

SAINT GREGORY THE GREAT

HARMONY OF TESTIMONIES

Concordia Testimoniorum

SABBATISMUS

Saint Gregory the Great (540–604)
Concordia Testimoniorum · Harmony of Testimonies

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[CONCORDIA TESTIMONIORUM S. SCRIPTURAE.]
DE SEQUENTI OPUSCULO MONITUM.

560 Quod hic damus opusculum non aspernandum, sancti Gregorii papae nomen in Codicibus manuscriptis praefert; at in paucissimis exstat. In unico sane, qui est maioris Monasterii prope Turones, nobis occurrit. In bibliotheca quoque Vaticana unum duntaxat repertum est Concordiae hujus exemplar manu exaratum, ut suis litteris Romae datis XVI Kalend. Aprilis 1699, nobis significavit D. Claudius Estiennot, qui simul nos admonuit sibi dictum a viro clariss. et doctiss. D. L. de Zacagnis, Vaticanae bibliothecae custode, vix aliud in totius Italiae bibliothecis inveniri posse. Codicem hunc Romam ex bibliotheca Palatina fuisse asportatum id nobis persuadet, quod in editione Romana Vaticanis typis jussu Sixti V diu ante adornata, quam bibliothecae Pontificiae ex Palatina, tanta librorum manu exaratorum supellectilis fieret accessio, nulla Concordiae hujus mentio injiciatur. Si enim in hoc opusculum nomine sancti Gregorii munitum et insignitum, neque quod ipsi tribuatur indignum, incidissent Editores accuratissimi, ab eo vel edendo, vel saltem commemorando nullatenus abstinuissent.

Inter clariss. viri Jacobi Sirmondi opuscula legitur epistola Alexandri Wilthemii societatis Jesu, qua diligentissimo huic Codicum mss. investigatori ac exploratori peritissimo inventam a se in bibliotheca collegii Luxemburgici ejusdem societatis, illam de qua hic agimus Concordiam indicat his verbis: Incidi in opusculum D. Gregorii de Concordia testimoniorum, quod Pamelius in fine operum Patris illius promissum non repraesentat. Titulus in nostro codice scripto, ut opinor, Othonibus Imperatoribus, hic est: Incipit de Concordia testimoniorum sancti Gregorii papae urbis Romae. Quod opusculum, cum capita quaedam de praedestinatione, aut ei disputationi affinia delibet, judicavi reverentiae vestrae indicandum, si forte mitti velit. Ex epistola quam rescripsit Sirmondus liquet eum sibi mitti Codicem peroptasse, quod utrum consecutus sit, aut quale de hoc opusculo judicium tulerit vir doctissimus, nobis incognitum.

Quid de illo senserit Johannes Gilotius, vir multarum litterarum, qui cum caeteris sancti Gregorii operibus tam genuinis quam spurii illud edidit Parisiis an. 1571 publico testimonio, quod hic exhibendum duximus, declaravit, dum evolveremus Codices antiquos, ut ad illorum collationem hujus doctoris scripta quae exstant, restitueremus,

[CONCORDANCE OF TESTIMONIES OF SACRED
SCRIPTURE.]*NOTICE CONCERNING THE FOLLOWING WORK.*

560 The work we present here is not to be despised, as it bears the name of Saint Gregory the Pope in the manuscript codices; yet it exists in very few. Indeed, it occurred to us in only one, which belongs to the Great Monastery near Tours. In the Vatican Library as well, only one manuscript copy of this Concordance was found, as D. Claudius Estiennot informed us in his letters given at Rome on the 16th of the Kalends of April 1699; he at the same time advised us that he was told by the most illustrious and learned man D. L. de Zacagni, custodian of the Vatican Library, that hardly another could be found in the libraries of all Italy. That this codex was brought to Rome from the Palatine Library is persuaded by the fact that in the Roman edition printed with Vatican types by order of Sixtus V long before the Vatican Library received such a great addition of manuscript books from the Palatine, no mention of this Concordance is made. For if the most accurate editors had come upon this work protected and distinguished by the name of Saint Gregory, and not unworthy of being attributed to him, they would by no means have abstained from either publishing it or at least commemorating it.

Among the works of the most illustrious man Jacques Sirmond is read a letter from Alexander Wiltheim of the Society of Jesus, in which he indicates to this most diligent investigator of manuscript codices and most skilled explorer the Concordance found by him in the library of the Luxembourg college of the same society, of which we treat here, in these words: "I came across a work of Saint Gregory on the Concordance of Testimonies, which Pamelius does not represent as promised at the end of that Father's works. The title in our codex, written, as I believe, under the Othonian Emperors, is this: Here begins the Concordance of Testimonies of Saint Gregory, Pope of the city of Rome. Since this work touches upon certain chapters concerning predestination, or matters related to that dispute, I judged it should be indicated to your reverence, if perhaps you wish it to be sent." From the letter which Sirmond wrote back, it is clear that he greatly desired the codex to be sent to him; whether he achieved this, or what judgment the most learned man passed on this work, is unknown to us.

What Johannes Gilotius, a man of many letters, felt about it—who published it in Paris in the year 1571 along with the other works of Saint Gregory, both genuine and spurious—he declared in a public testimony, which we have thought should be exhibited here: "While we were unfolding ancient codices, so that we might restore the existing writings of this doctor to their collation,

invenimus hunc librum in exemplari quodam pervetusto bibliothecae D. Dionysii, quem minime dubitamus esse D. Gregorii, non tantum quia ejus habebat nomen, sed etiam quia stylus facilis, popularis, simplex illius est, et quod nos magis movet, mens ipsa atque sententia tota Gregorii. In responsione ad primam interrogationem agit de duplici timore iisdem prope verbis ac certe sententiis, quibus lib. XXXIV Moral., cap. 14 (Imo potius cap. 17, nunc num. 40). In quarta interrogatione eodem modo de praedestinatione loquitur, atque lib. I Reg., cap. XIV. Quid distet inter crimen et peccatum iisdem verbis interrogatione 10, et lib. XXI Moral., cap. 9 (Nunc num. 19). Quod si de auctore dubitarem, dignum tamen judicarem ut in lucem ederetur, quod tam exiguo volumine tam multam doctrinam contineat.

Certe inficias ire non possumus stylum ad doctrinam hujus auctoris, quicumque sit, Gregorium redolere. In interrogatione quarta, eo modo qui sancto doctori familiaris est et fere singularis, laudat libri Sapientiae scriptorem: Quia quidam sapiens dixit, raptus est, etc. (Lib. XIX, Moral. num. 26; lib. XXVII, n. 47 et 53). Verum neque ex hac observatione nostra, neque ex Gilotianis continuo sequitur, Gregorio vindicandam hanc Concordiam. Quidni enim quispiam in illius operibus evolvendis assiduus, potuerit ex ejusdem tum sententiis, tum etiam verbis opusculum hoc contexere et consarcinare?

In Bibliotheca veteri Hispaniae (Tom. II, lib. VII, cap. 6, num. 109), Martino cuidam presbytero Legionensis Ecclesiae circa fine XII saeculi adscribitur Liber sic nuncupatus, Concordiae Veteris et Novi Testamenti. Quo nomine utrum intelligi debeat nostra Concordia dubitare licet. In ea enim non solum Veteris Testamenti testimonia cum aliis ex Novo specie tenus pugnantibus conciliantur, verum etiam plerumque ejusdem Novi Testamenti loca quae videntur opposita componuntur, et ab omni contradictione solvuntur.

Editum Joannis Gilotii cura hoc opusculum denuo contulimus ad ms. Codicem majoris Monasterii DCCC fere annorum, cujus ope multa in Gilotiana Editione corrupta sanavimus, nec tamen omnia: mendorum enim experts non est hic Codex, neque alterius ms. Codicis copiam habere potuimus. Nostris vero conjecturis plus aequo indulgere metuimus, cum inde corruptelam editorum librorum maximam effluxisse nobis pene constet.

SANCTI GREGORII MAGNI ROMANI PONTIFICIS CONCORDIA QUORUMDAM TESTIMONIORUM S. SCRIPTURAE. (C,G,S)*

I.

we found this book in a certain very ancient copy of the library of Saint Dionysius, which we least doubt to be by Saint Gregory, not only because it had his name, but also because the style is easy, popular, and simple, which is his; and what moves us more, the mind itself and the entire sentiment is Gregory's. In the response to the first interrogation, he treats of the twofold fear with nearly the same words and certainly the same sentiments as in book XXXIV of the *Morals*, chapter 14 (Indeed, rather chapter 17, now number 40). In the fourth interrogation, he speaks of predestination in the same way as in book I of the *Kings*, chapter XIV. How a crime differs from a sin in the same words in interrogation 10, and in book XXI of the *Morals*, chapter 9 (Now number 19). Even if we doubted the author, we would still judge it worthy to be brought to light, because it contains so much doctrine in such a small volume."

Certainly, we cannot deny that the style, as to the doctrine of this author, whoever he may be, smacks of Gregory. In the fourth interrogation, in that manner which is familiar and almost unique to the holy doctor, he praises the writer of the book of *Wisdom*: "Because a certain wise man said, he was snatched away," etc. (Book XIX of the *Morals*, number 26; book XXVII, numbers 47 and 53). But from this observation of ours, nor from those of Gilotius, does it continuously follow that this Concordance is to be vindicated for Gregory. For why could not someone assiduous in unfolding his works have been able to weave together and patch up this little work from both his sentiments and even his words?

In the Ancient Library of Spain (Vol. II, book VII, chap. 6, num. 109), a book titled "Concordance of the Old and New Testament" is ascribed to a certain Martin, a priest of the Church of León, around the end of the 12th century. Whether our Concordance should be understood by that name is doubtful. For in it, not only are testimonies of the Old Testament reconciled with others from the New that seem to conflict in appearance, but also, for the most part, passages of the same New Testament which seem opposed are composed and resolved from all contradiction.

This little work, published by the care of Joannes Gilotius, we have collated anew against a manuscript codex of the Great Monastery about 800 years old, by whose help we have healed many corruptions in the Gilotian edition, but not all; for this codex is not free from errors, nor were we able to have the use of another manuscript codex. Indeed, we feared to indulge more than was right in our conjectures, since it is almost certain to us that from such source the greatest corruption of edited books has flowed.

CONCORDANCE OF CERTAIN TESTIMONIES OF SACRED SCRIPTURE BY SAINT GREGORY THE GREAT, ROMAN PONTIFF. (C,G,S)*

I.

561 Ad Rom. I (Vers. 6): Paulus servus Jesu Christi. In sancto Evangelio secundum Joannem XV (Vers. 15): Non dicam vos servos, sed amicos.

INTERROGATIO.

Quid est, quod magister Christus in alio loco apostolos non dixit servos, sed amicos; et ejusdem magistri discipulus, imo apostolus, in quo Christus loquebatur, nominavit se servum? Et dum utrumque a Christo dictum est quomodo intelligi debeat, solerter intuendum est, maxime cum idem Dominus ac Salvator noster ad eosdem apostolos secundum Lucam dixerit: Dicite, servi inutiles sumus, quia quod debuimus facere, fecimus (Luc. XVII, 10). Et iterum: Euge, serve bone et fidelis (Matth. XXV, 22, 23; Luc. XIX, 17). Et iterum: Beatus ille servus, quem, cum venerit Dominus, invenerit sic facientem (Matth. XXIV, 46; Luc. XII, 37).

RESPONSIO.

Sine praejudicio alterius sententiae melioris, sciendum est duo genera esse bonae servitutis; unum timoris, aliud dilectionis; unum timentium ancillarum et servorum, aliud diligentium et placentium filiorum; timet enim ancilla ne flagelletur, timet matrona ne offendant animum viri sui. Sed servitutis timor qui habet poenam, foras mittit perfectam charitatem. Perfectus autem servitutis timor non solum non habet poenam, sed ad ipsam pervenit laetitiam, psalmista attestante, qui ait: Laetetur cor meum, ut timeat nomen tuum (Psal. LXXXV, 11). Et iterum: Timor Domini sanctus permanens in saeculum saeculi (Psal. XVIII, 11). Hunc namque timorem habent et sancti angeli, quem profecto habuerunt et sancti apostoli, per adventum scilicet Spiritus sancti, per quem diffunditur charitas in cordibus nostris. Idcirco et a Domino non dicti sunt servi, sed amici, qui tamen et a semetipsis, et a Domino dicti sunt servi; nimirum non ex timore, sed ex amore Deo placendi.

II.

Ad Rom. I (Vers. 1): Segregatus in Evangelium Dei. Et secundum Joannem XVII (Vers. 11): Pater sancte, serva eos quos dedisti mihi, in nomine tuo, ut sint unum.

INTERROGATIO.

561 To the Romans I (Verse 6): Paul, a servant of Jesus Christ. In the holy Gospel according to John XV (Verse 15): I will not call you servants, but friends.

INTERROGATION.

