning back again to Job, says:

If you have understanding therefore, hear what is said and listen to the voice of my eloquence. Can he who does not love judgment be healed? And when do you condemn him who is just to such an extent? Who says to a king, apostate: who calls leaders impious. It is manifest, he says, because he who does not love to judge justly and rightly: can neither heal the soul from vices, nor correct anyone: and how are you a healer of our weaknesses, who presume to note iniquities?

Who does not accept the persons of princes, nor recognized the tyrant, while he debated against the poor man. For all are the work of his hands. According to the mystical understandings, these princes of the Jews, the Scribes and Pharisees, and the priests can be understood: whom He rebukes in the Gospel. But the tyrant we should perceive not without reason as that same people of the Jews, who today debates by rejecting against the assembly of the saints of the Church, poor, humble in spirit, contrite in heart: which it did not cease to do also in the time of the apostles, when it carried on fights and seditions against them through all the cities. These, therefore, as unfaithful and impious the Lord will not recognize: and to whom also He is clearly about to say: 'I never knew you: depart from me, all you who work iniquity.' There follows, with Elihu speaking of those of whom he spoke above:

Subito morientur, et in media nocte. Secundum sensum Apostoli est, qui ait istud de filiis tenebrarum. Cum enim dixerit pax et securitas, tunc repentinus eis superveniet interitus. Mediam vero noctem dictam ideo existimo, eo quod in profunda cordis caecitate positi, spiritualiter moriantur.

Turbabuntur populi, et pertransibunt, et auferent violentum absque manu. Oculi enim ejus super vias hominum: et omnes gressus eorum considerat. Secundum Psalmistam: Cum viderit, inquit, justus vindictam impiorum, exemplum videlicet peccatorum hominum pertimescens, manus suas lavabit in sanguine peccatoris. Hoc igitur modo turbabuntur populi, qua perturbatione terram sensibilem legimus conturbatam: sicut propheta ait ad Deum: Commovisti terram, et conturbasti eam: sana contritiones ejus quia mota est. Sic enim quasi boni viatores ad futurum saeculum pertransibunt, ubi locus non erit impio: aliter nullum habebit adjutorium violentus, quo defendi vel erui possit a pertrahentibus eum ad supplicium mortis.

Non sunt tenebrae, et non est umbra mortis: ut abscondantur ibi qui operantur iniquitatem. Sive ut alii dixerunt in fine hujus versiculi, ut latitent qui faciunt iniquitatem. Quod utrumque secundum illud Psalmistae sensum est, ita dicentis: Quo ibo a spiritu tuo, et a facie tua quo fugiam?

Neque enim ultra in hominis potestate est, ut veniat ad Deum in judicium. Id est, si habuerit in potestate ut veniat, potest habere ut non veniat.

Conteret multos, et innumerabiles, et stare faciet alios pro eis. Ut de Heli sacerdote et Samuele, Saul et David, Judaeorum populo et gentium.

Novit enim opera eorum, et idcirco inducet noctem, et conterentur. Quasi impios percussit eos in loco videntium. Sub his quoque verbis Heliu significasse potuit ob merita sua Judaeos nocte infidelitatis excaecandos, ut conterantur et humilientur, sicut propheta et Apostolus ait: Dedit illis Deus spiritum compunctionis.

Qui quasi de industria recesserunt ab eo, et omnes vias ejus intelligere noluerunt, ut pervenire facerent ad eum clamorem egeni, et audiret vocem pauperum. Omnes enim peccatores et impii contra inditum sibi bonum naturae agunt: sicut Apostolus ait: Qui cum cognovissent Deum, non sicut Deum glorificaverunt. Ubi autem cognoverunt Deum, nisi inspiratione et judicio mentis?

They will die suddenly, and in the middle of the night. It is according to the sense of the Apostle, who says this about the sons of darkness. For when he shall say peace and security, then sudden destruction will come upon them. Moreover, I think the night was called middle for this reason, because placed in the deep blindness of the heart, they die spiritually.

The peoples will be troubled, and will pass through, and will take away the violent man without hand. For His eyes are upon the ways of men: and He considers all their steps. According to the Psalmist: 'When the just man shall see the vengeance of the impious,' fearing for example the example of sinful men, 'he will wash his hands in the blood of the sinner.' In this way therefore the peoples will be troubled, with which perturbation we read that the sensible earth was troubled: as the prophet says to God: 'You have moved the earth, and have troubled it: heal its breaches because it is moved.' For thus they will pass through like good travelers to the future age, where there will be no place for the impious: otherwise the violent man will have no help, by which he might be defended or rescued from those dragging him to the punishment of death.

There are no darknesses, and there is no shadow of death: that they may be hidden there who work iniquity. Or as others have said at the end of this verse, that they may lie hidden who do iniquity. Both of which are according to that sense of the Psalmist, speaking thus: 'Whither shall I go from your spirit, and whither shall I flee from your face?'

For it is no longer in man's power that he should come to God in judgment. That is, if he had it in his power to come, he could have it not to come.

He will crush many, and innumerable ones, and will make others stand in their place. As concerning Eli the priest and Samuel, Saul and David, the people of the Jews and of the Gentiles.

For He knows their works, and therefore He will bring in the night, and they will be crushed. He struck them as impious ones in the place of those who see. Under these words also Elihu could have signified that the Jews, on account of their merits, were to be blinded by the night of infidelity, so that they might be crushed and humbled, as the prophet and the Apostle say: 'God gave them a spirit of compunction.'

Who as if by design withdrew from Him, and were unwilling to understand all His ways, that they might cause the cry of the needy to come to Him, and He might hear the voice of the poor. For all sinners and impious ones act against the good of nature implanted in them: as the Apostle says: 'Who although they had known God, did not glorify Him as God.' Moreover, where did they know God, except by the inspiration and judgment of the mind?

Ubi ergo Deo gloriam suam habuerunt contemptui: ubi ab ea contra suam conscientiam recesserunt, omnesque vias mandatorum Dei, quas suis cordibus habent ingenitas, nosse et intelligere detrectarunt, cum hominibus quoque ita impie et injuste egerunt, ut ad Deum pauperum oppressorum clamor ascenderit. Sive Judaeos impios atque incredulos percussit Deus in loco videntium, id est, in lege Mosaica: ubi prophetae, qui videntes dicti sunt, inhabitant. In ipsa itaque spe legis, et promissorum compositione, tamquam in quodam videntium loco, juste percussi a Deo sunt: intantum ut oratio illius, qui propter nos pauper factus est cum esset dives, ascenderet ad Deum: Disperge illos in virtute tua. Sive viventes sunt omnes, qui in Christo ex fide vivunt: in hac enim spe positi, mente contemplantur futuram beatitudinem. In hoc igitur loco, ubi quasi fide stantes sunt, quidam sub fidei hujus vocabulo, habent speciem pietatis: virtutem autem ejus sunt abnegantes. Hi ipsi igitur, qui haeretici intelliguntur, in loco Dei male stantes, a Deo percutiuntur, apostolis et Ecclesiarum doctoribus, id est, pauperibus Christi contra eos resistentibus et ad Deum clamantibus.

Ipso enim concedente pacem, quis est qui condemnet? Propheta ait ad populum: Orate pro vita Nabuchodonosor, ut illius pace sit pax vobis. Sive pacem Ecclesiae, et quietem ipse concedit, quando non surgunt adversus eam pugnae persecutionum, sive quando haereticorum lites, et scandala conquiescunt. Nec non contra vitiorum bella, quietis et pacis silentium ipse donat: quando devictis eis, et velut acerrimis hostibus expugnatis, pax fit in homine summa virtutum. Quod autem ait:

Ex quo absconderit vultum, quis est qui contempletur eum? Et super gentes, et super omnes homines. Hoc est, quod nisi ipse dignatus fuerit se homini revelare: quis est qui possit eum suis viribus intueri, vel perscrutando ad majestatem ejus accedere?

Qui regnare facit hominem hypocritam propter peccata populi. Quod manifeste in Saule rege apparuit, et sicut Dominus ait: Auferam de Jerusalem judicem, et prophetam, et sapientem, et consiliarium: et dabo pueros principes eorum, et effeminati dominabuntur eis. Et Nabuchodonosor justo judicio Dei, multa regna, et plurimas nationes accepit. Potest, et diabolus homo iste intelligi, qui, perdita angelica dignitate, hominis nomen sortitus est: de quo Dominus ait in Evangelio: Inimicus homo hoc fecit. Hypocrita vero et simulator ideo est appellatus, quoniam transfigurat se in angelum lucis: cum ipse potius auctor sit tenebrarum, id est, omnium criminum et peccatorum inventor.

Quia ergo ego locutus sum ad Deum: te quoque non prohibebo. Quasi in judicio constitutum, permittit eum interloqui, ut si quid forte sibi est dicendum, non taceat.

Where therefore they held the glory of God in contempt: where they withdrew from it against their own conscience, and refused to know and understand all the ways of God's commandments, which they have innate in their hearts, they also acted so impiously and unjustly with men that the cry of the oppressed poor ascended to God. Or God struck the impious and incredulous Jews in the place of those who see, that is, in the Mosaic Law: where the prophets, who are called seers, inhabit. In that very hope of the Law, and composition of promises, as if in a certain place of those who see, they were justly struck by God: so much so that the prayer of Him, who was made poor for us though He was rich, ascended to God: 'Scatter them in your power.' Or all are living who live from faith in Christ: for placed in this hope, they contemplate future blessedness with the mind. In this place therefore, where they are as if standing by faith, some under the name of this faith have the appearance of piety: but are denying its power. These very ones therefore, who are understood as heretics, standing badly in the place of God, are struck by God, with the apostles and teachers of the Churches, that is, the poor of Christ, resisting against them and crying out to God.

For with Him granting peace, who is he who may condemn? The prophet says to the people: 'Pray for the life of Nebuchadnezzar, that in his peace there may be peace for you.' Or He Himself grants peace to the Church, and rest, when fights of persecutions do not rise against it, or when the lawsuits and scandals of heretics quiet down. Also against the wars of vices, He Himself gives the silence of rest and peace: when they have been conquered, and as if the most bitter enemies overcome, peace becomes the highest of virtues in man. Moreover, that which he says:

From the time He has hidden His face, who is he who may contemplate Him? Both over nations, and over all men. This is, that unless He Himself has deigned to reveal Himself to man: who is he who can gaze upon Him by his own strength, or by searching approach His majesty?

Who makes a hypocrite man to reign on account of the sins of the people. Which clearly appeared in King Saul, and as the Lord says: 'I will take away from Jerusalem the judge, and the prophet, and the wise man, and the counselor: and I will give children as their princes, and the effeminate shall rule over them.' And Nebuchadnezzar, by the just judgment of God, received many kingdoms and very many nations. This man can also be understood as the devil, who, having lost angelic dignity, obtained the name of man: of whom the Lord says in the Gospel: 'An enemy man has done this.' Moreover, he is called a hypocrite and a simulator because he transfigures himself into an angel of light: while he himself rather is the author of darkness, that is, the inventor of all crimes and sins.

Because therefore I have spoken to God: I will not prohibit you also. As if constituted in judgment, he permits him to speak, so that if by chance he has anything to be said, he may not be silent.

Si erravi, tu doce me. Si iniquitatem locutus sum, ultra non addam. Id est, non loquar.

Numquid a te Deus expetit eam, quia displicuit tibi? Tu enim coepisti loqui, et non ego. Quod si quid nosti melius, loquere. Tu dixisti quod iniquus esset Deus: quia a te iniquitatem, et injustitiam vitae, injusta correptione exigeret, cui necesse esset injuste afflictum contra eum loqui injusta, et ob hoc, inquit, displicuit tibi Deus dum ejus justitiam, qua te punit insontem, non vis veram esse justitiam.

Viri intelligentes loquantur mihi, et vir sapiens audiat me. Heliu sanctum Job despiciens, convertit se ad eos qui cominus assistebant, et ita de beato Job definite pronuntians, ait ad eos:

Job autem stulte locutus est, et verba illius non sonant disciplinam. Manifestum est.

Pater mi. Quia ab ipso est homo creatus, et conditus. Probetur Job, inquit Heliu: non examinetur, quod solet ad probationem eruditionis referri.

Probetur Job. Id est, manifestetur: probatum sit omnibus, cunctisque pateat, Job qualis sit: ante te probetur, inquam, Job.

Usque ad finem. Ne desinas ab homine iniquitatis. Id est, insit in eo jugiter plaga flagelli hujus: neque desinas infligere poenas operantibus iniquitatem.

Qui addidit super peccata sua blasphemiam. Id est, super hoc quod peccator est, addit ad cumulum peccatorum, ut in blasphemiae crimen erumpat, propter quod mala haec cruciatuum sustinet.

Inter nos interim constringatur, et tunc ad judicium provocet sermonibus suis Deum. Condemnetur inter nos interim, ne et nobis in injustitiam reputetur: absque crimine nostro erit, si postmodum Deum provocare tentaverit.

CAPUT XXXV.

Igitur Heliu haec rursum locutus est: Numquid aequa videtur tibi tua cogitatio, ut diceres: justior Deo sum? Dixisti enim: Non tibi placet quod rectum est, vel quid tibi proderit, si ego peccavero? Fieri potest, quod de sermonibus ubi asperius locutus est ad Deum, quam forsitan debuit, aliqua inde hic Heliu descripserit, et verborum suorum invidiose quasi sensus illius dicere voluerit.

Itaque ego respondebo sermonibus tuis, et amicis tuis tecum. Pro eo quod non potuerunt ei rationabiliter respondere.

If I have erred, you teach me. If I have spoken iniquity, I will not add further. That is, I will not speak.

Does God seek it from you, because it displeased you? For you began to speak, and not I. But if you know anything better, speak. You said that God was unjust: because He required from you iniquity, and injustice of life, by unjust correction, to whom it was necessary, being unjustly afflicted, to speak unjust things against Him; and for this reason, he says, God displeased you while you do not wish His justice, by which He punishes you though innocent, to be true justice.

Let intelligent men speak to me, and let a wise man hear me. Elihu, despising holy Job, turns to those who were standing nearby, and thus pronouncing definitely concerning blessed Job, says to them:

But Job has spoken foolishly, and his words do not sound of discipline. It is manifest.

My Father. Because by Him man was created and formed. Let Job be tested, Elihu says: let him not be examined, which usually refers to the testing of erudition.

Let Job be tested. That is, let him be manifested: let it be proved to all, and let it be open to everyone what kind of man Job is: let Job be tested before you, I say.

Even to the end. Do not cease from the man of iniquity. That is, let the stroke of this scourge be in him continually: nor cease to inflict punishments on those working iniquity.

Who added blasphemy over his sins. That is, over this fact that he is a sinner, he adds to the heap of sins, so that he breaks out into the crime of blasphemy, on account of which he sustains these evils of torments.

Let him be constrained among us meanwhile, and then let him provoke God to judgment with his words. Let him be condemned among us meanwhile, lest it be also imputed to us as injustice: it will be without our crime, if afterwards he attempts to provoke God.

CHAPTER XXXV.

Therefore Elihu spoke these things again: Does your thought seem equal to you, so that you should say: 'I am more just than God'? For you said: 'What is right does not please you,' or 'what will it profit you, if I should sin?' It is possible that from the speeches where he spoke more harshly to God than perhaps he ought, Elihu described some things here, and wished to speak enviously of his words as if they were his sense.

Therefore I will answer your words, and your friends with you. For the reason that they could not answer him reasonably.

Suspice ad coelum, et intuere ei, et contemplare aethera, quod altior te sit. Id est, cui te aequare praesumis? Hoc ait Heliu, qui Deum corporaliter locis contineri arbitrabatur: quod in excelsis tantum atque in sublimibus Deus Dominus commoretur.

Proinde si peccaveris, quid ei nocebis? Et si multiplicatae fuerint iniquitates tuae, quid facies contra eum? Quod ita dixisse mihi videtur, non enim, te peccante, Deo damni aliquid infertur: aut si pro multitudine peccatorum tuorum ulcisci te voluerit, numquid poteris ei contraire?

Porro si juste egeris, quid donabis, aut quid de manu tua accipiet? Hinc David dicit, quoniam bonorum meorum non eges.

Homini qui similis tui est, nocebit impietas tua, et filium hominis adjuvabit justitia tua. Id est, homini nocere poterit impietas tua, si male agentem te aemulatus fuerit: quemadmodum filium hominis justitia tua adjuvabit, si vias tuas, cum recte incedis, imitetur.

Propter multitudinem calumniatorum clamabunt, et ejulabunt propter vim brachii tyrannorum. Sub hac qualitate disputationis suae, Heliu sanctum Job talibus admiscet: eisque similem judicat, dum calumniatores et tyrannos, iniquos homines nominat, quorum calumniis, et potentia, homo, et filius hominis oppressi ingemiscunt. Et modo spiritualiter hunc hominem, et filium hominis, populum sanctum non absurde sentimus, qui propter unitatem totius corporis Ecclesiae, homo unus dicitur, sicut Apostolus ait, et secundum Psalmistam filius hominis appellatur, ita dicentem: Fiat manus tua super virum dexterae tuae, et super filium hominis quem confirmasti tibi. Potest hoc et de invisibilibus inimicis dici: qui occulta impugnatione vitiorum, mentibus dominantur: propter quod fideles ejulantes in oratione ad Deum dicunt: Eripe me de inimicis meis, Deus meus.

Et non dixit. Quando utique affligebant praedictos, quos sibi per iniquam dominationem, Deo permittente, subegerant: ita ut hi sub tanta necessitate pressurarum positi ejularent, et clamarent ad Deum: illi non intenderunt animo, neque intenderunt in coelum, ut saperent quod Deo conditori suo haec omnia displicerent. Non dixit, inquam, apud semetipsam talia multitudo iniquorum sive daemonum.

Look up to heaven, and gaze at it, and contemplate the ethers, that it is higher than you. That is, to whom do you presume to equal yourself? Elihu says this, who thought that God was contained physically in places: that the Lord God dwells only in the heights and in the sublime places.

Therefore if you should sin, how will you hurt Him? And if your iniquities should be multiplied, what will you do against Him? Which seems to me to have been said thus, for indeed, with you sinning, no damage is brought upon God: or if He should wish to take vengeance on you for the multitude of your sins, will you be able to oppose Him?

Furthermore, if you should act justly, what will you give, or what will He receive from your hand? Hence David says, that 'You have no need of my goods.'

To a man who is like you, your impiety will hurt, and your justice will help a son of man. That is, your impiety can hurt a man, if he should emulate you acting badly: just as your justice will help a son of man, if he should imitate your ways when you walk rightly.

Because of the multitude of calumniators they will cry out, and they will wail because of the force of the arm of tyrants. Under this quality of his disputation, Elihu mixes holy Job with such ones: and judges him similar to them, while he names calumniators and tyrants as iniquitous men, because of whose calumnies and power man, and the son of man, being oppressed, groan. And now spiritually we perceive not absurdly this man, and the son of man, as the holy people, who on account of the unity of the whole body of the Church is called one man, as the Apostle says, and according to the Psalmist is called 'son of man,' speaking thus: 'Let your hand be upon the man of your right hand, and upon the son of man whom you have confirmed for yourself.' This can also be said of invisible enemies: who dominate minds by the hidden attack of vices: on account of which the faithful, wailing in prayer to God, say: 'Snatch me from my enemies, my God.'

And he did not say. When indeed they were afflicting the aforementioned ones, whom they had subjected to themselves through iniquitous domination, with God permitting it: so that these, placed under such necessity of pressures, wailed and cried out to God: they did not direct their mind, nor did they look toward heaven, so that they might know that all these things displeased God their founder. Such a multitude of iniquitous ones or demons, I say, did not say such things among themselves.

Ubi est Deus qui fecit me? qui dedit carmina in nocte. Hoc ait Heliu. Cum ergo justos et recte viventes a supra dictis Deus tribulari permittat: consolationem tamen eis in nocte tribulationum concedit. Nox enim ipsa tribulatio intelligitur, secundum illud Psalmistae: Probasti cor meum et visitasti me in nocte; sicut et prosperitas aliquando dies dicitur, quoniam qui in prosperis est, quasi quadam felicitate illuminatur. Unde ait in psalmo: Per diem sol non uret te, neque luna per noctem. Tantam, inquit Heliu, tolerantiam justi homines a Deo accipiunt, ut etiam in nocte tribulationis, hymnorum spiritualium canticis delectentur. Canticum ergo ad exsultationem cordis, vel maxime pertinet. Proinde haec exsultatio de spe futuri gaudii nascitur in corde canentium, et faciunt more viatorum, quia ipsi ut viatores et peregrini transeunt per hunc mundum, qui ut ad destinatum sibi locum sine labore perveniant, cantico fatigationem itineris consolantur ac sublevant. Et juxta mysticos intellectus, noctem, secretum quoddam ac divinae disputationis remotum silentium intelligamus, quod aliis saeculis, sicut Apostolus ait: Non fuit revelatum filiis hominum. Quae nox sit in quatuor vigilias distributa, ut a principio mundi usque ad Christum Dominum nostrum hanc noctem dicamus, ut sit prima vigilia noctis hujus, ipse Adam primus, et pater hominum: per cujus conditionem evigilet animus humanus, ut credat creatorem omnium rerum Deum. Secunda vero vigilia sit tempore Noe, quo naufragium mundi factum sit, ut evigilent homines, ne et ipsi intereant. Tertia autem vigilia sancti Abrahae temporibus habeatur, per quem cognoscat mundus, quemadmodum sit fide vivendum, et Deo placendum. Quarta vero vigilia sit circa tempora prophetarum, qui aurorae et lumini diei appropinquantis viciniores fuerunt, quique in ipsum Christum proximum sibi diem pene electam noctem fidei oculis intendebant. In hac igitur nocte per singula tempora praedictorum, sive prophetiis, sive significationibus, de Christo latenter cecinerunt.

Qui docet nos super jumenta terrae, et super volucres coeli erudit nos. Docet in communibus eruditum, subtilioribus: docet non solum per naturae dona, sed etiam per gratiae munera. Secundum tropicum vero intellectum, jumenta, homines carnales plerumque intelliguntur, qui gulae et ventri, et luxuriae dediti sunt. Alii autem volatilibus comparantur, sive propter levitatem morum, sive propter superbiam, qua tumentes quasi in altum elevantur. Unde dicit Apostolus: Noli altum sapere. Et Dominus in Evangelio: Quia quod est in hominibus altum, abominatio est ante Deum.

Where is God who made me? who gave songs in the night. Elihu says this. When therefore God permits the just and those living rightly to be troubled by the aforementioned ones: nevertheless He grants them consolation in the night of tribulations. For the night itself is understood as tribulation, according to that of the Psalmist: 'You have tested my heart and visited me in the night'; just as prosperity is sometimes called day, because he who is in prosperous things is as if illuminated by a certain happiness. Whence it says in the psalm: 'By day the sun shall not burn you, nor the moon by night.' Elihu says that just men receive so much tolerance from God that even in the night of tribulation, they are delighted by the songs of spiritual hymns. Song, therefore, pertains most greatly to the exultation of the heart. Hence this exultation is born from the hope of future joy in the heart of those singing, and they do after the manner of travelers, because they themselves as travelers and pilgrims pass through this world, who so that they may arrive at the place destined for them without labor, console and relieve the fatigue of the journey with a song. And according to mystical understandings, let us understand the night as a certain secret and remote silence of divine disputation, which in other ages, as the Apostle says: 'Was not revealed to the sons of men.' Which night is distributed into four watches, so that we may call this night from the beginning of the world until Christ our Lord, so that the first watch of this night may be Adam himself, the first man and father of men: through whose condition the human mind may wake up, so that it may believe God to be the creator of all things. Moreover, let the second watch be in the time of Noah, in which the shipwreck of the world occurred, so that men may wake up, lest they also perish. Furthermore, let the third watch be held in the times of holy Abraham, through whom the world may know how one must live by faith and please God. But let the fourth watch be around the times of the prophets, who were closer to the dawn and the light of the approaching day, and who were looking toward Christ Himself, the day near to them, with eyes of faith through the almost chosen night. In this night, therefore, through the individual times of the aforementioned ones, whether by prophecies or by significations, they sang secretly of Christ.

Who teaches us above the beasts of the earth, and instructs us above the birds of heaven. He teaches the learned in common things, in more subtle things: He teaches not only through gifts of nature, but also through gifts of grace. According to the tropical understanding, however, beasts are mostly understood as carnal men, who are given over to gluttony and the belly and luxury. But others are compared to birds, whether on account of levity of manners, or on account of pride, by which, swelling, they are as if raised on high. Whence the Apostle says: 'Be not high-minded.' And the Lord in the Gospel: 'Because that which is high among men is an abomination before God.'

Nam in Graeco superbus ὑπερηφάνης dicitur, quod est super apparens, ut elatam mentem hominis, tumidamque significet.

Ibi clamabunt et non exaudiet, propter superbiam malorum. Quod dixit, ibi clamabunt, fortassis significare voluit locum poenarum, ubi non exaudiendi sunt peccatores, propter superbiam malorum: sive ut alii dixerunt, ab injuriis malorum, quia mali bonis et justis insectationis injurias irrogare non desinunt.

Non ergo frustra audiet Deus, et omnipotens causas singulorum intuebitur. Hoc ait, quod peccatores persistentes in malis suis, non audiat Deus: quoniam sine causa utique ad eum clament, qui non merentur audiri.

Etiam cum dixeris, non considerat: judicare coram illo, et exspecta eum. Quando vides, Job, quia non statim Deus reddit peccatoribus quae merentur, noli pusillanimitate frangi, ut in blasphemiam erumpas, et dicas Deum injustum, sive iniquum: sed judicare cum eo debes, id est, judiciis ejus consentire, non contra eum praesumptuoso judicio tuo in ejus injuriam prosilire.

Nunc enim non infert furorem suum: nec ulciscitur scelus valde. Quoniam igitur statuit diem, in quo judicet de orbe terrarum, idcirco in hoc tempore vindictam justitiae suae non generaliter exercet. Et hoc totum in exprobrationem sancti Job loquitur, quem velut reum criminum in hoc malum poenarum, Dei sententia pro parte condemnat. Unde scribit, cui restent plurima, quae adhuc sit postmodum recepturus.

Ergo Job frustra aperit os suum, et absque scientia verba multiplicat. Juxta haec convictum sanctum Job Heliu arbitratur, et quadam verborum ratione conclusum.

CAPUT XXXVI.

Addens quoque Heliu haec locutus est: Sustine me paululum et indicabo tibi. Adhuc enim habeo quod pro Deo loquar. Id est, pro justitia et causa Dei.

Repetam scientiam meam a principio, et operatorem meum probabo justum. Vere enim absque mendacio sermonis mei, et perfecta scientia probabitur tibi. Et in hoc quarto sermone suo, de singulari justitia Domini, profundum nimium, et copioso sermone prosequitur: ubi multa arcana in obscuro sacramentorum recondita, et longe remota mysteria dicere videtur.

Deus potentes non abjicit, cum et ipse sis potens: sed non salvat impios. Haec est justitiae ejus immensitas, et naturae bonae voluntas, ut nulli invideat, quia nemo ei, quamvis potens sit, potest coaequari.

For in Greek the proud man is called hyperēphanēs, which is 'appearing above,' so as to signify the elated and swollen mind of man.

There they will cry out and He will not hear, on account of the pride of the evil ones. That which he said, 'there they will cry out,' perhaps he wished to signify the place of punishments, where sinners are not to be heard, on account of the pride of the evil ones: or as others have said, 'from the injuries of the evil ones,' because the evil ones do not cease to inflict injuries of persecution upon the good and just.

Therefore not in vain will God hear, and the Almighty will look into the causes of each one. He says this, that God does not hear sinners persisting in their evils: since they indeed cry out to Him without cause, who do not deserve to be heard.

Even when you shall say, He does not consider: judge before Him, and wait for Him. When you see, Job, that God does not immediately render to sinners what they deserve, do not be broken by faint-heartedness, so that you break out into blasphemy, and say that God is unjust or iniquitous: but you ought to judge with Him, that is, to consent to His judgments, not to leap out against Him with your presumptuous judgment to His injury.

For now He does not bring in His fury: nor does He take vengeance on crime greatly. Since therefore He has appointed a day, in which He may judge the whole world, for that reason in this time He does not generally exercise the vengeance of His justice. And all this he speaks in reproach of holy Job, whom as if guilty of crimes in this evil of punishments, the sentence of God condemns in part. Whence he writes, for whom very many things remain, which he is yet to receive afterwards.

Therefore Job opens his mouth in vain, and multiplies words without knowledge. According to these things Elihu thinks holy Job is convicted, and concluded by a certain reasoning of words.

CHAPTER XXXVI.

Elihu also added and spoke these things: Bear with me a little and I will show you. For I still have something to say on God's behalf. That is, for the justice and cause of God.

I will repeat my knowledge from the beginning, and I will prove my Maker just. For truly my speech is without falsehood, and perfect knowledge shall be proved to you. And in this fourth speech of his, he proceeds with an exceedingly deep and discourse concerning the singular justice of the Lord: where he seems to speak of many secrets hidden in the darkness of the sacraments, and far-removed mysteries.

God does not cast away the powerful, since you yourself are powerful: but He does not save the impious. This is the immensity of His justice, and the will of His good nature, that He envies no one, because no one, however powerful he may be, can be made equal to Him.

Et judicium pauperibus tribuit. Juxta justitiae aequitatis suae tenorem. Sanctos autem et innocentes viros consuevit Scriptura divina pauperes appellare.

Non auferet a justo oculos suos. Hoc ait, et beatus David: Oculi Domini super justos, etc.

Et reges in solio collocat in perpetuum, et illic eriguntur. Hic reges non solum saeculi hujus, sed et Ecclesiae reges et praepositi intelligi possunt. Et secundum tropicos intellectus, reges, animi hominum sunt, qui corporibus recte dominantur, quibus in psalmo dicitur. Et nunc, reges, intelligite; erudimini, qui judicatis terram. Ita hi reges eriguntur a Deo, ut sedeant cum principibus.

Et si fuerint in catenis, et vinciantur funibus paupertatis: indicabit eis opera eorum, et scelera eorum, quia violenti fuerunt. Hi igitur in catenis fortibus, videlicet judicis Dei, et paupertatis funibus colligantur: id est, opem divini auxilii non habentes, poenis temporalibus quasi vinculis astringentur, omnis rei bonae inopes effecti pro qualitate meritorum.

Revelabit quoque aurem eorum, ut corripiat: et loquetur, ut revertantur ab iniquitate. Aurem, inquit, cordis ad obediendum sibi Deus per castigationes et secretas inspirationes aperiet.

Si audierint et observaverint, complebunt dies suos in bono, et annos suos in gloria. Hoc est quod Salomon ait: Memoria justi cum laudibus.

Si autem non audierint: transibunt per gladium et consumentur in stultitia. Id est, si instruente Deo, qui docet hominem scientiam, audire contempserint, per gladium, id est, per hanc mortalitatem de hoc saeculo praeteribunt, ut in stultitia, id est, in illis locis, ubi stulti deputabuntur, qui dicunt in corde suo, non est Deus, aeternis cruciatibus consumantur.

Simulatores et callidi provocant iram Dei, neque clamabunt cum vincti fuerint. Ipsum sanctum Job apertius in hoc videtur Heliu quasi ex obliquo percutere, quod et ipse quasi callide et nequiter ageret: virum quoque egregium simularet. Quique etiam cum esset vinctus plagae hujus compedibus, clamare ad Deum, et invocare eum, ut a laqueis poenalibus illigatus absolveretur, minime curaret, quod utique desperatione sive contemptu faceret. De caeteris quoque peccatoribus similiter hoc ipsum potest intelligi, qui cum venerint in profundum malorum, contemnent: et de Judaeis, et de haereticis, qui ficta dogmata quasi veritatis velamine operientes, in noctis perfidia obstinato et obturato corde persistunt.

And He grants judgment to the poor. According to the tenor of His justice and equity. Moreover, divine Scripture is accustomed to call holy and innocent men 'the poor.'

He will not take away His eyes from the just man. This also blessed David says: The eyes of the Lord are upon the just, etc.

And He places kings on the throne forever, and there they are exalted. Here not only the kings of this world, but also the kings and prelates of the Church can be understood. And according to figurative understandings, kings are the minds of men who rightly rule over their bodies, to whom it is said in the psalm. And now, O kings, understand; be instructed, you who judge the earth. Thus these kings are exalted by God, so that they may sit with princes.

And if they should be in chains, and bound with the ropes of poverty: He will show them their works, and their crimes, because they were violent. Therefore these are bound in strong chains, namely of the judge God, and in the ropes of poverty: that is, not having the help of divine aid, they shall be bound by temporal punishments as if by chains, being made destitute of every good thing according to the quality of their merits.

He will also reveal their ear, that He may correct them: and He will speak, so that they may return from iniquity. He will open, he says, the ear of the heart for obeying Him, through chastisements and secret inspirations.

If they shall hear and observe, they shall complete their days in good, and their years in glory. This is what Solomon says: The memory of the just is with praises.

But if they shall not hear: they shall pass away by the sword and shall be consumed in folly. That is, if when God instructs, who teaches man knowledge, they should despise to hear, they shall pass away from this world by the sword, that is, through this mortality, so that in folly—that is, in those places where fools shall be reckoned, who say in their heart, 'There is no God'—they may be consumed by eternal torments.

Hypocrites and the crafty provoke the wrath of God, nor shall they cry out when they are bound. Elihu seems more clearly to strike holy Job in this as if from a side-glance, because he himself was acting as if craftily and wickedly: and he was pretending to be an excellent man. Who also, even when he was bound by the shackles of this plague, would not care to cry out to God and invoke Him, so that he might be released from the penal snares in which he was bound, which he would certainly do out of desperation or contempt. Concerning other sinners also this same thing can be understood similarly, who when they have come into the depth of evils, will despise: and concerning the Jews, and concerning the heretics, who covering feigned dogmas as if with a veil of truth, persist in the perfidy of night with an obstinate and closed heart.

Morietur in tempestate anima eorum, et vita eorum inter effeminatos. Vitiosos et vitia esse noverimus, quae sicut de virtutibus animi nihil in se habent quietum, virile, et frugi, sed totum turbulentum, remissum et fragile: ita necesse est ut velut tempestate animam semper suis illecebris inquietent, portumque virtutum hominem non sinant apprehendere, et fit istis talibus fluctibus, quod Salomon ait, ut jaceat anima tamquam in corde maris, et velut gubernator in magna tempestate. Vel aliter tempestas adventus ac judicium Dei est, de quo dicit, in circumitu ejus tempestas valida.

Eripiet de angustia sua pauperem. Pauperem Salvatorem nostrum intelligimus, qui propter nos pauper factus est, qui in diebus carnis suae, preces ac supplicationes Patri obtulit, ut posset a morte salvum facere pauperem, sanctum populum Dei humilem spiritu. Vel pauperem quemlibet justorum eruet de angustia pressurarum, sicut etiam in divinis Scripturis diverso modo legimus liberatos.

Et revelabit in tribulatione aurem ejus. Id est, fortis sit unusquisque eorum in tribulatione, corroborante visitatione divina, quando a Deo homo tribulari permittitur, consolationem in aure cordis Domini, illic audiendo percipiet.

Igitur salvabit te de ore angusto latissime, et non habente fundamentum subter se. Hoc in loco infernorum habitacula ab Heliu describuntur, quae immensa capacitate sui, fundamentum non habeant. Ad quorum tamen fundamenta in prophetis legimus, luciferum qui mane oriebatur depositum: multitudines quoque regum, et populos innumerabiles gentium. Ore autem angusto inferi ideo appellantur, eo quod amplum sit ad recipiendum, angustum ad dimittendum quoniam mortuos intra se teneant, et eos ad vitam non patiantur exire. David quoque sanctus similiter ait ad Deum: Libera me ex odientibus me, et de profundis aquarum. Non me demergat tempestas aquae, neque absorbeat me profundum: neque urgeat super me puteus os suum. Proinde noverimus quia loca infernalium ergastulorum, secundum fidem Scripturarum, inter immensas abyssi aquas sint constituta: ab illis inferi sedibus nullus homo merito suo liberatus est, nisi gratia Domini nostri Jesu Christi. Et non solum, inquit Heliu, a tartareis angustiis liberaberis, verum etiam in latissimo refrigerii nemore, velut in campis spatiosis liber incedes.

Requies autem mensae tuae erit plena pinguedine. Amoenitatem paradisi, et jucunditatem, requiem nominando significavit. Immensam vero abundantiam vitae beatae, quae esset plena ubertatis pinguedine, ac loci illius felicis referta deliciis, voluit demonstrare: cujus terram sanctam mansueti secundum repromissionem Domini possidebunt.

Their soul shall die in a tempest, and their life among the effeminate. Let us know that there are vicious people and vices which, just as they have nothing quiet, manly, or worthy in themselves from the virtues of the soul, but are entirely turbulent, remiss, and fragile: so it is necessary that they always disquiet the soul with their allurements as if with a tempest, and do not allow the man to reach the port of virtues; and it happens with such waves of these things, as Solomon says, that the soul lies as if in the heart of the sea, and like a pilot in a great tempest. Or otherwise, the tempest is the advent and judgment of God, of which he says: A mighty tempest is round about Him.

He shall deliver the poor man from his distress. We understand the poor man as our Savior, who became poor for us, who in the days of His flesh offered prayers and supplications to the Father, that He might save the poor man, the holy people of God humble in spirit, from death. Or He will rescue any of the just from the distress of tribulations, just as we read in various ways in the divine Scriptures that they were liberated.

And He will reveal his ear in tribulation. That is, let each one of them be strong in tribulation, with divine visitation strengthening them; when a man is permitted by God to be troubled, he will perceive consolation in the ear of his heart, by hearing the Lord there.

Therefore He will save you from the narrow mouth most broadly, and not having a foundation under it. In this place the dwellings of the lower regions are described by Elihu, which, in their immense capacity, have no foundation. Yet we read in the prophets that Lucifer, who rose in the morning, was cast down to their foundations: also multitudes of kings, and innumerable peoples of the nations. Moreover, the lower regions are called a 'narrow mouth' because it is wide for receiving, but narrow for releasing, since they hold the dead within themselves and do not allow them to go out to life. Holy David likewise says to God: Deliver me from those who hate me, and from the depths of the waters. Let not the tempest of water drown me, nor the deep swallow me up: nor let the pit shut its mouth upon me. Hence we should know that the places of the infernal prisons, according to the faith of the Scriptures, are established among the immense waters of the abyss: from those seats of the lower regions no man has been liberated by his own merit, except by the grace of our Lord Jesus Christ. And not only, says Elihu, will you be liberated from the tartarean narrows, but you will also walk free in the broadest grove of refreshment, as if in spacious fields.

Moreover, the rest of your table shall be full of fatness. By naming it 'rest,' he signified the pleasantness and delight of paradise. Indeed, he wished to demonstrate the immense abundance of the blessed life, which would be full of the richness of fatness, and filled with the delights of that happy place: whose holy land the meek shall possess according to the promise of the Lord.

Causa tua quasi impii judicata est, causam judiciumque recipies. Judicio Dei ut impius, et poenarum debitor reus inventus es, et idcirco secundum meritum causae tuae, judicium severissimum recepisti. Et ubi dictum est, causam judiciumque recipies, alii dixerunt, propter impietatem munerum, quae accipiebant: ubi sub pluralitate locutionis, sanctum Job Heliu videtur ferire sermonibus.

Non te ergo superet ira, ut aliquem opprimas; nec multitudo donorum inclinet te. Docetur ab Heliu vir patientiae et integritatis virtute fortissimus. Optimus judex est, qui his pessimis, iracundia et cupiditate, duobus vitiis non tenetur: quibus hoc loco ab Heliu sanctus vir correptus arguitur.

Depone magnitudinem tuam absque tribulatione, et omnes robustos fortitudine. Id est, nec parvos nec magnos tua injusta opprimas dominatione, vel omnes motus depone fortitudine superbiae roboratus.

Ne protrahas noctem, ut ascendant populi pro eis. Jam sufficit hucusque in hac caecitate vixisse. Jam ad lucem prudentiae ac justitiae venire contende: sive noctem quam tibi ex diversis peccatis contexuisti, ut in ea velut in continuis ac jugibus et perpetuis tenebris ambulares: jam quaeso, ait, ne adhuc protrahas, et tamquam restem addendo peccata peccatis, in longum delecteris extendere: lumine ergo correptionis hujus jam finem talibus impone peccatis: nam protractione hac inemendabilis vita tua fiet, ut pro omnibus malis operibus tuis, populorum preces ascendant ab Deum: quos utique iniquissime deprimebas, interpellantium contra te, suasque miserias sibi a te irrogatas, ante sedem divinae justitiae deponentium.

Cave ne declines ad iniquitatem: hanc enim coepisti sequi post miseriam. Hoc, inquit Heliu, ne in desperationem declines peto, et blasphemiae iniquitatem jam caveas, sed reverti festines ad Deum. Video enim te post hujus plagae tuae horrendam miseriam, ad interitum tuum, hanc impietatis sequi velle perniciem, et voluntatem tuam, et cogitationem, ad adversarium mittere pusillanimitate dejectum.

Ecce Deus excelsus in fortitudine sua, et nullus ei similis in legislatoribus. Si poterit ei esse quispiam, et potentia et virtute similis, poterit et justitia atque sapientia, legisque multiplicatione, judiciis quoque ejus similis inveniri. Et ideo cognosce, ait, quia nullus a Deo, qui solus est et fortis et sapiens, injuste poterit condemnari.

Your cause has been judged as that of an impious man, you shall receive cause and judgment. By the judgment of God you have been found guilty as an impious man and a debtor of punishments, and therefore according to the merit of your cause, you have received a most severe judgment. And where it is said, 'you shall receive cause and judgment,' others have said, 'on account of the impiety of the gifts' which they were receiving: where under the plurality of the expression, Elihu seems to strike holy Job with his words.

Therefore let not anger overcome you, so that you oppress anyone; nor let the multitude of gifts incline you. A man most strong in the virtue of patience and integrity is taught by Elihu. He is the best judge who is not held by these worst two vices, wrath and cupidity: with which the holy man is argued to be rebuked by Elihu in this place.

Lay down your greatness without tribulation, and all the robust with strength. That is, oppress neither the small nor the great by your unjust domination, or lay down all movements by strength, being strengthened against pride.

Do not prolong the night, that peoples may ascend for them. It is enough already to have lived in this blindness until now. Contend now to come to the light of prudence and justice: or the night which you have woven for yourself from diverse sins, so that you might walk in it as if in continuous and unceasing and perpetual darkness: now I ask, he says, do not prolong it further, and as if by adding sin to sin like a rope, delight to extend it at length: therefore by the light of this correction now impose an end to such sins: for by this prolongation your life will become irreformable, so that for all your evil works, the prayers of the peoples may ascend to God: whom certainly you were most iniquitously depressing, they who appeal against you, and who lay before the seat of divine justice their miseries inflicted upon them by you.

Beware lest you decline to iniquity: for you have begun to follow this after misery. This, says Elihu, I ask that you do not decline into desperation, and that you now beware of the iniquity of blasphemy, but hasten to return to God. For I see that after the horrendous misery of this your plague, you wish to follow this ruin of impiety to your destruction, and to send your will and your thought to the adversary, cast down by faint-heartedness.

Behold, God is exalted in His strength, and no one is like Him among lawmakers. If anyone could be like Him in power and virtue, he could also be found like Him in justice and wisdom, and in the multiplication of the law, and in His judgments. And therefore know, he says, that no one can be unjustly condemned by God, who alone is both strong and wise.

Quis poterit scrutari vias ejus. Quis utique, nisi impius, superbus, sive sacrilegus, vias divinorum operum scrutari praesumat? quod non licet; et tamen quantavis intentione mentis perquirat, eas invenire non poterit. Aut quis audet ei dicere: Operatus es iniquitatem? Quis ergo tam temerarius, et iniquus atque injustus, qui hoc audeat loqui?

Haec omnia in injuriam Job dicuntur.

Memento quod ignores opus ejus, de quo cecinerunt viri. Vel omne generale opus ejus, vel certe speciale opus ejus. Super omnia enim magna, et mirabilia opera ejus, est dispensationis Christi mysterium, quod oculus non vidit, nec auris audivit, nec in cor hominis ascendit. Alii dixerunt: Memento, quia magna sint ejus opera, quae laudaverunt viri. De omnibus operibus Dei dicit, quae sancti viri in honorem divinae venerationis merito laudaverunt.

Omnes homines vident eum, unusquisque intuetur procul. Per naturae bonum, notitia creatoris inest cordibus hominum; et quamvis aliquis tam parvus sit et frigidus, ut alienus esse studeat a creatore suo Deo, nullus tamen est qui se abscondit a calore ejus. Et ideo unusquisque mortalium, licet de longe, sentit et intelligit, dissimiliter quidem omnino, quia non tamquam corpus aut sicut quemcumque spiritum creatum, ita sentit esse Deum, sive intelligit, sed alio multo et ineffabili modo, quo Deus acie mentis est intuendus: ubi in ipso obtutu cordis intelligendo, videt homo quod supra ipsum est illud divinum nomen, quod contemplari conatur.

Ecce Deus magnus vincens scientiam nostram. Numerus annorum ejus inaestimabilis. Vincens scientiam nostram magnitudine scientiae suae et altitudine judiciorum suorum.

Qui aufert stillas pluviae, et effundit imbres ad instar gurgitum. Hanc ergo pluviam, legem Moysi intelligamus, quae de coelo velut pluvia venit populo Judaeorum. Et pluvia dicta est propter praeceptorum multitudinem, sicut et ipse Moyses de eadem gente Judaeorum ait, dicens; Exspectetur sicut pluvia eloquium meum. Hujus igitur pluviae stillas de illa gente abstulit Deus, ut est vel de incarnatione vel passione, vel de resurrectione Christi, quae Judaei credere excaecato corde noluerunt, quae sunt parva quidem mandata legalia, ut ea ad Evangelii fidem transferret, sicut ait Apostolus: Verbum enim consummans et brevians in iniquitate, et reliqua. Et de his stillis, parvisque guttis, tonante Evangelio, praedicationis Christi imbres effusi sunt super terram. Et hi imbres ad instar gurgitum esse dicuntur: qui utique cum in terram copiose descendant, profunditatem in se et obscuritatem continent mysteriorum, quae in Lege et prophetis per figuras et similitudines dicta vel facta sunt, in revelatione adventus Domini, obscuritate sui et profunditate mysteriorum, veluti clausa signa inventa sunt.

Who can search out His ways? Who indeed, except the impious, the proud, or the sacrilegious, would presume to search out the ways of divine works? This is not permitted; and yet, with however much intention of mind one may search, he will not be able to find them. Or who dares to say to Him: You have wrought iniquity? Who then is so rash, and iniquitous and unjust, as to dare to speak this?

All these things are said to the injury of Job.

Remember that you are ignorant of His work, of which men have sung. Either His entire general work, or certainly His special work. For above all His great and wonderful works is the mystery of the dispensation of Christ, which eye has not seen, nor ear heard, nor has it ascended into the heart of man. Others have said: Remember that His works are great, which men have praised. He speaks of all the works of God, which holy men have worthily praised in honor of divine veneration.

All men see Him, everyone beholds Him from afar. Through the good of nature, the knowledge of the Creator is present in the hearts of men; and although someone may be so small and cold as to strive to be a stranger to his Creator God, yet there is no one who hides himself from His heat. And therefore every mortal, although from afar, feels and understands, though altogether differently, because he does not feel or understand God to be as a body or as any created spirit, but in another much more ineffable way, by which God is to be beheld with the sharp edge of the mind: where in the very gaze of the heart by understanding, man sees that that divine name which he endeavors to contemplate is above himself.

Behold, God is great, surpassing our knowledge. The number of His years is inestimable. Surpassing our knowledge by the magnitude of His knowledge and the depth of His judgments.

Who takes away the drops of rain, and pours out showers like floods. Let us understand this rain as the law of Moses, which came from heaven like rain to the people of the Jews. And it was called rain because of the multitude of precepts, just as Moses himself said concerning the same nation of the Jews, saying: Let my speech be expected like rain. Therefore God took away the drops of this rain from that nation, such as concerning the incarnation or passion, or concerning the resurrection of Christ, which the Jews with blinded heart would not believe, which are indeed small legal mandates, so that He might transfer them to the faith of the Gospel, as the Apostle says: For He is finishing and shortening the word in iniquity, and the rest. And from these drops, and small droplets, the Gospel thundering, the showers of Christ's preaching were poured out upon the earth. And these showers are said to be like floods: which certainly when they descend copiously upon the earth, contain in themselves a depth and an obscurity of mysteries, which were said or done in the Law and the prophets through figures and likenesses; in the revelation of the advent of the Lord, they were found as closed signs by their own obscurity and depth of mysteries.

Imbrium vero nomine, large effusam gratiam Spiritus sancti esse noverimus, sicut ait Apostolus, per lavacrum generationis et renovationis Spiritus sancti, quem effudit in nos abunde per Jesum Christum.

Qui de nubibus fluunt, quae praetexunt cuncta desuper. Nubes scimus plerumque in Scripturis sanctos appellari, sicut et manifestum est quodam loco, dicente Domino: Et nubibus mandabo, ne pluant super eam pluviam: id est, vineam, quod est, super gentem peccatricem Judaeorum: verbis suis salutis pluviam non effunderent. De talibus igitur nubibus, apostolis videlicet, et apostolicis viris, praedicatoribus veritatis, illi imbres pluunt talem pluviam, quae habeat in se similitudinem gurgitum, propter arcanorum coelestium opacitatem: ubi congrue illud Davidicum dicitur: Tenebrosa aqua in nubibus aeris. Hae igitur nubes, inquam, per quas imbres gurgitum fluunt in terram, praetexunt cuncta desuper. Habentes enim intra se aquas Evangelii, ut flumina de ventre eorum fluant aquae vivae, de superioribus mysteriis, quasi quodam praetextu, et obscuritate aquarum, obstaculum carnalibus faciunt et terrenis.

