SAINT GREGORY THE GREAT

Morals on the Book of Job

Moralia

VOLUME I · VII

SABBATISMUS

Saint Gregory the Great (540–604)
Moralia · Morals on the Book of Job

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[MORALIA.]

PRAEFATIO IN LIBROS MORALIUM.

I. Gregorianorum operum novis curis ac typis edendorum initium ducimus a Moralibus in Job, propter antiquitatem tum operis (est enim omnium quae sanctus Doctor elucubravit primum), tum auctoris sacri hoc in commentario explicati; cum liber Job aut Moysen, ut plerique sentiunt, aut Moyse antiquiorem parentem habeat. Hanc expositionem aggressus est noster Gregorius, cum apocrisiarii seu legati sedis apostolicae Constantinopoli provinciam obiret, ut in epistola ad Leandrum proxime sequente fusius explicat; postea vero majori otio potitus, ad incudem revocavit et retractavit; sicque majori diligentia iterum ac tertio recognitum a sanctissimo doctissimoque Patre illud opus (quod de nulla alia ejus lucubratione asserere licet) ut numeris omnibus absolutissimum, priorem locum ordine quoque dignitatis merito consecutum est.

In ea sane expositione aeque copiosa et eleganti, tantum caeteros scriptores qui librum Job commentariis illustrare conati sunt, antecellit, quantum in divinorum arcanorum cognitione et contemplatione, Christianae ethices scientia experientiae conjuncta, rerumque sacrarum omnium peritia, longe superior fuit. Adeo ut his in libris refertissimum simul habeamus armamentarium ad ecclesiastica dogmata astruenda confirmandaque, et copiosissimum ad mores instruendos ac informandos promptuarium.

II. Statim ac in lucem editi sunt libri illi, quam avide fuerint excepti, jubentibus etiam episcopis ut ad vigilias sacras legerentur, quamque aegre id tulerit vir humilitate praestantissimus, ipse nos docet in epistola ad Joannem subdiaconum Ravennae, his verbis: «Illud autem quod ad me quorumdam relatione perlatum est, quia reverendissimus frater et coepiscopus meus Marinianus legi commenta beati Job publice ad vigilias faciat, non grate suscepi, quia non est illud opus populare; et rudibus auditoribus impedimentum magis quam provectum generaret. Sed dic ei ut commenta Psalmorum legi ad vigilias faciat» (Lib. XII, epist. 24).

III. Praeconceptam de sancti Gregorii Moralibus opinionem ad posteros propagatam, majores quoque nostri testatam nobis reliquerunt, maxime cum ex illis, ut prae manibus semper haberi possent, tot, variis sub nominibus, epitomes confecerunt. Insigniores hic commemorabimus in bibliothecis a nobis repertas. In Codice Corbeiensi nunc bibliothecae sancti Germani a Pratis, qui collectionem quarumdam epistolarum sancti Gregorii a Paulo Diacono missam ad sanctum Adhalardum abbatem Corbeiensem continet, exstat quoque opusculum hoc titulo donatum: In nomine Dei Patris, et Filii, et Spiritus sancti.

[MORALIA.]

PREFACE TO THE BOOKS OF THE MORALS.

I. We begin the new care and printing of the works of Gregory with the Morals on Job, because of the antiquity of the work (for it is the first of all those which the holy Doctor elaborated), and of the sacred author explained in this commentary; since the book of Job has either Moses, as most feel, or a parent older than Moses. Our Gregory attacked this exposition when he was performing the duty of apocrisiary or legate of the apostolic see at Constantinople, as he explains more fully in the letter to Leander immediately following; but afterwards, having obtained greater leisure, he recalled it to the anvil and revised it; and thus the work, having been recognized a second and third time with greater diligence by the most holy and learned Father (which can be asserted of no other of his elaborations), as most perfect in all its parts, by right also obtained the first place in order of dignity.

In that exposition, equally copious and elegant, he so far excels the other writers who have tried to illustrate the book of Job with commentaries, as he was far superior in the knowledge and contemplation of divine mysteries, in the science of Christian ethics joined with experience, and in the skill of all sacred things. So that in these books we have at the same time a most full armory for building and confirming ecclesiastical dogmas, and a most copious storehouse for instructing and forming morals.

II. As soon as those books were published, how greedily they were received, even with the bishops commanding that they be read at the sacred vigils, and how reluctantly he, a man most outstanding in humility, bore it, he himself teaches us in the letter to John the subdeacon of Ravenna, in these words: "But that which has been brought to me by the report of some, that my most reverend brother and fellow-bishop Marinianus has the commentaries of blessed Job read publicly at the vigils, I have not received gratefully, because that work is not popular; and to unpolished hearers it would generate impediment rather than progress. But tell him to have the commentaries of the Psalms read at the vigils" (Book XII, epist. 24).

III. Our ancestors also left us a witnessed preconceived opinion of the Morals of Saint Gregory propagated to posterity, especially since they made so many epitomes of them under various names, so that they could always be kept at hand. We shall commemorate here the more distinguished ones found by us in libraries. In the Corbie Codex, now in the library of Saint-Germain-des-Prés, which contains a collection of certain letters of Saint Gregory sent by Paul the Deacon to Saint Adhalard, abbot of Corbie, there exists also a small work given this title: In the name of God the Father, and of the Son, and of the Holy Spirit.

Incipit Egloga quam scripsit Lateen filius Haith, de Moralibus Job quas Gregorius fecit. Videtur esse saltem DCCC annorum. Quaedam folia perierunt. Post librum trigesimum, ex reliquis quinque nihil legitur.

In bibliotheca sancti Audoeni Rothomagensis habemus manu exaratum, Adalberti Levitae speculum ad Hairmannum presbyterum, seu Moralia beati Gregorii abbreviata. Codex est DC annorum. Ejusdem collectionis exemplar jam occurrerat doctissimo nostro Joanni Mabillonio bibliothecam Praemonstratensem excutienti (Tom. I vet. Anal., p. 317).

In Cod. ms. bibliothecae Gemeticensis sunt abbreviationes Moralium sub titulo Reclinatorii animae.

Eosdem collegisse dicuntur Simon Affligeniensis monachus decem parvulis libris, et Garnerius canonicus et subprior sancti Victoris Parisiensis libris sexdecim. Exstat Garnerii opus Gregorianum dictum, in bibliotheca Navarraea. Verum omnium qui hujusmodi compendia confecerunt, illustrior fuit sanctus Odo ex canonico sancti Martini Turonensis, monachus et abbas Cluniacensis postea factus, cujus libros XXXV ex Moralibus Gregorianis collectos edidit Parisiis D. Martinus Marrier sancti Martini a Campis monachus anno 1617. Exstant in bibliotheca Patrum Lugdun. tom. XVII. Huic scriptioni operam dedit Odo cum adhuc junior in sancti Martini sodalitio militaret. Odonis exemplum secutus Joannes ejus discipulus, qui ipsius vitam tribus libris complexus est, opusculum ex Gregorii Moralibus defloratum concinnavit, quod in bibliotheca Casinensi a se inventum testatur idem Mabillonius (Mus. Ital. tom. I, p. 123).

In bibliotheca Laudunensis Ecclesiae insignis est Codex manu exaratus eosdem Moralium libros in compendium redactos exhibens, quem huic Ecclesiae dono contulerunt duo ejusdem canonici, Adalelmus Thesaurarius, postea, teste Flodoardo, ejusdem Ecclesiae creatus episcopus, an 921, ac Bernardus (Gall. Christ., in episc. laud.). Opus sic incipit: In nomine Domini. Prologus beati Job. Inter multos saepe quaeritur, quis beati Job libri scriptor haberetur. Alii quidem Moysen, etc. Sic absolvitur prologus: suae victoriae gesta narravit. Post prologum legitur: Incipiunt Moralia sancti Gregorii papae de libro Job. Vir erat in terra Hus nomine Job. Idcirco sanctus vir ubi habitaverit dicitur, ut ejus meritum virtutis exprimatur. Sicut enim gravioris culpae, est, etc. Liber primus desinit in haec verba: quia sine cessatione Patri suam pro nobis incarnationem demonstrat. Sequuntur ordine XXXIII libri. Nam tricesimus quintus deest. Quis autem hujus collectionis auctor sit, nondum nobis compertum est.

Here begins the Eclogue which Lateen son of Haith wrote from the Morals on Job which Gregory made. It seems to be at least 800 years old. Some leaves have perished. After the thirtieth book, nothing is read from the remaining five.

In the library of Saint Ouen of Rouen we have written by hand, the Mirror of Adalbert the Levite to Hairmann the priest, or the Morals of blessed Gregory abbreviated. The Codex is 600 years old. A copy of the same collection had already occurred to our most learned Jean Mabillon while shaking out the Premonstratensian library (Vol. I vet. Anal., p. 317).

In the ms. Codex of the Jumièges library are abbreviations of the Morals under the title of the Reclining-place of the Soul.

The same are said to have been collected by Simon, a monk of Affligem, in ten small books, and by Garner, canon and subprior of Saint-Victor of Paris, in sixteen books. The work of Garner called Gregorian exists in the library of Navarre. But of all who composed compendiums of this kind, the more distinguished was Saint Odo, from a canon of Saint Martin of Tours, made a monk and afterwards abbot of Cluny, whose thirty-five books collected from the Gregorian Morals D. Martin Marrier, a monk of Saint-Germain-des-Prés, published in Paris in the year 1617. They exist in the library of the Fathers of Lyon, vol. XVII. Odo gave effort to this writing when he was still a junior soldiering in the fellowship of Saint Martin. Following the example of Odo, John his disciple, who embraced his life in three books, composed a small work deflowered from the Morals of Gregory, which the same Mabillon testifies was found by him in the library of Monte Cassino (Mus. Ital. vol. I, p. 123).

In the library of the Church of Laon there is a distinguished Codex written by hand exhibiting the same books of the Morals reduced into a compendium, which two canons of the same, Adalelm the Treasurer, afterwards, by the witness of Flodoard, created bishop of the same Church in the year 921, and Bernard, contributed as a gift to this Church (Gall. Christ., in the bishops of Laon). The work begins thus: In the name of the Lord. Prologue of blessed Job. Among many it is often asked, who should be held as the writer of the book of blessed Job. Some indeed Moses, etc. Thus the prologue is finished: he narrated the deeds of his victory. After the prologue is read: Here begin the Morals of Saint Gregory the pope on the book of Job. There was a man in the land of Uz named Job. Therefore it is said where the holy man dwelt, that his merit of virtue may be expressed. For as it is of a heavier fault, etc. The first book ends in these words: because without ceasing he demonstrates to the Father his incarnation for us. Thirty-three books follow in order. For the thirty-fifth is missing. Who, however, may be the author of this collection, is not yet discovered by us.

IV. Ex his liquet quam assidui essent veteres in legendis colligendisque velut in fasciculos Gregorianorum Moralium libris; quod habitae de illis existimationis argumentum est luculentissimum. Ut autem Latinae linguae imperitia quominus legerentur non obesset, ipsorum in vulgares linguas translationes factae sunt plurimae. Nam Notkerus eos Germanice vertisse dicitur; Hispanice autem Grimoaldus, monasterii sancti Aemiliani monachus, circa saeculi XI finem, ut de caeteris taceamus (Bibl. vet. Hisp., tom. II, lib. VII, c. 1, num. 13). Non minus aviditatem legendi libros Moralium probat Codicum manu descriptorum, qui libros illos repraesentant, innumera pene multitudo. Praecipuos a nobis lectos et evolutos hic recensere operae pretium duximus.

Antiquitate praestantissimus est Codex cl. viri Stephani Baluzii, qui Gregorii aetatem pene attingere creditur. Utinam vero plures quam quinque libros, scilicet a vigesimo tertio ad vigesimum septimum, complecteretur!

Secundus propter antiquitatem locus debetur Rhemensi plus quam nongentorum annorum, qui Ecclesiae Rhemensi dono datus est ab Hincmaro archiepiscopo. Hunc appellamus Rhem. vet., aut 1 Rhem. ut ab alio Codice ejusdem Ecclesiae, sed aetatis inferioris, distinguatur.

Tres Codices nobis suppeditavit bibliotheca archimonasterii sancti Remigii Rhemensis. Prior majoris formae vocabitur a nobis Remig. 1; sequentes, 2 et 3.

Insignis Codicis Ecclesiae Bellovacensis copiam habuimus, annitente cl. viro D. Foy a sancto Hilario ejusdem Ecclesiae canonico, qui quoad vixit studiosissimum se ostendit litterarum litteratorumque omnium. Codex qui DCC annorum aetatem praefert, complectitur viginti priores Moralium libros. In quibusdam locis recentiori manu correctus fuit, seu potius corruptus; sed prioris lectionis quae facile dignoscitur, ratio nem habuimus. Libro undecimo praemittitur index capitulorum, quorum distinctio ex textibus libri Job explicatis repetitur. Adduntur argumenta quaedam, de igne aeterno, de felicitate, de timore Dei, etc. Remigianus Codex 1 exhibet etiam nonnulla summaria titulorum loco ascripta. Codex Bellovacensis primis his litteris Bellov., aut Belvac., significabitur.

Decem priorum librorum Moralium variantes lectiones ex duobus Codicibus Corbeiensibus excerpsimus, qui cum ab invicem nunquam fere discrepent, ambo sic notabuntur, Corb. Alterius Corbeiensis occurret saepe mentio, qui cum Parisiis in bibliotheca sancti Germani a Pratis nunc asservetur, dicetur Corb. Germ. Eadem sancti Germani bibliotheca nobis praebuit optimae notae Codicem Germanensis titulo infra indicandum.

IV. From these things it is clear how assiduous the ancients were in reading and collecting, as if into bundles, the books of the Gregorian Morals; which is a most clear argument of the estimation held concerning them. Moreover, so that the unskilfulness of the Latin language might not hinder them from being read, many translations of them into the vernacular languages were made. For Notker is said to have turned them into German; and Grimoald, a monk of the monastery of San Millán, turned them into Spanish about the end of the XI century, to say nothing of the others (Bibl. vet. Hisp., vol. II, book VII, c. 1, num. 13). No less does the almost innumerable multitude of Codices described by hand, which represent those books, prove the greed for reading the books of the Morals. We have thought it worth the effort to review here the principal ones read and unfolded by us.

Outstanding in antiquity is the Codex of the illustrious man Etienne Baluze, which is believed almost to reach the age of Gregory. But would that it embraced more than five books, namely from the twenty-third to the twenty-seventh!

The second place due to antiquity is owed to the Reims one of more than nine hundred years, which was given as a gift to the Church of Reims by Archbishop Hincmar. This we call the old Reims, or 1st Reims, that it may be distinguished from another Codex of the same Church, but of an inferior age.

The library of the arch-monastery of Saint Remigius of Reims has supplied us with three Codices. The first of the larger form will be called by us Remig. 1; the following, 2 and 3.

We had the use of a distinguished Codex of the Church of Beauvais, by the effort of the illustrious man D. Foy, a canon of the same Church of Saint Hilary, who as long as he lived showed himself most studious of letters and of all learned men. The Codex, which shows an age of 700 years, embraces the twenty prior books of the Morals. In some places it was corrected by a more recent hand, or rather corrupted; but we have taken account of the prior reading, which is easily distinguished. To the eleventh book is prefixed an index of chapters, whose distinction is repeated from the texts of the book of Job explained. Certain arguments are added, concerning eternal fire, concerning happiness, concerning the fear of God, etc. The Remigianus Codex 1 also exhibits some summaries written in the place of titles. The Beauvais Codex will be signified by these first letters Bellov., or Belvac.

We excerpted variant readings of the ten prior books of the Morals from two Corbie Codices, which since they almost never differ from each other, will both be noted thus, Corb. Mention will often occur of another Corbie one, which since it is now preserved in Paris in the library of Saint-Germain-des-Prés, will be called Corb. Germ. The same library of Saint-Germain provided us with a Codex of the best mark, to be indicated below by the title Germanensis.

Asceterii Dionysiani prope Parisios olim fuit Codex a DCCC circiter annis descriptus, quem Colbertinum nominamus, quod in celeberrima Colbertina bibliotheca nunc asservetur.

Ex Ecclesia Laudunensi duos Codices in quibus libri Moralium continentur a decimo septimo inclusive ad ultimum, utendos accepimus, infra sic indicandos Laud. primus, Laud. secundus.

Sex priores libros et totidem posteriores cum vigesimo, vigesimo primo et vigesimo secundo, eruimus ex bibliotheca monasterii Vallis Clarae, ordinis Cisterciensis in dioecesi Laudunensi, annuente reverendissimo abbate, faventeque doctissimo aeque ac humanissimo viro domno de Noyville ejusdem monasterii vigilantissimo praeposito, cujus ope ac labore multa alia ad nostram Editionem adornandam, consecuti sumus. Huic Codici notam hanc assignamus Val. Clar.

Decem priores Moralium libros, atque undecim novissimos invenimus in monasterii Longipontis ejusdem ordinis Cisterciensis membranis optimae notae sexcentorum circiter annorum antiquitatem prae se ferentibus; quae hoc dimidiato nomine Longipont. facile a caeteris secernentur.

Duobus Codicibus sancti Cornelii Compendiensis usi sumus, uno DCC annorum, altero inferioris aetatis. Antiquiorem appellabimus Compend. 1, alterum Compend. 2.

Regiae apud Parisios bibliothecae Codices elegantia et venustate magis quam vetustate commendatos consuluimus, et magna ex parte evolvimus. Unus omnes Moralium libros continet, alter decem et octo, tertius tantum quinque; quartus longe majori forma elegantissimisque characteribus exaratus, decem et septem duntaxat.

Ex Codice Carnotensis Ecclesiae, saeculo X scripto, pauca delibavimus, quod ab aliis jam a nobis lectis non discreparet.

In monasterio sancti Petri in valle Carnotensi exstat Codex Moralium ante annos DCCC scriptus, quem Ardeus Carnotensis Ecclesiae decanus, postea in monasterio Floriacensi monachus, indeque Carnotum missus ad restaurandum sancti Petri monasterium, secum detulisse dicitur. Hunc in quibusdam tantum locis insignioribus consuluimus, quod magna ex parte mutilus sit.

Floriacensis monasterii bibliotheca magna olim Mss. supellectile instructissima, tria Moralium exemplaria manu exarata asservat, ex quibus varias lectiones non paucas excerpsimus.

Ex Bibliotheca sancti Martini Turonensis eorumdem Moralium vetus exemplar obtinuimus evolvendum, spondente pro nobis cl. viro D. de Galiczon doctore ac socio Sorbonico, eiusdem Ecclesiae canonico et praecentore, cui litterae plurimum debent.

Ex Codice sancti Albini Andegavensis multas Moralium varias lectiones accepimus, et novae inseruimus Editioni.

Of the Monastery of Saint-Denis near Paris there was formerly a Codex described about 800 years ago, which we name Colbertine, because it is now preserved in the most celebrated Colbertine library.

From the Church of Laon we received for use two Codices in which the books of the Morals are contained from the seventeenth inclusive to the last, to be indicated below thus: Laud. first, Laud. second.

The six prior books and as many subsequent ones with the twentieth, twenty-first and twenty-second, we drew out from the library of the monastery of Val-Clair, of the Cistercian order in the diocese of Laon, with the assent of the most reverend abbot, and favored by the most learned as well as most humane man domno de Noyville, the most vigilant provost of the same monastery, by whose help and labor we obtained many other things for adorning our Edition. To this Codex we assign this mark: Val. Clar.

The ten prior books of the Morals, and the eleven most recent ones we found in the parchments of the monastery of Longpont of the same Cistercian order, of the best mark, showing an antiquity of about six hundred years; which by this halved name Longipont. will easily be separated from the others.

We used two Codices of Saint-Corneille of Compiègne, one of 700 years, the other of an inferior age. The older we shall call Compend. 1, the other Compend. 2.

We consulted the Codices of the Royal library at Paris, commended more by elegance and beauty than by antiquity, and for the most part unfolded them. One contains all the books of the Morals, another eighteen, a third only five; a fourth, of a much larger form and written with most elegant characters, only seventeen.

From a Codex of the Church of Chartres, written in the 10th century, we tasted a few things, because it did not differ from others already read by us.

In the monastery of Saint Peter in the valley of Chartres exists a Codex of the Morals written 800 years ago, which Ardeus, dean of the Church of Chartres, afterwards a monk in the monastery of Fleury, and from there sent to Chartres for restoring the monastery of Saint Peter, is said to have brought with him. This we consulted in only certain more distinguished places, because for the most part it is mutilated.

The library of the monastery of Fleury, formerly most well-instructed with a great store of Mss., preserves three copies of the Morals written by hand, from which we excerpted not a few variant readings.

From the Library of Saint Martin of Tours we obtained an old copy of the same Morals to be unfolded, with the illustrious man D. de Galiczon, doctor and fellow of the Sorbonne, canon and precentor of the same Church, to whom letters owe very much, standing as surety for us.

From a Codex of Saint Albin of Angers we received many variant readings of the Morals, and inserted them into the new Edition.

In bibliotheca monasterii Vindocinensis tres nacti sumus Codices Moralium manu exaratos vetustissimos, Qui antiquitate praestat tredecim libros ultimos exhibet; alter duodecim priores, tertius viginti duos. In eo singulis libris quidam praemittuntur indices argumentorum seu titulorum ac veluti capitum, in quae libri secantur. Idem duplicem saepe lectionem exhibet, quod etiam in Uticensi, Lyrano et Bigotiano infra commemorandis, observavimus.

Verum majorem Codicum mss. copiam, et variarum lectionum segetem nobis subministravit Normannia, qua in provincia nova haec Editio potissimum adornata est.

Libros quindecim priores accepimus ex bibliotheca Ecclesiae Bajocensis, favente praesertim illustrissimo reverendissimoque episcopo Henrico de Nesmond; qui cum resarciendae ex sancti Gregorii doctrina disciplinae ecclesiasticae sit studiosissimus, ut emendatoria prodirent ejusdem sancti Doctoris opera curandum putavit.

Omnes Moralium libros legimus in Codicibus Ebroicensis Ecclesiae nobis commodatis beneficio praesertim clarissimorum virorum DD. Bitaut decani, Petit praecentoris, et Aubery canonici ac bibliothecae praefecti.

Eosdem libros contulimus ad varios Mss. sancti Michaelis in periculo maris, sancti Martini Sagiensis, sancti Ebrulfi in pago Uticensi, beatae Mariae de Lyra, beati Petri de Conchis, monasterii Beccensis, Pratellensis, Gemeticensis. Hi Codices pene omnes DCC annorum aetatem assequi videntur, optimaeque sunt notae, praesertim Pratellenses et Gemeticenses qui antiquitate praestant. Sancti Ebrulphi Codices aliquando Uticenses appellabimus a pago Uticensi in quo situm est illud monasterium. Conchensis nunc asservatur in celeberrima bibliotheca Bigotiana apud Rothomagum, ex qua illum accepimus cum plurimis aliis, humanitate clarissimi viri D. Bigot de Monville in suprema Normanniae curia senatoris integerrimi; quapropter eum non Conchensem sed Bigotianum appellabimus.

Octo Anglicanorum Mss. variantes lectiones suppeditavit nobis Thomas Jamesius in Vindiciis Gregorianis, sed paucissimas; ex quibus tamen intelligere licet Angliae Codices manu exaratos a nostris non discrepare.

Denique Romanorum Vaticanorumque Codicum lectiones diversas ad nos misit D. Claudius Estiennot, quem huic labori plurimisque aliis pro reipublicae litterariae bono susceptis immortuum, lugemus.

V. Christianorum studium erga libros Moralium sancti Gregorii non minus probant frequentes eorum Editiones, a quo ars typographica amanuensium labores levavit, quam Codicum manu exaratorum copia. Eas tantum quibus usi sumus, hic recensere sufficiet, sive seorsim excusi sint laudati libri, sive simul cum aliis sancti Doctoris operibus; omnes enim enumerare immensi laboris esset ac supervacanei.

In the library of the monastery of Vendôme we obtained three very old Codices of the Morals written by hand. The one which excels in antiquity exhibits the thirteen last books; another the twelve prior ones, the third twenty-two. In it, certain indices of arguments or titles and as if chapters, into which the books are cut, are prefixed to individual books. It also often exhibits a double reading, which we also observed in the Ouche, Lyre and Bigotian ones to be commemorated below.

But Normandy, in which province this new Edition was especially adorned, supplied us with a greater store of mss. Codices, and a harvest of variant readings.

We received the fifteen prior books from the library of the Church of Bayeux, favored especially by the most illustrious and most reverend bishop Henri de Nesmond; who since he is most studious of repairing ecclesiastical discipline from the doctrine of Saint Gregory, thought it should be cared for that the works of the same holy Doctor might go forth emended.

We read all the books of the Morals in the Codices of the Church of Evreux lent to us especially by the benefit of the most illustrious men D. Bitaut, dean, Petit, precentor, and Aubery, canon and prefect of the library.

The same books we compared to various Mss. of Saint-Michel-au-Péril-de-la-Mer, Saint-Martin of Séez, Saint-Evroult in the district of Ouche, Blessed Mary of Lyre, Blessed Peter of Conches, the monastery of Bec, of Préaux, of Jumièges. These Codices almost all seem to attain an age of 700 years, and are of the best mark, especially the Préaux and Jumièges ones which excel in antiquity. The Codices of Saint-Evroult we shall sometimes call Ouche ones from the district of Ouche in which that monastery is situated. The Conches one is now preserved in the most celebrated Bigotian library at Rouen, from which we received it with very many others, by the humanity of the most illustrious man D. Bigot de Monville, a most upright senator in the supreme court of Normandy; wherefore we shall call it not the Conches but the Bigotian one.