Why is it that the Master Christ in another place did not call the apostles servants, but friends; and the disciple of the same Master, indeed the apostle, in whom Christ spoke, named himself a servant? And since both were said by Christ, how it should be understood must be carefully looked into, especially since the same Lord and our Savior said to the same apostles according to Luke: "Say, we are unprofitable servants, for what we ought to have done, we have done" (Luke XVII, 10). And again: "Well done, good and faithful servant" (Matth. XXV, 22, 23; Luke XIX, 17). And again: "Blessed is that servant, whom, when his Lord comes, he shall find so doing" (Matth. XXIV, 46; Luke XII, 37).

RESPONSE.

Without prejudice to another better opinion, it is to be known that there are two kinds of good servitude; one of fear, another of love; one of fearing handmaids and servants, another of loving and pleasing children; for the handmaid fears lest she be scourged, the matron fears lest she offend the mind of her husband. But the fear of servitude which has punishment, casts out perfect charity. But perfect fear of servitude not only has no punishment, but it attains to joy itself, as the psalmist attests, who says: "Let my heart rejoice, that it may fear your name" (Psal. LXXXV, 11). And again: "The fear of the Lord is holy, enduring for ever and ever" (Psal. XVIII, 11). For the holy angels also have this fear, which the holy apostles also surely had, namely through the coming of the Holy Spirit, through whom charity is poured out in our hearts. Therefore they were also not called servants by the Lord, but friends, who nevertheless were called servants both by themselves and by the Lord; surely not from fear, but from the love of pleasing God.

II.

To the Romans I (Verse 1): Set apart for the Gospel of God. And according to John XVII (Verse 11): Holy Father, keep those whom you have given me in your name, that they may be one.

INTERROGATION.

Et dum se sanctus Paulus unum effectum cum servatis 562 credidit, quid est quod se segregatum esse fatetur? Nam dicitur segregatus, qui a grege separatus est, maxime cum Dominus dixerit: Et erit unus grex, et unus pastor (Joan. X, 16). Et sanctus Spiritus in Actibus apostolorum imperando locutus est: Segregate mihi Paulum et Barnabam in opus ad quod vocavi eos (Act. XIII, 2).

RESPONSIO.

Sciendum profecto in primis est, quia ista testimonia non solum a semetipsis non discrepant, verum etiam sibimetipsis in unitate concordant. Nam Paulus et Barnabas a grege non erant separati, sed gregati, hoc est ad opus apostolatus fuerant electi. Quibus enim cor unum et anima una cum grege erat, nulla separatio usquam esse poterat. Attamen a grege separati fuerant qui ad apostolatam electi erant. Nam et manus ad operandum porriguntur, sed tamen ab unitate corporis non separantur.

III.

Ad Rom. IX (Vers. 1): Testimonium mihi perhibente conscientia mea in Spiritu sancto, quoniam tristitia est mihi magna, et continuus dolor cordi meo.

In parabolis Salomonis XII (Vers. 21): Non contristabit justum quidquid ei acciderit.

INTERROGATIO.

Quid ergo? nunquid Paulus apostolus justus non erat, qui non contristari justum quidquid ei acciderit, noverat, etsi contristari cum justus erat debuerat, ut quid iterando Philippensibus gaudium commendabat, dicens: Gaudete in Domino semper, iterum dico, gaudete (Philip. IV, 4)? Sed et sanctus Jacobus gaudere in variis tentationibus imperat (Jacob. I, 2). Et ipse etiam Paulus in suis tribulationibus gloriatur (II Cor. XII, 9), et sanctus Matthaeus Evangelista testatur de Domino ac redemptore nostro, dicens: Tunc coepit contristari et moestus esse. Tristis est anima mea usque ad mortem (Matth. XXVI, 37; Marc. XIV, 33).

RESPONSIO.

And since Saint Paul believed himself to have become one with those who are kept, why is it that he confesses himself to be set apart? For he is said to be set apart (*segregatus*) who is separated from the flock (*grege*), especially since the Lord said: "And there shall be one flock, and one shepherd" (John X, 16). And the Holy Spirit spoke in the Acts of the Apostles by commanding: "Set apart for me Paul and Barnabas for the work to which I have called them" (Acts XIII, 2).

RESPONSE.

It is surely to be known first that these testimonies not only do not differ from themselves, but even concord with themselves in unity. For Paul and Barnabas were not separated from the flock, but gathered (*gregati*), that is, they had been chosen for the work of the apostleship. For those who had one heart and one soul with the flock, no separation could ever be. Nevertheless, those who had been chosen for the apostleship had been set apart from the flock. For even the hands are extended for working, but yet they are not separated from the unity of the body.

III.

To the Romans IX (Verse 1): I speak the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost, that I have great heaviness and continual sorrow in my heart.

In the Proverbs of Solomon XII (Verse 21): There shall no evil happen to the just (*Non contristabit justum quicquid ei acciderit*).

INTERROGATION.

What then? was not the apostle Paul just, who knew that nothing that happens should sadden the just man, and yet he ought to have been saddened when he was just, so that why by repeating he commended joy to the Philippians, saying: "Rejoice in the Lord always, and again I say, rejoice" (Philip. IV, 4)? But also Saint James commands to rejoice in various temptations (James I, 2). And Paul himself also glories in his tribulations (II Cor. XII, 9), and Saint Matthew the Evangelist testifies concerning our Lord and Redeemer, saying: "Then he began to be sorrowful and very heavy. My soul is exceeding sorrowful, even unto death" (Matth. XXVI, 37; Mark XIV, 33).

RESPONSE.

Sciendum profecto est, aliud esse contristari secundum Deum, aliud secundum saeculum, eodem Paulo dicente, qui ait: Contristari secundum Deum salutem stabilem operatur; saeculi autem tristitia mortem operatur (II Cor. VII, 10); 563 ista desperabilis, illa laudabilis est; ista repletus Judas [Iscarioth] Scarioth, laqueo se suspendit; illam se habuisse sanctus Paulus ad Corinthios scripsit, dicens: Si quis contristavit me, non me contristavit, sed ex parte (II Cor. II, 5); ac si apertius diceret: Non ego solus zelum Dei habeo, sed me contristatum cum vestra tristitia ex mea parte cerno. Et nisi ista tristitia non vitium sed virtus esset, nequaquam illam Dominus in Evangelio beatificaret, dicens: Beati qui lugent, quoniam ipsi consolabuntur (Matth. V, 5); et seipsum dixit tristem secundum humanitatem, profecto non secundum impassibilem divinitatem

IV

Ad Rom. IX (Vers. 11): De Jacob et Esau. Cum nondum nati fuissent, aut aliquid egissent boni aut mali, ut propositum quod per electionem Dei factum est, permaneret, non ex operibus, sed ex vocante dictum est, quia major serviet minori. In psal. LXI (Vers. 11): Quia tu reddes unicuique, secundum opera sua.

INTERROGATIO.

Cum non ex operibus, sed ex vocante dictum est: Quia major serviet minori, quomodo reddet Deus unicuique secundum opera sua? Cur ergo Paulus dixerit: Non ex operibus? Nos procul dubio credimus quia nec utique ex futuris, nec eum quisquam existimat tantum dixisse de praeteritis, qui utique non erant, cum supradicti distincti fuerant. Si enim hominem praesentem futura adhuc bona justificant, et futura adhuc mala alterius damnant. Sed hoc credere absit a nobis, quia quidam sapiens dixit: Raptus est justus, ne malitia mutaret intellectum ejus (Sap. IV, 11). Etenim iste nec justus diceretur, si de futura adhuc malitia damnaretur.

RESPONSIO.

Antequam aliquid de ista quaestione dicamus, prophetam et apostolum eodem spiritu locutos fuisse credamus. Contrarius enim sibiipsi esse non poterat idem Spiritus, qui utrumque implebat, et ipse Spiritus, qui Deus est, per prophetam locutus est: Jacob dilexi, Esau autem odio habui (Malach. I, 2). Electio ergo Dei nunquam defuerat, quae ea quae in temporibus facta fuerant discernebat; quia futura tempora non electionis divinae, sed ipsa omnium futurorum naturalium causa erat.

It is surely to be known that it is one thing to be saddened according to God, another according to the world, as the same Paul says, who says: "Sorrow according to God works stable salvation; but the sorrow of the world works death" (II Cor. VII, 10); 563 the latter is desperate, the former is laudable; the latter filled Judas Iscariot, who hanged himself with a halter; that he had the former Saint Paul wrote to the Corinthians, saying: "If any have caused grief, he has not grieved me, but in part" (II Cor. II, 5); as if he were saying more openly: I alone do not have the zeal of God, but I see myself saddened with your sadness on my part. And unless this sadness were not a vice but a virtue, by no means would the Lord in the Gospel beatify it, saying: "Blessed are they that mourn, for they shall be comforted" (Matth. V, 5); and he said himself was sad according to his humanity, surely not according to his impassible divinity.

IV.

To the Romans IX (Verse 11): Concerning Jacob and Esau. For the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calls, it was said: The elder shall serve the younger. In Psalm LXI (Verse 11): For you render to every man according to his work.

INTERROGATION.

Since it was said not of works, but of him that calls: "The elder shall serve the younger," how will God render to every man according to his works? Why then did Paul say: "Not of works"? We without doubt believe that it was not indeed from future works, nor does anyone think he only spoke of past works, which surely were not, since the aforementioned were distinct. For if future good works still justify a present man, and future evil works still damn another. But far be it from us to believe this, because a certain wise man said: "The just man was snatched away, lest malice should change his understanding" (Wisdom IV, 11). For he would not indeed be called just, if he were damned for future malice.

RESPONSE.

Before we say anything concerning this question, let us believe that the prophet and the apostle spoke by the same spirit. For the same Spirit, who is God, could not be contrary to himself, who filled both, and he spoke through the prophet: "Jacob I have loved, but Esau I have hated" (Malach. I, 2). Therefore the election of God had never been lacking, which discerned those things which had been done in time; because future times were not the cause of divine election, but itself was the cause of all natural future things.

Hinc Redemptor noster ad Ananiam de Saulo, non adhuc de Paulo dixit: Noli timere eum, quia vas electionis mihi est (Act. IX, 15). Intuere quod dixit: Est, non autem, erit. Nam non ideo electus est quia apostolus esset, sed ideo apostolus erat quia electus est. Deus ergo noster bonorum omnium creator est, malorum autem justissimus ordinator (Rom. IX). Tanto enim bonus omnibus est, ut beneficiat etiam de malis. Nam si mali non essent, nullae rei utique prodessent. Reddet ergo Deus unicuique secundum opera sua, quia vasis praeparatis in honorem reddet vitam aeternam, et aptis in contumeliam, debitam damnationem. Nam et mali si vellent boni utique esse potuissent. Boni autem qui ex Adam nati sunt, contrariam legem in membris suis vident, ut isti non consentiendo per misericordiam ad praemia perveniant, et illi consentiendo per justum iudicium ad supplicium pertrahantur.

V.

564 Ad Rom. X (Vers. 13): Omnis quicumque invocaverit nomen Domini, salvus erit.

Et secundum Matthaeum VII (Vers. 21): Non omnis qui dicit mihi, Domine, Domine, intrabit in regnum coelorum.

INTERROGATIO.

Ista dissona videntur, sed scire volumus quomodo intelligantur. Nam ibi dixit, Omnis: Hic dixit, Non omnis. Si ergo omnis quicumque invocaverit nomen Domini, salvus erit, quomodo non omnis, qui ingeminat nomen Domini, salvus erit?

RESPONSIO.

Aliud est invocare nomen Domini, aliud ingeminare. Nam illud semper invocant boni, ingeminant autem mali, quia eandem fidei vocem quam loquendo proferunt, moribus destruunt. Hinc de quibusdam Paulus ait: Deum se confitentur nosse, factis autem negant (Tit. I, 16). Bonis nomen Domini invocare, est in omnibus illi placere. Idcirco omnis quicumque invocaverit nomen Domini, salvus erit.

VI.

Ad Rom. IV (Vers. 2): Si Abraham ex operibus justificatus est, habet gloriam, sed non apud Deum.

In epistola Jacobi II (Vers. 21): Abraham, pater noster, nonne ex operibus justificatus est?

Hence our Redeemer said to Ananias concerning Saul, not yet concerning Paul: "Fear him not, for he is a vessel of election to me" (Acts IX, 15). Notice that he said: "Is," but not, "will be." For he was not chosen because he was an apostle, but he was an apostle because he was chosen. Our God therefore is the creator of all good things, but the most just ordainer of evil things (Rom. IX). For he is so good to all, that he does good even from evil things. For if there were no evil people, they would surely be of use for no thing. God will therefore render to every man according to his works, because to vessels prepared for honor he will render eternal life, and to those fit for ignominy, due damnation. For even the evil, if they wished, could surely have been good. But the good who are born of Adam see a contrary law in their members, so that these by not consenting may through mercy attain to rewards, and those by consenting may through just judgment be drawn to punishment.

V.

564 To the Romans X (Verse 13): For whosoever shall call upon the name of the Lord shall be saved.

And according to Matthew VII (Verse 21): Not every one that says unto me, Lord, Lord, shall enter into the kingdom of heaven.