Si voluerit extendere nubes quasi tentorium suum, et fulgurare lumine suo, desuper cardines quoque maris operiet. Ita enim praedictas nubes extendit, ut de eis in omnem terram exierit sonus eorum, et in fines orbis terrae verba illorum: quemadmodum postea locutus est ad discipulos suos, id est, nubes suas, dicens; Et eritis mihi testes in Jerusalem, et Judaea et Samaria, et usque ad ultimum terrae: per quas utique nubes sua fulgura praedicationis resplenduerunt, et nominis Christi fama de coelo velut lumen effulsit. Maris etiam, mundi videlicet hujus cardines occupavit: sive cardines mundi possumus intelligere principes, et capita gentium diversarum: quorum erroribus ac pravis doctrinarum suasionibus mundus in loco superstitionis daemoniorum velut in cardine vertebatur.

Per haec enim judicat populos, et dat escas multis mortalibus. Istis enim rebus sacramentorum praedictis, statuit Deus pietatis suae judicio universis populis misereri, et dare escas doctrinae verbi sui, sive mysteriorum cunctis mortalibus, secundum quod ipse ait: Ego sum panis vivus, qui de coelo descendi.

In manibus abscondit lucem, et praecipit ei ut rursus adveniat. Potestate justi judicii sui, lumen notitiae suae abscondit a peccatoribus malum operantibus, et venire eam ad illuminationem mentis praecipit; si Deum adjutorem ejus quispiam fideliter quaereret.

Indeed, let us know that by the name of showers, the grace of the Holy Spirit is largely poured out, as the Apostle says: through the washing of regeneration and renovation of the Holy Spirit, whom He poured out upon us abundantly through Jesus Christ.

Which flow from the clouds, which cover all things from above. We know that clouds are mostly called saints in the Scriptures, as is manifest in a certain place, the Lord saying: And I will command the clouds, that they rain no rain upon it: that is, the vineyard, which is upon the sinful nation of the Jews: that they should not pour out the rain of salvation with their words. Therefore from such clouds, namely the apostles and apostolic men, preachers of the truth, those showers rain such rain, which has in itself the likeness of floods, on account of the opacity of celestial secrets: where that saying of David is appropriately mentioned: Dark water in the clouds of the air. Therefore these clouds, I say, through which the showers of the floods flow onto the earth, cover all things from above. For having within themselves the waters of the Gospel, so that rivers of living water flow from their belly, concerning the higher mysteries, as if by a certain pretext and obscurity of the waters, they make an obstacle for carnal and earthly things.

If He should wish to extend the clouds as His tent, and to flash with His light, He will also cover the hinges of the sea from above. For He so extended the aforesaid clouds, that their sound went forth into all the earth, and their words into the ends of the world: just as He afterwards spoke to His disciples, that is, His clouds, saying: And you shall be witnesses to me in Jerusalem, and Judea and Samaria, and even to the uttermost part of the earth: through which clouds indeed His flashes of preaching shone forth, and the fame of the name of Christ gleamed from heaven like a light. He also occupied the hinges of the sea, namely of this world: or we can understand the hinges of the world as the princes and heads of the various nations: by whose errors and depraved persuasions of doctrines the world was turned as if on a hinge in the place of the superstition of demons.

For through these things He judges the peoples, and gives food to many mortals. For by these aforesaid things of the sacraments, God has determined by the judgment of His piety to have mercy on all peoples, and to give the food of the doctrine of His word, or of the mysteries, to all mortals, according to what He Himself says: I am the living bread, who descended from heaven.

In His hands He hides the light, and commands it that it come again. By the power of His just judgment, He hides the light of His knowledge from sinners who work evil, and commands it to come for the illumination of the mind, if anyone should faithfully seek God as his helper.

Annuntiat de ea amico suo, quod possessio ejus sit, et ad eam possit ascendere. Deus luce manifestationis suae fidelem sibi amicum in corde docet et instruit. Erudiens quoque annuntiat ei, quod lux sive illa illuminationis gratia, sive divinorum charitas promissorum possessio ejus sit, et ad eam, si disponat ascensiones in corde suo, quotidie proficiendo perveniat.

CAPUT XXXVII.

Super hoc expavit cor meum. Sive obstupuit cor meum, ut alii dixerunt.

Et emotum est de loco suo. Praedictis divinis mysteriis, et luce cognitionis Dei patefacta, quae nisi amicis Dei et fidelibus demonstratur: perterritum est, inquit, cor meum Heliu, et zelo ignorantiae ad sacramentorum cognitionem translatum.

Audiet auditionem in terrore vocis ejus, et sonum de ore illius procedentem. Quemadmodum vult Deus audite quod dicit, ita audite; quoniam terret vox ejus tantis sacramentis mysteriorum praevalida: sonumque oris ejus, sive ut alii dixerunt, strepitum, pari modo audite. Hic ergo sonus est maxillarum Dei, qui forte idcirco sonus dictus est, non simpliciter sermo, ut inobedientia surdos, et obdurato corde incredulos vox clarior percuteret, et totos ad timendum Dominum commoveret.

Subter omnes coelos ipse considerat, et lumen illius super terminos terrae. Quid sit hoc mirum de omnipotentia Dei, qui ubique est in coelo, et in terra, in mari, et in abyssis. Sed videamus secundum allegoricum intellectum, quid sit quod de Deo Heliu ait; Subter omnes coelos considerat. Sanctos viros, coelos Scriptura divina appellare consuevit, propter coelestem utique conversationem, quibus ita dicitur: conversatio vestra in coelis est. Dominus ergo subter hos coelos considerat, vel dum ea quae intra eos sunt, arcanorum scrutator introspicit, vel dum imbecillitatem corporum eorum, quae animi imperio crucis virtute subdiderint, gubernat ac sustinet, et contra carnalium passionum bella corroborat. Secundum hunc sensum est, quod timore concussus Propheta, ait: Et subtus me turbata est habitudo mea. Termini quoque, sive fines terrae ipsi sancti sunt, finem terrenis passionibus et cupiditatibus imponentes, eo quod non sint in medio Babylonis, nec saeculi hujus vitiis circumdentur, secundum quod Petrus apostolus ait;

He announces concerning it to His friend, that it is his possession, and that he may ascend to it. God, by the light of His manifestation, teaches and instructs His faithful friend in the heart. Instructing him, He also announces to him that the light, whether that grace of illumination or the charity of divine promises, is his possession, and that he may reach it by progressing daily, if he disposes ascents in his heart.

CHAPTER XXXVII.

At this my heart has trembled. Or 'my heart was astonished,' as others have said.

And it is moved out of its place. By the aforesaid divine mysteries, and the light of the knowledge of God revealed, which is shown only to the friends and faithful of God: my heart, says Elihu, was terrified, and translated by the zeal of ignorance to the knowledge of the sacraments.

He shall hear the hearing in the terror of His voice, and the sound proceeding from His mouth. Just as God wishes you to hear what He says, so hear; since His voice terrifies, prevailing by such great sacraments of mysteries: and the sound of His mouth, or as others have said, the 'noise,' hear in like manner. This sound, therefore, is of the jaws of God, which perhaps for that reason was called a 'sound,' not simply a 'speech,' so that a clearer voice might strike those deaf through disobedience and the incredulous with a hardened heart, and might move all to fear the Lord.

Under all the heavens He Himself considers, and His light is upon the ends of the earth. What wonder is this concerning the omnipotence of God, who is everywhere in heaven, and on earth, in the sea, and in the abysses? But let us see according to the allegorical understanding, what it is that Elihu says of God: He considers under all the heavens. Divine Scripture is accustomed to call holy men 'heavens,' certainly on account of their heavenly conversation, to whom it is said: Your conversation is in heaven. Therefore the Lord considers under these heavens, either while the Searcher of secrets looks into those things which are within them, or while He governs and sustains the weakness of their bodies, which they have subjected to the command of the mind by the virtue of the cross, and strengthens them against the wars of carnal passions. According to this sense it is that the Prophet, shaken by fear, says: And under me my habit was troubled. Also the 'ends' or 'boundaries' of the earth are the saints themselves, imposing an end to earthly passions and desires, because they are not in the midst of Babylon, nor are they surrounded by the vices of this world, according to what the apostle Peter says:

Christus igitur in carne passus, reliquit nobis exemplum, quia passus est in carne, desiit esse a peccatis, ut jam non hominum desideriis, sed voluntati Dei, quod reliquum est in carne, vivat temporis: id est, vivens pro tempore, desinentibus in carne peccatis, velut in finibus habitet carnis. In his finibus posita regina Saba, quae typum gerebat Ecclesiae, veri Salomonis meruit audire sapientiam. Tales igitur terminos Deus lumine gratiae suae atque agnitionis illustrat.

Post eum rugiet sonitus. Sive ut alii dixerunt; fremet vox.

Tonabit voce magnitudinis suae, et non investigabitur cum audita fuerit vox ejus. Cum positis in extremo terrae hominibus, Deus in memoriam venerit, illico super infirmitate mortalitatis suae, gementes ad eum rugient, sicut propheta ait: Rugiebam a gemitu cordis mei; et tunc hic rugitus faciet sonitum in affectu orationis, clamantium ad Deum, qui perveniat usque in coelum. Unde et tonabit eis Dominus voce praeceptorum suorum, ut timeant a facie ejus. Quo fragore tonitrui simul agnosce, quia Deus ante desiderium eorum investigabilis sit et immensus.

Tonabit Deus in voce sua mirabiliter, qui fecit magna et inscrutabilia. Alii dixerunt: tonabit Deus. Deus mirabiliter operatur, quando istud tonitruum nominis sui, quo in toto mundo famae ejus notitia crebrescit, in auribus facit animae personare.

Qui praecipit nivi, ut descendat super terram, et hyemis pluviis, et imbri fortitudinis suae. Nivem candorem gratiae, quae per baptismum fidelibus Spiritus sancti dona tribuitur, superius diximus posse significari, et exempla illic testimoniorum de Scripturis multa protulimus, de quibus et illud Davidicum, ubi ait in psalmo: Nive dealbabuntur in Selmon, quod est in umbra. Hoc igitur ait, quod coelestis, id est, Deus de coelo veniens, reges quoque discreturus sit, et separaturus: sive in umbra sint dealbandi; ubi hoc mihi significare videtur, quia regeneratio vetustissimorum hominum in Christo, obumbrante Spiritu sancto, esset efficienda. Haec igitur gratia, nivis nomine significata, ex praecepto divinitatis descendit in terram, quod est, per Jesum Christum venit ad homines, per quam vetustas nostra instauraretur in melius. Contra hanc gratiam Christi, tribulationes persecutionum futuras in pluviis hyemalibus voluit indicare, et propter graves pressuras hyemales pluvias dixit: quas tamen imber fortitudinis Spiritus sancti esset superaturus, quia eis dictum est: Non enim vos estis qui loquimini, sed spiritus Patris vestri, qui loquitur in vobis.

Christ therefore having suffered in the flesh, left us an example, because He suffered in the flesh, He ceased to be from sins, so that He may no longer live for the desires of men, but for the will of God, for what remains of time in the flesh: that is, living for the time, with sins ceasing in the flesh, he dwells as if in the boundaries of the flesh. In these boundaries the queen of Sheba was placed, who bore the type of the Church, and merited to hear the wisdom of the true Solomon. Therefore God illustrates such ends with the light of His grace and recognition.

After him a sound shall roar. Or as others have said: 'the voice shall growl.'

He shall thunder with the voice of His majesty, and it shall not be searched out when His voice shall have been heard. When God shall have come into the memory of men placed in the uttermost part of the earth, immediately they shall roar groaning to Him over the infirmity of their mortality, as the prophet says: I roared from the groaning of my heart; and then this roaring shall make a sound in the affection of prayer, of those crying out to God, which may reach even unto heaven. Whence also the Lord shall thunder to them with the voice of His precepts, so that they may fear before His face. By which crash of thunder know at the same time that God is unsearchable and immense before their desire.

God shall thunder in His voice wonderfully, who has done great and unsearchable things. Others have said: 'God shall thunder.' God works wonderfully when He makes that thunder of His name, by which the knowledge of His fame grows frequent in the whole world, to sound in the ears of the soul.

Who commands the snow to descend upon the earth, and the rains of winter, and the shower of His strength. We have said above that the snow can signify the whiteness of grace, which is granted to the faithful through baptism as a gift of the Holy Spirit, and there we brought forth many examples of testimonies from the Scriptures, among which is that of David, where he says in the psalm: "They shall be made white as snow in Salmon," which is "in the shadow." He says this, therefore, because the Heavenly One, that is, God coming from heaven, shall also discern and separate the kings: whether they are to be made white in the shadow; where this seems to me to signify that the regeneration of the most ancient men in Christ was to be effected by the overshadowing Holy Spirit. This grace, therefore, signified by the name of snow, descends to the earth by the command of the Divinity, which is to say, it came to men through Jesus Christ, through whom our old nature might be restored for the better. Against this grace of Christ, he wished to indicate the future tribulations of persecutions in the winter rains, and on account of the heavy pressures he called them winter rains: which, however, the shower of strength of the Holy Spirit was to overcome, because it was said to them: "For it is not you who speak, but the Spirit of your Father who speaks in you."

Qui in manu omnium hominum signat, ut noverint singuli opera sua. In manu, id est, in liberi arbitrii potestate, secundum imaginem et similitudinem Dei, qua homo est a Deo conditus et creatus: habet hanc sapientiam veluti quodam signo divinae operationis impressam, ut juxta liberi arbitrii judicium noverit unusquisque hominum opera sua, sive ut alii dixerunt, infirmitatem suam noverit, id est, ut vasa fragilia se subita morte confringi.

Ingredietur bestia latibulum suum, et in antro suo morabitur. Bestiam istam, inventorem malorum diabolum non absurde sentimus, qui idcirco, et singularis ferus dicitur, quia praecedit, sive superat malitia ejus malitiam omnium operantium iniquitatem. Haec igitur bestia rationabilis ingreditur latibulum suum, pectus scilicet humanum: quando ex permissu judicii Dei, potestatem accipit hominibus dominandi, et in antrum quod suum fecit, sibi constituit habitationem. Sive antrum vel etiam latibulum diaboli, omnes peccatores intelligendi sunt: duri videlicet infidelitate vel saxei, quos vitiis suis atque illecebris possidet, et in quorum cordibus criminibusque requiescit.

Ab interioribus egredietur tempestas, et ab arcturo frigus. Non mihi videtur quod de istius mundi plagis, sive qualitatibus, vel etiam secretis ejus motibus dixerit: sed, quemadmodum diximus antrum sive latibulum daemoniorum, esse humana praecordia: ita haec interiora cum ea ingressi fuerint, secreta eorum et abdita intelligamus consilia: unde in hunc mundum persecutionum tempestates venire creduntur, ut et peccatores conterant, sicut Aegyptios, quibus venit immissio per angelos malos. Et sancti eadem tempestate tribulationum nimia conturbentur, sicut quidam eorum ait: Gravati sumus supra virtutem, ita ut taederet nos etiam vivere: Frigus quoque ejus infidelitatis immittitur, ut a charitate Dei, et calore fidei discedentes, in algorem negationis incurrant: quae omnia immittunt daemones per ministerium, et sententias principum, et infidelium potestatum. Arcturus vero, quia in sinistra mundi est constitutus, adversariam partem significat: de cujus climate ventus aquilo gelidus spirat contra meridiem.

Flante Deo concrescit gelu, et rursum latissime funduntur aquae. Quod hic dixit flante Deo concrescere aquas, id est, glaciari, et concretas fieri, in psalmo e contrario dicit: Flabit, inquit, spiritus ejus, et fluent aquae: id est resolventur ac defluent. Sed sive hic flante Deo, sive in psalmo, flabit spiritus ejus, jubente Deo, sive jubebit spiritus, intelligere possumus. Et quod hic dixit, concrescit gelu, hoc in psalmi superiore versiculo ait: Emittit crystallum suum sicut frusta panis.

Who seals in the hand of all men, that each may know his own works. In the hand, that is, in the power of free will, according to the image and likeness of God, in which man was founded and created by God: he has this wisdom impressed as if by a certain sign of divine operation, so that according to the judgment of free will each one of men may know his own works, or as others have said, "may know his own infirmity," that is, that as fragile vessels they are shattered by sudden death.

The beast shall enter its hiding place, and shall dwell in its cave. We not absurdly perceive this beast to be the devil, the inventor of evils, who is for that reason also called a "singular wild beast," because his malice precedes or surpasses the malice of all who work iniquity. This rational beast, therefore, enters its hiding place, namely the human breast: when by the permission of the judgment of God, he receives the power of dominating men, and in the cave which he has made his own, he establishes a habitation for himself. Either the cave or even the hiding place of the devil is to be understood as all sinners: namely those hard in infidelity or stony, whom he possesses by his vices and allurements, and in whose hearts and crimes he rests.

Out of the inner parts shall come a storm, and cold from Arcturus. It does not seem to me that he spoke of the regions of this world, or its qualities, or even its secret movements: but, just as we said the cave or hiding place of demons is the human heart: so let us understand these inner parts, when they shall have entered them, as their secret and hidden counsels: whence the storms of persecutions are believed to come into this world, so as to crush sinners, like the Egyptians, to whom the sending was made through evil angels. And the saints are greatly troubled by the same storm of tribulations, as a certain one of them says: "We were burdened beyond strength, so that it wearied us even to live." His cold of infidelity is also sent, so that departing from the charity of God and the heat of faith, they may incur the chill of denial: all of which the demons send through the ministry and sentences of princes and infidel powers. Indeed, Arcturus, because it is situated on the left side of the world, signifies the adversarial part: from whose climate the chilly north wind blows against the south.

When God blows, the ice hardens, and again the waters are poured out most widely. What he said here, that the waters harden when God blows, that is, they become frozen and solid, he says on the contrary in the psalm: "His spirit shall blow, and the waters shall flow": that is, they shall be dissolved and flow down. But whether it is here by God blowing, or in the psalm "His spirit shall blow," we can understand it as by God's command, or as the spirit shall command. And what he said here, "the ice hardens," this he says in the earlier verse of the psalm: "He sends forth His crystal like morsels of bread."

Ita autem hyemali tempore fieri novimus, ut flante, id est, jubente Deo, nimio frigore densentur, vel etiam concrescant aquae, et iterum tempore aeris resolvantur. Secundum mysticos vero intellectus in praeteritis generationibus, ob meritum suum relinquente Deo genus humanum, flatu oris Dei, et justitiae ejus manante sententia, dum removetur ab igne divino, omnis creatura concreta est tamquam gelu, et a vera Dei cognitione, frigoris sui immensitate constricta. Nunc vero per gratiam Domini et Salvatoris nostri, sicut ait Petrus apostolus: Tempora ignorantiae despiciens Deus, rursum ab illo algore oblivionis atque duritia, quae sicut longi temporis gelu obduruerat, charitatis Dei igne solvuntur aquae populorum, ut fluant et recurrant ad Deum.

Frumentum desiderat nubes. Hoc est frumentum, de quo Dominus in Evangelio ait per parabolam, dicens: Colligite zizania in fasciculos ad comburendum, triticum autem congretate in horreum meum. Proinde hoc vivum frumentum, doctores quosque Ecclesiae, qui velut nubes portant aquas Evangelii, audire desiderat, sicut et illi qui erant de hoc frumento dominico, habitantes Antiochiae Pisidiae, rogabant Paulum et Barnabam, ut loquerentur eis verbum Dei, quod fecerunt apostoli suadentes permanere in gratia Dei. Cornelius quoque ad Petrum ait: Nunc ergo omnes nos in conspectu tuo adsumus, audire omnia quaecumque tibi praecepta sunt a Domino. Et Moyses ait: Excipiat velut pluvia eloquium meum, et descendant sicut ros verba mea. Unde et Apostolus ait: Ego plantavi, Apollo rigavit, sed Deus incrementum dedit. Haec nubes potest, et ipse Dominus, id est, assumptus homo in Deum intelligi, sicut propheta praenuntiavit, dicens: Ecce descendit Dominus in nube levi in Aegyptum. Per quem divina gratia, et doctrina coelestis, mundo effundenda praenuntiabatur. Et pulchre nubes levis dicitur: sive quia ipse Salvator peccatum non fecit Agnus Dei, sive quia virgo Maria, mater Domini, non ex virili semine aggravata, levis nubes est dicta.

Et nubes spargunt lumen suum. Quae lustrant cuncta per circuitum quocumque eas voluntas gubernantis duxerit, ad omne quod praecepit illis super faciem orbis terrarum. Lumen utique Evangelii praedicationum coruscatione mittentes: lumen Evangelii spargunt supra corda credentium. Alii vero interpretes dixerunt: Et ipsa per circumitum vertitur in gubernaculis, ad operanda omnia quae mandaverat eis. Haec sunt igitur quae mandavit, et praecepit caeteris nubibus suis dicens: Ite in universum mundum, praedicate Evangelium universae creaturae. Proinde quasi vento spiritu Dei, quo ut nubes agebantur, prohibiti sunt ire Bithyniam, et de Judaea Romam illis transire praeceptum, et ita sicut editio continet, orbem universum lustrantes circumierunt.

For we know that it happens so in winter time, that when God blows, that is, commands, the waters are thickened by excessive cold, or even harden, and again are dissolved in the time of the air. According to the mystical understandings, indeed, in past generations, when God left the human race on account of its merit, by the breath of the mouth of God and the flowing sentence of His justice, while every creature was removed from the divine fire, it became solid like ice, and was constricted by the immensity of its cold from the true knowledge of God. But now through the grace of our Lord and Savior, as the apostle Peter says: "God overlooking the times of ignorance," again from that chill of oblivion and hardness, which had grown hard like the ice of a long time, the waters of the peoples are dissolved by the fire of the charity of God, so that they may flow and run back to God.

The cloud desires the grain. This is the grain of which the Lord spoke in the Gospel through a parable, saying: "Gather the tares into bundles to be burned, but gather the wheat into my barn." Therefore this living grain desires to hear each of the teachers of the Church, who like clouds carry the waters of the Gospel, just as also those who were of this dominical grain, dwelling in Antioch of Pisidia, asked Paul and Barnabas to speak the word of God to them, which the apostles did, persuading them to remain in the grace of God. Cornelius also said to Peter: "Now therefore we are all present in your sight, to hear all things whatsoever are commanded you by the Lord." And Moses says: "Let my speech be received as rain, and let my words descend as dew." Whence also the Apostle says: "I planted, Apollos watered, but God gave the increase." This cloud can also be understood as the Lord Himself, that is, the man assumed into God, as the prophet foretold, saying: "Behold, the Lord descends in a light cloud into Egypt." Through whom divine grace and heavenly doctrine were foretold to be poured out upon the world. And beautifully is it called a "light cloud": either because the Savior Himself, the Lamb of God, did not commit sin, or because the Virgin Mary, the mother of the Lord, not burdened by male seed, was called a "light cloud."

And the clouds scatter their light. Which traverse all things round about wherever the will of the Governor shall lead them, to everything that He has commanded them upon the face of the whole world. Sending forth the light of the Gospel by the flashing of preachings: they scatter the light of the Gospel upon the hearts of the believers. Indeed, other interpreters have said: "And she herself is turned round about in her steering-wheels, to work all things that He had commanded them." These, therefore, are the things which He commanded and enjoined upon His other clouds, saying: "Go into all the world, preach the Gospel to every creature." Therefore, as if by the wind of the Spirit of God, by which they were driven like clouds, they were prohibited from going to Bithynia, and they were commanded to cross from Judea to Rome, and thus, as the edition contains, they went around traversing the whole world.

Sive in una tribu, sive in terra sua, sive in quocumque loco misericordiae suae eas jusserit inveniri. Hoc est quod ipse Dominus ait in Evangelio: Eritis mihi testes in Jerusalem, et Samaria, et usque ad ultimum terrae: ubi illud praecipue intuendum est, quod ait: In quocumque loco misericordiae suae jusserit inveniri: ubi per gratiam Christi atque pietatis suae misericordiam, significavit ad fidem revocandos.

Ausculta haec, Job, sta, et considera mirabilia Dei. Admonet Heliu, ut sacramenta in Christo et Ecclesia adimplenda, Job aure cordis diligenter intendat, et in mentis suae specula constitutus, ubi etiam vigilantia contuendi docetur stare: consideret miraculorum Dei futura mysteria, quae per nubes rationales operaturus sit.

Numquid scis, quando praecepit Deus pluviis, ut ostenderent lucem nubium ejus? More prophetarum pro factis futura commemorat. Praecipit igitur Deus pluviis evangelicis, ut nubium suarum lucem, id est, sancta opera sua doctores per infusionem fidei demonstrarent: et haec ad illuminandos homines misericordia coelestis operatur.

Numquid nosti semitas nubium magnas, et perfectas scientias? Hic dum dicit perfectas scientias, de rationalibus se nubibus evidenter ostendit dicere, et praedicatorum viis, et subtilium sensuum semitis. Dic mihi, quaeso, si cognoscere potuisti quae semitae in nubibus sunt magnae et perfectae scientiae? Figurabat, haec dicendo, apostolicas nubes, quarum una citissima nubes ait ad Salvatorem: Tu es Christus Filius Dei vivi, quae quoniam suspensa a terra, et proxima erat coelo, respondet ei Dominus: Hoc tibi non revelavit caro, et sanguis, sed Pater meus. Alius vero apostolus tamquam nubes plena aquis perfectae scientiae, a tonitruo Evangelii copiosum imbrem effundit ita dicens, In principio erat Verbum, etc. Quo validissimo tonitruo ubique resonante, ut omnem terram ad fidem religionis tremore concuteret: alius in Judaea per iteratam nativitatem exortus, velut parva nubecula ita crevit, et flante spiritu dilatatus est, ut pluvias mysteriorum a saeculis secretorum perfectae scientiae, usque ad Illyricum spargeret, aliasque totius mundi regiones largis effusionibus irrigaret. Et hinc est ut aliqui eorum appellarentur filii tonitrui, alius vero diceretur filius suspendentis aquas.

Nonne vestimenta tua calida sunt, cum perflata fuerit terra Austro? Alii dixerunt, tua stola calida est. Hoc quidem verum est, quod meridianus ventus sit calidus, quo flante etiam vestimenta hominum, vel corporum, quae animarum vestimenta sunt, concalescunt.

Whether in one tribe, or in its own land, or in whatever place of His mercy He shall have commanded them to be found. This is what the Lord Himself says in the Gospel: "You shall be witnesses to me in Jerusalem, and Samaria, and even to the uttermost part of the earth": where that is especially to be looked at which he says: "In whatever place of His mercy He shall have commanded them to be found": where through the grace of Christ and the mercy of His piety, he signified those who are to be recalled to the faith.

Listen to these things, Job, stand, and consider the wonders of God. Elihu admonishes that Job should diligently attend with the ear of the heart to the sacraments to be fulfilled in Christ and the Church, and situated in the watchtower of his mind, where he is also taught to stand with the vigilance of observing: let him consider the future mysteries of the miracles of God, which He is to work through rational clouds.

Do you know when God commanded the rains to show the light of His clouds? In the manner of the prophets, he commemorates future things as if they were done. God, therefore, commands the evangelical rains so that the teachers might demonstrate the light of their clouds, that is, their holy works, through the infusion of faith: and heavenly mercy works these things for the illuminating of men.

Do you know the great paths of the clouds, and perfect sciences? Here, while he says "perfect sciences," he clearly shows that he is speaking of rational clouds, and of the ways of preachers, and the paths of subtle senses. Tell me, I pray, if you have been able to know what great paths of perfect science are in the clouds? By saying these things, he was figuring the apostolic clouds, one of which very swift clouds says to the Savior: "You are the Christ, the Son of the living God," which because it was suspended from the earth and was close to heaven, the Lord answers him: "Flesh and blood has not revealed this to you, but my Father." Indeed, another apostle, like a cloud full of the waters of perfect science, pours out a copious shower from the thunder of the Gospel, saying thus: "In the beginning was the Word," etc. Which very powerful thunder resounding everywhere, so as to shake all the earth to the faith of religion with trembling: another, having arisen in Judea through a second birth, grew like a little cloud, and was dilated by the blowing spirit, so that he might scatter the rains of the mysteries of perfect science, hidden from the ages, even unto Illyricum, and might irrigate other regions of the whole world with large effusions. And from this it is that some of them were called "sons of thunder," while another was called "the son of him who suspends the waters."

Are not your garments warm when the earth is blown upon by the South wind? Others have said: "your stole is warm." This is indeed true, that the meridian wind is warm, by the blowing of which even the garments of men, or the bodies, which are the garments of souls, grow warm.

Sed quia nubes, homines sanctos, veritas prophetiae nos intelligere compulit ventum calidum a meridie spirantem, ferventem fidem, vel gratiam Spiritus sancti ardentem, et clarius illuminantem intelligamus, vel ipsum Dominum nostrum, de quo legimus: Deus ab Austro veniet, quo rationalem terram perflante, virtutes animi, quae sunt vestimenta interioris hominis, inardescunt, et ideo vestimenta appellantur, quoniam ipsi, qui eis utitur, pulchram animam faciunt, et decoram. Et ob hoc hortatur Apostolus dicens. Fratres, induite vos sicut electi Dei, et dilecti, viscera misericordiae, benignitatem, humilitatem, modestiam, patientiam, etc. Et haec igitur ab Heliu, sicut et alia, spiritu prophetiae dicuntur.

Tu forsitan cum eo fabricatus es coelos, qui solidissimi, quasi aere fusi sunt. Haec ab Heliu juxta litteram in injuriam Job per ironiam dicuntur. Haec igitur prima fronte intellectus hujus dicta sint. Nunc vero secundum prophetiae spiritum, sensum mysticum persequamur, ut coelos Scripturas sanctas intelligamus, quae de coelo datae sunt hominibus, quarum perpetuitatem ex aeris soliditate voluit demonstrare. Sed dicit quispiam: quomodo aeternae erunt Scripturae divinae, si mundus certo fine, Deo denuntiante, est terminandus? sic enim ait in Evangelio: Coelum et terra transibunt. Verum est quidem, quod librorum pelliculae cum ipsis litteris abolendae sunt; sed quia subjungit Dominus, Verba vero mea non praeteribunt: procul dubio quod eisdem apicibus pollicetur, erit aeternum. Hos igitur coelos, ait Heliu, in quibus est divinitatis secreta dispositio, tu forsitan cum Deo, velut simili pollens sapientia, fabricatus es: quos Deus aeternus ante mundi constitutionem praefinivit quandoque erumpere in corpora litterarum, qui in illo aeternaliter erant, non jam existentes, sed ipsi soli praescientiae suae luce conspicui. Et coelos, sanctos angelos non absurde sentimus, qui propter coelorum habitationem, rectissime coeli dicuntur, et sunt velut aes aeternitate solidati. De quibus Psalmista singulari nomine ait: Coelum coeli Domino. Secundum tropicum intellectum coeli, sancti omnes propter coelestem conversationem et propter praedicationem mandatorum coelestium nuncupantur. Heliu autem si prophetiae spiritum habuit, secundum hunc intellectum quem diximus, potuit contemplatione mentis suae haec in Christo revelanda cognoscere, et aliis modis, quibus videtur coelorum nuncupationem sensisse, licet hoc ipsum in irrisionem sancti Job dici non debuerit.

But because the truth of prophecy compelled us to understand the clouds as holy men, let us understand the warm wind blowing from the south as fervent faith, or the burning and more clearly illuminating grace of the Holy Spirit, or our Lord Himself, of whom we read: "God shall come from the South," by whose blowing upon the rational earth, the virtues of the soul, which are the garments of the inner man, grow hot, and therefore they are called garments, since they themselves make the soul that uses them beautiful and decorous. And on this account the Apostle exhorts, saying: "Brethren, put on, as the elect of God and beloved, bowels of mercy, kindness, humility, modesty, patience," etc. And these things, therefore, are spoken by Elihu, as also others, by the spirit of prophecy.

You perhaps have fabricated the heavens with Him, which are most solid, as if cast from bronze. These things are said by Elihu according to the letter as an injury to Job through irony. Let these things be said at the first front of this understanding. But now, according to the spirit of prophecy, let us pursue the mystical sense, so that we may understand the heavens as the Holy Scriptures, which were given to men from heaven, whose perpetuity he wished to demonstrate from the solidity of the air. But someone says: how will the divine Scriptures be eternal, if the world is to be terminated at a certain end, by the denunciation of God? for He says thus in the Gospel: "Heaven and earth shall pass away." It is indeed true that the skins of the books with the letters themselves are to be abolished; but because the Lord adds, "But my words shall not pass away": without doubt what He promises by those same characters shall be eternal. These heavens, therefore, Elihu says, in which is the secret disposition of the Divinity, you perhaps, as if prevailing with similar wisdom, have fabricated with God: which the eternal God before the constitution of the world pre-defined to break out at some time into the bodies of letters, which were in Him eternally, not yet existing, but conspicuous only to Himself by the light of His prescience. And we not absurdly perceive the heavens to be the holy angels, who on account of their habitation in the heavens are most rightly called heavens, and are as if solidified by bronze in eternity. Of whom the Psalmist says with a singular name: "The heaven of heaven to the Lord." According to the tropical understanding, all the saints are called heavens on account of their heavenly conversation and on account of the preaching of the heavenly commandments. Moreover, if Elihu had the spirit of prophecy, according to this understanding which we have said, he could have known these things to be revealed in Christ by the contemplation of his mind, and in other ways by which he is seen to have sensed the naming of the heavens, although this itself ought not to have been said in derision of holy Job.

Ostende nobis, quid dicamus illi. Nos quippe involvimur tenebris. Insultantis verbum est, et exprobrantis, ostende nobis, cum illud verbum dicat, sed ad comparationem scientiae sub ignorantiae tenebris commanent. Nam quomodo a sancto Job discere inquirit, quem in verbis suis reprehendit et reprobat. Ostende, inquit, o Job, si aliquid amplius, et melius nosse te arbitraris, quoniam nos grandis ignorantiae atque inscientiae tenebris detinemur. Certum est ergo quod Heliu deridens Job atque subsannans haec dicat.

Quis narrabit ei quae loquor? Etiamsi locutus fuerit homo, devorabitur. Dixi tibi quidem, o Job, ut ostenderes mihi quid loqui possem: sed haec ipsa quae de Deo dico, quis ei ausus est loqui? Certe si locutus fuerit quispiam, quod ei omnino non expedit, pro hoc ipso peccato temeritatis et irreverentiae devorabitur, ut hic Heliu ait. Ita in psalmis legimus: Devorati sunt juxta petram judices eorum: ubi intelligitur, peccato diffidentiae devoratos atque absorptos judices populi Israelis in eremo, qui non crediderunt quod possent de petra aquarum flumina virtute divinae promissionis educi.

At nunc non vident lucem. Subito aer cogetur in nubes, et ventus transiens fugabit eas. Ita infelicitate hujusmodi excaecati sunt, ut fiant quemadmodum aer quando crassescit in nubes, et ita in justo judicio Dei velut venti in impetu auferentur, sicut impii, quos dejicit ventus a facie terrae. Alii dixerunt: Omnibus autem non est visibile lumen, quod fulget in nubibus, et spiritus transit et fugabit eas. Hic mysticum nescio quid locutus est, quod jam non omnibus resplendet illuminatio Evangelii. His utique non resplendet, quorum sensus excaecavit Deus, ut non videant lumen Evangelii gloriae Christi, qui est imago invisibilis Patris. Hic igitur spiritus justae sententiae Dei fugabit eos a coetu beatorum, ut non videant lumen Evangelii gloriae Christi.

Ab Aquilone aurum veniet, et a Deo formidolosa laudatio. Audivi quemdam ita dicentem, quod aestatis tempore, sole in aquilone nascente, aurora ardentior rutilat, ita ut ipse sol colorem aureum praeferat: et inde Heliu loqui videatur aurum venire, id est, mundo flammeam rotam solis oboriri, et super hoc praeclarum sidus sit ad Deum hominibus formidolosa laudatio. Nos autem aurum sanctos intelligimus, qui secundum spiritualem sensum ab aquilone diabolo, sanguine Domini redimuntur.

Show us what we may say to Him. Indeed, we are involved in darkness. It is the word of one insulting and reproaching: "show us," when he says that word, but in comparison to science they remain under the darkness of ignorance. For how does he seek to learn from holy Job, whom he rebukes and reproves in his words? Show, he says, O Job, if you think you know anything more and better, since we are detained by the darkness of great ignorance and lack of knowledge. It is certain, therefore, that Elihu says these things deriding and mocking Job.

Who shall tell Him what I speak? Even if a man shall have spoken, he shall be devoured. I have indeed said to you, O Job, that you should show me what I could speak: but who has dared to speak to Him these very things which I say of God? Certainly, if anyone shall have spoken what is not at all expedient for him, for this very sin of temerity and irreverence he shall be devoured, as Elihu says here. Thus we read in the psalms: "Their judges were devoured near the rock": where it is understood that the judges of the people of Israel were devoured and absorbed in the desert by the sin of distrust, who did not believe that rivers of waters could be brought out of the rock by the virtue of the divine promise.

But now they do not see the light. Suddenly the air shall be gathered into clouds, and the passing wind shall put them to flight. They are so blinded by unhappiness of this kind that they become as the air when it thickens into clouds, and thus in the just judgment of God they shall be taken away as by the impetus of winds, like the impious, whom the wind casts down from the face of the earth. Indeed, other interpreters have said: "But to all the light is not visible which shines in the clouds, and the spirit passes and shall put them to flight." Here he spoke something mystical, that the illumination of the Gospel no longer shines upon all. Certainly it does not shine upon those whose senses God has blinded, so that they may not see the light of the Gospel of the glory of Christ, who is the image of the invisible Father. This spirit of the just sentence of God, therefore, shall put them to flight from the assembly of the blessed, so that they may not see the light of the Gospel of the glory of Christ.

Gold shall come from the North, and from God a formidable praise. I heard someone saying thus, that in the summer time, the sun rising in the north, the dawn glows more ardently, so that the sun itself presents a golden color: and thence Elihu seems to speak of gold coming, that is, the flaming wheel of the sun arising upon the world, and upon this most bright star there is to God a formidable praise from men. But we understand gold to be the saints, who according to the spiritual sense are redeemed by the blood of the Lord from the North, that is, the devil.

Hoc igitur modo venit ad Deum coetus sanctorum cum tremore laudantium eum, ac sibi cum quadam formidine, incredibile arbitrantium, quod potuerunt de hoste gravissimo liberari. Quotidie quoque examinationibus, velut aurum flammis tentationum excoctum, de fornace mundi istius eruuntur. Alii dixerunt, Ab aquilone nubes coloris aurei, in his est magna gloria et honor omnipotentis: non invenimus similitudinem virtutis ejus. Ita enim sanctos homines, qui sunt nubes Dei, tentat frigor aquilonis, ut eos pretiosos, et igne charitatis rutilos reddat. Et idcirco magna gloria Domini et honor omnipotentis est. Non invenitur alius similis virtutis ejus, qui tanta bona ex rebus contrariis speret.

Digne eum invenire non possumus. Magnus fortitudine et judicio et justitia, et enarrari non potest. Ideo timebunt eum viri, et non audebunt contemplari omnes qui sibi videntur esse sapientes. Quoniam, inquit, sicut fortitudine magnus et potens est Deus: ita judicio et justitia verus est, et enarrari non potest. Idcirco sicuti est, a creatura sua quae adeo imbecillis est et infirma, non potest inveniri: propter quod magni viri atque cordati non praesument scrutari incomprehensibilem, neque contemplari invisibilem conabuntur. Hoc autem totum in sancti Job exprobrationem dicitur: qui dixerit se a Deo sine ullo iniquitatis merito flagellatum. Alii dixerunt: Qui juste judicat, non putas audire eum? propterea timebunt eum homines, timebunt quoque et sapientes: hoc inquiunt, quia Deus juste judicat, apud quem non est personarum acceptio. Omnes sapientes et idiotae, considerantes semetipsos, timebunt eum: scientes quia secundum modum justitiae suae ultor iniquitatum est: exaudiet enim iniqua patientes.

CAPUT XXXVIII.

Respondens autem Dominus Job de turbine dixit. Sermone terribili et increpativo arguendus Job, responsum a Domino accepit, hoc enim ipsum quod de turbine dicitur, ad terrorem pertinet objurgationis, quod esset, ut dixi, increpandus a Domino. Dixerat enim Job se justum injuste a Domino castigatum: de turbine ergo Dominus ait.

In this manner, therefore, the assembly of the saints comes to God with the trembling of those praising Him, and with a certain dread to themselves, thinking it incredible that they could be liberated from such a most grave enemy. Daily also by examinations, like gold refined in the flames of temptations, they are rescued from the furnace of this world. Others have said: "From the north clouds of a golden color, in these is the great glory and honor of the Almighty: we do not find the likeness of His virtue." For thus the cold of the north tests holy men, who are the clouds of God, so as to render them precious and glowing with the fire of charity. And on that account it is the great glory of the Lord and the honor of the Almighty. There is not found another like His virtue, who hopes for such great goods from contrary things.

We cannot find Him worthily. He is great in strength and judgment and justice, and He cannot be described. Therefore men shall fear Him, and all who seem to themselves to be wise shall not dare to contemplate Him. Since, he says, as God is great and powerful in strength: so is He true in judgment and justice, and He cannot be described. On that account, as He is, He cannot be found by His creature who is so weak and infirm: because of which great and prudent men shall not presume to search the Incomprehensible, nor shall they attempt to contemplate the Invisible. All this, however, is said in reproach of holy Job: who had said that he was scourged by God without any merit of iniquity. Others have said: "Do you not think that He who judges justly hears him? therefore men shall fear Him, and the wise also shall fear": they say this because God judges justly, with whom there is no acceptance of persons. All the wise and the unlearned, considering themselves, shall fear Him: knowing that according to the measure of His justice He is the avenger of iniquities: for He shall hear those suffering iniquitous things.

CHAPTER XXXVIII.

And the Lord answering Job spoke from the whirlwind. Job, to be argued with in terrible and reproving speech, received an answer from the Lord, for this very thing that is said "from the whirlwind" pertains to the terror of a rebuke, because he was, as I said, to be reproved by the Lord. For Job had said that he, a just man, was unjustly chastised by the Lord: therefore the Lord spoke from the whirlwind.

Quis est iste involvens sententias sermonibus imperitis? His verbis amovetur Heliu cum suis confusis atque permixtis disputationibus contra Job: ubi Dei verba videntur intelligi. Et si tu, o Job, loquendo talia in me, delicta aliqua commisisti: iste quis est qui te audeat redarguere, praesertim cum ad increpandum non sit idoneus, qui velut melior objurgare te debeat? Amoto igitur Heliu de medio cum imperitis ejus sententiis, convertit se Dominus ad Job, et ait ei, ut ad increpationem ejus audiendam se praepararet, dicens hoc modo:

Accinge sicut vir lumbos tuos: interrogabo te, et responde mihi. Omnis igitur qui cum Deo est locuturus, lumbos prius castitate jubetur accingere. Populus etiam legem auditurus, et pascha celebraturus in eremo, lumbos mentis jubetur accingere, ne fluctuantes sinus carnalium cogitationum, gressum sanctae conversationis impediant, vel super lumbos nostros corporeos vestimenta praecingimus. Dicendo ergo:

Ubi eras quando ponebam fundamenta terrae? Indica mihi, si habes intelligentiam. Deo respondere non potuit: quasi hoc modo loquitur ei Deus. Tu igitur, Job, qui circa unum homunculum injuste me arguis operari: ubi eras cum ego mundum, quem ex nihilo feceram, gubernarem? et cum omnem creaturam moderatione justitiae regam, in te eram injustitiae aliquid acturus? Hic Deus hoc sermone sub animalium, aviumque nominibus, magna et valde obscura, et Ecclesiae sacramenta contexit. Deus ergo secundum mysticos intellectus in praedestinatione apostolos praecipuos sanctos Ecclesiae fundamenta constituit, sicut ait apostolus: Superaedificati, inquit, super fundamenta apostolorum et prophetarum. Sive, ut alii dixerunt, Ubi eras cum fundarem terram, id est, cum Ecclesiam de terra humani generis congregatam, virtute fidei stabilirem.

Quis posuit mensuras ejus, si nosti, vel quis tetendit super eam lineam? Virtutem suam Deus, et potentiam mensurasque, et mundi conditionem describit, super quem lineam boni rectique operis sui tetenderit. Aliter: mensurae Ecclesiae sunt a solis ortu usque ad occasum: in qua adhuc mensurae intelligi possunt, aequalitas et plenitudo Trinitatis, cui Ecclesiae dicitur per prophetam: In exortu ejus dilata locum tabernaculi tui, et pelles tabernaculorum tuorum extende, ne parcas, longos fac funiculos tuos, et clavos tuos consolida, ad dextram et sinistram penetrabis: semen enim tuum gentes haereditabit, et civitates desertas inhabitabit.

Who is this involving sentences in unskillful words? By these words Elihu is removed with his confused and mixed disputes against Job: where the words of God are seen to be understood. And if you, O Job, committed some offenses by speaking such things against me: who is this who dares to refute you, especially since he is not suitable for reproving, who as if better ought to chide you? Therefore, with Elihu removed from the midst with his unskillful sentences, the Lord turns Himself to Job, and says to him that he should prepare himself to hear His reproof, saying in this manner:

Gird your loins like a man: I will interrogate you, and you answer me. Everyone, therefore, who is to speak with God, is commanded first to gird his loins with chastity. The people also, about to hear the law and to celebrate the passover in the desert, are commanded to gird the loins of the mind, lest the fluctuating folds of carnal thoughts should impede the step of holy conversation, or we gird the garments over our bodily loins. Saying therefore:

Where were you when I laid the foundations of the earth? Indicate to me, if you have understanding. He could not answer God: as if in this manner God speaks to him. You, therefore, Job, who argue that I work unjustly concerning one little man: where were you when I governed the world, which I had made from nothing? and since I rule every creature by the moderation of justice, was I about to do anything of injustice in you? Here God, by this speech under the names of animals and birds, weaves together great and very obscure sacraments of the Church. God, therefore, according to mystical understandings, in predestination constituted the apostles as the principal holy foundations of the Church, as the apostle says: "Built up," he says, "upon the foundations of the apostles and prophets." Or, as others have said, "Where were you when I founded the earth," that is, when I stabilized by the virtue of faith the Church gathered from the earth of the human race.

Who laid the measures of it, if you know, or who stretched a line upon it? God describes His virtue and power and measures, and the condition of the world, upon which He stretched the line of His good and right work. Otherwise: the measures of the Church are from the rising of the sun unto the setting: in which measures can still be understood the equality and fullness of the Trinity, to which Church it is said through the prophet: "In its rising enlarge the place of your tabernacle, and stretch out the skins of your tabernacles, do not spare, make your cords long, and consolidate your nails, you shall penetrate to the right and the left: for your seed shall inherit the gentiles, and shall inhabit the deserted cities."

Super has igitur mensuras locorum omnium, universum mundum rectae fidei tetendit, ut esset omnibus in Christum credentibus labium unum: haec ergo mysteria ante saecula constituta, Job quippe qui dum non esset, scire non potuit. Sive mensuras Ecclesiae, diversitates gratiarum recte intelligimus, quas Apostolus divisiones spiritus appellavit, qui ita cum de diversis gratiis diceret, ait: Haec autem omnia operatur unus atque idem spiritus, dividens unicuique prout vult. Item ait: Unicuique autem nostrum data est gratia secundum mensuram donationis Christi. Per has igitur gratias intentio est contemplationis, velut linea recte credentium in Deo, sicut dicitur in Actibus Apostolorum: Erat illis cor unum et anima una in Deum.

Super quo bases illius solidatae sunt? Unde potuit creatura rationalis et sapiens opus Creatoris, antequam esset ipsa, cognoscere, cum etiam nunc vix posset aliqua ex operibus ejus sensus attingere. Aliter, super quo bases terrae Ecclesiae solide stabiliuntur, nisi super Christum petram, qui est principium fundamentorum ejus. Bases autem Ecclesiae sunt sancti quique potentes et fortes, a quibus eadem sustinetur et regitur. Alii dixerunt: Super quo circuli ejus fixi sunt? ut intelligamus pondus roboris mundi secundum illum sensum esse, quo Psalmista de hoc loquitur, dicens: Etenim firmavit orbem terrae, qui non commovebitur. Circuli enim rotundi figura est, figuris caeteris pulchrior. Nam circulus ex omni parte sibi est congruus et aequalis; totusque per semetipsum solidus vadit, et inter oculorum aciem, per suum infinitum habitum, quia sine ullo fine semper in semetipsum recurrit, et inexplicabiliter ducitur. Hic igitur significare mihi videtur hominem in nullo sibi adversantem neque se ex parte aliqua oppugnantem, quales erunt in futuro beato saeculo: tunc enim caro non concupiscet adversus spiritum, et spiritus adversus carnem. Quamvis hujus pacis beatitudinem etiam in hoc saeculo nonnulli sancti ex parte praesenserint: non quidem nullam interioris exteriorisque se in ipsis sentiendo discordiam, sed hostilem vitiorum exercitum resistentibus fortiores superando virtutibus, ut Helcana, pater sancti Samuelis, vir unus dictus est. Sic itaque totus in se erit, sibique conveniens, et immobiliter in illa gloria ac sine fine consistens. Hi igitur circuli figurati per dilectionis Dei copulam, ligno crucis affixi sunt, et unusquisque eorum dicit: Confido enim, quia neque mors, neque vita, etc.

Upon these measures, therefore, of all places, He stretched the whole world of right faith, so that there might be to all believing in Christ one lip: these mysteries, therefore, established before the ages, Job indeed, since he was not, could not know. Or the measures of the Church we rightly understand as the diversities of graces, which the Apostle called divisions of the spirit, who thus when he spoke of diverse graces, said: "But all these things one and the same spirit works, dividing to each as he wills." Likewise he says: "But to each of us grace is given according to the measure of the gift of Christ." Through these graces, therefore, the intention is of contemplation, like a line of those rightly believing in God, as it is said in the Acts of the Apostles: "There was to them one heart and one soul in God."

Upon what are its bases solidified? Whence could a rational and wise creature know the work of the Creator before it was itself, when even now it can scarcely reach any of His works with its senses. Otherwise, upon what are the bases of the earth of the Church solidly stabilized, if not upon Christ the rock, who is the principle of its foundations. Moreover, the bases of the Church are all the holy, powerful, and strong ones, by whom she is sustained and governed. Others have said: "Upon what are its circles fixed?" so that we may understand the weight of the strength of the world to be according to that sense in which the Psalmist speaks of this, saying: "For He has established the world, which shall not be moved." For a circle is a figure of roundness, more beautiful than other figures. For a circle is congruent and equal to itself from every part; and the whole goes solid through itself, and between the sight of the eyes, through its infinite habit, because without any end it always recurs into itself and is inexplicably led. Here, therefore, it seems to me to signify a man opposing himself in nothing nor attacking himself from any part, such as they shall be in the future blessed age: for then the flesh shall not lust against the spirit, nor the spirit against the flesh. Although some saints have in part presensed the beatitude of this peace even in this age: not indeed by sensing no discord of the interior and exterior in themselves, but by overcoming the hostile army of vices with stronger resisting virtues, as Elkanah, the father of holy Samuel, was called one man. Thus, therefore, the whole shall be in itself, and agreeable to itself, and immovably consisting in that glory and without end. These circles, therefore, figured through the bond of the love of God, are fixed to the wood of the cross, and each one of them says: "For I am confident, that neither death, nor life," etc.