Thomas James supplied us with variant readings of eight English Mss. in the Gregorian Vindications, but very few; from which however it can be understood that the Codices of England written by hand do not differ from ours.

Finally, D. Claude Estiennot sent to us diverse readings of the Roman and Vatican Codices, whom we mourn as having died in this labor and very many others undertaken for the good of the literary republic.

V. The studiousness of Christians towards the books of the Morals of Saint Gregory is no less proved by the frequent Editions of them, from which the typographic art relieved the labors of amanuenses, than by the store of Codices written by hand. It will suffice to review here only those which we have used, whether the praised books were printed separately, or together with other works of the holy Doctor; for to enumerate all would be a task of immense labor and superfluous.

Antiquior a nobis lecta, Parisiensis est an. 1495, quae prodiit cura magistri Udalrici Gering Constantiensis, et Bercthold Rembolt Argentinensis sociorum in sole aureo vici Sorbonici commorantium.

Hanc secutae sunt plurimae Parisienses, scilicet an. 1518, cum omnibus sancti Gregorii operibus studio ejusdem Rembolt vel alterius cognominis in aedibus Joannis Parvi. An. 1533, 1542, 1551, 1562, 1571, 1575 (quae duae ultimo loco laudatae Joannis Gilotii Campani viri doctissimi opera prodierunt) 1586, 1605, 1619, 1640 et 1675, a Gussanvillaeo adornata. Prior Basileensis est anni 1496, quam proxime excepit excusa in officina Nicolai Keslers an. 1503. Huic successit quae in eadem urbe publici juris facta est, aere et impensis Ludovici Horneken Bibliopolae civisque magnae Agrippinae, labore tamen et curis Adae Petri a Lagendorf hypoplastis (forte typoplastis) pridie Kalendis Februariis, an. 1514, e nobili Basilea, regnante Salvatore nostro carne trabeato. Haec Editio discrepare non videtur a superiori Basileensi, aut in textu, aut in capitum partitione. Quarta publici juris facta est an. 1551, iterumque prodiit an. 1564, ex officina Frobeniana, cura Buldrichi Coccii.

Omnes laudatas Editiones aetate superat Romana an. 1475, Sixto IV Romae sedente, cui praefixa est brevis praefatio dominici Brixiensis episcopi. De alia Romana cui operam impendit Venusinus episcopus, jam diximus in praefatione generali.

Editionem Venetam an. 1494 non raro adhibuimus, dimidiato Barthol. nomine infra designatam propter Bartholomaeum Cremonensem canonicum regularem, qui huic accurandae praefuit. Eam antecesserat prior Veneta an. 1480, quae nobis non occurrit. De aliis Editionibus Lugduni, Rothomagi, Duaci, Antuerpiae, aut alibi factis dicere supersedemus, ut quid in hac novissima praestitum sit a nobis, uberius explicare liceat.

VI. Primo quidem ex variis Mss. magno labore nec minori fide collatis, purum sancti Gregorii textum, quantum in nobis fuit, restituimus. Locorum vero a nobis emendatorum in primo et secundo libro hic specimen accipe; nam omnes Moralium libros examinare non patiuntur praefationis angustiae.

The older read by us is the Parisian one of the year 1495, which came forth by the care of master Ulrich Gering of Constance, and Berthold Rembolt of Strasburg, associates staying in the Golden Sun of the Sorbonne street.

This was followed by very many Parisian ones, namely in the year 1518, with all the works of Saint Gregory by the study of the same Rembolt or another of the same name in the house of Jean Petit. In the years 1533, 1542, 1551, 1562, 1571, 1575 (which two praised in the last place came forth by the work of Jean Gilot of Champagne, a most learned man), 1586, 1605, 1619, 1640 and 1675, adorned by Goussaunville. The first Basel one is of the year 1496, which very soon followed printed in the workshop of Nicolaus Kessler in the year 1503. To this succeeded that which was made public property in the same city, at the cost and expense of Ludwig Horneken, bookseller and citizen of great Cologne, yet by the labor and care of Adam Petri of Lagendorf, master printer, on the day before the Kalends of February, in the year 1514, from noble Basel, in the reign of our Savior clothed in flesh. This Edition does not seem to differ from the superior Basel one, either in the text, or in the partition of chapters. A fourth was made public property in the year 1551, and again came forth in the year 1564, from the Frobenian workshop, by the care of Buldrich Coccius.

The Roman edition of 1475 excels all the praised Editions in age, with Sixtus IV sitting at Rome, to which is prefixed a brief preface by Dominic, bishop of Brescia. Concerning another Roman one to which the bishop of Venosa applied effort, we have already spoken in the general preface.

We have not rarely applied the Venetian edition of the year 1494, designated below by the halved name Barthol. because of Bartholomew of Cremona, a regular canon, who presided over the accuracy of this one. A prior Venetian one of the year 1480 had preceded it, which did not occur to us. Concerning other Editions made at Lyon, Rouen, Douai, Antwerp, or elsewhere, we refrain from speaking, so that it may be allowed to explain more fully what has been provided by us in this newest one.

VI. First indeed, from various Mss. collected with great labor and no less faith, we restored the pure text of Saint Gregory, as much as was in us. Receive here a specimen of the places emended by us in the first and second book; for the narrowness of the preface does not allow us to examine all the books of the Morals.

Libro I, num. 17, prius legebatur de Christo, mortem pro illo humilem sumpsit; cum legendum sit mentem, etc. Num. 18, qui (jubilaeus annus) monade addita, nostrae adunationis summa impletur, ubi redundat summa, mutatque sensum; uti legere est in nota ad hunc locum. Num. 20, infirmiores fidelium mentes accipimus, fidem Trinitatis tenentes; quae tria ultima verba invitis Mss. addita expunximus ut omnino superflua; quod statim liquet legenti quae sequuntur. Num. 21, antea lectum, memoratis filiis et filiabus; etsi hoc loco filiarum tantum haberi mentio debeat. Ibidem vitiose prius, tota gentilium vitiositas, pro torta, etc., quae lectio mss. Codicum ex sequentibus astruitur: in tortis vitiosisque vitae veteris conversationibus; ubi corrupte superiores editores legerunt una voce, intortis. Num. 22, pro in omne quod faciunt (modus est loquendi Gregorio familiaris) olim lectum, id omne.

Num. proxime sequenti aliis in Editis habes: quid est enim sedendo asinum Jerusalem venire. Ubi contra mentem sancti Doctoris Gussanvillaeus legit: sedendo asinam, Num. 31, apud eumdem occurrit: per eos praedicationis gratia derivatur, pro purgationis. Ibidem graviore errore legitur de Christo: nam cuncta sciens, sed in semetipso ignorantiam nostram suscipiens, etc. Haec sane a doctrina sancti Gregorii prorsus abhorrent, ut observavimus hunc locum emendando. Itaque sequendo mss. Codices, restituimus: Sed in locutione sua ignorantiam nostram suscipiens. Num. 37, prius scriptum: quae, metu relinquitur, pro quae mente relinquitur, quod reposuimus ex Mss.

Libro secundo, num. 9, olim corrupte: dicitur eis qui aderant, cum legi debeat, tum ex Mss., tum ex orationis serie: dicitur eis qui adhaerent. Non minus vitiose, num. 11, irrepserat, tanto majorem vocem in aures circumscripti spiritus exprimit, pro incircumscripti spiritus, scilicet Dei. Ibidem, quomodo dicuntur vindictam desiderare, pro, quomodo dicuntur petere. Num. 13, ubi legitur, Deum dicimus in sua propositione perdidisse, additum gratis ab aliis Editoribus, victoriam. Num. 15, iidem mutarunt addicat, quod significat condemnet, in addiscat.

In Book I, num. 17, it was previously read concerning Christ, he took a humble death (mortem) for him; whereas it should be read mind (mentem), etc. Num. 18, which (the jubilee year) with a monad added, the sum of our uniting is filled, where sum (summa) is redundant, and changes the sense; as is to be read in the note to this place. Num. 20, we receive the weaker minds of the faithful, holding the faith of the Trinity; which last three words we struck out, added against the will of the Mss., as altogether superfluous; which is immediately clear to one reading what follows. Num. 21, previously read, the sons and daughters mentioned; although in this place mention should be held of daughters only. Likewise erroneously previously, all the viciousness of the Gentiles (gentilium), for twisted (torta), etc., which reading is built up from the following of the ms. Codices: in the twisted and vicious conversations of the old life; where corruptly the superior editors read in one word, intortis. Num. 22, for in all that they do (a mode of speaking familiar to Gregory) formerly read, that all (id omne).

In the number immediately following, in other Editions you have: for what is it to come to Jerusalem by sitting (sedendo) an ass. Where against the mind of the holy Doctor Goussaunville reads: sitting a she-ass (asinam). Num. 31, in the same it occurs: through them the grace of preaching (praedicationis) is derived, for of purging (purgationis). Likewise by a heavier error it is read of Christ: for knowing all things, but in himself taking up our ignorance, etc. These things indeed completely abhor from the doctrine of Saint Gregory, as we observed in emending this place. Therefore following the ms. Codices, we restored: But in his speaking taking up our ignorance. Num. 37, previously written: which, by fear (metu) is left, for which by mind (mente) is left, which we replaced from the Mss.

In Book II, num. 9, formerly corruptly: it is said to those who were present (aderant), whereas it should be read, both from Mss. and from the series of the speech: it is said to those who adhere (adhaerent). No less viciously, num. 11, there had crept in, it expresses so much greater a voice into the ears of the circumscribed (circumscripti) spirit, for uncircumscribed (incircumscripti) spirit, namely God. Likewise, how they are said to desire (desiderare) vengeance, for, how they are said to seek (petere). Num. 13, where it is read, we say that God lost in his proposition, victory was added freely by other Editors. Num. 15, the same changed addicat, which means condemns (condemnet), into addiscat.

Num. 19, in aliis Editis contra Mss. fidem, ac sancti Doctoris mentem, post haec verba, alia ad tentandum dat, adjectum, alia ad affligendum. Num. 28, pro ictus verberum, in Editis Gussanvill. ictus verborum. Num. 35, Excusi habent, de temporalibus editis loquitur, incaute addito de, quae particula mutat sensum. Num. 49, legitur alta sapere, pro capere. Num. 56, post haec verba, unitatem concordiae perdidit, in Editis sequitur longum hoc assumentum a Mss. reprobatum, nec antecedentibus cohaerens nec consequentibus: cum et post resurrectionem suam quibusdam non crediturus se abscondit. Num. 59, ubi simpliciter legendum, erit ergo quando conspicuus etiam Synagogae appareat, sic ab Editoribus mutatum, erit ergo quandoque conspicuus, ut etiam Synagogae appareat. Num. 60, in Excusis legis, accipit omnia, pro, accipit inter omnia; et num. 61, in persecutione, pro in percussione. Num. 76, haec genuina lectio, domus eruitur, mutata erat in, domus obruitur. Denique num. 92, paulo ante libri finem, haec sententia de Spiritu sancto: dissimiliter ergo spiritus in illo manet, a quo per naturam nunquam recedit, sic interpolata legebatur: in illo manet, cui se ad votum substantialiter exhibet, et a quo, etc.

De his porro restitutionibus et emendationibus a nobis factis rationem semper subjecimus in brevibus notis saepius ex Mss. consensu petitam. Quando vero vetera dissentiunt exemplaria, variantes quasdam lectiones, quae alicujus momenti visae sunt, indicare satis nobis fuit.

VII. Secundo divisionem hujus operis sex in partes a sancto Doctore institutam, in nostris Mss. observatam, sed in Editis neglectam, et a plerisque Editoribus forsitan ignoratam secuti sumus. De illa partitione sanctus Gregorius ita loquitur in epist. ad Leandrum mox subjicienda: Opus hoc per triginta et quinque volumina extensum in sex Codicibus explevi. Initio libri XI: In epistola, inquit, libris praemissa causam reddidi cur tertiam hujus operis partem, ad aliarum usque similitudinem minime emendando perduxi. Denique in fine libri XVI: haec sicut in hujus partis tertiae initio promisisse me memini, sub brevitate transcurri. Pluribus id confirmare sive ex ipso Gregorio petitis, sive ex aliis scriptoribus, operae pretium non est. Itaque prima pars, ut ex Mss. inspectione facile intelligetur, contient quinque priores libros. Secunda pars alios quinque usque ad undecimum. Ab undecimo incipit pars tertia. Quarta a decimo septimo, non ab octavo decimo, ut mendose habetur in Editione Paris. 1518, inchoatur. Quinta a vigesimo tertio, et desinit in vigesimo septimo. Ad sextam partem liber vigesimus octavus pertinet cum reliquis.

Num. 19, in other Editions against the faith of the Mss., and the mind of the holy Doctor, after these words, he gives some for tempting, there was added, others for afflicting. Num. 28, for the stroke of stripes (verberum), in the Editions of Goussaunville, the stroke of words (verborum). Num. 35, the printed ones have, he speaks of temporal published (editis) things, with de cautiously added, which particle changes the sense. Num. 49, it is read to savor (sapere) high things, for to take (capere). Num. 56, after these words, he lost the unity of concord, in the Editions follows this long assumption rejected by the Mss., and neither cohering with the preceding nor the following: since even after his resurrection he hid himself from certain ones who would not believe. Num. 59, where it is simply to be read, there will be therefore when he may appear conspicuous even to the Synagogue, thus changed by the Editors, there will be therefore sometimes conspicuous, so that he may appear even to the Synagogue. Num. 60, in the printed ones you read, he receives all things, for, he receives among all things; and num. 61, in persecution (persecutione), for in percussion (percussione). Num. 76, this genuine reading, the house is rescued (eruitur), had been changed into, the house is overwhelmed (obruitur). Finally num. 92, a little before the end of the book, this sentence concerning the Holy Spirit: differently therefore the spirit remains in him, from whom by nature he never departs, thus interpolated was read: remains in him, to whom he substantially exhibits himself at his wish, and from whom, etc.

Moreover, concerning these restitutions and emendations made by us, we have always subjoined the reason in brief notes more often sought from the consensus of the Mss. But when the old copies dissent, it was enough for us to indicate certain variant readings which seemed of some moment.

VII. Secondly, we have followed the division of this work into six parts instituted by the holy Doctor, observed in our Mss., but neglected in the printed ones, and perhaps unknown by most Editors. Concerning that partition Saint Gregory speaks thus in the epist. to Leander soon to be subjoined: This work, extended through thirty-five volumes, I have completed in six Codices. At the beginning of Book XI: In the letter, he says, prefixed to the books, I have given the cause why I have by no means brought the third part of this work, through emending, even to the likeness of the others. Finally at the end of Book XVI: these things as I remember having promised at the beginning of this third part, I have run through under brevity. It is not worth the effort to confirm this by more things either sought from Gregory himself, or from other writers. Therefore the first part, as will easily be understood from the inspection of the Mss., contains the five prior books. The second part another five up to the eleventh. From the eleventh begins the third part. The fourth starts from the seventeenth, not from the eighteenth, as is mendaciously held in the Paris Edition 1518. The fifth from the twenty-third, and ends in the twenty-seventh. To the sixth part the twenty-eighth book belongs with the remaining ones.

VIII. Tertio etsi capitum divisionem ab iis qui nos praecesserunt Editoribus institutam retinere in animo esset, eam tamen ob gravissimas rationes mutare coacti sumus. Sanctum Gregorium de libris Moralium per capita distinguendis non curasse in confesso est apud omnes. De primo auctore divisionis per capita factae haec leguntur in Cod. Colbertino notato 62, post epistolam ad Leandrum, et praefationem in Moral. libros.

In nomine Dei Patris, et Domini nostri Jesu Christi, et Spiritus sancti. Incipit prologus super capitula Moralium beati Gregorii papae venerabilissimi. Christi Jesu Gregorius servus ac urbis Romae papa venerabilissimus composuit, et praetitulavit multa volumina librorum. Praeposuit etiam per libros seriem capitulorum. Fecit quoque in verba Job expositionem, sed capitulorum ad ejusdem sententias non addidit ordinationem. Igitur Henrici II imperatoris tempore Rainerius Aretinae Ecclesiae canonicus presbyter, per omnes fere sententias supradictae expositionis vigilanti studio et cogitatione capitula supposuit, non propter inanis gloriae favorem, sed ductus divini amoris zelo et utilitate legentium, seu etiam legentes audientium; ut quidquid utile ad tempus in illis sententiis quaereret, cito et quasi sine labore inveniret.

In prioribus Edit. Parisiensibus, et in aliis aut vetustioribus aut fere supparibus, libri Moralium in varias sectiones brevissimas, nulla facta capitum mentione fuerunt distincti. Basileensis an. 1503 exhibet capitulorum partitionem, quam retinuerunt sequentes Editores usque ad Coccium. Hic enim aliam, ut ipse praefatur, divisionis methodum secutus, nova capita instituit; quae divisio in omnibus aliis posterioribus Editis perseveravit. Verum ut ab hac et ab ea quae praecesserat dividendi ratione recederemus, persuasit quod idem caput saepe diversa penitus complecti observaverimus: aut idem argumentum, cui unicum deberetur caput, in plura distribui. Exemplo sint in veteribus Editis ante Coccium capp. 3, 4 et 5 libri primi, ac in posterioribus Editionibus Cocciana et caeteris quae secutae sunt, ejusdem libri capita etiam 3, 4 et 5, in quo absolvitur explicatio historica litteralisque textus Job, ac mutato stylo inchoatur expositio allegorica ad haec verba: Vir erat in terra Hus, etc., haec per historiam facta credimus, etc.

VIII. Thirdly, although it was in our mind to retain the division of chapters instituted by those Editors who preceded us, we were nevertheless compelled to change it for most grave reasons. It is confessed among all that Saint Gregory did not care about distinguishing the books of the Morals by chapters. Concerning the first author of the division made by chapters, these things are read in the Colbertine Cod. marked 62, after the letter to Leander, and the preface to the books of the Morals.

In the name of God the Father, and of our Lord Jesus Christ, and of the Holy Spirit. Here begins the prologue over the chapters of the Morals of the most venerable blessed Gregory the pope. Gregory, the servant of Christ Jesus and most venerable pope of the city of Rome, composed and pretitled many volumes of books. He also prefixed a series of chapters through the books. He also made an exposition on the words of Job, but did not add an ordering of chapters to its sentences. Therefore in the time of the emperor Henry II, Rainerius, a priest and canon of the Church of Arezzo, by vigilant study and thought, placed chapters under almost all the sentences of the aforesaid exposition, not for the favor of vain glory, but led by the zeal of divine love and for the utility of readers, or even of those hearing readers; so that whatever useful thing one might seek for the time in those sentences, he might find it quickly and as if without labor.

In the prior Parisian Editions, and in others either older or almost equal, the books of the Morals were distinguished into various very brief sections, with no mention made of chapters. The Basel one of the year 1503 exhibits a partition of chapters, which the following Editors retained up to Coccius. For he, as he himself prefaces, having followed another method of division, instituted new chapters; which division persisted in all other posterior Editions. But that we should depart from this and from that way of dividing which had preceded, we were persuaded because we observed that the same chapter often embraced things thoroughly diverse: or that the same argument, to which a single chapter should be owed, was distributed into many. For example in the old Editions before Coccius chapters 3, 4 and 5 of the first book, and in the posterior Cocciana and the others which followed, chapters 3, 4 and 5 of the same book, in which the historical and literal explanation of the text of Job is finished, and with the style changed the allegorical exposition is begun at these words: There was a man in the land of Uz, etc., these things we believe were done through history, etc.

Cum itaque neuter capitum assignandorum arrideret modus, eum amplexi sumus quem offerre videbantur textus libri Job versus aut integri aut dimidiati, dum sigillatim a sancto Doctore explicandi proponuntur; ita ut idem fere semper sit et capitis et paraphrasis seu explicationis exordium. Nihilominus tamen textum in minores sectiones numeralibus notis distinctas partiri curavimus. Priorum etiam Editionum capita inter uncinos assignavimus, ut quae juxta illas Editiones passim in libris laudantur, nullo negotio possint inveniri. Vetustiores ante Coccianam Vet. appellamus; hanc autem et sequentes, Rec.

IX. Quarto, argumenta capitum pene ubique mutavimus, quod textui minime responderent. Exemplo statim occurrit argumentum capitis 1 praefationis. In Edit. Paris. an. 1518, legitur: de qua stirpe, vel quo tempore fuerit Job; quod in sequentibus Ed. etiam in Gussanvillaeana an. 1675, perseveravit. Attamen sancti Gregorii scopum minime repraesentat; disserit enim hoc loco de scriptore libri Job; quaerit utrum Moyses fuerit aut alius ex prophetis, ac tandem docet Spiritum sanctum sacri hujus libri solum esse auctorem, usum tamen ipsius Job calamo, quod in argumento significandum esse existimavimus.

Cum argumenta superioribus in Editis ordine praepostero fuerint huc usque ante capitum inscriptionem annotata, morem in aliis libris edendis observari solitum sequi maluimus; et prius quidem caput inscribendum esse judicavimus; deinde quid in capite assignato tractetur, brevi argumento aperiendum. Insuper quidquid observatione dignum nobis occurrit in textu, summatim in margine descripsimus . Brevibus quoque notis ad calcem columnarum rejectis, loca quaedam obscura et rudioribus lectoribus minime perspicua illustravimus. Caeterum quam antiquus usus sit ascribendi in margine exteriori summaria eorum quae in contextu fusius continentur, liquet ex Hieronymi epist. 101, ad Pammachium, qui rogatus ab Eusebio Cremonensi ut quamdam Epiphanii Epistolam in Latinum verteret, de hoc opere ita scribit: Feci quod voluit, accitoque notario raptim celeriterque dictavi ex latere in pagina, breviter annotans quem intrinsecus sensum singula capitula continerent.

Quinto, longos libri Job textus integra capita continentes, quos in nullis Mss. libris reperimus, ut inutiles resecuimus.

Sexto, testimonia et elogia veterum scriptorum de libris Moralium jam edita, nonnullis aut additis aut detractis, praemisimus.

Since therefore neither mode of assigning chapters pleased us, we embraced that which the verses of the book of Job, either whole or halved, seemed to offer, while they are proposed to be explained singly by the holy Doctor; so that the beginning of the chapter and of the paraphrase or explanation is almost always the same. Nevertheless, however, we cared to part the text into smaller sections distinguished by numerical marks. We have also assigned the chapters of the prior Editions between brackets, so that those which are praised here and there in books according to those Editions, can be found with no trouble. We call the older ones before the Cocciana, Vet.; but this one and the following, Rec.

IX. Fourthly, we have changed the arguments of the chapters almost everywhere, because they by no means responded to the text. Immediately occurs the example of the argument of chapter 1 of the preface. In the Paris Edition of the year 1518, it is read: concerning what stock, or at what time Job was; which in the following Editions even in the Goussaunville one of the year 1675, persisted. Nevertheless it by no means represents the scope of Saint Gregory; for he discusses in this place concerning the writer of the book of Job; he asks whether it was Moses or another of the prophets, and at length teaches that the Holy Spirit is the only author of this sacred book, having used however the pen of Job himself, which we thought should be signified in the argument.

Since the arguments in the superior Editions have up to this point been annotated in a preposterous order before the inscription of the chapters, we preferred to follow the custom usually observed in publishing other books; and first indeed we judged that the chapter should be inscribed; then what is treated in the assigned chapter, to be opened by a brief argument. Moreover, whatever occurred to us in the text worthy of observation, we described summarily in the margin. By brief notes also rejected to the bottom of the columns, we have illustrated certain obscure places and those minimally clear to unpolished readers. Furthermore, how ancient the use is of ascribing in the outer margin summaries of those things which are contained more fully in the context, is clear from Jerome's epist. 101, to Pammachius, who, asked by Eusebius of Cremona to turn a certain Letter of Epiphanius into Latin, writes thus concerning this work: I did what he wanted, and having called a notary I dictated hurriedly and swiftly from the side on the page, briefly annotating what inward sense the individual chapters contained.

Fifthly, we have cut back as useless the long texts of the book of Job containing entire chapters, which we found in no Mss. books.

Sixthly, we have prefixed the testimonies and eulogies of ancient writers concerning the books of the Morals already published, with some things either added or taken away.

X. Ex hac editione expungere noluimus historiam inventorum a Tajone Caesaraugustano episcopo Moralium, quamvis non omni ex parte certam; quam non solum in omnibus antiquioribus Editionibus, sed etiam in Codice manu exarato monasterii Longipontis legimus. Rationes de narrationis hujus veritate dubitandi sunt plurimae.

Primo, dicitur hic sanctum Leandrum Job a sancto Gregorio expositum in Hispaniam ad sedem Hispalensem detulisse. Constat tamen rogante Leandro missum fuisse a sancto Doctore per Probinum presbyterum, uti legitur lib V, epist. 49. Aliunde vero sanctum Leandrum Romam venisse sedente sancto Gregorio, quomodo probari posset?