INTERROGATION.

These things seem dissonant, but we wish to know how they are understood. For there he said, "Whosoever": here he said, "Not every one." If therefore whosoever calls upon the name of the Lord shall be saved, how shall not every one, who repeats the name of the Lord, be saved?

RESPONSE.

It is one thing to call upon (invocare) the name of the Lord, another to repeat (ingeminare). For the good always call upon it, but the evil repeat it, because the same voice of faith which they bring forth by speaking, they destroy by their morals. Hence Paul says of some: "They profess that they know God; but in works they deny him" (Titus I, 16). For the good to call upon the name of the Lord is to please him in all things. Therefore whosoever calls upon the name of the Lord shall be saved.

VI.

To the Romans IV (Verse 2): For if Abraham were justified by works, he has whereof to glory; but not before God.

In the epistle of James II (Verse 21): Was not Abraham our father justified by works?

INTERROGATIO.

Etsi Abraham ex operibus justificatus est, apud quem habet gloriam, si non apud Deum, cujus amicus per Jacobum dictus est? et si nulla vera gloria est, nisi apud Deum, et nulla vera justificatio, nisi ab illo, quis justificatus habet gloriam sine Deo?

RESPONSIO.

Paulus apostolus contra Saducaeos scripsit, sanctus vero Jacobus de justitia fidei dixit. Illi ex operibus legis semetipsos justificabant, nam Saducaei Latino sermone dicuntur justificati. Per justitiam autem fidei qui justificantur fide, per charitatem, opera demonstrantur. Nam ut idem Jacobus ait: Mortua est fides sine operibus charitatis, non legis (Jacob. II, 26). Sanctus autem Paulus contra habentem gloriam, sed non apud Deum; et contra Saducaeam semetipsum justificantem dirigit sermonem, dicens: Ubi est ergo gloriatio tua? exclusa est. Per quam legem? factorum? non, sed per legem fidei; arbitramur enim hominem justificari sine operibus legis (Rom. III, 27). Ac si aperte diceret, Abraham, pater noster, ante tempora legis fuerat, sed tamen apud Dominum justificatus erat, quia fidem quam corde tenebat operibus demonstrabat.

VII.

Ad Rom. XI (Vers. 29): Sine poenitentia enim sunt dona et vocatio Dei.

In Genesi VI (Vers. 7): Poenitet me fecisse hominem; et in Samuele, I Reg. XV (Vers. 11): Poenitet me unxisse Saul in regem.

INTERROGATIO.

Cum unus idemque Dominus in patribus et in Apostolo locutus est, quomodo poenituisse et non poenituisse ab his dictus est?

565 RESPONSIO.

INTERROGATION.

Even if Abraham was justified by works, before whom has he glory, if not before God, whose friend he was called through James? and if there is no true glory except before God, and no true justification except from him, who that is justified has glory without God?

RESPONSE.

The apostle Paul wrote against the Sadducees, but Saint James spoke of the justice of faith. The former justified themselves from the works of the law, for the Sadducees are called justified in the Latin language. But through the justice of faith those who are justified by faith, through charity, their works are demonstrated. For as the same James says: "Faith without the works of charity, not of the law, is dead" (James II, 26). But Saint Paul directs his speech against one having glory, but not before God; and against a Sadducee justifying himself, saying: "Where is then your boasting? It is excluded. By what law? of works? Nay: but by the law of faith; for we account that a man is justified without the works of the law" (Rom. III, 27). As if he were saying openly, Abraham, our father, had been before the times of the law, but yet he had been justified before the Lord, because he demonstrated by works the faith which he held in his heart.

VII.

To the Romans XI (Verse 29): For the gifts and calling of God are without repentance (*sine poenitentia*).

In Genesis VI (Verse 7): It repents me (*poenitet me*) that I have made man; and in Samuel, I Kings XV (Verse 11): It repents me that I have anointed Saul as king.

INTERROGATION.

Since one and the same Lord spoke in the fathers and in the Apostle, how was he said by these to have repented and not to have repented?

565 RESPONSE.

Solenter intuendum nobis est, quia patres locuti sunt de Deo incommutabili faciente. Et apostolus protulit sermonem de incommutabili praedestinatione. Hinc de eodem Domino sanctus Jacobus ait: Apud quem non est transmutatio, nec vicissitudinis obumbratio (Jacob. I, 17). Sed Deus praeter praedestinationem mutabilia facit. Per convenientem etenim usum loquendi, et iratus et poenitens, et zelans et praescius Dominus dicitur; sed sine ira iratus, sine poenitentia poenitens, sine zelo zelans, sine provisionibus praescius intelligitur.

VIII.

Ad Rom. XIII (Vers. 1): Non est potestas nisi a Deo, quae autem sunt a Deo ordinatae sunt.

In Propheta de quibusdam regibus, Oseae VIII (Vers. 2): Ipsi regnaverunt, et non ex me.

INTERROGATIO.

Si nulla potestas nisi a Deo, quomodo dictum est veraciter ab ipso: ipsi regnaverunt, et non ex me? Item si ipsi reges ex Deo non erant, quomodo reges per se regnasse dixerat: Per me, inquit, reges regnant (Prov. VIII, 15)?

RESPONSIO.

Ex illo, et non ex illo reges regnant, qui et potestatem a Deo datam habent, et tamen se ab eo accepisse stulle denegant. Hinc per prophetam scriptum est: Qui regnare facit hominem hypocritam propter peccata populi (Job. XXXIV, 30). Propterea ergo isti reges ex Deo non sunt, qui non ex bono, sed propter peccata populi regnare permissi sunt. Item: Omnis potestas non nisi a Deo est; quia non per se mala, sed utique bona est. Mala autem sine bonis, et nisi in bonis esse non possunt, et idcirco non nisi in rationabilibus creaturis fiunt. Bonis ergo regibus Spiritus sanctus comminando loqui dignatur, cum ad eosdem psalmistae voce dicitur: Et nunc reges intelligite, erudimini qui iudicatis terram (Psal. II, 10).

IX.

Ad Rom. XIV (Vers. 14): Scimus autem quia nihil commune per ipsum.

In Actibus Apostolorum XV (Vers. 29): Ut abstinere vos ab immolatis simulacrorum.

INTERROGATIO.

It must be carefully looked into by us, because the fathers spoke of the immutable God acting. And the apostle brought forth his speech concerning immutable predestination. Hence Saint James says of the same Lord: "With whom there is no variableness, neither shadow of turning" (James I, 17). But God makes mutable things beyond predestination. For through a convenient use of speaking, the Lord is called both angry and repenting, and jealous and foreknowing; but he is understood as angry without anger, repenting without repentance, jealous without jealousy, foreknowing without provisions.

VIII.

To the Romans XIII (Verse 1): There is no power but of God; the powers that be are ordained of God.

In the Prophet concerning certain kings, Hosea VIII (Verse 2): They have reigned, and not by me.

INTERROGATION.

If there is no power but of God, how was it said truly by him: "They have reigned, and not by me"? Item if those kings were not from God, how had he said that kings reigned through him: "Through me," he said, "kings reign" (Prov. VIII, 15)?

RESPONSE.

From him, and not from him kings reign, who both have the power given from God, and yet foolishly deny that they have received it from him. Hence it is written through the prophet: "Who makes a hypocrite man to reign for the sins of the people" (Job XXXIV, 30). Therefore those kings are not from God, who were permitted to reign not from good, but for the sins of the people. Item: All power is only from God; because it is not evil of itself, but indeed good. But evil things cannot be without good things, and except in good things, and therefore they only occur in rational creatures. Therefore the Holy Spirit deigns to speak by threatening to good kings, when it is said to them by the voice of the psalmist: "And now, O kings, understand: be instructed, you that judge the earth" (Psal. II, 10).

IX.

To the Romans XIV (Verse 14): But we know that nothing is common through him.

In the Acts of the Apostles XV (Verse 29): That you abstain from things sacrificed to idols.

INTERROGATION.

Si nihil rerum per ipsum est commune, quid de morticino, et sanguine, et suffocato, et de idolis immolato debemus sentire? Nam ista non solum in Veteri Testamento immunda esse leguntur, sed et in Novo gentes credentes ab his abstinere, ab apostolis praecipuntur. Intellectu igitur satis opus est, quo pacto ista dissonantia solvi possit.

RESPONSIO.

Dominus ac Redemptor noster secundum Marcum dixit quando de his sermonem habere voluit: Nihil est, inquit, extra hominem quod possit eum coinquinare (Marc. VII, 15); Et hoc non intelligentibus discipulis, increpando subintulit dicens: An et vos sine intellectu estis? nondum intelligitis, quia omne quod 566 in os intrat, in ventrem vadit, et in secessum emittitur (Ibid., 18)? Ergo rudes adhuc apostoli et necdum a Spiritu sancto illuminati, sensu Judaico credebant, quod hominem non prohibitiones, sed res coinquinarent. Res autem non coinquant hominem, quae in ventrem vadunt et exeunt, sed prohibitionis transgressio, et quae de ipsa procedunt. Nam et primus homo non propter morticinum, aut sanguinem, aut suffocatum, sed propter poma immundus factus est, cum mandatum Dominicum suadente sua conjuge transgressus est. Sed sancto Petro quod dictum est audiamus, ut de his quid sentire debeamus, intelligamus. Surge, inquit, Petre, macta et manduca (Act. 10, 13). Huic dicto Petrus intuendo litteram respondit, dicens: Absit a me, Domine, quia omne commune et immundum nunquam intravit in os meum (Ibid., 14). Cui sub testificatione prohibitionis protinus respondetur: Quod Deus, inquit, purificavit, tu ne commune aut immundum dixeris (Ibid., 15). Hinc data est licentia Christianis, exceptis in novo Testamento prohibitis, ut manducant quod velint cum moderatione et gratiarum actione. Non ergo per se morticinum aut sanguis ex natura immunda sunt, sed qua prohibita sunt, manducata hominem coinquant. Et pomum nullam immunditiam naturalem habuit, sed manducare prohibitum, hominem coinquinavit.

X.

I ad Corinthios I (Vers. 8): Qui et confirmabit vos usque in finem sine crimine in adventu Domini. In Epist. I Joan. I (Vers. 8): Si dixerimus quia peccatum non habemus, ipsi nos seducimus, et veritas in nobis non est

INTERROGATIO.

If nothing of things is common (commune/unclean) through him, what ought we to feel concerning that which dies of itself (morticino), and blood, and things strangled, and things sacrificed to idols? For those are read to be unclean not only in the Old Testament, but also in the New the believing Gentiles are commanded by the apostles to abstain from them. Therefore there is enough need for understanding, by what pact this dissonance can be solved.

RESPONSE.

Our Lord and Redeemer said according to Mark when he wished to have a speech concerning these things: "There is nothing," he said, "outside a man that can defile him" (Mark VII, 15); and to the disciples not understanding this, he added by rebuking them, saying: "Are you also without understanding? do you not yet understand, that whatsoever 566 enters into the mouth, goes into the belly, and is cast out into the draught" (Ibid., 18)? Therefore the apostles, still rude and not yet illuminated by the Holy Spirit, believed with a Judaic sense that not prohibitions, but things defiled a man. But things do not defile a man, which go into the belly and go out, but the transgression of the prohibition, and those things which proceed from it. For even the first man was made unclean not because of what dies of itself, or blood, or something strangled, but because of apples, when he transgressed the command of the Lord at the persuasion of his wife. But let us hear what was said to Saint Peter, that we may understand what we ought to feel concerning these things. "Arise," he said, "Peter; kill and eat" (Acts X, 13). To this saying Peter, looking at the letter, responded, saying: "Far be it from me, Lord; for everything common and unclean has never entered into my mouth" (Ibid., 14). To which it is immediately responded under the attestation of prohibition: "That which God," he said, "has purified, do not call common or unclean" (Ibid., 15). Hence license was given to Christians, except for those things prohibited in the New Testament, that they may eat what they wish with moderation and thanksgiving. Therefore not of themselves are that which dies of itself or blood unclean from nature, but in that they are prohibited, when eaten they defile a man. And the apple had no natural uncleanness, but to eat the prohibited thing defiled the man.

X.

I to the Corinthians I (Verse 8): Who also shall confirm you unto the end without crime (*sine crimine*) in the coming of the Lord. In the Epist. I John I (Verse 8): If we say that we have no sin, we deceive ourselves, and the truth is not in us.

INTERROGATION.

Cum seductio sit, aestimare se esse sine peccato, quomodo confirmamur a Domino sine crimine in adventu ejus, maxime cum etiam infans unius diei non possit esse sine peccato? Nunquid ergo et crimen peccatum est, sine quo quis confirmatus a Domino fieri potest?

RESPONSIO.

Sciendum profecto nobis est, quia non omne peccatum crimen est, attamen omne crimen peccatum est; sicut omnis impius peccator est, non autem omnis peccator, impius. Minima ergo et levia, peccata dicuntur; crimina autem nisi magna minime leguntur.