Aut quis demisit lapidem angularem ejus? Hic lapis angularis Christus, qui a Deo Patre positus est in fundamento terrae Dominicae: ipse est enim non solum fundamentalis, sed et angularis, in quo duo populi, Judaeorum videlicet et Gentium, continentur. De quo et Psalmista ait: Lapis quem reprobaverunt aedificantes, hic factus est in caput anguli. Et Apostolus ait: Ipso summo angulari lapide Christo Jesu, in quo omnis structura compaginata crescit in templum sanctum. Hunc igitur Pater dimisit in terram, ut in fundamentum poneretur.

Cum me laudarent simul astra matutina, et jubilarent omnes filii Dei? Demisso itaque in fundamentis Sion lapide pretioso, qui est secundus homo de coelo coelestis, laudaverunt, inquit, me simul astra matutina, et injubilarunt omnes filii Dei. Astra et filii Dei angeli intelliguntur, qui in nativitate Salvatoris exsultaverunt. Asicul ait angelus ad pastores: Ecce evangelizo vobis gaudium magnum, quia natus est Salvator, qui est Christus Dominus, in civitate David. Item Evangelista: Et subito facta est cum angelo multitudo, et caetera. Ideo autem angeli astra matutina dicuntur, quia inter creaturas rationales primi facti sunt in die qui est Christus, et filii Dei sunt: non sunt filii tenebrarum, sicut illi qui de eorum numero collapsi sunt, facti non solum filii tenebrarum, sed etiam rectores tenebrarum, id est, hominum peccatorum. Tunc voce magna, sicut supradictum est, laudaverunt me omnes angeli mei. Quemadmodum in illius oviculae, humani generis salute, laudantes Deum gavisi sunt. Item astra matutina omnes filios Ecclesiae non absurde sentimus, qui per baptismum renascuntur Christo, sicut ait Apostolus ad Ecclesiam scribens: Omnes vos estis filii per fidem in Christo Jesu. Hi ergo propter vigiliam matutinam, in qua Dominus resurrexit, astra matutina dicuntur, vel pro incipiente eis gratiae novo lumine, unde et neophyti nuncupantur.

Quis conclusit ostiis mare, quando erumpebat quasi de vulva procedens. Cum in conditione mundi aquae omnem terram operirent, et tenebrae essent super faciem abyssi, tunc secundum fidem libri Geneseos, praecepit Deus die tertio, ut omnes aquae in locum unum congregarentur. Quibus etiam terminum finemque imposuit, ne se foras limites suos, ad operiendam terram rursum effunderent. Vulvam de qua mare procederat καταχρηstikōs, ipsam terram subjacentem possumus intelligere, ut de ea, et in ea aquam creatam a Deo esse credamus.

Or who let down its cornerstone? This cornerstone is Christ, who was placed by God the Father in the foundation of the Lord's earth: for He Himself is not only fundamental, but also angular, in whom two peoples, namely of the Jews and of the Gentiles, are contained. Of whom also the Psalmist says: "The stone which the builders rejected, this has been made into the head of the corner." And the Apostle says: "With Christ Jesus Himself being the chief cornerstone, in whom all the structure joined together grows into a holy temple." Him, therefore, the Father let down into the earth, that He might be placed in the foundation.

When the morning stars praised me together, and all the sons of God shouted for joy? With the precious stone let down into the foundations of Sion, who is the second man from heaven, heavenly, he says: "The morning stars praised me together, and all the sons of God shouted for joy." By the stars and sons of God are understood the angels, who exulted at the birth of the Savior. As the angel said to the shepherds: "Behold, I evangelize to you a great joy, because the Savior is born, who is Christ the Lord, in the city of David." Likewise the Evangelist: "And suddenly there was made with the angel a multitude," and the rest. Moreover, the angels are called morning stars for this reason, because among rational creatures they were first made in the day which is Christ, and they are sons of God: they are not sons of darkness, like those who fell from their number, having been made not only sons of darkness, but also rulers of darkness, that is, of sinful men. Then with a great voice, as was said above, all my angels praised me. Just as they rejoiced praising God in the salvation of that little sheep, the human race. Likewise, we not absurdly perceive all the sons of the Church as morning stars, who are reborn to Christ through baptism, as the Apostle says writing to the Church: "All you are sons through faith in Christ Jesus." These, therefore, are called morning stars on account of the morning watch, in which the Lord rose, or for the new light of grace beginning for them, whence they are also called neophytes.

"Who shut up the sea with doors, when it broke forth as if proceeding from the womb?" When, in the conditioning of the world, the waters covered all the earth, and there were darknesses over the face of the abyss, then according to the faith of the book of Genesis, God commanded on the third day that all the waters should be gathered into one place. To which He also imposed a term and an end, lest they should again pour themselves out beyond their limits to cover the earth. We can understand the womb from which the sea had proceeded figuratively (katachrēstikōs) as the underlying earth itself, so that we may believe that the water was created by God from it and in it.

Duas enim partes mundi magnas, coelum et terram, Deus ex nihilo fecit, et ima earum de materia informi, caeteras autem creaturas distinctas sive formatas instituit, inter quarum creationem et aquas credimus factas, quarum quidem conditionem, in principio Genesis scriptam non legimus. Aliarum vero pene omnium factura in libris Dominicis recensetur. Licet et de ipso mari sanctus David dixerit, cum de beato viro loqueretur: Spes ejus in Domino Deo ipsius, qui fecit coelum et terram, mare et omnia quae in eis sunt. Hunc ergo maris processum, effusionem aquarum dicere mihi videtur, qui de occultis venarum terrae finibus emanabat, et operiebat omnem faciem terrae. Quod in diluvio manifestius factum legimus, ubi dicitur: Et omnes fontes abyssi magnae erupti sunt. Proinde vulvam maris, terrae sinum dictum existimo, ut mare de eadem progenitum noverimus. Sed dicit aliquis: Ego aquarum moles coelo et terrae dico esse congenitas, et simul creatas. Denique de aquis quemadmodum et de terra fecit Deus, sive produxit caeteras creaturas. Si ergo hoc opinionem istam confirmat, ut ideo et aquae ex nihilo creatae dicantur, quia et de ipsis alia, et alia in ipsis jubente Deo quam plurima animantia processerunt. De coelo quid dicemus, quod est pars mundi praestantior, de quo non legimus, quod ex eo quasi informi materia aliquid procreatum sit. In quo etiam, quod ad majorem decoris ejus pertinet pulchritudinem, stellas ac diversos astrorum globos Deus fecit, ordinavit, et composuit. Et juxta hanc assertionem, meliora erunt maris et terrae elementa, quam coelum, cujus ornatum pulcherrimum admirantes suspicimus: quoniam praecellit vel maxime caeteras creaturas.

Cum ponerem nubem vestimentum ejus, et caligine illud quasi pannis infantiae obvolverem. Cum ergo, ait, magnum sit mare latitudine, et longitudine et profundo: per fortitudinem tamen potentiae meae illud velut parvum elementum, nube tamquam vestimento contexi et caligine; modicis videlicet, et vilibus rebus operui, quae assimilantur pannis infantiae. Et quia mare superius diximus quasi de vulva procedere, servans translationem nominis, ipsum mare velut parvulum procreatum. Tamquam pannis infantiae ait caligine obvolutum, sive, ut alii dixerunt, et nebula obvolvi illud.

For God made two great parts of the world, heaven and earth, out of nothing, and He established the lowest of them from unformed matter, but the other creatures distinct or formed, among the creation of which we believe the waters were made, the conditioning of which indeed we do not read written in the beginning of Genesis. However, the making of almost all others is recounted in the Lord's books. Although holy David also said of the sea itself, when speaking of the blessed man: "His hope is in the Lord his God, who made heaven and earth, the sea and all things that are in them." This process of the sea, therefore, seems to me to speak of the effusion of the waters, which emanated from the hidden limits of the veins of the earth, and covered all the face of the earth. Which we read more manifestly done in the flood, where it is said: "And all the fountains of the great abyss were broken up." Accordingly, I think the "womb of the sea" is called the bosom of the earth, so that we may know the sea was brought forth from it. But someone says: "I say the masses of waters were congenerated with heaven and earth, and created together." Finally, from the waters, just as from the earth, God made or produced the other creatures. If, therefore, this confirms that opinion, so that the waters may also be said to be created from nothing, because both other things from them, and very many living things in them, proceeded at God's command. What shall we say of heaven, which is a more excellent part of the world, of which we do not read that anything was procreated from it as if from unformed matter? In which also, which pertains to its greater beauty of decor, God made, ordained, and composed the stars and various globes of the heavenly bodies. And according to this assertion, the elements of the sea and earth will be better than heaven, whose most beautiful ornament we admire and look up to: since it surpasses other creatures even most greatly.

"When I made the cloud its garment, and wrapped it in darkness as if in swaddling bands of infancy." When, therefore, he says the sea is great in width, length, and depth: nevertheless, through the strength of my power, I covered it like a small element with a cloud as with a garment, and with darkness; I covered it, namely, with moderate and vile things, which are assimilated to swaddling bands of infancy. And because we said above that the sea proceeds as if from the womb, preserving the translation of the name, he speaks of the sea itself as if procreated as a little child. He says it is wrapped in darkness as if in swaddling bands of infancy, or, as others have said, "and it was wrapped in mist."

Circumdedi illud terminis meis, et posui vectem et ostia, et dixi: Usque huc venies et non procedes amplius, et hic confringes tumentes fluctus tuos. Termini isti, divini sermones sunt, qui sententia immobili, velut termini defixi intelliguntur, hoc ipsum est et illud quod sequitur, Deo dicente, posui vectem et ostia. Aliter, quis conclusit ostiis mare? Saeculum hoc Scripturae divinae frequenter mare appellant, ut etiam sanctus David ait: Hoc mare magnum, et spatiosum manibus. Item: Qui descendunt mare in navibus. Et Abacuc: Misisti in mare equos tuos. Et Isaias: Occidit cetum qui in mari est. Proinde hoc mare praeceptis divinis, velut quibusdam limitibus sacrorum eloquiorum concluditur, ut de utero cordis sui, ubi cogitationibus velut ex semine, curas atque illecebras mundiales voluptatum, delectatione concipiebat, jam non in opus quasi parturiendo erumperet, seque effunderet in diversa facinora perpetranda; et ideo cum vidisset propheta mundum credentem Deo, hoc bonum in se continentiae possidere, gratulans ait ad Deum: Tu confirmasti in virtute tua mare. Mundum dico fidelem sanctae Ecclesiae populum: qui mare specialiter dicitur, et habitat in hoc mundo. Et iste est ille mundus fidelium, de quo Dominus ait: Sic enim dilexit Deus hunc mundum, ut Filium suum unigenitum daret pro eo. Est et mundus incredulorum, de quo similiter Dominus ait ad discipulos suos: Si mundus vos odit: scitote quia priorem me odio habuit, etc. Sic itaque duos mundos populorum in hoc corporali, et in animali mundo dicimus habitare, qui et duo maria, secundum exemplum superius positum, dici possunt, ab hoc scilicet mari aquarum metaphoricos nomen accipientes, quia et domus bona, sive mala, et civitas optima, sive pessima. Mare vero tropicos dicuntur populi fluctuantes, qui in hac vita inquieto motu incertoque jactantur.

Cum ponerem nubem vestimentum ejus, et caligine illud velut pannis infantiae obvolverem. Nubem omnia operientem Spiritum sanctum, creaturis omnibus infusum ac superfusum accipiamus, de quo ait: Spiritus Domini superferebatur super aquas. Caligo autem quidquid est inane trans mundum: ubi levitas est, id est, retro defectus intelligi potest. Moraliter autem juxta auctoritatem Scripturae, nubes sunt unusquisque veritatis annuntiator. Horum igitur verbis consolatoriis atque doctrina, rorando desuper, ait Dominus, mundum fidelium ab aestu tentationum protexi, eique umbram supra promissione aeternae beatitudinis praebui, hoc est, vestimentum per sanctos meos ministros Evangelii ei super mare populorum expandi: ne videlicet infideli caumate torreretur. Quod etiam mare populorum intra praedicationem perfectam Evangelii positum, propter morum infantiam in quibusdam lactea doctrina, velut vilioribus vestimentis operitur, eo quod sacratiora mysteria non valeant intueri, quae sunt intelligentiae involuta caligine.

"I surrounded it with my boundaries, and set a bar and doors, and said: Hitherto you shall come and shall proceed no further, and here you shall break your swelling waves." These boundaries are the divine speeches, which are understood as fixed boundaries by an immovable sentence; this itself is also that which follows, with God saying, "I set a bar and doors." Otherwise, who shut up the sea with doors? The Divine Scriptures frequently call this age the sea, as also holy David says: "This great sea, and spacious with hands." Likewise: "They who go down to the sea in ships." And Habakkuk: "You sent your horses into the sea." And Isaiah: "He slew the whale that is in the sea." Accordingly, this sea is shut up by divine precepts, as if by certain limits of the sacred elocutions, so that from the womb of its heart, where it conceived the cares and allurements of worldly pleasures by the delight of thoughts as if from seed, it should no longer break forth into work as if by bringing forth, and pour itself out in committing diverse crimes. And therefore when the prophet had seen the world believing in God, possessing this good of continence in itself, congratulating he says to God: "You have confirmed the sea in your strength." I call the world the faithful people of the holy Church: who are specifically called the sea, and dwell in this world. And this is that world of the faithful, of which the Lord says: "For God so loved this world, that he gave his only-begotten Son for it." There is also a world of the unbelievers, of which the Lord similarly says to his disciples: "If the world hates you: know that it hated me first," etc. Thus, therefore, we say that two worlds of peoples dwell in this corporal and in the animal world, who can also be called two seas, according to the example set above, taking the metaphorical name from this sea of waters, because there is both a good house, or a bad one, and a best city, or a worst one. But the fluctuating peoples are called the sea figuratively (tropicos), who are tossed in this life by restless and uncertain motion.

"When I made the cloud its garment, and wrapped it in darkness as if in swaddling bands of infancy." Let us take the cloud covering all things as the Holy Spirit, infused and superfused into all creatures, of whom it says: "The Spirit of the Lord was moved over the waters." But darkness can be understood as whatever is empty across the world: where there is lightness, that is, a defect backward. Morally, however, according to the authority of Scripture, the clouds are each announcer of truth. By the consoling words and doctrine of these, by dewing from above, says the Lord, I have protected the world of the faithful from the heat of temptations, and I have provided for it a shadow above by the promise of eternal beatitude, that is, I have expanded the garment through my holy ministers of the Gospel over the sea of peoples: lest namely it should be scorched by the unbelieving heat (caumate). Which sea of peoples also, placed within the perfect preaching of the Gospel, on account of the infancy of morals in some is covered with milky doctrine, as if with viler garments, because they are not able to behold the more sacred mysteries, which are involved in the darkness of understanding.

Circumdedi illud terminis meis, et posui vectem et ostia. Hucusque venies, et non procedes amplius, et hic confringes tumentes fluctus tuos. Terminis, inquit Deus, mandatorum meorum, praedictum mare intra unius fidei confessionem congregavi atque conclusi, et ad condensandum se, fortissimum illi vectem charitatis opposui, ostia quoque infidelitatis obstruxi, ut quantalibet tempestatum ac persecutionum violentia, defixos obedientiae limites transcendere compellatur. Numquam charitatis meae circumsepta transiliat, cui dixi: Hucusque venies, et non procedes amplius, et hic confringes tumentes fluctus tuos. Id est, si qui forte cogitationum malarum fluctus te intra pelagus tui cordis exagitant, ventusque validus pressurarum te funditus commovere pertentat, de statu quoque tuo in aridam siccitatem, velut in arena steriles impellat. Haec munimenta fidei et charitatis meae cave ne transeas: et ita fiet, ut minaces venti insurgentes allisi in petra validissima dissolvantur.

Numquid post ortum tuum praecepisti diluculo, et ostendisti aurorae locum suum. Hoc Dominus ait ad Job, quod conditarum ac secretarum rerum suarum per gyros suos recurrentes ad ordinata loca, redire quotidie ipse disponat: et idcirco Job arguitur, qui Deum factorem et gubernatorem rerum omnium diceret nullo moderamine aequitatis operatum: et quasi ita dicens ait ei: Tu qui valde sapientem te arbitraris, et quasi coaequalis lucem meam fueris fabricatus, et de meis judiciis disputare posse credis: si elementa astrorum praeceptum impleant Creatoris, te forsitan disponente mysterii sui pergunt cursum, cum ista priusquam tu in Adam per me existeres, sint creata. Aliter: Hoc diluculum Salvator noster est, qui et sol justitiae appellatur. Ipse calore fidei et splendore gratiae suae, Ecclesiam, mundum scilicet rationalem illuminat. Igitur numquid tu, Job, praecepisti huic diluculo, ut oriretur de coelo resplendens his qui sedebant in tenebris et umbra mortis: quemadmodum ergo ut, Job, post initium tuum praecipere non potuisti aeternis, ut mundo in errorum tenebris constituto esset diluculum: ita nec post mortis occasum ejus, resurrectionis et locum gloriae ejus in dextra Patris sui ostendere potuisti, quem post mortem quam sponte susceperat, ad me iterum revocavi. Sicut ipse Dominus Jesus ait in Evangelio: Si ergo videritis filium hominis ascendentem ubi erat prius.

Et tenuisti concutiens extrema terrae, et excussisti impios ex ea? Potest haec terra Ecclesia intelligi: de cujus fundamentis Dominus superius dixit, de qua in extremis terrae, id est, in novissimo saeculo excutiendi sunt peccatores; ita ipse Dominus ait: Ecce mandabo, et concutiam in omnibus gentibus domum Israel, sicut concutitur triticum in cribro.

I surrounded it with my boundaries, and set a bar and doors. Hitherto you shall come, and shall proceed no further, and here you shall break your swelling waves. By the boundaries, says God, of my commandments, I have gathered and shut up the aforesaid sea within the confession of one faith, and to condense itself, I have opposed to it the strongest bar of charity, I have also obstructed the doors of infidelity, so that by however great violence of storms and persecutions, it may be compelled to transcend the fixed limits of obedience. Let it never leap over the enclosures of my charity, to which I said: "Hitherto you shall come, and shall proceed no further, and here you shall break your swelling waves." That is, if by chance any waves of evil thoughts toss you within the deep of your heart, and the strong wind of pressures attempts to move you fundamentally, and should drive you from your state into arid dryness, as if sterile into the sand. Beware lest you transcend these bulwarks of my faith and charity: and so it shall be, that the threatening rising winds, dashed against the strongest rock, shall be dissolved.

"Have you commanded the daybreak after your rising, and shown the aurora its place?" The Lord says this to Job, that He Himself disposes daily the recurrences of His established and secret things through their circuits to their ordained places: and therefore Job is rebuked, who said that God, the maker and governor of all things, worked with no moderation of equity: and as if speaking thus He says to him: "You who think yourself very wise, and as if you had been fabricated coequal to my light, and believe you can dispute about my judgments: if the elements of the stars fulfill the precept of the Creator, they perhaps proceed in the course of their mystery by your disposition, when these things were created before you existed in Adam through me." Otherwise: This daybreak is our Savior, who is also called the sun of justice. He Himself illuminates the Church, namely the rational world, by the heat of faith and the splendor of His grace. Therefore, have you, Job, commanded this daybreak to rise resplendent from heaven for those who sat in darkness and the shadow of death? Just as, therefore, after your beginning, Job, you could not command the eternal things that there should be a daybreak for the world established in the darkness of errors: so neither after the sunset of His death could you show the place of His resurrection and glory at the right hand of His Father, whom after the death He had spontaneously undergone, I called back again to myself. As the Lord Jesus Himself says in the Gospel: "If then you shall see the Son of Man ascending where He was before."

"And did you hold, shaking the ends of the earth, and shook the impious out of it?" This earth can be understood as the Church: of whose foundations the Lord spoke above, from which in the ends of the earth, that is, in the last age, sinners are to be shaken out; so the Lord Himself says: "Behold, I will command, and I will shake the house of Israel among all nations, as wheat is shaken in a sieve."

Deus ergo qui secundum prophetam mensus est aquas pugillo, et coelos palmo ponderavit, et tribus digitis terram appendit, ipse pro magnitudine utraque manu tenens margines terrae, quasi cribrum huc atque illuc concutit, sive excutit tamquam vestimentum, ut impios velut paleas, et lolium excutiat a frumento justorum. Proinde haec omnia operantis non solum fortitudo, verum et justitia demonstrat, et inde est, quod sancto Job Dominus cum increpatione loquitur: quare dixerit innocenti sibi poenam acerrimae tentationis illatam. Secundum moralem vero sensum intelligentiae loci hujus, ut aestimo facilior exitus, ut terram interpretemur naturam humanam, quia ab humo homo dictus est, et extrema sint, sanctorum vita, quia in carne positi, sine carnalibus illecebris vivunt. Et ideo in extremis terrae dicuntur: de terrenis actibus euntes, non in medio tamquam in tota carne viventes. Haec igitur extrema, sive fines terrae in manu Domini sunt, sicut ait propheta: Quia in manu ejus sunt omnes fines terrae: quos hic ait Dominus se tenere atque concutere, ut tremant a facie ejus, sicut de eo propheta ait: Qui respicit terram, et facit eam tremere. Et ita de terra eorum excutit impios, quos utique exsecrandos mores intelligimus vitiorum. Excutit ergo Dominus a sanctis suis hujus mundi impios, quando eos ab illis purificatos constituit innocentes. De talibus impiis et peccatoribus propheta dicebat: In matutino, id est, in cognitione scientiae Dei, fidei in me lucerna nascente, interficiebam omnes peccatores terrae, ut disperderem de civitate Domini: qualibet utique anima sancta, omnes operantes iniquitatem. Sive in novissimo tenebit Deus mundum, quasi reum ad judicium suum, quo tempore extrema etiam terrarum, conscientiae tremore quatientur, ubi minimos quosque in extremis terrae intelligere possumus, qui et ipsi justo judicio Dei, ut superbi et impii de terra mansuetorum excutiendi sunt. Beati enim mites, quoniam ipsi possidebunt terram.

Restituetur ut lutum signaculum, et stabit sicut vestimentum. Signaculum istud, anima hominis intelligitur, quae ad imaginem Dei facta est. Expressa est in ea similitudo bonitatis Dei, omniumque virtutum decus. Hoc igitur signaculum imaginis Dei et similitudinis, per Adae peccatum attritum fuerat, et oblitteratum, et rursum per Christum iterata impressione restituetur. Quod signaculum nunc quidem per fidem, et baptismi gratiam renovatur, et vita meliore, menti insculpetur.

God, therefore, who according to the prophet measured the waters in his fist, and weighed the heavens with his palm, and appended the earth with three fingers, Himself holding the margins of the earth with both hands according to His magnitude, shakes it hither and thither like a sieve, or shakes it out like a garment, that He may shake out the impious like chaff and tares from the wheat of the just. Accordingly, not only strength but also justice demonstrates all these things of the one working, and thence it is that the Lord speaks to holy Job with a rebuke: why he said the punishment of a most sharp temptation was brought upon him, being innocent. But according to the moral sense of the understanding of this place, as I think the exit is easier, that we should interpret the earth as human nature, because "man" (homo) is named from the "ground" (humo), and the "ends" (extrema) are the life of the saints, because being placed in the flesh, they live without carnal allurements. And therefore they are said to be in the ends of the earth: going from earthly acts, not living in the middle as if in the whole flesh. These ends, therefore, or boundaries of the earth are in the hand of the Lord, as the prophet says: "Because in His hand are all the ends of the earth": which the Lord says here that He holds and shakes, that they may tremble from His face, as the prophet says of Him: "Who looks upon the earth, and makes it tremble." And thus He shakes the impious from their earth, whom indeed we understand as the execrable customs of vices. The Lord, therefore, shakes the impious of this world from His saints, when He establishes them innocent, purified from those. Of such impious and sinners the prophet said: "In the morning," that is, in the cognition of the knowledge of God, with the lamp of faith rising in me, "I slew all the sinners of the earth, that I might destroy from the city of the Lord": namely, in any holy soul, all those working iniquity. Or in the last time God shall hold the world as if a defendant at His judgment, at which time even the ends of the earths shall be shaken with the tremor of conscience, where we can understand all the least ones in the ends of the earth, who also themselves by the just judgment of God, as the proud and impious, are to be shaken out from the earth of the meek. "For blessed are the meek, for they themselves shall possess the earth."

"The seal shall be restored as clay, and shall stand as a garment." This seal is understood as the soul of man, which was made in the image of God. In it is expressed the likeness of the goodness of God, and the beauty of all virtues. This seal, therefore, of the image and likeness of God, had been worn away and obliterated by Adam's sin, and shall be restored again through Christ by a repeated impression. Which seal is indeed now renewed through faith and the grace of baptism, and by a better life shall be engraved upon the mind.

Sed in resurrectione totum omnimodo restaurabitur, quando sicut humani corporis lutum in incorruptione reparabitur, ita et anima cum eo pariter vestimento immortalitatis, velut stola gloriae vestietur. Ut quemadmodum ipsa gloria, et incorruptio immortalitatis, id est, Christus manet in aeternum: ita et is qui ea indutus fuerit, gloriosus sine fine permaneat. De quo vestimento respiciens ad lutum carnis suae, Apostolus ait: Oportet corruptibile hoc induere incorruptionem, et mortale hoc induere immortalitatem. Hoc tamen diligentius est intuendum, quod in Scripturis diverso intellectu vestimenta dicuntur. Vestimentum ergo aliquando dicitur ipsum corpus nostrum, quo anima velut amictu circumdatur: sicut propheta ait ad animam peccatricem: Operiet iniquitas tua vestimentum tuum. Item vestimenta sunt animae virtutes, quibus eadem anima componitur et ornatur. De quibus propheta ait ad justum misericordias operantem: Tunc erumpet matutinum lumen tuum, et vestimenta tua cito orientur: Et quoniam haec vestimenta viva sunt, et rationabilia, non fient tibi, sed orientur in te. Et peccata aliquando vestimenta nuncupantur, ut Zacharias propheta ait: Et Jesus erat indutus vestimentis sordidis. Dixit angelus ad eos qui stabant coram se, dicens: Auferte vestimenta sordida ab eo: dixit ad eum: Ecce abstuli iniquitatem tuam. Supra diximus vestimentum esse gloriam immortalitatis, cujus luce quae numquam deficiet, homo est aeternaliter vestiendus. Alii interpretes ita dixerunt: Et tu sumens terrae lutum, figurasti hominem, et famosum eum posuisti super terram: id est, creaturis omnibus praeeminentem. Dum haec Dominus ad Job loquitur, vehementer arguitur. Secundum autem mysticos intellectus, obumbrante Spiritu sancto, figuratus est homo Jesus Christus de terra Mariae virginis. Hic igitur homo de luto carnis humanae assumptus est. Lutum hoc loco non propter vilitatem nominis dictum noverimus, sed propter ipsam materiam, de qua sumptus est Christus: veluti Adam in principio, qui de limo terrae plasmatus est. Et sicut ille per unum existit de sinu terrae: ita et hic per unum creantem se, formatus est in utero matris. Et ita famosus est super omnem terram: unde jam a solis ortu usque ad occasum laudetur nomen Domini.

Auferetur ab impiis lux sua, et brachium excelsum confringetur. Lux impiorum est hujus mundi gloria, et felicitas, quae mundo praetereunte transibit, sicut et Salomon ait: Lumen impiorum exstinguetur: et eorum virtus et potentia, quae brachii nomine dicta sunt, illico conterentur.

But in the resurrection the whole shall be restored in every way, when just as the clay of the human body shall be repaired in incorruption, so also the soul together with it shall be clothed with the garment of immortality, as with a stole of glory. So that just as glory itself, and the incorruption of immortality, that is, Christ, remains forever: so also he who shall have been clothed in it may remain glorious without end. Of which garment the Apostle, looking back to the clay of his flesh, says: "It is necessary that this corruptible put on incorruption, and this mortal put on immortality." Nevertheless, this is to be looked into more diligently, because in the Scriptures garments are spoken of with diverse understanding. For sometimes our body itself is called a garment, with which the soul is surrounded as with a cloak: as the prophet says to the sinful soul: "Your iniquity shall cover your garment." Likewise, the virtues are the garments of the soul, by which the same soul is composed and adorned. Of which the prophet says to the just man performing mercies: "Then your morning light shall break forth, and your garments shall quickly rise." And because these garments are living and rational, they shall not be made for you, but they "shall rise" in you. And sometimes sins are called garments, as the prophet Zechariah says: "And Joshua was clothed with filthy garments." The angel said to those who stood before him, saying: "Take away the filthy garments from him: he said to him: Behold, I have taken away your iniquity." Above we said the garment is the glory of immortality, with whose light which shall never fail, man is to be clothed eternally. Other interpreters have said thus: "And you, taking the clay of the earth, fashioned man, and placed him famous upon the earth": that is, pre-eminent over all creatures. While the Lord speaks these things to Job, he is vehemently rebuked. But according to mystical understandings, with the Holy Spirit overshadowing, the man Jesus Christ was fashioned from the earth of the Virgin Mary. This man, therefore, was assumed from the clay of human flesh. We should know that "clay" (lutum) in this place is not said on account of the vileness of the name, but on account of the matter itself from which Christ was taken: like Adam in the beginning, who was formed from the slime of the earth. And as he exists by one from the bosom of the earth: so also this one, by the one creating Him, was formed in the womb of His mother. And thus He is famous over all the earth: whence now from the rising of the sun even to its setting let the name of the Lord be praised.

"Their light shall be taken away from the impious, and the high arm shall be broken." The light of the impious is the glory and happiness of this world, which shall pass away as the world passes, as also Solomon says: "The light of the impious shall be extinguished": and their strength and power, which are called by the name of the arm, shall be crushed immediately.

Numquid ingressus es profundum maris, et in novissimis abyssi deambulasti. Providentiam suam Deus qua cuncta dispensat et regit, in his locis multo copiosoque sermone significat. Unde ait ad Job: Si potes ubique esse, et nosse omnia quae creata sunt: et si abditos terrarum sinus penetrare potuisti, si etiam profunda maris, et novissima ejus atque extrema abyssi pervagatus es. Ad increpationem ergo Job ista dicuntur. Ubi alii dixerunt: Numquid ingressus es fontem maris? initium atque originem, unde ipsum mare, quasi de matrice, de mari Oceano emanat, dicere videtur, quod Oceani perenni cursu ac recursu fieri novimus, feruntque hoc atque confirmant, quod illa immensa effusio maris Oceani, per omnium regionum ac provinciarum fluvios itura uno puncto temporis fiat. At nos tamen scimus omnium dierum ac noctium alternatis successibus, per horas viginti quatuor venire, atque unius horae aequinoctialis dodrante transmisso, tardius sine intermissione, sive die venire, sive nocte, per quinque aequinoctiales horas refluitura, aestu violentoque impetu, sive in opertis tantum, sive retusis magnorum quoque fluminum cursibus ad superiora conscendere, ac per septem ejusdem mensurae horas cursu paulo leniore diffluere, et in ea tantum quae quinque horis fuerant suppleta, vacuare. Proinde incredibile videri potest, quod in eodem mari velut fons quidam tantarum aquarum ebulliat, de cujus profunditate et sufficiente abysso, definito sibi tempore aquae illae in superficie profundantur, et rursum recurrentes in eosdem profundissimos sinus decidant: praecipitesque discedant, et a Deo sibi constituta lege perpetua, ab imis semper ebulliant atque iterum in ima decurrant, et inde forsitan dixerit Deus ad sanctum Job: Numquid ingressus es fontem maris? Quoniam Deo soli nota sunt quae creavit.

Porro secundum mysticos intellectus hoc dixisse Deum puto, quod circa finem saeculi pro redemptione hominis ad inferos esset descensurus, ubi pro potestate descendentis deambulasse eum dixit: Quia impossibile erat, ut quasi reus peccati infernalibus vinculis teneretur. Ipse enim solus factus est, sicut homo. Ad praesens quidem sine adjutorio, sed tamen inter mortuos liber. Quautem infernus in imo terrarum sit, Jonas propheta, qui specialiter habuit figuram Salvatoris, in oratione sua quam in ventre piscis effudit, manifeste demonstrat, quemque in infernum abyssi aquae circumluant, et multis aliis locis Scripturae de qualitate inferorum loquuntur.

"Have you entered into the deep of the sea, and walked in the last parts of the abyss?" God signifies in these places with much and copious speech His providence by which He dispenses and rules all things. Whence He says to Job: "If you can be everywhere, and know all things that are created: and if you have been able to penetrate the hidden bosoms of the earths, if also you have wandered through the depths of the sea, and its last parts and the ends of the abyss." These things, therefore, are said for the rebuke of Job. Where others have said: "Have you entered into the fountain of the sea?" he seems to speak of the beginning and origin, whence the sea itself, as if from a womb, emanates from the Ocean sea, which we know happens by the perennial course and recourse of the Ocean. And they report and confirm this, that that immense effusion of the Ocean sea, about to go through the rivers of all regions and provinces, happens in one point of time. But we nevertheless know that with alternating successes of all days and nights, it comes through twenty-four hours, and with three-quarters of one equinoctial hour passed, more slowly without intermission, whether it comes by day or by night, to flow back through five equinoctial hours, with a tide and violent impetus, whether in the covered places only, or with the courses of great rivers also pushed back to the higher parts, it ascends and flows out by seven hours of the same measure with a slightly gentler course, and empties into those parts which had been filled in five hours. Accordingly, it can seem incredible that in the same sea as if a certain fountain of such great waters bubbles up, from whose depth and sufficient abyss, at a time defined for itself, those waters are poured out on the surface, and returning again they fall back into the same deepest bosoms. And they depart headlong, and by the perpetual law established for them by God, they always bubble up from the depths and run back again into the depths; and thence perhaps God said to holy Job: "Have you entered into the fountain of the sea?" Since to God alone are known the things He created.

Furthermore, according to mystical understandings, I think God said this because toward the end of the age, for the redemption of man, He was to descend to the lower regions, where He said that He "walked" on account of the power of the one descending: because it was impossible that He should be held by infernal chains as if a defendant of sin. For He alone was made as a man. At present indeed without help, but nevertheless free among the dead. Moreover, that hell is in the lowest part of the earths, the prophet Jonah, who especially had the figure of the Savior, in his prayer which he poured out in the belly of the fish, manifestly demonstrates; and that the waters of the abyss wash around him into the hell, and in many other places the Scriptures speak of the quality of the lower regions.

Possumus et moraliter hunc locum ita sentire, ut quia mare per figuram, hoc saeculum dici novimus: profunda ejus super omnes iniquos et peccatores, qui quantum illud diligunt, tamen in ejus obscurissimam profunditatem demergunt, ut omnino non videant lumen Evangelii et gloriae Christi. Novissima vero abyssi sint omnes impii et sacrilegi, qui in profundiores peccatorum tenebras descendentes, lasciviarum nimio fluxu, velut aquarum multitudine deprimuntur: ad hos Dominus noster neminem despiciens, omnesque salvare cupiens, venire dignatus est, ut corda eorum infidelitate caecata, per gratiam suam illuminaret, et effecti lux in Domino, fierent templum ejus, ut inambularet et inhabitaret in eis, et esset eorum Deus.

Numquid apertae sunt tibi portae mortis, et ostia tenebrosa vidisti? Nulla creatura est quamvis praepotens et fortis, quae Dei majestati posset obsistere. Et ideo quia per naturam sentiunt Creatorem, cedunt divinae potentiae, qua ei omnino nequeunt contraire. Unde antiqui interpretes ita dixerunt: Numquid apertae sunt tibi portae mortis? Ubi intellexerunt, quia hujusmodi portae, quae utique metuuntur, non sint insensibiles et inanimales, sed sint illi potius spiritus immundi, inimici nostri, adversariae videlicet potestates, per quas generi humano introitus inventus est ad mortem. Ipsae sunt et ostia tenebrosa, quorum animos malivolos, et obscuritate invidiae plenos, Deus solus perspicit. Igitur quoniam hi de quibus loquimur, tenebrae factae sunt recedendo a vero lumine, et potestates sunt tenebrarum appellatae, id est, principes hominum peccatorum, et idcirco etiam ostia tenebrosa dicuntur, quoniam deceptione eorum, factus est homini per peccatorum tenebras ingressus ad mortem. Ubi ergo dictum est, ostia tenebrosa vidisti, quid nos jam exposuimus, alii interpretes locum ipsum manifestius transtulerunt, ita dicentes: Aut janitores inferni videntes te timuerunt: qui locus expositione non indiget, quin potius quod obscure prius dictum est, apertissime declaravit. Vel certe in passione et in morte Domini, haec quae dicuntur, luce sunt clariora, qui claustra inferorum aperuit, et sanctorum inde animas liberavit, leges tartari, exiens inferos, solvit, sententiam mortis resurgens irritam fecit, principatus et potestates trementes, qui erant janitores et ostia, transduxit fiducialiter, sive palam triumphans in semetipso. Secundum tropicam vero intelligentiam, portae mortis, sensus sunt nostri, quae portae tunc virtutibus clausae sunt, quoniam a vitiis obtinentur, et per eas mors peccati, ad arcem mentis ingreditur. Quae ostia tenebrosa ideo appellantur, quia in tenebras peccatorum, sive etiam poenarum, aditum pandunt. Istae itaque portae, sive haec ostia, aperiuntur hominibus ad salutem, cum evictis vitiis tamquam hostibus suis expugnatis atque in fugam versis, sanctitatis eas virtutibus homines aperuerint, ut audiant cum exhortatione sermonem prophetae dicentis: Aperite mihi portas justitiae, ingressus in eas confitebor Domino.

We can also sense this place morally thus, so that because we know the sea is called by a figure this age: its depths are over all the iniquitous and sinners, who however much they love it, nevertheless sink into its most obscure depth, so that they do not see the light of the Gospel and of the glory of Christ at all. But the last parts of the abyss are all the impious and sacrilegious, who descending into the deeper darkness of sins, are depressed by too much flux of wantonness, as if by a multitude of waters. To these our Lord, despising no one, and desiring to save all, deigned to come, so that He might illuminate their hearts blinded by infidelity through His grace, and being made light in the Lord, they might become His temple, so that He might walk and dwell in them, and be their God.

"Have the gates of death been opened to you, and have you seen the dark doors?" No creature is so powerful and strong that it could withstand the majesty of God. And therefore because they sense the Creator by nature, they yield to the divine power, which they are altogether unable to oppose. Whence the ancient interpreters said thus: "Have the gates of death been opened to you?" Where they understood that gates of this kind, which are certainly feared, are not insensible and inanimate, but are rather those unclean spirits, our enemies, namely the adverse powers, through whom an entrance was found for the human race to death. These themselves are also the "dark doors," whose malevolent minds, full of the obscurity of envy, God alone perceives. Therefore since these of whom we speak were made darkness by receding from the true light, and were called the powers of darkness, that is, the princes of sinful men, and for that reason are also called dark doors, since by their deception an entrance to death was made for man through the darkness of sins. Where therefore it was said, "have you seen the dark doors," which we have already explained, other interpreters translated the place itself more manifestly, saying thus: "Or did the porters of hell, seeing you, fear?" which place does not need an exposition, but rather most openly declared what was said obscurely before. Or certainly in the passion and death of the Lord, these things which are said are clearer than light, who opened the enclosures of the lower regions, and liberated the souls of the saints from there, dissolved the laws of Tartarus, going out from the lower regions, made the sentence of death void by rising, and confidently led away the trembling principalities and powers, who were the porters and doors, or openly triumphing in Himself. But according to the figurative (tropicam) understanding, the gates of death are our senses, which gates are then closed to virtues, since they are occupied by vices, and through them the death of sin enters to the citadel of the mind. Which dark doors are called so for this reason, because they open an approach into the darkness of sins, or also of punishments. These gates, therefore, or these doors, are opened to men for salvation, when with vices conquered as if their enemies were stormed and turned to flight, men shall have opened them with the virtues of holiness, that they may hear with exhortation the speech of the prophet saying: "Open to me the gates of justice, entering into them I will confess to the Lord."

Sanctus enim homo ad possidendum sanctitatis testimonium, et virtutum monilia, conservantis affectu, et congaudentis ingreditur, quoniam ex participatione thesauri communis, fit illis cor unum et anima una in Deum. Et ita in hoc mundo velut in fornacis examinatione pariter positi: quasi ex uno ore benedicunt Deum in omni tempore, et semper laus ejus in ore eorum.

Numquid considerasti latitudinem terrae? Indica mihi, si nosti, omnia. Quis hominum nosse poterit, quanta magnitudine distendatur, nisi ipse solus qui omnia condidit? De quo propheta ait: Qui mensus est aquas manu, et coelum palmo, et omnem terram clausit pugillo. Item aliter: Numquid tu, Job, praevidisti latitudinem terrae, id est, Ecclesiam futuram, quam per totum mundum, crescente ubique Evangelio, dilatavi. Indica ergo mihi si hoc sapere, sive aliquando intelligere potuisti. Sive latitudinem sapientiae meae, quam terrae, domui meae, id est, Ecclesiae tribui: numquid ut futura praevidens, oculo mentis accenso per temetipsum inspicere potuisti? quae sapientia dilatavit cor Salomonis, sicut arenam quae est in littore maris, eique dedit prudentiam multam nimis, et quae in exitu canitur, et in latitudine suarum fiducialiter agit, cujus multiplices sensus, et latitudine disputationum ditissimos, jubet eadem sapientia in corde hominis describi tripliciter. Haec ergo verba possunt ex persona Patris super sapientia, quae est Filius, disserta intelligi.

In qua via lux habitet, et tenebrarum quis locus sit, ut ducas unumquodque ad terminos suos, et intelligas semitas domus ejus. In via sanctae conversationis hominis, lux virtutum habitat: tenebrarum vero, id est, vitiorum locus est homo peccator, vel ille locus de quo dicit: Ite, maledicti, in ignem aeternum, qui paratus est diabolo et angelis ejus. Nosti ergo, Job, discernere uniuscujusque meritum, et secundum justitiam unumquemque horum ad terminos praefinitos retributionis perducere, cogitationes cordium ipsorum, tamquam semitas domorum suarum intelligere potuisti. Item in qua via, sive terra, ut alii dixerunt, lux habitet: lux fidei et cognitionis habitat in corde credentis, sive lux in terra, Christus in Ecclesia. Tenebrarum autem, id est, ignorantiae et infidelitatis locus, est cor insipientium atque incredulorum. Et ideo per quaslibet semitas tendant boni et mali, secundum meritum ad domum aeternae conversationis, justo et bono Domino ducente, perveniunt.

For the holy man enters to possess the testimony of holiness and the necklaces of virtues, with the affection of one conserving and rejoicing with him, since from the participation of the common treasure, there becomes for them one heart and one soul in God. And thus in this world, as if placed together in the examination of a furnace: they bless God as if from one mouth at all times, and His praise is always in their mouth.

"Have you considered the width of the earth? Tell me, if you know, all things." Who of men can know by how great magnitude it is distended, except He alone who established all things? Of whom the prophet says: "Who measured the waters in his hand, and the heaven with his palm, and enclosed all the earth in his fist." Likewise otherwise: Have you, Job, foreseen the width of the earth, that is, the future Church, which I have dilated through the whole world, with the Gospel growing everywhere? Tell me therefore if you have been able to know this, or at any time to understand it. Or the width of my wisdom, which I have granted to the earth, to my house, that is, the Church: have you been able to inspect by yourself, with the eye of your mind kindled, as one foreseeing future things? which wisdom dilated the heart of Solomon, like the sand which is on the seashore, and gave him very much prudence, and which is sung in the outgoing, and acts confidently in the width of its own, whose multiple senses, and richest in the width of disputations, the same wisdom commands to be described triply in the heart of man. These words, therefore, can be understood as discussed from the person of the Father concerning wisdom, which is the Son.

"In what way the light dwells, and what is the place of darkness, that you may lead each one to its boundaries, and understand the paths of its house?" In the way of the holy conversation of man, the light of virtues dwells: but the place of darkness, that is, of vices, is the sinful man, or that place of which he says: "Go, you cursed, into the eternal fire, which is prepared for the devil and his angels." Have you therefore known, Job, how to discern the merit of each one, and according to justice to lead each of these to the predefined boundaries of retribution, and been able to understand the thoughts of their own hearts, as the paths of their houses? Likewise in what way, or "earth," as others have said, the light dwells: the light of faith and cognition dwells in the heart of the believer, or the light in the earth, Christ in the Church. But the place of darkness, that is, of ignorance and infidelity, is the heart of the foolish and the unbelieving. And therefore through whatever paths the good and the evil tend, they arrive according to merit at the house of eternal conversation, with the just and good Lord leading.

Sciebas tunc quod nasciturus esses, et numerum dierum tuorum noveras? Quis hominum novit antequam sit, quia futurus est, aetatisque suae dies annosve cognoscit? Item in Adam peccator, et filius mortis effectus, quando scire vel sapere potuisti, quod spiritu et gratia baptismi nasciturus eras de visceribus matris Ecclesiae, et in aeternum secundum novissimam resurrectionem reparandus, et numerum dierum tuorum, qui sine fine sunt, unde ipse per temetipsum cognoscere potuisti?

Numquid ingressus es thesauros nivis, aut thesauros grandinis aspexisti, quae praeparavi in tempus hostis, et in diem pugnae et belli? Potentiam suam Deus, quam etiam in secretis creaturae suae rebus atque invisibilibus habet, his verbis voluit demonstrare, dicens ad Job: Numquid ingressus es thesauros nivis, aut thesauros grandinis aspexisti? non enim loca sunt quaedam in aliqua parte mundi immensa capacitate spatiosa, quae moles atque congeries infinitarum nivium intra se habeant conditas, ut merito ob hoc, quasi loca thesauri appellentur de quibus olim hae congregatae sint species, quae quando Deus voluerit proferantur; sed ita est potius, ut in alio loco ipse Dominus ait: Et species agri mecum est: Quaecumque enim voluerit facere, statim voluntas ejus in effectum procedit. Et i thesauri nominati, non in aliquo immenso, et capaci loco, sed in ejus voluntate, et dispositione sunt constituti: sicut in alio loco ait: Et species agri mecum est: apud quem nihil est imperfectum, quia non est aliud cogitare illius, aliud facere, sed protinus fit, quod voluerit. In hac ergo secreta cordis sui dispositione divina, ubi essent isti thesauri harum rerum cum adhuc in se corporaliter non existerent, interrogatur Job si intrare poterit. Nemo enim secretum illud divinae majestatis potest adire, sive cognoscere, nisi Filius qui est in sinu Patris, uniusque naturae atque substantiae. Haec ergo praeparata dicuntur a Deo in tempus hostis, pugnae et belli. Multis igitur modis ac diversis aliis innumerabilibus judiciis suis Deus flagellat, et corripit genus humanum, sicut etiam Aegyptios, quos fulminibus et grandine devastavit. Et generaliter aliis rebus frequentat hominum castigationem. Hostili humiliat incursu, terrarum motu hiatuque vastat, turbinibus perdit, ruinis opprimit, naufragiis demergit: aliis quoque plagis innumeris verberat, sive lentis infirmitatibus, sive acutis languoribus atque aere corrupto. Unde in Deuteronomio legimus, quae hostibus suis repugnantibus et rebellantibus praeparat, ut eis secundum justitiam suam infligat debitas poenas tribulationum.

"Did you know then that you were to be born, and did you know the number of your days?" Who of men knows before he is, that he is about to be, and knows the days or years of his age? Likewise, being a sinner in Adam, and made a son of death, when could you know or understand that you were to be born by the spirit and grace of baptism from the bowels of mother Church, and to be repaired forever according to the last resurrection, and whence could you know by yourself the number of your days, which are without end?

"Have you entered into the treasures of the snow, or have you beheld the treasures of the hail, which I have prepared for the time of the enemy, and for the day of battle and war?" God wished to demonstrate with these words His power, which He also has in the secret and invisible things of His creature, saying to Job: "Have you entered into the treasures of the snow, or have you beheld the treasures of the hail?" For there are not certain places in some part of the world spacious with immense capacity, which have masses and heaps of infinite snows stored within themselves, so that they might rightly be called on this account as if places of treasure from which these species were once gathered, to be brought forth when God wills. But it is rather thus, as the Lord Himself says in another place: "And the beauty of the field is with me." For whatever He has willed to do, immediately His will proceeds into effect. And therefore they are named treasures, not in some immense and capacious place, but are established in His will and disposition: as He says in another place: "And the beauty of the field is with me," with whom nothing is imperfect, because it is not one thing for Him to think and another to do, but immediately that which He has willed is done. In this secret divine disposition of His heart, therefore, where these treasures of these things would be when they did not yet exist corporally in themselves, Job is interrogated if he can enter. For no one can approach or know that secret of the divine majesty, except the Son who is in the bosom of the Father, and of one nature and substance. These, therefore, are said to be prepared by God for the time of the enemy, of battle and war. God, therefore, scourges and rebukes the human race in many and diverse other innumerable judgments of His, as also the Egyptians, whom He devastated with lightnings and hail. And generally in other things He frequently repeats the chastisement of men. He humiliates by hostile incursion, devastates by the movement and gaping of the earths, destroys by whirlwinds, oppresses by ruins, sinks by shipwrecks. He also strikes with other innumerable plagues, whether by slow infirmities, or by acute languors and by corrupted air. Whence we read in Deuteronomy, what He prepares for His enemies repugnant and rebelling, that He may inflict upon them according to His justice the due punishments of tribulations.