Secundo, Romanus pontifex hac in relatione, papa et dominus papa, quasi singulariter hoc titulo jam tunc gauderet, simpliciter appellatur; quod utrum hanc redoleat aetatem et antiquitatem non sat scimus.

Tertio, exstat epistola ipsius Tagionis ad Eugenium Toletanum a cl. viro Stephano Baluzio, Miscellaneorum tom. IV, edita ex Cod. Colbertino, in qua miraculi de inventione Moralium nulla fit mentio, etsi hujus commemorandi occasionem nactus esset Tagio. Imo negat Gregorium unquam a se visum: Vidimus, inquit, Gregorium nostrum Romae positum, non visibus corporis, sed obtutibus mentis. Vidimus eum non solum in ejus notariis, sed etiam in familiaribus, etc. Ergo quae de Gregorio a Tagione viso in historia inventionis Moralium habentur, sunt rejicienda.

Quarto, quod in hac relatione legitur, Augustinum altiori loco contineri, quam quilibet successorum sanctorum apostolorum Petri et Pauli, quos inter plurimi martyres numerantur, fide dignum non videtur. De Tagione repertisque ab eo Moralibus legi possunt Mariana, lib. VI Historiae, c. 8, et Mabillonius, tom. II Analect., p. 78.

De scribendi genere a sancto Gregorio in libris Moralium observato nihil aliud monendum, quam quod in praefatione generali supra diximus. De hic quidem potissimum libris loquitur, cum ait in fine epistolae ad Leandrum: Non metacismi collisionem fugio; non barbarismi confusionem devito, etc. Ubi per metacismum intelligi posse conjecimus frequentia hyperbata seu transpositiones verborum, quae tum in Moralibus tum in aliis sancti Gregorii operibus occurrunt. Fortasse tamen per metacismum intelligenda est potius, ad grammaticorum mentem, frequens litterae m repetitio, quae in sermone ingratam collisionem generat, etsi hujusmodi repetitiones in Moralibus non deprehenderimus.

X. From this edition we did not want to strike out the history of the Morals found by Tajone, bishop of Zaragoza, although not in every part certain; which we read not only in all the older Editions, but also in the Codex written by hand of the monastery of Longpont. The reasons for doubting the truth of this narration are many.

First, it is said here that Saint Leander brought Job as explained by Saint Gregory into Spain to the see of Seville. It is constant however that at the request of Leander it was sent by the holy Doctor through Probinus the priest, as is read in book V, epist. 49. Otherwise indeed, how could it be proved that Saint Leander came to Rome while Saint Gregory was sitting?

Secondly, the Roman pontiff in this relation is called simply pope and lord pope, as if he already then enjoyed this title singularly; whether this smells of this age and antiquity we do not sufficiently know.

Thirdly, there exists a letter of Tajone himself to Eugenius of Toledo published by the illustrious man Etienne Baluze, in the Miscellanies vol. IV, from the Colbertine Cod., in which no mention is made of the miracle concerning the invention of the Morals, even if Tajone had found an occasion for commemorating this. Nay, he denies that Gregory was ever seen by him: We have seen, he says, our Gregory placed at Rome, not by sights of the body, but by gazes of the mind. We have seen him not only in his notaries, but also in his familiars, etc. Therefore those things which are held concerning Gregory seen by Tajone in the history of the invention of the Morals, are to be rejected.

Fourthly, that which is read in this relation, that Augustine is contained in a higher place than any of the successors of the holy apostles Peter and Paul, among whom very many martyrs are numbered, does not seem worthy of faith. Concerning Tajone and the Morals found by him one can read Mariana, book VI of the History, c. 8, and Mabillon, vol. II Analect., p. 78.

Concerning the kind of writing observed by Saint Gregory in the books of the Morals there is nothing else to be warned, than what we said above in the general preface. He speaks indeed especially of these books, when he says at the end of the letter to Leander: I do not flee the collision of metacism; I do not avoid the confusion of barbarism, etc. Where by metacism we conjectured that the frequent hyperbata or transpositions of words, which occur both in the Morals and in other works of Saint Gregory, can be understood. Perhaps however by metacism is to be understood rather, according to the mind of grammarians, the frequent repetition of the letter m, which generates an unpleasant collision in speech, although we have not caught repetitions of this kind in the Morals.

Col. 767, in nota legitur mutata punctuatione, additurque: hac voce, punctuatio, licet minus usitata aut etiam recens conflata, uti coget aliquando necessitas, ne circumlocutionibus detur locus. Attamen ab hac voce quae nobis occurrit in notis Angeli Roccae ad librum Sacramentorum, et in similibus scriptoribus, deinceps abstinuimus, magisque placuit interpunctio.

DE INVENTIONE LIBRORUM MORALIUM SANCTI GREGORII. (C,S)*

Beatus Gregorius papa librum beati Job, petente sancto Leandro Hispalensi episcopo, exposuit, sicut in prologo Moralium patenter videri potest, et ei expositum tradidit; illeque expositum eum in Hispaniam ad sedem Hispalensem detulisse. Hispalensis autem civitas vulgari nomine Sibilia vocatur, et est metropolis Hispaniae. Decedente ergo beato Leandro, sanctus Isidorus germanus ejus, doctor praecipuus, loco ejus factus est archiepiscopus. Post cujus decessum, libri Moralium, quos beatus Leander attulerat, ita per negligentiam perditi sunt, ut in tota Hispania non invenirentur. Post aliquot ergo annos Cyndesindus [Ms., Cyncynder] rex Hispaniae concilium triginta episcoporum in urbe Toletana congregavit: ubi querimonia facta de amissione Moralium, unanimi consilio episcoporum, praefatus rex Tagionem Caesaraugustanum episcopum Romam misit cum epistolis ad papam, pro quaerendis [Ms., Trajonem . . . . . cum epistolis suis pro requirendis] eisdem libris. Erat enim Tagio [Ms., Trajo] episcopus divinae Scripturae amator ferventissimus. Venit ergo Romam, praesentatisque regalibus epistolis et muneribus, cum de die in diem videret petitionem suam a papa differri, quasi prae multitudine aliorum librorum, illi quos quaerebat, non possent in archivo sedis apostolicae reperiri, ad ultimum postulavit ut saltem sibi licentia daretur, una nocte integra in ecclesia beati Petri vigilandi et orandi. Qua accepta, cum enixius obsecraret Deum, ut jamjamque sui itineris effectus prosperaretur, ecce circa mediam noctem in ipso orationis fervore persistens, vidit totam Ecclesiam immenso lumine repleri. Deinde prospicit magnam reverendorum virorum niveis vestibus indutorum multitudinem, januam ecclesiae ingredientem, et decenti ordine binos et binos ad altare sancti Petri tendentem. Cumque nimio terrore perterritus, de loco in quo stabat, se movere non auderet, ecce vidit duos ex eis de coetu eorum egressos ad sevenientes. Ex quibus unus dulciter salutans eum, percontatur quis esset, unde et cur venisset, et cur ea hora ibi vigilaret.

Col. 767, in a note is read with the punctuation changed, and there is added: by this voice, punctuation (punctuatio), although less used or even recently forged, necessity will sometimes compel use, lest place be given to circumlocutions. Nevertheless from this voice which occurred to us in the notes of Angelo Rocca to the book of Sacraments, and in similar writers, we thereafter abstained, and interpunction (interpunctio) pleased more.

CONCERNING THE INVENTION OF THE BOOKS OF THE MORALS OF SAINT GREGORY. (C,S)*

Blessed Gregory the pope explained the book of blessed Job, at the request of Saint Leander, bishop of Seville, as can be clearly seen in the prologue of the Morals, and delivered it explained to him; and he brought it, explained, into Spain to the see of Seville. Moreover, the city of Seville is called Seville in the vernacular name, and is the metropolis of Spain. Therefore, on the death of blessed Leander, Saint Isidore his brother, a distinguished doctor, was made archbishop in his place. After his death, the books of the Morals, which blessed Leander had brought, were so lost through negligence that they were not found in all Spain. After some years, therefore, Chindasuinth, king of Spain, assembled a council of thirty bishops in the city of Toledo: where a complaint having been made concerning the loss of the Morals, by the unanimous counsel of the bishops, the aforesaid king sent Tajone, bishop of Zaragoza, to Rome with letters to the pope, for seeking the same books. For Bishop Tajone was a most fervent lover of divine Scripture. He came therefore to Rome, and having presented the royal letters and gifts, when from day to day he saw his petition deferred by the pope, as if because of the multitude of other books, those which he sought could not be found in the archive of the apostolic see, at last he asked that at least license might be given to him, to keep vigil and pray for one whole night in the church of blessed Peter. Having obtained it, when he more earnestly besought God, that now at last the effect of his journey might be prospered, behold about midnight, persisting in that very fervor of prayer, he saw the whole Church be filled with an immense light. Then he looks upon a great multitude of venerable men clothed in snowy garments, entering the door of the church, and tending in decent order two and two to the altar of Saint Peter. And when, thoroughly terrified by too much fear, he did not dare to move himself from the place in which he stood, behold he saw two of them, having gone out from their assembly, coming to him. Of whom one sweetly saluting him, inquired who he was, from where and why he had come, and why he kept vigil there at that hour.

Episcopo vero ad singula respondente, totamque itineris sui et orationis causam referente, is qui advenerat, digitum protendens: in scrinio, inquit, illo quod cernis, continentur libri quos quaeris. Tunc vero episcopus fiducia assumpta, Obsecro, inquit, mi domine, ut mihi servo tuo pandere digneris quaenam sit illa quam cerno, tam praeclara virorum processio. Protinus ille respondens, Duo, inquit, illi, quos praecedentes, seque invicem manu inserta vides complectentes, [XXII] beati apostolisunt Petrus et Paulus. Reliqui vero, quos post eos cernis stantes, ipsi sunt successores eorum, hujus apostolicae sedis pontifices. Et eodem ordine, quo eos in episcopatu sunt secuti, etiam nunc eos sequuntur. Et sicut hanc Ecclesiam in vita sua dilexerunt, ita et nunc post obitum diligunt, et frequenter eam invisere veniunt. Tunc episcopus, Oro, inquit, mi domine, ut dicas mihi quisnam tu ipse sis. Ille respondit: Ego sum Gregorius, pro cujus libris tanti itineris laborem sustinuisti. Ideoque nunc veni ut tuae satisfacerem petitioni. Tunc episcopus inquit, Obsecro, domine mi, si hic est, mihi dicas quisnam istorum est [Vet. edit., Si hic est, et quinam est] beatus Pater Augustinus, cujus libros non minus quam tuos dilexi. Respondit: Beatum Augustinum virum excellentissimum, de quo quaeris, altior a nobis continet locus. Haec dixit, statimque cum socio, qui secum venerat, ad coetum aliorum rediit. Postea, vidente episcopo, omnes simul ad altare beati Petri reverenter submissis capitibus inclinantes, eodem quo venerant ordine, januam Ecclesiae repetierunt, et cum lumine quod prius viderat recesserunt. Mane autem facto, praefatus episcopus domino Papae cuncta quae viderat retulit. Sicque acceptos et descriptos libros Moralium in Hispaniam reportavit. Hancque visionem eis deinceps praenotari et praescribi instituit.

SANCTI GREGORII MAGNI ROMANI PONTIFICIS MORALIUM LIBRI, SIVE EXPOSITIO IN LIBRUM B. JOB. (C,S)

Epistola In qua operis sui tempus, occasionem, divisionem, institutum ac dicendi et interpretandi modum explicat.

CAPUT PRIMUM. Opus subsequens quando inchoatum, qua occasione, quibus hortatoribus, quidve rogitantibus.

1 Reverendissimo et sanctissimo fratri Leandro coepiscopo, Gregorius servus servorum Dei.

The bishop indeed responding to the individual things, and relating the whole cause of his journey and prayer, he who had come, extending a finger: in that chest, he said, which you discern, are contained the books which you seek. Then indeed the bishop, having assumed confidence, I beseech, he said, my lord, that you may deign to open to me your servant what that is which I discern, so distinguished a procession of men. Forthwith he responding, those two, he said, whom you see preceding, and embracing each other with hand inserted in turn, are the blessed apostles Peter and Paul. Moreover the rest, whom you discern standing after them, are the successors of them, the pontiffs of this apostolic see. And in the same order in which they followed them in the episcopate, they also now follow them. And as they loved this Church in their life, so also now after death they love it, and frequently come to visit it. Then the bishop, I pray, he said, my lord, that you may tell me who you yourself are. He responded: I am Gregory, for whose books you have sustained the labor of so great a journey. And therefore I have now come that I might satisfy your petition. Then the bishop said, I beseech, my lord, if he is here, tell me which of those is the blessed Father Augustine, whose books I have loved no less than yours. He responded: A higher place than us contains the most excellent man Augustine, concerning whom you inquire. He said these things, and immediately with the companion who had come with him, he returned to the assembly of the others. Afterwards, with the bishop seeing, all together bowing their heads reverently to the altar of blessed Peter, in the same order in which they had come, they sought again the door of the Church, and with the light which he had seen before they withdrew. Moreover, when morning was made, the aforesaid bishop related to the lord Pope all things which he had seen. And thus he brought the books of the Morals, received and described, back into Spain. And he instituted that this vision should be prenoted and prescribed to them thereafter.

THE BOOKS OF THE MORALS OF SAINT GREGORY THE GREAT, ROMAN PONTIFF, OR AN EXPOSITION ON THE BOOK OF BLESSED JOB.

(C,S)

Letter In which he explains the time, occasion, division, purpose and mode of speaking and interpreting of his work.

CHAPTER ONE. When the following work was begun, on what occasion, by which encouragers, and what they requested.

1. To the most reverend and holy brother Leander, fellow bishop, Gregory, servant of the servants of God.

Dudum te, frater beatissime, in Constantinopolitana urbe cognoscens, cum me illic sedis apostolicae responsa constringerent, et te illuc injuncta pro causis fidei Visigothorum legatio perduxisset, omne in tuis auribus, quod mihi de me displicebat, exposui: quoniam diu longeque conversionis gratiam distuli, et postquam coelesti sum desiderio afflatus saeculari habitu contegi melius putavi. Aperiebatur enim mihi jam de aeternitatis amore quid quaererem, sed inolita me consuetudo devinxerat, ne exteriorem cultum mutarem. Cumque adhuc me cogeret animus praesenti mundo quasi specie tenus deservire, coeperunt multa contra me ex ejusdem mundi cura succrescere, ut in eo jam non specie, sed, quod est gravius, mente retinerer. Quae tandem cuncta sollicite fugiens, portum monasterii petii, et relictis quae mundi sunt, ut frustra tunc credidi, ex hujus vitae naufragio nudus evasi. Quia enim plerumque navem incaute religatam, etiam de sinu tutissimi littoris unda excutit, cum tempestas excrescit, repente me, sub praetextu ecclesiastici ordinis, in causarum saecularium pelago reperi; et quietem monasterii, quia habendo non fortiter tenui, quam stricte tenenda fuerit, perdendo cognovi. Nam cum mihi ad percipiendum sacri altaris ministerium, obedientiae virtus opponitur, hoc sub Ecclesiae colore susceptum est, quod si inulte liceat, iterum fugiendo deflectatur. Postque hoc nolenti mihi atque renitenti, cum grave esset altaris ministerium, etiam pondus est curae pastoralis injunctum. Quod tanto nunc durius tolero, quanto me ei imparem sentiens, in nulla fiduciae consolatione respiro. Quia enim mundi jam tempora, malis crebrescentibus, termino propinquante turbata sunt; ipsi nos, qui internis mysteriis deservire credimur, curis exterioribus implicamur: sicut eo quoque tempore, quo ad ministerium altaris accessi, hoc de me, ignorante me, actum est, ut sacri ordinis pondus acciperem, quatenus in terreno palatio licentius excubarem; ubi me scilicet multi ex monasterio fratres mei, germana vincti charitate, secuti sunt. Quod divina factum dispensatione conspicio, ut eorum semper exemplo ad orationis placidum littus, quasi anchorae fune restringerer, cum causarum saecularium incessabili impulsu fluctuarem. Ad illorum quippe consortium, velut ad tutissimi portus sinum, terreni actus volumina fluctusque fugiebam; et licet illud me ministerium ex monasterio abstractum, a pristinae quietis vita, mucrone suae occupationis exstinxerat; inter eos tamen per studiosae lectionis alloquium, quotidianae me aspiratio compunctionis animabat.

Knowing you, most blessed brother, for a long time in the city of Constantinople, when the responses of the Apostolic See constrained me there, and the embassy enjoined upon you for the causes of the faith of the Visigoths had brought you there, I exposed in your ears everything that displeased me about myself: because for a long time and from afar I deferred the grace of conversion, and after I was inspired by heavenly desire, I thought it better to be covered in a secular habit. For it was already being opened to me by the love of eternity what I should seek, but ingrained custom had bound me, lest I change my outward attire. And while my mind still compelled me to serve the present world as if only in appearance, many things began to grow against me from the care of that same world, so that in it I was now retained not only in appearance, but, what is more grave, in mind. Finally, fleeing all these things with solicitude, I sought the haven of the monastery, and having left those things which are of the world, as I then vainly believed, I escaped naked from the shipwreck of this life. For as the wave often drives out a ship carelessly moored, even from the bosom of the safest shore, when a storm grows, I suddenly found myself, under the pretext of ecclesiastical order, in the sea of secular causes; and the quiet of the monastery, because I did not hold it strongly by having it, I recognized by losing it how strictly it ought to have been held. For when the virtue of obedience was opposed to me for receiving the ministry of the sacred altar, this was undertaken under the color of the Church, so that if it were permitted with impunity, it might again be turned aside by fleeing. And after this, to me unwilling and resisting, since the ministry of the altar was grave, the weight of pastoral care was also enjoined. Which I now tolerate so much more hardly, as feeling myself unequal to it, I breathe in no consolation of confidence. For since the times of the world, with evils becoming frequent as the end approaches, are disturbed; we ourselves, who are believed to serve internal mysteries, are involved in external cares: just as at that time also, in which I approached the ministry of the altar, this was done concerning me, without my knowing it, that I should receive the weight of the sacred order, so that I might keep watch more freely in the earthly palace; where indeed many of my brothers from the monastery, bound by twin charity, followed me. Which I see was done by divine dispensation, so that I might always be restrained by their example to the placid shore of prayer, as if by the rope of an anchor, while I was tossed by the incessant impulse of secular causes. To their company, as if to the bosom of the safest port, I fled from the volumes and waves of earthly acts; and although that ministry, having withdrawn me from the monastery, had extinguished the life of my former quiet by the sword of its occupation; yet among them, through the conversation of studious reading, the aspiration of daily compunction animated me.

Tunc eisdem fratribus, etiam cogente te, placuit, sicut ipse meministi, ut librum beati Job exponere importuna me petitione compellerent; et prout veritas vires infunderet, eis mysteria tantae profunditatis aperirem. Qui hoc quoque mihi in onere suae petitionis addiderunt, ut non solum verba historiae per allegoriarum sensus excuterem, sed allegoriarum sensus protinus in exercitium moralitatis inclinarem; adhuc aliquid gravius adjungentes, ut intellecta quaeque testimoniis cingerem; et prolata testimonia, si implicita fortasse viderentur, interpositione superadditae expositionis enodarem.

Caput II.

Qua animi demissione, qua in Deum fiducia. Idem opus qua ratione retractatum, absolutum ac divisum. Quos rimetur sensus.

Mox vero, ut in obscuro hoc opere, atque ante nos hactenus indiscusso, ad tanta me pertrahi ac talia cognovi, solo auditus pondere victus, fateor, lassatusque succubui. Sed repente inter formidinem devotionemque deprehensus, cum in largitorem munerum oculos mentis attollerem, cunctatione postposita, illico certus attendi, quia impossibile esse non poterat, quod de fraternis mihi cordibus charitas imperabat. Fore quippe idoneum me ad ista desperavi: sed ipsa mei desperatione robustior, ad illum spem protinus erexi, per quem aperta est lingua mutorum, qui linguas infantium facit disertas (Sap. X, 21); qui immensos brutosque asinae ruditus, per sensatos humani colloquii distinxit modos. Quid igitur mirum, si intellectum stulto homini praebeat, qui veritatem suam, cum voluerit, etiam per ora jumentorum narrat (Num. XXII, 28)? Hujus ergo robore considerationis accinctus, ariditatem meam ad indagandum fontem tantae profunditatis excitavi. Et quamvis eorum, quibus exponere compellebar, longe me vita transcenderet, injuriosum tamen esse non credidi, si fluenta usibus hominum plumbi fistula ministraret. Unde mox eisdem coram positis fratribus, priora libri sub oculis dixi; et quia tempus paulo vacantius reperi, posteriora tractando dictavi. Cumque mihi spatia largiora suppeterent, multa augens, pauca subtrahens, atque ita ut inventa sunt, nonnulla derelinquens, ea quae me loquente excepta sub oculis fuerant, per libros emendando composui, quia et cum postrema dictarem, quo stylo prima dixeram, sollicite attendi.

Then it pleased the same brothers, you also compelling, as you yourself remember, that they should compel me by importunate petition to explain the book of blessed Job; and as truth would infuse strength, I should open to them mysteries of such great depth. They also added this to me in the burden of their petition, that I should not only examine the words of the history through the senses of allegories, but immediately turn the senses of the allegories into the exercise of morality; adding something still more grave, that I should gird each thing understood with testimonies; and the testimonies brought forward, if they perhaps seemed involved, I should unravel by the interposition of an added exposition.

CHAPTER TWO. With what lowliness of mind, with what confidence in God. By what reason the same work was retracted, finished, and divided. What senses it searches out.

But soon, as I recognized that I was being drawn to such great and such things in this obscure work, and hitherto unexamined before us, overcome by the weight of hearing alone, I confess, and being weary, I succumbed. But suddenly caught between fear and devotion, when I raised the eyes of my mind to the Giver of gifts, hesitation having been put aside, I immediately attended with certainty, because it could not be impossible, what charity was commanding me from fraternal hearts. Indeed, I despaired of being fit for these things: but more robust by that very despair of mine, I immediately raised my hope to Him through whom the tongue of the mute is opened, who makes the tongues of infants eloquent; who distinguished the immense and brute brayings of the ass into the sensible modes of human conversation. What wonder is it, then, if He provides understanding to a foolish man, who tells His truth, when He wills, even through the mouths of beasts of burden? Girded by the strength of this consideration, I excited my aridity to track down the fountain of such great depth. And although the life of those to whom I was compelled to explain far transcended me, yet I did not believe it to be injurious if a leaden pipe should administer the streams for the uses of men. Hence soon, with the same brothers placed before me, I spoke the prior parts of the book under their eyes; and because I found a somewhat more vacant time, I dictated the latter parts while treating them. And when wider spaces were supplied to me, increasing many things, subtracting a few, and thus leaving some as they were found, I composed those things which had been taken down under their eyes while I was speaking, by emending them through books, because even when I dictated the last parts, I carefully attended to what style I had spoken the first.

Egi ergo, ut et ea quae locutus sum, studiosa emendatione transcurrens, quasi ad similitudinem dictatus erigerem; et ea quae dictaveram, non longe a colloquentis sermone discreparent; quatenus dum hoc tenditur, illud attrahitur, edita modo dissimili res non dissimilis formaretur; quamvis tertiam hujus operis partem ut colloquendo protuli, pene ita dereliqui, quia cum me fratres ad alia pertrahunt, hanc subtilius emendari noluerunt. Quibus nimirum multa jubentibus, dum parere modo per expositionis ministerium, modo per contemplationis ascensum, modo per moralitatis instrumentum volui, opus hoc per triginta et quinque volumina extensum, in sex Codicibus explevi. Unde et in eo saepe quasi postponere ordinem expositionis invenior, et paulo diutius contemplationis latitudini ac moralitatis insudo. Sed tamen quisquis de Deo loquitur, curet necesse est ut quidquid audientium mores instruit, rimetur; et hunc rectum loquendi ordinem deputet, si cum opportunitas aedificationis exigit, ab eo se, quod loqui coeperat, utiliter derivet. Sacri enim tractator eloquii morem fluminis debet imitari. Fluvius quippe dum per alveum defluit, si valles concavas ex latere contingit, in eas protinus sui impetus cursum divertit; cumque illas sufficienter impleverit, repente sese in alveum refundit. Sic nimirum, sic divini verbi esse tractator debet, ut cum de qualibet re disserit, si fortasse juxta positam occasionem congruae aedificationis invenerit, quasi ad vicinam vallem linguae undas intorqueat; et cum subjunctae instructionis campum sufficienter infuderit, ad sermonis propositi alveum recurrat.

Caput III.

Quo ordine singulos sensus explicet. Allegorico interdum necessario inhaerendum.

Sciendum vero est, quod quaedam historica expositione transcurrimus, et per allegoriam quaedam typica investigatione perscrutamur; quaedam per sola allegoricae moralitatis instrumenta discutimus; nonnulla autem per cuncta simul sollicitius exquirentes, tripliciter indagamus. Nam primum quidem fundamenta historiae ponimus; deinde per significationem typicam in arcem fidei fabricam mentis erigimus; ad extremum quoque per moralitatis gratiam, quasi superducto aedificium colore vestimus. Vel certe quid veritatis dicta, nisi reficiendae mentis alimenta credenda sunt?