XI.

I ad Corinth. III (Vers. 9): Dei enim sumus adjutores, Dei agricultura estis.

Et in Job XXVI (Vers. 2): Cujus adjutor es? nunquid imbecilli?

INTERROGATIO.

Nunquid sanctus Paulus approbando justificat, quod beatus Job in Eliu damnat. Cujus adjutor es? nunquid imbecilli? Apostolus autem dixit, Dei sumus adjutores. Si ergo bonum est esse adjutores Dei; quid Eliu reprehenditur de adjutorio Dei?

567 RESPONSIO.

Nimirum scire nos convenit, quia nonnulli defendendo Deum offendunt; et sunt nonnulli qui quantum in eis est, causam Dei defendunt. Isti veraciter praedicando Dei adjutores sunt; illi increpando fallaciter spiritus pro Deo satagunt, sed satagendo offendunt. Isti non ignoti sed cogniti de Deo loquuntur; illi etiam vera loquentes a Deo minime cognoscuntur, Domino de Eliu dicente: Quis est iste involvens sententias sermonibus imperitis (Job XXXVIII, 2)? Quid est quod Dominus de illo interrogat, dicens: Quis est iste involvens sententias: et tamen interrogando reprobatur subjungens, sermonibus imperitis? Ille ergo sententias veras dicebat, sed eas sermonibus imperitis involvebat, quia dicta sancti Spiritus de reprobis in Job retorquebat: de quo quia sine querela erat, Dominus testimonium dederat. Non eodem modo esse dicimus, Deus adjutor noster in aeternum (Psal. LXI, 9), quo dicimus: Dei adjutores sumus. Ille enim non eget adjutorio nostro: nos autem nihil possumus sine illo.

XII.

I ad Corinth. III (Vers. 15): Opus uniuscujusque, quale sit, ignis probabit.

Secundum Matth. XIX (Vers. 28): Cum sederit Filius hominis in sede majestatis suae, sedebitis et vos super sedes duodecim judicantes duodecim tribus Israel.

Since it is a deception to estimate oneself to be without sin, how are we confirmed by the Lord without crime in his coming, especially since even an infant of one day cannot be without sin? Is therefore crime also sin, without which one can be made confirmed by the Lord?

RESPONSE.

It is surely to be known by us that not every sin is a crime, yet every crime is a sin; just as every impious person is a sinner, but not every sinner is impious. Therefore the least and light things are called sins; but crimes are least read except for great ones.

XI.

I to the Corinth. III (Verse 9): For we are God's helpers (adjutores); you are God's husbandry.

And in Job XXVI (Verse 2): Whose helper are you? are you the helper of the weak?

INTERROGATION.

Does Saint Paul by approving justify what blessed Job damns in Elihu? Whose helper are you? are you the helper of the weak? But the Apostle said: We are God's helpers. If therefore it is good to be helpers of God; why is Elihu rebuked concerning the help of God?

567 RESPONSE.

Certainly it is fitting that we know that some offend by defending God; and there are some who, as much as in them lies, defend the cause of God. These are truly helpers of God by preaching; those by rebuking deceitfully are busy for God in spirit, but by being busy they offend. These speak of God not as unknown but as known; those even speaking true things are least known by God, the Lord saying of Elihu: Who is this that wraps up sentences in unskillful words? (Job XXXVIII, 2). What is it that the Lord asks concerning him, saying: Who is this that wraps up sentences: and yet by asking he reproves, subjoining, in unskillful words? He therefore spoke true sentences, but he wrapped them up in unskillful words, because he retorted the sayings of the Holy Spirit concerning the reprobate against Job: concerning whom, because he was without complaint, the Lord had given testimony. We do not say that it is in the same way, God is our helper forever (Psal. LXI, 9), as we say: We are God's helpers. For he does not need our help: but we can do nothing without him.

XII.

I to the Corinth. III (Verse 15): Every man's work, of what sort it is, the fire shall try.

According to Matt. XIX (Verse 28): When the Son of man shall sit in the seat of his majesty, you also shall sit upon twelve seats judging the twelve tribes of Israel.

INTERROGATIO.

Et dum uniuscujusque opus quale sit ignis probabit, nunquid et ipsi apostoli per ignem probabuntur, qui non judicandi, sed etiam judicaturi duodecim tribus Israel dicuntur? aut etiam illos ignis probabit, cum quibus seipsum numeravit sanctus Paulus dicens: Nos autem qui relinquimur, simul cum illis rapiemur in nubibus obviam Christo in aera, et sic semper cum Domino erimus (I Thess. IV, 16).

RESPONSIO.

Si vim dictorum Christi pensemus, hanc obscuritatem, ipso illuminante, ad lucem perducimus. Nam ipse dixit: Ignem veni mittere in terram, et quid volo nisi ut accendatur (Luc. XII, 49)? Spiritus quoque sanctus super apostolos descendens in specie ignis apparuit (Act. I), qui in signo apparens in fidelibus, fideles intus ut ignis probavit. Opus ergo uniuscujusque quale sit, ignis probabit, quia quos ignis spiritualis in praesenti tempore non examinat, in futuro judicio per ignem probat. Quicumque ergo spiritu Dei aguntur, hi filii Dei sunt (Rom. VIII, 14), qui licet per ignem probati, examinati sunt. Nam illum per impositionem manuum episcopi accipientes, nullatenus ab eo deviarunt, sed etsi in aliquo delinquant, cognoscendo et confitendo corriguntur. Omnis enim, inquit Dominus, per ignem salvabitur, aut enim hic per spiritalem, aut illic per corporalem ignem probabitur. Nimirum ergo sicut non omnis in die judicii per ignem probabitur, ita in ipsa eademque die non omnes omnino judicabuntur, Domino testante, qui ait: Qui credit in Filium, non judicabitur; qui autem incredulus est, jam judicatus est (Joan. III, 18). Quosne ergo ignis futurus probabit, si Deus nec credulos, nec incredulos judicabit? Sed quasi a nobis interrogaretur: 568 Quod ergo erit judicium? protinus subjunxit dicens: Hoc est judicium, quia lux venit in mundum, et dilexerunt homines magis tenebras, quam lucem (Ibidem). Hi ergo soli in die judicii judicabuntur, qui licet lucem scirent venire, sed tamen magis tenebras diligere dicuntur. Nam qui in tenebris manent, jam judicati sunt, qui autem nihil tenebrarum habent, sine ullo judicio ad lucem pertinent. Illi vero qui licet baptizati sunt, in futuro judicandi erunt. De illis ergo solis judicium habebitur, ut aut ad lucem, aut ad tenebras plus pertinere debeant, demonstretur.

INTERROGATION.

And while the fire shall try every man's work of what sort it is, shall the apostles themselves also be tried by fire, who are said not to be judged, but even to be about to judge the twelve tribes of Israel? or shall the fire also try those with whom Saint Paul numbered himself, saying: But we who are left, shall be caught up together with them in the clouds to meet Christ in the air, and so shall we always be with the Lord (I Thess. IV, 16)?

RESPONSE.

If we weigh the force of the sayings of Christ, we lead this obscurity, he himself illuminating it, to the light. For he himself said: I am come to send fire on the earth, and what will I, but that it be kindled? (Luke XII, 49). The Holy Spirit also descending upon the apostles appeared in the likeness of fire (Acts I), who appearing in a sign in the faithful, tried the faithful within as fire. Therefore the fire shall try every man's work of what sort it is, because those whom the spiritual fire does not examine in the present time, it tries through fire in the future judgment. Whosoever therefore are led by the spirit of God, these are the sons of God (Rom. VIII, 14), who though tried by fire, are examined. For receiving him through the imposition of the hands of the bishop, they in no way deviated from him, but even if they fail in anything, they are corrected by knowing and confessing. For everyone, says the Lord, shall be saved through fire, for either here through the spiritual, or there through the corporal fire he shall be tried. Certainly therefore as not everyone shall be tried through fire in the day of judgment, so in that very same day not all at all shall be judged, the Lord witnessing, who says: He that believes in the Son, shall not be judged; but he that is an unbeliever, is already judged (John III, 18). Whom therefore shall the future fire try, if God shall judge neither the believers nor the unbelievers? But as if it were asked by us: 568 What therefore shall be the judgment? he immediately subjoined saying: This is the judgment, because light is come into the world, and men loved darkness more than light (Ibid.). These therefore alone shall be judged in the day of judgment, who though they knew the light to come, yet are said to love darkness more. For those who remain in darkness, are already judged; but those who have nothing of darkness, belong to the light without any judgment. But those who though they are baptized, shall be to be judged in the future. Therefore judgment shall be had concerning those alone, that it may be demonstrated whether they ought to belong more to the light or to the darkness.

Resurgent ergo isti, ut judicentur, justi ut judicent, impii ut damnentur; quia et illi resurgent, sed non in iudicio, psalmista testante, qui ait: Non resurgunt impii in iudicio (Psal. I, 5).

XIII.

I ad Corinth. IV (Vers. 5): Nolite ante tempus judicare. Ad Philipp. III (Vers. 18): Multi ambulant, quos saepe dicebam vobis, nunc autem et flens dico inimicos crucis Christi, quorum finis interitus.

INTERROGATIO.

Dum Paulus apostolus ad Corinthios loquens, prohibuit ante tempus judicare, cur ipse quasi ante tempus iudicando de quibusdam videtur dicere: Quorum finis interitus?

RESPONSIO.

Christus in Paulo locutus futura jam quasi praeterita agnoscit, et idcirco etiam Paulo dicente, nihil ante tempus iudicavit. Nam et sanctus Spiritus per apostolum Petrum ad Simonem Magum ait: Non est tibi pars, neque sors in hac vita (Act. VIII, 21): quia Simonis Magi futura, quasi praeterita, Petro in Spiritu sancto fuerant revelata, a quibus autem futura ut praeterita minime videntur, a Domino ante tempus iudicare prohibentur; de quibus et per prophetam increpando dicitur: Vae iis qui prophetant de corde (Ezech. XIII, 17). De corde namque prophetare est ex sola praesumptione non per Spiritum sanctum aliquid dicere.

XIV.

I ad Corinth. VII (Vers. 7): Volo omnes homines esse sicut meipsum. Et ad Timoth. I, V (Vers. 14): Volo autem iuniores nubere, filios procreare, matres familias esse.

INTERROGATIO.

Nunquid duas voluntates sibimetipsis contrarias habuit sanctus Paulus, qui aliter ad Corinthios, aliter ad Timotheum se voluisse dixit? Nam de non nubendo videtur dixisse ad Corinthios: de nubendo vero scripsit ad Timotheum; ibi de omnibus hominibus, sicut ille erat, ut essent, voluit; hic, adolescentioribus ut nubant, se voluisse scribit.

Therefore these shall rise again, that they may be judged, the just that they may judge, the impious that they may be damned; because those also shall rise again, but not in judgment, the psalmist witnessing, who says: The impious do not rise again in judgment (Psal. I, 5).

XIII.

I to the Corinth. IV (Verse 5): Judge not before the time. To the Philipp. III (Verse 18): Many walk, whom I often told you, but now I tell you even weeping, the enemies of the cross of Christ, whose end is destruction.

INTERROGATION.

While the apostle Paul speaking to the Corinthians, prohibited judging before the time, why does he himself, as if judging before the time concerning certain ones, seem to say: Whose end is destruction?

RESPONSE.

Christ speaking in Paul acknowledges future things already as if past, and therefore even Paul speaking, judged nothing before the time. For the Holy Spirit also through the apostle Peter says to Simon Magus: You have no part nor lot in this life (Acts VIII, 21): because the future things of Simon Magus, as if past, had been revealed to Peter in the Holy Spirit; but by those by whom future things are least seen as past, they are prohibited by the Lord from judging before the time; concerning whom it is also said by the prophet by rebuking: Woe to those who prophesy from the heart (Ezek. XIII, 17). For to prophesy from the heart is to say something from presumption alone, not through the Holy Spirit.

XIV.

I to the Corinth. VII (Verse 7): I will that all men be even as myself. And to Timoth. I, V (Verse 14): But I will the younger ones to marry, to procreate children, to be mothers of families.

INTERROGATION.

Did Saint Paul have two wills contrary to themselves, who said that he willed otherwise to the Corinthians, otherwise to Timothy? For concerning not marrying he seems to have said to the Corinthians: but concerning marrying he wrote to Timothy; there he willed that all men should be as he was; here, he writes that he willed the younger ones that they marry.

RESPONSIO.