Item aliter: Nivem nunc in bonam partem, nunc in contrariam accipimus: et idcirco sub nivis nomine praefiguratum hoc loco corpus adversariarum potestatum colligunt, quod a charitate Dei longe discesserit, id est, Deum habitantem in coelo reliquerit, ut justo judicio Dei projiceretur in terram. Hujus autem nivis et grandinis, quasi in quamdam duritiam suae naturae oblita transierit, quasi quaedam secreta, cogitationum scilicet machinamenta, thesauros Deus voluit nominare, sicut propheta Ezechiel de eorum principe ait: In multitudine negotiationis tuae impleta sunt interiora tua iniquitate. Hujuscemodi igitur Dominus cogitationum omnium solus cognitor perscrutatorque est. Hos, inquam, thesauros, qui per aenigmata nives et grandines nominati sunt, ait Deus se praeparasse in tempus hostis, diemque pugnae et belli. Et quoniam insipienti corde numquam ad Deum conversuri essent, dispensatione divina magistri poenarum effecti sunt, ut alios Dei judicio ad emendationem flagris correptionum castigent, alios vero secundum justam sententiam Dei puniant, alios duris tribulationibus affectos constituant clariores. Sicut et in isto sancto Job manifeste apparuit, in Aegyptiis quoque similiter demonstratum est, quibus non voluntate Dei pugnantibus, plagae horrendae immissae sunt per angelos malos.

Item, numquid ingressus es thesauros nivis, et caetera. Potut Dominus de adventu suo in carne hoc dixisse, quo ut ignis aeternus et ignis coeli, ignisque divinus per quem omnes creaturae rationabiles concalescunt, dignatus est ad terram descendere, qui velut ad niveam regionem, et frigidam mundi hujus atque instar grandinis nimio infidelitatis frigore duratam, exclamavit et dixit: Ignem veni mittere in terram. Proinde hujuscemodi humanorum cordium thesauros, oblivione videlicet Dei sui frigidissimos, ingressum se profitetur, ut, expulso perfidiae frigore, dilectione ejus flagrarent et dicerent: Concaluit cor meum intra me, et in meditatione mea exardescit ignis. Ut ad intelligentiae ignem profectu fidei de stultitiae frigore venientes dicerent: Nonne cor nostrum ardens erat in nobis, cum, illuminato corde atque accenso charitatis fonte, aperiret nobis Scripturas Jesus? Sic itaque ingressus mundum ac visitans eum, aspicit corda mortalium, quae etiam et thesauri ab ipso Domino nuncupantur in Evangelio, ita dicente: Bonus homo de bono thesauro cordis sui profert bona. Haec igitur Deus facere praeparavit, quae diximus, hostis pugnae et belli, in tempore utique pro nobis moriens: hostem gravem ac molestissimum inimicum diabolum in inferis triumphavit, et resurgens a mortuis, in Judaea fidei suae adversarios expugnavit.

Likewise otherwise: We take snow sometimes in a good part, sometimes in a contrary one: and therefore under the name of snow they gather that the body of the adverse powers is prefigured in this place, because it has departed far from the charity of God, that is, it left God dwelling in heaven, that by the just judgment of God it might be cast forth onto the earth. Moreover, God wished to name the treasures of this snow and hail, as if they had passed into a certain hardness forgotten of their nature, as if certain secrets, namely the machinations of thoughts, as the prophet Ezekiel says of their prince: "In the multitude of your merchandise your interior parts were filled with iniquity." Of this kind of thoughts, therefore, the Lord alone is the knower and searcher. These treasures, I say, which are named snows and hails through enigmas, God says He has prepared for the time of the enemy, and the day of battle and war. And since they were never to be converted to God with a foolish heart, by divine dispensation they were made masters of punishments, so that by God's judgment they might chastise some with the scourges of rebukes for emendation, but punish others according to the just sentence of God, and establish others more illustrious, affected by hard tribulations. As also manifestly appeared in that holy Job, and was similarly demonstrated in the Egyptians, against whom, not fighting by the will of God, horrendous plagues were sent through evil angels.

Likewise, "have you entered into the treasures of the snow," and the rest. The Lord could have said this concerning His advent in the flesh, by which as eternal fire and fire of heaven, and divine fire through which all rational creatures grow warm, He deigned to descend to the earth, who as if to a snowy and cold region of this world and hardened like hail by the too great cold of infidelity, exclaimed and said: "I came to send fire on the earth." Accordingly, He professes that He entered treasures of human hearts of this kind, namely most cold by the forgetting of their God, so that, with the cold of perfidy expelled, they might burn with His love and say: "My heart grew hot within me, and in my meditation a fire shall flame out." So that coming to the fire of understanding by the progress of faith from the cold of folly they might say: "Was not our heart burning in us, when, with the source of charity illuminated and kindled, Jesus opened the Scriptures to us?" Thus therefore entering the world and visiting it, He beholds the hearts of mortals, which are also called treasures by the Lord Himself in the Gospel, saying thus: "A good man out of the good treasure of his heart brings forth good things." These things, therefore, God prepared to do, which we have said, of the enemy of battle and war, at the time indeed dying for us: He triumphed in the lower regions over the grave enemy and most troublesome foe, the devil, and rising from the dead, He stormed the adversaries of His faith in Judea.

Per quam viam spargitur lux, dividitur aestus super terram? Quis poterit proprie scire mortalium, quae sit via solis, quam ordinato cursu agit in dextro climate coeli, spargentis lucem super terras aut quemadmodum aestus per vices temporum, sive per loca regionum omnium dividatur, ut alibi plus eodem tempore ferveat, et ipse alibi temperato calore sentiatur. Item, Per quam viam spargitur lux, dividitur aestus super terram. Via est Evangelii praedicatio, per quam lux fidei spargitur super corda credentium. Et pulchre spargitur, quia infidelitate mentes hominum aridae, ubertate divinae gratiae irrorantur, et ita dividitur aestus sancti Spiritus super terram fidelium. Sic, inquam, dividitur, cum unicuique datur gratia secundum mensuram donationis Domini nostri Jesu Christi. Sive hoc modo dividitur, cum aliis annuntiatio Christi odor vitae in vitam sit, aliis vero odor mortis in mortem. Sic ergo dividitur ipsum bonum Evangelii, ut vitam aliis largiatur, aliis mortem, crimine infidelitatis operetur. Itemque via sanctae conversationis hominis, luxque timoris Dei, spargitur super omnem corporis terram, ut fugiant ab eo tenebrae peccatorum et aestus ei tentationum, opitulante Dei gratia, temperentur, ne exorto super se ardore solis, exaestuet. Et sic itaque aestus dividitur, cum eis non totum simul tribulationum pondus imponitur, sicut ait Apostolus: Fidelis enim Deus, qui non patitur vos tentari, etc. Et Salomon: Effugiet aestus, filius prudens, vento autem corrumpitur in messe filius iniquus.

Quis dedit vehementissimo imbri cursum, et viam sonantis tonitrui, ut plueret super terram absque homine in deserto: ubi nullus mortalium commoratur, ut impleret inviam et desolatam, et produceret herbas virentes? Hic vehementissimus imber, Salvatoris est Evangelium, qui emisit eloquium suum terrae, ut velociter curreret sermo ejus: hic, inquam, imber in montibus Jerusalem, de imo terrae in sublime surrexit. Quoniam de Sion exiet lex, ait propheta, et verbum Domini de Jerusalem; et elevatus a sanctis apostolicis nubibus, velut aqua effluens, copiose currit, aura sibi flante Spiritus sancti, in variis signis atque virtutibus viam sibi fidei fecit in nationibus, terrore nominis Dei atque miraculorum tonitruo praecedente. Alii dixerunt, praeparavit flumen omnium populorum. Et flumen, inquam, Ecclesiae praeparavit, ut pluvia copiosa et valida Spiritus sancti inundaretur, sicut in ipso principio nascentis Ecclesiae super apostolos sanctosque caeteros demonstratum est.

"By what way is the light scattered, and the heat divided over the earth?" Who of mortals could properly know what is the way of the sun, which He acts in an ordained course in the right climate of the heaven, scattering light over the earths, or how the heat is divided by the changes of the seasons, or through the places of all regions, so that it burns more in one place at the same time, and is felt elsewhere with a temperate heat? Likewise, "By what way is the light scattered, and the heat divided over the earth?" The way is the preaching of the Gospel, through which the light of faith is scattered over the hearts of the believers. And it is beautifully scattered, because the minds of men, arid through infidelity, are bedewed by the abundance of divine grace, and thus the heat of the Holy Spirit is divided over the earth of the faithful. Thus, I say, it is divided, when to each one is given grace according to the measure of the gift of our Lord Jesus Christ. Or it is divided in this way, when to some the announcement of Christ is an odor of life unto life, but to others an odor of death unto death. Thus therefore the good of the Gospel itself is divided, so that it bestows life on some, and on others works death by the crime of infidelity. And likewise the way of the holy conversation of man, and the light of the fear of God, is scattered over all the earth of the body, so that the darkness of sins may flee from it and the heat of temptations may be tempered for it, with the grace of God helping, lest with the ardor of the sun arisen over it, it should boil over. And thus therefore the heat is divided, when the whole weight of tribulations is not imposed on them at once, as the Apostle says: "For God is faithful, who does not suffer you to be tempted," etc. And Solomon: "The prudent son shall escape the heat, but the iniquitous son is corrupted by the wind in the harvest."

"Who gave a course to the most vehement rain, and a way for the sounding thunder, so that it should rain upon the earth without man in the desert: where no mortal dwells, so that it should fill the pathless and desolate land, and produce green herbs?" This most vehement rain is the Gospel of the Savior, who sent forth His speech to the earth, so that His word might run swiftly: this rain, I say, rose from the depth of the earth into the sublime in the mountains of Jerusalem. "For the law shall go forth from Sion," says the prophet, "and the word of the Lord from Jerusalem"; and elevated by the holy apostolic clouds, like flowing water, it runs copiously, with the aura of the Holy Spirit blowing for it, in various signs and virtues it made a way of faith for itself in the nations, with the terror of the name of God and the thunder of miracles preceding. Others have said, "he prepared a river of all peoples." And a river, I say, He prepared for the Church, so that it should be inundated by the copious and strong rain of the Holy Spirit, as was demonstrated in the very beginning of the nascent Church over the apostles and the rest of the saints.

Quod autem in laudem imbris evangelici dicitur, quod pluerit super terram inhabitabilem, quae hominem non haberet: non erit mirabile, si ut sonat, tantum intelligatur; sed in deserto, id est nationibus, doctrinam Dominicae praedicationis copiose effudit. In deserto, inquam, ubi nullus hominum fuerat commoratus, id est, quoniam nullus prophetarum ad gentes a Deo erat missus, ut impleret invia et desolata, et produceret herbas virentes Evangelii. Imber terrae Ecclesiae, quae fuerat desolata a Deo, et pluvia charitatis Dei adipe replevit eam, atque in pinguedine, ut ex ubertate bonorum coelestium produceret ac proferret herbas virentes sativi seminis, secundum genus suum, sicut ait in psalmo: Et florebit de civitate sicut fenum terrae, et multiplicatis fructibus faceret secundum parabolam Domini, aliud tricesimum, aliud sexagesimum, aliud centesimum fructum, et audiret cum exhortatione se consolantem: Laetare, sterilis, quae non paris: erumpe et exclama, quae non parturis, quia multi filii desertae, magis quam ejus quae habet virum.

Quis est pluviae pater, vel quis genuit stillas roris? Quis est hujus pluviae, et hujus imbris Dominici auctor et conditor, nisi Deus? Quam pluviam voluntariam segregavit haereditati suae, sicut dicit Pater ad Filium: Fili, pete a me et dabo tibi gentes haereditatem tuam, et possessionem terminos terrae. Ipse etiam Deus genuit stillas roris: hinc et propheta ait ad Deum: Ros enim qui a te est, sanitas est illis. Proinde in fluvio, affluentissimam affluitatem largitatemque divinae gratiae demonstravit. In rore autem eamdem gratiam, sensim insuescentem visceribus, et medullas animae penetrantem. Alii dixerunt, vel quis genuit glebas roris. Has igitur glebas unum quemque sanctorum non absurdum erit intellexisse, quae sunt in agro Ecclesiae: quibusque dicit Apostolus: Dei agricultura estis. Illic ergo istae glebae per baptismum in Christo sunt genitae, sicut ait Apostolus: Creati in Christo Jesu in operibus bonis. Unde hoc rore coelesti perfusi, pingues in sanctis fructus, et uberes exstiterunt.

De cujus utero egressa est glacies? Uteri nomine, cordis secretum significasse mihi videtur. Non enim probabiliter glaciem egressam de ore Dei intelligere debemus, sed de illo mentis suae secreto, et inscrutabili judicio, justam ac districtam manasse sententiam. Egredi ergo glaciem dixit, pro egrediente judicio, quo secundum suum meritum, quidam hominum percutiuntur plaga obdurationis, et corda eorum durissimo atque insolubili quodam gelu, et frigidissimo constringuntur: ut non sentiant ferventis divinae charitatis calorem.

Moreover, that which is said in praise of the evangelical rain, that it rained upon an uninhabitable land, which had no man: it will not be wonderful if it is understood only as it sounds; but in the desert, that is the nations, it copiously poured out the doctrine of the Lord's preaching. In the desert, I say, where no man had dwelt, that is, because none of the prophets had been sent to the nations by God, so that it should fill the pathless and desolate lands, and produce the green herbs of the Gospel. The rain of the earth of the Church, which had been desolated by God, and the rain of the charity of God filled it with fatness, and in fatness, so that from the abundance of heavenly goods it might produce and bring forth green herbs of sown seed, according to its kind, as it says in the psalm: "And it shall flourish from the city like the grass of the earth," and with multiplied fruits it would make according to the Lord's parable, some thirtyfold, some sixtyfold, some a hundredfold fruit, and would hear with exhortation one consoling it: "Rejoice, you sterile one, who do not bear: break forth and exclaim, you who do not travail, because many are the children of the deserted, more than of her who has a husband."

"Who is the father of the rain, or who begot the drops of dew?" Who is the author and establisher of this rain, and of this rain of the Lord, except God? Which voluntary rain He segregated for His inheritance, as the Father says to the Son: "Son, ask of me and I will give you the nations for your inheritance, and the ends of the earth for your possession." God Himself also begot the drops of dew: hence also the prophet says to God: "For the dew which is from you is health to them." Accordingly, in the river He demonstrated the most affluent abundance and largesse of divine grace. But in the dew He demonstrated the same grace, gradually becoming accustomed to the bowels, and penetrating the marrows of the soul. Others have said, "or who begot the clods (glebas) of dew." It will not be absurd to have understood these clods as each one of the saints, who are in the field of the Church: and to whom the Apostle says: "You are God's agriculture." There therefore these clods were begotten through baptism in Christ, as the Apostle says: "Created in Christ Jesus in good works." Whence, bedewed by this heavenly dew, they became fat and fertile fruits in the saints.

"From whose womb came out the ice?" By the name of the womb, He seems to me to have signified the secret of the heart. For we should not probably understand the ice as having come out from the mouth of God, but that a just and strict sentence flowed from that secret of His mind and His inscrutable judgment. He said therefore that ice comes out, for the judgment coming out, by which according to their merit, some of men are struck with the plague of obduration, and their hearts are constricted by a certain most hard and insoluble frost, and most cold: so that they do not feel the heat of fervent divine charity.

De angelis apostaticis, verissime dici potest, et specialiter de Judaeis intelligendum est, quibus aquae eloquiorum coelestium glaciatae sunt, ut in fructus gentium gratiae largitate profluerent: de quarum vocatione dictum est superiore versiculo, et de quibus: Posuit desertum in stagna aquarum, et terras sine aqua in exitus aquarum, et inhabitare fecit ibi esurientes, id est, esurientes justitiam: Et seminaverunt agros, et plantaverunt vineas, et fecerunt fructum nativitatis, et benedixit eos, et multiplicati sunt nimis. Qui ergo mente spiritualiter nunc ubique positam contuetur Ecclesiam, videt terram ejus, quae fuit Deo aliquando deserta, nunc praedictis omnibus spiritualibus copiis abundare: sic itaque praedictas stillas roris de coelo defluentes suscepit Ecclesia, et secundum Judicum librum, quod tempore Gedeon ducis factum legimus, ros unius oviculae gentisque modicae, totam terram Christo credentem, qui ros est, gratia benedictionis infudit, et impletum est illud mysterium, quod Psalmista praedixerat dicens: Sicut ros Hermon. Hermon utique mons, qui interpretatur anathema, significat altitudine sua populum Judaeorum. Illius ergo ros, gratiae videlicet et benedictionis, descendit in montem Sion. Sion namque mons excelsus virtutibus atque sublimis Ecclesia est. In quo constituta est specula contemplationis futura credentium. Unde et ipsa virtutum species Sion interpretatur. Et ut nossemus proprium roris istius nomen, ait Psalmista: Quoniam illic quidem, scilicet in monte Sion, mandavit Dominus benedictionem, et vitam usque in aeternum.

Et sequitur dicente Domino: Et gelu de coelo quis genuit? Hoc igitur modo de coelo obdurationis sententia sacrilegi feriuntur, quod utique malum juste eis a Deo dicitur procreari, ut Pharaoni scilicet et Judaeis, quos propter infidelitatem suam, et nimiam obstinationem cordis, legimus obduratos.

Sequitur de hujusmodi, dicente Domino: In similitudinem lapidis aquae durantur. Nomine aquarum, secundum Scripturarum auctoritatem, populi intelliguntur: sicut Joannes apostolus ait: Aquae autem populi sunt; et David ad Dominum: Libera me, inquit, de aquis multis, de manu filiorum alienorum. De his ergo mihi dicere videtur, qui nimio oblivionis Dei frigore obriguerunt, et instar lapidum, solidi et nimium duri effecti sunt. Deinde ait:

It can be most truly said of the apostate angels, and is specially to be understood of the Jews, for whom the waters of the heavenly speeches were frozen, so that they might flow out into the fruits of the nations by the largesse of grace: concerning whose vocation it was spoken in the upper verse, and concerning whom: "He placed the desert into pools of waters, and the lands without water into outlets of waters, and made the hungry to dwell there," that is, those hungry for justice: "And they sowed fields, and planted vineyards, and made the fruit of birth, and He blessed them, and they were multiplied exceedingly." He therefore who spiritually contemplates the Church now placed everywhere, sees its earth, which was once deserted by God, now abound with all the aforesaid spiritual resources: thus therefore the Church received the aforesaid drops of dew flowing down from heaven, and according to the book of Judges, what we read done in the time of Gideon the leader, the dew of one little sheep and a moderate nation, infused all the earth believing in Christ, who is the dew, with the grace of blessing, and that mystery was fulfilled, which the Psalmist had foretold saying: "Like the dew of Hermon." Hermon indeed is a mountain, which is interpreted as anathema, signifies by its height the people of the Jews. Its dew, namely of grace and blessing, descends onto Mount Sion. For Sion is the Church, a mountain high in virtues and sublime. In which is established the watchtower of the future contemplation of believers. Whence also the species of virtues itself is interpreted as Sion. And that we might know the proper name of that dew, the Psalmist says: "Because there indeed," namely on Mount Sion, "the Lord commanded blessing, and life even forever."

And it follows with the Lord saying: "And who begot the frost from heaven?" In this way therefore the sacrilegious are struck from heaven with the sentence of obduration, which evil indeed is justly said to be procreated for them by God, as namely for Pharaoh and the Jews, whom we read were hardened on account of their infidelity and too great obstinate of heart.

It follows concerning such as these, with the Lord saying: "The waters are hardened into the likeness of a stone." By the name of waters, according to the authority of the Scriptures, peoples are understood: as John the apostle says: "But the waters are peoples"; and David to the Lord: "Deliver me," he says, "from many waters, from the hand of the sons of strangers." He seems to me therefore to speak of these, who grew stiff by the too great cold of the forgetting of God, and like stones, were made solid and too hard. Then he says:

Et superficies abyssi constringitur. In abysso, profundissimam obscuritatem mentis puto intelligendam, quae ita obtusione infidelitatis nimiae operiatur, et constringatur quodam gelu impietatis, ut saxo similis fiat, ita ut tali mente, non sit ad Deum ullus aditus respirandi, secundum illud quod Apostolus de Judaeis testimonium propheticum assumens, locutus est, dicens: Dedit illis Deus spiritum compunctionis, oculos ut non videant, et aures ut non audiant usque in hodiernum diem. In psalmo quoque centesimo quadragesimo septimo, de gelu, vel glacie et crystallo, secundum hunc sensum quem Dominum dixisse hic legimus, prophetam mystice locutum, manifestum est. Possumus haec loca et simpliciter intelligere, et gelu de coelo quis genuit? Coelum appellantes glacialia montium, et excelsorum cacumina, et per immensum aerem, loca coelo viciniora, vel magis proxima. Secundum hanc ergo consuetudinem Scripturarum, ipse Dominus inquit in Evangelio, volatilia coeli. His secundum litteram nunc omissis, ea potius, quae sacrate a Deo praedicata sunt, intelligere et credere nos oportet.

Numquid conjungere valebis micantes stellas pleiades, aut gyrum arcturi poteris dissipare? Nunc de coeli ordine et astrorum circuitu loquitur ad Job. Pleiades appellat stellas, quae junctae, velut septem esse monstrantur. His ergo Graeci, quod multae simul essent, nomen ab ipsa multitudine posuerunt: πληθὺς vel πλῆθος enim multitudo dicitur, et inde derivatum est, ut pleiades appellentur. Ait ergo Dominus ad Job: Numquid ut hae stellae junctae, et simul sint, tua potentia facere potuisti? Septentrionis quoque sive arcturi circuitum, quem indesinenti gyro per sinistram plagam mundi in se feci recurrere, ut totus in se vadat semper et redeat: numquid tu poteris dissipare? De astris coeli, sive signis et in aliis locis Scripturae legimus, sicut in Jesu Nave et Judicum: Fuit, inquit, terminus Amorrhaei ab ascensu scorpionis petra, et superiora loca. Ut igitur Domini verba secundum mysticos intellectus dicamus, coelum interpretemur Ecclesiam, quam superius Dominus terrae vocabulo nuncupavit, sed ibi propter originem suam terra est appellata. Nunc vero sublimata per Christum in gloriam: coelum rectissime intelligitur. In hoc igitur coelo etiam stellae pleiades, et septentrionis, unam in se sacrae interpretationis continent formam. Ipse enim septenarius numerus septiformis Spiritus gratias in se demonstrat, quae in hoc micant, ipsique gratiarum spiritus in eodem firmamento coeli sunt fulgentes.

"And the surface of the abyss is frozen." In the abyss, I think the deepest obscurity of the mind should be understood, which is so covered by the dullness of too great infidelity, and constricted by a certain frost of impiety, that it becomes like a stone, so that with such a mind, there is no access for breathing toward God, according to that which the Apostle spoke concerning the Jews, assuming a prophetic testimony, saying: "God gave them a spirit of compunction, eyes that they might not see, and ears that they might not hear even unto this day." In the hundred and forty-seventh psalm also, concerning the frost, or ice and crystal, according to this sense which we read the Lord has spoken here, it is manifest that the prophet spoke mystically. We can also understand these places simply, and "who begot the frost from heaven?" Calling "heaven" the icy summits of the mountains and the lofty peaks, and through the immense air, places nearer or most proximal to heaven. According to this custom of the Scriptures, the Lord Himself says in the Gospel, "the birds of heaven." These things being now omitted according to the letter, it behooves us rather to understand and believe those things which have been sacredly preached by God.

"Will you be able to join together the shining stars, the Pleiades, or will you be able to dissipate the circuit of Arcturus?" Now He speaks to Job about the order of heaven and the circuit of the stars. He calls Pleiades the stars which, joined together, are shown to be as it were seven. For these the Greeks, because many were together, placed a name from the multitude itself: for plēthus or plēthos is called a multitude, and from that it was derived that they are called Pleiades. The Lord says therefore to Job: Were you able by your power to make it so that these stars were joined and together? Also the circuit of the North or of Arcturus, which I have made to recur into itself in an unceasing gyre through the left region of the world, so that the whole always goes and returns into itself: will you be able to dissipate it? We read about the stars of heaven, or signs, in other places of Scripture also, as in Joshua and Judges: "The boundary of the Amorite," it says, "was from the ascent of the Scorpion, the rock, and the higher places." Therefore, that we may speak the words of the Lord according to mystical understandings, let us interpret "heaven" as the Church, which the Lord previously called by the name of "earth," but there it was called earth on account of its origin. But now, sublimated through Christ into glory, "heaven" is most rightly understood. In this heaven therefore, the stars the Pleiades and of the North also contain in themselves one form of sacred interpretation. For that septenary number demonstrates in itself the sevenfold graces of the Spirit, which shine in this, and the spirits of graces themselves are gleaming in the same firmament of heaven.

Istae igitur stellae per prophetam, septem oculi Domini appellantur, quorum oculorum gratias atque virtutes Isaias propheta enumerat, ubi de Salvatoris nativitate vaticinatur dicens: Et requiescet super eum spiritus Dei: spiritus sapientiae, et intellectus: spiritus consilii et virtutis: spiritus scientiae et pietatis: replevit eum spiritus timoris Dei. Quemadmodum ergo quisquam non potuit indissociabilis luminis spiritualia astra conjungere, ita omnino fieri potest, ut hae stellae gratiarum, Ecclesiam meam circum lustrantes, ab unius connexione insolubili separentur. Quod autem alii dixerunt, aut intellexisti nexus pleiadis: ad spiritualem intelligentiam erigit animum contuentis, ut aliquid allegoricum laboret inquirere.

Numquid producis Luciferum in tempore suo, et Vesperum super filios terrae consurgere facis? Stella est, quam Luciferum dicimus, stellis caeteris clarior, quam ferunt etiam doctores Ecclesiae, unam esse de illis quinque stellis, quas planetas vocant, quia dissimilem aliarum stellarum cursum habeant, multoque velociorem et inde planetae, id est, vagantes, sive errantes dicantur, eo quod non certum, sed mutabilem cursum habeant. Hunc igitur Luciferum appariturum terris, post biennium in Oriente autumant nasci. Aliam vero stellam, quam Vesperum appellavit, eo quod circa diei vesperum suo tamen tempore mundo monstretur: hanc, inquit Deus ad Job, super filios terrae consurgere facis? Qui ergo intelligis potentiam omnia gubernantis, et in te operantis agnosce justitiam. Hanc stellam multi putant Hesperum dici. Unde et Italia Hesperia nominata sit, eo quod illic tempore suo primum apparet. Spiritualiter autem verba sunt Patris de Filio suo Salvatore nostro dicentis sic: Numquid educes Luciferum in tempore suo, et Vesperum super filios terrae consurgere facis? Ubi et adventus Domini in carne venturi significatus est, et resurrectio ejus ex mortuis figurata, veniente plenitudine temporis. Ait autem: Misit Deus Filium suum factum ex muliere, factum sub lege. In hoc igitur tempore suo eductus est a Deo Patre, ut terras inviseret, qui ideo Lucifer nuncupatus est, quia veniens de sublimibus, tamquam post biennium, post legem et prophetas ortus est, et super nos positos in tenebris, et umbra mortis, lucem nobis fidei ac tempestivae cognitionis exhibuit. Vesper vero idem Filius hominis appellatur, qui in cruce tempore passionis occubuit.

These stars therefore are called by the prophet the seven eyes of the Lord, whose eyes' graces and virtues the prophet Isaiah enumerates, where he prophesies about the nativity of the Savior, saying: "And the spirit of God shall rest upon him: the spirit of wisdom and understanding: the spirit of counsel and fortitude: the spirit of knowledge and piety: the spirit of the fear of God has filled him." Just as, therefore, no one was able to join the spiritual stars of indissociable light, so it is entirely possible that these stars of graces, shining around my Church, are separated from the insoluble connection of the one. But as for what others have said, "or have you understood the bindings of the Pleiades": it raises the mind of the beholder to spiritual understanding, so that he may labor to inquire into something allegorical.

"Do you bring forth the Morning Star in its time, and do you make the Evening Star to rise over the sons of the earth?" It is a star which we call the Morning Star (Lucifer), brighter than the rest of the stars, which even the doctors of the Church say is one of those five stars which they call planets, because they have a course unlike other stars, and much swifter, and hence they are called planets, that is, wandering or erring, because they do not have a certain but a changeable course. They affirm that this Morning Star, about to appear to the lands, is born in the East after two years. But the other star, which He called the Evening Star (Vesper), because it is shown to the world around the evening of the day in its own time: do you, says God to Job, make this rise over the sons of the earth? You who therefore understand the power of Him who governs all things and works in you, acknowledge justice. Many think this star is called Hesperus. Whence also Italy was named Hesperia, because it first appears there in its time. But spiritually they are the words of the Father speaking thus about His Son our Savior: "Will you bring out the Morning Star in its time, and make the Evening Star to rise over the sons of the earth?" Where both the coming of the Lord about to come in the flesh was signified, and His resurrection from the dead figured, with the fullness of time coming. For he says: "God sent His Son made of a woman, made under the law." In this His time, therefore, He was brought out by God the Father, that He might visit the lands, who was therefore named Morning Star (Lucifer), because coming from the heights, as if after two years, after the law and the prophets He arose, and over us placed in darkness and the shadow of death, He exhibited to us the light of faith and of timely knowledge. But the same Son of man is called the Evening Star (Vesper), who lay down on the cross at the time of the passion.

De quo ait propheta populis credituris: Iter faciet ei qui ascendit super Occasum, Dominus nomen illi. Qui utique in tempore occasus, quando ait ad Patrem: In manus tuas commendo spiritum meum, posuit tenebras, et factae sunt in corde infidelium Judaeorum. Hunc ergo Deus Pater, ut pastorem magnum ovium excitavit. Hunc, inquam, Vesperum, eo quod sacrificium vespertinum in vespera saeculorum missus obtulerit, filium hominis super filios terrae consurgere fecit: utinam non sint caro, et terra esca serpentis, neque filii noctis et tenebrarum, sed sint filii Luciferi, filii Dei.

Numquid nosti ordinem coeli, et pones rationem ejus in terra? Si numerum astrorum omnium potest quispiam mortalium nosse, potest et militiae eorum ordinem perscrutari. Nemo ergo haec proprie novit nisi solus ille qui condidit. Spirituali autem sensu ita intelligi potest: Numquid tu, Job, quasi cognitor futurorum, jam nosti quo ordine in coelo Ecclesiae, quam diversae atque multiplices gratiae spiritus mei, velut stellae refulgeant, sive qua gloria, vel quo ordine meritorum, ut siderum radiantium globi, sancti in resurrectione fulgebunt? Hunc locum alii ita vertunt: Ut omnia quae sub coelo sunt, pariter fiant. Ubi hoc dicere videntur, quod volubilitate sive temporum, sive stellarum, per spatia sibi succedentia redeat et recurrat. Spiritualiter autem ita dictum existimandum est, quod dispensatio per Christum reconciliationis humanae, usque in fine saeculi crescat, ad notitiam omnium nationum, sive quia sancti ut ad calcem virtutum perveniant, quotidie morum sanctitate proficiant, et ideo sub coelo, id est, sub obedientia Ecclesiasticae disciplinae sunt constituti.

Numquid elevabis in nebula vocem tuam, et impetus aquarum operiet te? Primo auditu hoc ita intelligendum est. Numquid habes tantam potentiam, ut ad imperium ac nutum tuum illico imbres infundentes et operientes de coelo descendant. Secundum altiorem vero intelligentiam, vocem, inquit, elevo, ait Dominus, quando hominibus clamo: Venite ad me omnes qui laboratis et onerati estis, et pietatis affectu, pulso secreta mentis ipsorum: ubi est velut nebula caligo peccati, et nominis mei valde obscura oblivio, ut obedientibus voci meae innumeris populis circumdatus, quasi impetu influentibus aquis operiar, quibusque velut vestimento induar, ut in eis habitem, sicut propheta ait: Sicut sponsa induit me vestimento. Alii dixerunt: Vocabis nubem voce, et in tremore aquae validae obediet tibi. Aqua valida tremendum divinae voluntatis praeceptum est, quod Deus quemlibet sanctum voce, id est, affectu clamoris, et insinuationis instinctu, ut obediendo salvetur, observare jubet. Numquid tu, Job, aliquid simile facere potuisti?

Concerning whom the prophet says to the peoples who are about to believe: "Make a way for him who ascends over the Setting (Occasum), the Lord is his name." Who indeed at the time of the setting, when He said to the Father: "Into your hands I commend my spirit," placed darkness, and it was made in the heart of the infidel Jews. This one therefore God the Father raised as the great shepherd of the sheep. This Evening Star, I say, because He offered the evening sacrifice having been sent in the evening of the ages, He made the Son of man to rise over the sons of the earth: would that they were not flesh, and the earth the food of the serpent, nor sons of the night and of darkness, but that they were sons of the Morning Star, sons of God.

"Do you know the order of heaven, and will you place its reason on the earth?" If any of mortals can know the number of all the stars, he can also search into the order of their host. No one therefore properly knows these things except He alone who established them. But in a spiritual sense it can be understood thus: Do you, Job, as if a knower of future things, already know in what order in the heaven of the Church, how diverse and manifold graces of my spirit shine out like stars, or in what glory, or by what order of merits, like globes of radiating stars, the saints will shine in the resurrection? Others translate this place thus: "That all things which are under heaven may be made alike." Where they seem to say this, that by the volubility of either times or stars, it returns and recurs through spaces succeeding each other. but spiritually it should be thought said thus, that the dispensation through Christ of human reconciliation grows until the end of the age, unto the knowledge of all nations, or because the saints, that they may arrive at the limit of virtues, daily profit in holiness of morals, and therefore they are established under heaven, that is, under the obedience of Ecclesiastical discipline.

"Will you lift up your voice in a cloud, and will an onset of waters cover you?" At first hearing, it is to be understood thus: Have you such great power that, at your command and nod, pouring and covering rains should immediately descend from heaven? But according to a deeper understanding, I lift up my voice, says the Lord, when I cry out to men: "Come to me, all you who labor and are burdened," and with an affect of piety, I knock at the secrets of their mind: where there is, as it were a cloud, the darkness of sin, and a very obscure forgetting of my name, so that being surrounded by innumerable peoples obeying my voice, I may be covered as if by an onset of inflowing waters, and with which I may be clothed as with a garment, that I may dwell in them, as the prophet says: "As a bride has clothed me with a garment." Others have said: "You will call the cloud with a voice, and it will obey you in the trembling of mighty water." The mighty water is the awesome precept of the divine will, which God commands any saint to observe by voice, that is, by the affect of a cry and the instinct of insinuation, that by obeying he may be saved. Were you, Job, able to do anything similar?

Numquid mittes fulgura, et ibunt, et revertentia dicent tibi, Adsumus? In his sermonibus Dei, adesse virtuti ejus credendum est quaecumque voluerit, cui etiam omnia insensibilia, quasi sensibilia sunt; sicut dicit propheta: A facie Domini commota est terra, a facie Dei Jacob. Reverti autem fulgura ideo appellantur, quia isti mittuntur a Deo, ut praedicatione Evangelii mundum illuminent, quibus Dominus ait: Vos estis lux mundi. Et iterum: Posui te in lucem gentium, ut sis in salutem usque ad ultimum terrae: et in fine saeculi revertentes cum fructibus manipulorum suorum venient in exsultatione, et dicent: Quinque talenta mihi tradidisti: ecce alia quinque lucratus sum. Sive fulgura sunt inspirationes divinae, quibus illuminantur corda sanctorum, ut eis accensis in amore charitatis Christi conflagrent. Haec autem fulgura illuminationis Dei revertentur ad Deum, qui ea ad desiderium sui excitandum emiserat, quando per eamdem visitationem divinam ardenti animo et ferventi opus suae illuminationis effecerunt.

Quis posuit in visceribus hominis sapientiam, vel quis dedit gallo intelligentiam? Manifestum est quod homo, quando ad imaginem et similitudinem Dei factus est, sapientiam rationis accepit, ut praestaret caeteris animantibus, quae ratione et prudentia carent. Quibus autem bonis a Deo homo donatus sit: lectorem ad eos transmitto qui de bono naturae, ejusque virtutibus plurima conscripserunt. Gallo etiam gallinaceo Deus hujusmodi sensum dedit, ut emenso noctis tempore, quasi proximae lucis memor, eamdem mundo canens annuntiet revertentem. Secundum intelligentiam vero spiritualem ita sentiendum est: quoniam Christus Dei est virtus Deique sapientia. Hunc Pater in visceribus hominis posuit: sic enim Dei sapientia qui est Filius ejus, ait, cum eum Petrus Filium Dei confessus fuisset, dicens: Tu es Christus Filius Dei vivi. Non tibi revelavit hoc caro et sanguis, sed Pater meus qui est in coelis. Et Apostolus: Cum autem complacuit ei, qui me segregavit ex utero matris meae, et vocavit in gratia sua, ut revelaret Filium suum in me. Gallum vero puto esse unumquemque sanctorum, qui in nocte et tenebris hujus mundi, accipiunt fidem, intelligentiam, et virtutis constantiam clamandi ad Deum, ut inspiret jam dies permanens et amoveantur umbrae vitae praesentis, cum urgenti et frequenti clamore precum suarum dicentes: Emitte lucem tuam, et veritatem tuam. Quod et de prophetis intelligere possumus, qui certatim annuntiaverunt diei ac solis adventum. Hoc in loco aliorum multo aliter interpretatio habet, qui ita dixerunt: Quis dedit mulieribus texturae sapientiam, et varietatum scientiam?

"Will you send lightnings, and they will go, and returning they will say to you, 'Here we are'?" In these speeches of God, it must be believed that whatever things He has willed are present to His power, to whom even all insensible things are as if sensible; as the prophet says: "The earth was moved from the face of the Lord, from the face of the God of Jacob." But they are called returning lightnings because they are sent by God to illuminate the world with the preaching of the Gospel, to whom the Lord says: "You are the light of the world." And again: "I have placed you for a light to the nations, that you may be for salvation even to the end of the earth": and at the end of the age, returning with the fruits of their sheaves, they will come in exultation and say: "You delivered five talents to me: behold, I have gained five others." Or the lightnings are divine inspirations by which the hearts of the saints are illuminated, so that, having been kindled in the love of the charity of Christ, they may burn. But these lightnings of the illumination of God will return to God, who had sent them out to excite the desire for Himself, when through the same divine visitation, with an ardent and fervent mind, they accomplished the work of His illumination.

"Who has placed wisdom in the bowels of man, or who has given intelligence to the cock?" It is manifest that man, when he was made in the image and likeness of God, received the wisdom of reason, so that he might excel other animals, which lack reason and prudence. But by what goods man has been endowed by God: I refer the reader to those who have written many things about the good of nature and its virtues. To the domestic cock also God gave such sense, that when the time of the night has passed, as if mindful of the coming light, he announces it to the world as it returns by singing. But according to spiritual understanding it is to be felt thus: because Christ is the power of God and the wisdom of God. The Father placed Him in the bowels of man: for thus the wisdom of God, who is His Son, says, when Peter had confessed Him as the Son of God, saying: "You are the Christ, the Son of the living God." "Flesh and blood has not revealed this to you, but my Father who is in heaven." And the Apostle: "But when it pleased him, who segregated me from my mother's womb, and called me in his grace, that he might reveal his Son in me." But I think the cock is each one of the saints, who in the night and darkness of this world, receive faith, intelligence, and the constancy of virtue in crying out to God, that the permanent day may now breathe and the shadows of the present life be removed, saying with the urgent and frequent cry of their prayers: "Send forth your light and your truth." Which we can also understand about the prophets, who eagerly announced the coming of the day and the sun. In this place the interpretation of others is much different, who have said thus: "Who gave to women the wisdom of weaving, and the knowledge of varieties?"

Si scientiam varietatum, et textrini operis sapientiam a Deo solae mulieres acceperunt, de quibus dicitur: Sed mulieres doctae dederunt, quos noverant in opus tabernaculi: de qualibus et Dominus hoc loco, quasi specialiter ait: Quis dedit mulieribus texturae sapientiam, et varietatum scientiam? Quomodo in Exodo Beseleel et Oholiab sacerdotum et tabernaculi vestimenta vario ac polymitario opere texuerunt. Noverimus ergo esse animas sanctas, quae hoc opus efficiendi etiam nunc in historia per intelligentiam spiritus acceperunt: quibus utique sicut scriptum est: Dedit Deus sapientiam et intelligentiam, quidquid etiam fabre adinveniri potest, dedit in corde eorum. Sic itaque repleti sunt spiritu sapientiae, et intelligentiae, et sapientiae vel scientiae, et omni doctrina ad excogitandum et faciendum omne opus, quoniam tabernaculum illud legis, sanctae Ecclesiae imaginem praeferebat. Dicamus de hac varietate morum, sive meritorum velut vestem vero Salomoni ministrantium, quod per figuram regina Saba dixit Salomoni, cum admiratione laudans sapientiam ejus, et domum, cibos, habitacula, et servorum ordinem, vestes et ministros, et holocausta, quae offerebant in domo Domini continenter. Hanc officiorum varietatem contextam esse per diversas in toto mundo Ecclesias, per quas alibi conjugati, alibi continentes, alibi virgines. Hi per eleemosynas, illi per alienationem omnium facultatum: illi per crucem, et mortificationem terrenarum cupiditatum, illi per scientiam Scripturarum multiplicibus sancti Spiritus gratiis, velut diversis coloribus Christi corpus exornant, sibique aeternae gloriae et immortalitatis vestimenta conficiunt. Contexunt etiam perfecto intellectu fidem Trinitatis, velut spartum triplex quod non cito rumpitur. Hujusmodi vestimenta istae spirituales mulieres operantur, id est, sive sanctae animae, sive Ecclesiae per diversa regionum spatia constitutae.

Quis enarrabit coelorum rationem, et concentum coeli quis dormire faciet? Certum est, quia nullus coelorum rationem, vel stellarum cursum poterit aut sermone narrare, aut mente concipere. Quod autem ait: Concentum coeli quis dormire faciet? multis Scripturarum locis laudare Deum elementa dicuntur, pro eo quod in illorum dispositione ac pulchritudine Deus, vel ab hominibus, vel ab angelis praedicetur. Id est, quis homines in ejus laudibus vitam, exercentes dormire, id est, quiescere faciet?

If only women received the knowledge of varieties and the wisdom of the work of weaving from God, of whom it is said: "But the learned women gave what they knew for the work of the tabernacle": concerning such as these the Lord also in this place says as if specially: "Who gave to women the wisdom of weaving, and the knowledge of varieties?" As in Exodus, Bezalel and Oholiab wove the garments of the priests and the tabernacle with varied and embroidered work. Let us know therefore that there are holy souls, who have received through the intelligence of the spirit the power of performing this work even now in history: to whom indeed as it is written: "God gave wisdom and intelligence, whatever can be found out skillfully, He gave in their heart." Thus therefore they were filled with the spirit of wisdom, and of intelligence, and of wisdom or knowledge, and all doctrine for thinking out and doing every work, because that tabernacle of the law preferred the image of the holy Church. Let us speak of this variety of morals, or of merits as a garment serving the true Solomon, which through a figure the Queen of Sheba said to Solomon, praising with admiration his wisdom, and the house, the foods, the dwellings, and the order of the servants, the garments and ministers, and the holocausts, which they offered in the house of the Lord continually. That this variety of offices has been woven through diverse Churches in the whole world, through which in some places the married, in others the continent, in others virgins. These through alms, those through the alienation of all faculties: those through the cross and the mortification of earthly desires, those through the knowledge of the Scriptures with manifold graces of the Holy Spirit, adorn the body of Christ as with diverse colors, and make for themselves garments of eternal glory and immortality. They also weave with perfect understanding the faith of the Trinity, like a triple cord which is not quickly broken. These spiritual women work garments of this kind, that is, either holy souls or Churches established through diverse spaces of regions.

"Who will tell the reason of the heavens, and who will make the harmony of heaven to sleep?" It is certain that no one can either tell in speech or conceive in mind the reason of the heavens or the course of the stars. But as to what He says: "Who will make the harmony of heaven to sleep?" in many places of the Scriptures the elements are said to praise God, for the reason that in their disposition and beauty God is preached either by men or by angels. That is, who will make men, exercising their life in His praises, to sleep, that is, to rest?

Pro hoc itaque honore, qui ab Ecclesiae congregatione persolvitur: quis alius quam ipse requiem dabit ac refrigerium in sempiternum? Dormitio enim aliquando in Scripturis requies intelligitur, ut Isaias propheta ait, Justitia dormivit in ea: id est, in Jerusalem aequitas justitiae requievit, nunc autem homicidae. Et sanctus quidam, super quem signatum fuerat lumen vultus Domini, ait in psalmo, In pace in idipsum dormiam, et requiescam. Item in alio loco, Si dormiatis, inquit, inter medios cleros, id est, inter sortes duorum Testamentorum requiescatis. Et concentum coeli quis dormire faciet? Sanctos angelos intelligamus, qui pro ipsa habitatione coeli coelum dicti sunt per prophetam hoc modo, Coelum coeli Domino. Hujus igitur coeli concentum, ait Dominus, quis dormire faciet, id est, quis erit ille qui eos a perpetuis laudibus, quibus me benedicunt, sanctus, sanctus, sanctus Dominus, incessabiliter concinentes, ut cessent, et quasi obdormientes possit inhibere? Quis narrabit coelorum rationem? Et sancti coelorum nomine crebro dicuntur, de quibus secundum mysticos intellectus propheta vaticinatur, dicens: Coeli enarrant gloriam Dei. Horum igitur donationes, quas habent secundum Dei gratiam differentes; quis poterit vel ipsam fidei ipsorum narrare rationem?

Quando fundabatur pulvis in terra, et glebae compingebantur? Pulvis de quo Dominus ait, gentium infidelitatem signat: pulvis utique aridus, et solutus fundamento in Ecclesia apostolico admiscetur, ut per fidem et colligationes, sive compagines charitatis, conglutinatio in Christo foedere unionis et pacis, in augmentum Dei velut in terram solidam crescendo proficiat. Unde glebae agri Dominici, effectae frugiferae, in unum corpus Ecclesiae charitatis copula compinguntur. Coelorum quoque appellatione Scripturae sanctae recte dicuntur: eo quod desursum sint hominibus attributae, sive quia coelestia in se contineant sacramenta. Horum igitur coelorum, id est Scripturarum rationem, quae de mysteriorum obscuritatibus opacatae sunt, et profundae, quis poterit animo perscrutari, vel eloquio proferre, aut quis eorum vaticinia cessare praecipiet. Antiqui interpretes ita dixerunt: Quis coeli organa in terram declinavit? id est, quis est qui coelorum laudantium Deum cantus, usque ad hominum inclinavit notitiam, ut, imitatione laudis ejus, socii angelorum effici mereantur.

For this honor, therefore, which is paid by the congregation of the Church: who other than He Himself will give rest and refreshment forever? For "sleeping" is sometimes understood as "rest" in the Scriptures, as the prophet Isaiah says: "Justice slept in her": that is, the equity of justice rested in Jerusalem, but now murderers [are there]. And a certain saint, upon whom the light of the face of the Lord had been signed, says in the psalm: "In peace I will sleep in the selfsame, and I will rest." Likewise in another place: "If you sleep," he says, "between the middle lots (cleros)," that is, rest between the lots of the two Testaments. And "who will make the harmony of heaven to sleep?" Let us understand the holy angels, who on account of their habitation of heaven are called "heaven" by the prophet in this way: "The heaven of heaven to the Lord." The harmony of this heaven, therefore, says the Lord, who will make it to sleep, that is, who will be he who can inhibit them from the perpetual praises with which they bless me, singing incessantly "Holy, holy, holy Lord," so that they should cease and as it were fall asleep? "Who will tell the reason of the heavens?" And the saints are frequently called by the name of "heavens," concerning whom according to mystical understandings the prophet prophesies, saying: "The heavens tell the glory of God." Therefore their gifts, which they have differing according to the grace of God; who will be able to tell even the reason of their faith?

"When the dust was founded on the earth, and the clods were joined together?" The dust of which the Lord speaks signifies the infidelity of the nations: indeed, the dry and loose dust is mixed into the apostolic foundation in the Church, so that through faith and bindings, or joints of charity, the gluing together in the covenant of union and peace in Christ may profit by growing into the increase of God as if into solid earth. Whence the clods of the field of the Lord, made fruitful, are joined together into the one body of the Church by the bond of charity. Also by the appellation of "heavens" the holy Scriptures are rightly called: because they have been attributed to men from above, or because they contain celestial sacraments in themselves. The reason of these heavens, therefore, that is of the Scriptures, which are shadowed from the obscurities of mysteries and are deep, who will be able to search into with the mind, or bring forth in speech, or who will command their prophecies to cease? Ancient interpreters said thus: "Who has inclined the organs of heaven onto the earth?" that is, who is he who has inclined the songs of the heavens praising God even unto the knowledge of men, so that, by imitation of His praise, they may deserve to be made associates of the angels.

Numquid capies leaenae praedam, et animam catulorum ejus implebis? Ex his quae per omnem textum sermonis hujus enumerat, sex sunt quadrupedia, et quatuor volatilia. Et in hoc decalogi perfecto numero videri potest quod omnem creaturam intelligi voluerit Deus, quae per eum utpote per auctorem regitur. Decimus autem numerus perfectus est; quia per ipsum iterando, omnis numerus in infinitum multiplicatur. Ergo juxta litterae superficiem, hoc ait: Ego qui omnia justa dispensatione procuro, circa te tantum, o Job, videor injustus. Juxta spiritualem intellectum, leaena sive etiam leo, diabolus est intelligendus, qui et in multis locis Scripturarum propter saevitiam et fortitudinem ita nominatur. De hoc igitur Dominus ait, quod nemini nocere possit, nisi a Deo acceperit potestatem. Justo ergo judicio ejus traduntur, quia ille omnino vires non habet dominandi, nisi ipse permiserit. Numquid capies leaenae praedam, id est, sicut ego eam capere permittam. Puto autem hoc loco ideo catulos dictos, quia leaenam nominaverat, quos veneno malitiae suae, sive nequitiae, velut lacte nutrierat ad homines perimendos. De quorum mortibus, nequissimorum spirituum animae reficiuntur, et de his in psalmo ait; Catuli leonum rugientes, ut rapiant et quaerant a Deo escam sibi. His igitur leonibus, et draconibus escas dare Deus dicitur: quando illos quos expetunt, in potestatem accipiunt.

Quando cubant in antris suis (in silvis, alii dixerunt) et in specubus insidiantur? Antra sive speluncae sunt corda hominum impiorum: in his latibulis sedent, sive cubant in insidiis, ut interficiant innocentem.