I acted, therefore, so that by running through those things which I spoke with studious emendation, I might raise them as if to the likeness of a dictated work; and those things which I had dictated should not differ far from the speech of one conversing; so that while this is stretched and that is drawn back, a thing not dissimilar might be formed from a dissimilar mode of publication; although I left the third part of this work almost as I delivered it by conversing, because as the brothers drew me to other things, they did not want this to be more subtly emended. To whom indeed, as they commanded many things, while I wanted to obey now through the ministry of exposition, now through the ascent of contemplation, now through the instrument of morality, I completed this work extended through thirty-five volumes, in six codices. Whence also in it I am often found to postpone, as it were, the order of exposition, and I labor a little longer in the breadth of contemplation and morality. But nevertheless, whoever speaks of God must take care that he searches out whatever instructs the morals of the hearers; and he should repute this the right order of speaking, if when the opportunity of edification requires, he usefully derives himself from that which he had begun to speak. For the treater of sacred eloquence ought to imitate the custom of a river. For a river, while it flows down through its bed, if it touches concave valleys on the side, it immediately diverts the course of its impetus into them; and when it has sufficiently filled them, it suddenly pours itself back into its bed. So indeed, so ought the treater of the divine word to be, so that when he discusses any matter, if perhaps he finds an occasion of suitable edification placed near, he may twist the waves of his tongue as if to a neighboring valley; and when he has sufficiently infused the field of the subjoined instruction, he may return to the bed of the proposed speech.

Chapter three.

In what order he explains the individual senses. Sometimes it is necessary to adhere to the allegorical.

It is to be known, indeed, that we run through some things with a historical exposition, and we search out some things with a typical investigation through allegory; we discuss some things through the instruments of allegorical morality alone; but some things, searching for all together more solicitously, we investigate in a threefold way. For first indeed we lay the foundations of history; then through typical significance we erect the fabric of the mind into the citadel of faith; at the end also through the grace of morality, we clothe the building as if with an added color. Or certainly, what are the words of truth to be believed, if not as nourishments for refreshing the mind?

Quae modis alternantibus multipliciter disserendo, ferculum ori offerimus; ut invitati lectoris quasi convivae nostri fastidium repellamus, qui dum sibi multa oblata considerat, quod elegantius decernit, assumat. Aliquando vero exponere aperta historiae verba negligimus, ne tardius ad obscura veniamus: aliquando autem intelligi juxta litteram nequeunt; quia superficie tenus accepta, nequaquam instructionem legentibus, sed errorem gignunt. Ecce etenim dicitur: Sub quo curvantur qui portant orbem (Job. IX, 13). Et de tanto viro quis nesciat quod nequaquam vanas poetarum fabulas sequitur, ut mundi molem subvehi giganteo sudore suspicetur? Qui rursum pressus percussionibus dicit: Elegit suspendium anima mea, et mortem ossa mea (Job. VII, 15). Et quis rectum sapiens credat virum tanti praeconii, quem videlicet constat ab interno judice praemia pro patientiae virtute recipere, decrevisse inter verbera suspendio vitam finire? Aliquando etiam, ne fortasse intelligi juxta litteram debeant, ipsa se verba litterae impugnant. Ait namque: Pereat dies in qua natus sum, et nox in qua dictum est: Conceptus est homo (Job. III, 2). Et paulo post subjicit: Occupet eam caligo, et involvatur amaritudine (Ibid., 5). Atque in ejusdem noctis maledictione subjungit: Sit nox illa solitaria (Ib., 7). Qui nimirum nativitatis dies, ipso impulsu temporis evolutus, stare non poterat. Quo igitur pacto hunc involvi caligine optabat? Elapsus quippe, jam non erat; et tamen si in rerum natura subsisteret, sentire amaritudinem nequaquam posset. Constat ergo quod nullo modo de die insensibili dicitur, qui sensu percuti amaritudinis optatur. Et si conceptionis nox reliquis noctibus conjuncta discesserat, quo pacto hanc fieri solitariam exoptat? Quae ut a lapsu temporis figi non potuit, ita etiam nec a reliquarum noctium conjunctione separari. Qui rursum dicit: Usquequo non parcis mihi, nec dimittis me, ut glutiam salivam meam (Job. VII, 19)? Et tamen paulo superius dixerat: Quae prius tangere nolebat anima mea, nunc prae angustia cibi mei sunt (Job. VI, 7). Quis autem nesciat salivam facilius posse glutiri quam cibum? Qui itaque se sumere cibum denuntiat, incredibile est valde quo ordine glutire posse salivam negat. Atque iterum dicit: Peccavi, quid faciam tibi, o custos hominum (Job. VII, 20)? vel certe: Consumere me vis peccatis adolescentiae meae (Job. XIII, 26)? Et tamen alia responsione subjungit: Neque enim reprehendit me cor meum in omni vita mea (Job. XXVII, 6). Quo igitur pacto a corde suo minime in omni vita reprehenditur, qui peccasse se publica voce testatur? Neque enim simul unquam conveniunt culpa operis, et irreprehensibilitas cordis.

Which by discussing in many ways with alternating modes, we offer a dish to the mouth; so that we may repel the fastidiousness of the invited reader as if our guest, who while he considers many things offered to him, may take what he decides is more elegant. But sometimes we neglect to explain the open words of history, lest we come more slowly to the obscure: but sometimes they cannot be understood according to the letter; because accepted on the surface, they by no means produce instruction for readers, but error. For behold, it is said: "Under whom they are bent who carry the world" (Job IX, 13). And concerning such a great man, who does not know that he by no means follows the vain fables of the poets, so that he should suspect the mass of the world to be carried under giant sweat? He who again, pressed by strokes, says: "My soul has chosen hanging, and my bones death" (Job VII, 15). And who rightly wise would believe that a man of such great praise, whom it is evident receives rewards for the virtue of patience from the internal judge, had decided to finish his life by hanging among the lashes? Sometimes also, lest perhaps they ought to be understood according to the letter, the very words of the letter oppose themselves. For he says: "Let the day perish in which I was born, and the night in which it was said: A man is conceived" (Job III, 2). And a little after he subjoins: "Let darkness occupy it, and let it be involved in bitterness" (Ibid., 5). And in the curse of the same night he subjoins: "Let that night be solitary" (Ib., 7). Which indeed day of birth, having passed away by the very impulse of time, could not stand. For in what way did he wish this to be involved in darkness? Having slipped away, it already was not; and yet if it subsisted in the nature of things, it could by no means feel bitterness. It is evident, therefore, that it is by no means said of an insensible day, which is wished to be struck by the sense of bitterness. And if the night of conception, joined to the rest of the nights, had departed, in what way does he wish this to become solitary? Which as it could not be fixed from the lapse of time, so also it could not be separated from the conjunction of the remaining nights. He who again says: "How long do you not spare me, nor let me alone, that I may swallow my saliva" (Job VII, 19)? And yet a little above he had said: "The things which my soul before would not touch, now through anguish are my meats" (Job VI, 7). But who does not know that saliva can be swallowed more easily than food? He therefore who announces that he takes food, it is very incredible in what order he denies that he can swallow saliva. And again he says: "I have sinned, what shall I do to you, O guardian of men" (Job VII, 20)? or certainly: "You wish to consume me with the sins of my youth" (Job XIII, 26)? And yet in another response he subjoins: "For neither has my heart reprehended me in all my life" (Job XXVII, 6). In what way therefore is he minutely reprehended by his heart in all his life, who testifies by public voice that he has sinned? For never do the fault of the work and the irreprehensibility of the heart meet together at once.

Sed nimirum verba litterae, dum collata sibi convenire nequeunt, aliud in se aliquid quod quaeratur ostendunt, ac si quibusdam vocibus dicant: Dum nostra nos conspicitis superficie destrui, hoc in nobis quaerite, quod ordinatum sibique congruens apud nos valeat intus inveniri.

Caput IV.

Aliquando litterali sensui inhaerendum.

Aliquando autem qui verba accipere historiae juxta litteram negligit, oblatum sibi veritatis lumen abscondit; cumque laboriose invenire in eis aliud intrinsecus appetit, hoc quod foris sine difficultate assequi poterat, amittit. Sanctus namque vir dicit: Si negavi quod volebant pauperibus, et oculos viduae exspectare feci; si comedi buccellam meam solus, et non comedit pupillus ex ea; si despexi praetereuntem, eo quod non habuerit indumentum, et absque operimento pauperem; si non benedixerunt mihi latera ejus, et de velleribus ovium mearum calefactus est (Job. XXXI, 16 et seq.). Quae videlicet si ad allegoriae sensum violenter inflectimus, cuncta ejus misericordiae facta vacuamus. Divinus etenim sermo sicut mysteriis prudentes exercet, sic plerumque superficie simplices refovet. Habet in publico unde parvulos nutriat, servat in secreto unde mentes sublimium in admiratione suspendat. Quasi quidam quippe est fluvius, ut ita dixerim, planus et altus, in quo et agnus ambulet, et elephas natet. Ut ergo uniuscujusque loci opportunitas postulat, ita se per studium expositionis ordo immutat; quatenus tanto verius sensum divinae locutionis inveniat, quanto ut res quaeque exegerit, per causarum species alternat.

Caput V.

Gregorius aegritudine laborans opus sequens perfecit. Artem loquendi neglexit. Quibus utatur Scripturae versionibus.

Quam videlicet expositionem recensendam tuae beatitudini, non quia velut dignam debui, sed quia te petente memini promisisse, transmisi. In qua quidquid tua sanctitas tepidum incultumque repererit, tanto mihi celerrime indulgeat, quanto hoc me aegrum dicere non ignorat. Nam dum molestia corpus atteritur, affecta mente etiam dicendi studia languescunt. Multa quippe annorum jam curricula devolvuntur, quod crebris viscerum doloribus crucior, horis momentisque omnibus fracta stomachi virtute lassesco, lentis quidem, sed tamen continuis febribus anhelo.

But indeed the words of the letter, while they cannot agree when compared to themselves, show something else in themselves which should be sought, as if they say with certain voices: While you behold us destroyed on our surface, seek this in us, which ordained and congruent with itself among us may prevail to be found within.

Chapter four.

Sometimes it is necessary to adhere to the literal sense.

But sometimes he who neglects to accept the words of history according to the letter, hides the light of truth offered to him; and while he laboriously desires to find another thing within them from within, he loses this which he was able to attain without difficulty from without. For the holy man says: "If I have denied what the poor wanted, and have made the eyes of the widow wait; if I have eaten my morsel alone, and the pupil has not eaten from it; if I have despised him that passed by, because he had no garment, and the poor man without a covering; if his sides have not blessed me, and he was not warmed from the fleeces of my sheep" (Job XXXI, 16 et seq.). Which indeed if we violently inflect to the sense of allegory, we empty all the facts of his mercy. For the divine word, as it exercises the prudent with mysteries, so for the most part it refreshes the simple with the surface. It has in public whence it may nourish the little ones, it keeps in secret whence it may suspend the minds of the sublime in admiration. For it is as it were a certain river, so to speak, shallow and deep, in which both a lamb may walk and an elephant may swim. As therefore the opportunity of each place demands, so the order of the exposition changes itself through study; so that it may find the sense of the divine speech so much more truly, as it alternates through the species of causes, as each matter shall require.

Chapter five.

Gregory, laboring under sickness, finished the following work. He neglected the art of speaking. What versions of Scripture he uses.

Which exposition indeed I have transmitted to your blessedness to be reviewed, not as if I ought it as worthy, but because I remember having promised it at your request. In which whatever your holiness shall find lukewarm and uncultivated, let it indulge me so much more quickly, as it does not ignore that I, a sick man, say this. For while the body is worn down by molestation, even the studies of speaking languish with an affected mind. For many courses of years already roll away, that I am tortured by frequent pains of the bowels, at every hour and moment I grow weary from the broken strength of my stomach, I pant with slow indeed, but yet continuous fevers.

Interque haec dum sollicitus penso quia, Scriptura teste, Omnis filius qui a Deo recipitur, flagellatur (Hebr. XII, 6), quo malis praesentibus durius deprimor, eo de aeterna certius praesumptione respiro. Et fortasse hoc divinae providentiae consilium fuit, ut percussum Job percussus exponerem, et flagellati mentem melius per flagella sentirem. Sed tamen recte considerantibus liquet, quia adversitate non modica laboris mei studiis in hoc molestia corporalis obsistit, quod carnis virtus cum locutionis ministerium exhibere vix sufficit, mens digne non potest intimare quod sentit. Quid namque est officium corporis, nisi organum cordis? Et quamlibet peritus sit cantandi artifex, explere artem non valet, nisi ad hanc sibi et ministeria exteriora concordent: quia nimirum canticum, quod docta manus imperat, quassata organa proprie non resultant; nec artem flatus exprimit, si scissa rimis fistula stridet. Quanto itaque gravius expositionis meae qualitas premitur, in qua dicendi gratiam sic fractura organi dissipat, ut hanc peritiae ars nulla componat? Quaeso autem ut hujus operis dicta percurrens, in his verborum folia non requiras, quia per sacra eloquia ab eorum tractatoribus infructuosae loquacitatis levitas studiose compescitur, dum in templo Dei nemus plantari prohibetur (Deut. XVI, 21). And cuncti procul dubio scimus, quia quoties in foliis male laetae segetis culmi proficiunt, minori plenitudine spicarum grana turgescunt. Unde et ipsam loquendi artem, quam magisteria disciplinae exterioris insinuant, servare despexi. Nam sicut hujus quoque epistolae tenor enuntiat, non metacismi collisionem fugio, non barbarismi confusionem devito, situs motusque et praepositionum casus servare contemno, quia indignum vehementer existimo, ut verba coelestis oraculi restringam sub regulis Donati. Neque enim haec ab ulus interpretibus, in Scripturae sacrae auctoritate servata sunt. Ex qua nimirum quia nostra expositio oritur, dignum profecto est ut quasi edita soboles speciem suae matris imitetur. Novam vero translationem dissero; sed cum probationis causa exigit, nunc novam, nunc veterem per testimonia assumo; ut quia sedes apostolica, cui Deo auctore praesideo, utraque utitur, mei quoque labor studii ex utraque fulciatur.

Praefatio In qua quae toto opere edisserenda sunt paucis perstringit.

CAPUT PRIMUM.

And among these things while I solicitously weigh because, as Scripture witnesses, "Every son who is received by God is scourged" (Hebr. XII, 6), by how much more hardly I am depressed by present evils, by so much more certainly I breathe in from eternal presumption. And perhaps this was the counsel of divine providence, that I, being smitten, should explain the smitten Job, and should better feel the mind of the scourged through scourges. But nevertheless to those rightly considering it is clear, because corporal molestation opposes the studies of my labor in this no small adversity, that when the strength of the flesh is scarcely sufficient to exhibit the ministry of speech, the mind cannot worthily intimate what it feels. For what is the office of the body, unless the organ of the heart? And however skilled the artist of singing may be, he is not able to fulfill his art, unless the external ministries also concord with him for this: because indeed the song, which the learned hand commands, the shattered organs do not properly resound; nor does the blast express the art, if the pipe hissing with cracks strident. By how much therefore more gravely is the quality of my exposition pressed, in which the fracture of the organ so dissipates the grace of speaking, that no art of skill may compose it? But I ask that by running through the sayings of this work, you do not seek in these the leaves of words, because through the sacred eloquence the levity of unfruitful loquacity is studiously restrained by their treaters, while a grove is prohibited to be planted in the temple of God (Deut. XVI, 21). And we all without doubt know, that as often as the stalks of the harvest profit evilly joyful in leaves, the grains swell with less fullness of the ears. Whence also I have despised to keep the very art of speaking, which the masteries of external discipline insinuate. For as the tenor of this epistle also enunciates, I do not flee the collision of metacism, I do not avoid the confusion of barbarism, I contemn to keep the sites and motions and cases of prepositions, because I vehemently judge it unworthy to restrict the words of the heavenly oracle under the rules of Donatus. For neither have these been kept by any interpreters in the authority of the sacred Scripture. From which indeed because our exposition arises, it is truly worthy that the offspring brought forth as it were should imitate the appearance of its mother. But I discuss the new translation; but when the cause of proof requires, I assume now the new, now the old through testimonies; so that because the Apostolic See, which I preside over by God's authority, uses both, the labor of my study may also be supported from both.

Preface In which he touches in a few words upon those things which are to be explained in the whole work.

CHAPTER ONE.

7 1. Quis scriptor libri Job. ---Inter multos saepe quaeritur, quis libri beati Job scriptor habeatur. Et alii quidem Moysen, alii unum quemlibet ex prophetis scriptorem hujus operis fuisse suspicantur. Quia enim in libro Geneseos (Genes. XXXVI, 33.) Jobab de stirpe Esau descendisse, et Bale filio Beor in regnum successisse describitur, hunc beatum Job longe ante Moysi tempora exstitisse crediderunt, morem profecto sacri eloquii nescientes, quia in superioribus suis partibus solet breviter longe post secutura perstringere, cum studet ad alia subtilius enumeranda properare. Unde et illic Jobab, priusquam reges in Israel existerent, fuisse memoratur. Nequaquam ergo exstitisse ante legem cognoscitur, qui Israeliticorum judicum tempore fuisse signatur. Quod dum quidam minus caute considerant, Moysen gestorum illius quasi longe antepositi scriptorem putant; ut videlicet is qui potuit ad eruditionem nostram legis praecepta edere, ipse credatur etiam ex gentilis viri historia, virtutis ad nos exempla mandasse. Nonnulli vero, ut dictum est, scriptorem hujus operis unum quemlibet ex prophetis arbitrantur: asserentes quod nullus tam mystica Dei verba cognoscere potuit, nisi cujus mentem prophetiae spiritus ad superna sublevavit.

2. Auctor Spiritus sanctus. ---Sed quis haec scripserit, valde supervacue quaeritur, cum tamen auctor libri Spiritus sanctus fideliter credatur. Ipse igitur haec scripsit, qui scribenda dictavit. Ipse scripsit, qui et in illius opere inspirator exstitit, et per scribentis vocem imitanda ad nos ejus facta transmisit. Si magni cujusdam viri susceptis epistolis legeremus verba, sed quo calamo fuissent scripta quaereremus, ridiculum profecto esset epistolarum auctorem scire sensumque cognoscere, sed quali calamo earum verba impressa fuerint indagare. Cum ergo rem cognoscimus, ejusque rei Spiritum sanctum auctorem tenemus, quia scriptorem quaerimus, quid aliud agimus, nisi legentes litteras, de calamo percontamur?

[Vet. II.] 3. Quo inspirante Job sua certamina descripsit. ---Arbitrari tamen verius possumus, quod idem beatus Job, qui certamina spiritalis pugnae sustinuit, etiam consummatae suae victoryae gesta narravit. Nec movere debet quod in eodem libro dicitur, Dixit Job; vel, haec atque illa pertulit Job. Moris 8 enim Scripturae sacrae est ut ipsi qui scribunt, sic de se in illa quasi de aliis loquantur. Hinc est enim quod Moyses ait: Erat Moyses vir mitissimus super omnes homines, qui morabantur in terra (Num. XII, 3). Hinc Joannes dicit: Discipulus ille, quem diligebat Jesus (Joan. XIX, 26).

1. Who is the writer of the book of Job. ---It is often asked among many who is to be held as the writer of the book of the blessed Job. And some indeed suspect that Moses, others that some one of the prophets was the writer of this work. For because in the book of Genesis (Gen. 36:33) Jobab is described to have descended from the stock of Esau, and to have succeeded Bela the son of Beor in the kingdom, they believed that this blessed Job existed long before the times of Moses, being ignorant indeed of the custom of sacred eloquence, because in its prior parts it is accustomed to touch briefly upon those things that are to follow long after, when it strives to hasten to other things to be enumerated more subtilely. Whence also Jobab is mentioned there to have been before the kings existed in Israel. By no means therefore is he known to have existed before the law, who is signaled to have been in the time of the Israelitish judges. While some consider this less cautiously, they think Moses to be the writer of his deeds as if set long before; so that indeed he who was able to put forth the precepts of the law for our erudition, the same may be believed to have also committed to us examples of virtue from the history of a Gentile man. Some truly, as has been said, think some one of the prophets to be the writer of this work: asserting that no one could know such mystical words of God, unless one whose mind the spirit of prophecy raised to things above.

2. The Holy Spirit is the author. ---But it is very superfluously asked who wrote these things, since nevertheless the Holy Spirit is faithfully believed to be the author of the book. He therefore wrote these things, who dictated them to be written. He wrote them, who both existed as the inspirer in his work, and transmitted his deeds to be imitated by us through the voice of the writer. If we should read the words of some great man in received letters, but should ask with what pen they were written, it would truly be ridiculous to know the author of the letters and to understand the sense, but to track down with what kind of pen their words were impressed. When therefore we know the matter, and we hold the Holy Spirit to be the author of that matter, because we seek the writer, what else do we do, except while reading the letters, we inquire about the pen?

[Old 2.] 3. By whose inspiration Job described his struggles. ---We can nevertheless more truly think that the same blessed Job, who sustained the struggles of the spiritual fight, also narrated the deeds of his consummated victory. Nor ought it to move us that it is said in the same book, "Job said"; or, "Job bore these and those things." For it is the custom of sacred Scripture that they who write, so speak of themselves in it as if of others. Hence it is that Moses says: "Moses was a man most mild above all men who dwelt on the earth" (Num. 12:3). Hence John says: "That disciple whom Jesus loved" (John 19:26).

Hinc Lucas ait: Quod ambularent duo ex discipulis in via, Cleophas et alius (Luc. XXIV, 13); quem profecto alium, dum tam studiose tacuit, ut quidam dicunt, seipsum fuisse monstravit. Scriptores igitur sacri eloquii, quia impulsu sancti Spiritus agitantur, sic de se in illo testimonium tanquam de aliis proferunt. Ergo sanctus Spiritus per Moysen locutus est de Moyse; sanctus Spiritus per Joannem locutus est de Joanne. Paulus quoque quia non ex se ipso loqueretur, insinuat dicens: An experimentum quaeritis ejus qui in me loquitur Christus (II Cor. XIII, 3)? Hinc est quod angelus qui Moysi apparuisse describitur, modo angelus, modo Dominus memoratur: angelus videlicet, propter hoc, quod exterius loquendo serviebat; Dominus autem dicitur, quia interius praesidens loquendi efficaciam ministrabat. Cum ergo loquens ab interiori regitur, et per obsequium angelus, et per inspirationem Dominus nominatur. Hinc David ait: Attendite populе meus legem meam; inclinate aurem vestram in verba oris mei (Psal. LXXVII, 1). Non enim lex David, aut populus David, sed personam ejus, ex quo loquebatur, assumens, ipsius auctoritate loquitur, cujus inspiratione replebatur. Hoc quotidie fieri in Ecclesia cernimus, si vigilanter intuemur. Nam stans in medio populi lector clamat: Ego sum Deus Abraham, Deus Isaac, et Deus Jacob (Exod. III, 6). Et quod ipse Deus sit, vere profecto non dicit; nec tamen per hoc quod dicit, veritatis regulam deserit; quia cui ministerium lectione exhibet, ejus dominium voce praetendit. Itaque scriptores sacri eloquii, quia repleti sancto Spiritu super se trahuntur, quasi extra semetipsos fiunt; et sic de se sententias, quasi de aliis proferunt. Unde et beatus Job sancto Spiritu afflatus, potuit sua gesta, quae erant videlicet supernae aspirationis dona, quasi non sua scribere: quia eo alterius erant quae loquebatur, quo homo loquebatur quae Dei sunt; et eo alter quae erant illius loquebatur, quo Spiritus sanctus loquebatur quae hominis sunt.

Caput II

[Vet. III].

9 4. Praecepta homini data. ---Sed jam debemus ista postponere, et ad consideranda sacrae historiae gesta properare. Omnis homo eo ipso quo homo est, suum intelligere debet auctorem; cujus voluntati tanto magis serviat, quanto se quia de se ipso nihil sit pensat; ecce autem conditi Deum considerare negleximus. Adhibita sunt praecepta, praeceptis quoque obtemperare noluimus. Adjunguntur exempla, ipsa quoque imitari exempla declinamus, quae edidisse nobis positos sub lege conspicimus.

Hence Luke says: "That two of the disciples walked in the way, Cleopas and another" (Luke 24:13); which other indeed, while he was so studiously silent, as some say, he showed to have been himself. The writers therefore of the sacred eloquence, because they are moved by the impulse of the Holy Spirit, so bring forth testimony about themselves in it as if about others. Therefore the Holy Spirit spoke about Moses through Moses; the Holy Spirit spoke about John through John. Paul also, because he would not speak from himself, insinuates saying: "Do you seek a proof of Christ who speaks in me?" (2 Cor. 13:3). Hence it is that the angel who is described to have appeared to Moses is mentioned now as an angel, now as the Lord: an angel indeed, on account of this, that he served by speaking outwardly; but he is called the Lord, because presiding inwardly he ministered the efficacy of speaking. When therefore the speaker is ruled from the interior, he is named both an angel through obedience, and the Lord through inspiration. Hence David says: "Attend, my people, to my law; incline your ear to the words of my mouth" (Psal. 77:1 [78:1]). For it is not the law of David, or the people of David, but assuming the person of Him from whom he spoke, he speaks by His authority, by whose inspiration he was filled. We see this daily done in the Church, if we look vigilantly. For the lector standing in the midst of the people cries out: "I am the God of Abraham, the God of Isaac, and the God of Jacob" (Exod. 3:6). And that he himself is God, he truly does not say; nor yet through this that he says it, does he desert the rule of truth; because to Him to whom he exhibits ministry by reading, his dominion he pretends by voice. Therefore the writers of the sacred eloquence, because being filled with the Holy Spirit they are drawn above themselves, they become as if outside themselves; and so they bring forth sentences about themselves, as if about others. Whence also the blessed Job, breathed upon by the Holy Spirit, could write his own deeds, which were indeed the gifts of supernal aspiration, as if not his own: because those things which he spoke were of another, in that a man spoke the things which are of God; and in that he spoke as another the things which were his, in that the Holy Spirit spoke the things which are of man.