Nobis solerter intuendum est, sanctum Paulum concionatorem Ecclesiae fuisse, et ex multorum personis sermones diversos jam protulisse. Nam ibi ex persona virginum dixit: Volo omnes homines esse sicut meipsum. Hic ex persona volentium nubere scripsit: Volo juniores nubere, filios procreare, matresfamilias esse. Sicut et Salomon ex multorum personis 569 in Ecclesiaste loquitur, qui latino sermone concionator exprimitur. Nam ibi ex persona quorundam dicentium, scripsit: Nonne melius est manducare et bibere (Eccle. II, 4)? Ex persona autem perfectorum intulit dicens: Melius est ire ad domum luctus quam ad domum convivii, in ipsa enim finis cunctorum admonetur hominum (Ibid. VII, 3): in hac enarrabatur etiam virtus fortium. Mira ergo dispensatione largitoris agitur ut etiam de conjugatis electi praemium virginitatis recipiant, quanquam omnes virgines esse non possunt. Voluntas namque perfecta faciendi, reputatur pro opere facti. Hinc nato Domino sancti angeli dixerunt: Gloria in excelsis Deo, et in terra pax hominibus bonae voluntatis (Luc. II, 14). Quod ergo unusquisque nostrum in semetipso agit voluntarius, hoc recipiet a Domino, quasi de omnibus hominibus. Sed et malevolus econtra cogitet, ne quasi de malis omnium iniquorum damnetur; quia sicut misericors, ita et justus est. Matrimonium igitur et virginitatem Paulus laudavit, sed virginitatem matrimonio praetulit, dicens: Qui matrimonio virginem suam jungit, bene facit; qui autem non jungit, melius facit (I Cor. VII, 38). Quia ergo utrumque bonum vidit in spiritu, utrumque profecto fieri voluit.

XV.

I Ad Corinth. VII (Vers. 10, 11): Caeteris ego dico, non Dominus: Uxorem a viro non discedere, sed etsi discesserit, manere innuptam. Et II ad Corinth. XIII (Vers. 3): An experimontum quaeritis ejus qui in me loquitur Christus?

INTERROGATIO.

Si continue in Paulo apostolo loquebatur Christus, quid ergo fatetur se aliquid dicere, et non Dominum?

RESPONSIO.

RESPONSE.

It is to be skillfully looked into by us, that Saint Paul was a preacher of the Church, and had already brought forth diverse speeches from the persons of many. For there he said from the person of virgins: I will all men to be even as myself. Here he wrote from the person of those wishing to marry: I will the younger ones to marry, to procreate children, to be mothers of families. Just as Solomon also speaks from the persons of many 569 in Ecclesiastes, which in the Latin speech is expressed as Preacher. For there he wrote from the person of certain ones saying: Is it not better to eat and drink? (Eccl. II, 4). But from the person of the perfect he brought in saying: It is better to go to the house of mourning than to the house of feasting, for in it the end of all men is admonished (Ibid. VII, 3): in this also the virtue of the strong was related. Therefore it is done by a wonderful dispensation of the giver that even concerning the married the elect receive the reward of virginity, although all cannot be virgins. For the perfect will of doing is reputed for the work of the deed. Hence at the birth of the Lord the holy angels said: Glory to God in the highest, and on earth peace to men of good will (Luke II, 14). Therefore what each one of us does voluntary in himself, this he shall receive from the Lord, as if concerning all men. But let the malevolent on the contrary think, lest he be damned as if concerning the evils of all the iniquitous; because as he is merciful, so also is he just. Therefore Paul praised marriage and virginity, but he preferred virginity to marriage, saying: He that joins his virgin in marriage, does well; but he that joins her not, does better (I Cor. VII, 38). Because therefore he saw both as good in the spirit, he surely willed both to be done.

XV.

I To the Corinth. VII (Verses 10, 11): To the rest I speak, not the Lord: That the wife depart not from the husband, but even if she depart, that she remain unmarried. And II to the Corinth. XIII (Verse 3): Do you seek an experiment of him who speaks in me, Christ?

INTERROGATION.

If Christ spoke continually in the apostle Paul, why therefore does he confess that he says something, and not the Lord?

RESPONSE.

Si duos prophetas in medium proferamus, hanc nimirum dissonantiam cito solvemus. David quippe quia non continue spiritum prophetiae habuit, interrogando alterum prophetam demonstravit. Et Nathan de constructione templi, quia et ipse in illa hora spiritum prophetiae non habuit, hoc dicendo declaravit: Omnia, quae sunt in corde tuo, fac; Dominus enim tecum est in omnibus (II Reg. VII, 3). Sed Spiritus sanctus adveniens, construi templum a sanguinario bellisque dedito prohibuit, et hoc a Davide fieri per eundem Nathan contradixit (Ibidem). Consilia ergo non continue habentium spiritum prophetiae, aliquando praetermittenda sunt, aliquando non sunt. Nam consilium Nathan a David debuit praetermitti, consilium autem apostoli Pauli a Christianis debuit semper observari. Aliqua namque consilia infra mandata qui implet, tantum justus est, qui vero transcendit jam perfectus est. Nam consiliando Dominus ait: Si vis perfectus esse, vade, vende omnia quae habes, et da pauperibus, et veni, sequere me, et habebis thesaurum in coelo (Matth. XIX, 21): Et idem Paulus eundem habens spiritum, consilium dedit: De virginibus autem praeceptum Domini non habeo, consilium autem do (I Cor. VII, 25). Ista consilia in mandatis utique non sunt, sed supra mandata, ideoque majora praemia acquirunt.

XVI.

570 I ad Corinth. X (Vers. 13): Fidelis Deus, qui non patietur vos tentari supra id quod potestis. Et II Corinth. I (Vers. 8): Nolumus autem ignorare vos, fratres, de pressura nostra, quae nobis facta est in Asia: quoniam supra modum et supra virtutem gravati sumus.

INTERROGATIO.

Etsi supra virtutem gravamur, quomodo gravari nos Deus non patitur? Item, si supra virtutem non gravamur quomodo supra virtutem gravari dicimur?

RESPONSIO.

Ut istam dissonantiam celerius dissolvamus, ad aliud propheticum testimonium recurramus, ubi ait: Quia vana salus hominis, in Deo faciemus virtutem (Psal. LIX, 13, 14). Frequenter ergo gravari dicimur supra humanam fragilitatem, quia vana salus hominis est: sed nunquam gravamur supra Dei virtutem, quia ille medicus est. Aegrotus ergo sub manibus medici aliquando plorat, quia quo pacto ad salutem perveniat ignorat; sed sapiens medicus plerumque secatur, ut aegrotum quoque ad salutem perducatur.

If we bring forth two prophets into the midst, we shall quickly solve this dissonance indeed. For David, because he did not continually have the spirit of prophecy, demonstrated it by asking another prophet. And Nathan concerning the construction of the temple, because he also at that hour did not have the spirit of prophecy, declared it by saying this: Do all things that are in your heart; for the Lord is with you in all things (II Sam. VII, 3). But the Holy Spirit coming, prohibited the temple to be built by a man of blood and given to wars, and contradicted this to be done by David through the same Nathan (Ibid.). Therefore the counsels of those not continually having the spirit of prophecy, are sometimes to be passed over, sometimes they are not. For the counsel of Nathan was to be passed over by David, but the counsel of the apostle Paul was always to be observed by Christians. For some counsels he who fulfills within the mandates, is only just, but he who transcends is already perfect. For in counseling the Lord says: If you will be perfect, go, sell all that you have, and give to the poor, and come, follow me, and you shall have treasure in heaven (Matt. XIX, 21): And the same Paul having the same spirit, gave counsel: But concerning virgins I have no commandment of the Lord, but I give counsel (I Cor. VII, 25). Those counsels indeed are not in the mandates, but above the mandates, and therefore they acquire greater rewards.

XVI.

570 I to the Corinth. X (Verse 13): God is faithful, who will not suffer you to be tempted above that which you are able. And II Corinth. I (Verse 8): But we would not have you ignorant, brethren, of our pressure, which was made to us in Asia: that we were pressed above measure and above virtue.

INTERROGATION.

Although we are pressed above virtue, how does God not suffer us to be pressed? Item, if we are not pressed above virtue, how are we said to be pressed above virtue?

RESPONSE.

That we may more quickly dissolve that dissonance, let us run back to another prophetic testimony, where it says: Because the salvation of man is vain, in God we shall do virtue (Psal. LIX, 13, 14). Frequently therefore we are said to be pressed above human fragility, because the salvation of man is vain: but we are never pressed above the virtue of God, because he is the physician. Therefore the sick man under the hands of the physician sometimes cries, because he is ignorant by what pact he may arrive at health; but the wise physician for the most part cuts, that he may also lead the sick man to health.

Paulus ergo intuendo fragilitatem suam, gravari se dixit supra virtutem, sed ulterius ait: Omnia possum in eo qui me confortat (Philip., IV, 13).

XVII.

II ad Corinth. V (Vers. 16): Et si cognovimus secundum carnem Christum, sed nunc jam secundum carnem non novimus. Secundum Luc. XXIV (Vers. 39): Palpate et videte, quia spiritus carnem et ossa non habet, sicut me videtis habere.

INTERROGATIO.

Quomodo concordant verba discipuli verbis Christi magistri sui? Hoc Christum dixisse post resurrectionem legimus, et de ipso eodemque tempore Paulus ait: Sed nunc jam non novimus. Quid ergo? Nunquid hoc quod confitetur Christus, hoc nosse se denegat Apostolus?

RESPONSE.

Deum ac Redemptorem nostrum secundum carnem cognovimus vixisse, hoc est absque ullo peccato verum hominem se in omnibus demonstrasse: sed post resurrectionem idcirco non novimus, quia carnem illius in aeternum victuram sine alimentorum sustentaculis manere credimus. Esurientem ergo et sitientem, et ab itinere fatigatum ante passionem, et ipsa passione minoratum ab angelis legimus; sed subjectis sibi angelis et potestatibus et virtutibus, eum haec operari nunc jam non novimus. Confitetur ergo Dominus se habere veram carnem post resurrectionem, sed Paulus nunc jam non novit, ut erat ante passionem. Sed hoc testimonium idcirco Paulus protulit, veteri homine deposito, ut renovationis formam nobis insinuaret, dicens: Ut sicut Christus resurrexit a mortuis, ita et nos in novitate vitae ambulemus (Rom., VI, 4)

XVIII.

II ad Corinth. XI (Vers. 5): Existimo enim me nihi minus fecisse 571 a magnis apostolis. I Corinth. XV (Vers. 9): Ego sum minimus apostolorum, qui non sum dignus vocari apostolus.

INTERROGATIO.

Dum minimum apostolorum Paulus se esse confitetur, quid nihil minus fecisse a magnis apostolis se testatur?

Paul therefore by looking at his fragility, said that he was pressed above virtue, but further on he says: I can do all things in him who strengthens me (Philip. IV, 13).

XVII.

II to the Corinth. V (Verse 16): And if we have known Christ according to the flesh, but now already we know him not according to the flesh. According to Luke XXIV (Verse 39): Handle and see, because a spirit has not flesh and bones, as you see me to have.

INTERROGATION.

How do the words of the disciple agree with the words of Christ his master? We read that Christ said this after the resurrection, and concerning that very same time Paul says: But now already we know him not. What therefore? Does the Apostle deny that he knows this which Christ confesses?

RESPONSE.

We have known our God and Redeemer to have lived according to the flesh, that is, that he demonstrated himself a true man in all things without any sin: but after the resurrection we know him not for this reason, because we believe that his flesh, about to live forever, remains without the supports of aliments. We read therefore of him hungering and thirsting, and fatigued from the journey before the passion, and lessened from the angels by the passion itself; but with the angels and powers and virtues subjected to him, we know him not now already to work these things. Therefore the Lord confesses that he has true flesh after the resurrection, but Paul now already knows him not as he was before the passion. But Paul brought forth this testimony for this reason, the old man being laid aside, that he might insinuate the form of renovation to us, saying: That as Christ rose from the dead, so we also may walk in newness of life (Rom. VI, 4).

XVIII.

II to the Corinth. XI (Verse 5): For I think that I have done nothing less than the great apostles. I Corinth. XV (Verse 9): I am the least of the apostles, who am not worthy to be called an apostle.

INTERROGATION.

While Paul confesses that he is the least of the apostles, why does he witness that he has done nothing less than the great apostles?

RESPONSIO.

Sciendum est quod crimina praesentia Paulus non habuit, et idcirco peccata jam dimissa humilitatis gratia ad memoriam reduxit: Ego sum minimus apostolorum, qui non sum dignus vocari apostolus, quoniam persecutus sum Ecclesiam Dei (I Cor. XV, 9). Habens autem sermonem de haeticis et pseudoapostolis, profitetur se nihil minus a magnis apostolis fecisse. Bene agentium ergo apostolus per humilitatem erat minimus, sed contra delinquentium pseudoapostolorum vitia per zelum justitiae erectus.

XIX.

Ad Galat. I (Vers. I): Paulus apostolus non ab hominibus, neque per hominem, sed per Jesum Christum, et Deum Patrem, qui suscitavit eum a mortuis. I ad Timoth. II (Vers. V): Mediator Dei et hominum homo, Jesus Christus.

INTERROGATIO.

Nunquid non per hominem Jesum Christum Paulus vocatus est in Apostolatam, qui se non ab hominibus neque per hominem vocat apostolum?

RESPONSIO.