Quis praeparat corvo escam suam, quando pulli ejus clamant ad Deum: vagantes, eo quod non habeant cibos? Arbitror quod et hic corvus adversariam partem significet, sicut et pulli ejus, ut quemadmodum superius leaenam, et catulos ejus intelleximus diabolum, et turbam perditorum ejus, ita et hic corvum eumdem cum pullis ejus intelligamus. Quod ergo dicitur vagantes, indicatur hoc verbo, quod quasi quamdam famis rabiem patiantur circa hominum genus, ut perditionem portionis ejus, velut cibum sumant, et ideo satagere videntur omni instantia, donec ad effectum votorum suorum perveniant, sicut audivimus Spiritum sanctum, per Salomonem dicentem: Oculum irridentem patrem, et contumeliosum senectuti matris, effodiant eum corvi de convallibus, et devorent eum pulli aquilarum.

"Will you take the prey for the lioness, and will you fill the soul of her whelps?" From these things which He enumerates through the whole text of this speech, six are quadrupeds and four are birds. And in this perfect number of the Decalogue it can be seen that God willed every creature to be understood, which is governed by Him as by its author. But the tenth number is perfect; because by repeating through it, every number is multiplied into infinity. Therefore, according to the surface of the letter, He says this: I who procure all things by a just dispensation, seem unjust only concerning you, O Job. According to spiritual understanding, the lioness or also the lion is to be understood as the devil, who also in many places of the Scriptures is so named on account of his cruelty and strength. Concerning him therefore the Lord says, that he can harm no one unless he has received power from God. By His just judgment therefore they are delivered to him, because he has no strength at all for dominating unless He Himself has permitted it. "Will you take the prey for the lioness," that is, just as I shall permit it to be taken. But I think the whelps are called so in this place because He had named the lioness, whom He had nourished with the poison of his malice or iniquity as if with milk for the killing of men. From whose deaths the souls of the most wicked spirits are refreshed, and concerning these he says in the psalm: "The whelps of the lions roaring, that they may seize and seek food for themselves from God." To these lions, therefore, and dragons, God is said to give food when they receive into their power those whom they seek.

"When they couch in their dens (in the woods, others have said) and lie in wait in caves?" The dens or caves are the hearts of impious men: in these hiding places they sit, or couch in ambush, that they may kill the innocent.

"Who prepares for the raven his food, when his young ones cry out to God: wandering, because they have no meat?" I think that here also the raven signifies the adversary part, as do also its young ones, so that just as we previously understood the lioness and her whelps as the devil and the crowd of his lost ones, so here also we may understand the raven as the same with its young ones. Therefore, what is called "wandering," is indicated by this word, that they suffer as it were a certain rage of hunger concerning the human race, that they may take the perdition of its portion as food, and therefore they seem to be busy with all instance, until they arrive at the effect of their wishes, as we have heard the Holy Spirit saying through Solomon: "The eye that mocks at his father, and despises the old age of his mother, let the ravens of the valleys pick it out, and let the young of eagles devour it."

Possumus et ita sentire, ut corvum, id est, diabolum, et omnes socios ejus quondam patres habuerimus, cum erroribus eorum assimilaremur et vitiis, et inde etiam et pullorum nomine dicebamur. Sed relinquentes eos, quod et sponsa docetur, ut faciat: quae sponsa nos sumus, cui dicitur: Audi, filia, et vide, et inclina aurem tuam, et obliviscere populum tuum, et domum patris tui, et invocantes nunc Dominum, potest fieri ut pristino adhuc nomine appellemur: sicut propheta ait, ubi de Deo loquitur: Qui dat jumentis escam ipsorum, et pullis corvorum invocantibus eum. Et reor quod ideo pristino nomine censeamur, ut noverimus quid fuimus, et quid nunc per Christi gratiam simus. Et inde hoc ipsum magnum bonum intelligentes, magis Deo gratias referamus, dicentes cum Apostolo: Gratias Deo Patri, qui eruit nos de potestate tenebrarum, et transtulit in regnum Filii claritatis suae. Mos autem sanctae Scripturae hujusmodi est, ut pristina culparum nomina in sanctis frequenter recenseat, sicut beatus Isaias propheta ait de Deo: Benedicent me bestiae agri; et apostolus Matthaeus dicitur publicanus. Videamus hunc locum, si et in bonam partem exponere possimus, ut istum corvum, et Christum interpretemur. Sicut enim secundum Scripturarum consuetudinem, montem dicimus Dominum nostrum, et diabolum similiter appellamus: petram quoque ac lapidem, arborem etiam, et gladium dicimus: ita et corvum fortassis dicere possumus. Nam et sponsa Ecclesia, inter caetera praeconia laudis de Christo, ita ait in Cantico canticorum: Crines ejus ut abietis, nigri sicut corvus: sed quando diabolo corvi nomen aptamus, dicimus eum nigrum criminibus atque tetrum, et qui in tenebris nequitiarum commoretur. Quando vero eo nomine Salvatorem significari dicimus, mysteriorum arcanis eum in Scripturis suis obscurissimum esse sentimus. Et cum sciamus diabolum in Scripturis serpentem nominari, quis auderet de Domino ita credere, nisi ipse in se serpentis similitudinem verbis propriis expressisset, dicens: Sicut Moyses exaltavit serpentem in deserto, ita exaltari oportet filium hominis: et discipulos tales admonuit esse dicens: Estote astuti ut serpentes. Et serpens, id est, diabolus maledictus a Deo est, eo quod Evam seduxit astutia: et Christus maledictus dicitur: quia maledictus omnis qui pendet in ligno. Maledictum quippe hominis in se suscipiendo, id est, eam quae ex sententia Dei venerat mortem, ut maledictum suspendit in ligno, et inde est quod pro nobis Christus factus est maledictum. Haec exempla protulimus, ut firmetur sensus supra prolatus: sequentia videamus. Nunc igitur Christo corvo figuraliter dicto, pater praeparat escam, cum ei ex gentibus convocat credituros, sicut de eodem patre propheta ait dicens: Qui suscitavit ab Oriente justum, vocavit eum, ut sequeretur. Dabit in conspectu ejus gentes, et reges obtinebit. His igitur ad fidem vocatis, Dominus Christus velut esca gaudio exsultationis reficitur.

We can also feel thus, that we once had the raven, that is the devil, and all his associates as fathers, when we were assimilated to their errors and vices, and hence we were even called by the name of young ones. But leaving them, as the bride is taught to do: which bride we are, to whom it is said: "Hear, O daughter, and see, and incline your ear, and forget your people and your father's house," and now invoking the Lord, it can happen that we are still called by the former name: as the prophet says where he speaks of God: "Who gives to the beasts their food, and to the young of ravens invoking him." And I think that for this reason we are reckoned by the former name, that we might know what we were, and what we are now through the grace of Christ. And hence understanding this very great good, we may rather return thanks to God, saying with the Apostle: "Thanks to God the Father, who rescued us from the power of darkness, and transferred us into the kingdom of the Son of his clarity." But the custom of holy Scripture is of this kind, that it frequently recounts the former names of faults in the saints, as the blessed prophet Isaiah says of God: "The beasts of the field shall bless me"; and the apostle Matthew is called a publican. Let us see this place, if we can also explain it in a good part, so that we may interpret this raven as Christ. For just as according to the custom of the Scriptures, we call our Lord a mountain, and similarly we call the devil; also we call him a rock and a stone, an eagle and a sword: so perhaps we can also call him a raven. For even the bride the Church, among other proclamations of praise about Christ, says thus in the Song of Songs: "His hair as of fir, black as a raven": but when we fit the name of raven to the devil, we call him black with crimes and foul, and one who dwells in the darkness of iniquities. But when we say that the Savior is signified by that name, we feel that He is most obscure in His Scriptures by the secrets of mysteries. And although we know the devil is named a serpent in the Scriptures, who would dare to believe thus of the Lord, unless He Himself had expressed the likeness of a serpent in Himself with His own words, saying: "As Moses exalted the serpent in the desert, so must the son of man be exalted": and He admonished His disciples to be such, saying: "Be astute as serpents." And the serpent, that is the devil, is cursed by God, because he seduced Eve by astuteness: and Christ is called cursed: because cursed is everyone who hangs on a tree. For in taking upon Himself the curse of man, that is the death which had come from the sentence of God, He suspended the curse on the tree, and hence it is that for us Christ was made a curse. We have brought forth these examples, that the sense brought forth above might be confirmed: let us see the following. Now therefore with Christ figuratively called a raven, the Father prepares food, when He convokes those about to believe from the nations for Him, as the prophet says of the same Father: "Who raised up the just one from the East, called him to follow him. He shall give nations in his sight, and shall obtain kings." These therefore having been called to faith, the Lord Christ is refreshed as by food with the joy of exultation.

Hujus populi, id est, discipuli, et omnes credentes clamant ad Deum in oratione, panem substantialem quotidie postulantes, et hoc ipsum vagantes faciunt, quia peregrini et hospites sunt super terram, ubi sedem sibi firmam et stabilem non constituerunt, sed dicunt cum Apostolo, Instabiles sumus. Hi igitur habent quidem cibos Scripturarum: quarum consolatione pascuntur, sed spei et fidei cibus est, non alimonia rei proprie permanentis. Et idcirco in hoc mundo vagari dicuntur: donec ad immobilitatem quamdam saeculi futuri perveniant. Nam et ad hunc intellectum spiritualem pertinet, quod corvi isti rore pasci dicuntur, sicut philologi se referunt indagasse.

CAPUT XXXIX.

Numquid nosti tempus partus ibicum in petris, vel parturientes cervas observasti? Ibices ipsi sunt, quos Graeci tragelaphos vocant, admixto nomine hirci et cervi, eo quod necesse est, ut simile sibi aliquid haec animalia habeant, et unum horum puto in Canticis canticorum damulam vocari, quae aliquando, et caprea, secundum legem mactabantur. Et in Cantico canticorum crebro simul ponuntur, et munda apellantur, quoniam cornuta essent, et ruminarent, ungulamque dividerent. Istius ibicis sunt et alia animalia quasi ejusdem generis, ut est, corvorum, sicut in Lege dicitur: Et omnes corvini generis aves non manducabitis. Haec ergo animalia, vel maxime in saxis nutriuntur, et in cavernis petrarum. Ibicum tempus quando pariunt nosti, ait Dominus ad Job: vel quando cervae parturiunt observasti? Quanta alia sunt in Scripturis magis obscura atque ab hominum notitia longe remota, de quibus aliqua in hoc libro ipse Dominus videtur dixisse, quam sunt quae ad Job nunc loquitur: quod enim laboris est nosse tempus cervarum, et ibicum parturientium? aut unde tam latebrosum est humanae notitiae, ut possit tempus horum animalium parientium penitus ignorare, praesertim cum haec ipsa animalia pene in medio hominum commorentur. Proinde, ne sit apud quosdam hic sermo Domini vilis, et forte ab eis superfluus existimetur, altius quod dixit intuendum est, ut dicamus in mysteriis sub nomine horum animalium, praefiguratos apostolos et apostolicos viros, et omnes praedicatores veritatis: qui in fortitudine fidei et patientia, velut in petris per spiritum imbuentem eos, verbum Evangelii perfecte in se formatum parturiant, vel cum doloribus persecutionum parturiant. In petra parturiebat et ille qui dixit: Nam in Christo per Evangelium ego vos genui.

His peoples, that is the disciples and all believers, cry out to God in prayer, daily asking for substantial bread, and they do this very thing as "wandering," because they are pilgrims and guests upon the earth, where they have not established for themselves a firm and stable seat, but say with the Apostle: "We are unstable." These therefore indeed have the foods of the Scriptures: by whose consolation they are fed, but it is the food of hope and faith, not the nourishment of a properly permanent thing. And therefore they are said to wander in this world: until they arrive at a certain immobility of the future age. For even to this spiritual understanding pertains what is said, that these ravens are fed by dew, as philologists relate that they have searched out.

CHAPTER XXXIX.

Do you know the time of the birth of the ibexes among the rocks, or have you observed the hinds when they give birth? The ibexes are the same ones that the Greeks call tragelaphos, with a name mixed from he-goat (hircus) and stag (cervus), because it is necessary that these animals have something similar to themselves, and I think one of these is called a little doe (damula) in the Song of Songs, which sometimes, like the wild goat (caprea), were sacrificed according to the law. And in the Song of Songs they are frequently placed together, and are called clean, since they have horns, ruminate, and divide the hoof. Of this ibex there are also other animals as if of the same genus, as is that of ravens, as it is said in the Law: "And all birds of the raven kind you shall not eat." These animals, therefore, are mostly nourished among the stones and in the caverns of the rocks. Do you know the time when the ibexes bring forth, says the Lord to Job, or have you observed when the hinds give birth? How many other things are in the Scriptures more obscure and far removed from the knowledge of men, of which the Lord Himself seems to have said some things in this book, than are those which He now speaks to Job: for what labor is it to know the time of the hinds and the parturient ibexes? Or why is it so hidden from human knowledge that it could completely ignore the time of these animals giving birth, especially since these very animals dwell almost in the midst of men? Therefore, lest this discourse of the Lord be vile to some, and perhaps be considered superfluous by them, what He said must be looked at more deeply, so that we may say that in the mysteries, under the names of these animals, are prefigured the apostles and apostolic men, and all preachers of the truth: who in the strength of faith and patience, as if in rocks through the spirit imbuing them, bring forth the word of the Gospel perfectly formed in themselves, or bring forth with the pains of persecutions. In the rock was also giving birth he who said: "For in Christ through the Gospel I have begotten you."

Hoc igitur tempus futurum constitui, et animas praedictorum, velut cervas, quae de timore meo concipiunt, ut spiritum salutis pariant super terram, tu forsitan, quasi obstetricantis officio, diligentissima sollicitudine observasti, dans eis os, et sapientiam, cui non possint resistere omnes adversarii eorum.

Dinumerasti menses conceptus eorum, et scisti tempus partus earum? Vivum verbum Dei, et validum, penetrans usque in divisionem animae ac spiritus, compagum quoque ac medullarum, in hoc spirituali conceptu profectus quosdam incrementorum, velut per menses temporum in cordium sinibus operatur, ut ipsis apostolis primum apparuit, qui in initio praedicationis, quasi parvi, et modici visi sunt, sed paulatim corroborante eos spiritu, verbum in eis demonstratum est, usque ad mensuram plenae gratiae pervenisse. Quod velut partu edentes, totum atque perfectum ac plenum divinis promissionibus scribentes, diversis Ecclesiis ediderunt. Hujusmodi igitur conceptus, et partus tempora, qui hoc modo spirituali utero cordis fiunt, unde et tu, Job, ait Dominus, cognoscere potuisti? quorumque tempora sunt in Evangelio praefinitionis meae consilio constituta. Ubi ergo dictum est, et scisti tempus partus eorum: alii dixerunt, et dolores eorum solvisti. Dolores sunt insectationes et tribulationes, quae praedicatoribus inferuntur, a quibus doloribus isti tunc absolvuntur, quando invitati ad requiem absolvuntur a corpore. Sive tunc absolvuntur a doloribus persecutionum, quando in spe positi, pro malis praesentibus ad promissionem aeternae remunerationis aspiciunt.

Separantur filii earum, et pergunt ad pastum: egrediuntur, et non revertuntur ad eas. Parturitione apostolica, filii quos sancti in Christo genuerint, sive a pristinis erroribus suis, sive etiam a carnalibus operibus separantur: in quibus nunc erubescunt, ut jam non sibi vivant, sed Christo, qui pro eis mortuus est, et resurrexit. Pergunt ad pastum: id est, per scientiam profundioris intelligentiae quotidie excitati conversatione proficiunt, dicentes, animalia sancta veri pastoris: Dominus regit me, et nihil mihi deerit: et caetera, quae sequuntur in psalmo eodem; sic, inquam, pergunt sancti filii evangelizantium pacem, sicut jam dixi, id est, crescunt atque proficiunt. Ad istum pastum Domini, et ad hanc alimoniam sanctarum animarum, et ad tales delicias spirituales, egrediuntur utique ab infantia morum quotidie proficientes, proficiscentes virtutum merito in virum perfectum. Et non revertuntur ad eas.

This future time, therefore, I have constituted, and the souls of the aforesaid, as if hinds, which conceive from my fear, that they may bring forth the spirit of salvation upon the earth, you perhaps, as if with the office of a midwife, have observed with most diligent care, giving them a mouth and wisdom, which all their adversaries cannot resist.

Have you numbered the months of their conception, and have you known the time of their birth? The living and powerful word of God, penetrating even to the division of soul and spirit, of joints and marrow, works certain progresses of increments in this spiritual conception, as if through the months of times in the recesses of hearts, as first appeared in the apostles themselves, who at the beginning of their preaching seemed as if small and modest, but gradually as the spirit strengthened them, it was shown that the word in them had arrived at the measure of full grace. Giving this forth as if by birth, writing it whole and perfect and full of divine promises, they published it to the various Churches. Therefore, from where were you able to know, Job, says the Lord, such times of conception and birth, which occur in this spiritual way in the womb of the heart? and whose times are established in the Gospel by the counsel of my predefinition. Where therefore it was said, "And did you know the time of their birth?", others said, "And you have loosed their pains." The pains are the persecutions and tribulations which are brought upon the preachers, from which pains they are then absolved when, invited to rest, they are released from the body. Or they are then released from the pains of persecutions when, placed in hope, they look toward the promise of eternal reward in exchange for present evils.

Their young are separated, and they go to the pasture: they go forth, and do not return to them. By the apostolic birthing, the children whom the saints have begotten in Christ are separated either from their former errors or also from carnal works, in which they now blush, so that they may no longer live for themselves, but for Christ, who died and rose again for them. They go to the pasture: that is, being daily excited through the knowledge of a deeper understanding, they progress in their conduct, the holy animals of the true shepherd saying: "The Lord rules me, and nothing shall be lacking to me"; and the rest that follow in the same psalm; thus, I say, the holy children of those who evangelize peace go forth, as I have already said, that is, they grow and progress. To this pasture of the Lord, and to this nourishment of holy souls, and to such spiritual delights, they indeed go forth from the infancy of manners, daily progressing, advancing by the merit of virtues toward the perfect man. And they do not return to them.

Non revertuntur, ut iterum necesse sit eos doceri, quae sint elementa exordii sermonum Dei. Non revertuntur ad ea quae retro sunt, sed ad ea quae in ante sunt se extendunt. Non revertuntur, ut quidam, quibus ait Apostolus: Filioli mei, quos iterum parturio donec Christus formetur in vobis: sed potius subeunt gradus ascensionum, inambulant de virtutibus in virtutem. Hujusmodi ergo filii non possunt audire, ut Galatae, vocem increpantis Apostoli: vellem esse apud vos, et mutare vocem meam. Hic ergo sermo Dei sub figura caprearum, et ibicum, describit apostolos, sicut jam dixi, et apostolicos viros, atque omnes doctores Ecclesiae, per quorum doctrinam Ecclesia spirituales sibi filios generat. Et unaquaeque anima de verbo Dei concipiens, parit filios bonorum operum, quae tamen cervae sit similis, et ibici, ut in montibus habitet, et in petris nutriat, veloxque sit, et alacris ad currendam viam Domini. Serpentes quoque de terra sua educat, et vivat multo tempore, audiens prophetam: Adjicientur tibi anni vitae tuae. Talibus cervis sunt montes excelsi, quos Domini vox per prophetam pollicetur in psalmo, dicens: Super montes stabunt aquae. Et mox: Quoniam tu humiliasti montes, et tunc demum addidit: Montes excelsi cervis. Montes excelsi, ut diximus, eminentia sunt et celsitudo Scripturarum: in quibus praedicatores veritatis habitantes, et in altitudine sapientiae ac scientiae Dei inambulant.

Quis dimisit onagrum liberum, et vincula ejus quis solvit?

In cerva et ibice superius figuram Ecclesiae esse monstravimus. Nunc vero onagri nomine, arbitramur populum Judaeorum posse intelligi, quem Deus ob incredulitatem ejus dimiserit, sicut ait: Et dimisit eos secundum desideria cordis eorum. Quod in multis aliis locis Scripturarum Deus hoc futurum esse testatur. Cujusque vincula praecepta esse legalia non absurde sentimus. Nam eumdem contumacem populum et rebellem, propheta ita objurgat, et increpat, dicens: Vacca lasciviens Israel, confregisti jugum, rupisti vincula. Hunc igitur quasi onagrum, immundum videlicet animal ac effrene reliquit Dominus, ut ab eo jugo imperii sui, quia semper restitit obedire, a vinculis praeceptorum diaboli solveretur, et secundum Apostolum servus peccati, liber esset justitiae; sic enim ipse Dominus de Judaeis ait in psalmo: Disrumpamus vincula eorum, et projiciamus a nobis jugum ipsorum: ubi ipsa Trinitas Dei hoc dixisse videtur. Nam quemadmodum in Genesi in factura hominis pluraliter dixit Deus: Faciamus hominem ad imaginem et similitudinem nostram: ita et hic locutus est: Disrumpamus vincula eorum, et projiciamus a nobis jugum ipsorum.

They do not return, so that it might be necessary for them to be taught again what are the elementary principles of the oracles of God. They do not return to those things which are behind, but stretch themselves toward those which are ahead. They do not return like some to whom the Apostle says: "My little children, whom I am again in labor with until Christ be formed in you"; but rather they undergo the stages of ascensions, they walk from virtues into virtue. Therefore children of this kind cannot hear, like the Galatians, the voice of the rebuking Apostle: "I would wish to be with you, and to change my voice." This discourse of God, therefore, under the figure of wild goats and ibexes, describes the apostles, as I have already said, and apostolic men, and all the doctors of the Church, through whose doctrine the Church generates spiritual children for herself. And every soul conceiving from the word of God brings forth the children of good works, which yet is like a hind and an ibex, so that it may dwell in the mountains and be nourished in the rocks, and be swift and lively to run the way of the Lord. Let it also draw forth serpents from its earth, and let it live for a long time, hearing the prophet: "Years of your life shall be added to you." For such hinds there are high mountains, which the voice of the Lord promises through the prophet in the psalm, saying: "Upon the mountains shall the waters stand." And soon: "Because you have humbled the mountains," and then finally he added: "High mountains for hinds." High mountains, as we have said, are the eminence and loftiness of the Scriptures: in which the preachers of the truth dwelling, also walk in the height of the wisdom and knowledge of God.

Who sent forth the wild ass free, and who loosed his bonds?

In the hind and the ibex above we showed that there was a figure of the Church. Now indeed under the name of the wild ass (onager), we judge that the people of the Jews can be understood, whom God sent away on account of their unbelief, as He says: "And He sent them away according to the desires of their heart." Which thing God testifies in many other places of the Scriptures that this would be so. And we feel not absurdly that his bonds were the legal precepts. For the prophet so chides and rebukes the same contumacious and rebellious people, saying: "Wanton heifer Israel, you have broken the yoke, you have burst the bonds." This one therefore as a wild ass, a clearly unclean and unbridled animal, the Lord left, so that from that yoke of His empire, because it always resisted obeying, it might be loosed to the bonds of the precepts of the devil, and according to the Apostle, being a slave of sin, it might be free to righteousness; for so the Lord Himself says of the Jews in the psalm: "Let us burst their bonds, and cast away their yoke from us"; where the Trinity of God itself seems to have said this. For just as in Genesis, in the making of man, God spoke in the plural: "Let us make man in our image and likeness"; so also He spoke here: "Let us burst their bonds, and cast away their yoke from us."

Quem locum Actus apostolorum ita se habere manifeste declarant: ubi apostoli ad Deum elevaverunt vocem suam atque dixerunt: Domine, tu qui fecisti coelum et terram, mare, et omnia quae in eis sunt, qui Spiritu sancto per os patris nostri David pueri tui dixisti: Quare fremuerunt gentes, et populi meditati sunt inania? Astiterunt reges terrae et principes convenerunt in unum, adversus Dominum, et adversus Christum ejus. Ob hoc igitur scelus quod in Christo Filio Dei commissum est, ait Pater, qui in spiritu suo hoc futurum praedixerat, dicens: Disrumpamus vincula eorum, et projiciamus a nobis jugum ipsorum. Processit grande peccatum ac nefandum, quo Salvatorem crucifixerunt, ut merito ab eis vincula praeceptorum Dei disrumperentur, et ita legis jugum projiceretur. Quod autem jugum, et vincula eorum disrumpi oportuerit, ex eo intelligi datur, quod ad onagrum in solitudine remissum, sicut hunc Judaeorum populum intelligi diximus, dicit Dominus:

Cui dedit in solitudine domum.

Justos destitutos in solitudine, videlicet protectione defensionis meae habitare feci, sicut etiam postmodum ore prophetico locutus sum dicens: Fiat habitatio eorum deserta; et in tabernaculis eorum non sit qui inhabitet. Solitudo itaque factus est populus ille, et eremus, quia ablata lege, prophetia, sacerdotio, sacrificio quoque ac beneficiis divinis, gratiae etiam protectione privati ac destituti sunt.

Et tabernacula ejus in terra salsuginis.

Ut sine ulla spe promissionis Dei sterilis viveret, et infructuosus terram salsuginis dicitur accepisse: ubi praeter amaritudinem qua Deum provocaret ad iracundiam, nihil haberet. Sic namque alibi de Deo dicit propheta: Posuisti flumina in desertum, et exitus aquarum in sitim. Terram fructiferam in salsuginem a malitia inhabitantium in ea.

Contemnit multitudinem civitatis, clamorem exactoris non audit. Ecclesia est haec civitatis, quae constat ex multitudine innumerabilium populorum, de qua Dominus ait: Non potest civitas abscondi in monte posita. Hanc igitur quisque Judaeus despiciens, respuendo contemnit, clamorem etiam cujuslibet evangelizantis verbum Dei, et exigentis obedientiam fidei, non audit, id est, obedire detrectat. Ob hoc igitur, incrassatum est cor eorum, et oculos suos clauserunt, ut non videant oculis, et auribus non audiant, et corde intelligant.

Which place the Acts of the Apostles clearly declare to be so: where the apostles raised their voice to God and said: "Lord, you who made heaven and earth, the sea, and all things that are in them, who through the Holy Spirit by the mouth of our father David your servant said: Why did the nations rage, and the peoples meditate vain things? The kings of the earth stood up and the princes gathered together into one, against the Lord, and against His Christ." On account of this crime, therefore, which was committed against Christ the Son of God, the Father says, who in His spirit had foretold that this would happen, saying: "Let us burst their bonds, and cast away their yoke from us." A great and unspeakable sin proceeded, by which they crucified the Savior, so that deservedly the bonds of the precepts of God were burst by them, and thus the yoke of the law was cast away. Moreover, that it was necessary for their yoke and bonds to be burst is given to be understood from this, that to the wild ass sent back into the wilderness, as we have said this people of the Jews is to be understood, the Lord says:

To whom He gave a house in the wilderness.

I have made those destitute of the just dwell in the wilderness, namely, of the protection of my defense, as I also spoke afterwards by the prophetic mouth, saying: "Let their habitation be desert; and let there be no one to dwell in their tabernacles." Thus that people became a solitude and a wilderness, because the law, prophecy, priesthood, and also sacrifice and divine benefits having been taken away, they were also deprived and destitute of the protection of grace.

And his tabernacles in a land of saltiness.

In order that he might live sterile and unfruitful without any hope of the promise of God, he is said to have received a land of saltiness: where he would have nothing besides the bitterness by which he might provoke God to wrath. For so in another place the prophet says of God: "You have turned rivers into a desert, and the water-springs into thirst. A fruitful land into saltiness for the wickedness of them that dwell therein."

He despises the multitude of the city; he does not hear the cry of the driver. This is the Church of the city, which consists of a multitude of innumerable peoples, of which the Lord says: "A city set on a mountain cannot be hidden." Therefore, every Jew, looking down upon this city, despises it by rejection; he also does not hear the cry of anyone evangelizing the word of God and demanding the obedience of faith, that is, he refuses to obey. For this reason, therefore, their heart is hardened, and they have closed their eyes, so that they may not see with their eyes, nor hear with their ears, nor understand with their heart.

Circumspicit montes pascuae suae, et virentia quaeque perquirit. Montes, superbos quosque doctores, scribas videlicet, et pharisaeos legis suae, quasi suspiciens, eisque honorem deferens, adulationis ambitu circumit: ab eis procul dubio, in quibus est doctrina hominum, non recedens, in quibus etiam montibus ubi se pascua carnalis legis habere gloriantur, virentia quaeque perquirit, quae ad delicias utique carnis, et sabbata delicata pertinent, et quae velut virescentis superficie legis historiis, nullum fructum habeant figurarum.

Numquid volet rhinoceros servire tibi, aut morabitur ad praesepe tuum? Sive, ut alii dixerunt: Numquid volet monoceros servire tibi? Ex diversa editione transferentium advertimus, quod ipsum sit rhinoceros quod et monoceros, et Latine intelligatur unicornis, sive super nares cornu habens. Sunt ergo hujuscemodi ferae in solitudine Orientis, et ab hominibus nonnumquam videntur, sive capiuntur. Hic igitur monoceros, populi gentilis imaginem praefigurat; cujus etiam superbia significatur in cornu: sicut quibusdam peccatoribus, et superbis a Deo dicitur per prophetam: Dixi iniquis, Nolite inique agere; et delinquentibus, nolite exaltare cornu. Nolite extollere in altum cornu vestrum: quia veternosa atque antiqua in his, quos Deus increpat, superbia est. Secundam aliam editionem, in hoc eodem loco psalmi legimus: Nolite exaltare in excelsum cornu vestrum, loquentes in cervice veteri. In multis quoque aliis Scripturarum, cornu nuncupato, legimus superbiam nominari: licet et in bonam partem cornu soleat dici, ut est illud: Exaltabit cornu Christi sui. Nam et ipse Dominus Christus, propter singulare imperium suum, aliquando et unicornis dicitur. Legimus quoque cornua et regna dici, ut in Daniele et Apocalypsi continetur. Hic monoceros, qui per sapientiam mundialem tumore superbiae erat in sublime porrectus, numquid tibi subjicietur, ait Dominus ad Job, ut per fidem in sanctitate et justitia serviens, obedientiae colla submittat, et mansuetus effectus atque humilis, ad Dominicum praesepe recurrat, ac verbis Dei hominisque assumpti, sacris cibariis saturetur. Sive, numquid subjicietur, ut in Ecclesiae meae claustro habitet, quod erit viantibus stabulum, atque huic saeculo renuntiantibus salutare perfugium: ubi spiritualium ciborum alimoniis, institutionibus, et coelestibus pinguescat eloquiis, et impleatur in illo, quod erit per prophetam postea praedicendum: Agnovit bos possessorem suum, et asinus praesepe domini sui. In monocerote quippe hic nominato, sicut in propheta per asinum, immundus et incircumcisus significatus est populus omnium nationum.

Numquid alligabis rhinocerota ad arandum loro tuo, aut confringet glebas vallium post te.

He looks around the mountains of his pasture, and seeks out every green thing. Looking up to the mountains, namely every proud teacher, scribe, and Pharisee of his law, and deferring honor to them, he goes around them with the aim of adulation; certainly not receding from them in whom is the doctrine of men, in which mountains also, where they boast that they have the pastures of the carnal law, he seeks out every green thing, which indeed pertains to the delights of the flesh and the delicate sabbaths, and which, as if by the stories of the surface of the greening law, have no fruit of figures.

Will the rhinoceros be willing to serve you, or will he stay at your manger? Or, as others have said: Will the monoceros be willing to serve you? From the different editions of the translators, we notice that the rhinoceros is the same as the monoceros, and in Latin it is understood as the unicorn, or having a horn above the nostrils. There are, therefore, wild beasts of this kind in the solitude of the East, and they are sometimes seen or captured by men. Here, then, the monoceros prefigures the image of the Gentile people, whose pride is also signified in the horn; as it is said by God through the prophet to certain sinners and the proud: "I said to the wicked, Do not act wickedly; and to the delinquent, do not exalt the horn." Do not lift up your horn on high: because pride in those whom God rebukes is old and ancient. According to another edition, we read in this same place of the psalm: "Do not exalt your horn on high, speaking with an old neck." In many other places of the Scriptures, when a horn is mentioned, we read that pride is named; although a horn is also accustomed to be spoken of in a good sense, as is that: "He shall exalt the horn of his Christ." For even the Lord Christ himself, on account of his singular empire, is sometimes called a unicorn. We also read that horns are called kingdoms, as is contained in Daniel and the Apocalypse. This monoceros, who through worldly wisdom was extended on high by the swelling of pride, will he be subjected to you, says the Lord to Job, so that serving through faith in holiness and justice, he may submit the necks of obedience, and having been made mild and humble, may run back to the Lord's manger, and be filled with the sacred food of the words of God and of the assumed man? Or, will he be subjected so that he may dwell in the enclosure of my Church, which shall be a stable for travelers and a salutary refuge for those renouncing this world: where he may grow fat by the nourishment of spiritual foods, instructions, and heavenly discourses, and there be fulfilled in him what was afterwards to be predicted through the prophet: "The ox knows his possessor, and the ass his master's manger." Indeed, in the monoceros named here, just as in the prophet by the ass, the unclean and uncircumcised people of all nations is signified.

Will you bind the rhinoceros with your thong to plow, or will he break the clods of the valleys after you?

Lorum hoc loco dictam ipsam charitatem Christi, quae est inter omnes virtutes praecipua, intelligere debemus, de qua ad diligentes atque amantes Deum, ait Apostolus, Copulati in charitate: cujus vinculis colligandos, propheta olim praedixerat, dicens ad Deum: Labor Aegypti, et negotiatio Aethiopiae, et Sabaim viri sublimes ad te transibunt, et tui erunt, et post te ambulabunt: vincti manicis pergent. Et David quemadmodum charitatis Dei vinculis per ministros verbi Dei vinciendi essent credentes, ita loquitur, dicens: Ad alligandos reges eorum in vinculis ferreis. Quorum vinculorum nominibus, charitatis Christi fortitudinem voluit demonstrare, quae etiam fortis et potens in manicis ferreis, ad amorem Domini constringit. Hic ergo rhinoceros, id est, populus quondam incircumcisus, praeputio scilicet carnalium voluptatum, et infidelitate immundus, hoc loro charitatis Christi fortissimo alligatus, ita ut nulla eum creatura separare possit a Christo: conficit in corpore glebas convallium, duritiam scilicet peccatorum, et colit in corpore suo terram Dominicam, secundum Apostolum, qui ait: Non estis vestri. Et idcirco hic specialiter Domini est terra, in qua primitus fit omnium peccatorum quasi veprium spinarumque purgatio. Deinde aratro crucis, et ferro Dominicae passionis, duritia cordis atteritur, et confringuntur vallium glebae. Vallium nomine, humiliatos peccatis homines, atque in ima depressos significari existimo, sicut habemus in psalmo: Ascensus in corde suo disposuit in valle fletus. Unde et Isaias cum increpatione prophetaturus, contra Jerusalem peccatricem prophetiae suae hujuscemodi titulum praeposuit, dicens: Onus vallis visionis. Talium igitur vallium glebas monoceros comminuit, quando humiliati corporis terram edomat, et suscipiendis coelestium praeceptorum seminibus ac reddendis fructibus praeparat: quando cum Apostolo castigat corpus suum, et in servitutem redigit: quando omnem hebetudinem obstinati cordis, duramque stoliditatem a se auferre contendit, quod tamen efficere nequaquam poterit, ait Dominus, nisi rectorem et gubernatorem suum obedienter me fuerit secutus. Unde ait Dominus ad Job: aut confringet glebas vallium post te, sicut habemus in psalmo: Adhaesit anima mea post te. Et propheta de hujusmodi: Post te ambulabunt, inquit, vincti compedibus: ubi admiratione dignos video tales pedes, qui quanto magis compediti fuerint, tanto velocius sine offensione egrediuntur.

Numquid fiduciam habebis in magna fortitudine ejus, et derelinques ei labores tuos? Numquid credes illi, quoniam sementem reddat tibi, et aream tuam congreget? Ego Dominus novi fortitudinem charitatis ejus, et patientiae ac longanimitatis, et idcirco dereliqui ei ad imitandum me omnes labores dispensationis meae, quos in me credendo intelliget, quia pro illo sustinui alapas, verbera ac sputa suscipiens, eidem laboravi:

By "thong" in this place, we ought to understand the very charity of Christ, which is chief among all virtues, of which the Apostle says to those who love and care for God: "Joined in charity"; in whose bonds the prophet once foretold that they were to be bound together, saying to God: "The labor of Egypt, and the merchandise of Ethiopia, and the tall men of Saba shall pass over to you, and they shall be yours, and they shall walk after you: they shall go bound with manacles." And David speaks in like manner of how believers were to be bound by the bonds of God's charity through the ministers of the word of God, saying: "To bind their kings in iron bonds." By the names of these bonds, he wished to demonstrate the strength of Christ's charity, which, being strong and powerful even in iron manacles, constrains to the love of the Lord. This rhinoceros, then, that is, a people once uncircumcised, namely in the foreskin of carnal pleasures, and unclean in infidelity, being bound by this strongest thong of Christ's charity, so that no creature can separate him from Christ: breaks in the body the clods of the valleys, namely the hardness of sins, and cultivates in his body the Lord's land, according to the Apostle, who says: "You are not your own." And therefore this is specially the Lord's land, in which first there occurs a purging of all sins, as if of briars and thorns. Then, by the plow of the cross and the iron of the Lord's passion, the hardness of the heart is worn away, and the clods of the valleys are broken. By the name of "valleys," I judge that men humbled by sins and depressed into the depths are signified, as we have in the psalm: "The ascents he disposed in his heart in the valley of weeping." Whence also Isaiah, about to prophesy with rebuke against the sinful Jerusalem, prefixed this kind of title to his prophecy, saying: "The burden of the valley of vision." The monoceros, therefore, crushes the clods of such valleys when he tames the land of the humbled body and prepares it for receiving the seeds of heavenly precepts and yielding fruits: when with the Apostle he chastises his body and brings it into servitude: when he strives to take away from himself all dullness of an obstinate heart and hard stupidity, which yet he can by no means achieve, says the Lord, unless he has obediently followed me, his ruler and governor. Whence the Lord says to Job: "or will he break the clods of the valleys after you," as we have in the psalm: "My soul has stuck after you." And the prophet says of such: "After you they shall walk," he says, "bound with shackles": where I see such feet worthy of admiration, which the more they have been shackled, the more swiftly they go forth without stumbling.

Will you have confidence in his great strength, and leave your labors to him? Will you trust him, that he will yield seed to you, and gather your threshing floor? I the Lord know the strength of his charity, and of his patience and long-suffering, and therefore I left to him, for imitating me, all the labors of my dispensation, which he shall understand by believing in me, because for him I sustained slaps, receiving scourgings and spittings, and labored for him:

eique ad coelos revolans exempla laborum ac virtutum reliqui, cui quae credidi atque commisi, opitulante sibi gratia mea, reddat multiplex semen, et in area Ecclesiae meae germen tricesimum, sexagesimum, centesimumque fructificet, et aream tuam congreget: sicut apostoli, et post apostolos multi fecere doctorum.

Penna struthionis, similis est pennis herodii et accipitris. Herodiorum genera tria esse dicuntur, unum horum album esse colore quidam ferunt, aliud vero quasi gruis quibusdam diversis coloribus varium, tertium quoque genus nigrum affirmant, quod sit non solum velox, et saevum ad praedam: verum etiam in coitu impatientissimum, intantum ut in tempore coitus ex oculis ejus sanguis ebulliat. Herodius in psalmo centesimo tertio ita nominatur: Herodii domus dux est eorum, cum de lignis Domini propheta tropicos loquitur. In Deuteronomio quoque et in Levitico, ubi ne aves immundae in cibum sumantur Moyses prohibet, et haec similiter ponitur. Accipitrum etiam aliquot sunt formae, vel genera. His ergo rapacissimis avibus, venatu et praeda viventibus, in pennis struthio comparatur, sicut et alii dixerunt: Struthio mixta, et alis herodionis et accipitris.

Igitur struthionem secundum spiritualem intelligentiam sensusque divinos, Ecclesiam non absurde sentimus, quae per lavacrum regenerationis, et verbum munda in Christo effecta est, qui similem quidem pennam habet pennis avium, quae carnibus vescuntur et sanguine. Sed illae remigio alarum in hoc aere velut in pelago id agunt, ut de caeteris avibus praedam capiant. Unde sub hac figura inimici nostri spirituales intelliguntur. Struthio vero longe dissimili modo pennis suis utitur: eo quod eas velut per fidem, et speciem duorum testamentorum gubernaculis vivens habitantem extendat.

Haec avis, ait Dominus ad Job:

Quando dereliquit ova sua in terra, tu forsitan in pulvere calefacies ea? Ova sive filios, ut in subsequentibus dicitur, novam creaturam atque in Christo generatam, et candidam progeniem sanctae Ecclesiae intelligere debemus. Sed in ovis illos esse noverimus, qui doctrina quotidiana, quasi fetus quidam Ecclesiae matris nutriuntur, ut quandoque de initiorum frugalitate, et imperfectione procedentes, ad ultimum testa virtutum, veluti distinctis atque formatis membrorum compagibus, existant, cum ex tenebris vitiorum hoc modo facti fuerint lux in Domino, proficientes quotidie ad aetatum morumque soliditatem. Audiant prophetam de ipsis dicentem: Dies formabuntur, et nemo in eis, id est, nullum in eis vitium dominabitur, quo impugnante vincantur.

and flying back to the heavens, I left him examples of labors and virtues, to whom I credited and committed those things which, my grace helping him, he may yield manifold seed, and in the floor of my Church the sprout may fructify thirtyfold, sixtyfold, and hundredfold, and gather your threshing floor: as the apostles, and many of the doctors after the apostles, have done.

The wing of the ostrich is like the wings of the heron and the hawk. Three kinds of herons are said to exist: some say one of these is white in color, another indeed is varied with diverse colors like a crane, and they affirm a third kind is black, which is not only swift and fierce for prey but also most impatient in coitus, so much so that at the time of coitus blood boils from its eyes. The heron is named thus in the hundred and third psalm: "The house of the heron is their leader," when the prophet speaks figuratively concerning the trees of the Lord. In Deuteronomy also and in Leviticus, where Moses prohibits unclean birds from being taken for food, this is similarly placed. There are also several forms or kinds of hawks. To these most rapacious birds, living by hunting and prey, the ostrich is compared in its feathers, as others also have said: "The ostrich is mixed, both with the wings of the heron and the hawk."

Therefore, concerning the ostrich according to spiritual understanding and divine senses, we not absurdly perceive the Church, which through the laver of regeneration and the word has been made clean in Christ, which indeed has a wing similar to the wings of birds that feed on flesh and blood. But those birds, by the rowing of wings in this air as in a sea, act so as to take prey from other birds. Whence under this figure our spiritual enemies are understood. The ostrich, however, uses its wings in a far different manner: because it extends them, living as it were by faith and the form of the two testaments, which are the rudders of its habitation.

This bird, says the Lord to Job:

When it has left its eggs on the earth, will you perhaps warm them in the dust? By eggs or sons, as is said in what follows, we ought to understand the new creature begotten in Christ, and the white progeny of holy Church. But let us know that those are in the eggs who are nourished by daily doctrine, like certain offspring of Mother Church, so that sometimes proceeding from the frugality of beginnings and imperfection, they may finally exist within the shell of virtues, as if with distinct and formed joints of members, when from the darkness of vices they have in this way been made light in the Lord, progressing daily toward the solidity of ages and manners. Let them hear the prophet saying of them: "Days shall be formed, and no one in them," that is, no vice shall dominate in them by which, when it assails, they might be conquered.

Filios vero intelligamus jam solito robustiores, fide ac virtutibus compositos, atque formatos per incrementa virtutum, tamquam per annorum seriem jam de omni infirmitate vitae incompositae nihil habentes. Hi igitur, sicut ait Dominus, in terra ab Ecclesia relinquuntur, quando persecutionem ab impiis, et terrena sapientibus patiuntur. Relinquere enim eos Ecclesia dicitur, dum adversantibus non resistit: quos Dominus fervore fidei et patientia duros, atque in illo igne quem misit in terram, et in pulverem fragilis carnis eorum fortissimos facit.

Obliviscitur quod pes conculcet ea, aut bestia agri conterat.

Obliviscitur Ecclesia natos suos, dum eis pressurarum molestias, adversarios inferre non prohibet. Hoc loco differentiam puto esse tribulationum propter illud quod dixit, pes conculcet, et illud quod ait, et bestiae agri conterant. Et hoc sit contritio bestiarum, quando aperte truces, saevi et immanitate morum crudelitate similes bestiarum, Christum confitentes usque ad atrocitatem mortis affligunt. Pes vero conculcationis sit hujuscemodi tribulatio, quando opprobriis, et nimio contemptu iniquorum sancti usquequaque humiliantur, velut quadam conculcatione protriti.

Duratur ad filios suos, quasi non sint sui: frustra laboravit, nullo timore cogente. Praesentibus filiorum suorum tribulationibus, Ecclesia dura et impia videtur, quoniam non ingemiscit, et plangit angustias interitumque natorum. In cujus figuram, sancta mater Machabaeorum super filiorum suorum cruciatibus exsultabat: videbat quippe in spiritu, sicut et hic sancta mater Ecclesia per fidem quotidie contemplatur, quantam gloriam in aeternum pariant poenae praesentes, professione veritatis acceptae. Et idcirco quod sequitur, frustra laboravit, nullo timore cogente, Ecclesiam signat, quae filios suos ad tentationem, et saeculi hujus molestias praeparat, sperans utique a Deo pro his malis temporariis, filiorum suorum gloriam, et incorruptionis beatitudinem sempiternam. Aliter, sed et si doluisset pro filiis consecratis, frustra doluisset, quia non habebat timendi causas, quando eos non perdidit, sed acquisivit.

Privavit enim eam Deus sapientia, nec dedit illi intelligentiam. Sapientia atque intelligentia mundi hujus privata est a Deo Ecclesia; nam et Apostolus hoc fieri praecipit, dicens: Qui vult sapiens esse, stultus fiat, ut sit sapiens: quia sapientia hujus mundi stultitia est apud Deum.

Let us understand the sons as those now stronger than usual, composed in faith and virtues, and formed through the increments of virtues, as if through a series of years, now having nothing of all the infirmity of an uncomposed life. These, therefore, as the Lord says, are left on the earth by the Church when they suffer persecution from the impious and from those who savour earthly things. For the Church is said to leave them while it does not resist those opposing them: whom the Lord makes hard by the fervor of faith and patience, and very strong in that fire which He sent into the earth, and in the dust of their fragile flesh.

It forgets that a foot may trample them, or a beast of the field may crush them.

The Church forgets its children while it does not prohibit adversaries from bringing the troubles of pressures upon them. In this place I think there is a difference of tribulations on account of that which he said, "a foot may trample," and that which he said, "and the beasts of the field may crush." And let this be the crushing of beasts when, openly grim, fierce, and similar to beasts in the immanity and cruelty of manners, they afflict those confessing Christ even to the atrocity of death. But let the foot of trampling be a tribulation of this kind: when by reproaches and excessive contempt of the wicked the saints are everywhere humbled, as if worn down by a certain trampling.

She is hardened against her sons, as if they were not hers: she has labored in vain, no fear compelling her. In the present tribulations of her sons, the Church seems hard and unfeeling, because she does not groan and bewail the distresses and destruction of her offspring. In whose figure, the holy mother of the Maccabees exulted over the tortures of her sons: for she saw in spirit, as also here holy Mother Church daily contemplates through faith, how great a glory the present punishments yield for eternity, through the profession of the truth received. And therefore what follows, "she has labored in vain, no fear compelling her," signifies the Church, which prepares her sons for temptation and the troubles of this world, hoping indeed from God for the glory of her sons and the eternal blessedness of incorruption in exchange for these temporary evils. Otherwise, even if she had grieved for her consecrated sons, she would have grieved in vain, because she had no causes for fear, since she did not lose them, but acquired them.

For God has deprived her of wisdom, nor has He given her understanding. The Church is deprived of the wisdom and understanding of this world by God; for even the Apostle commands this to be done, saying: "He who wishes to be wise, let him become a fool, that he may be wise: because the wisdom of this world is foolishness with God."

Cum tempus fuerit, in altum alas erigit, deridet equum et ascensorem ejus. Cum ingruerit, ait, molestior et nimium acerba afflictio persequentis, ibi major ad Deum de afflictione obsecrantis affectus, dum quodammodo excitatur, et humiliatus erigitur intentione vigilantissima deprecandi in excelsum alacri nisu, fidem suam et spem, velut pennas in adjutorio gratiae Dei fultas suffert, et cum talium alarum sustentata fuerit auxilio, gressus profecto ejus velociores efficiuntur et conciti: ita ut insequentes se derideat inimicos, id est, equum et equitem, quod est diabolum et hominem ministrum inimici, qui in perpetrandas contra Ecclesiam persecutiones, sedet in quolibet equo suo, in corde videlicet hominis persequentis.

Numquid praebebis equo fortitudinem, aut circumdabis collo ejus hinnitum? Hunc equum adversariam potestatem arbitror posse intelligi, qui sit pallidus, ut in Apocalypsi scribitur, quem sequitur mors et inferus. Et qui in Zacharia propheta dicitur rubeus, mortibus videlicet hominum, et cruore respersus. Proinde dum permittitur praeberi ei a Deo, dicitur fortitudo, et circumdari collo ejus hinnitus, ut per patientiam, et bonitatem Dei, thesaurizet sibi iram in die irae, et revelationis justi judicis Dei. Et idcirco in collo ejus significatur hinnitus superbiae, quo tumeat contra Deum, et blasphemiam loquatur. Numquid suscitabis eum quasi locustas? More locustarum, adversarius noster dicitur suscitari, quando de locis suis ad partiendas regiones, atque vastandas praeire dicitur, sicut ait de Deo psalmista: Dixit, et venit locusta. Sed hanc suscitationem, instantiam efficiendi operis esse arbitror. Unde dicitur ad Pharaonem: In hoc ipsum te excitavi, ut ostendam in te virtutem meam, et annuntietur nomen meum in universa terra. Gloria narium ejus terror. Sive ut alii dixerunt: Gloria pectora ejus audacia. Ut inimicus in fugam vertat adversarium suum, militem scilicet Christi, ipso etiam anhelitu terret: hic est odor mortis, hic est spiritus furibundus anhelans in hominis necem, retrorsum respicit, qui iterum ad peccata convertitur, sive tribulationibus cedit, ut in Evangelio Dominus per parabolam edisserit. Terram ungula fodit. Sive, ut alii dixerunt: fodiens in campo luxuriat, id est, carnales homines, et terrena sapientes conculcat, et proterit, et cum eos humiliaverit, sibique subdiderit, facit eos ea contritione contritos, qualis est contritio, et infelicitas in viis hominum impiorum. In hujuscemodi igitur latitudine vitiorum, velut in campo luxurians, fodit ad subtrahenda hominibus fundamenta virtutum, ut in ruinam subducta soliditate procumbant.