CHAPTER TWO [Old 3].

4. Precepts given to man. ---But we ought now to postpone those things, and to hasten to consider the deeds of the sacred history. Every man by the very fact that he is a man, ought to understand his Creator; to whose will he should serve so much the more, as he weighs that he is nothing of himself; but behold, we have neglected to consider the God of our creation. Precepts have been applied, and we have also been unwilling to obey the precepts. Examples are added, and we also decline to imitate the examples, which we see to have been put forth for us by those set under the law.

Quia enim Deus aperte quibusdam sub lege positis locutus est, quasi alienos nos ab eisdem praeceptis aspicimus, quibus haec specialiter locutus non est. Unde ad confutandam impudentiam nostram, gentilis homo ad exemplum deducitur; ut quia obedire homo legi sub lege positus despicit, ejus saltem comparatione evigilet, qui sine lege legaliter vixit. Erranti igitur homini data est lex; erranti vero etiam sub lege adducitur testimonium eorum qui extra legem sunt, ut quia conditionis nostrae ordinem servare noluimus, praeceptis admoneremur; et quia praeceptis obedire contempsimus, exemplis confunderemur; nec, ut dictum est, eorum exemplis, quos lex astringeret, sed quos lex a peccato nulla cohiberet.

5. Praecepta contemnenti addita exempla Job hominis gentilis. ---Circumscripsit nos divina providentia, circumvenit excusationem nostram; undique conclusus est aditus tergiversationis humanae. Homo gentilis, homo sine lege, ad medium adducitur, ut eorum qui sub lege sunt pravitas confundatur. Quod bene per prophetam ac breviter dicendo ostenditur: Erubesce, Sidon, ait mare (Isai. XXIII, 4). In Sidone quippe figuratur stabilitas in lege positorum - in mari autem, vita gentilium. Erubesce ergo, Sidon, ait mare, quia ex vita gentilium redarguitur vita sub lege positorum, atque ex actione saecularium confunditur actio religiosorum: dum illi etiam promittendo non servant quae in praeceptis audiunt; et isti vivendo ea custodiunt, in quibus nequaquam mandatis legalibus astringuntur [Vet. IV]. Qua vero auctoritate liber iste sit praeditus, ipsa sacrarum paginarum soliditas attestatur, dum per Ezechielem prophetam dicitur (Ezech. XIV, 14), quod tres solummodo viri liberentur, Noe scilicet, Daniel et Job. Nec immerito inter Hebraeorum vitas, in auctoritatis reverentiam vita justi gentilis adducitur, quia Redemptor noster, sicut ad redemptionem Judaeorum et gentilium venit, ita se Judaeorum et gentilium prophetari vocibus voluit; ut per utrumque populum diceretur, qui pro utroque populo quandoque pateretur.

6. Ejus virtus, quo magis fragraret, flagellis attrita. ---Vir itaque iste summis viribus fultus, sibi notus erat et Deo: qui si non flagellaretur, a nobis nullatenus agnosceretur. Virtus quippe etiam per quietem se exercuit, sed virtutis opinio commota per flagella fragravit. Et qui quietus in se ipso quod erat continuit, commotus ad notitiam omnium odorem suae fortitudinis aspersit. Sicut enim unguenta latius redolere nesciunt nisi commota, et sicut aromata fragrantiam suam non nisi cum incenduntur expandunt; ita sancti viri omne quod virtutibus redolent in tribulationibus innotescunt.

For because God spoke openly to certain ones set under the law, we look upon ourselves as if alien from those same precepts, to whom He did not speak these things specially. Whence for the confounding of our impudence, a Gentile man is brought forward for an example; so that because man, being set under the law, despises to obey the law, he may at least wake up by the comparison of him who lived legally without the law. Therefore the law was given to erring man; but to the erring man even under the law, the testimony of those who are outside the law is brought in, so that because we were unwilling to keep the order of our condition, we might be admonished by precepts; and because we contemned to obey the precepts, we might be confounded by examples; nor, as has been said, by the examples of those whom the law would bind, but whom no law would restrain from sin.

5. To the one contemning the precepts are added the examples of Job, a Gentile man. ---Divine providence has circumscribed us, it has circumvented our excuse; the access of human tergiversation is closed on every side. A Gentile man, a man without the law, is brought to the midst, so that the depravity of those who are under the law may be confounded. Which is well and briefly shown by the prophet saying: "Be ashamed, O Sidon, says the sea" (Isa. 23:4). For in Sidon is figured the stability of those set in the law - but in the sea, the life of the Gentiles. Be ashamed therefore, Sidon, says the sea, because by the life of the Gentiles the life of those set under the law is reproved, and from the action of seculars the action of the religious is confounded: while those do not keep even by promising what they hear in the precepts; and these by living keep those things in which they are by no means bound by legal mandates [Old 4]. By what authority truly this book is endowed, the very solidity of the sacred pages witnesses, while it is said through Ezekiel the prophet (Ezek. 14:14), that three men only are delivered, Noah namely, Daniel and Job. Nor is it without merit that among the lives of the Hebrews, the life of a just Gentile is brought into the reverence of authority, because our Redeemer, just as He came for the redemption of Jews and Gentiles, so He willed to be prophesied by the voices of Jews and Gentiles; so that by both peoples He might be spoken of, who would suffer at some time for both peoples.

6. His virtue, that it might fragrance the more, was worn down by scourges. ---This man therefore, supported by the highest strengths, was known to himself and to God: who if he were not scourged, would by no means be recognized by us. For virtue indeed exercised itself through rest, but the opinion of virtue, being moved through scourges, fragranced. And he who being quiet in himself contained what he was, being moved, scattered the odor of his fortitude to the notice of all. For just as ointments do not know how to smell more widely unless moved, and just as spices do not expand their fragrance except when they are burned; so holy men in tribulations become known for all that they fragrance with virtues.

Unde et recte in Evangelio dicitur: Si habueritis fidem tanquam granum sinapis, dicetis huic monti: Transi hinc, et transibit (Matth. XVII, 19). Granum quippe sinapis nisi conteratur, nequaquam vis virtutis ejus agnoscitur. Nam non contritum lene est: si vero conteratur, inardescit, et quod in se acerrimum latebat, ostendit. Sic unusquisque vir sanctus, cum non pulsatur, despicabilis ac lenis aspicitur: si qua vero illum tritura persecutionis opprimat, mox omne, quod calidum sapit, ostentat; atque in fervorem virtutis vertitur, quidquid in illo ante despicabile infirmumque videbatur; quodque in se per tranquillitatis tempora libens operuerat, exagitatus tribulationibus coactus innotescit. Unde bene per prophetam dicitur: In die mandavit Dominus misericordiam suam, et in nocte declaravit (Ps. XLI, 9). Misericordia enim Domini in die mandatur, quia in tranquillo tempore cognoscendo percipitur; in nocte vero declaratur, quia donum, quod in tranquillitate sumitur, in tribulationibus manifestatur.

Caput III

[Vet. V].

7. Virtutes Job recensentur. ---Sed subtilius perscrutandum est cur tot flagella pertulit, qui tantam virtutum custodiam sine reprehensione servavit. Humilitatem quippe habuit, quia et ipse testatur: Si contempsi judicium subire cum servo meo, et ancilla mea, cum disceptarent adversum me (Job. XXXI, 13). Hospitalitatem exhibuit, sicut ipse perhibet, dicens: Foris non mansit peregrinus, ostium meum viatori patuit (Job. XXXI, 32). Disciplinae vigorem tenuit, sicut ipse indicat dicens: Principes cessabant loqui, et digitum superponebant ori suo (Job. XXIX, 9). Mansuetudinem in vigore custodivit, sicut ipse fatetur, dicens: Cumque sederem quasi rex, circumstante exercitu, eram tamen moerentium consolator (Ibid., 25). Eleemosynarum largitatem amplexus est, sicut ipse insinuat dicens: Si comedi buccellam meam solus, et non comedit pupillus ex ea (Job. XXXI, 17). Cum igitur omnia virtutum mandata perficeret, unum ei deerat, ut etiam flagellatus agere gratias sciret. Notum erat quia servire Deo inter dona noverat: sed dignum fuerat ut districtio severitatis inquireret utrum devotus Deo et inter flagella permaneret. Poena quippe interrogat, si quietus quis veraciter amat. Quem hostis quidem ut deficeret petiit, sed ut proficeret accepit. Fieri Dominus benigne permisit quod diabolus inique postulavit. Nam cum idcirco illum expetisset hostis ut consumeret, tentando egit ut ejus merita augeret. Scriptum quippe est: In omnibus his non peccavit Job labiis suis (Job. I, 22).

Whence also it is rightly said in the Gospel: "If you shall have faith as a grain of mustard seed, you shall say to this mountain: Pass hence, and it shall pass" (Matth. 17:19 [17:20]). For unless a grain of mustard seed be ground, by no means is the force of its virtue recognized. For unground it is mild: but if it be ground, it grows hot, and what was lying hid most sharp in itself, it shows. So every holy man, when he is not beaten, is seen as despicable and mild: but if any grinding of persecution should oppress him, soon he shows everything that tastes hot; and whatever before seemed despicable and weak in him is turned into the fervor of virtue; and what he had willingly covered in himself through times of tranquility, being agitated by tribulations, he is forced to become known. Whence it is well said by the prophet: "In the day the Lord commanded His mercy, and in the night He declared it" (Ps. 41:9 [42:8]). For the mercy of the Lord is commanded in the day, because in a tranquil time it is perceived by knowing; but in the night it is declared, because the gift which is taken in tranquility is manifested in tribulations.

Chapter three

[Old 5].

7. The virtues of Job are recounted. ---But it is to be more subtilely scrutinized why he bore so many scourges, who kept so great a custody of virtues without reproach. For he had humility, because he himself witnesses: "If I contemned to undergo judgment with my servant, and my handmaid, when they disputed against me" (Job 31:13). He exhibited hospitality, as he himself offers, saying: "The stranger did not remain without, my door was open to the traveler" (Job 31:32). He held the vigor of discipline, as he himself indicates saying: "The princes ceased to speak, and they put their finger upon their mouth" (Job 29:9). He kept gentleness in vigor, as he himself confesses, saying: "And when I sat as a king, with the army standing around, I was nevertheless the consoler of the mournful" (Ibid., 25). He embraced the largess of alms, as he himself insinuates saying: "If I ate my morsel alone, and the orphan did not eat of it" (Job 31:17). Since therefore he perfected all the mandates of virtues, one thing was lacking to him, that even being scourged he might know how to give thanks. It was known that he knew how to serve God among gifts: but it had been worthy that the strictness of severity should inquire whether he would remain devout to God even among scourges. For pain interrogates, if any one truly loves being quiet. Whom the enemy indeed sought that he might fail, but received that he might profit. The Lord benignly permitted to be done what the devil iniquitously asked. For when the enemy had sought him for this reason, that he might consume him, by tempting he acted so that he might increase his merits. For it is written: "In all these things Job did not sin with his lips" (Job 1:22).

Et quidem quaedam verba responsionum illius imperitis lectoribus aspera resonant, quia sanctorum dicta pie intelligere, sicut dicuntur, ignorant; et quia animum dolentis et justi in semetipsis assumere nesciunt, ideo doloris verba bene interpretari non possunt. Mentem quippe patientis bene pensare novit condescensio passionis.

8. Ab imperitorum criminationibus Dei judicio absolvitur. ---Credunt ergo beatum Job in suis sermonibus deliquisse, minus caute intuentes, quia si beati Job responsa redarguunt, falsam etiam de eo Domini sententiam fuisse testantur. Diabolo namque a Domino dicitur: Considerasti servum meum Job, quod non sit ei similis super terram: vir simplex et rectus ac timens Deum, et recedens a malo (Vers. 8)? Cui a diabolo mox respondetur: Nunquid gratis Job colit Deum? Nonne tu vallasti eum cunctamque familiam ejus? Sed mitte manum tuam, et tange eum, si non in faciem benedixerit tibi (Vers. 10). Hostis itaque in beato Job vires suas exercuit, sed tamen certamen contra 11 Deum assumpsit. Inter Deum itaque et diabolum beatus Job in medio materia certaminis fuit. [Vet. VI]. Quisquis ergo sanctum virum inter flagella positum, dictis suis peccasse asserit, quid aliud, quam Deum, qui pro illo proposuerat, perdidisse reprehendit? Ipse quippe in se tentati causam suscipere voluit, qui eum et ante flagella praetulit, et praeferens tentari per flagella permisit. Si ergo excessisse Job dicitur, laudator illius succubuisse perhibetur, quamvis eum nullatenus deliquisse etiam dona testantur. Quis enim nesciat quod culpis non praemia, sed poenae debeantur? Qui ergo duplicia recipere quae amiserat meruit, ex remuneratione edocuit quia nequaquam vitium sed virtus fuit omne quod dixit. Assertioni quoque huic adhuc adjungitur, quod ipse pro amicis delinquentibus intercedit. In gravibus namque peccatis quis positus (Causa 3, q. 7, c. In gravibus), dum suis premitur, aliena non diluit. Mundus ergo ostenditur esse de se, qui emundationem potuit obtinere pro aliis. Si vero hoc quibusdam displicet, quod bona sua ipse narravit, sciendum est quia inter tot rerum damna, inter tot corporis vulnera, inter tot pignorum funera, amicis ad consolationem venientibus, et ad increpationem prorumpentibus, de vita sua desperare cogebatur; et quem tot detrimenta afflixerant, contumeliosa insuper increpantium verba feriebant. Hi namque, qui ad consolandum venerant, dum quasi ejus injustitiae exprobrabant, desperare eum de semetipso funditus compellebant.

And indeed certain words of his responses resound harsh to unskilled readers, because they are ignorant of how to piously understand the sayings of the saints, as they are said; and because they do not know how to assume the mind of a suffering and just man in themselves, therefore they cannot well interpret the words of pain. For the condescension of passion knows well how to weigh the mind of the sufferer.

8. He is absolved from the criminations of the unskilled by the judgment of God. ---They believe therefore that the blessed Job failed in his speeches, looking less cautiously, because if the responses of the blessed Job are reproved, they witness that the sentence of the Lord about him was also false. For it is said to the devil by the Lord: "Hast thou considered my servant Job, that there is none like him on the earth: a man simple and upright and fearing God, and departing from evil?" (Ver. 8). To whom it is soon responded by the devil: "Doth Job fear God for naught? Hast thou not hedged him and all his family? But put forth thy hand, and touch him, if he will not bless thee to thy face" (Ver. 10). The enemy therefore exercised his strengths in the blessed Job, but nevertheless assumed the struggle against God. Between God therefore and the devil the blessed Job was in the middle as the matter of the struggle [Old 6]. Whoever therefore asserts that the holy man, set among scourges, sinned in his sayings, what else does he do, than reprove God, who had proposed for him, as having lost? He himself indeed willed to take the cause of the tempted in himself, who both preferred him before the scourges, and preferring him permitted him to be tempted through scourges. If therefore Job is said to have exceeded, his praiser is reported to have succumbed, although his gifts also witness that he by no means failed. For who knows not that not rewards, but punishments are due to faults? He therefore who deserved to receive double what he had lost, taught by the remuneration that all that he said was by no means vice but virtue. To this assertion is also added, that he himself intercedes for his delinquent friends. For anyone placed in grave sins (Cause 3, q. 7, c. In gravibus), while he is pressed by his own, does not dilute those of another. He is shown therefore to be clean of himself, who could obtain emendation for others. But if this displeases certain ones, that he himself narrated his good things, it is to be known that among so many losses of things, among so many wounds of the body, among so many funerals of children, to the friends coming for consolation, and breaking forth into increpation, he was compelled to despair of his life; and him whom so many detriments had afflicted, the contumelious words of the increpers struck besides. For these, who had come to console, while they as it were reproached his injustice, compelled him to despair of himself fundamentally.

Quod ergo bona sua ad mentem revocat, non se per jactantiam elevat; sed quasi collapsum inter verba et vulnera ad spem animum reformat. Gravi enim desperationis telo mens percutitur, cum supernae irae tribulationibus premitur, et foris linguarum opprobriis urgetur. Beatus igitur Job tot dolorum jaculatione confossus, dum labefactari per opprobria timuit, ad statum se fiduciae ex anteacta vita confirmando revocavit. Nequaquam ergo in arrogantiae vitium cecidit, quia contra internum desperationis impulsum, per exteriora praeconiorum suorum verba pugnavit; ut dum bona quae fecerat diceret, nequaquam de bono quod quaesierat desperaret.

Caput IV

[Vet. VII].

9. Omnia Satanae machinamenta contra Job erecta. ---Sed jam nunc ipsum ordinem tentationis ejus exsequamur. Inimicus saeviens, et sancti viri validissimum pectus debellare contendens, cunctas contra eum tentationum machinas erexit; abstulit substantiam, interfecit filios, percussit corpus, instigavit uxorem, amicos ad consolationem adduxit; sed in asperitatem increpationis excitavit: alium quoque amicum durius increpantem, in extrema et acriori invectione servavit, ut saltem crebrius feriendo cor attingeret, quod novo vulnere semper iteraret. Quia enim in saeculo potentem vidit, damnis substantiae eum moveri credidit, quem non concussum ex filiorum morte pulsavit. Videns autem quia ad augmentum divinae laudis etiam ex vulnere crevit orbitatis, petiit feriendam salutem corporis. Intuens etiam quia per dolorem corporis pervenire nequiverit ad passionem mentis, instigavit uxorem. Civitatem quippe, quam expugnare appetiit, nimis munitam vidit; et idcirco exterius tot plagas inferens, quasi foras exercitum admovit; animum vero uxoris in verborum malae persuasionis 12 accendens, quasi intus civium corda corrupit. Ex bellis enim exterioribus discimus quid de interioribus sentiamus. Inimicus namque saeviens, et urbem circumfusis exercitibus vallans, si ejus munimina invicta conspexerit, ad alia se pugnandi argumenta convertit, ut intus etiam quorumdam civium corda corrumpat; quatenus cum extrinsecus impugnatores admoverit, internos quoque habeat adjutores, atque increscente belli foras certamine, de quorum intus fide confiditur, eorum perfidia urbs destituta capiatur.

That he therefore recalls his good things to mind, he does not lift himself up through boasting; but as if collapsed among words and wounds, he reforms his mind to hope. For the mind is struck by a grave weapon of despair, when it is pressed by the tribulations of supernal wrath, and is urged from without by the reproaches of tongues. The blessed Job therefore, pierced by the javelin of so many pains, while he feared to be made to fail through reproaches, recalled himself to a state of confidence by confirming himself from his past life. By no means therefore did he fall into the vice of arrogance, because he fought against the internal impulse of despair through the external words of his praises; so that while he said the good things which he had done, he might by no means despair of the good which he had sought.

Chapter four

[Old 7].

9. All the machinations of Satan erected against Job. ---But let us now follow the very order of his temptation. The raging enemy, and contending to subdue the most valiant breast of the holy man, erected all the machines of temptations against him; he took away his substance, he killed his sons, he struck his body, he instigated his wife, he brought friends for consolation; but he excited them into the sharpness of increpation: he also kept another friend more harshly increping, for the final and sharper invective, so that at least by striking more frequently he might touch the heart, which he would always reiterate with a new wound. For because he saw him powerful in the world, he believed him to be moved by the losses of substance, whom he beat not shaken from the death of his sons. But seeing that even from the wound of bereavement he grew to the increase of divine praise, he sought the health of the body to be struck. Looking also because through the pain of the body he could not arrive at the passion of the mind, he instigated the wife. For he saw the city, which he desired to storm, too much fortified; and therefore bringing in so many blows outwardly, he as it were moved the army without; but inflaming the mind of the wife in words of bad persuasion, he as it were corrupted the hearts of the citizens within. For from external wars we learn what we should feel about internal ones. For the raging enemy, and walling the city with circumfused armies, if he shall have seen its fortifications invincible, turns himself to other arguments of fighting, that he may also corrupt the hearts of certain citizens within; so that when he has moved the attackers from without, he may also have internal helpers, and with the struggle of war increasing without, the city destitute of their perfidy, in whose faith it is confided within, may be taken.

10. Foris bellum, virulenta intus consilia adhibuit. Itaque exterius quasi ariete constituto, murum civitatis istius tot ictibus perculit, quot vicibus adversa nuntiavit. Intus autem quasi civium corda corrupit, dum fortia urbis hujus munimina persuasione destruere conjugis studuit. Foras itaque admovit impetum belli, intus venena consilii: ut tanto citius urbem caperet, quanto eam exterius interiusque turbaret. [Vet. VIII.] Quia autem nonnunquam plus conturbant verba quam vulnera, amicorum, ut dictum est, se linguis armavit. Qui quidem quia seniores erant, de eorum verbis minus fortasse doleri poterat. Heliu junior subrogatur, ut sanctum pectus tanto acriori vulnere percuteret, quanto contra illud ictus brachii vilioris excitaret. Ecce ad feriendum invictissimum robur inimicus saeviens, quot tentationum jacula invenit; ecce quot obsidionum machinamenta circumposuit; ecce quot percussionum tela transmisit: sed in his omnibus mansit mens imperterrita, stetit civitas inconcussa.

CAPUT V.

11. Patientia Job in adversis. ---Student hostes, cum contra faciem veniunt, alios ex occulto transmittere, qui eo licentius pugnantis latus feriant, quo is qui pugnat intentius venientes hostes contra faciem aspectat. [Rec. V.] Igitur Job, in hujus certaminis bello deprehensus, suscepit damna, quasi hostes contra faciem; sustinuit verba consolantium, quasi hostes ex latere: sed in his omnibus circumacto gravitatis suae clypeo, ubique munitus astitit, undique venientibus gladiis vigilanter obviavit: amissam substantiam tacite despicit, carnem in filiis mortuam aequanimiter dolet, carnem in se percussam patienter tolerat, carnem in conjuge male suadentem sapienter docet. Super haec amici in asperam correptionem prosiliunt; et pro sedando dolore venientes, vim doloris adjungunt. Omnia ergo machinamenta tentationum sancto viro vertuntur in augmenta virtutum. Per vulnera quippe probatur ejus patientia; per verba vero exercetur ejus sapientia. Ubique fortiter occurrit, quia et flagella robore, et verba ratione superavit. Amici vero ejus, qui ad consolationem quidem veniunt, sed usque ad verba increpationis excedunt, ignorantia magis credendi sunt, quam malitia deliquisse. Neque enim tantum virum amicos iniquos habuisse credendum est: sed dum discernere causam flagellorum nequeunt, in culpam dilabuntur.

10. War without, he applied virulent counsels within. Therefore having as it were set up a ram without, he beat the wall of this city with as many strokes as the times he announced adverse things. Within truly he as it were corrupted the hearts of the citizens, while he studied to destroy the strong fortifications of this city by the persuasion of the spouse. Without therefore he moved the impetus of war, within the poisons of counsel: so that he might take the city so much more quickly, as he would disturb it outwardly and inwardly. [Old 8.] Because however words sometimes disturb more than wounds, he armed himself, as has been said, with the tongues of friends. Who indeed because they were seniors, it could perhaps be grieved less from their words. Elihu the younger is substituted, that he might strike the holy breast with so much more sharp a wound, as he would excite the strokes of a viler arm against it. Behold, for the striking of the most invincible strength the raging enemy, how many javelins of temptations he found; behold, how many machinations of sieges he placed around; behold, how many weapons of percussions he transmitted: but in all these the mind remained unterrified, the city stood unshaken.

CHAPTER FIVE.

11. The patience of Job in adverse things. ---Enemies, when they come against the face, study to transmit others from a hidden place, who might strike the side of the one fighting so much more licentiously, as he who fights looks more intently at the enemies coming against his face. [Rec. 5.] Therefore Job, caught in the war of this struggle, received losses, as if enemies against the face; he sustained the words of the consolers, as if enemies from the side: but in all these with the shield of his gravity turned around, he stood fortified everywhere, he vigilantly met the swords coming from every side: he silently despises the lost substance, he with equanimity grieves the flesh dead in his sons, he patiently tolerates the flesh struck in himself, he wisely teaches the flesh suggesting evil in his spouse. Above these things the friends leap forth into sharp correction; and coming for the sake of sedating the pain, they add the force of pain. All the machinations therefore of temptations are turned for the holy man into increases of virtues. For through wounds his patience is proved; but through words his wisdom is exercised. Everywhere he meets strongly, because he overcame both the scourges by strength, and the words by reason. His friends truly, who indeed come for consolation, but exceed even to words of increpation, are to be believed to have failed from ignorance rather than from malice. For it is not to be believed that so great a man had iniquitous friends: but while they are unable to discern the cause of the scourges, they slide into fault.