Hoc est non per praesentiam humanitatis ante passionem, sed ex vocante apostolus electus est post resurrectionem, Domino ad Ananiam dicente: Noli timere eum, quia vas electionis est mihi (Act. IX, 15).

XX.

Ad Galat. I (Vers. X): Si adhuc hominibus placerem, Christi servus non essem. I Corinth. X (Vers. 33): Sicut per omnia omnibus placeo.

INTERROGATIO.

Si Paulus per omnia omnibus placet, quomodo placendo hominibus, Christi servus non esset?

RESPONSIO.

Placet Paulus, et non placet: placet namque in rebus non prohibitis, sed in prohibitis minime placuit: Factus est enim omnia omnibus, ut omnes lucrifaceret (I Cor. IX 19).

XXI.

Ad Ephes. II (Vers. 3): Et eramus natura filii irae, sicut et caeteri. In Genes. I (Vers. 31): Et vidit Deus omnia quae fecit, et erant valde bona.

RESPONSE.

It is to be known that Paul did not have present crimes, and therefore for the sake of humility he reduced to memory sins already forgiven: I am the least of the apostles, who am not worthy to be called an apostle, because I persecuted the Church of God (I Cor. XV, 9). But having a speech concerning heretics and pseudo-apostles, he professes that he has done nothing less than the great apostles. Therefore the apostle of those doing well was the least through humility, but against the vices of the delinquent pseudo-apostles he was erected through the zeal of justice.

XIX.

To the Galat. I (Verse I): Paul an apostle not from men, nor through man, but through Jesus Christ, and God the Father, who raised him from the dead. I to Timoth. II (Verse V): The mediator of God and men, the man Jesus Christ.

INTERROGATION.

Was Paul not called into the Apostleship through the man Jesus Christ, who calls himself an apostle not from men nor through man?

RESPONSE.

This is not through the presence of humanity before the passion, but he was chosen an apostle from the one calling after the resurrection, the Lord saying to Ananias: Fear him not, because he is a vessel of election to me (Acts IX, 15).

XX.

To the Galat. I (Verse X): If I yet pleased men, I should not be the servant of Christ. I Corinth. X (Verse 33): As I please all in all things.

INTERROGATION.

If Paul pleases all in all things, how by pleasing men, would he not be the servant of Christ?

RESPONSE.

Paul pleases, and he does not please: for he pleases in things not prohibited, but in prohibited things he pleased least: For he was made all things to all, that he might gain all (I Cor. IX, 19).

XXI.

To the Ephes. II (Verse 3): And we were by nature children of wrath, as also the rest. In Genes. I (Verse 31): And God saw all things that he made, and they were very good.

INTERROGATIO.

Cum sint benedicta et omnia valde bona, quae Deus creavit, quomodo homines filios irae ex natura Paulus scripsit?

572 RESPONSIO.

Omnipotens Deus omnium naturarum creator est, et omnis natura, in eo quod natura est, bona est. Mos namque confirmatus longo tempore vim quodammodo obtinet naturae. Hinc Paulus ait: Eramus natura filii irae; ac si aperte diceret: Cum eramus sani, devenimus aegroti, et ex ipsa pessima consuetudine, eramus quasi ex natura filii irae.

XXII.

Ad Ephes. III (Vers. 8): Mihi minimo omnium sanctorum data est gratia haec inter Gentes, evangelizare investigabiles divitias Christi. In Psalm. IX (Vers. 1): Confitebor tibi, Domine, in toto corde meo, narrabo omnia mirabilia tua.

INTERROGATIO.

Quid est hoc? Nunquid omnia mirabilia Dei poterant ab ipso etiam propheta narrari, cum Paulus apostolus scripserit investigabiles esse divitias Christi? Sed et ipse Paulus quomodo non est sibimetipsi contrarius in eo quod ait, evangelizare investigabiles divitias Christi?

RESPONSIO.

Et narrantur ergo omnia mirabilia Domini, et investigabiles sunt divitiae Christi, quia et narrando omnia in brevi simul complectuntur, et tamen in aenigmate videntibus ex parte cognoscuntur. Nam cum de Deo aut de praesenti saeculo, vel de futuro aliquid narratur, omnia in brevi simul sermone complectuntur, et haec quia sunt, ab auditoribus audiuntur. Quomodo autem aut qualia sint, etiam a praedicatoribus non intelliguntur. Hinc praedicator egregius ait: O altitudo divitiarum sapientiae et scientiae Dei! quam inscrutabilia sunt judicia ejus, et investigabiles viae illius (Rom. XI, 33). Psalmista autem ut omnia simul narraret, de Domino ait: Omnia quaecunque voluit fecit: non solum de Creatore, sed etiam de ipsis creaturis quales sunt, narravit.

INTERROGATION.

Since all things that God created are blessed and very good, how did Paul write that men are children of wrath from nature?

572 RESPONSE.

Omnipotent God is the creator of all natures, and every nature, in that it is a nature, is good. For a custom confirmed for a long time in a certain way obtains the force of nature. Hence Paul says: We were by nature children of wrath; as if he clearly said: When we were healthy, we became sick, and from that very worst custom, we were as if from nature children of wrath.

XXII.

To the Ephes. III (Verse 8): To me the least of all the saints this grace is given among the Gentiles, to evangelize the unsearchable riches of Christ. In Psalm. IX (Verse 1): I will confess to thee, O Lord, with my whole heart, I will tell all thy wonderful works.

INTERROGATION.

What is this? Could all the wonderful works of God be told even by the prophet himself, when the apostle Paul wrote that the riches of Christ are unsearchable? But also Paul himself how is he not contrary to himself in that which he says, to evangelize the unsearchable riches of Christ?

RESPONSE.

Both therefore all the wonderful works of the Lord are told, and the riches of Christ are unsearchable, because both by telling all things they are at the same time embraced in brief, and yet they are known in part by those seeing in an enigma. For when something is told concerning God or concerning the present world, or concerning the future, all things are at the same time embraced in a brief speech, and these because they are, are heard by the auditors. But how or of what sort they are, they are not understood even by the preachers. Hence the egregious preacher says: O the depth of the riches of the wisdom and of the knowledge of God! how inscrutable are his judgments, and his ways unsearchable (Rom. XI, 33). But the psalmist, that he might tell all things at the same time, says of the Lord: He has done all things whatsoever he willed: he told not only concerning the Creator, but also concerning the creatures themselves of what sort they are.

XXIII.

Ad Philip. III (Vers. 13): Unum autem quae quidem retro sunt obliviscens, et in futurum convalescens. II ad Timoth. IV (Vers. 7): Certamen bonum certavi, cursum consummavi, fidem servavi.

INTERROGATIO.

Et dum ista praeterita Apostolus ad memoriam reduxit quomodo ea quae retro sunt oblivisci se dixit?

RESPONSIO.

Quo magis temporibus et rationi congruunt, quae proferuntur, eo celerius ab auditoribus intelliguntur. Nam Paulus apostolus causa confirmationis suae ista enumeravit, quia tempus resolutionis suae propius instabat. Scriptum quippe est: In die bonorum ne immemor sis malorum, et in die malorum ne immemor sis bonorum (Eccli. XI, 27). Paulus ergo praeterita obliviscens, non erat immemor malorum, quando dixit: Non sum dignus vocari apostolus, quoniam persecutus sum Ecclesiam Dei (I Corinth. XV, 9). Iterum, appropinquante die resolutionis suae, immemor non erat 573 bonorum, dicens: Certamen bonum certavi, cursum consummavi, fidem servavi (II Timoth. IV, 7). Solent quippe sancti viri hoc proprium habere et prospera in adversis, et in prosperis adversa commemorari. Hinc beatus Job in prosperis cum erat, sic timuisse se dixit: Semper enim quasi tumentes super me fluctus, timui Deum (Job XXXI, 23). Item cum erat in adversis, bona praeterita quae egerat, ad memoriam revocavit, dicens: Oculus fui caeco, et pes claudus; pater eram pauperum, et causam, quam nesciebam, diligentissime investigabam (Job XXIX, 15, 16). Sancti ergo viri utrumque alternatim dicunt, quatenus nec extollantur in prosperis, nec desperatione frangantur in adversis.

XXIV.

Ad Philip. IV (Vers. 8, 9): Si qua virtus, si qua laus disciplinae, haec cogitate, quae et didicistis, et accepistis, et audistis, et vidistis in me. In Parabolis Salomonis XXVII (Vers. 2): Laudet te alienus, et non os tuum; extraneus, et non labia tua.

INTERROGATIO.

XXIII.

To the Philip. III (Verse 13): But one thing, forgetting indeed those things which are behind, and stretching forth in the future. II to Timoth. IV (Verse 7): I have fought a good fight, I have finished the course, I have kept the faith.

INTERROGATION.

And while the Apostle reduced those past things to memory, how did he say that he forgets those things which are behind?

RESPONSE.

By how much more the things which are brought forth agree with the times and with reason, so much the more quickly are they understood by the auditors. For the apostle Paul for the cause of his confirmation enumerated those things, because the time of his resolution stood closer at hand. For it is written: In the day of good things be not unmindful of evils, and in the day of evils be not unmindful of good things (Ecclus. XI, 27). Paul therefore forgetting those things which are behind, was not unmindful of evils, when he said: I am not worthy to be called an apostle, because I persecuted the Church of God (I Corinth. XV, 9). Again, the day of his resolution approaching, he was not unmindful of good things, saying: I have fought a good fight, I have finished the course, I have kept the faith (II Timoth. IV, 7). For holy men are accustomed to have this as proper, both to remember prosperous things in adversities, and in prosperous things adverse things. Hence blessed Job when he was in prosperous things, said that he had so feared: For always as waves swelling over me, I feared God (Job XXXI, 23). Item when he was in adversities, he reduced to memory the past good things which he had done, saying: I was an eye to the blind, and a foot to the lame; I was the father of the poor, and the cause which I knew not, I most diligently investigated (Job XXIX, 15, 16). Therefore holy men say both alternately, so that they may neither be puffed up in prosperous things, nor be broken by desperation in adversities.

XXIV.

To the Philip. IV (Verses 8, 9): If there be any virtue, if there be any praise of discipline, think on these things, which you have both learned, and received, and heard, and seen in me. In the Proverbs of Solomon XXVII (Verse 2): Let another praise thee, and not thy own mouth; a stranger, and not thy own lips.

INTERROGATION.

Si nulli laudare seipsum ore proprio licuit, cur Paulus bona enumerans de seipso dixit: Quae et vidistis in me?

RESPONSIO.

Aliter est loqui de corde proprio, aliter in Spiritu sancto. Nam Paulus in adversis carceris bona se egisse in spiritu meminit, et idcirco non ore proprio dixit; quia prospera in adversis commemorari debent. De semetipso autem loqui laudanti et propriam gloriam quaerenti Veritas ait: Qui a semetipso loquitur, gloriam propriam quaerit; qui autem quaerit gloriam ejus, qui misit eum, hic verax est (Joan. VII, 18). Sed idem Paulus: Non, inquit, qui semetipsum commendat, ille probatus est (II Corint. X, 18). Ille ergo nimirum commendatur, qui nec in Spiritu sancto, nec in adversis prospera de se narrat.

XXV.

Ad Philip. IV (Vers. 12): Ubique et in omnibus institutus sum; scio et saturari et esurire. In sancto Evangelio secundum Lucam VI (Vers. 25): Vae vobis qui saturati estis, quia esurietis.

INTERROGATIO.

Cum vae saturatis Dominum dixisse Evangelista narraverit; cur Paulus apostolus saturari se scire dixit? aut quid magni est, scire saturari et esurire, cum hoc omnium animantium videatur esse commune?

RESPONSIO.

Omnipotent and true God said woe to those that are full: because he saw them intemperate, not knowing how to be full, nor giving thanks. Magnae namque discretionis est saturari scire, hoc est cum moderatione et gratiarum actione alimenta percipere. Qui enim, inquit Paulus, manducat, Domino manducat, gratias enim agit Deo (Rom. XIV, 6). Ipsi ergo saturari nesciunt, qui tunc solum manducare desinunt, quando carne imperante manducate nolunt. Et isti e contrario Domino manducant, qui semper temperati, largitori gratias agunt.

XXVI.

574 Ad Thess. II (Vers. 18): Ego quidem Paulus et semel et iterum volui venire ad vos, sed impeditivt nos Satanas. Secundum Lucam XXII (Vers. 31, 32): Simon, ecce Satanas expetivit vos ut cribraret sicut triticum, ego autem rogavi pro te ut non deficiat fides tua.

If it was allowed to no one to praise himself with his own mouth, why did Paul enumerating good things say of himself: Which you have also seen in me?

RESPONSE.

It is one thing to speak from one's own heart, another in the Holy Spirit. For Paul in the adversities of prison remembered that he had done good things in the spirit, and therefore he did not say it with his own mouth; because prosperous things ought to be remembered in adversities. But the Truth says of him speaking of himself and seeking his own glory: He that speaks from himself, seeks his own glory; but he that seeks the glory of him who sent him, he is true (John VII, 18). But the same Paul says: Not he that commends himself is approved (II Corinth. X, 18). Therefore he indeed is commended, who tells prosperous things of himself neither in the Holy Spirit nor in adversities.