Exsultat audacter.

When the time shall be, she raises her wings on high; she mocks the horse and his rider. When the more troublesome and excessively sharp affliction of the pursuer shall have broken in, he says, there the affection of the one beseeching is greater toward God on account of the affliction, while in a certain way he is excited, and being humbled is raised up with the most vigilant intention of praying on high with a brisk effort; he carries his faith and hope, as if wings supported in the aid of God's grace, and when he shall have been sustained by the help of such wings, his steps are indeed made faster and quickened: so that he mocks the enemies following him, that is, the horse and the rider, which is the devil and the man who is a minister of the enemy, who, in perpetrating persecutions against the Church, sits on any horse of his, namely in the heart of the pursuing man.

Will you give strength to the horse, or will you encompass his neck with neighing? This horse, I judge, can be understood as the adversary power, which is pale, as is written in the Apocalypse, whom death and hell follow. And who is called red in the prophet Zechariah, namely bespattered with the deaths of men and with gore. Accordingly, while it is permitted to be given to him by God, it is called strength, and the neighing to be encompassed about his neck, so that through the patience and goodness of God, he may treasure up for himself wrath in the day of wrath, and of the revelation of the just judgment of God. And therefore in his neck is signified the neighing of pride, by which he may swell against God and speak blasphemy. Will you rouse him like locusts? In the manner of locusts, our adversary is said to be roused when he is said to go forth from his places to divide and lay waste regions, as the psalmist says of God: "He spoke, and the locust came." But this rousing, I judge, is the urgency of effecting a work. Whence it is said to Pharaoh: "For this very purpose I have raised you up, that I might show my power in you, and that my name might be announced in all the earth." The glory of his nostrils is terror. Or as others have said: The glory of his breast is audacity. That the enemy may turn his adversary to flight, namely the soldier of Christ, he terrifies him even with his very breath: this is the odor of death, this is the furious spirit breathing into the death of a man; he looks back, who is again turned to sins, or yields to tribulations, as the Lord sets forth through a parable in the Gospel. He digs the earth with his hoof. Or, as others have said: digging in the field he wantons, that is, he tramples and wears down carnal men and those who savour earthly things, and when he shall have been humbled them and subjected them to himself, he makes them crushed by that crushing, such as is the crushing and unhappiness in the ways of impious men. In this kind of breadth of vices, therefore, as if wantoning in a field, he digs to withdraw from men the foundations of virtues, so that the solidity being withdrawn they may fall into ruin.

He exults boldly.

Gaudet superbus praesumptionis audacia, quoadusque perniciose contra homines pugnat.

In occursum pergit armatis. Quae sint arma sanctorum contra spiritualia nequitiae, Apostolus diligenter enarrat. Contra hos igitur hujusmodi armis indutus, in occursum pergere dicitur, quando arcem mentis expugnare moliens, adversum murum virtutum, arietes abjicit vitiorum, et ad tentandum Dominum, ausus fuit in occursum ejus venire in eremo, et per singulas civitates apostolis Christum praedicantibus occurrebat, quando eis commotiones seditionum populi suscitabat, sicut etiam in Actibus apostolorum legimus. Unde et ad quosdam Paulus ait: Ostium mihi apertum est magnum, et evidens, sed adversarii multi. Et multis aliis locis de hac adversantium impugnatione non tacet, quas diabolus immittebat.

Contemnit pavorem, nec cedit gladio. Quod ad imperium, et invocationem Dei, diabolus effugetur, manifestum est; sed si ad contumaciam, et voluntatem illius iniquissimam, ac procaciter impudentissimam attendamus, intrepidus non terretur, non erubescit etiamsi gladio ferri Dei territus fuerit et fugatus, et revertitur iterum, nec confutatus abscedit.

Super ipsum sonabit pharetra, vibrabit hasta, et clypeus. Cur habet pharetram inimicus? ut videlicet sedentes in ea Judaei, gentiles, haeretici, in quibus sunt sagittae mortis, errorum scilicet lethalia dogmata, sagittent in obscuro rectos corde. Habet hastam unde criminibus caeterisque vitiis confodiat peccatores, sagittas, subtiliores dolos, hastam, delicta trabalia atque mortifera. Habet clypeum, quo malitiae plenitudine, totum militum suorum occupat pectus, quo ne telis verborum Dei compungantur, excutit ea, frustratur, expalmat: ex quo equo transfigurato in angelum lucis, splendore quodam terribili, vibrant hasta et clypeus, et mendacii eloquio abruptae haereticorum resonant pravitates, et hic propter indesinentem intensionem usumque blandiendi vibrare dicuntur.

Fervens et fremens sorbet terram. Fervens est vitiis diabolus, inimicus sanctorum, et omnium criminum igne conflagrans, atque in hominem furore invidiae fremens, ut jam sorbeat illecebris peccatorem, et devoratum in corpus perditae congregationis suae transferat, quo corpore propheta dixit se forte absorbendum, nisi Dominus essent in eo: ita inquiens: Nisi Dominus esset in nobis, forte vivos absorbuissent nos. Hic ergo contrarius noster ipse est, cui Deus locutus est, dicens: Terram manducabis omnibus diebus vitae tuae. Et idcirco ipse et socii ejus, ut inimici Domini, terram lingent.

The proud one rejoices in the audacity of presumption, as long as he fights ruinously against men.

He goes to meet the armed men. What the weapons of the saints are against the spiritual things of wickedness, the Apostle diligently recounts. Against these, therefore, clothed in such weapons, he is said to go to meet them, when striving to capture the citadel of the mind, against the wall of virtues, he casts the battering rams of vices, and to tempt the Lord, he dared to come to meet Him in the wilderness, and in every city he met the apostles preaching Christ, when he roused the commotions of seditions of the people against them, as we also read in the Acts of the Apostles. Whence also Paul says to some: "A great and evident door is opened to me, but the adversaries are many." And in many other places he is not silent concerning this assault of the adversaries, which the devil was sending.

He despises fear, nor does he yield to the sword. That at the command and invocation of God, the devil is put to flight, is manifest; but if we attend to his contumacy and most iniquitous will, and his provocatively most impudent will, he is intrepid and not terrified; he does not blush even if he has been terrified and put to flight by the sword of God's iron, and he returns again, nor does he depart put to confusion.

Above him the quiver shall sound, the spear and the shield shall vibrate. Why has the enemy a quiver? Namely so that the Jews, Gentiles, and heretics sitting in it, in whom are the arrows of death, namely the lethal dogmas of errors, may shoot in the dark those who are upright in heart. He has a spear whence he may pierce sinners with crimes and other vices; arrows, the subtler deceits; the spear, the heavy and deadly sins. He has a shield, by which, in the fullness of malice, he occupies the whole breast of his soldiers, by which, lest they be pricked by the darts of the words of God, he shakes them off, frustrates them, and palms them away: from which horse transfigured into an angel of light, by a certain terrible splendor, the spear and shield vibrate, and by the discourse of a lie the abrupt depravities of heretics resound, and here on account of the incessant intention and use of flattering they are said to vibrate.

Fervent and groaning, he swallows the earth. The devil is fervent with vices, the enemy of the saints, and burning with the fire of all crimes, and groaning in fury of envy against man, so that now he may swallow the sinner with allurements, and transfer him, having been devoured, into the body of his lost congregation, by which body the prophet said he would perhaps have been swallowed unless the Lord were in it: thus saying: "Unless the Lord were in us, perhaps they would have swallowed us alive." This, then, is our adversary himself, to whom God spoke, saying: "You shall eat the earth all the days of your life." And therefore he and his companions, as enemies of the Lord, shall lick the earth.

Nec reputat tubae sonare clangorem. Id est, prophetarum, et apostolorum increpationem audire detrectat, quibus dicitur: Sicut tuba exalta vocem tuam: sed magis saeviens, unde verus Pharao dicit: Persequens comprehendam, departibor spolia, et caetera. In his locis de quibus diximus, alii transtulerunt: Super ipsum enim gaudet arcus et gladius, lancea, hasta, et tremore et iracundia evertit terram: nec credit, donec clanguerit buccina: ubi eumdem sensum existimo contineri, secundum quem nos exposuimus. In arcu, et gladio, et caeteris armis inimici, omnes adinventiones ejus intelligendae sunt, quae in eo gaudeant cum his modis, quasi armis interficiunt hominem.

Ubi audierit buccinam, dicit, vah! Procul odoratur bellum, exhortationem ducum, et ululatum exercitus. Quando audierit, inquit, adversarius noster Dei buccinam, id est, unumquemque doctorem Ecclesiae adhortantem commilitones suos, secundum praeceptum imperiale, atque divinum, ut contra adversarium suum stent fortes in praelio: stupenti animo et scrutabili, auribusque attonitis, ait: Vah! tamquam si diceret: Quid audio? hac quisquam praesumit audacia, ut contra me saltem cogitet bella constituere? Ubi ergo dictum est, Vah! alii dixerunt Euge, quod secundum, ut consequentia loci fuerit, sive in bonum, sive in malum capitur, et in Psalterio: Confundantur et revereantur, qui dicunt mihi, Euge, euge. Proinde in hoc loco irridentis animo, et subsannantis vultu, euge dicitur. Subtilis enim et vigilantissimus inimicus, et nimium callidus, qui sollicitudinem perdendi omnem terram habet, cum senserit aliqua initia, sive signa quaedam in homine, quomodo ei, ejusque vitiis resistendum sit, velut sagina, adversantes sibi praevenire contendit: ne sumpta contra diabolum sanctitatis arma defendant: ne veneratione digni fiant, cum Rex aeternus advenerit. Ululatus vero, sive sonitus, ut alii dixerunt, exercitus veri imperatoris ille est, quando se invicem uno spiritu, unaque charitate, et fide cohortantes, conspiratis in unum timoris Domini viribus, alloquuntur, ut donec transeat iniquitas, sint perseverantes in praelio: quia charitate regis sui infusa in se per Spiritum sanctum, qui datus est eis, pro alterutro sunt membra sollicita.

Numquid suscitabis eum quasi locustas? Quem de loco ad locum transilire feci, et de praesenti, scilicet mundi delectatione ad desiderium futuri saeculi inflammavi, sic utique suscitatus est de corpore infidelitatis, velut sol, cum calor advenit. Has autem mutationes non locorum esse corporalium noverimus, nam affectus sunt animorum.

Nor does he consider the clangor of the trumpet sounding. That is, he refuses to hear the rebuke of the prophets and apostles, to whom it is said: "As a trumpet exalt your voice"; but rather raging, whence the true Pharaoh says: "Pursuing I will overtake, I will divide the spoils," and so forth. In these places of which we have spoken, others have translated: "For above him the bow and the sword, the lance, the spear rejoice, and with trembling and wrath he overturns the earth: nor does he believe until the trumpet has sounded"; where I judge the same sense is contained according to which we have set forth. In the bow, and the sword, and the other weapons of the enemy, all his inventions are to be understood, which rejoice in him when by these ways, as by weapons, they kill a man.

When he hears the trumpet, he says, "Vah!" He smells the battle from afar, the exhortation of the leaders, and the shouting of the army. When our adversary hears the trumpet of God, that is, each teacher of the Church exhorting his fellow soldiers, according to the imperial and divine command, to stand strong in battle against their adversary: with a stunned and searching mind, and with ears attentive, he says: "Vah!" as if he were saying: "What do I hear?" Does anyone presume with such audacity to even think of setting up battles against me? Where it is said, "Vah!", others have said "Aha!" (Euge), which is taken according to the context of the place, whether for good or for evil, as in the Psalter: Let them be confounded and ashamed who say to me, Aha, aha. Therefore, in this place, "Aha" is said with a mocking spirit and a derisive countenance. For the enemy is subtle and most vigilant, and exceedingly clever, who has the concern of destroying the whole earth; when he perceives any beginnings or certain signs in a man of how he and his vices must be resisted, as if by fattening, he strives to forestall those opposing him: lest, having taken up the weapons of holiness against the devil, they defend themselves; lest they become worthy of veneration when the eternal King arrives. The shouting, or the sound, as others have said, of the army of the true emperor is that which occurs when, exhorting one another with one spirit, and one charity, and faith, with the strengths of the fear of the Lord joined together in one, they speak to one another, so that until iniquity passes away, they may be persevering in battle: because with the charity of their king infused into them through the Holy Spirit, who has been given to them, they are members solicitous for one another.

Will you raise him up like locusts? Him whom I have made to leap from place to place, and whom I have inflamed from the present delight of the world to the desire of the future age, thus indeed he has been raised up from the body of infidelity, like the sun when heat arrives. We should know that these changes are not of physical locations, for they are affections of the minds.

Gloria narium ejus terror. Ut terreat peccatores, odio habens quod sunt, et dicens eis de Deo: Nisi conversi fueritis, gladium suum vibrabit, et caetera: de gloria narium ejus est, spiritus enim Dei est in naribus ejus, quod et sanctus Job dixit: Spiritus Dei est in naribus meis. Hoc unguento, spiritu utique Dei, perfusa est Ecclesia, sicut scribit Joannes apostolus: Et vos unctionem habetis a sancto. Proinde hic de quo loquimur, hoc loco de bono flagrabat in interiore sensu hominis sui: in quo sensu secundum voluntatis arbitrium, aliis odor mortis in mortem, aliis odor vitae in vitam, quoniam refuso super Christum, id est, myro fidei a sancta Ecclesia repletus est mundus: omnes fidelium populi, eodem sacro chrismate uncti sunt. Propter quod et ipsum unguentum, quod ante Salvatoris notitiam intra alabastri vasi angustias tenebatur, pistici nomen inditum erat, ut noverimus credentium populos, sicut dixit, chrismate consecratos. Hac igitur gloria odoris hujus, quasi terrore generationis perfunditur sensus interior.

Terram ungula fodit. Exsultat audacter, et in occursum pergit armatis. Quidquid in se potissimum habet ad substantiae perseverantiam, eo utique bono virtutis terram scindit et commovet. Non enim patitur ut solum gradiatur incultum, sed studet, ut ager fiat frugifer et opimus. Unde et ante Deum audacter exsultat, ut audiat de se, sicut de caeteris dici: Venientes autem venient in exsultatione, tollentes manipulos suos. Itemque audiat, Serve bone, quia super pauca fuisti fidelis, supra multa te constituam. In occursum pergit armatis, antequam telis vitiorum, sive persecutionum a spiritualibus hostibus obruatur, in acie virtutum consistens, irruentes in se praevenit inimicos, ne aliquo ictu concupiscentiae, vel etiam diffidentiae vulneretur. Sic namque in occursum pergit contra hostes armis vitiorum, insectationemque munitos. Secundum hunc sensum sanctus David ait: Persequar inimicos meos, et comprehendam eos, et caetera.

Contemnit pavorem, nec cedit gladio. Quantaslibet ait minas cum grandi terrore, ita ut cum pavorem incutere cupiunt inimici, loquatur: Dominus illuminatio mea, et salus mea, quem timebo? Dominus defensor vitae meae: a nemine formidabo adversantium, dum appropiant super me nocentes, ut edant carnes meas. Proinde quoniam in hac salute luminis Dei spero: Si consistant adversus me castra, non timebit cor meum. Et si consurgat in me praelium, non cedam gladio, quo mortem libenter pro Christo subire exopto.

The glory of his nostrils is terror. That he may terrify sinners, hating what they are, and saying to them concerning God: Unless you are converted, he will brandish his sword, and so forth: it is of the glory of his nostrils, for the spirit of God is in his nostrils, which also holy Job said: The spirit of God is in my nostrils. With this ointment, namely the spirit of God, the Church is perfused, as the apostle John writes: And you have an unction from the Holy One. Therefore he of whom we speak, in this place was fragrant with good in the interior sense of his man: in which sense, according to the choice of the will, to some there is the odor of death unto death, to others the odor of life unto life, because the world has been filled by the holy Church with the poured-out myrrh of faith upon Christ: all the peoples of the faithful have been anointed with the same sacred chrism. Because of this, the ointment itself, which before the knowledge of the Savior was held within the narrowness of an alabaster jar, was given the name "pistic," so that we might know the peoples of believers, as he said, are consecrated with chrism. Therefore, with this glory of this odor, as if with a terror of generation, the interior sense is perfused.

With his hoof he digs the earth. He exults boldly, and goes to meet the armed men. Whatever he has that is most powerful for the perseverance of his substance, with that good of virtue he indeed cleaves and moves the earth. For he does not allow the soil to go uncultivated, but strives that the field may become fruitful and rich. Whence he also exults boldly before God, that he may hear it said of himself, as of the others: But they shall come with exultation, carrying their sheaves. And likewise let him hear: Well done, good servant, because you have been faithful over a few things, I will set you over many. He goes to meet the armed men, before he is overwhelmed by the darts of vices or persecutions from spiritual enemies, standing in the battle line of virtues, he forestalls the enemies rushing upon him, lest he be wounded by any blow of concupiscence, or even of distrust. For thus he goes to meet the enemies fortified with the weapons of vices and pursuit. According to this sense, holy David says: I will pursue my enemies, and overtake them, and so forth.

He despises fear, nor does he yield to the sword. However great, he says, are the threats with grand terror, such that when the enemies desire to strike fear, he may say: The Lord is my light and my salvation, whom shall I fear? The Lord is the defender of my life: I shall be afraid of no one among the adversaries, while the wicked draw near against me to eat my flesh. Therefore, because I hope in this salvation of the light of God: If camps stand against me, my heart shall not fear. And if battle rises against me, I will not yield to the sword, by which I desire to undergo death willingly for Christ.

Super ipsum sonabit pharetra, vibrabit hasta et clypeus. Super exteriorem et corporeum hominem, de quo ait propheta: Et subtus me conturbata est hebetudo mea: quasi arcem animam credimus, ubi unusquisque sanctorum, utpote in interiore homine suo tamquam intra pharetram habet sagittas eloquiorum Dei, quas dum ad cavendum profert, sive dum eas frequenti correptione, veluti tela pungentia educit in medium, percussurus utique earum ictibus eos, qui merito ad salutem debeant vulnerari. Super ipsum, inquam, eloquiorum Dei resonat pharetra, quod tamen in commotione sit ambulantis. Ubi intelligitur, quod is recte psallat et corripiat delinquentes, cujus in anteriora quotidie profectus est sanctitatis, sic enim apostolus magnus, et potens equus Domini ait: Unum autem quidem quae retro sunt obliviscens, ad ea vero quae in ante sunt extendens. Sive ut brevius et manifestius dicam: Pharetra haec, locus est cordis, in quo sermonum Dei sagittae conditae sunt, et repositae. Et signanter ait Dominus super ipsum, id est, equum sonare hanc pharetram, quod est super exteriorem hominem ejus, pharetra cordis illius referta divinis eloquiis, regnat, dum ut bellator Domini, et fortis in praelio, evangelizat verbum virtute multa. Super hunc equum nihilominus vibratur hasta, et clypeus. Hasta est vigilans animi virtus, sive constantia, quae increpat peccatores, sive vitia in se confodienda mortificat. Clypeus vero scutum fidei est, in quo omnia tela nequissimi ignea possit exstinguere. Et haec propter indesinentem usum bellandi, vibrare dicuntur, quae sint utique in exercitatione praeparata. Nam de talibus armis fulgentibus ita dicitur: In lucem jacula tua ibunt, in splendorem coruscationis annorum tuorum.

Fervens et fremens sorbet terram. Fervens fide in spiritu, et fremens ut Salvator, qui quando in vitiis mortuum spiritualiter suscitat, fremit in spiritu. Ita hic, inquam, fremet contra inimicos suos, sive vitia, sive etiam apertos persecutores: et ita sorbet terram suam, dum eam de carnali conversatione in spiritualem convertit. Sic itaque fremens, sibique plurimum cum indignatione irascens, sorbet eam, sicut dixi, ut illam in spiritus sui affectationem transmittat, ubi est ille absconditus cordis homo in incorruptibilitate, quieti et modesti spiritus, qui est in conspectu Dei locuples.

Nec reputat tubae sonare clangorem. Tanta animi virtute induitur, ut nullum terrorem adversariorum formidet, quando ad omnem sonitum inimicorum provocantium sit paratus.

Above him the quiver shall sound, the spear and the shield shall vibrate. Above the exterior and corporeal man, of whom the prophet says: "And beneath me my dullness was troubled": we believe the soul is like a citadel, where each of the saints, as if in his interior man, has within a quiver the arrows of the words of God, which while he brings them forth for caution, or while he brings them out into the midst like stinging weapons by frequent correction, he will surely strike with their blows those who deserve to be wounded for their salvation. Above him, I say, the quiver of the words of God resounds, which nevertheless is in the motion of one walking. Where it is understood that he rightly sings psalms and corrects delinquents, whose progress in holiness is daily toward the things that are before; for thus the great apostle, and powerful horse of the Lord, says: "But one thing indeed: forgetting the things that are behind, and stretching forth to those that are before." Or to speak more briefly and clearly: this quiver is the place of the heart, in which the arrows of the words of God are stored and laid up. And significantly the Lord says this quiver sounds above him, that is, the horse, which is above his exterior man; the quiver of his heart, filled with divine words, reigns while, as a warrior of the Lord and strong in battle, he evangelizes the word with much power. Above this horse, nevertheless, the spear and the shield are vibrated. The spear is the vigilant virtue of the mind, or constancy, which rebukes sinners, or mortifies the vices to be pierced within itself. The shield, moreover, is the shield of faith, in which he can extinguish all the fiery darts of the most wicked one. And these are said to vibrate on account of the incessant use of warring, which are surely prepared in exercise. For concerning such shining weapons it is thus said: "Thy arrows shall go into the light, into the splendor of the lightning of thy years."

Fervent and groaning, he swallows the earth. Fervent in faith in the spirit, and groaning like the Savior, who, when he spiritually raises one dead in vices, groans in the spirit. So here, I say, he groans against his enemies, whether vices or even open persecutors: and thus he swallows his earth, while he converts it from a carnal conversation into a spiritual one. Thus, then, groaning and being very much angry with himself with indignation, he swallows it, as I have said, so that he may transmit it into the affection of his spirit, where is that hidden man of the heart in incorruptibility, of a quiet and modest spirit, who is rich in the sight of God.

Nor does he consider the clangor of the trumpet sounding. He is clothed with such virtue of mind that he fears no terror of the adversaries, since he is prepared for every sound of the provoking enemies.

Ubi audierit buccinam, dicit, Euge. Procul odoratur bellum, exhortationem ducum, et ululatum exercitus. Qui cum audierit alta voce Evangelium praedicari, gaudet et exsultat, quod Euge significat. Omnium praepositorum de Scripturis Dominicis fortissimorum virorum exempla profitentium, totius quoque Ecclesiae congregationem, quae exercitus Dei dicitur, unanimem atque unius fidei sonum cum audierit, dicit, euge, et laetum cum exhortatione ducum, etiam ululatum audit exercitus. Ululatus autem hoc loco ille significatus est, quando bellatores in acie stantes pugnaturi, se invicem cohortantur. Sed dicit aliquis: Quemadmodum fieri potest, ut una eademque res per figuram nunc in bonam partem, nunc in malam intelligatur, sicut hic nos fecimus, ut hunc equum per allegoriam diximus, et in malum et bonum posse sentire. Ad hoc respondeo, ubi sine epitasi aliquod nomen ponitur in Scripturis, ut puta, mons tantum, et non additur ei ut dicatur mons Sion, aut mons corruptus, non ab re existimo, quin expositio de eadem re in utramque partem sit libera. Ubi vero cum epitasi, ut leo de tribu Juda, aut certe, sedet in insidiis sicut leo: ibi aut Christus, sine ulla cunctatione intelligitur, aut diabolus adversarius noster. Et si placet, demus aliquod exemplum, ubi de arbore in Evangelio Dominus ait ad discipulos suos: Si habueritis quidem fidem sicut granum sinapis, dicetis huic arbori, Eradicare et transplantare in mari, et obediet vobis. Ubi quidam intellexerunt, quia fides credentium eradicet inimicum, atque evellat de terra Ecclesiae, terra scilicet Judaeae atque confessionis, et in mare populorum, hominum videlicet impiorum transferat: et illi mali spiritus in Evangelio hoc ipsum significare possunt, qui cum hominibus immundis, et peccatoribus porcorum nomine indicatis, in mare praecipitati sunt. Ubi vero eamdem arborem Dominum significari voluerunt, ita interpretati sunt, quod praedicatione apostolorum, qui gratiam Christi, et virtutem fidei susceperunt, arbor Christus Dominus eradicetur quodammodo de illa gente Judaeorum, in qua velut stirpe generis tenebatur, et transplantatur in mare gentium, sicut ipse Dominus eisdem Judaeis locutus est, dicens: Auferetur a vobis regnum Dei, et dabitur genti facienti fructum ejus.

Numquid per sapientiam tuam plumescit accipiter, expandens alas suas ad austrum? Consequens est ut hunc accipitrem in bonam partem intelligamus, sanctum scilicet, qui sapientiam per conversionem acceperit, ut praedari et rapere jam cesset, carnibus etiam saecularium sensuum vivere desistat, et qui veteris hominis exuvias in baptismo deposuerit, plumescens, quodammodo renovata sit sicut aquilae juventus ejus. maxime cum promissionem habens praesentis vitae et futurae, quae in alis significata est, ad austrum, unde calor fidei est, se verterit, unde Christum venisse cognovit.

When he hears the trumpet, he says, "Aha!" (Euge). He smells the battle from afar, the exhortation of the leaders, and the shouting of the army. He who, when he hears the Gospel preached with a loud voice, rejoices and exults, which "Aha" (Euge) signifies. When he hears the examples of all the strongest men from the Divine Scriptures being professed by the leaders, and the congregation of the entire Church, which is called the army of God, being of one mind and of one sound of faith, he says, "Aha!", and with the exhortation of the leaders, he also hears the joyful shouting of the army. The shouting (ululatus) in this place is that which is signified when warriors standing in the battle line, ready to fight, exhort one another. But someone says: How can it be that one and the same thing is understood through a figure now in a good part, now in an evil part, as we have done here, when we have said this horse through allegory can be felt both in evil and in good. To this I respond: where any name is placed in the Scriptures without an epithet, as for instance, only "mountain," and it is not added to it to be called "mount Sion" or "the mountain of corruption," I judge it not without reason that the exposition concerning the same thing is free for either part. Where indeed it is with an epithet, as "the lion of the tribe of Judah," or surely, "he sits in ambush like a lion": there either Christ is understood without any hesitation, or the devil our adversary. And if it pleases, let us give some example where, concerning a tree in the Gospel, the Lord says to his disciples: If you have faith indeed as a grain of mustard seed, you shall say to this tree, Be thou uprooted and transplanted into the sea, and it shall obey you. Where some have understood that the faith of believers uproots the enemy, and plucks him from the earth of the Church, namely the earth of Judea and of confession, and transplants him into the sea of peoples, namely of impious men: and those evil spirits in the Gospel can signify this very thing, who with the unclean men and sinners indicated by the name of swine, were cast headlong into the sea. Where indeed they wished the same tree to signify the Lord, they thus interpreted it: that by the preaching of the apostles, who received the grace of Christ and the virtue of faith, the tree Christ the Lord is somehow uprooted from that nation of the Jews, in which he was held as if by the root of his race, and is transplanted into the sea of the Gentiles, just as the Lord himself spoke to the same Jews, saying: The kingdom of God shall be taken from you, and shall be given to a nation producing its fruit.

Does the hawk plume itself through your wisdom, stretching its wings toward the south? It follows that we should understand this hawk in a good part, namely as a saint who has received wisdom through conversion, so that he now ceases to prey and to seize, and desists from living on the flesh of secular senses, and who, having laid down the cast-off skin of the old man in baptism, becomes plumed, and in some way his youth is renewed like that of the eagle. especially since, having the promise of the present life and the future, which is signified in the wings, he turns toward the south, whence the heat of faith is, and from where he knows Christ to have come.

quod et propheta ita faciendum praedixerat dicens: Deus ab austro veniet, et sanctus de monte umbroso et caligoso. Bethleem namque civitatem Domini respicientibus, Jerusalem in meridie, quod est in Austro, positam scimus. Et secundum tropicos intellectus hunc calidum ventum, ut aromata gratiarum ferveant, sponsus invitat, dicens: Exsurge, aquilo, et veni, auster, perfla hortum meum, et perfla aromata mea. Ubi ergo dictum est, expandens alas suas ad Austrum, alii dixerunt, expansis pennis immobilis, et respiciens Austrum. Intentionem ergo perseverantiae dicit ejus, qui per calorem fidei duorum Testamentorum gubernaculis vivens, splendorem aeternae beatitudinis contemplatur.

Numquid ad praeceptum tuum elevabitur aquila? Aliquando in bonam partem aquila dicitur, et pro ipso Deo, dicente Moyse: Sicut aquila protegit nidum suum, et super pullos suos confidit, ut superius diximus. Hic vero a Deo potestas adversaria aquila dicitur, quae ex permissu Dei elata in superbiam, multum possit, sicut propheta ait: Et erit quasi aquila super domum Dei. Prophetae quoque multis in locis Scripturarum suarum eum superbissimum notant, id est, diabolum: et inde est quod eis et magnus dicitur, eo quod levetur tumens super montes aquilonis, et super astra coeli ponat sedem suam, cupiens se exaequare Altissimo.

Et in arduis ponet nidum suum. In magnis quibusque, et eminentibus saeculi hujus, ac malis hominibus sedem sibi constituit, ut in eis velut durus dominus, et rex trux ac potentissimus commoretur.

In petris manet. In excelsis videlicet duris, et in malitia fortibus manet et habitat.

Et in praeruptis silicibus commoratur. Praeruptae silices intelliguntur blasphemi, qui sunt nimium duris et indomitis cordibus, atque in ruinam suam inclinato peccatorum pondere dependentes.

Atque inaccessis rupibus. Inaccessae vero rupes sunt homines porrecti in altum, nimia elatione cordis sui, ad quorum superbiam, quae eis supra caeteros quasi singulare ad proprium malum sit, nullus accedat.

Inde contemplatur escam. Per illos utique quos superbia nimium elatos diximus, quos haeresiarchas, aut Judaeos, sive sapientes saeculi, id est, philosophos, intelligimus; perditos quosque dum eos erroribus suis in laqueos in escam suam capit, secundum prophetam, qui eodem de diabolo ita ait: Escae ejus electae.

which the prophet also had foretold should be done, saying: God shall come from the south, and the holy one from the shady and dark mountain. For to those looking at Bethlehem, the city of the Lord, we know Jerusalem is placed in the south, which is in the Meridies (Austrum). And according to figurative (tropicos) understandings, the bridegroom invites this warm wind, so that the spices of graces may burn, saying: Arise, north wind, and come, south wind, blow through my garden, and let my spices flow. Where, therefore, it is said, "stretching its wings toward the south," others have said, "immobile with wings spread, and looking toward the south." He says, therefore, the intention of the perseverance of him who, living by the heat of faith under the rudders of the two Testaments, contemplates the splendor of eternal beatitude.

Will the eagle be raised up at your command? Sometimes the eagle is spoken of in a good part, even for God himself, as Moses says: As an eagle protects its nest, and relies upon its chicks, as we said above. Here indeed the adversarial power is called an eagle by God, which, having been raised in pride by the permission of God, can do much, as the prophet says: And he shall be as an eagle over the house of God. The prophets also in many places of their Scriptures note him as most proud, that is, the devil; and from this it is that he is called "great" by them, because he is raised up, swelling above the mountains of the north, and sets his seat above the stars of heaven, desiring to make himself equal to the Most High.

And in steep places he will place his nest. In all the great and eminent of this age, and in evil men, he establishes a seat for himself, so that he may dwell in them as a harsh lord, and a fierce and most powerful king.

He stays in the rocks. Namely, in the hard heights, and in those strong in malice, he remains and dwells.

And he lingers in the broken flints. The broken flints are understood to be blasphemers, who are of exceedingly hard and unsubdued hearts, and hanging toward their own ruin, weighed down by the weight of their sins.

And upon the inaccessible crags. The inaccessible crags are men stretched on high by the excessive elation of their heart, to whose pride, which is for them as if a singular thing for their own evil above others, no one may approach.

From there he contemplates his food. Namely through those whom we said were excessively raised by pride, whom we understand as heresiarchs, or Jews, or the wise of the age, that is, philosophers; catching each of the lost ones in his snares as his food through their errors, according to the prophet, who says thus of the same devil: His food is choice.

Et de longe oculi ejus prospiciunt. Sagacis valde atque pervigilis adversarii nostri animum, ad inquirendas vires sanctorum dimicantium, nomine oculorum appellavit Deus. Quod autem ait, de longe, mentis ejus intuitus subtili intentione prospicit, eo quod etiam in posterum exercitatae malitiae sagaci suspicione praevideat: non locorum spatia intelligenda sunt, sed initia dispositionis humanae ad recte vivendum. Hoc, inquam, de longe prospicit, quod est ab ipsis utique exordiis subtilis spiritus, et ad omne malum nimium mobilis intuitus, ut illic antequam conatus hominis saltem in aliquo roborentur, pullulantia bona reprimat et exstinguat, et interemptum hominem faciat fetere peccato.

Pulli ejus lambunt sanguinem, et ubicumque cadaver fuerit, statim adest. Pulli ejus sunt filii ejus, vel socii ejus, qui in conspiratione tyrannidis cum eo adversum Deum moliti sunt iniquitatem. Hi igitur livore invidiae, sitientes sanguinem hominum lambunt. Et quod ait, ubi fuerit cadaver, statim adest, alii dixerunt, et ubi fuerit cadaver, statim reperiuntur: quod sive de auctore mali, sive de satellitibus ejus dicatur, ubi affuerit, illic peccatum illico gignitur, quod in anima ita feteat, sicut vulnus in corpore.

Et adjecit Dominus, et locutus est ad Job: Numquid qui contendit cum Deo, tam facile conquiescit? Utique qui arguit Deum, debet respondere ei. Tota altercatio quae in superioribus libri hujus contexitur, in hoc loco a Domino declaratur, cum ipse dicit: Numquid qui contendit cum Deo. Unde appare quia contra Deum, quadam praesumptionis audacia ex fiducia bonae conscientiae sit locutus, non tamen blasphemavit Deum, sicut quibusdam videtur. Ubi et si asperius aliqua dixit, ad idem respiciens, ad quod Deus, justus est: tenorem justitiae Dei respiciens, locutus est, non ad blasphemandum Deum, unde illum secundum justum judicium ejus requirendo, quasi constringit et dicit, ut parcat, vel eum injustum declaret. Quare eum circa se juxta injustitiam judicare sentiat, cum eum optime noverit justum. Accepta igitur Job ratione a Deo, in his sermonibus quos locutus est, quia omnia utique quae creasset, ipse gubernaret et regeret, a quo etiam omnino nihil injustum fieret, convictus sicut hic aperte demonstratur, silebat: sed admonetur a Domino atque compellitur, ut quia adversus eum contendit, eumque arguere conatur, ipse ad interrogata respondeat. Et ait scriptor libri hujus:

Respondens autem Job Domino dixit: Qui leviter locutus sum, respondere quid possum? Beatus autem Job agnoscens se leviter, et non consummate locutum, dicit omnino se Deo respondere non posse. Propter quod cupiat se silentio cohibere, sicut ait:

And from afar his eyes look forth. God has called the mind of our very sagacious and watchful adversary "eyes," for inquiring into the strengths of the fighting saints. Moreover, as to what he says, "from afar," the gaze of his mind looks forth with subtle intention, because he foresees with sagacious suspicion even into the future of practiced malice: the spaces of locations are not to be understood, but the beginnings of human disposition toward living rightly. This, I say, he looks at "from afar," which is surely from the very beginnings of the subtle spirit, and a gaze exceedingly mobile toward every evil, so that there, before the efforts of a man are at least strengthened in some way, he may repress and extinguish the budding goods, and make the slain man stink with sin.

His chicks lick blood, and wherever the corpse shall be, he is immediately present. His chicks are his sons, or his companions, who in the conspiracy of tyranny with him have plotted iniquity against God. These, therefore, with the envy of malice, licking, thirst for the blood of men. And as to what he says, "where the corpse shall be, he is immediately present," others have said, "and where the corpse shall be, they are immediately found"; whether this is said of the author of evil, or of his satellites, where he is present, there sin is immediately produced, which stinks in the soul just as a wound does in the body.

And the Lord added, and spoke to Job: Will he who contends with God rest so easily? Surely he who rebukes God must respond to him. The whole dispute which is woven together in the upper parts of this book is declared in this place by the Lord, when he himself says: "Will he who contends with God." Whence it appears that he spoke against God with a certain audacity of presumption from the confidence of a good conscience, yet he did not blaspheme God, as it seems to some. Where even if he said some things rather harshly, looking toward the same thing to which God looks, he is just: looking toward the tenor of God's justice, he spoke, not for the purpose of blaspheming God, whence by requiring him according to his just judgment, he as it were constrains him and says that he should spare him, or declare him unjust. Wherefore he might feel that he judges him according to injustice, since he knows him best as just. Therefore, Job having received the reason from God in these speeches which he spoke—that he himself indeed governs and rules all things which he had created, from whom also nothing at all unjust is done—being convicted, as is openly demonstrated here, he was silent: but he is admonished and compelled by the Lord, so that because he contended against him and endeavored to rebuke him, he himself should respond to the things asked. And the writer of this book says:

But Job responding said to the Lord: I who have spoken lightly, what can I respond? Moreover, blessed Job, recognizing that he spoke lightly and not perfectly, says that he is entirely unable to respond to God. For which reason he desires to restrain himself in silence, as he says:

Manum meam ponam super os meum. Unum locutus sum, quod utinam non dixissem, et alterum, quibus ultra non addam. Eo quod unum et aliud verbum dixerit, pro quibus potuerit laedere. Illa esse existimo, sicut superius comprehendi, quae ita dixit: Elegit suspendium anima mea, et mortem ossa mea: et si flagellat, occidat semel, et non de poenis innocentum rideat.

CAPUT XL.

Respondens autem Dominus Job, de turbine dixit. Id est, vel de increpationis impetu, vel de perturbati aeris ac nubium obscuro.

Accinge sicut vir lumbos tuos, interrogabo to, et indica mihi. Sive ut alii dixerunt: nequaquam, sed accinge sicut vir lumbos tuos, et caetera; quod est: Nolo ut taceas, ait Deus, sicut ipse disponis, sed potius loquere, et quod interrogo te, responde mihi. Quemadmodum autem Deus hominibus loquatur, cum sit ipse spiritus, multis significationis divinae nobis indicant litterae, ut Pater de nube ad Filium loquitur, et Moysi in flamma ignis, et Ezechiel sedenti cum senioribus Israel, fit sermo Domini, et solus audiebat quae dicebantur a Domino.

Numquid irritum facies judicium meum, et condemnabis me, ut justificeris? Quo sensu sanctus Job dixerit ea quae supra conscripta sunt, in hoc loco Dominus manifestat. Nam cum increpatione, propter hoc ipsum ab eo arguitur, quia in ejus injuriam et suggillationem se justificare voluerit, dum eum ex ipsis cruciatibus suis, quos sibi inique inflictos asserit, justitiam injustitiam vocat.

Et si habes brachium sicut Deus, et voce simili tonas, circumda tibi decorem, et in sublime erigere, et esto gloriosus, et speciosis induere vestibus. Disperge superbos in furore tuo, et confunde eos, et respiciens omnem arrogantem humilia. Respice cunctos superbos, et confunde eos, et contere impios in loco suo. Absconde eos in pulvere simul, et facies eorum demerge in foveam: et ego confitebor quod salvare te possit dextera tua. Ecce Behemoth, quem feci tecum, fenum quasi bos comedet. Hoc est dicere: Numquid potes hos ipsos daemones, quorum tribulationibus expugnaris, et contereris, expugnare et dispergere? Nec si contra Deum contendere deberes, si tibi esset fortitudo ut Deo est, et vox imperii tui hoc mundo terribilis insonaret: circumdares etiam tibi decorem aeternitatis, honoris quoque et sublimitatis esses gloria exaltatus, et omnibus sanctitatis virtutibus tamquam speciosis vestibus te munires, omnes nihilominus superbos justo judicio tuo, velut indignationis iracundia dissipares, et eos in locum suum, id est, in carcerem inferorum detrudens, contereres,

I will place my hand upon my mouth. One thing I have spoken, which I wish I had not said, and another, to which I will add no more. Because he spoke one and another word, for which he could have been harmed. I judge those to be the ones, as I included above, which he said thus: My soul has chosen hanging, and my bones death: and if he scourges, let him kill once, and not laugh at the punishments of the innocent.

CHAPTER XL.

And the Lord answering Job, spoke out of the whirlwind. That is, either from the force of rebuke, or from the darkness of the disturbed air and clouds.

Gird up thy loins like a man, I will ask thee, and do thou indicate to me. Or as others have said: by no means, but gird up thy loins like a man, and so forth; which is: I do not want you to be silent, says God, as you yourself intend, but rather speak, and to what I ask you, answer me. Moreover, in what manner God speaks to men, since He is Himself a spirit, the letters of divine meaning indicate to us in many ways, as the Father speaks to the Son from a cloud, and to Moses in a flame of fire, and to Ezekiel sitting with the elders of Israel, the word of the Lord comes, and he alone heard what was said by the Lord.

Wilt thou make void my judgment, and wilt thou condemn me, that thou mayest be justified? In what sense holy Job spoke those things which are written above, the Lord manifests in this place. For with rebuke, he is argued by Him for this very thing, because he wished to justify himself to His injury and disparagement, while he calls justice injustice from those very tortures of his, which he asserts were unjustly inflicted upon him.

And if thou hast an arm like God, and thunderest with a voice like His, surround thyself with beauty, and lift thyself up on high, and be glorious, and put on beautiful garments. Scatter the proud in thy fury, and confound them, and looking upon every arrogant one, humble him. Look upon all the proud, and confound them, and crush the impious in their place. Hide them in the dust together, and plunge their faces into the pit: and I will confess that thy right hand can save thee. Behold Behemoth, whom I made with thee, he shall eat grass like an ox. This is to say: Can you conquer and scatter those very demons by whose tribulations you are assaulted and crushed? Not even if you ought to contend against God, if you had strength as God has, and the voice of your command resounded terribly in this world: you would also surround yourself with the beauty of eternity, and you would be exalted in the glory of honor and sublimity, and you would fortify yourself with all the virtues of holiness as with beautiful garments; you would nevertheless dissipate all the proud by your just judgment, as with the wrath of indignation, and thrusting them into their place, that is, into the prison of the underworld, you would crush them,

quin etiam a sanctorum lumine separatos, in pulverem simul absconderes, sive, ut alii dixerunt, retruderes eos sub terra: simul et facies eorum, id est, animam cum intellectibus suis tamquam oculorum luminibus in foveam inferni demergeres, id est, quam impossibile est, ut haec homo habeas, tam stultum est, ut quasi ex aequali contra Deum loquaris, a quo humiliter sperare misericordiam debes, ut ex ejus dextera, id est virtute, contra eos, quos dixi superbos, arrogantes impiosque salveris. Ecce hoc ipsum noveris, fortem diabolum, et potentissimum inimicum tuum, quem ob immanissimum trucis animi furorem, Behemoth nomine feralis bestiae nuncupavi, apud te velut bovem, animal videlicet mansuetum, fenum comedere faciam, non carnes ut leonem. Quia carnes quando comeduntur, non fit sine viventis interitu. Circa te vero non ita est sicut jam dixi, cui jussione imperii mei, hoc modo praecepi, dicens: Ecce in manu tua est vivere, animam ejus serva. Behemoth namque doctores Ecclesiae, qui Hebraeas litteras contigerunt, in Latinum quasi plures interpretati sunt. Proinde inimicus diabolus cum toto corpore satellitum suorum hoc loco a Deo describitur. Quem propter pluralitatem nominis ipsius, antiqui ita interpretati sunt: Sed ecce bestiae quas feci apud te, fenum sicut bos edunt, id est, et hoc potentia dexterae meae factum est, ut substantiam tuam et facultates, quae ob pretiosae mentis tuae divitias feno comparantur, in potestatem acciperent devorandas. Et ideo vilia quaeque et temporalia tibi abstulit, quae feni nomine significata sunt: non quae magna et grandia, id est, animae ornamenta, quibus te spoliatum blasphemiae ruina comprimeret, quali peccato totus homo a diabolo devoratur. Ita ergo de eo dicit Deus.

Fortitudo ejus in lumbis ejus, et virtus illius in umbilico ventris ejus. In lumbis et umbilicis, ventris voluptas, vel carnis luxuria intelligitur, quae membris genitalibus post primi hominis lapsum inserta est, ut supra modum legis naturalis illa membra, et quando non vult homo, incentivis libidinis titillentur: et ita voluptatum sectatores, diabolo fortitudinem propriis vitiis ministrantes, de parte illius et consortes efficiuntur, ut sint membra ejus, quorum tamquam corporis sui ipse est caput.

and even hidden together in the dust, separated from the light of the saints, or, as others have said, you would thrust them back under the earth: and together you would plunge their faces, that is, the soul with its understandings as with the lights of the eyes, into the pit of hell, that is, as it is impossible that you, a man, should have these things, so it is foolish that you should speak against God as if from an equal, from whom you ought humbly to hope for mercy, so that by His right hand, that is, virtue, you may be saved against those whom I have called proud, arrogant, and impious. Behold, you should know this very thing, that I will make the strong devil, and your most powerful enemy, whom because of the most immense fury of his fierce mind I have called by the name of a wild beast, Behemoth, eat grass with you like an ox, namely a tame animal, not flesh like a lion. Because when flesh is eaten, it is not without the death of the living. But concerning you it is not so, as I have already said, to whom by the command of my power I have thus enjoined, saying: Behold, it is in your hand to live, save his soul. For the teachers of the Church, who have touched the Hebrew letters, have interpreted Behemoth into Latin as "almost many" (quasi plures). Therefore the enemy devil with the whole body of his satellites is described by God in this place. Whom because of the plurality of his name, the ancients interpreted thus: But behold the beasts which I made with thee, they eat grass like an ox, that is, and this was done by the power of my right hand, that they might receive into their power to be devoured your substance and faculties, which because of the riches of your precious mind are compared to grass. And therefore he took away from you all vile and temporal things, which are signified by the name of grass: not those things which are great and grand, that is, the ornaments of the soul, by which, if you were despoiled, the ruin of blasphemy would overwhelm you, by which sin the whole man is devoured by the devil. Thus therefore God speaks of him.

His strength is in his loins, and his power is in the navel of his belly. In the loins and navels, the pleasure of the belly, or the luxury of the flesh, is understood, which was inserted into the genital members after the fall of the first man, so that beyond the measure of natural law those members, even when a man does not wish it, are tickled by the incentives of lust: and so the seekers of pleasures, by ministering strength to the devil with their own vices, are made sharers and associates of his part, so that they are his members, of whom as of his own body he himself is the head.

Constringit caudam suam quasi cedrus. Hoc mihi dicere videtur, quod nec in novissimis suis, quae in cauda significantur, sit ad Deum reversurus, quod est, numquam pro tyrannide sua superbus et impius poenitebit; sed exaltatus ut cedrus, voce Domini juste judicantis est confringendus, et comminuendus. Constringitur enim ligno durissimo comparatus: duritia scilicet cordis: ne intelligat, stultus efficitur; et excaecatus, ne videat usque in finem. Sive constringit caudam suam ita sentitur: Propheta fallaciter loquitur: mendacium cauda est secundum sanctorum prophetarum auctoritatem. Hos igitur Behemot tamquam inimicos, tamquam socios et ministros suos in copulam unitate sibi conspirationis astringit, de quibus antiqui dixerunt interpretes, erexit caudam suam ut cypressum, ubi elationem mentis eorum in excelsum significaverunt, hanc arborem nominando, quae sub uno stipite, procero fastigio in altum porrigitur.

Nervi testiculorum ejus perplexi sunt. In nervis, vincula quaedam fortissima ac illecebrosa voluptatum quibus homines carnales implicat, dicere videtur mihi, de quibus vitiis et propheta culpans homines inter caetera ait, ita dicens: Declinantes autem ad obligationes: ubi simpliciter pene inexstinguibilem voluptatem in membris humanis a propheta significari puto, cui voluptati caro nostra captiva succumberet, nisi juxta Apostolum Dei gratia subveniret.

Ossa ejus velut fistulae aeris, cartilago illius quasi laminae ferreae. His membrorum nominibus indicatur, quod diabolus cum suis durus sit, rigidus, pertinax et inflexibilis. In ossibus namque et cartilagine, intus et foris, in cogitatione videlicet et opere, perfecta ejus demonstratur malitia. Quod autem dictum est, cartilago ejus quasi laminae ferreae, alii dixerunt, Spinae ejus ferrum est fusile: ut intelligatur, quia numquam se diabolus per poenitentiam Deo humiliaverit.

Ipse est principium viarum Dei. Qui fecit eum, applicabit gladium ejus. Hoc in loco hic esse mihi videtur sensus, quod ad vias Dei ambulandas, et per obedientiam praecepta Dominica observanda, hic inter caeteras creaturas primus a Deo sit conditus, et inde dictum sit, ipse principium est viarum Domini. Nam in Ezechiele propheta in capite lapidum ignitorum refertur, quod primus fuerit omnium angelorum, et corona in manu Domini. Sive ita dici potest, ut in illa aeternitate sua Deus semper manens, quasi egressus in facturam creaturarum videtur, et hae sint viae ejus, ut invisibilia ex visibilibus apparerent. Sive unaquaeque creatura via Dei est, per quam ad Dei itur cognitionem, dum cognita ab eo cognoscitur. Sive viae Dei illae sunt, quando cuilibet creaturae rationabili, Deus quasi ad eam veniens innotescit. Proinde hic Behemoth principium viarum Dei dicitur, eo quod primus factus, Dei sui cognitionem a quo conditus est accepit.