[Vet. IX.] 12. Varia percussionum genera. ---Percussionum quippe diversa sunt genera. Alia namque est percussio, qua peccator percutitur, ut sine retractatione puniatur; alia, qua peccator percutitur, ut corrigatur; alia, qua nonnunquam quisque percutitur, non ut praeterita corrigat, sed ne ventura committat; alia qua plerunque percutitur, per quam nec praeterita culpa corrigitur, nec futura prohibetur; sed ut, dum inopinata salus percussionem sequitur, salvantis virtus cognita ardentius ametur; cumque innoxius flagello atteritur, ei per patientiam meritorum summa cumuletur. Aliquando enim peccator percutitur, ut absque retractatione puniatur, sicut periturae Judaeae dicitur: Plaga inimici percussi te, castigatione crudeli (Jer. XXX, 14). Et rursum: Quid clamas ad me, super contritione tua? Insanabilis est dolor tuus (Ibid., 15). Aliquando peccator percutitur, ut corrigatur, sicut cuidam in Evangelio dicitur: Ecce sanus factus es, jam noli peccare, ne tibi deterius aliquid contingat (Joan. V, 14). Verba enim salvantis indicant, quia peccata praecedentia habiti vim doloris exigebant. Aliquando quisque non pro praeterita culpa diluenda, sed pro futura vitanda percutitur; quod aperte Paulus apostolus de semetipso testatur, dicens: Ne magnitudo revelationum extollat me, datus est mihi stimulus carnis meae, angelus Satanae, qui me colaphizet (II Cor. XII, 7). Qui enim non ait, quia extulit, sed ne extollat, aperte indicat quod percussione illa, ne eveniat, compescitur, non autem quae evenit culpa purgatur. Nonnunquam vero quisque nec pro praeterita, nec pro futura iniquitate percutitur; sed ut sola divinae virtutis potentia, ex amputata percussione monstretur. Unde cum Domino in Evangelio de caeco nato diceretur: Hic peccavit, aut parentes ejus, ut caecus nasceretur (Joan. IX, 2)? respondit Dominus dicens: Neque hic peccavit, neque parentes ejus; sed ut manifestentur opera Dei (Ibid. 3)? In qua manifestatione quid agitur, nisi ut ex flagello meritorum virtus augeatur; et cum nulla praeterita iniquitas tergitur, magna de patientia fortitudo generetur. Unde idem beatus Job praefertur prius voce judicis, et post manui committitur tentatoris: quem post flagellum Deus dum remunerans familiarius alloquitur, aperte quantum de verbere creverit indicatur. Amici ergo beati Job, dum percussionum genera distinguere nesciunt, percussum pro culpa crediderunt: et dum Deum justum in percussione sua conantur asserere, beatum Job compulsi sunt de injustitia reprobare; nescientes videlicet quod idcirco flagellatus fuerat, ut pro flagello ejus divinae gloriae laus cresceret, non autem ut per flagella peccata quae nequaquam commiserat emendaret. Unde et ad veniam citius redeunt, quia ignorantia potius quam malitia peccaverunt.

[Old 9.] 12. Various kinds of percussions. ---For there are diverse kinds of percussions. For there is one percussion by which the sinner is struck, that he may be punished without retractation; another, by which the sinner is struck, that he may be corrected; another, by which sometimes anyone is struck, not that he may correct past things, but lest he commit things to come; another by which one is mostly struck, through which neither past fault is corrected, nor future prohibited; but that, while unhoped-for health follows the percussion, the virtue of the savior being known may be more ardently loved; and when the innocent is worn down by the scourge, the sum of merits may be heaped up for him through patience. For sometimes the sinner is struck, that he may be punished without retractation, just as it is said to Judaea which is to perish: "I have struck thee with the blow of an enemy, with a cruel chastisement" (Jer. 30:14). And again: "Why criest thou to me over thy contrition? Thy pain is incurable" (Ibid., 15). Sometimes the sinner is struck, that he may be corrected, just as it is said to someone in the Gospel: "Behold thou art made whole, now sin no more, lest something worse happen to thee" (John 5:14). For the words of the savior indicate that preceding sins required the force of the pain had. Sometimes anyone is struck not for the diluting of a past fault, but for the avoiding of a future one; which the apostle Paul openly witnesses of himself, saying: "Lest the magnitude of revelations should extol me, there was given to me a sting of my flesh, an angel of Satan, to buffet me" (2 Cor. 12:7). For he who says not that it extolled, but lest it extol, openly indicates that by that percussion he is restricted from sin happening, but not that a fault which happened is purged. But sometimes anyone is struck neither for past nor for future iniquity; but that the potency of divine virtue alone may be shown from the amputated percussion. Whence when it was said to the Lord in the Gospel concerning the man born blind: "Did this man sin, or his parents, that he should be born blind?" (John 9:2); the Lord responded saying: "Neither has this man sinned, nor his parents; but that the works of God may be manifested" (Ibid. 3). In which manifestation what is done, unless that from the scourge the virtue of merits may be increased; and when no past iniquity is wiped away, great fortitude may be generated from patience. Whence the same blessed Job is preferred first by the voice of the judge, and afterwards is committed to the hand of the tempter: whom after the scourge while God remunerating addresses more familiarly, it is openly indicated how much he grew from the blow. The friends therefore of the blessed Job, while they know not how to distinguish the kinds of percussions, believed him struck for fault: and while they endeavor to assert God just in his percussion, they were compelled to reprobate the blessed Job for injustice; being ignorant indeed that he had been scourged for this reason, that for his scourge the praise of divine glory might grow, but not that he should emend through scourges sins which he had by no means committed. Whence also they return more quickly to pardon, because they sinned from ignorance rather than malice.

Quorum superbiam divina justitia eo vehementer humiliat, quo nequaquam illos ad suam gratiam, nisi per eum quem despexerant, reformat. Valde quippe elata mens retunditur, si ipsi super quem se extulit supponatur.

Caput VI

[Vet. X].

13. Sancti omnes quasi stellae, noctem vitae praesentis illuminant. ---Sed libet inter haec mira divinae dispensationis opera cernere quomodo ad illuminandam noctem vitae praesentis astra quaeque suis vicibus in coeli faciem veniant, quousque in finem noctis Redemptor humani generis, quasi verus lucifer, surgat. Nocturnum namque spatium, dum decedentium succedentiumque stellarum cursibus illustratur, magno coeli decore peragitur. Ut ergo noctis nostrae tenebras suo tempore editus, vicissimque permutatus stellarum radius tangeret, ad ostendendam innocentiam, venit Abel; ad docendam 14 actionis munditiam, venit Enoch; ad insinuandam longanimitatem spei et operis, venit Noe; ad manifestandam obedientiam, venit Abraham; ad demonstrandam conjugalis vitae castimoniam, venit Isaac; ad insinuandam laboris tolerantiam, venit Jacob; ad rependendam pro malo bonae retributionis gratiam, venit Joseph; ad ostendendam mansuetudinem, venit Moyses; ad informandam contra adversa fiduciam, venit Josue; ad ostendendam inter flagella patientiam, venit Job. Ecce quam fulgentes stellas in coelo cernimus, ut inoffenso pede operis iter nostrae noctis ambulemus. Nam cognitioni hominum divina dispensatio quot justos exhibuit, quasi tot astra super peccantium tenebras coelum misit, quousque verus lucifer surgeret, qui aeternum nobis mane nuntians, stellis caeteris clarius ex divinitate radiaret.

14. Cuncti Christum praenuntiarunt, maxime Job. ---Quem electi omnes dum bene vivendo praeeunt, et rebus et vocibus prophetando promiserunt. Nullus etenim justus fuit, qui non ejus per figuram nuntius exstiterit. Dignum quippe erat ut in semetipsis bonum omnes ostenderent, de quo et omnes boni essent, et quod prodesse omnibus scirent. Unde et sine cessatione promitti debuit quod et sine aestimatione dabatur percipi, et sine fine retineri; ut simul omnia saecula dicerent quid in redemptione communi saeculorum finis exhiberet. Unde et necesse fuit ut etiam beatus Job, qui tanta incarnationis ejus mysteria protulit, eum quem voce diceret ex conversatione signaret; et per ea quae pertulit, quae passurus esset ostenderet; tantoque verius passionis illius sacramenta praediceret, quanto haec non loquendo tantummodo, sed etiam patiendo prophetaret.

Whose pride divine justice vehemently humiliates in this, that it by no means reforms them to its grace, except through him whom they had despised. For the very elated mind is beaten back, if it be subjected to him above whom it extolled itself.

CHAPTER SIX [Old 10].

13. All the saints, as it were stars, illuminate the night of the present life. ---But it is pleasing among these to see the wonderful works of divine dispensation, how for the illuminating of the night of the present life each of the stars comes in its turns to the face of heaven, until in the end of the night the Redeemer of the human race, as the true morning star, arises. For the nocturnal space, while it is illustrated by the courses of departing and succeeding stars, is passed through with great beauty of heaven. That therefore the ray of the stars, brought forth in its time and changed in turn, might touch the darkness of our night, for the showing of innocence, came Abel; for the teaching of purity of action, came Enoch; for the insinuating of longanimity of hope and work, came Noah; for the manifesting of obedience, came Abraham; for the demonstrating of the chastity of conjugal life, came Isaac; for the insinuating of the tolerance of labor, came Jacob; for the repaying of the grace of good retribution for evil, came Joseph; for the showing of gentleness, came Moses; for the informing of confidence against adverse things, came Joshua; for the showing of patience among scourges, came Job. Behold how shining stars we see in heaven, that we may walk the journey of our night with unoffended foot of work. For as many just men as the divine dispensation exhibited to the notice of men, so many stars as it were it sent from heaven upon the darkness of sinners, until the true morning star should arise, who announcing to us the eternal morning, should radiate from divinity more clearly than the other stars.

14. All foretold Christ, especially Job. ---Whom all the elect while they go before by living well, promised both by things and by voices prophesying. For there was no just man, who existed not as His messenger through figure. For it was worthy that all should show in themselves the good, from whom also all should be good, and which they should know to profit all. Whence also without cessation that ought to have been promised which was both given to be perceived without estimation, and to be retained without end; so that all ages together might say what the end of the ages would exhibit in the common redemption. Whence also it was necessary that even the blessed Job, who brought forth so many mysteries of His incarnation, should signal by conversation Him whom he said by voice; and through those things which he bore, should show what He would suffer; and so much more truly should predict the sacraments of that passion, as he would prophesy these things not only by speaking, but also by suffering.

[Vet. XI.] Sed quia Redemptor noster unam se personam cum sancta Ecclesia, quam assumpsit, exhibuit; de ipso enim dicitur, Qui est caput omnium nostrum (Ephes. IV, 15); et de Ecclesia ejus scriptum est: Corpus Christi, quod est Ecclesia (Colos. I, 24); quisquis eum in semetipso significat, modo hunc ex capite, modo ex corpore designat, ut non solum vocem capitis, sed etiam corporis teneat. Unde et Isaias propheta ejusdem Domini verba exprimens, ait: Quasi sponso posuit mihi mitram, et quasi sponsam ornavit me ornamento (Isaiae LXI, 10). Quia igitur ipse in capite sponsus, ipse est in corpore sponsa, necesse est ut cum nonnunquam aliquid de capite dicitur, sensim ac subito etiam ad vocem corporis derivetur; et rursum cum de corpore aliquid dicitur, repente ad vocem capitis ascendatur. [Vet. XII.] Beatus ergo Job venturi cum suo corpore typum Redemptoris insinuat; uxor vero ejus, quae eum ad maledicendum provocat, vitam carnalium designat; qui intra sanctam Ecclesiam incorrectis moribus positi, quo per fidem bonis juxta sunt, eo per vitam durius premunt; quia dum quasi fideles vitari non possunt, a fidelibus tanto deterius, quanto et interius tolerantur.

15. Amici Job haereticos adumbrant. ---Amici vero ejus, qui dum consulunt invehuntur, haereticorum figuram exprimunt, qui sub specie consulendi agunt negotium seducendi. Unde et ad beatum Job quasi pro Domino loquuntur, sed tamen a Domino non approbantur; quia videlicet omnes haeretici Deum, dum defendere nituntur, offendunt. Unde eis aperte et ab eodem sancto viro dicitur: Disputare cum Deo cupio: prius vos ostendens fabricatores mendacii, et cultores perversorum dogmatum (Job XIII, 3 et 4). Constat ergo eos haereticorum typum errando gerere, quos sanctus vir redarguit cultui perversorum dogmatum deservire. [Rec. VII.] Omnis vero haereticus in eo quod Deum defendere cernitur, veritati illius adversatur, Psalmista attestante, qui ait: Ut destruas inimicum et defensorem (Psalm. VIII, 3). Inimicus quippe et defensor est, qui Deum quo praedicat impugnat.

CAPUT VII.

[Old 11.] But because our Redeemer exhibited himself as one person with the holy Church, which He assumed; for of Him it is said, "Who is the head of us all" (Eph. 4:15); and of His Church it is written: "The body of Christ, which is the Church" (Colos. 1:24); whoever signifies Him in himself, now designates Him from the head, now from the body, so that he may hold not only the voice of the head, but also of the body. Whence also Isaiah the prophet expressing the words of the same Lord, says: "As a bridegroom he has set a miter upon me, and as a bride he has adorned me with ornament" (Isa. 61:10). Because therefore He himself is the bridegroom in the head, He himself is the bride in the body, it is necessary that when sometimes something is said of the head, gradually and suddenly it be also derived to the voice of the body; and again when something is said of the body, suddenly it be ascended to the voice of the head. [Old 12.] The blessed Job therefore insinuates a type of the Redeemer to come with His body; but his wife, who provokes him to cursing, designates the life of the carnal; who set within the holy Church with uncorrected manners, by how much through faith they are near to the good, by so much through life they press more hardly; because while as if faithful they cannot be avoided, they are tolerated by the faithful so much the worse, as also more inwardly.

15. Job's friends foreshadow heretics. ---But his friends, who while they counsel also rail, express the figure of heretics, who under the guise of counseling act the business of seducing. Whence also they speak to the blessed Job as if for the Lord, but yet are not approved by the Lord; because evidently all heretics, while they strive to defend God, offend Him. Whence it is openly said to them also by the same holy man: "I desire to dispute with God: first showing you to be fabricators of lies, and cultivators of perverse dogmas" (Job 13:3-4). It is clear therefore that they bear the type of heretics by erring, whom the holy man rebukes for serving the cult of perverse dogmas. [Rec. VII.] But every heretic, in that which he is seen to defend God, is opposed to His truth, as the Psalmist witnesses, who says: "That thou mayest destroy the enemy and the defender" (Psalm 8:3). For he is an enemy and a defender, who impugns God by that which he preaches.

CHAPTER VII.

16. Nominibus suis Job Christum, amici ejus haereticos significant. ---Nam quia beatus Job venturi Redemptoris speciem teneat, etiam nomine demonstrat. Job quippe interpretatur dolens. Quo nimirum dolore, vel Mediatoris passio, vel sanctae Ecclesiae labor exprimur, quae multiplici praesentis vitae fatigatione cruciatur. Amici quoque ejus ex vocabulo nominis meritum suae indicant actionis. Nam Eliphaz Latina lingua dicitur Domini contemptus. Et quid aliud haeretici faciunt, nisi quod, dum falsa de Deo sentiunt, eum superbiendo contemnunt? Baldad interpretatur vetustas sola. Bene autem omnes haeretici in his quae de Deo loquuntur, dum non intentione recta, sed appetitione temporalis gloriae videri praedicatores appetunt, vetustas sola nominantur. Ad loquendum quippe non zelo novi hominis, sed vitae veteris pravitate concitantur. Sophar quoque Latino sermone dicitur dissipatio speculae, vel speculationem dissipans. Mentes namque fidelium ad contemplanda superna se erigunt; sed dum haereticorum verba pervertere recta contemplantes appetunt, speculam dissipare conantur. [Vet. XIII.] In tribus itaque amicorum Job nominibus, tres haereticarum mentium perditionis casus exprimuntur. Nisi enim Deum contemnerent, nequaquam de illo perversa sentirent; et nisi vetustatis cor traherent, in novae vitae intelligentia non errarent; et nisi speculationem bonorum destruerent, nequaquam eos superna judicia tam districto examine pro verborum suorum culpa reprobarent. Contemnendo igitur Deum, in vetustate se retinent: sed in vetustate retinendo, pravis suis sermonibus speculationi rectorum nocent.

CAPUT VIII.

17. In amicorum Job reconciliatione haereticorum conversio figuratur. ---Quia vero nonnunquam haeretici divinae gratiae largitate perfusi ad unitatem sanctae Ecclesiae redeunt, bene hoc ipsa amicorum reconciliatione signatur. Pro quibus tamen beatus Job exorare praecipitur, quia haereticorum sacrificia accepta Deo esse nequeunt, nisi pro eis universalis Ecclesiae manibus offerantur; ut ejus meritis remedium salutis inveniant, quam verborum jaculis impugnando feriebant.

16. By their names Job signifies Christ, his friends signify heretics. ---For because the blessed Job holds the species of the Redeemer to come, he demonstrates it even by his name. For Job is interpreted as "grieving." By which grief, doubtless, either the passion of the Mediator, or the labor of the holy Church is expressed, which is tortured by the manifold fatigue of the present life. His friends also by the word of their name indicate the merit of their action. For Eliphaz in the Latin language is called "contempt of the Lord." And what else do heretics do, except that, while they feel false things concerning God, they contemptuously despise Him by being proud? Bildad is interpreted as "old age alone." But well are all heretics, in those things which they speak concerning God, while they desire to be seen as preachers not with a right intention, but by the appetite for temporal glory, named "old age alone." For they are incited to speaking not by the zeal of the new man, but by the depravity of the old life. Zophar also in the Latin speech is called "dissipation of the watchtower," or "dissipating speculation." For the minds of the faithful raise themselves to contemplate supernal things; but while heretics desire to pervert those contemplating right things by their words, they strive to dissipate the watchtower. [Vet. XIII.] Thus in the three names of the friends of Job, three cases of perdition of heretical minds are expressed. For unless they contemned God, they would by no means feel perverse things concerning Him; and unless they drew the heart of old age, they would not err in the intelligence of the new life; and unless they destroyed the speculation of the good, supernal judgments would by no means reprove them with such a strict examination for the fault of their words. By contemning God, therefore, they retain themselves in old age: but by retaining themselves in old age, they harm the speculation of the right by their depraved speeches.

CHAPTER VIII.

17. In the reconciliation of Job's friends the conversion of heretics is figured. --- Because truly sometimes heretics, poured over with the largess of divine grace, return to the unity of the holy Church, this is well signaled by the reconciliation of the friends themselves. For whom nevertheless the blessed Job is commanded to pray, because the sacrifices of heretics cannot be accepted by God, unless they be offered for them by the hands of the universal Church; so that by its merits they may find the remedy of salvation, which they were striking by impugning with the darts of words.

Unde et septem pro eis sacrificia memorantur oblata; quia dum septiformis gratiae Spiritum confitentes accipiunt, quasi septem oblationibus expiantur. Hinc est quod in Joannis Apocalypsi per septem Ecclesiarum numerum universalis Ecclesia designatur (Apoc. I, 11). Hinc per Salomonem de Sapientia dicitur: Sapientia aedificavit sibi domum, excidit columnas septem (Prov. IX, 1). Ipso ergo sacrificiorum numero reconciliati haeretici, quid prius fuerint exprimunt, qui perfectioni septiformis gratiae non nisi redeundo junguntur.

18. Illorum mactanda superbia, ut Ecclesiae hoc sacrificio restituantur. ---Bene autem tauros pro se et arietes obtulisse describuntur. In tauro quippe cervix superbiae, in ariete autem ducatus gregum sequentium designatur. Quid est ergo pro eis tauros arietesque mactare, nisi eorum superbum ducatum interficere; ut de se humilia sentiant, et post se corda innocentium non seducant? Cervice enim tumenti ab Ecclesiae unitate resilierant, et infirmos post se populos quasi sequentes greges trahebant. Veniant igitur ad beatum Job, id est, revertantur ad Ecclesiam, et septenario sacrificio tauros et arietes mactandos offerant; qui ut universali Ecclesiae conjungantur, humilitate interveniente interficiant quidquid prius tumidum de superbo ducatu sapiebant.

CAPUT IX.

19. Superbus, licet recte sentiens, increpandus. Qua ratione non indiget sacrificio. ---Per Heliu autem, qui rectis quidem sensibus loquitur, sed ad stulta elationis verba derivatur, persona uniuscujusque arrogantis exprimitur. Multi namque intra sanctam Ecclesiam positi, recta quae sapiunt recte proferre contemnunt. Unde et divinae increpationis verbis arguitur, nec tamen pro illo sacrificium offertur; quia fidelis quidem est, sed tamen arrogans: per veritatem credulitatis intus est, sed per tumoris sui obstaculum acceptabilis non est. Hinc ergo increpatio redarguit, sed sacrificium non reducit; quia in ea quidem fide est in qua esse debuit, sed superna hunc justitia increpans pro superfluis repellit. Unde et bene Heliu Latino sermone dicitur, Deus meus iste, vel Deus Dominus. Arrogantes enim viri intra sanctam Ecclesiam, quamvis Deum elate vivendo refugiunt, eum tamen veraciter credendo confitentur. Quid est enim, Deus meus iste, nomine dicere, nisi eum, cui credidit, aperta professione monstrare? vel quid est, Deum Dominum dicere, nisi hunc et Deum per divinitatem credere, et Dominum ex incarnatione perhibere?

Whence also seven sacrifices are mentioned offered for them; because while they receive the Spirit of sevenfold grace by confessing, they are expiated as if by seven oblations. Hence it is that in the Apocalypse of John the universal Church is designated by the number of seven churches (Apoc. 1:11). Hence through Solomon it is said concerning Wisdom: "Wisdom has built herself a house, she has hewn out seven pillars" (Prov. 9:1). By that very number of sacrifices therefore the reconciled heretics express what they were before, who are not joined to the perfection of sevenfold grace except by returning.

18. Their pride is to be slain, so that they may be restored to the Church by this sacrifice. ---But well are they described as having offered bulls and rams for themselves. For in the bull the neck of pride is designated, but in the ram the leadership of following flocks. What is it therefore to slay bulls and rams for them, but to kill their proud leadership; so that they may feel humble things concerning themselves, and not seduce the hearts of the innocent after them? For with a swelling neck they had recoiled from the unity of the Church, and were drawing weak peoples after them as if following flocks. Let them come therefore to the blessed Job, that is, let them return to the Church, and by a sevenfold sacrifice offer bulls and rams to be slain; who, so that they may be joined to the universal Church, by intervening humility may kill whatever they before tasted as tumid concerning proud leadership.

CHAPTER IX.

19. The proud man, though feeling rightly, is to be rebuked. For which reason he does not need a sacrifice. ---But through Elihu, who speaks indeed with right senses, but is derived to foolish words of elation, the person of every arrogant man is expressed. For many set within the holy Church despise to bring forth rightly the right things which they taste. Whence also he is argued by the words of divine rebuke, yet a sacrifice is not offered for him; because he is indeed faithful, but yet arrogant: through the truth of belief he is within, but through the obstacle of his tumor he is not acceptable. Hence therefore rebuke refutes him, but sacrifice does not bring him back; because he is indeed in that faith in which he ought to be, but supernal justice rebuking him repels him for superfluous things. Whence also well is Elihu called in the Latin speech, "That one is my God," or "God the Lord." For arrogant men within the holy Church, although they flee God by living elatedly, nevertheless confess Him by truly believing. For what is it to say "That one is my God" by name, but to show Him in whom he has believed by an open profession? Or what is it to say "God the Lord," but to believe Him both God through divinity, and to hold Him Lord from the incarnation?

Caput X.

[Vet. XIV.]

20. Job duplicia recipiens quid praesignet. Sanctorum ante resurrectionem una beatitudo; post duplex. ---Bene autem post damna rerum, post funera pignorum, post cruciatus vulnerum, post certamina pugnasque verborum, duplici remuneratione sublevatur; quia nimirum sancta Ecclesia, adhuc etiam in hac vita posita, pro laboribus quos sustinet, duplicia munera recipit; cum susceptis plene gentibus, in fine mundi Judaeorum etiam ad se corda convertit. Hinc enim scriptum est: Donec plenitudo gentium intraret, et sic omnis Israel salvus fieret (Rom. XI, 25). Duplicia et postmodum recipiet: quia finito labore praesentis temporis, non solum ad animarum gaudium, sed etiam ad beatitudinem corporum ascendit. Unde bene per prophetam dicitur: In terra sua duplicia possidebunt (Isai. LXI, 7). Sancti quippe in terra viventium duplicia possident, quia nimirum beatitudine mentis simul et corporis gaudent. Unde Joannes in Apocalypsi, quia ante resurrectionem corporum clamantes sanctorum animas vidit, accepisse eas stolas singulas aspexit, dicens: Et datae sunt illis singulae stolae albae, et dictum est illis, ut requiescerent tempus adhuc modicum, donec impleretur numerus conservorum et fratrum eorum (Apoc. VI, 11). Ante resurrectionem quippe stolas singulas accepisse dicti sunt, quia sola adhuc mentis beatitudine perfruuntur. Binas ergo accepturi sunt, quando cum animarum perfecto gaudio, etiam corporum incorruptione vestientur.