XXV.

To the Philip. IV (Verse 12): Everywhere and in all things I am instructed; I know both how to be full and to be hungry. In the holy Gospel according to Luke VI (Verse 25): Woe to you that are full, for you shall be hungry.

INTERROGATION.

Since the Evangelist related that the Lord said woe to those that are full; why did the apostle Paul say that he knows how to be full? or what great thing is it to know how to be full and to be hungry, since this seems to be common to all living things?

RESPONSE.

Omnipotent and true God said woe to those that are full: because he saw them intemperate, not knowing how to be full, nor giving thanks. For it is of great discretion to know how to be full, that is, to perceive aliments with moderation and thanksgiving. For he who eats, says Paul, eats to the Lord, for he gives thanks to God (Rom. XIV, 6). Those therefore know not how to be full, who then only cease to eat, when they will not eat at the command of the flesh. And these on the contrary eat to the Lord, who always temperate, give thanks to the giver.

XXVI.

574 To the Thess. II (Verse 18): For I Paul indeed both once and again willed to come to you, but Satan hindered us. According to Luke XXII (Verses 31, 32): Simon, behold Satan has desired you that he might sift you as wheat, but I have prayed for thee that thy faith fail not.

INTERROGATIO.

Quomodo isdem Satanus cribrare sanctum Petrum, sicut voluit, non permittitur, et quasi per se potuisse impedire a Paulo scribitur? Et si Paulus apostolus Dei voluntati in hoc congruit, cur iterum illum Satanus impedivit?

RESPONSIO.

Indubitanter nobis sciendum est quod diabolus voluntatem tentandi semper habet; quomodo autem, et quantum, et quando faciat, potestate caret. In tantum enim eum Creator aliquid in saeculo agere permittit, quantum ante saecula sine termino in praedestinatione habuit, et quia sanctos suos Dominus plerumque per Satanam probat, idcirco quasi ipse Satanus impediatur, Paulus indicat. Sed inter haec sciendum est, quia plerumque omnipotens Deus facit voluntatem consilii sui, etiam per malevolam voluntatem servi sui. Aliquando autem boni servi ea desiderare conceduntur, quae ita, ut desiderant, a Domino non permittuntur. Abraham quippe praecepto Dei obedire voluit, sed decollari Isaac idem Dominus non permisit, et hanc voluntatem omnino perfectam remuneravit dicendo: Quia non pepercisti filio tuo unigenito, benedicam tibi, et multiplicabo semen tuum (Genes. XXII, 16). Et David de voluntate construendi templi laudatus fuit, licet ad hoc construendum in ea re non pervenerit (II Reg. VII). Et dum ista specialiter locuti sumus, quomodo fiunt generaliter videamus. Plagae namque generis humani dispensatae sunt a justo iudice, sed electi Dei charitate jam pleni, eas fieri nolunt. Et contra Deum ergo volunt, et ab ipso non discedunt, quia de omnibus plagis gratias agunt. Sed ut manifestius sit quod loquimur, per exempla demonstrando gradiamur. Verbi gratia: Aliquis filius suo ministrat patri quem, quia pius est, non vult etiam mori. Sed et cum aegrotos, quos Dominus castigat, visitamus, ut sani deveniant, satis desideramus. Ista ergo cum volumus, quasi discordando Dei voluntati discordamus. Item cum Dominus humano generi bona fieri jubet, nostra voluntas non contraria, sed congratulans esse debet, quatenus est perfecta, sed idcirco pii Domini et iustitia iudicis laudanda sit.

XXVII.

Ad Thess. IV (Vers. 15): Et in tuba Dei descendet de coelo. In Apocal. VIII (Vers. 6): Et septem angeli qui habebant septem tubas, praeparaverunt se ut tuba canerent.

INTERROGATION.

How is the same Satan not permitted to sift Saint Peter as he willed, and is written by Paul to have been able to hinder as if by himself? And if the apostle Paul agrees with the will of God in this, why again did Satan hinder him?

RESPONSE.

Indubitably it is to be known by us that the devil always has the will of tempting; but how, and how much, and when he may do it, he lacks the power. For the Creator permits him to do something in the world in so much as he had in predestination before the worlds without end, and because the Lord for the most part tries his saints through Satan, therefore Paul indicates as if Satan himself hinders. But among these it is to be known, that for the most part omnipotent God does the will of his counsel, even through the malevolent will of his servant. But sometimes good servants are allowed to desire those things, which are not permitted by the Lord so as they desire. For Abraham willed to obey the precept of God, but the same Lord did not permit Isaac to be beheaded, and he remunerated this altogether perfect will by saying: Because you have not spared your only-begotten son, I will bless you, and I will multiply your seed (Gen. XXII, 16). And David was praised for the will of building the temple, although he did not arrive at building it in that matter (II Sam. VII). And while we have spoken of those specially, let us see how they are done generally. For the plagues of the human race were dispensed by a just judge, but the elect of God already full of charity, will not that they be done. And they will therefore against God, and they do not depart from him, because they give thanks for all the plagues. But that it may be more manifest what we speak, let us proceed by demonstrating through examples. For the sake of example: Some son ministers to his father whom, because he is pious, he wills not even to die. But also when we visit the sick, whom the Lord chastises, that they may become healthy, we sufficiently desire. Therefore when we will these things, we disagree as if disagreeing with the will of God. Item when the Lord commands good things to be done to the human race, our will ought not to be contrary, but congratulating, in as much as it is perfect, but therefore the justice of the pious Lord and judge is to be praised.

XXVII.

To the Thess. IV (Verse 15): And he shall descend from heaven in the trumpet of God. In the Apocal. VIII (Verse 6): And the seven angels who had the seven trumpets, prepared themselves that they might sound with the trumpet.

INTERROGATIO.

Et dum in tuba Dei de coelo descendet Christus, in qua de iis septem creditur descensus? Si in septima, quomodo praecesserunt caeterae? Si in prima, quomodo secuturæ sunt, aliae?

575 RESPONSIO.

Idcirco septiformis Spiritus descendit in apostolos, ut quasi septem tubis acceptis, intonarent in populos, et Christus ad eorum posteros sub illorum persona promisit quod apud ipsos usque ad consummationem saeculi mansurus sit, dicens: Ecce ego vobiscum sum omnibus diebus usque ad consummationem saeculi (Matth. XXVIII, 20). Septima ergo praedicatio, quasi septima tuba ad consummationem saeculi pertinet, quia finita senaria praedicatione, novissima tuba canet. Canet enim, inquit Paulus, tuba, et mortui resurgent incorrupti (I Corinth. XV, 52). Et licet credere per novissimam tubam, significari septimam praedicationem, tamen attendimus Evangelicam lectionem, ubi ait de Filio hominis: Et mittet angelos suos cum tuba et voce magna, et congregabunt electos ejus a quatuor ventis, a summis coelorum usque ad terminos eorum (Matth. XXIV, 31). Sciendum etenim est quia et vox quasi tuba audita est in monte Sinai, quando populus Israel accepit decalogum verborum Dei, quam qui audierunt, excusaverunt se, ne eis iterum fieret. Sed tunc omnino locutus est per subjectam creaturam, profecto non per propriam naturam, sicut et ad filium suum locutus est, postquam a Joanne idem Filius baptizatus est, dicente Patre: Hic est Filius meus dilectus, in quo mihi bene complacuit (Matth. III, 17). Qui quod significabatur in voce, omnino paternae divinitatis est, syllabae autem et sonitus syllabarum profecto creaturarum erat. Cum ergo talem consuetudinem habeant sancti angeli, aeriis corporibus vestiri, sicut potuerunt ab aliquantis patribus videri, nihil nimirum obstat intelligi quia tali tuba tunc cantaturi sunt quando novissime in die ultimo intonabunt, quando mortuorum dormientium corpora resuscitabuntur.

XXVIII.

I ad Timoth. I (Vers. 13): Sed misericordiam sum consecutus, quia ignorans feci in incredulitate.

Ad eumdem. Ibid. (Vers. 15): Fidelis sermo, et omni acceptione dignus, quia Christus Jesus venit in hunc mundum peccatores salvos facere, quorum primus ego sum.

INTERROGATION.

And while Christ shall descend from heaven in the trumpet of God, in which of those seven is he believed to be about to descend? If in the seventh, how did the rest precede? If in the first, how shall the others follow?

575 RESPONSE.

Therefore the sevenfold Spirit descended into the apostles, that having as it were received seven trumpets, they might thunder into the peoples, and Christ promised to their posterity under their person that he would be about to remain with them even to the consummation of the world, saying: Behold I am with you all days even to the consummation of the world (Matt. XXVIII, 20). Therefore the seventh preaching, as the seventh trumpet belongs to the consummation of the world, because the sixfold preaching being finished, the last trumpet shall sound. For the trumpet shall sound, says Paul, and the dead shall rise again incorrupt (I Corinth. XV, 52). And though it is to be believed that the seventh preaching is signified through the last trumpet, yet we attend to the Evangelical reading, where it says of the Son of man: And he shall send his angels with a trumpet and a great voice, and they shall gather together his elect from the four winds, from the highest parts of the heavens even to the ends of them (Matt. XXIV, 31). For it is to be known because also a voice as a trumpet was heard on mount Sinai, when the people of Israel received the decalogue of the words of God, which those who heard it, excused themselves, lest it be done to them again. But then he spoke altogether through a subject creature, surely not through his own nature, just as also he spoke to his son, after the same Son was baptized by John, the Father saying: This is my beloved Son, in whom I am well pleased (Matt. III, 17). Which what was signified in the voice, is altogether of the paternal divinity, but the syllables and the sound of the syllables surely was of the creatures. When therefore the holy angels have such a custom, to be clothed with airy bodies, as they could be seen by some fathers, nothing indeed stands in the way to be understood because they are then about to sound with such a trumpet when they shall thunder last in the last day, when the bodies of the sleeping dead shall be resuscitated.

XXVIII.

I to Timoth. I (Verse 13): But I have obtained mercy, because I did it ignorant in unbelief.

To the same. Ibid. (Verse 15): A faithful saying, and worthy of all acceptance, that Christ Jesus came into this world to save sinners, of whom I am the first.

INTERROGATIO.

Quid te excusas, sancte Paule, in uno, et accusas in altero, dum per ignorantiam erat quidquid commisisti, quia cum venia omnium peccatorum primus fuisti, maxime cum nec tempore, nec magnitudine peccatorum inveneris ita fuisse?

RESPONSIO.

Sciendum est quod tribus modis peccatum admittitur, aut enim ignorantia, aut infirmitate, aut studio perpetratur; et gravius quidem infirmitate quam ignorantia; similiter studio gravius, quam infirmitate. Excusas ergo teipsum, sancte Paule, per veram rationem, et nihilominus accusas per humilem confessionem. Ut veraciter justus, accusator tui fuisti in uno, et gratias agens de Domini misericordia, Dominum laudasti in altero.

XXIX.

I ad Timoth. II (Vers. 4): Qui omnes homines vult salvos fieri, 576 et ad agnitionem veritatis venire. In Psal. CXIII (Vers. 3): Deus autem noster in coelo et in terra, omnia quaecunque voluit fecit.

INTERROGATIO.

Cum Deus omnia, quaecunque voluit, fecit, nunquid totum genus humanum ad salutem perduxit? aut si hoc agere noluit, quomodo sanctus Paulus voluisse scripsit, dicens: Qui vult omnes homines salvos fieri?

RESPONSIO.

Indubitanter credendum est quia non alia Deus in temporibus fecit, quam quae ante tempora praescivit et praedestinavit. Sed hoc nimirum intelligendum est, quia omnipotens Deus aliquid in sacra Scriptura se agere dicit, quod non per propriam naturam, sed per creaturam profecto agit. Sicut ad patrem Abraham dixerat, cum occidi Isaac omnino nolebat, dicens: Nunc cognovi quia tu times Deum (Genes. XXII, 12); hoc est, nunc cognoscere te feci, quod sine ullo termino ego cognovi.

INTERROGATION.

Why do you excuse yourself, Saint Paul, in one, and accuse in the other, while whatever you committed was through ignorance, because with the pardon of all sinners you were the first, especially since you are found to have been so neither in time, nor in magnitude of sins?

RESPONSE.

It is to be known that sin is admitted in three ways, for it is perpetrated either by ignorance, or by infirmity, or by study; and indeed more gravely by infirmity than by ignorance; similarly more gravely by study than by infirmity. You excuse yourself therefore, Saint Paul, through a true reason, and nonetheless you accuse through a humble confession. As truly just, you were the accuser of yourself in one, and giving thanks for the mercy of the Lord, you praised the Lord in the other.

XXIX.

I to Timoth. II (Verse 4): Who wills all men to be saved, 576 and to come to the knowledge of the truth. In Psal. CXIII (Verse 3): But our God is in heaven and on earth, he has done all things whatsoever he willed.

INTERROGATION.