He constricts his tail like a cedar. This seems to me to say that even in his last things, which are signified by the tail, he is not to return to God, which is that he will never repent of his pride and impiety for his tyranny; but exalted like a cedar, he is to be broken and crushed small by the voice of the Lord judging justly. For he is constricted, being compared to the hardest wood: namely, by the hardness of heart: lest he understand, he is made foolish; and blinded, lest he see until the end. Or "he constricts his tail" is felt thus: the Prophet speaks fallaciously: a lie is the tail according to the authority of the holy prophets. He therefore binds these Behemoths to himself as enemies, as his associates and ministers in a bond by the unity of conspiracy, of whom the ancient interpreters said: "he raised his tail like a cypress," where they signified the elation of their mind on high, by naming this tree, which under one trunk, with a tall top is stretched into the heights.

The sinews of his testicles are perplexed. In the sinews, he seems to me to speak of certain very strong and alluring bonds of pleasures with which he involves carnal men, concerning which vices the prophet also, blaming men among other things, says thus: "But those turning aside to obligations": where I think that simply an almost inextinguishable pleasure in human members is signified by the prophet, to which pleasure our flesh, as a captive, would succumb, unless according to the Apostle the grace of God came to its aid.

His bones are like tubes of brass, his cartilage like plates of iron. By these names of members it is indicated that the devil with his own is hard, rigid, stubborn, and inflexible. For in the bones and cartilage, inside and out, namely in thought and work, his perfect malice is demonstrated. Moreover, what was said, "his cartilage is like plates of iron," others have said, "His spines are molten iron": that it may be understood that the devil never humbled himself to God through repentance.

He is the beginning of the ways of God. He who made him will apply his sword. Here in this place this seems to me to be the sense, that for walking in the ways of God, and for observing the divine precepts through obedience, he was created first among the other creatures by God, and from that it was said, he is the beginning of the ways of the Lord. For in the prophet Ezekiel, in the chapter on the burning stones, it is recorded that he was the first of all the angels, and a crown in the hand of the Lord. Or it can be said thus, that God always remaining in that eternity of his, as if having gone out into the making of creatures, is seen, and these are his ways, that invisible things might appear from visible things. Or each creature is a way of God, through which one goes to the knowledge of God, while being known by him it is known. Or the ways of God are those, when God as if coming to any rational creature becomes known to it. Therefore this Behemoth is called the beginning of the ways of God, because having been made first, he received the knowledge of his God by whom he was created.

Dominus autem Christus in principio viarum Dei creatus refertur, ut a reconciliando mundum per sanguinem suum, viam mandatorum patris quasi opera ejus graderetur, quod in principio praedicationis Evangelii demonstravit. Quod autem Dominus ait: Qui fecit eum, applicabit gladium ejus, id est, qui fecit Behemoth, applicabit ei gladium ipsius, id est, malo quo alios interemit ipse punietur, sicut et de ejus similibus Spiritus sanctus in psalmo locutus est: Gladium evaginaverunt peccatores, et; Gladius eorum intret in cor eorum. Notanda tamen est in hoc loco commutatio personarum. Nam et superius Dominus ait, quod Behemoth bestiam ipse fecerit, et nunc dicit quod alius eum creaverit, ita dicendo: Ipse est principium viarum Dei, qui fecit omnia: quod ita exponi potest, quia Pater in Filio omnia fecit, sicut Propheta ait ad Deum: Omnia in sapientia fecisti. Alii dixerunt: Ipse est initium figmenti Domini: quod illudatur ab angelis ejus, id est, sanctis. Ab his ergo illuditur, quando per gratiam sancti Spiritus, et meritum sanctitatis eis subditur.

Huic montes herbas ferunt. Omnes bestiae agri ludent ibi. Hi montes in climate aquilonis constituti sunt, ubi superbus diabolus sedere se dicit, inquiens: Ascendam super altitudinem nubium, ero similis Altissimo. Quos montes, superbos quosque et nimium elatos homines, ac tumorem cordis illius imitantes, non absurde sentimus. In his igitur habitans, temporariam jucunditatem, quae herbarum vocabulo appellata est, in eis depascitur, et in malo virentis ac vigentis in eis voluptatis noxiae delectatur, in quibus etiam montibus omnes bestiae agri ludunt. Bestiae istae socii sunt et ministri diaboli: de quibus ait propheta, orans ad Deum: Ne tradas bestiis animam confitentem tibi. Ager vero hic mundus est, secundum auctoritatem Domini, qua dicit in Evangelio: Ager autem est hic mundus. In talibus igitur montibus, qui herbas luxuriae, non arbores fructiferas ferunt, hae bestiae, adversariae videlicet potestates, non habentes rigorem virtutum, ludunt fluxu lasciviaque vitiorum, et in omnibus eorum montibus, in sceleribus ac nefandis criminibus videlicet gloriantur. Alii de hoc loco dixerunt: Ascenderunt in montem praeruptum: fecit gaudium quadrupedibus in tartaro. Montem praeruptum ipsius superbiae diabolicae verticem significatum puto, in quem nimium se extulerit, ita ut de eo usque in ima caderent inferorum. Fecit ergo gaudium, id est, dedit consolationem, vel his qui superbiae ejus consentientes, de coelis ejecti sunt tartaris deputandi, vel his peccatoribus, qui per eum in profunda inferi corruerunt, sub quorum persona ad ipsum daemonum principem ita sermo propheticus loquitur: Et tu vulneratus es sicut et nos, nostrisque similis factus es.

But the Lord Christ is recorded as having been created in the beginning of the ways of God, so that from reconciling the world through his blood, he might walk the way of the mandates of the Father as if his works, which he demonstrated in the beginning of the preaching of the Gospel. Moreover, what the Lord says: "He who made him will apply his sword," that is, he who made Behemoth will apply to him his sword, that is, he will be punished by the evil with which he killed others, just as the Holy Spirit spoke of his likes in the psalm: "The sinners have unsheathed the sword," and: "Let their sword enter into their heart." Nevertheless, the change of persons is to be noted in this place. For both above the Lord says that he himself made the beast Behemoth, and now he says that another created him, saying thus: He is the beginning of the ways of God, who made all things: which can be explained thus, because the Father made all things in the Son, as the Prophet says to God: "You have made all things in wisdom." Others have said: "He is the beginning of the figment of the Lord": that he might be mocked by his angels, that is, the saints. By these therefore he is mocked, when through the grace of the Holy Spirit and the merit of holiness he is subjected to them.

For him the mountains bear grass. All the beasts of the field shall play there. These mountains are situated in the climate of the north, where the proud devil says that he sits, saying: I will ascend above the height of the clouds, I will be like the Most High. We not absurdly perceive these mountains to be whichever proud and excessively elated men, and those imitating the swelling of his heart. Dwelling in these, therefore, he feeds upon temporary joy, which is called by the name of grass, and he delights in the evil of the harmful pleasure flourishing and vigorous in them, in which mountains also all the beasts of the field play. Those beasts are the associates and ministers of the devil: concerning whom the prophet says, praying to God: "Do not hand over to the beasts the soul confessing to you." This field indeed is the world, according to the authority of the Lord, by which he says in the Gospel: "But the field is this world." In such mountains, therefore, which bear the grass of luxury, not fruit-bearing trees, these beasts, namely the adversary powers, not having the rigor of virtues, play in the flow and wantonness of vices, and in all their mountains they glory indeed in crimes and unspeakable offenses. Others have said of this place: "They ascended into a precipitous mountain: he made joy for the quadrupeds in Tartarus." I think that by the precipitous mountain the summit of the diabolical pride itself was signified, into which he excessively raised himself, so that from it they would fall down into the depths of the lower regions. He made joy therefore, that is, he gave consolation, either to those who consenting to his pride, were ejected from the heavens to be assigned to Tartarus, or to those sinners, who through him fell into the depths of hell, under whose person the prophetic speech speaks thus to the prince of demons himself: "And you are wounded just as we are, and have been made similar to us."

Detracta est ad inferos superbia tua, concidit cadaver tuum: fecit gaudium quadrupedibus, ut dictum est, id est, peccatoribus, qui in terram proni seu vergentes in tartara, coelum suspicere non possunt.

Sub umbra dormit in secreto calami, in locis humentibus. Quod umbrae corporum sint, nemo dubitat: sed umbra in Scripturis divinis aliquando requies, et refrigerium intelligitur, aliquando poenae. Unde dicitur, umbra mortis. Aliquando umbrae, peccata esse referuntur, quae tamquam umbra corpori, ita morti vicina sint. In peccatis ergo diabolus habitat, et requiescit in secreto cogitationum, sive etiam lumborum: unde et loca humentia appellantur. Sive in secretis, id est, in absconditis Dei, quae Deus utique non requirit, et velut se indigna non visitat: de quibus absconditis propheta ait ad Deum: De absconditis tuis adimpletus est venter eorum. Peccata ergo tamquam tenebrae absconduntur a lumine veritatis. Sive, ut jam diximus, loco remoto cordis diabolus habitat, quod cor vacuum timore Dei patet vanitati et luxui, atque omnium illecebris vitiorum. Haec enim umbra solem nesciens, et calami secreta significant. Alii dixerunt: Sub omnimodis arboribus dormit secus juncum, et calamum, et caricem. Omnimodas arbores dicit, quae tamen omnes infructuosae sunt, non habentes medullam charitatis Dei, nec bonorum operum fructus.

Protegunt umbrae umbram ejus. Peccata ejus super omnium impiorum peccata, et impietates eminent, quas protectione quadam malitiae suae defendit, et contegit. Alii ita dixerunt: inumbrantur in eo arbores magnae: ubi hoc mihi videtur dixisse, quod quamvis maligni spiritus, vel homines ministri diaboli, superbia sint excelsi, tamen superet eos magnitudine delictorum diabolus, quia scelestioris criminis inventor est, quam imitator peccati.

Circumdabunt eum salices torrentis. Sive stirpes et virgultum, ut alii dixerunt. Mundus iste mortalis propter velocem volubilitatem suam, torrentis nomine appellatur: sicut et propheta ait, cum de passione Domini prophetaret: De torrente in via bibet. Dispensatione namque illa qua ad nos venire dignatus est, in cruce mortis calicem bibit, de quo dixit ad Patrem: Si fieri potest, transeat a me calix iste. Hujus ergo mundi hominibus, qui sunt sensibus peccatorum et perfidia infidelitatis amarissimi tamquam folia, fructus bonorum operum mentientes, diabolus circumdatur, qui etiam in collegas consortiumque junguntur.

Your pride has been dragged down to the lower regions, your corpse has fallen: he made joy for the quadrupeds, as was said, that is, for the sinners, who prone on the earth or turning toward Tartarus, cannot look up to heaven.

He sleeps under the shade in the secret of the reed, in moist places. That there are shades of bodies, no one doubts: but in the divine Scriptures shade is sometimes understood as rest, and refreshment, sometimes as punishments. Whence it is said, "the shadow of death." Sometimes shades are recorded to be sins, which like a shadow to the body, so they are near to death. Therefore the devil dwells in sins, and rests in the secret of thoughts, or even of the loins: whence also they are called moist places. Or in the secrets, that is, in the hidden things of God, which God indeed does not require, and as if unworthy of himself he does not visit: concerning which hidden things the prophet says to God: "From your hidden things their belly is filled." Therefore sins as if darkness are hidden from the light of truth. Or, as we have already said, the devil dwells in the remote place of the heart, which heart empty of the fear of God lies open to vanity and luxury, and to the allurements of all vices. For this shade not knowing the sun, and the secrets of the reed signify these things. Others have said: "Under all kinds of trees he sleeps beside the rush, and the reed, and the sedge." He says all kinds of trees, which nevertheless are all unfruitful, not having the marrow of the charity of God, nor the fruits of good works.

The shades protect his shade. His sins stand out above the sins and impieties of all the impious, which he defends and covers with a certain protection of his malice. Others have said thus: "the great trees are overshadowed in him": where this seems to me to have been said, that although the malignant spirits, or men the ministers of the devil, are high in pride, nevertheless the devil surpasses them in the magnitude of his offenses, because he is the inventor of more wicked crime, than an imitator of sin.

The willows of the torrent will surround him. Or stems and brushwood, as others have said. This mortal world, because of its swift volatility, is called by the name of a torrent: just as the prophet also says, when he prophesies concerning the passion of the Lord: "He shall drink from the torrent in the way." For by that dispensation by which he deigned to come to us, he drank the cup of death on the cross, of which he said to the Father: "If it be possible, let this cup pass from me." By the men of this world, therefore, who are most bitter in the senses of sins and the perfidy of infidelity like leaves, feigning the fruits of good works, the devil is surrounded, who are also joined in colleagues and fellowship.

Ecce absorbebit fluvium, et non mirabitur, et habet fiduciam quod influat Jordanis in os ejus. Multis in locis Scripturarum, fluminis nomine genus humanum significari noverimus, de quo et ipsa potestas adversaria ait: Meus est fluvius, et ego feci memetipsum. Huic ergo fluvio, humano videlicet generi in ima atque inferiora, more fluminis defluentis, desideria cupiditatum, delectationis, praesentisque amorem mundi, ita insinuat, ut eum absorbere possit, et velut inferus deglutire; sic namque humanum genus praeceps in supradicta vitia defluet, ut possit ab inimico facile devorari. Quod autem ait: Habet fiduciam quod influat Jordanis in os ejus: Jordanis fluvius, baptismi continet sacramentum; dum in ipso Christus Dominus baptizatur, nostrum baptisma consecratum est. Cujus secundum mysticos intellectus, montes et colles, arietes, et agni ovium exsultant a facie Dei Jacob, qui junior frater credendo, seniorem fratrem incredulum supplantavit. De cujus Jordanis terra, id est Ecclesia, propheta ex persona credentis se dicit Dominum recordari. A Christo utique monte modico incipiens, qui propter passionem modicus factus est, minoratus est ab angelis, obediendo patri usque ad mortem. Hic ergo Behemoth nimia elatus temeritate, fiduciam gerit, ut praedictum Jordanem, sacramenta videlicet Ecclesiae figurantem, ore suo hauriat, et vorandi cupidus, suo eum ventre concludat. Id est, etiam eos quos sanguis Christi per aquam regenerationis, quam Jordanis typice portendit, et ablutione Spiritus sancti redemit, de illius potestate ac durissimo dominatu quaerit, ut rursus suos faciat, seu occulta suasione, seu oppugnatione manifesta.

In oculis ejus quasi hamo capiet eum. Verba haec Patris de Filio sunt secundum illam allocutionem, de qua superius diximus, ubi ait Pater de eo, cum ei de diabolo sermo esset: Ipse est principium viarum Dei. Hunc igitur Behemoth, homo divini numinis carne hominis assumpti vestitus, in oculis ejus capiet eum, inquit Pater de Filio, quod diabolum esset capturus. In oculis, ait, id est in ipso intelligentiae lumine, ubi est visus sapientiae, naturae rationabilis. Ibi, inquam, divina sapientia captus, dum per calliditatem suam atque versutiam non videt cujus carnem mors devorandam apprehendit. Secundum igitur hunc modum captus est diabolus.

Et in sudibus perforabit nares ejus. Id est, furentem saevitiam atque in sanctorum interitum anhelantem Christus Dominus noster conteret et proturbabit: sanctos vero propter lignum crucis non absurde hic intelligendos puto; sic itaque humiliat et confringit Dominus inimicum, omnemque impetum invidiae saevientis, dum eum per eosdem sanctos ligno suae crucis retundit.

Behold he will absorb the river, and will not wonder, and he has confidence that the Jordan may flow into his mouth. In many places of the Scriptures, we have known the human race to be signified by the name of a river, of which also the adversary power itself says: "The river is mine, and I made myself." To this river, therefore, namely the human race flowing into the lower and inferior parts, in the manner of a flowing river, he so insinuates the desires of lusts, of delight, and the love of the present world, that he can absorb it, and as it were swallow it like hell; for thus the human race flows headlong into the aforesaid vices, that it can easily be devoured by the enemy. Moreover, what he says: "He has confidence that the Jordan may flow into his mouth": the river Jordan contains the sacrament of baptism; while in it Christ the Lord is baptized, our baptism was consecrated. Of which according to mystic understandings, the mountains and hills, the rams, and the lambs of the sheep exult from the face of the God of Jacob, who as the younger brother by believing, supplanted the elder unbelieving brother. From the land of which Jordan, that is the Church, the prophet from the person of a believer says that he remembers the Lord. Starting indeed from Christ the small mountain, who was made small because of his passion, he was made less than the angels, by obeying the father even unto death. This Behemoth therefore, elated with excessive temerity, bears the confidence that he may drain the aforesaid Jordan, namely representing the sacraments of the Church, with his mouth, and being greedy for devouring, may conclude it in his belly. That is, he even seeks those whom the blood of Christ redeemed through the water of regeneration, which the Jordan typically portends, and by the washing of the Holy Spirit, that he may make them his own again, whether by secret persuasion, or by manifest assault.

In his eyes he will catch him as if with a hook. These words are from the Father concerning the Son according to that address, of which we spoke above, where the Father says concerning him, when the speech was with him concerning the devil: "He is the beginning of the ways of God." This Behemoth, therefore, a man of divine power clothed with the flesh of the man assumed, the Father says concerning the Son that he would catch him in his eyes, that he would be about to capture the devil. In the eyes, he says, that is in the very light of intelligence, where there is the sight of wisdom, of a rational nature. There, I say, captured by divine wisdom, while through his own shrewdness and craftiness he does not see whose flesh death apprehended to be devoured. According to this manner, therefore, the devil was captured.

And with stakes he will pierce his nostrils. That is, the raging savagery and that panting for the destruction of the saints, our Lord Christ will crush and disturb: the saints indeed I think are not absurdly to be understood here because of the wood of the cross; so thus the Lord humbles and breaks the enemy, and all the impetus of raging envy, while he beats him back through the same saints by the wood of his cross.

An extrahere poteris Leviathan hamo? Commutavit figuram aenigmatis, ut diabolum quem superius Behemoth translato nomine dixerat, eumdem nunc Leviathan appellet; sed illic eum quasi bestiam dicit, quae terras inhabitet; hic vero ita illum nominat, qui velut in aquis maris consistat. Unde et alii pro Leviathan draconem dixerunt. Unde videri potest, quod horrendum nescio quid genus draconum sit quod Leviathan dicatur, cujus malitiae atque potentiae congrue diabolus coaptetur. Behemoth autem eo quod multi cum eo sint appellatur. Nam Behemoth Latine, quasi plures sonare dicitur. Unde ipse intelligi potest cum sociis et ministris, et recte, quasi dicatur, qui a Deo non sunt. Leviathan vero additamentum quidan aiunt interpretari. Quia ergo in veritate non stetit, et excedens praesumptionis modum addit sibi superbiam, quasi supra naturae bonum in tumorem et morbum elationis excedit. Proinde additamentum dictus est: vocabulum enim factum de crimine, operuit conditionem naturae bonae, quam Deus bonus creaverat. Et Isaias propheta de eo vaticinatur dicens: In die illo, sive passionis Christi tempore, sive in adventu judicii ejus: In die ergo illo visilabit Dominus in gladio suo duro et grandi, et forti, super Leviathan serpentem vectem, et super Leviathan serpentem tortuosum, et occidet cetum, qui in mari est: secundum hoc ipsum est, quod alius propheta similiter ait ad Deum: Tu confregisti in virtute tua mare. Tu confregisti caput draconum super aquas. Hic ipse diabolus tamquam caput cum suis membris describitur, et corpus ejus, et squamae indissolubili copula conjunctae narrantur. Hunc ergo Leviathan draconem typicum, ait Dominus ad Job, ne in aquis gentium dominetur, tu forsitan de mari populorum extrahere potes, quem hamo virtutis meae, ut supra dictum est, per fidem credentium extrahere, et exsiccare disposui. Secundum hunc sensum est illud quod et Dominus ait in Evangelio: Cum fortis armatus custodit atrium suum, in pace sunt ea quae possidet, et caetera. In primo autem adventu Christi factum est per gratiam redemptionis ejus, ut de societate diaboli et dominatione populi eruerentur. In secundo vero adventu ejus, omnis diaboli potestas est auferenda, quandoquidem mare, hoc est saeculum, non erit, genusque sociorum illius de terra peribunt. Quando etiam quaeretur delictum illius, et non invenietur, Domino regnante in aeternum, et in saeculum saeculi, absorpta morte mortisque inventoribus in resurrectionis victoria. Quod autem in hoc libro ait Deus, quia hamo extrahet Leviathan, per alium prophetam illud loquitur, dicens: Expandam super te rete meum in multitudine populorum, et extraham te in sagena mea.

"Can you draw out Leviathan with a hook?" He changed the figure of the enigma, so that he now calls him Leviathan, whom he had previously called Behemoth by a transferred name; but there he speaks of him as a beast that inhabits the lands; here indeed he so names him as one who consists as if in the waters of the sea. Whence also others have said "dragon" for Leviathan. Whence it can be seen that it is some horrific kind of dragons that is called Leviathan, to whose malice and power the devil is fittingly adapted. Moreover, Behemoth is so called because many are with him. For Behemoth in Latin is said to sound as if "many." Whence he himself can be understood with his associates and ministers, and rightly, as it were, those who are not from God are said. Indeed, some say that Leviathan is interpreted as "addition." Because therefore he did not stand in the truth, and exceeding the measure of presumption, he adds pride to himself, as if he exceeds above the good of nature into a tumor and disease of elation. Hence he was called "addition": for the name made from the crime covered the condition of a good nature, which the good God had created. And the prophet Isaiah prophesies about him, saying: "In that day," whether at the time of Christ's passion, or at the coming of his judgment: "In that day," therefore, "the Lord will visit with his hard and great and strong sword upon Leviathan the bar serpent, and upon Leviathan the crooked serpent, and he will kill the whale that is in the sea": according to this very thing, another prophet similarly says to God: "You have broken the sea in your power." "You have broken the head of the dragons upon the waters." Here the devil himself is described as a head with his members, and his body and scales are told to be joined by an indissoluble bond. This typical dragon Leviathan, therefore, the Lord says to Job, lest he dominate in the waters of the nations, perhaps you can draw out from the sea of peoples, whom I have disposed to draw out and dry up by the hook of my power, as was said above, through the faith of believers. According to this sense is that which the Lord also says in the Gospel: "When a strong man armed keeps his court, those things which he possesses are in peace," and so forth. But in the first advent of Christ it was brought about through the grace of his redemption that the people were rescued from the society and domination of the devil. But in his second advent, all power of the devil is to be taken away, since the sea, that is this world, will not be, and the race of his associates will perish from the earth. When also his sin shall be sought and shall not be found, the Lord reigning forever, and for age of age, death being swallowed up and the inventors of death in the victory of the resurrection. Moreover, what God says in this book, that he will draw out Leviathan with a hook, he speaks through another prophet, saying: "I will spread my net over you in the multitude of peoples, and I will draw you out in my dragnet."

Hami vero et sagenae differentiam hanc esse existimo ut hamum ipsum Salvatorem Filium Dei, carne vestitum intelligamus: sagena autem dici potest missa praedicatio Evangelii, quae a solis ortu usque ad occasum latissimo spatio sit expansa, sicut et propheta ait: Magnus Dominus, et caetera. Et deinceps ait, dilatans exsultationem universae terrae. Quae sagena praedicationis Christi, veteris Testamenti figuris, et significationum imaginibus multisque ejusmodi Scripturae testimoniis, veluti nodis illigatis est solide roborata, quam ceti multi, et dracones saevissimi mundi istius impii et potentes scindere et rumpere tentaverunt, idque non potuerunt efficere, quia firmum fundamentum Dei fecit, et convelli nequaquam potest. Quia si Deus pro nobis, quis contra nos? Proinde secundum hanc expositionem idem sensus in hamo et sagena dignoscitur. Cum ergo dixisset Dominus ad Job, extrahere poteris Leviathan hamo? ait ei:

Et fune ligabis linguam ejus? Quemadmodum ex pluribus particulis subtegminis funis intexitur, ut fiat vinculum quo possint aliqua colligari; ita et diabolus de multitudine peccatorum suorum, quasi de resticulorum particulis, vincula sibi sacrilegorum velut fune blasphemiis, et lingua illius colligat, ut sit os obstructum atque oppilatum loquentis iniquitatem. Et in Proverbiis Salomonis, de similibus ejus scriptum est: Vinculis peccatorum suorum unusquisque constringitur. Et inde est quod et Dominus in Evangelio pigrum et inutilem servum, ligatis manibus et pedibus, mittendum dicit in tenebras exteriores, id est, vinculis peccatorum suorum, quae operatus est, secundum divinum judicium ligatus mittitur in poenas; quod et ipse Dominus in quodam loco manifestissime demonstravit, quando flagellum de Judaeorum resticulis fecit, eosque inde flagellans de templo ejecit.

Numquid pones circulum in naribus ejus, aut armilla perforabis maxillam ejus? Sive captapulum, ut alii dixerunt. Et armilla perforabis: sive, ut alii dixerunt, forcipe pertundes labrum ejus. Circuli captapuli, forcipis et armillae nominibus, intelliguntur sermones divinae potentiae, quibus superbus atque blasphemus humiliatus est a Deo et attritus.

Numquid multiplicabit ad te preces, aut loquetur tibi mollia? Sive ut alii dixerunt: Aut loquetur tibi blande? Soli Deo, cujus creaturam se esse cognoscit, est subditus, atque ei tantum quem ipsa conscientia pavet, animus ejus superbus addicitur.

Indeed, I think this is the difference between the hook and the dragnet: that we understand the hook as the Savior himself, the Son of God, clothed in flesh: but the dragnet can be called the sent preaching of the Gospel, which is spread over the widest space from the rising of the sun even to its setting, as the prophet also says: "Great is the Lord," and so forth. And then he says, "spreading the exultation of the whole earth." Which dragnet of the preaching of Christ is solidly strengthened by the figures of the Old Testament, and by images of significations and many testimonies of Scripture of this kind, as if with knots tied, which many whales and most savage dragons of this impious and powerful world have tried to tear and break, and they could not effect this, because the firm foundation of God has made it, and it can by no means be plucked up. For if God be for us, who is against us? Hence according to this exposition, the same sense is recognized in the hook and the dragnet. When therefore the Lord had said to Job, "Can you draw out Leviathan with a hook?" he said to him:

"And will you bind his tongue with a rope?" Just as a rope is woven from several strands of the woof, so that it becomes a bond by which things can be tied together; so also the devil, from the multitude of his sins, as if from strands of little ropes, binds the bonds of the sacrilegious to himself as if with a rope by blasphemies, and binds his tongue, so that the mouth of the one speaking iniquity is obstructed and stopped up. And in the Proverbs of Solomon, it is written of those like him: "Each one is constricted by the bonds of his own sins." And hence it is that the Lord also in the Gospel says that the lazy and useless servant, with hands and feet bound, is to be sent into outer darkness, that is, bound by the bonds of his own sins, which he has worked, he is sent into punishments according to divine judgment; which the Lord himself also demonstrated most clearly in a certain place, when he made a scourge of little ropes from the Jews, and scourging them therewith, cast them out of the temple.

"Will you put a ring in his nostrils, or pierce his jaw with an armlet?" Or a hook (captapulum), as others have said. "And you will pierce with an armlet": or, as others have said, "you will pierce his lip with a forceps." By the names of ring, hook, forceps, and armlet, are understood the speeches of divine power, by which the proud and blasphemous one is humbled by God and worn down.

"Will he multiply prayers to you, or speak soft things to you?" Or as others have said: "Or will he speak to you flatteringly?" He is subject only to God, whose creature he knows himself to be, and his proud mind is addicted only to him whom his very conscience dreads.

Numquid feriet tecum pactum, et accipies eum servum sempiternum? Licet sit rebellis et nimium tumidus, cogitur tamen atque compellitur ipsius naturae bono, quod ei in testimonium justae damnationis ejus ex parte non perit, ut Dominum creatorem suum, saltem ut servus malus esse fateatur. Hoc est pactum sive testamentum, quod ei cum Deo inire praeceptum est. Unde et ipse Dominus ait: Et accipies eum servum sempiternum. Hoc enim nulla voluntate animi facit, sed divinae potestatis imperio, et ideo a Deo servus dicitur sempiternus, quia adoptionem filiorum Dei, sive primatum illum angelicae dignitatis, numquam sit recepturus.

Numquid illudes ei quasi avi, aut ligabis eum ancillis tuis? In tantum, ait Dominus, humiliabitur draconis istius fortitudo, et omnino pro nihilo erit; ut illudendus habeatur, et illudendus sanctis angelis deputetur, sicut et supra jam dictum est. Quod autem quasi avis illudi perhibetur, quasi res parva et minima ad potentiam Dei habeatur, avis nomine voluit demonstrare; quodque alligandus ancillis dicitur, illud est quod ipse Dominus in Evangelio ait ad discipulos suos: Ecce dedi vobis potestatem calcandi super serpentes et scorpiones, et super omnem virtutem inimici, et nihil vobis nocebit. Sic itaque alligatur atque illuditur a sanctis animabus Dei, quae sunt ancillae Christi; dum ab eis ipsi et ejus sociis imperatur, et de corporibus ab eo obsessis abire compellitur: cuique per universum mundum quotidie captiva aufertur captivitas, quomodo et secundum Apocalypsim per mille annos alligatus dicitur, quod a parte ad totum intelligitur, secundum apostolum qui ait: Filioli, novissima hora est; ex tempore adventus Domini in carne nostra. Itaque alligatus est: ne seducat Christi gratia et redemptione salvandos. Alii dixerunt: Alligabis eum sicut passerem infantulo, quod est, ab infantulo teneatur praecepto imperii mei, et velut ligatus in potestatem tradetur. Hic est ille infans, de quo Isaias ait: Infans ab ubere in foramine aspidum manum mittet: qui infans propheta, quamvis sit centum annorum puer, per Christi gratiam morietur, id est, sanctus et innocens ad Deum de hoc saeculo emigrabit. Hunc ergo infantem accipere debemus unumquemque sanctorum, qui de fonte, id est de utero matris Ecclesiae, tamquam infans Deo renatus est, et praecepta Domini, velut lacteos cibos de ejus uberibus sugit.

"Will he strike a covenant with you, and will you take him as a servant forever?" Although he be rebellious and excessively swollen, he is nevertheless forced and compelled by the good of his own nature, which does not perish from him in part as a testimony of his just damnation, so that he may confess the Lord his creator, at least as an evil servant. This is the covenant or testament, which he is commanded to enter into with God. Whence also the Lord himself says: "And you shall take him as a servant forever." For he does this with no will of his mind, but by the command of divine power, and therefore he is called by God a servant forever, because he will never receive the adoption of the sons of God, or that primacy of angelic dignity.

"Will you play with him as with a bird, or will you bind him for your maidens?" To such an extent, says the Lord, shall the strength of that dragon be humbled, and it shall be altogether as nothing; that he may be held as one to be played with, and be assigned to be played with by the holy angels, as has already been said above. Moreover, because he is said to be played with like a bird, he wished to demonstrate by the name of a bird that he is held as a small and minimal thing compared to the power of God; and that he is said to be bound for maidens, that is what the Lord himself says in the Gospel to his disciples: "Behold, I have given you power to tread upon serpents and scorpions, and over all the power of the enemy, and nothing shall hurt you." So thus he is bound and played with by the holy souls of God, who are the handmaids of Christ; while he and his associates are commanded by them, and he is compelled to depart from the bodies obsessed by him: and every day throughout the whole world, captivity is led captive from him, just as according to the Apocalypse he is said to be bound for a thousand years, which is understood from a part for the whole, according to the apostle who says: "Little children, it is the last hour"; from the time of the Lord's coming in our flesh. Thus he is bound: lest he seduce those who are to be saved by the grace and redemption of Christ. Others have said: "You will bind him like a sparrow for a little child," which is, let him be held by a little child by the command of my power, and as if bound he shall be delivered into power. This is that infant of whom Isaiah says: "The infant from the breast shall put his hand into the hole of the asps": which infant prophet, although he be a boy of a hundred years, shall die through the grace of Christ, that is, he shall depart from this world to God as holy and innocent. This infant, therefore, we ought to take as each one of the saints, who from the font, that is from the womb of mother Church, is reborn to God like an infant, and sucks the commands of the Lord like milky foods from her breasts.

Concident eum amici, divident illum negotiatores. Amici et negotiatores isti, sancti intelligendi sunt, omnes etiam veritatis praedicatores: quibus Christus Filius Dei ait: Vos amici mei estis. Itemque de iisdem per parabolam dicit: Simile est regnum coelorum homini negotiaori, quaerenti bonam margaritam, et caetera. Qui regnum Dei, et aeternae vitae praemium velut pretiosissimam margaritam in venalibus proposuerunt mundo, ut unusquisque creditorum vendat quaecumque habuerit, delectationem scilicet vitae praesentis, his mercimoniis commutet et emat eam. Igitur a supradictis amicis, et negotiatoribus corpus hujus draconis conciditur atque dividitur, dum per eosdem ad fidem Christi, perditorum ejus multitudo quam plurima separatur. Nam multi de potentibus ejus, et in malitia fortibus ab ejus consortio, veluti membra illius secernuntur, sicut et Abacuc propheta ait ad Dominum; Praecidisti in stupore mentis capita potentium: et de quibus rursum ait ad Dominum: Misisti in capita inimicorum mortem: mortem utique vitiorum, ut jam non sibi vivant, sed ei qui pro ipsis mortuus est, et resurrexit. Haec capita inimicorum Dei, id est, populorum impiorum principes, ipsi sunt hujus spiritualis draconis reges et nobiles, qui secundum translationem nominum, et figuram tropi alterius, alligandi a praedictis amicis et negotiatoribus esse dicuntur: sicut David propheta ait: Ut alligent reges eorum in manicis, et nobiles eorum in vinculis ferreis. Hi ergo reges et nobiles, ipsi sunt et dracones, et membra illius draconis, de quibus draconibus ait propheta ad Deum: Tu confregisti capita draconum super aquas.

Numquid implebis sagenas pelle ejus, et gurgustium piscium capite illius? Omnes qui consensione malitiae et imitatione adhaerent diabolo, recte pelles ejus esse dicuntur. Quos ideo pellis nomine arbitror dictos, eo quod indissociabili connexione ei conjuncti sunt, et separari ab eo numquam, aut certe vix possunt. De iis ergo dicit Dominus sagenas implendas esse.

Pones super eum manum tuam. Memento belli; nec ultra addas loqui. Sic mihi videtur dixisse: Victo per me adversario tuo, pones super eum manum tuam, ut possis ei et tu illudere. Vel pones super eum manum tuam, quasi dixerit, si ejus potentiae et virtutis te esse arbitraris, pones super eum manum tuam, quod est, si potes effice virtute potentiae tuae, ut te contremiscat et paveat sicut et me cui soli hoc debet:

"Friends will cut him up, merchants will divide him." These friends and merchants are to be understood as the saints, and even all the preachers of truth: to whom Christ the Son of God says: "You are my friends." And likewise he says of them through a parable: "The kingdom of heaven is like a merchant man, seeking a good pearl," and so forth. Who have proposed the kingdom of God and the reward of eternal life as a most precious pearl among things for sale to the world, so that each of the believers may sell whatever he has, namely the delight of the present life, and exchange and buy it with these wares. Therefore, from the aforesaid friends and merchants, the body of this dragon is cut up and divided, while through them the greatest possible multitude of his lost ones is separated unto the faith of Christ. For many of his powerful ones, and those strong in malice, are severed from his fellowship as if they were his members, just as the prophet Habakkuk also says to the Lord: "You have cut off in the stupor of mind the heads of the powerful": and of whom again he says to the Lord: "You have sent death into the heads of the enemies": death surely of vices, so that they may no longer live to themselves, but to him who died for them and rose again. These heads of the enemies of God, that is, the princes of the impious peoples, they themselves are the kings and nobles of this spiritual dragon, who according to the transfer of names and the figure of another trope are said to be bound by the aforesaid friends and merchants: as the prophet David says: "That they may bind their kings in manacles, and their nobles in iron fetters." These kings and nobles, therefore, are themselves both dragons and members of that dragon, of which dragons the prophet says to God: "You have broken the heads of the dragons upon the waters."

"Will you fill dragnets with his skin, and the cabin of fishes with his head?" All who adhere to the devil by consent of malice and imitation are rightly said to be his skins. Whom I think were called by the name of skin for this reason, because they are joined to him by an indissociable connection, and can never, or certainly scarcely, be separated from him. Concerning these, therefore, the Lord says that the dragnets are to be filled.

"Lay your hand upon him. Remember the war; and add to speak no further." Thus he seems to me to have said: Your adversary being conquered through me, you shall lay your hand upon him, that you also may be able to play with him. Or "lay your hand upon him," as if he said, if you think yourself to be of his power and virtue, lay your hand upon him, which is, if you can, bring it about by the virtue of your power that he may tremble and dread you as he does me to whom alone he owes this:

sed quia id nequaquam facere potes, ut tibi draco hic magnus, et in malitia potens subjectus sit; memento in hac tribulatione poenarum tuarum contra quam ferum et trucem hostem bellum habueris: sufficiat tibi adversum me verba aspera locutum, ubi nosse te volui, quoniam hunc fortissimum inimicum tuum superare ac vincere nequivisses, nisi ex praecepto imperii mei accepta in tua potestate jussus fuisset, et tuam nihilominus animam custodiri a me. Igitur in ditionem illius ita datus es, ut non amplius te affligeret, quam vires tuae paterentur.

Ecce spes ejus frustrabitur eum, et videntibus cunctis praecipitabitur. Cum in conspectu angelorum sanctorum, et innumerabilis multitudinis beatorum hominum praecipitatus fuerit in gehennam, ignemque aeternum, spem ejus, qua se fortem putat evadere, horrendum et justum judicium eum frustrabitur, et cassa atque inania cogitans in irritum deducetur.

CAPUT XLI.

Non quasi crudelis suscitato eum. Quis enim resistere potest vultui meo, et quis ante dedit mihi ut reddam ei? Omnia quae sub coelo sunt, mea sunt. Hunc igitur inimicum non ut crudelis suscitat Deus, qui eum quasi punire desiderat: vel quoscumque sanctorum collocatione ejus elidere: cujus naturae luculentae potius aeterna bonitas competit: sed suscitare Deus nunc Leviathan hoc modo dicitur, ut eum caeteris qualis sit manifestet, quem velut Pharaonem longa impunitate, diutius insultare permittit. Hoc enim justissimo judicio suo Deus fieri sinit: aut ad exercitationem probationemque sanctorum, aut ad iniquorum poenam. Quis enim resistere potest vultui meo? Ubi hoc videtur dixisse, quod solo aspectui majestatis Dei, omnis creatura cedat et tremat. Quis ante dedit mihi ut reddam ei? omnia quae sub coelo sunt, mea sunt. Non enim, ait, a quoquam potestatem accepi, quam aliquando forsitan non habuerim: ut ei quasi pro hoc beneficio gratias agam, aut aliquid ei retributionis impendam. Secundum hunc sensum et Apostolus loquitur: Aut quis, inquit, dedit illi, et retribuetur ei? Ubi in his verbis Deus affuisse semper monstratur.

Non parcam ei verbis potentibus et ad deprecandum compositis. Hoc fortassis de diabolo, de cujus verbis hic loquitur, intelligere possumus: etsi sit rebellis in Deum, et contumax, suum tamen tremens sentiat creatorem, et quamvis immemor conditionis suae, tamen tamquam servus nequam, saltem coactus Dominum suum obsecrare simulat.

but because you can by no means do that, so that this great dragon, powerful in malice, may be subject to you; remember in this tribulation of your punishments against what a wild and grim enemy you have had war: let it suffice for you to have spoken harsh words against me, where I wished you to know that you would not have been able to overcome and conquer this most strong enemy of yours, unless he had been commanded to be received into your power from the command of my empire, and your soul nevertheless to be guarded by me. Therefore you were so given into his domain, that he might not afflict you more than your strengths could endure.

"Behold, his hope shall frustrate him, and in the sight of all he shall be cast down." When in the sight of the holy angels and of an innumerable multitude of blessed men he shall be cast headlong into Gehenna and eternal fire, the horrific and just judgment shall frustrate his hope, by which he thinks himself strong to escape, and thinking vain and empty things, he shall be led to nothing.

CHAPTER XLI.

"Not as one cruel I have raised him up." For who can resist my face, and who has given to me before that I should repay him? All things that are under heaven are mine." God therefore does not raise up this enemy as one cruel, who desires as it were to punish him: or to crush any of the saints by his placement: to whose bright nature eternal goodness rather belongs: but God is now said to raise up Leviathan in this way, that he may manifest to others what kind he is, whom he allows to insult longer like Pharaoh with long impunity. For God permits this to be done by his most just judgment: either for the exercise and testing of the saints, or for the punishment of the wicked. "For who can resist my face?" Where he seems to have said this, that at the sole sight of the majesty of God, every creature yields and trembles. "Who has given to me before that I should repay him? all things that are under heaven are mine." For I have not, he says, received power from anyone, which perhaps I might not have had at some time: so that I should give thanks to him as if for this benefit, or bestow anything of retribution upon him. According to this sense the Apostle also speaks: "Or who," he says, "has given to him, and it shall be repaid to him?" Where in these words God is shown to have been always present.

I will not spare him for powerful words and those composed for entreaty." This perhaps we can understand concerning the devil, of whose words he speaks here: even if he be rebellious against God, and contumacious, yet trembling he feels his creator, and although unmindful of his condition, yet as a wicked servant, at least being forced he feigns to beseech his Lord.

Quis revelabit faciem indumenti ejus. Hic indumento velatam faciem diaboli Job dicit, quia se transfigurat in angelum lucis. Revelatur autem facies a Domino, cum artes nequitiarum illius deteguntur.

Et in medium oris ejus quis intrabit? Hic os diaboli, indesinens blasphemia ejus potest intelligi, quod obstruendum a Deo est atque oppilandum, cum verbo Domini fuerit penetratum. Sive in medium oris ejus quis intrabit? potest ita sentiri ut os diaboli, infernus intelligatur: ad quem Salvator descendit, ut devoratos a diabolo homines liberaret. Et ideo quod futurum erat temporis, dixit: In medium oris ejus quis intrabit?

Portas vultus ejus quis aperiet? Abditam et multo secreto absconditam fortitudinem hypocriseos diaboli, dicit Dominus se patefacturum: quam in passione et cruce sua aperte manifestavit, quando cum principibus suis et potestatibus traductus a Filio Dei parum fiducialiter triumphat.

Per gyrum dentium ejus formido. Voratorem et insatiabilem hunc inimicum dicit, qui velut rapacissima bestia, dentibus omnia consumat, et idcirco formido et timor in gyro dentium ejus, quia ad devorandum parati sunt.

Corpus illius quasi scuta fusilia, et compactum squamis se prementibus. Una uni conjungitur, et ne spiraculum quidem incedit per eas. Unde alteri adhaerebit, et tenentes se nequaquam separabuntur. Tres hi versus continui, sub diversorum sermonum repetitione, unum idemque loquuntur. Corpus ergo diaboli, omnes consortes ejus, et spiritus immundi intelligendi sunt, quos tanta consensione atque conspiratione Deus dicit illi adjunctos, ut indissociabili connexione sint eidem copulati, quos etiam sub allegorica dictione, squamarum nomine appellavit, quae ita densatae sint, et stricte sibi invicem cohaerentes, ut nullum illis sit spiraculum respirandi ad Deum, eo quod ad illa sui connexione, nequaquam ad sanitatem poenitentiae relaxentur. Quod autem daemones impii ministri diaboli, scutis fusilibus comparantur, hoc nomine eorum significat Dominus, quod nimium pertinax et obstinate rebellans, et fortiter solida ac perennis sit eorum repugnatio contra Deum. Diabolum vetus editio smaragdi lapidi assimilavit, qui natura asper est, alia attritu laevificans, sed ipse asper esse non desinens, cuncta comminuit, diminutionem autem sui non sentiens.

"Who will reveal the face of his garment?" Here Job says that the face of the devil is veiled by a garment, because he transfigures himself into an angel of light. But the face is revealed by the Lord when the arts of his iniquities are detected.

"And who will enter into the middle of his mouth?" Here the mouth of the devil can be understood as his incessant blasphemy, which is to be obstructed and stopped up by God, when it shall have been penetrated by the word of the Lord. Or "who will enter into the middle of his mouth?" can be so felt that the mouth of the devil is understood as hell: to which the Savior descended, that he might deliver the men devoured by the devil. And therefore what was to be of time, he said: "Who will enter into the middle of his mouth?"

"Who will open the doors of his face?" The hidden and much secret strength of the hypocrisy of the devil, the Lord says he will lay open: which he openly manifested in his passion and cross, when with his princes and powers he triumphs poorly confidently being led away by the Son of God.

"Around his teeth is dread." He calls this enemy a devourer and insatiable, who like a most rapacious beast, consumes all things with his teeth, and therefore dread and fear are in the circle of his teeth, because they are ready for devouring.

"His body is like molten shields, and compacted with scales pressing themselves. One is joined to one, and not even a breath enters through them. Whence it shall adhere to another, and holding themselves they shall by no means be separated." These three continuous verses, under the repetition of different speeches, speak one and the same thing. The body of the devil, therefore, all his associates and unclean spirits are to be understood, whom God says are joined to him with such consent and conspiracy, that they are coupled to the same by an indissoluble connection, whom also under allegorical diction he called by the name of scales, which are so densified and strictly cohering to each other, that there is no breath for them of breathing to God, because by that connection of theirs they are by no means relaxed to the health of repentance. But because the impious demons, ministers of the devil, are compared to molten shields, by this name the Lord signifies that their repugnance against God is excessively pertinacious and obstidately rebelling, and strongly solid and perennial. The old edition assimilated the devil to the emerald stone, which is rough by nature, smoothing other things by attrition, but itself not ceasing to be rough, crushes all things, but not feeling its own diminution.

Sternutatio ejus ut splendor ignis, et oculi ejus ut palpebrae diluculi. Sive ut alii dixerunt: In sternutamento ejus illucescit sol, et oculi ejus ut species Luciferi. Sternutatio sordes cerebri egerit, et vitia ex interno concepta depurgat. Diabolus ergo, qui totus sordidus et fetidus est, in hoc lumine se videtur ostendere, cum transfigurans se in angelum lucis malitiae suae sordes in perniciem hominum cum delectatione operatur et effundit, et de invidia, id est, de malorum omnium capite, venena sua commovet ac producit. Oculi autem diaboli falsi prophetae intelligendi sunt, de qualibus sanctus Isaias ait, cum ad peccatorem populum loqueretur, dicens de Deo: Claudet oculos vestros: qui instigatione ab eo inspirati loquuntur, quae vicina videntur lumini veritatis. Sicut palpebrae sunt diluculi, cum tamen nihil luminis Dei possideant. Nam etiamsi videantur initium lucis in se ostendere, quae eis hypocriseos fermento exoritur, mendaciorum tamen tenebras specie veritatis obducunt.

De ore ejus lampades procedunt sicut taedae ignis accensae. Quemadmodum os Domini locutum est, ita et omnes impii et sacrilegi, et blasphemi, os diaboli recte dicuntur, ex quo taedae ignis accensae, sive, ut alii dixerunt, faculae ardentes procedunt, id est, ignis et poenae causa suggeritur: et in Apocalypsi, ubi sub equorum similitudine hi ministri diaboli describuntur, ita de eis dicitur: De ore eorum exiit ignis et fumus, et sulphur: non perspicue quidem ita exeunt de ore eorum, sed verba blasphemi sunt ignis et fumus, et sulphur, sicut ad eum Dominus per prophetam ait: Producam ignem de medio tui qui comedat te.

De naribus ejus procedit fumus. Id est, superbia.

Sicut ollae succensae atque ferventis. Quia vapor aut ipse se aut obtemperantes generet causas ignis aeterni. Superbiae spiritus in anhelitu narium demonstratur, quibus animi sui tumorem exanhelare se gaudet, sed humiliari ac reprimi a Domino superius ita dicitur: Numquid pones circulum in naribus, et armilla perforabis maxillam ejus?

Halitus ejus prunas ardere facit. Hic est fumus ejus e paribus et ex anhelitu ejus, ut carbonibus suis ignem sibi aeternum, et fumandum subministret. Ita enim et similibus ejus Dominus ait: Ambulate in lumine ignis vestri, et in flammis quas succendistis vobis.

Et flamma de ore ejus egredietur. Sive ut alii dixerunt: Flamma vero de ore ejus globatur: ibi idem sensus, quod est, poenae blasphemiarum de ore diaboli globatae egrediuntur.

"His sneezing is like the splendor of fire, and his eyes are like the eyelids of the dawn." Or as others have said: "In his sneezing the sun shines forth, and his eyes are like the appearance of Lucifer." Sneezing ejects the filth of the brain and cleanses the vices conceived within. Therefore the devil, who is altogether filthy and fetid, seems to show himself in this light, when transfiguring himself into an angel of light he works and pours out the filth of his malice for the destruction of men with delight, and from envy, that is, from the head of all evils, he stirs up and brings forth his poisons. Moreover, the eyes of the devil are to be understood as false prophets, of whom holy Isaiah says, when he was speaking to the sinful people, saying of God: "He shall close your eyes": who speak by his instigation and inspiration things which seem near to the light of truth. They are like the eyelids of the dawn, although they possess nothing of the light of God. For even if they seem to show the beginning of light in themselves, which arises in them from the leaven of hypocrisy, yet they cover the darkness of lies with the appearance of truth.

"From his mouth proceed lamps like burning torches of fire." Just as the mouth of the Lord has spoken, so also all the impious and sacrilegious and blasphemous are rightly called the mouth of the devil, from which burning torches of fire, or, as others have said, glowing firebrands proceed, that is, the cause of fire and punishment is suggested: and in the Apocalypse, where these ministers of the devil are described under the similitude of horses, it is thus said of them: "From their mouth issued fire and smoke and brimstone": indeed they do not issue so visibly from their mouth, but the words of the blasphemer are fire and smoke and brimstone, just as the Lord says to him through the prophet: "I will bring forth fire from the middle of you which shall devour you."

"From his nostrils proceed smoke." That is, pride.

"Like a heated and boiling pot." Because the vapor either of itself or those obeying generates the causes of eternal fire. The spirit of pride is demonstrated in the breath of the nostrils, by which he joys to breathe out the tumor of his mind, but to be humbled and repressed by the Lord it is said above: "Will you put a ring in his nostrils, and pierce his jaw with an armlet?"