21. Afflictio hic certa; quantum duratura sit, incertum. ---Recte autem afflictio quidem beati Job dicitur sed quantitas temporis in ejus afflictione reticetur; quia sanctae Ecclesiae in hac vita tribulatio cernitur, sed quanto hic tempore conterenda atque differenda sit, ignoratur. Unde et ore Veritatis dicitur: Non est vestrum nosse tempora, vel momenta, quae Pater posuit in sua potestate (Act. I, 7). Per hoc ergo, quod beati Job passio dicitur, docemur quod experiendo novimus. Per hoc vero quod quantitas temporis in passione reticetur, docemur quid nescire debeamus.

In longum praefationis verba protraximus, ut quasi totum breviter perstringendo loqueremur. Sed quia ad loquendi initium, diu loquendo, pervenimus, debemus prius historiae radicem figere, ut valeamus mentem postmodum de allegoriarum fructu satiare.

Chapter X.

[Vet. XIV.]

20. What Job receiving double things presignifies. Of the saints before the resurrection one beatitude; after, double. ---Well moreover after the losses of things, after the funerals of pledges, after the tortures of wounds, after the contests and battles of words, he is lifted up by a double remuneration; because doubtless the holy Church, while yet set in this life, for the labors which she sustains, receives double gifts; when, the Gentiles having been fully received, at the end of the world she also converts the hearts of the Jews to herself. For hence it is written: "Until the fullness of the Gentiles should enter in, and so all Israel should be saved" (Rom. 11:25). She will also receive double things afterwards: because the labor of the present time being finished, she ascends not only to the joy of souls, but also to the beatitude of bodies. Whence well is it said by the prophet: "In their own land they shall possess double things" (Isa. 61:7). For the saints in the land of the living possess double things, because doubtless they rejoice in the beatitude of mind and body together. Whence John in the Apocalypse, because before the resurrection of bodies he saw the souls of the saints crying out, beheld them to have received single robes, saying: "And single white robes were given to them, and it was said to them, that they should rest yet a little time, until the number of their fellow-servants and of their brethren should be fulfilled" (Apoc. 6:11). For before the resurrection they are said to have received single robes, because they as yet enjoy only the beatitude of the mind. They are therefore to receive two, when with the perfect joy of souls, they shall also be clothed with the incorruption of bodies.

21. Affliction here is certain; how long it is to last, is uncertain. ---Rightly moreover a certain affliction of the blessed Job is spoken of, but the quantity of time in his affliction is kept silent; because the tribulation of the holy Church is seen in this life, but for how much time she is here to be worn down and deferred, is not known. Whence also by the mouth of Truth it is said: "It is not for you to know the times or the moments, which the Father has placed in his own power" (Acts 1:7). By this therefore, that the passion of the blessed Job is spoken of, we are taught what we have known by experiencing. But by this, that the quantity of time in the passion is kept silent, we are taught what we ought not to know.

We have protracted the words of the preface at length, so that we might speak as if briefly touching upon the whole. But because we have arrived at the beginning of speaking, by speaking for a long time, we ought first to fix the root of history, so that we may be able afterwards to satisfy the mind from the fruit of allegories.

Pars prima

, LIBROS QUINQUE COMPLECTENS.

LIBER PRIMUS.

Capitis primi libri Job priores versus primum historico, deinde allegorico, postremo morali sensu explanat.

CAPUT PRIMUM.

VERS. 1.---Vir erat in terra Hus, nomine Job. HISTORICUS SENSUS.---1. Job inter malos bonus dicitur, quod summa laus est. ---Idcirco sanctus vir ubi habitaverit dicitur, ut ejus meritum virtutis exprimatur. Hus namque quis nesciat quod sit terra gentilium? Gentilitas autem eo obligata vitiis exstitit, quo cognitionem sui conditoris ignoravit. Dicatur itaque ubi habitaverit, ut hoc ejus laudibus proficiat, quod bonus inter malos fuit. Neque enim valde laudabile est bonum esse cum bonis, sed bonum esse cum malis. Sicut enim gravioris culpae est, inter bonos bonum non esse; ita immensi est praeconii, bonum etiam inter malos exstitisse. Hinc est quod isdem beatus Job sibimet attestatur, dicens: Frater fui draconum, et socius struthionum (Job. XXX, 29). Hinc Petrus magnis Loth laudibus extulit, quod bonum inter reprobos invenit, dicens: Et justum Loth oppressum a nefandorum injusta conversatione eripuit. Aspectu enim et auditu justus erat, habitans apud eos, qui de die in diem animam justi iniquis operibus cruciabant (II Pet. II, 7, 8). Qui nimirum cruciari non posset, nisi prava propinquorum opera et audiret, et cerneret. Et tamen aspectu et auditu justus dicitur, quia iniquorum vita, non delectando justi aures atque oculos, sed feriendo tangebat. Hinc Paulus discipulis dicit: In medio nationis pravae et perversae, inter quos lucetis sicut luminaria in mundo (Philip. II, 15). Hinc angelo Pergami ecclesiae dicitur: Scio ubi habitas, ubi sedes est Satanae; et tenes nomen meum, et non negasti fidem meam (Apoc. II, 13). Hinc sancta Ecclesia sponsi voce laudatur, cum ei in amoris Cantico dicitur: Sicut lilium inter spinas, sic amica mea inter filias (Cant. II, 2). Bene ergo beatus Job, memorata terra gentili, inter iniquos vixisse describitur; ut, juxta sponsi praeconium, inter spinas lilium crevisse monstretur. Unde recte mox subditur:

THE FIRST PART, COMPRISING FIVE BOOKS.

BOOK THE FIRST.

He explains the first verses of the first chapter of the book of Job, first in a historical, then in an allegorical, and lastly in a moral sense.

CHAPTER ONE.

VERSE 1.---There was a man in the land of Uz, by name Job. HISTORICAL SENSE.---1. Job is said to be good among the bad, which is the highest praise. ---For this reason it is said where the holy man dwelt, so that the merit of his virtue might be expressed. For who knows not that Uz is the land of the Gentiles? But Gentility stood bound by vices by so much as it was ignorant of the knowledge of its Creator. Let it be said therefore where he dwelt, so that this may profit to his praises, that he was good among the bad. For it is not greatly praiseworthy to be good with the good, but to be good with the bad. For as it is of heavier fault not to be good among the good; so it is of immense heraldry to have existed as good even among the bad. Hence it is that the same blessed Job witnesses to himself, saying: "I was a brother of dragons, and a companion of ostriches" (Job 30:29). Hence Peter extolled Lot with great praises, because he found him good among the reprobate, saying: "And he rescued the just Lot oppressed by the unjust conversation of the wicked. For by sight and by hearing he was just, dwelling among those who from day to day tortured the soul of the just man with iniquitous works" (2 Pet. 2:7-8). Who doubtless could not have been tortured, unless he both heard and saw the depraved works of his neighbors. And yet by sight and by hearing he is called just, because the life of the iniquitous touched the ears and eyes of the just man not by delighting, but by striking. Hence Paul says to his disciples: "In the midst of a depraved and perverse nation, among whom you shine like luminaries in the world" (Philip. 2:15). Hence it is said to the angel of the church of Pergamum: "I know where thou dwellest, where the seat of Satan is; and thou holdest my name, and hast not denied my faith" (Apoc. 2:13). Hence the holy Church is praised by the voice of the Bridegroom, when it is said to her in the Canticle of love: "As a lily among thorns, so is my beloved among the daughters" (Cant. 2:2). Well therefore is the blessed Job, the Gentile land being mentioned, described as having lived among the iniquitous; so that, according to the heraldry of the Bridegroom, a lily might be shown to have grown among thorns. Whence rightly it is soon added:

CAPUT II.

IBID.---Simplex, et rectus.

2. Job simplicitas et rectitudo. Utraque necessaria. ---Nonnulli namque ita sunt simplices, ut rectum quid sit ignorent. Sed eo verae simplicitatis innocentiam deserunt, quo ad virtutem rectitudinis non assurgunt; quia dum cauti esse per rectitudinem nesciunt, nequaquam innocentes persistere per simplicitatem possunt. Hinc est quod Paulus discipulos admonet dicens: Volo vos sapientes esse in bono, simplices autem in malo (Rom. XVI, 19). Hinc rursum dicit: Nolite pueri effici sensibus, sed malitia parvuli estote (I Cor. XIV, 20). Hinc per semetipsam Veritas discipulis praecipit, dicens: Estote prudentes sicut serpentes, et simplices sicut columbae (Matth, X. 16). Utraque enim necessario in admonitione conjunxit; ut et simplicitatem columbae astutia serpentis instrueret, et rursum serpentis astutiam columbae simplicitas temperaret. Hinc est quod sanctus Spiritus praesentiam suam hominibus, non in columba solummodo, sed etiam in igne patefecit (Matth. III, 11, 16). Per columbam quippe simplicitas, per ignem vero zelus indicatur. In columba igitur, et in igne ostenditur (Act. II, 3): quia quicunque illo pleni sunt, sic mansuetudini simplicitatis inserviunt, ut contra culpas delinquentium etiam zelo rectitudinis accendantur. Sequitur:

CAPUT III.

IBID.---Timens Deum, et recedens a malo.

3. Deum timere quid sit. Bona malis admista reprobantur. ---Deum timere est nulla, quae facienda sunt bona praeterire. Unde per Salomonem dicitur: Qui Deum timet, nihil negligit (Eccle. VII, 19). Sed quia nonnulli sic bona quaedam faciunt, ut tamen a quibusdam malis minime suspendantur, bene postquam timens Deum dicitur, recedens quoque a malo perhibetur. Scriptum quippe est: Declina a malo, et fac bonum (Psal. XXXVI, 27). Neque enim bona Deo accepta sunt, quae ante ejus oculos malorum admistione maculantur. Hinc namque per Salomonem dicitur: Qui in uno offenderit, multa bona perdet (Eccle. IX, 18). Hinc Jacobus attestatur dicens: Quicunque totam legem servaverit, offendat autem in uno, factus est omnium reus (Jac. II, 10). Hinc Paulus ait: Modicum fermentum totam massam corrumpit (I Cor. V, 6). [Vet. III.] Beatus igitur Job, ut ostendatur quam mundus in bonis exstitit, solerter indicatur quam alienus a malis fuit.

CHAPTER II.

SAME VERSE.---Simple and upright.

2. The simplicity and uprightness of Job. Both are necessary. ---For some are so simple, that they are ignorant of what is upright. But they desert the innocence of true simplicity by so much as they do not rise to the virtue of uprightness; because while they know not how to be cautious through uprightness, they can by no means persist as innocent through simplicity. Hence it is that Paul admonishes his disciples saying: "I will that you be wise in good, but simple in evil" (Rom. 16:19). Hence again he says: "Be not children in senses, but in malice be babes" (1 Cor. 14:20). Hence through Itself the Truth commands the disciples, saying: "Be prudent as serpents, and simple as doves" (Matt. 10:16). For He joined both necessarily in the admonition; so that both the cunning of the serpent might instruct the simplicity of the dove, and again the simplicity of the dove might temper the cunning of the serpent. Hence it is that the Holy Spirit manifested His presence to men, not in a dove only, but also in fire (Matt. 3:11, 16). For by the dove simplicity, but by the fire zeal is indicated. In the dove therefore, and in the fire it is shown (Acts 2:3): because whoever are full of Him, so serve the mildness of simplicity, that they are also kindled against the faults of delinquents by the zeal of uprightness. It follows:

CHAPTER III.

SAME VERSE.---Fearing God, and departing from evil.

3. What it is to fear God. Good things mixed with evil are reproved. ---To fear God is to pass over no good things which are to be done. Whence through Solomon it is said: "He who fears God, neglects nothing" (Eccles. 7:19). But because some so do certain good things, that nevertheless they are by no means suspended from certain evils, well after it is said "fearing God," he is also presented as "departing from evil." For it is written: "Decline from evil, and do good" (Psalm 36:27). For neither are good things acceptable to God, which before His eyes are stained by the admixture of evils. For hence it is said by Solomon: "He who shall have offended in one, shall lose many good things" (Eccles. 9:18). Hence James witnesses, saying: "Whoever shall have kept the whole law, but offends in one, is made guilty of all" (James 2:10). Hence Paul says: "A little leaven corrupts the whole lump" (1 Cor. 5:6). [Vet. III.] The blessed Job therefore, that it might be shown how clean he existed in good things, is skillfully indicated how alien he was from evil things.

4. Cur virtutes Job ab exordio describantur. ---Mos vero esse narrantium solet, ut cum palaestrae certamen insinuant, prius luctantium membra describant quam latum validumque sit pectus, quam sanum, quam pleni tumeant lacerti, quam subterpositus venter nec mole gravet, nec extenuatione debilitet; ut cum prius aptos certamini artus ostenderint, tunc demum magnae fortitudinis ictus narrent. Quia ergo athleta noster contra diabolum fuerat certaturus, quasi ante arenae spectaculum, sacrae scriptor historiae in athleta hoc spiritales virtutes enumerans, mentis membra describit, dicens: Erat vir ille simplex, et rectus, ac timens Deum, et recedens a malo, ut, dum membrorum positio magna cognoscitur, ex hac ipsa jam forti positione subsequens etiam victoria praenoscatur. Sequitur:

CAPUT IV.

VERS. 2.---Natique sunt ei septem filii et tres filiae.

5. Filiorum multitudo eum ad avaritiam non pellexit. ---Saepe ad avaritiam cor parentis illicit fecunditas prolis. Eo enim ad ambitum congregandae haereditatis accenditur, quo multis haeredibus fecundatur. Ut ergo beati Job quam sancta mens fuerit, ostendatur, et justus dicitur, et multae prolis pater fuisse perhibetur. Qui in libri sui exordio devotus sacrificiis offerendis asseritur, promptus autem largitatibus etiam post a semetipso memoratur. Pensemus ergo quanta fortitudine praeditus exstitit, quem ad haereditatis tenaciam nec tot haeredum affectus inclinavit. Sequitur:

Caput V

[Vet. IV].

VERS. 3.---Et fuit possessio ejus septem millia ovium, et tria millia camelorum; quingenta quoque juga boum, et quingentae asinae, ac familia multa nimis.

6. Opes sine amore possedit. ---Scimus, quia ad majorem dolorem mentem commovent damna majora. Ut igitur ostendatur, quantae virtutis exstitit, multum fuisse dicitur, quod patienter amisit. Nunquam quippe sine dolore amittitur, nisi quod sine amore possidetur. Itaque dum substantia magna describitur, et tamen paulo post patienter amissa perhibetur; quam sine dolore perdidit, constat quia sine amore possedit. Notandum quoque est, quod prius cordis divitiae, et post, opes corporis describuntur.

4. Why the virtues of Job are described from the beginning. ---But the custom of narrators is wont to be, that when they suggest a contest of the gymnasium, they first describe the members of the wrestlers, how broad and strong the breast is, how healthy, how full the arms swell, how the belly placed beneath neither burdens with mass, nor debilitates with extenuation; so that when they have first shown limbs fit for the contest, then at last they may tell of the strokes of great fortitude. Because therefore our athlete was about to contend against the devil, as if before the spectacle of the arena, the writer of the sacred history, enumerating the spiritual virtues in this athlete, describes the members of the mind, saying: "That man was simple, and upright, and fearing God, and departing from evil," so that, while the position of the members is known to be great, from this very strong position the following victory also may be foreknown. It follows:

CHAPTER IV.

VERSE 2.---And there were born to him seven sons and three daughters.

5. The multitude of children did not entice him to avarice. ---Often the fecundity of offspring entices the heart of a parent to avarice. For he is kindled to the ambition of gathering an inheritance, by as much as he is made fruitful with many heirs. Therefore, that it might be shown how holy was the mind of blessed Job, he is both called just, and is presented as having been the father of much offspring. He who in the beginning of his book is asserted as devoted to offering sacrifices, is also remembered by himself afterwards as prompt in largesses. Let us consider therefore with how great fortitude he stood endowed, whom not even the affection for so many heirs inclined to the tenacity of an inheritance. It follows:

CAPITAL V [VET. IV].

VERSE 3.---And his possession was seven thousand sheep, and three thousand camels; and five hundred yoke of oxen, and five hundred she-asses, and a very great household.

6. He possessed wealth without love. ---We know that greater losses move the mind to greater grief. Therefore, that it might be shown of how great virtue he stood, that which he patiently lost is said to have been much. For it is never lost without grief, unless it is possessed without love. Therefore, while a great substance is described, and yet a little after is presented as patiently lost; it is certain that what he lost without grief, he possessed without love. It is also to be noted, that first the riches of the heart, and afterwards, the wealth of the body are described.

Solet enim rerum abundantia tanto magis a divino timore mentem solvere, quanto magis hanc exigit diversa cogitare. Nam dum per multa spargitur, stare in intimis fixa prohibetur. Quod per semetipsam Veritas, cum parabolam seminantis exponeret, indicavit dicens: Qui seminatus est in spinis, hic est, qui verbum audit, et sollicitudo saeculi istius, et fallacia divitiarum, suffocat verbum, et sine fructu efficitur (Matth. XIII, 22; Luc. VIII, 7, 8; Marc. IV, 7). Ecce beatus Job et multa possidere dicitur, et paulo post divinis sacrificiis instanter deservire perhibetur.

7. Cuncta jam corde reliquerat. ---Consideremus ergo cujus sanctitatis iste vir fuerit, qui ad tam sedula Dei obsequia, et sic occupatus vacavit. Necdum praecepti virtus emicuerat, quae omnia relinqui praeciperet; sed tamen beatus Job ejusdem jam praeceptionis vim corde servabat; quia nimirum substantiam suam mente reliquerat, quam sine delectatione possidebat.

CAPUT VI.

IBID.---Eratque vir ille magnus inter omnes Orientales.

8. Quantis divitiis afflueret. ---Orientales viros esse praedivites quis ignorat? Magnus ergo inter Orientales exstitit, ac si aperte diceretur: quia et divitibus ditior fuit.

CAPUT VII.

VERS. 4.---Et ibant filii ejus, et faciebant convivia per domos, unusquisque in die suo: et mittentes vocabant tres sorores suas, ut comederent et biberent cum eis.

9. Substantia dividenda inter filios, eorum corda non divisit. ---Solet inter fratres major substantia, discordiae fieri gravioris causa. O inaestimabilem paternae institutionis laudem! Et pater dives dicitur, et filii concordes asseruntur. Et dum dividenda inter eos substantia aderat, corda tamen omnium indivisa charitas replebat.

Caput VIII

[Vet. V, Rec. IV].

VERS. 5.---Cumque in orbem transissent dies convivii, mittebat ad eos Job, et sanctificabat illos, surgensque diluculo offerebat holocausta per singulos.

For abundance of things is wont to loosen the mind from divine fear by so much the more, by how much more it requires the mind to think of diverse things. For while it is scattered through many things, it is prohibited from standing fixed in the innermost parts. Which Truth itself, when it explained the parable of the sower, indicated saying: "He who was sown among thorns, this is he who hears the word, and the care of this world, and the deceitfulness of riches, chokes the word, and it is made without fruit" (Matth. 13:22; Luke 8:7, 8; Mark 4:7). Behold, blessed Job is both said to possess many things, and a little after is presented as instantly serving divine sacrifices.

7. He had already left all in his heart. ---Let us consider therefore of what holiness this man was, who for such sedulous obsequies to God, even thus occupied, found leisure. Not yet had the virtue of the precept shone forth, which should command all things to be left; but yet blessed Job already kept in his heart the force of the same precept; because doubtless he had left in his mind his substance, which he possessed without delight.

CHAPTER VI.

SAME VERSE.---And that man was great among all the people of the East.

8. With how great riches he abounded. ---Who is ignorant that the men of the East are very wealthy? Therefore he stood great among the people of the East, as if it were openly said: because he was even richer than the rich.

CHAPTER VII.

VERSE 4.---And his sons went and made a feast by houses, every one in his day: and sending they called their three sisters, to eat and drink with them.

9. The substance to be divided among the sons did not divide their hearts. ---Among brothers a greater substance is wont to be a cause of heavier discord. O inestimable praise of fatherly instruction! Both the father is said to be rich, and the sons are asserted as concordant. And while the substance to be divided among them was present, yet undivided charity filled the hearts of all.

Chapter VIII

[Vet. V, Rec. IV].

VERSE 5.---And when the days of their feasting were gone about, Job sent to them, and sanctified them, and rising up early offered holocausts for every one.

10. Nulla pene convivia sine culpa, propter voluptatem et loquacitatem. ---Cum dicitur, mittebat et sanctificabat illos, aperte demonstratur quid districtionis erga illos praesens ageret, quibus absens sollicitudine non deesset. Sed hoc nobis est solerter intuendum quod, peractis diebus convivii, purgatio per singulos adhibetur holocausti. Vir quippe sanctus noverat quia celebrari convivia sine culpa vix possent. Noverat quia magna purgatione sacrificiorum diluendae sunt epulae conviviorum; et quidquid in semetipsis filii convivantes inquinaverant, pater sacrificium immolando tergebat. Nonnulla quippe sunt vitia quae a conviviis aut separari vix possunt, aut certe nequaquam possunt. Pene semper enim epulas comitatur voluptas. Nam dum corpus in refectionis delectatione resolvitur, cor ad inane gaudium relaxatur. Unde scriptum est: Sedit populus manducare et bibere, et surrexerunt ludere (Exod. XXXII, 6).

11. Pene semper epulas loquacitas sequitur; cumque venter reficitur, lingua diffrenatur. Unde recte dives apud inferos aquam appetere describitur, dicens: Pater Abraham, miserere mei, et mitte Lazarum, ut intingat extremum digiti sui in aquam, et refrigeret linguam meam, quia crucior in hac flamma (Luc. XVI, 24). Prius epulatus quotidie splendide dicitur; et post aquam petere in lingua memoratur. Quia enim, ut diximus, inter epulas valde diffluere loquacitas solet, ex poena indicat culpam, cum eum, quem epulatum quotidie splendide Veritas dixerat, in lingua plus ardere perhibebat. Hi qui chordarum harmoniam temperant, tanta hanc arte dispensant, ut plerumque, cum una tangitur, longe alia ac multis interjacentibus posita chorda quatiatur: cumque ista sonitum reddit, illa, quae in eodem cantu temperata est, aliis impercussis, tremit. Sic ergo in Scriptura sacra plerumque de virtutibus, sic de vitiis agitur; ut dum loquendo aliud insinuat, tacendo aliud innotescat. [Vet. VI.] Nihil enim contra divitem de loquacitate memoratur; sed dum poena in lingua dicitur, quae in convivio inter alias gravior fuerit culpa monstratur.

12. Job octavo die sacrificium offerens, mysterium resurrectionis colit. ---Cum vero septem fratres per dies singulos convivia facere describuntur, et peractis diebus convivii, Job septem sacrificia offerre perhibetur; aperte historia indicat quod beatus Job octavo die sacrificium offerens mysterium resurrectionis colat. Dies namque qui nunc Dominicus dicitur, a morte Redemptoris est tertius, sed in ordine conditionis octavus, qui et primus in conditione est. Sed quia revolutus septimum sequitur, octavus recte numeratur.

10. Scarcely any banquets are without fault, on account of pleasure and loquacity. ---When it is said, "he sent and sanctified them," it is openly demonstrated what strictness he used towards them when present, to whom when absent he was not wanting in solicitude. But this is to be carefully considered by us, that the days of the feast being finished, a purgation of holocaust is applied for each one. For the holy man knew that banquets could scarcely be celebrated without fault. He knew that the feasts of banquets are to be diluted with a great purgation of sacrifices; and whatever the feasting sons had defiled in themselves, the father wiped away by immolating a sacrifice. For there are some vices which can either scarcely be separated from banquets, or certainly by no means can. For pleasure almost always accompanies feasts. For while the body is dissolved in the delight of refreshment, the heart is relaxed to empty joy. Whence it is written: "The people sat down to eat and to drink, and rose up to play" (Exod. 32:6).

11. Loquacity almost always follows feasts; and when the belly is refreshed, the tongue is unbridled. Whence rightly the rich man among the infernals is described as desiring water, saying: "Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue, for I am tormented in this flame" (Luke 16:24). First he is said to have feasted sumptuously every day; and afterwards he is remembered to seek water for his tongue. For because, as we have said, loquacity is wont to overflow greatly during feasts, from the punishment He indicates the fault, since Him whom Truth had said had feasted sumptuously every day, He presented as burning more in his tongue. Those who tune the harmony of strings, dispense this with such great art, that for the most part, when one is touched, another string placed far away and with many lying between is shaken: and when that one renders a sound, the other, which is tuned in the same song, trembles, others being unstruck. So therefore in sacred Scripture for the most part it is dealt concerning virtues, so concerning vices; that while by speaking it suggests one thing, by being silent another thing may become known. [Vet. VI.] For nothing is mentioned against the rich man concerning loquacity; but while the punishment is said to be in the tongue, it is shown what was a heavier fault among others in the banquet.

12. Job offering sacrifice on the eighth day, honors the mystery of the resurrection. ---But when the seven brothers are described as making feasts through every day, and the days of the feast being finished, Job is presented as offering seven sacrifices; the history openly indicates that blessed Job, offering sacrifice on the eighth day, honors the mystery of the resurrection. For the day which is now called the Lord's day, is the third from the death of the Redeemer, but in the order of creation the eighth, which is also the first in creation. But because having revolved it follows the seventh, it is rightly numbered the eighth.