Since God has done all things, whatsoever he willed, has he led the whole human race to salvation? or if he willed not to do this, how did Saint Paul write that he willed it, saying: Who wills all men to be saved?

RESPONSE.

It is indubitably to be believed because God has done no other things in times, than those which he foreknew and predestinated before the times. But this indeed is to be understood, because omnipotent God in sacred Scripture says that he does something, which he surely does not through his own nature, but through a creature. Just as he had said to father Abraham, when he altogether willed not Isaac to be killed, saying: Now I know that thou fearest God (Gen. XXII, 12); that is, now I have made thee to know, what I knew without any end.

Et sicut in Ezechiele de impio ait: Nolo mortem impii (Ezech. XXXIII, 11); hoc est, feci nolentem mori, licet hoc ipse agat unde ad mortem perveniat, in natura ejus posui, quod nequaquam velit mori. Vult ergo Dominus omnes homines salvos fieri, qui in hoc utique sunt conditi quod volunt, licet indigni, semper esse salvi. Seu Deus omnes homines vult salvos fieri, quia salvos fecit ex omni ordine generis humani, scilicet, reges ex regibus, duces ex ducibus, et ex viris et ex mulieribus, et ex omnibus omnino hominibus. Hoc ergo genere locutionis loqui poterat Paulus cum diceret: Qui vult omnes homines salvos fieri. Quoniam secundum (I Timoth. II, 4) [Lucam] Marcum evangelistam locutus est etiam ipse Dominus dicens: Vae vobis scribae et Pharisei, qui decimatis mentham, et omne olus; hoc est, omne olerum genus. Unde enim poterant universa decimare, qui omnino non valebant cuncta simul congregare?

XXX.

I ad Timoth. II (Vers. 12): Docere autem mulieri non permitto. Ad Tit. II (Vers. 3): De mulieribus: Bene docentes ut prudentiam doceant.

INTERROGATIO.

Cum Paulus apostolus docere mulieri omnino non permittat, quid de mulieribus scribens, bene docentes dixit, ut prudentiam doceant?

RESPONSIO.

In planioribus non debemus diutius impediri, ut aliquanto latius in obscurioribus libeat immorari. Bene docentes ergo dictae sunt mulieres, non viros, sed suas juniores. Ut prudentiam, inquit, doceant, quatenus cum filiabus suis doctrina sua agant, unde ad aeternam vitam perveniant.

XXXI.

I ad Timoth. V (Vers. 20): Peccantes coram omnibus argue, ut et caeteri videntes timorem habeant. Secundum Matth. XVIII (Vers. 15): Si peccaverit in te frater tuus, 577 vade et corripe eum inter te et ipsum solum.

INTERROGATIO.

Dum discipulo dictante peccans coram omnibus arguendus est, quid ipse magister veritatis inter te et ipsum solum locutus est?

RESPONSIO.

And just as in Ezekiel he says of the impious: I will not the death of the impious (Ezek. XXXIII, 11); that is, I made him unwilling to die, although he himself does that whence he may arrive at death, I have placed in his nature, that he by no means wills to die. Therefore the Lord wills all men to be saved, who indeed are created in this that they will, though unworthy, to be always saved. Or God wills all men to be saved, because he made saved from every order of the human race, to wit, kings from kings, leaders from leaders, and from men and from women, and from altogether all men. Therefore Paul could speak with this kind of locution when he said: Who wills all men to be saved. Since according to (I Timoth. II, 4) [Luke] Mark the evangelist even the Lord himself spoke saying: Woe to you scribes and Pharisees, who tithe mint and every herb; that is, every kind of herbs. For whence could they tithe all things, who were altogether not able to gather together all things at once?

XXX.

I to Timoth. II (Verse 12): But I permit not a woman to teach. To Tit. II (Verse 3): Of women: Teaching well that they may teach prudence.

INTERROGATION.

Since the apostle Paul altogether does not permit a woman to teach, why writing of women, did he say teaching well, that they may teach prudence?

RESPONSE.

In plainer things we ought not to be hindered longer, so that it may be pleasing to dwell somewhat more broadly in more obscure things. Therefore women were said to be teaching well, not men, but their juniors. That they may teach prudence, he says, in as much as with their daughters they may do by their doctrine, whence they may arrive at eternal life.

XXXI.

I to Timoth. V (Verse 20): Them that sin rebuke before all, that the rest also seeing may have fear. According to Matt. XVIII (Verse 15): If thy brother shall sin against thee, 577 go and rebuke him between thee and him alone.

INTERROGATION.

While with the disciple dictating the sinner is to be rebuked before all, why did the master of truth himself speak between thee and him alone?

RESPONSE.

Hanc quaestionem celerius absolvemus, si vim dictorum diligentius consideremus. Ibi dixit: peccantes, sed non addidit, in quem; hic dixit, si peccaverit in te. Si ergo occulte in te peccaverit frater tuus, et tu vis coram omnibus arguere, non es corrector sed proditor. Peccantes autem in Deum coram omnibus increpa, ut illud verbum argue, ad sequentem vocem adjungas. Hinc Paulus ait: Cum venisset Petrus Antiochiam, in faciem illi restiti, eo quod non recte incederet ad fidem Evangelii (Galat. II, 11). Et post pauca: Dixi Petro coram omnibus; ac si dixisset, eo quod simulationem coram omnibus habuisset: Si tu, inquit, Judaeus cum sis, gentiliter vivis, et non judaice, quomodo gentes cogis judaizare (Ibid., 14)? Occulta ergo peccata possunt occulte corripi, et publica peccata coram omnibus debent argui, ut et caeteri timorem habeant. Quidquid enim mentem movet aliorum, nequaquam reticendum est, sed cum magna humilitate proferendum est.

XXXII.

I ad Timoth. VI (Vers. 16): Quem vidit nullus hominum, sed nec videre potest.

Et I Joan. III (Vers. 2): Scimus quia cum apparuerit, similes ei erimus, quoniam videbimus eum sicuti est.

INTERROGATIO.

Cum Paulus apostolus dixerit quod nullus hominum Deum vidit, sed nec videre potest, quomodo sanctus Joannes scripsit: quoniam videbimus eum sicuti est?

RESPONSIO.

In his duobus testimoniis sancti duo apostoli omnino dissonant, sed dissonando veraciter concordant. Sed inter hoc sciendum est, quia omnipotens Deus antiquis patribus non in sua propria natura monstrabatur, sed etiam per creaturam cum Moyse, quasi amicus cum amico loquebatur. Nemo enim, inquit, videbit me, et vivet (Exod. XXXIII, 20). Hoc utique congruenter convenit ad illud quod Paulus apostolus ait: Quem nullus hominum videt. Quod autem ait: Sed nec videre potest, ad illud convenit, quod sanctus Joannes dixit: Quoniam videbimus eum sicuti est (I Joan. III, 2).

We shall resolve this question more quickly if we consider the force of the words more diligently. There he said: them that sin, but he did not add against whom; here he said: if thy brother shall sin against thee. If therefore thy brother shall sin against thee secretly, and thou wilt rebuke him before all, thou art not a corrector but a betrayer. But rebuke them that sin against God before all, that thou mayest join that word rebuke to the following voice. Hence Paul says: When Peter was come to Antioch, I withstood him to the face, because he walked not uprightly unto the faith of the Gospel (Galat. II, 11). And after a few words: I said to Peter before all; as if he had said, because he had maintained simulation before all: If thou, he says, being a Jew, livest after the manner of the Gentiles, and not as do the Jews, how compellest thou the Gentiles to live as do the Jews (Ibid., 14)? Therefore secret sins can be rebuked secretly, and public sins ought to be rebuked before all, that the rest also may have fear. For whatever moves the mind of others is by no means to be kept silent, but is to be brought forth with great humility.

XXXII.

I to Timoth. VI (Verse 16): Whom no man hath seen, nor can see.

And I John III (Verse 2): We know that when he shall appear, we shall be like to him, because we shall see him as he is.

INTERROGATION.

Since the apostle Paul has said that no man has seen God, nor can see him, how did Saint John write: because we shall see him as he is?

RESPONSE.

In these two testimonies the two holy apostles altogether differ, but in differing they truly agree. But among this it is to be known, that omnipotent God was shown to the ancient fathers not in his own proper nature, but even through a creature he spoke with Moses, as a friend with a friend. For no man, he says, shall see me, and live (Exod. XXXIII, 20). This indeed congruously agrees to that which the apostle Paul says: Whom no man seeth. But what he says: Nor can see, agrees to that which Saint John said: Because we shall see him as he is (I John III, 2).

In ista ergo vita posteriora sua Dominus per creaturas monstravit: quia adhuc peregrinantibus filiis naturae propriae veritatem occultat, eodem Joanne attestante, qui ait: Carissimi, 578 nunc filii Dei sumus, et nondum apparuit, quid erimus; scimus quoniam cum apparuerit, similes ei erimus, quoniam videbimus eum sicuti est (Ibidem). Ex hoc testimonio intuendum est quod Paulus ait: Sed nec videre potest; ac si aperte diceret: Tandiu unusquisque filius coelestem patrem videre non potest, quandiu in hac vita peregrinus, patri utique dissimilis est. Sed unusquisque electus Deum, non per creaturas, sed sicuti est, videre poterit, cum quid erit, apparuerit, et similis ei fuerit. Vel certe ut idem Joannes Evangelista ait: Deum nemo vidit unquam (Joan. I, 18); quasi manifestius diceret: Sicut est, videt in se. Nulla enim creatura firme intelligit Deum quemadmodum Deus intelligit semetipsum.

XXXIII.

II ad Timoth. I (Vers. 11): In quo positus sum ego praedicator, et apostolus et magister gentium.

Secundum Matth. XXIII (Vers. 10): Vos autem nolite vocari Rabbi, unus est enim magister vester, qui in coelis est.

INTERROGATIO.

Cum Dominus apostolis suis dixerit: Nolite vocari nomine magistrorum, quid Paulus apostolus Christi confitetur se magistrum fuisse gentium?

RESPONSIO.

Nunquid sermo Domini prohibentis a Paulo apostolo contemnebatur? Sed ab eo omnibus credentibus insinuabatur ne sub nomine apostolorum a pseudoapostolis seduceretur, sed eum magistrum in quo Christus loquebatur sequeretur.

XXXIV.

II ad Timoth. IV (Vers. 14): Alexander aerarius multa mala mihi ostendit; reddat illi Dominus secundum opera sua.

Et post pauca (Vers. 16): In prima mea, inquit, defensione nemo mihi adfuit, sed omnes me dereliquerunt; non illis imputetur.

INTERROGATIO.

In this life therefore the Lord showed his posterior parts through creatures: because he hides the truth of his own nature from his children still peregrinating, as the same John attests, who says: Dearly beloved, 578 now we are the sons of God, and it hath not yet appeared what we shall be; we know that when he shall appear, we shall be like to him, because we shall see him as he is (Ibidem). From this testimony it is to be perceived what Paul says: Nor can see; as if he should say openly: So long as each son is a pilgrim in this life, he cannot see the heavenly father, being indeed unlike the father. But each of the elect will be able to see God, not through creatures, but as he is, when what he shall be shall have appeared, and he shall have been like to him. Or certainly as the same John the Evangelist says: No man hath seen God at any time (John I, 18); as if he should say more manifestly: As he is, he sees in himself. For no creature firmly understands God as God understands himself.

XXXIII.

II to Timoth. I (Verse 11): Wherein I am appointed a preacher, and an apostle, and a teacher of the Gentiles.

According to Matt. XXIII (Verse 10): Neither be ye called masters, for one is your master, who is in heaven.

INTERROGATION.

Since the Lord said to his apostles: Be not called by the name of masters, why does Paul the apostle of Christ confess himself to have been a teacher of the Gentiles?

RESPONSE.

Was the word of the Lord prohibiting contemned by the apostle Paul? But by him it was suggested to all believers lest they should be seduced by pseudo-apostles under the name of apostles, but should follow that master in whom Christ spoke.

XXXIV.

II to Timoth. IV (Verse 14): Alexander the coppersmith hath done me much evil; the Lord reward him according to his works.

And after a few words (Verse 16): In my first defense, he says, no man stood with me, but all forsook me; let it not be laid to their charge.

INTERROGATION.

Quid Paulus de Alexandro scribens optando dixit, reddat illi Dominus secundum opera sua. Et aliorum misertus, optando locutus est, non illis imputetur?

RESPONSIO.

In uno eodemque spiritu Paulus praevidit, qui tam utraque diversa ad Timotheum scripsit, quod Alexander duricors ad Deum nunquam converteretur, et aliis gentibus per veram praesentiam ante acta non imputarentur.

Why did Paul, writing of Alexander, say by wishing, the Lord reward him according to his works. And having pitied others, he spoke by wishing, let it not be laid to their charge?

RESPONSE.

In one and the same spirit Paul foresaw, who wrote both so diverse things to Timothy, that Alexander the hard-hearted would never be converted to God, and that to other nations through a true presence their past deeds would not be imputed.