"His breath makes coals burn." This is his smoke from the parts and from his breath, that he may supply eternal fire and smoking for his coals. For so also the Lord says to those like him: "Walk in the light of your fire, and in the flames which you have kindled for yourselves."

"And a flame shall go out of his mouth." Or as others have said: "Indeed a flame is balled from his mouth": the same sense is there, which is, the punishments of blasphemies go out balled from the mouth of the devil.

In collo ejus morabitur fortitudo, et faciem ejus praecedit egestas. Colli nomine, id est cervicis, tumorem arrogantiae diaboli dicit. Cuique dicitur per prophetam: Nervus ferreus cervix tua: in qua principalis peccati malum habitat. Hac igitur superbiae fortitudine, et propheta verbis illius loquitur, dicens, fortitudinem faciam, quem ob hoc Dominus increpat et dicit ei: In sapientia tua fecisti tibi fortitudinem. Et iterum ait ei: In negotiationibus tuis multiplicasti tibi fortitudinem. Itemque: Elevatum est cor tuum in fortitudine tua. Quod vero ait: Faciem illius praecedet egestas, hoc est quod ubi appropinquaverit diabolus, illico omnes sibi vitae atque animae vires exhauriatur, ac substantia consumatur.

Membra carnium ejus cohaerentia sibi. Membra diaboli sunt, quos supra in squama et scutis fusilibus nominavit. Carnium autem ejus membra idcirco sunt dicti, quoniam carnalibus ac flagitiosis actibus dedita, ei velut auctori malorum cohaereant.

Mittet contra eum fulmina, et ad locum alium non ferentur. Ordo dicentis Dei hoc loco obscuratus videtur, ubi cum de diabolo dicat, subito personam commutet dicens: Mittet contra eum fulmina, et ad locum alium non ferentur. Credendum est, quod haec fulmina a Deo mittantur contra diabolum, secundum illum sensum, ubi dicitur: Pluit Dominus a Domino. Quod ita hic dictum arbitramur: fecit Deus, quod locutus est Deus. Fulminatur autem a Deo draco diabolus, quando igneis Dei eloquiis de sanctis nubibus increpatur, quae utique fulmina, in locum missa atque directa, non frustra jacientur, et ad locum non ferentur, nec se ab eis diabolus gloriabitur impunitum.

Cor ejus indurabitur tamquam lapis, et stringetur quasi malleatoris incus. Sive, ut alii dixerunt, et stat sicut incus infatigabilis. Cor diaboli durum et inflexibile est, hebetudine quoque lapidis et rigore. Constringitur autem, sive stat sicut incus, quae non producitur. Incus namque caeditur, sed non producitur, superjecta edomat, immobilis autem ipsa consistit: talis diabolus est. Fidelium enim increpationibus tunditur, prophetarum dictis caeditur, martyrum victoria eliditur, sed manens rigidus, durus, indomitus, aeternis addictus est poenis.

Cum sublatus fuerit, timebunt angeli, et territi purgabuntur. Hoc de primi saeculi temporibus dictum accipi potest. Quantum sit malum superbiae, jam tunc angeli sancti scire potuerunt, quando praesumptor tyrannidis coeli arce dejectus est: quando etiam pro eo merito quo in veritate, in qua ille non steterat, steterunt: et in hoc beati facti esse credendi sunt, ut certissimi fierent nullius umquam peccati lapsum sibi esse metuendum.

"In his neck strength shall dwell, and want precedes his face." By the name of the neck, that is the nape, he speaks of the tumor of the devil's arrogance. To whom it is said through the prophet: "Your neck is an iron sinew": in which the evil of principal sin dwells. By this strength of pride, the prophet also speaks in his words, saying, "I will make strength," whom for this the Lord rebukes and says to him: "In your wisdom you have made strength for yourself." And again he says to him: "In your negotiations you have multiplied strength for yourself." And likewise: "Your heart is lifted up in your strength." But what he says: "Want shall precede his face," this is that where the devil shall have approached, immediately all the strengths of life and soul are exhausted for him, and the substance is consumed.

"The members of his flesh cohering to each other." These are the members of the devil, whom he named above in the scale and molten shields. But they are called members of his flesh for this reason, because being dedicated to carnal and shameful acts, they cohere to him as to the author of evils.

"He shall send lightnings against him, and they shall not be carried to another place." The order of God speaking in this place seems obscured, where since He speaks of the devil, He suddenly changes person saying: "He shall send lightnings against him, and they shall not be carried to another place." It is to be believed that these lightnings are sent by God against the devil, according to that sense where it is said: "The Lord rained from the Lord." Which we judge to be said here thus: God did what God spoke. For the dragon (draco) devil is struck by lightning by God, when he is rebuked by the fiery speeches (eloquiis) of God from the holy clouds, which lightnings indeed, sent and directed into place, shall not be thrown in vain, and shall not be carried to another place, nor shall the devil boast himself unpunished by them.

"His heart shall be hardened as a stone, and shall be bound as an anvil of a smith." Or, as others have said, "and he stands as an indefatigable anvil." The heart of the devil is hard and inflexible, by the dullness also of stone and by rigor. But he is bound, or stands as an anvil, which is not drawn out. For an anvil is beaten, but is not drawn out; it tames what is laid upon it, but it stays immobile itself: such is the devil. For he is pounded by the rebukes of the faithful, he is beaten by the sayings of the prophets, he is crushed by the victory of the martyrs, but remaining rigid, hard, untamed, he is addicted to eternal punishments.

"When he shall have been taken away, the angels shall fear, and being terrified they shall be purged." This can be accepted as said of the times of the first age. How great the evil of pride is, even then the holy angels were able to know, when the presumer of tyranny was cast down from the citadel of heaven: when also for that merit by which they stood in the truth, in which he had not stood: and in this they are to be believed to have been made blessed, that they might become most certain that the fall of no sin was ever to be feared by them.

Igitur quod dictum est quia sublato diabolo, timebunt angeli, et territi purgabuntur, non sic intelligendum est, quod ad cavendum peccatum superbiae, emendatiores futuri sint, territi tantae damnationis exemplo, cum utique perspicuum sit minime eos beatos fore, si studendum eis sit cura impensiore ne peccent. Peccatum enim cavere, vel peccato resistere, ad poenales hujus mundi miserias pertinet, non ad futuri saeculi gloriam. Hos autem arbitror intelligendum homines, qui ad consortium pervenerint angelorum, utpote quasi novi angeli, damnato diabolo, territi purgabuntur: videntes qualem quantumque hostem, et hujuscemodi poenas horrendae damnationis evaserunt. Purgabuntur autem, id est, puriores Deo reddentur, tanta divini beneficii circa se consolatione perspecta. Id etiam quod dictum est, territi, vel quod scriptum est, timebunt, non abhorret a sensu, ut rationabilis videlicet creatura omne beneficium atque omne judicium Creatoris sui, non cum poenali, sed cum honorifico terrore miretur. Et revera quae major purificatio, sive purgatio, poterit esse ante Deum, sicut angelici hominis, quam ut semper cum exsultatione (quia cui defertur pius est) et cum tremore (quia cui defertur Deus est) omne bonum certissimae securitatis suae gloriaeque perpetuae ad laudem sui referat conditoris.

Cum apprehenderit eum gladius, subsistere non poterit, neque hasta, neque thorax. Alii vero manifestius transtulerunt dicentes: Si occurrerint ei lanceae, nihil facient ei: id est, nullis metallis terrorum ac increpationibus poterit emendari. In hasta autem et thorace possunt intelligi, qui justitiae lorica induti, dextera operibus sanctis armati conantur resistere. Ipsum vero punire sive expugnare non valebunt, quia tam fortis et malus est, ut adversantia contemnat, et converti minime velit. Proinde quidquid est fortitudinis animorum in sanctis, ferri vocabulo appellatur. Quidquid etiam virtutum est, aeris splendore, vel perennitate censetur.

Reputabit enim quasi paleas ferrum, et quasi lignum putridum, aes. Tanta enim se virtute superbiae induit, ut haec omnia arma adversum se suscepta pro nihil pendat, et ipse potius operetur opera, palearum acervis similia et lignis infructuosis, et vetustis carieque fatiscentibus, quae igne inexstinguibili sunt urenda.

Therefore what was said that with the devil taken away, the angels shall fear, and being terrified they shall be purged, is not so to be understood, that for the sake of avoiding the sin of pride, they shall be more emended, terrified by the example of so great a damnation, since indeed it is clear that they would by no means be blessed, if they had to study with more spent care lest they sin. For to avoid sin, or to resist sin, belongs to the penal miseries of this world, not to the glory of the future age. But I judge these are to be understood as men, who shall have arrived at the fellowship of the angels, as it were as new angels, with the devil damned, being terrified they shall be purged: seeing what sort of and how great an enemy, and punishments of this kind of horrendous damnation they have escaped. But they shall be purged, that is, they shall be rendered purer to God, with so great a consolation of divine benefit around themselves having been perceived. Also that which was said, "terrified," or what was written, "they shall fear," does not abhor from the sense, that namely a rational creature should wonder at every benefit and every judgment of its Creator, not with penal, but with honorific terror. And indeed what greater purification, or purgation, can there be before God, such as that of an angelic man, than that he should always refer every good of his most certain security and perpetual glory to the praise of his Creator with exultation (because He to whom it is deferred is pious) and with trembling (because He to whom it is deferred is God).

"When the sword shall reach him, it shall not be able to stand, neither the spear (hasta), nor the breastplate." But others have translated more clearly saying: "If spears should meet him, they shall do nothing to him": that is, he shall be able to be emended by no metals of terrors and rebukes. But in the spear and breastplate can be understood those who, clothed in the breastplate of justice, armed in the right hand with holy works, try to resist. But they shall not be able to punish or conquer him, because he is so strong and evil, that he despises opposing things, and by no means wishes to be converted. Hence whatever there is of strength of minds in the saints, is called by the name of iron. Also whatever there is of virtues, is judged by the splendor or perennity of bronze.

"For he shall repute iron as straw, and bronze as rotten wood." For he has clothed himself with so great a virtue of pride, that he hangs all these arms taken up against him for nothing, and he himself rather works works similar to heaps of straw and to unfruitful woods, and those decaying with old age and rot, which are to be burned with inextinguishable fire.

Non fugabit eum vir sagittarius. Cuilibet sanctorum quamvis pharetram cordis sui, increpationum sermonibus tamquam telis compungentibus plenam habeat, ab eis tamen hic durus, et nimium ferreus penetrari non poterit. Et ideo non sentiens vulnera compunctionum, ab hoc tali sagittario non fugatur. Alii vero ita dixerunt: Non vulnerat eum sagitta aerea. Verbum Dei incorruptibile, et permanens sagittae aeneae comparatur, quo numquam potuit diabolus ad poenitentiam vulnerari: secundum duritiam cordis sui thesaurizat sibi iram in die irae, et revelationis justi judicii Dei.

In stipulam versi sunt ei lapides fundae. Funda potest intelligi quicumque sanctorum, qui manu Domini continentur. Per hos ergo sanctos suos, duros sermones, fortes et asperos velut lapides, hunc impium valide jaculatur, ut eisdem percussus det honorem Deo; sed ille cum singularis malitiae sit, eosdem sermones sibi convertit in stipulam, ut dum eos pro nihil ducit, fiant ei velut stipula quae et fumandos globos tartarei ignis accendat. Quod alii eodem sensu dixerunt: Aestima lapides funda jactatos ut fenum.

Quasi stipulam aestimabit malleum. Verbum nihilominus divinum, gravo scilicet, et forte contundens eum, et atterens vastam duritiam impietatis ejus, ut a sanctorum insectatione tenuetur, pro stipula aestimabit: malitia namque obrutus non sentiet pondus tundentis desuper, quoniam cor ejus factum est sicut lapis, et sicut incus indomabilis: quae numquam, licet supra modum tusa, producitur.

Et deridebit vibrantem hastam. Sive, ut alii dixerunt, trementem sermonem. Validum cujuslibet sancti ad se vigore animi ac virtute emissum, non solum non verebitur, verum etiam deridebit, vel eumdem sermonem, vel etiam jaculantem. Hoc totum de diabolo Deus diversis modis ac similitudinibus ideo dicit, ut demonstret hominibus, quantum mali sit, et quam potens, et quam sit omnino irrevocabilis.

Sub ipso erunt radii solis, et sternet sibi aurum quasi lutum. Sol justitiae Christus Deus est, in cujus pennis est sanitas. Hi igitur radii, id est, sancti qui sunt filii lucis ejus, ab hoc principe tenebrarum, in praevaricatione Adam, peccato illius detinentur obnoxii, dum jam redemptos per Christum capitalibus criminibus, suos facit sibique velut captivos et servos subdit, et subjugat.

"The archer shall not put him to flight." Let any of the saints have as it were the quiver (pharetram) of his heart full of the words of rebukes as it were with pricking weapons, yet this hard and too iron one will not be able to be penetrated by them. And therefore, not feeling the wounds of compunctions (compunctionum), he is not put to flight by such an archer. But others have said thus: "A bronze arrow does not wound him." The Word of God incorruptible and permanent is compared to a bronze arrow, by which the devil was never able to be wounded to repentance; according to the hardness of his heart he treasures up for himself wrath in the day of wrath, and of the revelation of the just judgment of God.

"The stones of the sling are turned into straw for him." A sling can be understood as any of the saints, who are held in the hand of the Lord. Through these His saints, He powerfully hurls hard words, strong and sharp like stones, at this impious one, so that being struck by them he may give honor to God; but he, since he is of singular malice, converts the same words into straw for himself, so that while he counts them for nothing, they become to him like straw which also kindles the smoking balls of hellish fire. Which others said with the same sense: "Esteem the stones thrown by the sling as hay."

"He shall esteem the hammer as straw." Nevertheless, the divine Word, heavy indeed, and strongly pounding him, and wearing away the vast hardness of his impiety, that he may be thinned from the pursuit of the saints, he shall esteem as straw: for overwhelmed by malice he shall not feel the weight of the one pounding from above, since his heart is made like stone, and like an untameable anvil: which never, although beaten beyond measure, is drawn out.

"And he shall deride the vibrating spear (hastam)." Or, as others have said, "the trembling word." He shall not only not fear the strong word of any saint sent to him by vigor of mind and virtue, but he shall even deride it, or the same word, or even the one hurling it. God says all this about the devil in different ways and similarities for this reason, that He may demonstrate to men how great an evil he is, and how powerful, and how he is altogether irrevocable.

"Under him shall be the rays of the sun, and he shall spread gold for himself like mud." The Sun of justice is Christ God, in whose wings is health. Therefore these rays, that is, the saints who are sons of His light, are held obnoxious by this prince of darkness, in the prevarication of Adam, by his sin, while he makes his own those already redeemed through Christ by capital crimes, and subjects and subjugates them to himself as it were captives and servants.

Possunt et illi angeli, quos secum diabolus traxit: de quibus in Apocalypsi dicitur: Et traxit secum tertiam partem stellarum in terram: hi radii solis intelligi, qui recedentes a Deo, vero lumine, factae sunt tenebrae, et principes tenebrarum. Hi ergo sub ipso sunt, quibus diabolus est rex et dominus. Aurum vero secundum hunc sensum quem diximus, ipsi sunt radii solis, quia sub nomine auri, pretiosi quique et mali intelliguntur: hos sibi sternit quasi lutum, cum eos sibi subditos peccatis, sordidos et viles efficit. Dicuntur autem dracones in eis locis secretis, et terrarum abditis sinibus, vel maxime commorari, ubi metallum auri sit. Et ob hoc sub spirituali intelligentia, puto hanc metaphoram conservatam, eo quod hic draco rufus, de auro bonorum quos dejecerat, sibi cubile sternat, quod est omnes spirituales mundi hujus divitias, id est, bonorum hominum sanctitatem, justitiam caeterasque virtutes, velut aurum sub se habebit, cum eos obdormientes in fide in lutum immensum redegerit peccatorum.

Fervescere faciet quasi olla profundum maris, et ponet quasi cum unguenta bulliunt. Mare hoc saeculum, secundum allegoricos intellectus, esse didicimus, quod est obscuritate sua, et nimia stultitiae caecitate tenebrosum, quod ita diabolus carnali accendit concupiscentia, ut ferveat ad amanda terrena. Si autem in bonam partem unguenta intellexerimus, ut gratias sanctorum ferventes hoc loco interpretemur, a contrario diabolus maris istius habitator id agit, ut quomodo spiritualium gratiarum amore in Spiritu sancto fervescunt, ita ad amorem mundi istius homines praesentis vitae desiderio, quasi quibusdam succensionibus flammeis ardescant. Alii dixerunt, fervescere facit abyssum, ut vas aeneum aestimat sicut delictum, et tartarum abyssi sicut captivum. Hoc in loco arbitror quod ita de diabolo Deus dixerit: quia de hoc mundo quasi abyssi nomine dictus est ita diabolus: apud se definiens arbitratus sit, quod in recordationem omnino non veniat, quod de memoria divina deletus sit. Cujus impiissimum sensum in nono propheta recolit dicens: Dixit enim in corde suo, Non requiret. Itemque: Dixit enim in corde suo, Oblitus est Deus, avertit faciem suam, ne videat in finem. Tartarum quoque abyssi, id est, infernum, in quo mundi istius peccatores tenebuntur inclusi: ille velut captivum sub durissima videlicet dominatione detrusum vinculis infernalibus detinebat. Exsultans igitur, et laetabundus diabolus aestimabat, quod creaturam Dei sui omnem utique mundum, velut rex et Dominus esset perpetuo possessurus, nesciens a Domino Deo regi in aeternum, et in saeculum saeculi: perditis impiis gentibus de terra ejus, judicatos pupillos et humiles defensos ut non apponat ultra homo, id est, ipse diabolus, ut se magnificet super terram.

Also those angels whom the devil drew with him: of whom it is said in the Apocalypse: "And he drew with him the third part of the stars to the earth": these can be understood as the rays of the sun, who receding from God, the true light, were made darkness, and princes of darkness. These therefore are under him, to whom the devil is king and lord. But gold, according to this sense which we have said, are the rays of the sun themselves, because under the name of gold, the precious and even the evil are understood: these he spreads for himself like mud, when he makes them, subjected to him by sins, filthy and vile. For dragons (dracones) are said to dwell in those secret places, and hidden bays of the lands, especially where the metal of gold is. And for this reason, under spiritual understanding, I think this metaphor is preserved, in that this red dragon should spread a bed for himself from the gold of the good whom he had cast down, which is all the spiritual riches of this world, that is, the holiness, justice, and other virtues of good men, he shall have like gold under him, when he shall have reduced them, falling asleep in the faith, into the immense mud of sins.

"He shall make the deep of the sea boil like a pot, and he shall set it as when ointments boil." We have learned that this sea is this age, according to allegorical understandings, which is dark by its own obscurity and by the too great blindness of foolishness, which the devil so kindles with carnal concupiscence, that it boils for the love of earthly things. But if we have understood ointments in a good part, so that we interpret the boiling graces of the saints in this place, on the contrary the devil, inhabitant of this sea, does this, that just as they boil in the love of spiritual graces in the Holy Spirit, so men may burn for the love of this world with the desire of the present life, as if with certain flaming kindlings. Others have said: "He makes the abyss boil, so that he esteems the bronze vessel as a fault, and the tartarus of the abyss as a captive." In this place I judge that God spoke thus about the devil: because from this world he is called as it were by the name of the abyss, thus the devil: defining within himself he may have judged, that it by no means comes into recordation, that he has been deleted from the divine memory. Whose most impious sense he recalls in the ninth prophet saying: "For he said in his heart, He will not require." And likewise: "For he said in his heart, God has forgotten, He has turned away His face, lest He see in the end." Also the tartarus of the abyss, that is, hell, in which the sinners of this world shall be held enclosed: he was holding them as if a captive thrust down under most hard dominion, in infernal chains. Therefore exulting and joyful, the devil was judging that he was to possess for ever all the world, the creature of his God, as if he were king and Lord, not knowing that he is ruled by the Lord God for ever, and for age of age: with the impious nations perished from His earth, the orphans (pupillos) and the humble having been judged and defended so that man, that is, the devil himself, may no more add to magnify himself over the earth.

Post eum lucebit semita. Jam tunc resipiscens quaeret reverti ad Deum, quando ei tempus poenitentiae non erit. And hanc puto conversionis ejus semitam dixerit, quae obdurato corde et caeco sera poenitentia illucescat: quando post acceptam ei minime proderit.

Aestimabit abyssum quasi senescentem. Sive, ut alii dixerunt, quasi deambulacrum. Abyssum diximus superius istum mundum, quem senescentem et inveteratum, in peccatis utique permanentem diabolus arbitratur, nesciens adventu Domini a peccatis veteribus liberandum.

Non est super terram potestas quae comparetur ei. Nulla creatura est tantae potentiae, sive peccatrix creatura tantae malitiae, et ideo in utraque re nullus ei poterit comparari.

Qui factus est, ut nullum timeret. Propria voluntate liberi arbitrii sui, in superbiam elatus factus est, id est, ita sui malitia depravatus est, ut nullum timeret, nec ipsum Dominum Deum creatorem suum. Timet quidem ut malus servus, et praevaricator; sed non habet in se dilectionis Dei timorem.

Omne sublime videt. In sublime, inquit, atque in excelsum erigitur, id est, usque ad ipsius inaestimabilis superbiae suae apicem elevatur, ut blasphemus ponat in coelo os suum, dicens: Ponam in coelo thronum meum, et ero similis Altissimo.

Ipse est rex super universos filios superbiae. Id est, caput et princeps omnium superborum, quem imitantes angeli, homines impii, et praevaricatores, facti sunt filii superbiae ejus.

CAPUT XLII.

Respondens autem Job Domino, dixit: Scio quia omnia potes. Id est, qui diabolum humilias, quomodo vis, et quando vis.

Et nulla te latet cogitatio. Scrutatorem cordis et renium latere quis poterit? Unde apparet sanctum Job ex his sermonibus, quos Deo poenitens confitetur, accusare cogitationes suas, quibus se meminit de justitiae suae meritis sibi plurimum tribuisse, et Deo quasi rustico, notam iniquitatis objicere tentasse.

Quis est iste qui celat consilium absque scientia? Id est, nemo potest abscondere consilium a conscientia tua. Jam in consequentibus manifestissime errorem suum demonstrat, et insipientiam confitetur, per quam ignorans ad Deum loquendi modum excesserit, ita dicens:

"After him the path shall shine." Then indeed repenting he shall seek to return to God, when there shall be no time of repentance for him. And I think he called this path of his conversion, which should shine for his hardened and blind heart with late repentance: when after he has accepted it, it shall by no means profit him.

"He shall esteem the abyss as if growing old." Or, as others have said, "as a walkway." We called the abyss above this world, which the devil judges as growing old and inveterated, remaining indeed in sins, not knowing that by the coming of the Lord it is to be liberated from old sins.

"There is no power upon earth that can be compared to him." No creature is of so great power, or a sinful creature of so great malice, and therefore in either thing none can be compared to him.

"Who was made, that he should fear none." By the proper will of his free choice, being lifted up into pride he was made, that is, he was so depraved by his own malice, that he should fear none, not even the Lord God his creator. He fears indeed as an evil servant and a prevaricator; but he does not have in himself the fear of the love of God.

"He sees every sublime thing." Into the sublime, he says, and into the high he is raised, that is, he is elevated even to the very apex of his inestimable pride, so that as a blasphemer he places his mouth in heaven, saying: "I will place my throne in heaven, and I will be like the Most High."

"He is king over all the children of pride." That is, the head and prince of all the proud, whom the angels, impious men, and prevaricators, imitating, were made children of his pride.

CHAPTER XLII.

But Job answering the Lord, said: "I know that you can do all things." That is, you who humble the devil, how you wish, and when you wish.

"And no thought is hidden from you." Who shall be able to be hidden from the searcher of the heart and reins? Whence it appears that holy Job, from these words (sermonibus) which he confesses repenting to God, accuses his own thoughts, in which he remembers that he attributed very much to himself from the merits of his own justice, and tried to object a mark of iniquity to God as if to a rustic.

"Who is he that conceals counsel without knowledge?" That is, no one can hide counsel from your conscience. Now in the consequences he demonstrates his error most manifestly, and confesses the foolishness through which, being ignorant, he exceeded the mode of speaking to God, saying thus:

Ideo insipienter locutus sum et quae ultra modum excedunt scientiam meam. Audi, et ego loquar: interrogabo te, et responde mihi. Jam nunc deposita insipientia, atque abjecta stultitiae praesumptione, per notitiam increpationis divinae ad emendationem correctus, et praesentis castigationis purgatus examine, Deum nihilominus audet interrogare dicendo: Audi. Clementiam divinae indignationis ostendit: et hoc loqui videtur, quod illam plagam longe alio modo circa eum Deus operatus fuerit, quam ipse antea judicaret, et hinc est, quod se a Deo doceri cupit: sibique hoc ipsum deposcit ostendi. Accepto ergo Job, sicut ex sermonibus ejus credendum est, divinae visitationis oraculo, ait ad Deum:

Auditu auris audivi te, nunc autem oculus meus videt te. Post tentationis probationem, proximior factus divinae cognitioni, dicit se jam Deum videre, quem ante, dum examinaretur, audisse se dixit. Audire autem Deum, vel videre, qui est invisibilis, et incomprehensibilis, non istorum est oculorum, vel istarum aurium, sed potius mentis et cordis. Propter quod beati sunt mundo corde homines, quo Deus videtur.

Idcirco ipse me reprehendo, et ago poenitentiam in favilla et cinere. Postquam autem locutus est Dominus verba haec ad Job, dixit ad Eliphaz Themanitem: Iratus est furor meus in te, et in duos amicos tuos: quoniam non estis locuti coram me rectum, sicut servus meus Job. Sumite ergo vobis septem tauros et arietes, et ite ad servum meum Job, et offerte holocaustum pro vobis. Job autem servus meus orabit pro vobis. Faciem ejus suscipiam: ut non vobis imputetur stultitia. Neque enim locuti estis coram me rectum: sicut servus meus Job. Abierunt ergo Eliphaz Themanites, et Baldad Suites, et Sophar Naamathites, et fecerunt sicut locutus fuerat Dominus ad eos. Quem locum alii dixerunt; Ideo despexi memetipsum, et distabui, et aestimavi me terram et cinerem. Quod autem in injuriam sancti Job, amici ejus non recte locuti fuerint, hic aperte Domino eis imputante, monstratur: unde ipse ait ad eos, quod peccatum illud exprobrationis eis remitti non possit, nisi beatus Job pro illis oraverit, et holocaustum propitiationis obtulerit. Ubi advertimus quod sacerdotis officio beatus Job functus fuerit. Intelligatur hoc loco quod nulli expediat cum exsultatione, et convicio coarguere in Dei castigatione, ac tribulationum laboribus constitutum. Ait namque, quod Job ante pro eis sacrificium offerentem, faciem ejus ad exaudiendum libenter susceperit. Et addit Dominus duplicia. In sequentibus quaeritur sensus ejus, qui quemadmodum fuerit duplicatus, libri hujus Scriptor diligenter enarrat. Fratres vero et sorores, qui ad beatum Job post plagam castigationis ejus convenerant, omnes cogitationes, et familiae generis ejus intelligendae sunt.

"Therefore I have spoken foolishly, and things which exceed my knowledge beyond measure." "Hear, and I will speak: I will question you, and you answer me." Now, having laid aside foolishness, and having cast away the presumption of stupidity, corrected to emendation through the notice of divine rebuke, and purged by the examination of present chastisement, he nevertheless dares to question God by saying: "Hear." He shows the clemency of divine indignation: and he seems to speak this, that God worked that plague around him in a far other way than he himself judged before, and hence it is that he desires to be taught by God: and he asks for this very thing to be shown to him. Therefore Job, having accepted the oracle of divine visitation, as is to be believed from his words, says to God:

"By the hearing of the ear I have heard you, but now my eye sees you." After the trial of temptation, having been made closer to divine cognition, he says that he now sees God, whom before, while he was being examined, he said he had heard. But to hear God, or to see Him, who is invisible and incomprehensible, is not of these eyes, or of these ears, but rather of the mind and heart. On account of which men are blessed with a clean heart, by which God is seen.

"Therefore I reprehend myself, and I do penance in embers and ashes." But after the Lord spoke these words to Job, He said to Eliphaz the Temanite: "My fury is kindled against you, and against your two friends: because you have not spoken before me what is right, as my servant Job." "Take therefore for yourselves seven bulls and rams, and go to my servant Job, and offer a holocaust for yourselves." "But my servant Job shall pray for you." "I will accept his face: that foolishness be not imputed to you." "For neither have you spoken before me what is right: as my servant Job." Therefore Eliphaz the Temanite, and Bildad the Shuhite, and Zophar the Naamathite went, and did just as the Lord had spoken to them. Which place others have said: "Therefore I despised myself, and wasted away, and esteemed myself earth and ashes." But that his friends did not speak rightly to the injury of holy Job, is shown openly here, with the Lord imputing it to them: whence He himself says to them, that that sin of reproach cannot be remitted to them, unless blessed Job should have prayed for them, and offered a holocaust of propitiation. Where we observe that blessed Job functioned in the office of a priest. Let it be understood in this place that it is expedient for no one to convict with exultation and taunt one established in the chastisement of God and in the labors of tribulations. For He says that when Job was offering sacrifice before for them, He willingly accepted his face for hearing. And the Lord adds double things. In the following his sense is sought, which just as it was doubled, the writer of this book diligently narrates. But the brothers and sisters, who had convened to blessed Job after the plague of his chastisement, are all thoughts and the families of his kind to be understood.

Universi etiam noti et amici ejus, qui regalem potentiam ejus singularemque sapientiam prius noverant, venientes ad eum comederunt cum eo in convivio honoris ejus: in quo significatus est ab eo omnium sordium squalor abstersus. In motu vero capitis, indicatam convenientium ad eum laetitiam noverimus: quique muneris gratia, velut inopi, et penitus nihil habenti dederunt oves singulas, et inaures aureas singulas. In hac consolatione, etsi parva et priorum bonorum duplicatione, animadverti potest, quod grandis multitudo ad illum convenerit: qui cum a singulis parum acceperit, subito tantarum divitiarum factus sit dominus. Potuit hoc scriptor libri hujus, et per anticipationem dixisse, ut post tentationis illa per centum quadraginta annos vitae suae, benedicente Domino, cumulatas in duplum divitias possideret: filiorum vero ejus duplicatum numerum non legimus. Unde arbitror quod cum ea quae omnino perierant, illa ei in duplum fuerint restituta, etiam filii ei viginti pro decem redditi sint. Hi enim ipsi decem primi quos ruina domus labentis oppresserat, apud Deum non putantur exstincti. Propter aedificationem itaque fidei nostrae, tantos ei filios a Deo redditos, quantos amiserat, sentiendum est, ut omni bonorum suorum substantia in duplum sibi a Domino reddita, etiam filios in duplum habere se crederet: qui, utpote fidelissimus Dei servus, minime dubitare deberet eos, quos ad Deum praemiserat, non perisse. Sic ubi per totum hunc librum sanctum Job, figuram habuisse Salvatoris perspeximus, donante gratia ejus, ut nobis largiri dignatus est, exposuimus, et in quibusdam locis, amicos ejus significari haereticos intelleximus, sicut etiam et illum Heliu gentilitatis habuisse imaginem, disseruimus. Sed quia per Christum impiorum atque errantium reconciliatio est: Non est enim aliud nomen sub coelo, in quo oportet salvos fieri: ideo exstincta nunc gentilitate atque abolita, haeretici ad Christum a Deo Patre mittuntur, ut per quem prius salvati fuerant, rursum lapsi per eumdem mediatorem Deo reconcilientur. In holocausto vero septem taurorum et arietum, orationum atque eleemosynarum satisfactio, superbiae et irae emundatio plenaria, atque perfecta per laborem atque innocentiam poenitentia demonstratur. Quod autem ait:

Et suscepit Dominus faciem Job, Dominus quoque conversus est ad poenitentiam Job, cum oraret ille pro amicis suis; illud est quod ait Apostolus: Christus Jesus qui est in dextera Dei: qui etiam interpellat pro nobis, secundum Joannem apostolum, advocatus noster est, et propitiatio apud Patrem. Sic itaque facies Salvatoris a Patre suscipitur, dum et ipse exaudit, et exauditur.

Et addit Dominus omnia quaecumque fuerant Job, duplicia. Illa igitur addita sunt Christo Domino et Deo nostro, cum populo Israel per fidem addita est gentium multitudo, et addetur in regno.

Also all his acquaintances and friends, who knew before his regal power and singular wisdom, coming to him ate with him in the banquet of his honor: in which the squalor of all filth wiped away by him was signified. In the movement indeed of the head, let us know the joy of those convening to him indicated: who by grace of a gift, as if to one needy and having altogether nothing, gave single sheep and single golden earrings. In this consolation, although small and by the doubling of former goods, it can be noticed that a great multitude convened to him: who since he received a little from each, was suddenly made lord of so great riches. The writer of this book could have said this even by anticipation, that after that temptation through one hundred and forty years of his life, with the Lord blessing, he might possess riches heaped up in double: but we do not read the number of his children doubled. Whence I judge that since those things which had altogether perished were restored to him in double, also twenty children were rendered to him for ten. For these ten first ones whom the ruin of the falling house had oppressed, are not thought extinct before God. Therefore for the edification of our faith, it is to be felt that so many children were rendered to him by God as he had lost, so that with all the substance of his goods rendered to him in double by the Lord, he should believe he also had children in double: who, as a most faithful servant of God, ought by no means to doubt that those whom he had sent before to God had not perished. Thus where through all this book we perceived holy Job to have had the figure of the Savior, by His grace granting, as He deigned to bestow on us, we have exposed it, and in certain places we understood his friends to signify heretics, just as also we discussed that that Elihu had the image of the gentiles. But because through Christ there is reconciliation of the impious and of those erring: "For there is no other name under heaven in which it behooves to be made safe": therefore with the gentiles now extinct and abolished, the heretics are sent to Christ by God the Father, so that they through whom they had been saved before, having fallen again, may be reconciled to God through the same mediator. But in the holocaust of seven bulls and rams, the satisfaction of prayers and alms, the plenary and perfect cleansing of pride and anger through labor and innocence is demonstrated. But what He says:

And the Lord accepted the face of Job, the Lord also turned to the penance of Job, when he was praying for his friends; that is what the Apostle says: "Christ Jesus who is at the right hand of God": who also intercedes for us, according to John the apostle, He is our advocate, and propitiation with the Father. Thus therefore the face of the Savior is accepted by the Father, while He himself both hears and is heard.

And the Lord added all things whatsoever had been Job's, double. Those things therefore were added to Christ the Lord and our God, when to the people of Israel through faith the multitude of nations was added, and shall be added in the kingdom.

Venerunt autem ad eum omnes fratres sui, et universae sorores suae, et cuncti qui noverant eum prius, et comederunt cum eo panem in domo ejus. Et moverunt super eum caput. Quod ait, venerunt, hoc est per fidem ei incorporati sunt, ut intra Ecclesiam in uno spiritu congregati essent membra ejus omnes credentes in eum. Fratres autem et sorores dicuntur, omnis illa cognatio Judaeorum populi: de quorum familia natus est Christus. Sive fratres et sorores generaliter omnium nationum multitudines intelligere possumus: eo quod de massa humani generis carnem assumpsit, per quam sibi caeteros fratres dignatus est facere: de quibus ait ad Patrem: Narrabo nomen tuum fratribus meis, et in medio Ecclesiae laudabo te. Et in Evangelio ait: Qui enim fecerit voluntatem Dei, hic mihi et frater, et soror, et mater est. Et cuncti qui eum prius noverunt, venerant ad eum: ita et de eis sentiendum est, quia noverunt eum prius omnes sancti et prophetae, qui eum utique videbant in spiritu: quem etiam in carne venturum annuntiabant, sicut ipse Dominus dicit: Multi prophetae et justi cupierunt videre quae vos vidistis, et non viderunt: et audire quae vos audistis, et non audierunt. Quem videbant autem in spiritu, praesentiam adventus ejus in carne videre desiderabant, sicut et sanctus Abraham, de quo ait Dominus: Abraham concupivit videre diem meum: et vidit, et gavisus est. Itaque praedicti sancti venerunt, quoniam habentes eumdem spiritum fidei, prophetaverunt velut justi ex fide viventes, et sacramentum incarnationis Christi futurum praevidentes in spiritu, in ipsam fidem Christi per eamdem poenitentiam venerunt, id est, ex fide in fidem, ut essent sub Christo capite unum, et ipsi in corpore Ecclesiae constituti: ubi, jam resurrectione glorificato Christo, et ex passionis contumelia in honorem pristinum restituto, nunc in domo ejus, Ecclesia, panem sacramentorum ejus comedunt omnes per fidem venientes ad eum. Cum ipso autem panem ideo comedere dicuntur, quia ipse dixit: Ecce ego vobiscum sum omnibus diebus usque ad consummationem saeculi. Sive quia ipse eorumdem mysteriorum est consecrator, in quibus et ipsum benedicentem et consecrantem accipimus: quia ipse dixit: Ego sum panis vivus qui de coelo descendit. Et verbum Scripturarum panis est Christi, quo in domo Salvatoris Ecclesia, pascuntur, et exhortatione eorum reficiuntur quondam fide inopes, qui in hoc saeculo cum essent alieni a Deo, famem sermonis divini patiebantur, et cuncti qui eum prius noverant, venerunt ad eum, id est, qui eum noverant in terra, venire ad eum meruerunt in coelum. Et moverunt, inquit Scriptura, super eo caput: exsultantes videlicet, quod spiritualibus et sacris Christi conviviis effecti essent participes: sicut Dominus ait in psalmo: Vota mea reddam coram vultu timentium eum: edent pauperes, et saturabuntur, et laudabunt Dominum, qui requirunt eum.

But all his brothers came to him, and all his sisters, and all who had known him before, and they ate bread with him in his house. And they moved their head over him. What he says, "they came," this is that they were incorporated into Him through faith, so that within the Church they should be gathered in one spirit as His members, all believing in Him. But "brothers" and "sisters" are called all that kindred of the people of the Jews: from whose family Christ was born. Or we can understand "brothers" and "sisters" generally as the multitudes of all nations: for this reason, that from the mass of the human race He assumed flesh, through which He deigned to make the others brothers to Himself: of whom He says to the Father: "I will tell your name to my brothers, and in the midst of the Church I will praise you." And in the Gospel He says: "For he who shall have done the will of God, he is my brother, and sister, and mother." And all who knew Him before, had come to him: so also it is to be felt of them, because all the saints and prophets knew Him before, who indeed were seeing Him in the spirit: whom also they were announcing as about to come in the flesh, just as the Lord Himself says: "Many prophets and just men desired to see what you have seen, and saw not: and to hear what you have heard, and heard not." But whom they were seeing in the spirit, they were desiring to see the presence of His advent in the flesh, just as also holy Abraham, of whom the Lord says: "Abraham coveted to see my day: and he saw, and rejoiced." Therefore the aforesaid saints came, because having the same spirit of faith, they prophesied as just men living from faith, and foreseeing in the spirit the sacrament of the incarnation of Christ to come, they came into the faith of Christ itself through the same penance, that is, from faith into faith, so that they should be one under Christ the head, and they themselves established in the body of the Church: where, with Christ now glorified by resurrection, and restored to pristine honor from the contumely of the passion, now in His house, the Church, all coming to Him through faith eat the bread of His sacraments. But they are said to eat bread with Him for this reason, because He himself said: "Behold I am with you all days even to the consummation of the age." Or because He himself is the consecrator of the same mysteries, in which we receive Him both blessing and consecrating: because He himself said: "I am the living bread who descended from heaven." And the word of the Scriptures is the bread of Christ, by which in the house of the Savior, the Church, those once needy in faith are fed, and are refreshed by their exhortation, who in this age when they were alien from God, were suffering hunger for the divine word, and all who had known Him before, came to Him, that is, they who knew Him on earth, merited to come to Him in heaven. And they moved, the Scripture says, their head over Him: exulting namely, that they had been made participants in the spiritual and sacred banquets of Christ: just as the Lord says in the psalm: "I will render my vows before the face of those fearing him: the poor shall eat, and shall be satisfied, and they shall praise the Lord, who seek him."

Et consolati sunt eum super omni malo quod intulerat Dominus super eum. Salvatorem nostrum non mediocriter consolatur, qui passionem ejus, quam pro redemptione mundi suscepit, cum gaudio credit, et fideliter oculis fidei contuetur; ipse enim tali consolatione repletus est, qui cum vidisset turbam credentium, exsultavit in spiritu, sicut sancto evangelista scribente didicimus. Intulisse autem Filio suo Deum Patrem malum passionis et mortis, ita dicimus secundum Apostolum: Qui proprio Filio suo non pepercit, sed pro nobis omnibus tradidit eum. Super quod magnam sumimus consolationem, quod dabit nobis bona sua, qui mala nostra suscepit.

Et dederunt ei unusquisque ovem unam, et innurem auream unam. Unusquisque per fidem ad Christum venientium, offert ei innocentiam suam, mentisque obedientiam. Quia et Apostolus ex peccatoribus sanctos effectos, ita vivere docet, dicens: Obsecro vos, fratres, ut exhibeatis corpora vestra hostiam vivam, sanctam, Deo placentem. Sic itaque venientes ad Christum, efficiuntur oves dominicae, oves sanctae, oves illae rationabiles, ascendentes de lavacro, geminos fetus habentes, cum per obedientiam mandatorum Dei, renatae in Christo, innocentes et simplices operarii fuerint et fideles.

Dominus autem benedixit novissimis Job magis quam principio ejus. Et facta sunt ei quatuordecim millia ovium, et sex millia camelorum, et mille juga boum, et mille asinae. Principia Christi Dei, et Domini nostri, Legis Moysi exordia esse significantur. Novissima vero ejus Evangelium esse monstratur. Unde Ecclesiastes ait: Meliora sunt novissima sermonis, quam initium ejus. Proinde meliora sunt mysteria Evangelii revelata in Christo, Legis significationibus et figuris: meliora sacrificia cordium contritorum, quam holocaustomata pecudum. Melior manifestatio veritatis in Evangelio, quam allegoriarum umbra in veteri Testamento. Sic itaque benedixit Dominus novissimis Job magis quam principio ejus, ut in utroque populo, Judaeorum et gentium, gratia abundaret: quos populos secundum morum qualitates, quasi sub diversorum animalium nominibus haec Scriptura voluit appellare. Quam vero significationem eadem animalium in se vocabula contineant, in principio operis istius dixisse me memini. Duplicatum vero horum animalium numerum, propter utrumque populum puto, sive propter abundantiorem gratiam Evangelii, ut jam diximus, de qua Apostolus ait: Sufficientia nostra ex Deo est: qui et idoneos nos fecit, et ministros novi Testamenti, non littera, sed spiritu: littera enim occidit: spiritus autem vivificat.

"And they consoled him over all the evil that the Lord had brought upon him." He who believes with joy in His passion, which He took up for the redemption of the world, and faithfully gazes at it with the eyes of faith, consoles our Savior not a little; for He himself was filled with such consolation, who when He had seen the crowd of believers, exulted in spirit, just as we have learned from the writing of the holy evangelist. But that God the Father brought the evil of passion and death upon His Son, we say thus according to the Apostle: "Who spared not His own Son, but delivered him for us all." Over which we take great consolation, because He who took up our evils will give us His goods.

"And they gave him every man one sheep, and one golden earring." Every one of those coming to Christ through faith, offers Him his innocence, and the obedience of his mind. Because also the Apostle teaches those made saints from sinners to live thus, saying: "I beseech you, brothers, that you exhibit your bodies a living victim, holy, pleasing to God." Thus therefore those coming to Christ are made the Lord's sheep, holy sheep, those rational sheep, ascending from the washing, having twin offspring, when through obedience to the commands of God, reborn in Christ, they shall have been innocent and simple workers and faithful.

"And the Lord blessed the last things of Job more than his beginning. And there were made to him fourteen thousand sheep, and six thousand camels, and a thousand yoke of oxen, and a thousand she-asses." The beginnings of Christ God and our Lord are signified to be the exordiums of the Law of Moses. But His last things are shown to be the Gospel. Whence Ecclesiastes says: "The last things of a speech are better than its beginning." Hence the mysteries of the Gospel revealed in Christ are better than the significations and figures of the Law: better the sacrifices of contrite hearts than the holocausts of cattle. Better the manifestation of truth in the Gospel than the shadow of allegories in the Old Testament. Thus therefore the Lord blessed the last things of Job more than his beginning, so that in both peoples, of the Jews and of the gentiles, grace might abound: which peoples according to the qualities of their manners this Scripture wished to call as if under the names of different animals. But what signification the same names of animals contain in themselves, I remember having said in the beginning of this work. But I judge the number of these animals doubled because of both peoples, or on account of the more abundant grace of the Gospel, as we have already said, of which the Apostle says: "Our sufficiency is from God: who also made us fit, and ministers of the New Testament, not in the letter, but in the spirit: for the letter kills: but the spirit gives life."

Et fuerunt ei septem filii et tres filiae. Quod septem filios et tres filias refertur habuisse, gratiarum septenarius numerus indicatur, Legis, et Prophetiae, et Gratiae, ut in principio hujus dixi. Quas pater earum moriens fecit cohaeredes fratrum suorum, id est, animas quas per spiritum gratiarum in testamento divinarum Scripturarum incorporat, eas utique promissionum suarum facit esse participes. Earum quoque filiarum significanter nomina posita magnum in se continent sacramentum.

Et vocavit nomen unius Diem, et nomen secundae Casia, et nomen tertiae Cornu stibii. Non sunt autem inventae mulieres speciosae, sicut filiae Job in universa terra. Deditque eis pater suus haereditatem inter fratres earum. Vixit autem Job post flagella haec centum quadraginta annis, et vidit filios suos, et filios filiorum suorum, usque ad quartam generationem: et mortuus est senex, et plenus dierum. Dies ergo lex Dei est, quae ad cognitionem veritatis, humanae ignorantiae noctem illuminat. Casia sanctae unctionis est donum. Cornu stibii, competentissime Evangelicis copiis Ecclesiaeque divitiis coaptatur, quae spiritualium rerum thesaurus est. Cornu vero ad insigne regium, et dignitatem Ecclesiae pertinet: sicut ait propheta: Exaltavit cornu Christi sui. Figuram ergo sanctus Job manifeste habuit Salvatoris; et in hoc quod ex ditissimo egens et pauper factus est, ut nos locupletaremur: circa corpus ejus omnem potestatem suam diabolus exercuit: sed nihil profecit, sicut ipse Dominus ait: Veniet enim princeps mundi et in me nihil inveniet. Quemadmodum etiam beatus Job post damnum filiorum infidelium ditatus in filiis est: ita et Salvator post amissionem filiorum infidelium ditatus est in gentibus. Per multa ergo sanctus Job Domini nostri passionem quoque et patientiam figuravit, numero filiorum, et filiarum nominibus, septiformem gratiam Spiritus sancti Legis, et Prophetarum atque Evangeli in Salvatorem nostrum plenitudinem portendebat futuram. In quo requievit spiritus sapientiae et intellectus: spiritus consilii et virtutis: spiritus scientiae et pietatis: replevit eum spiritus timoris Dei, quod intelligendum est, plenus dierum.

Tandem relevatus longae explanationis onere, velut deposito gravi fasce respirans, ad te, beatissime pater Vecteri, clausulam sermonis mei dirigo, petens, ut si quid in hoc opere dignum probabili veritate perspexeris, etiam circa meam exiguitatem largissima Domini nostri dona mireris: obsecro, ne aut amico favore permulceas, aut benevola excusatione defendas. Quia nolo eminentiam judicii tui a suae dignitatis sublimitate dejicias: sed potius sic Opusculum meum laudabile facias, dum incondita ejus corrigendo retractas, et perfecta emendatione castigas.

"And there were to him seven sons and three daughters." That he is reported to have had seven sons and three daughters, the septenary number of graces is indicated, of the Law, and of Prophecy, and of Grace, as I said in the beginning of this. Which their father dying made co-heirs of their brothers, that is, the souls which He incorporates through the spirit of graces in the testament of the divine Scriptures, He indeed makes them to be participants of His promises. Also the names of those daughters significantly placed contain a great sacrament in themselves.

"And he called the name of the first Day, and the name of the second Cassia, and the name of the third Horn of stibium." "But there were not found women so beautiful as the daughters of Job in all the earth." "And their father gave them an inheritance among their brothers." "And Job lived after these scourges one hundred and forty years, and saw his sons, and the sons of his sons, even to the fourth generation: and he died old, and full of days." Day, therefore, is the law of God, which illuminates the night of human ignorance to the knowledge of truth. Cassia is the gift of holy unction. Horn of stibium is most competently adapted to the Evangelical stores and the riches of the Church, which is a treasury of spiritual things. But the Horn belongs to the royal ensign, and the dignity of the Church: just as the prophet says: "He has exalted the horn of his Christ." Therefore holy Job manifestly had the figure of the Savior; and in this that from most rich he was made needy and poor, that we might be enriched: the devil exercised all his power around his body: but he profited nothing, just as the Lord Himself says: "For the prince of the world shall come and in me he shall find nothing." Just as also blessed Job after the loss of the infidel children was enriched in children: so also the Savior after the loss of the infidel children was enriched in the nations. Through many things therefore holy Job also figured the passion and patience of our Lord; by the number of sons, and by the names of the daughters, he was portending the future sevenfold grace of the Holy Spirit, of the Law, and of the Prophets, and of the Gospel in its fullness in our Savior. In whom rested the spirit of wisdom and understanding: the spirit of counsel and fortitude: the spirit of knowledge and piety: the spirit of the fear of the Lord filled him, which is to be understood as "full of days."

At last relieved from the burden of long explanation, breathing as if with a heavy bundle laid aside, I direct the conclusion of my speech to you, most blessed father Vecterius, asking that if you perceive anything in this work worthy of probable truth, you should also wonder at the most generous gifts of our Lord around my smallness: I beseech you, neither to soothe with friendly favor, nor to defend with benevolent excuse. Because I do not wish you to cast down the eminence of your judgment from the sublimity of its dignity: but rather thus make my Little Work (Opusculum) laudable, while you retract its unpolished things by correcting, and chastise it with perfect emendation.