Quia ergo octavo die offerre septem sacrificia dicitur, plenus septiformis gratiae Spiritu pro spe resurrectionis Domino deservisse perhibetur. Unde et psalmus pro octava praescribitur, in quo gaudium de resurrectione nuntiatur [Vet. VII]. Sed quia beati Job filii tanta fuerant disciplina bonae institutionis accincti, ut neque per facta in conviviis, neque per verba delinquerent, aperte monstratur, cum subditur:

Caput IX

[Rec. V].

IBID.---Dicebat enim: Ne forte peccaverint filii mei et benedixerint Deo in cordibus suis.

13. De alterius corde non est temere judicandum. In rectores fidelium qui eorum opera nesciunt. ---Perfectos quippe esse in opere et sermone docuerat, pro quibus de sola pater cogitatione metuebat. Quia vero de alienis cordibus judicare temere non debeamus, in sancti hujus viri verbis agnoscimus, qui non ait: Quia benedixerunt in cordibus suis: sed, Ne forte benedixerint Deo in cordibus suis. Unde bene per Paulum dicitur: Nolite judicare ante tempus, quoadusque veniat Dominus, qui illuminabit abscondita tenebrarum, et manifestabit consilia cordium (I Cor. IV, 5). [Vet. VIII]. Quisquis enim in cogitatione a rectitudine exorbitat, in tenebris peccat. Nos ergo tanto minus debemus aliena corda audacter reprehendere, quanto scimus, quia visu nostro non possumus alienae cogitationis tenebras illustrare. Sed hac solerter intuendum est, quanta pater severitate potuit filiorum opera corrigere, qui tanta sollicitudine studuit corda mundare. Quid ad haec rectores fidelium dicunt, qui discipulorum suorum et aperta opera nesciunt? Quid in sua excusatione cogitant, qui in commissis sibi nec vulnera actionum curant? Ut vero hujus sancti operis etiam perseverantia demonstretur, recte subjungitur:

CAPUT X.

IBID.---Sic faciebat Job cunctis diebus.

14. Job perseverantia. ---Scriptum quippe est: Qui perseveraverit usque in finem, hic salvus erit. (Matth. X, 22; XXIV, 13.) In sacrificio igitur sancta actio, in cunctis autem diebus sacrificii, constantia sanctae actionis ostenditur. Haec breviter historiam sequendo transcurrimus; nunc ordo expositionis exigit ut exordium repetentes, allegoriarum jam secreta pandamus.

Because therefore on the eighth day he is said to offer seven sacrifices, he is presented as having served the Lord for the hope of resurrection, being full of the Spirit of sevenfold grace. Whence also a psalm is prescribed for the octave, in which joy concerning the resurrection is announced [Vet. VII]. But because the sons of blessed Job had been girded with such great discipline of good instruction, that they failed neither by deeds in the banquets, nor by words, is openly shown, when it is added:

Chapter IX

[Rec. V].

SAME VERSE.---For he said: Lest perhaps my sons have sinned, and have blessed God in their hearts.

13. We must not judge rashly concerning the heart of another. Against the rectors of the faithful who are ignorant of their works. ---For he had taught them to be perfect in work and word, for whom the father feared concerning thought alone. But because we ought not to judge rashly concerning the hearts of others, we recognize in the words of this holy man, who says not: "Because they have blessed in their hearts:" but, "Lest perhaps they have blessed God in their hearts." Whence it is well said by Paul: "Judge not before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts" (1 Cor. 4:5). [Vet. VIII]. For whoever in thought turns aside from rectitude, sins in darkness. We therefore ought so much the less boldly to reprehend the hearts of others, by how much we know, that by our sight we cannot illuminate the darkness of another's thought. But here it is to be skillfully considered, with what great severity the father was able to correct the works of his sons, who with such great solicitude studied to cleanse their hearts. What do the rectors of the faithful say to these things, who are ignorant of even the open works of their disciples? What do they think in their own excuse, who in those committed to them care not even for the wounds of their actions? But that the perseverance also of this holy work might be demonstrated, it is rightly subjoined:

CHAPTER X.

SAME VERSE.---Thus did Job all the days.

14. Job's perseverance. ---For it is written: "He who shall have persevered unto the end, he shall be saved" (Matth. 10:22; 24:13). In the sacrifice therefore holy action is shown, but in all the days of the sacrifice, the constancy of the holy action. These things we have briefly run through by following the history; now the order of the exposition requires that, repeating the beginning, we should now unfold the secrets of the allegories.

Caput XI.

[Vet. IX].

VERS. 1.---Vir erat in terra Hus, nomine Job.

15. SENSUS ALLEGOR.---Christus Job nomine designatus. ---Haec per historiam facta credimus, sed per allegoriam jam qualiter sint impleta, videamus. Job namque, ut diximus, interpretatur dolens: Hus vero consiliator. Quem ergo alium beatus Job suo nomine exprimit, nisi eum de quo propheta loquitur dicens: dolores nostros ipse portavit (Isai. LIII, 4)? Qui Hus terram inhabitat, quia in corda populi consiliatoris regnat. Paulus quippe ait Christum Dei virtutem, et Dei sapientiam. (I Cor. I, 24). Atque haec ipsa Sapientia per Salomonem dicit: Ego sapientia habito in consilio, et eruditis intersum cogitationibus (Proverb. VIII, 12). Hus ergo terram inhabitat Job, quia Sapientia, quae pro nobis passionis dolorem sustinuit, corda vitae consiliis dedita sibimet habitationem fecit.

Caput XII

[Vet X].

IBID.---Et erat vir ille simplex et rectus.

16. Simplicitatem et rectitudinem tenuit. ---In rectitudine justitia, in simplicitate autem mansuetudo signatur. Plerumque nos cum rectitudinem justitiae exsequimur, mansuetudinem relinquimus; et cum mansuetudinem servare cupimus, justitiae rectitudinem declinamus. Incarnatus vero Dominus simplicitatem cum rectitudine tenuit: quia nec in mansuetudine districtionem justitiae, nec rursum in districtione justitiae virtutem mansuetudinis amisit. Unde cum quidam, deducta adultera, hunc tentare voluissent, ut in culpam aut immansuetudinis aut injustitiae laberetur, ad utraque respondit dicens: Qui sine peccato est vestrum, primus in illam lapidem mittat (Joan., VIII, 7). Dat simplicitatem mansuetudinis qui sine peccato est vestrum; dat zelum justitiae, primus in illam lapidem mittat. Unde et ei propheta dicit: Intende, prospere procede, et regna propter veritatem et mansuetudinem et justitiam (Psal. XLIV, 5). Veritatem quippe exsequens, mansuetudinem cum justitia conservavit; ut nec zelum rectitudinis in mansuetudinis pondere amitteret, nec rursum pondus mansuetudinis zelo rectitudinis perturbaret. Sequitur:

CAPUT XIII.

IBID.---Timens Deum, et recedens a malo.

Chapter XI

[Vet. IX].

VERSE 1.---There was a man in the land of Uz, named Job.

15. ALLEGORICAL SENSE.---Christ designated by the name of Job. ---These things we believe were done through history, but let us now see how they are fulfilled through allegory. For Job, as we have said, is interpreted as "grieving": but Uz as "counselor." Whom therefore else does blessed Job express by his name, but Him of whom the prophet speaks saying: "He Himself hath borne our griefs" (Isaiah 53:4)? Who inhabits the land of Uz, because He reigns in the hearts of a counseling people. For Paul says that Christ is the power of God, and the wisdom of God (1 Cor. 1:24). And this Wisdom itself says through Solomon: "I wisdom dwell in counsel, and am present in learned thoughts" (Proverbs 8:12). Therefore Job inhabits the land of Uz, because Wisdom, which for us sustained the grief of the passion, made for itself a habitation in hearts devoted to the counsels of life.

Chapter XII

[Vet. X].

SAME VERSE.---And that man was simple and upright.

16. He held simplicity and uprightness. ---In uprightness justice is signified, but in simplicity, meekness. For the most part we, when we follow the uprightness of justice, leave behind meekness; and when we desire to keep meekness, we turn aside from the uprightness of justice. But the incarnate Lord held simplicity with uprightness: because neither in meekness did He lose the strictness of justice, nor again in the strictness of justice the virtue of meekness. Whence when certain ones, an adulteress having been brought, wished to tempt Him, that He might fall into the fault either of unmeekness or of injustice, He responded to both saying: "He of you who is without sin, let him first cast a stone at her" (John 8:7). He gives the simplicity of meekness in "He of you who is without sin"; He gives the zeal of justice in "let him first cast a stone at her." Whence also the prophet says to Him: "Bend thy bow, proceed prosperously, and reign on account of truth and meekness and justice" (Psalm 44:5). For following truth, He preserved meekness with justice; so that He might neither lose the zeal of uprightness in the weight of meekness, nor again disturb the weight of meekness by the zeal of uprightness. It follows:

CHAPTER XIII.

SAME VERSE.---Fearing God, and departing from evil.

17. Deum quomodo timuit. ---Scriptum est de illo: Et replevit eum spiritus timoris Domini (Isai. XI, 3). Incarnatus enim Dominus in semetipso omne quod nobis inspiravit, ostendit; ut quod praecepto diceret, exemplo suaderet. Juxta humanitatis ergo naturam Redemptor noster Deum timuit; quia ut superbum hominem redimeret mentem pro illo humilem sumpsit. Cujus bene per hoc, quod recedere a malo Job dicitur, et actio designatur. Ipse quippe recessit a malo, non quod faciendo contigit, sed quod inveniendo reprobavit: quia vetustam, quam natus invenit, humanae conversationis vitam deseruit; et novam, quam secum detulit sequacium moribus impressit.

Caput XIV

[Rec. VI].

Vers. 2.---Natique sunt ei septem filii, et tres filiae.

18. Septenarius numerus perfectus. ---Quid in septenario numero nisi summa perfectionis accipitur? Ut enim humanae rationis causas de septenario numero taceamus, quae asserunt, quod idcirco perfectus sit, quia ex primo pari constat, et primo impari; ex primo qui dividi potest, et primo qui dividi non potest; certissime scimus quod septenarium numerum Scriptura sacra pro perfectione ponere consuevit (Genes. II, 3). Unde et septimo die Dominum requievisse ab operibus asserit. Hinc est etiam quod septimus dies in requiem hominibus, id est, in sabbatum datus est. Hinc est quod jubileus annus, in quo plenaria requies exprimitur, septem hebdomadibus consummatur, qui monade addita nostrae adunationis impletur.

[Vet. XII.] 19. Filii Job apostolos signant. ---Nati sunt ergo ei septem filii. Ad praedicandum scilicet viriliter incedentes apostoli. Qui dum perfectionis praecepta peragunt, quasi superioris sexus fortitudinem in conversatione tenuerunt. Hinc est enim, quod perfectione septiformis gratiae Spiritus implendi duodecim sunt electi. A septenario quippe numero in duodenarium surgitur. Nam septenarius suis in se partibus multiplicatus, ad duodenarium tenditur. Sive enim quatuor per tria, sive per quatuor tria ducantur, septem in duodecim vertuntur. Unde sancti apostoli, quia sanctam Trinitatem in quatuor partibus mundi praedicare mittebantur, duodecim sunt electi; ut etiam numero perfectionem ostenderent, quam vita et voce praedicarent.

17. How He feared God. ---It is written concerning Him: "And the spirit of the fear of the Lord filled Him" (Isaiah 11:3). For the incarnate Lord showed in Himself all that He inspired in us; that what He said by precept, He might persuade by example. According therefore to the nature of humanity our Redeemer feared God; because that He might redeem proud man He assumed for him a humble mind. Of whom well through this, that Job is said to depart from evil, the action also is designated. For He Himself departed from evil, not that He touched it by doing, but that He reproved it by finding: because the old life of human conversation, which He found when born, He deserted; and the new, which He brought with Him, He impressed upon the manners of His followers.

Chapter XIV

[Rec. VI].

Vers. 2.---And there were born to him seven sons, and three daughters.

18. The number seven is perfect. ---What is understood by the number seven if not the sum of perfection? For, to say nothing of the reasons of human reason concerning the number seven, which assert that it is perfect because it consists of the first even and the first odd; of the first that can be divided and the first that cannot be divided; we know most certainly that holy Scripture is accustomed to put the number seven for perfection (Gen. 2:3). Whence also it asserts that on the seventh day the Lord rested from His works. Hence it is also that the seventh day was given for rest to men, that is, for the sabbath. Hence it is that the jubilee year, in which plenary rest is expressed, is consummated by seven weeks, which, with the monad added, is filled for our union.

[Vet. XII.] 19. Job's sons signify the apostles. ---There were born to him therefore seven sons. Namely, the apostles going forth manfully to preach. Who, while they fulfill the precepts of perfection, held, as it were, the fortitude of the superior sex in their conversation. For hence it is, that twelve were chosen to be filled with the Spirit of the perfection of sevenfold grace. For from the number seven one rises to the number twelve. For seven, multiplied by its own parts into itself, is extended to twelve. For whether four be led by three, or three by four, seven are turned into twelve. Whence the holy apostles, because they were sent to preach the holy Trinity in the four parts of the world, twelve were chosen; that they might show even by number the perfection which they preached by life and voice.

20. Filiae fidelium plebes. Fidelium tres ordines. ---Natae sunt et tres filiae. Quid in filiabus, nisi infirmiores fidelium plebes accipimus, quae etsi ad perfectionem operis nequaquam forti virtute permanent, fidem tamen Trinitatis cognitam constanter tenent? In septem ergo filiis ordo praedicantium, in tribus vero filiabus multitudo significatur auditorum. Possunt etiam per tres filias tres ordines fidelium designari. Post filios quippe filiae nominantur, quia post apostolorum conspectam fortitudinem, tres distinctiones fidelium in Ecclesiae conversatione secutae sunt: pastorum videlicet, et continentium, atque conjugatorum. [Vet. XIII.] Unde et Ezechiel propheta tres liberatos viros audisse se asserit, Noe scilicet, et Danielem, et Job (Ezechiel XIV). Quid enim per Noe, qui arcam in undis rexit, nisi praepositorum ordo signatur; qui dum ad formam vitae populis praesunt, sanctam Ecclesiam in tentationum fluctibus regunt? Quid per Danielem, cujus mira abstinentia scribitur, nisi continentium vita figuratur; qui dum cuncta, quae mundi sunt, deserunt, despectae Babyloniae alta mente dominantur? Quid per Job, nisi bonorum conjugum vita signatur; qui de rebus mundi, quas possident, dum pia opera faciunt, quasi per terrae viam ad coelestem patriam tendunt? Quia igitur post sanctos apostolos tres istae fidelium distinctiones secutae sunt, recte post filios, tres filiae natae memorantur. Sequitur:

CAPUT XV.

VERS. 3.---Et fuit possessio ejus septem millia ovium, et tria millia camelorum.

21. Ovibus innocentes, camelis vitiosi gentiles adumbrati et Samaritani. ---Quia fideles auditores ex varia conversatione collecti sunt, quod prius universaliter, memoratis filiabus, dicitur, hoc distincte postmodum appellatione animalium subinfertur. Quid enim in septem millibus ovium, nisi perfectam quorumdam innocentiam exprimit, quae ad perfectionem gratiae, ex legis pascuis venit? Quid vero in tribus millibus camelorum, nisi ad plenitudinem fidei veniens, torta gentilium vitiositas designatur? [Vet. XIV.] In Scriptura autem sacra aliquando cameli nomine ipse Dominus, aliquando autem populus gentilis exprimitur. Cameli enim nomine Dominus designatur, sicut ab eodem Domino Judaeis adversantibus dicitur: Liquantes culicem, camelum glutientes (Matth. XXIII, 24). Culex enim susurrando vulnerat, camelus autem sponte se ad suscipienda onera inclinat. Liquaverunt ergo Judaei culicem, quia seditiosum dimitti latronem petierunt; camelum vero glutierunt, quia eum qui ad suscipienda nostrae mortalitatis onera sponte descenderat exstinguere clamando conati sunt.

20. The daughters are the multitudes of the faithful. Three orders of the faithful. ---And there were born also three daughters. What do we understand by the daughters, if not the weaker multitudes of the faithful, who, although they by no means remain with strong virtue for the perfection of work, nevertheless constantly hold the known faith of the Trinity? In the seven sons therefore the order of preachers is signified, but in the three daughters the multitude of hearers. The three orders of the faithful can also be designated by the three daughters. For after the sons the daughters are named, because after the fortitude of the apostles was seen, three distinctions of the faithful followed in the conversation of the Church: namely, of pastors, and of the continent, and of the married. [Vet. XIII.] Whence also the prophet Ezekiel asserts that he heard of three delivered men, namely, Noah, and Daniel, and Job (Ezek. 14). For what is signified by Noah, who guided the ark in the waves, if not the order of those in authority; who, while they preside over the peoples as a form of life, guide the holy Church in the floods of temptations? What is figured by the life of the continent by Daniel, whose wondrous abstinence is written, if not those who, while they desert all things that are of the world, rule with a high mind over despised Babylonia? What is signified by Job if not the life of good spouses; who, while they do pious works from the things of the world which they possess, tend as it were through the way of the earth to the heavenly country? Because therefore after the holy apostles these three distinctions of the faithful followed, rightly after the sons, three daughters are mentioned as born. It follows:

CHAPTER XV.

VERS. 3.---And his possession was seven thousand sheep, and three thousand camels.

21. The innocent are shaded by the sheep, the vitious Gentiles and Samaritans by the camels. ---Because the faithful hearers are collected from various ways of life, that which is first said universally, by mentioning the daughters, is afterwards subjoined distinctly by the naming of the animals. For what does he express in the seven thousand sheep, if not the perfect innocence of some, which comes to the perfection of grace from the pastures of the law? But what is designated in the three thousand camels, if not the twisted viciousness of the Gentiles coming to the fullness of faith? [Vet. XIV.] In holy Scripture, moreover, sometimes the Lord Himself is expressed by the name of the camel, and sometimes the Gentile people. For by the name of the camel the Lord is designated, as is said by the same Lord to the opposing Jews: "Straining at a gnat, and swallowing a camel" (Matth. 23:24). For the gnat wounds by whispering, but the camel of its own accord inclines itself to receive burdens. The Jews strained at the gnat, because they asked for the seditious robber to be released; but they swallowed the camel, because they strove by crying out to extinguish Him who had of His own accord descended to receive the burdens of our mortality.

Rursus cameli nomine gentilitas designatur. Unde et Rebecca ad Isaac veniens (Genes. XXIV, 61), dorso cameli deducitur; quia ad Christum ex gentilitate Ecclesia properans, in tortis vitiosisque vitae veteris conversationibus invenitur. Quae, Isaac viso, descendit; quia Domino cognito, vitia sua gentilitas deseruit, et ab elatione celsitudinis ima humilitatis petiit. Quae et verecundata pallio velatur, quia coram illo ex anteacta vita confunditur. Unde et per Apostolum eisdem gentibus dicitur: Quem ergo fructum habuistis tunc in illis, in quibus nunc erubescitis? (Rom. VI, 21.) Quia igitur per oves, Hebraeos a pascuis legis ad fidem venientes accipimus, nihil obstat ut per camelos, tortos moribus, atque onustos idolorum cultibus, gentilium populos sentiamus. Quia enim ex semetipsis sibi invenerunt deos quos colerent, quasi a semetipsis eis onus in dorso excreverat, quod portarent.

[Vet XV.] 22. Potest etiam per camelos, quia communia sunt animalia, Samaritanorum vita signari. Cameli namque ruminant, sed nequaquam ungulam findunt. Samaritani quoque quasi ruminant, quia ex parte legis verba recipiunt; et quasi ungulam non findunt, quia eam pro parte contemnunt. Qui et grave onus in dorso mentis tolerant, quia in omne, quod faciunt, sine spe aeternitatis elaborant. Fidem quippe resurrectionis nesciunt. Et quid esse gravius atque onustius potest, quam afflictionem saeculi praetereuntis perpeti, et nequaquam ad relevationem mentis gaudia remunerationis sperare? Sed quia in carne Dominus apparens, et Hebraeorum populos perfectionis gratia implevit, et Samaritanorum quosdam ad cognitionem fidei, mira opera ostendendo, perduxit; dicatur recte de umbra, quae veritatem exprimeret, quod et septem millia ovium, et camelorum tria millia possideret. Sequitur:

CAPUT XVI.

IBID.---Quingenta juga boum, et quingentae asinae.

23. Boum nomine quid designetur. Quid nomine asinorum. ---Jam superius dictum est, quod in quinquagenario numero, qui septem hebdomadibus ac monade addita impletur, requies designatur; denario autem numero summa perfectionis exprimitur. Quia vero fidelibus perfectio quietis promittitur, quasi quinquagenario decies ducto ad quingentesimum pervenitur. [Vet. XVI.] In Scriptura autem sacra boum nomine aliquando hebetudo fatuorum, aliquando bene operantium vita signatur.

Again, by the name of the camel Gentility is designated. Whence also Rebecca, coming to Isaac (Gen. 24:61), is led on the back of a camel; because the Church, hastening to Christ from Gentility, is found in the twisted and vitious conversations of the old life. Who, seeing Isaac, descended; because the Gentiles, having known the Lord, deserted their vices, and from the elation of loftiness sought the depths of humility. Who also, having been ashamed, is veiled with a mantle, because she is confounded before Him for her past life. Whence also it is said by the Apostle to the same nations: "What fruit had ye then in those things whereof ye are now ashamed?" (Rom. 6:21.) Because therefore by the sheep we understand the Hebrews coming to the faith from the pastures of the law, nothing hinders us from sensing by the camels the peoples of the Gentiles, twisted in manners, and burdened with the worship of idols. For because from themselves they found for themselves gods whom they might worship, as if from themselves a burden had grown on their back, which they might carry.

[Vet. XV.] 22. It can also be signified by the camels, because they are common animals, the life of the Samaritans. For camels chew the cud, but by no means divide the hoof. The Samaritans also as it were chew the cud, because they receive the words from a part of the law; and as it were do not divide the hoof, because they despise it in part. Who also tolerate a heavy burden on the back of the mind, because in everything they do, they labor without hope of eternity. For they know not the faith of the resurrection. And what can be heavier and more burdensome than to endure the affliction of the passing world, and by no means to hope for the joys of remuneration for the relief of the mind? But because the Lord, appearing in the flesh, both filled the peoples of the Hebrews with the grace of perfection, and led some of the Samaritans to the knowledge of the faith by showing wondrous works; let it be said rightly of the shadow which would express the truth, that he possessed both seven thousand sheep and three thousand camels. It follows:

CHAPTER XVI.

IBID.---Five hundred yokes of oxen, and five hundred she-asses.

23. What is designated by the name of oxen. What by the name of asses. ---It has already been said above, that in the number fifty, which is filled by seven weeks and a monad added, rest is designated; but by the number ten the sum of perfection is expressed. Because, moreover, perfection of rest is promised to the faithful, as it were by the number fifty led ten times, one arrives at five hundred. [Vet. XVI.] In holy Scripture, moreover, by the name of oxen sometimes the dullness of fools, sometimes the life of those who work well is signified.

Quia enim bovis nomine stultorum vecordia figuratur, recte per Salomonem dicitur: Statimque eam sequitur quasi bos ductus ad victimam (Proverb. VII, 22). Rursum quia boum nomine vita uniuscujusque operantis exprimitur, legis praecepta testantur, quae per Moysen praecepit, dicens: Non alligabis os bovi trituranti (Deut. XXV, 4). Quod aperte rursum dicitur: Dignus est operarius mercede sua (Luc. X, 7). Asinorum quoque nomine aliquando stultorum pigritia, aliquando immoderata petulantium luxuria, aliquando gentilium simplicitas designatur. Stultorum pigritia asinorum appellatione figuratur, sicut per Moysen dicitur: Non arabis in bove simul et asino (Deut. XXII, 10). Ac si diceret: Fatuos sapientibus in praedicatione non socies, ne per eum qui implere rem non valet, illi qui praevalet obsistas. Immoderata quoque petulantium luxuria asinorum appellatione exprimitur, ut propheta testatur, qui ait: Quorum carnes sunt ut carnes asinorum (Ezech. XXIII, 20). Asinorum rursus nomine, simplicitas gentilitatis ostenditur. Unde Jerusalem tendens Dominus, asellum sedisse perhibetur (Matth. XXI, 5). Quid est enim sedendo asinum Jerusalem venire, nisi gentilitatis simplicia corda possidendo, ea ad visionem pacis regendo et praesidendo perducere? Quod uno et facili testimonio ostenditur: quia et per boves Judaeae operarii, et per asinum gentiles populi designantur, cum per prophetam dicitur: Cognovit bos possessorem suum, et asinus praesepe Domini sui (Isai. I, 3). Quis enim bos, nisi Judaicus populus exstitit, cujus cervicem jugum legis attrivit? Et quis asinus, nisi gentilitas fuit, quam quilibet seductor reperit quasi brutum animal, et nulla ratione renitens, quo voluit errore substravit? Bos ergo possessorem, et asinus Domini praesepe cognovit, quia et Hebraicus populus Deum, quem colebat, sed ignorabat, reperit; et gentilitas legis pabulum, quod non habebat, accepit. Quod igitur superius nominatis ovibus et camelis dicitur, hoc inferius in bobus et asinis replicatur.

24. Praedicatores Judaeorum boves jugo legis pressi. ---Habuit vero et ante Redemptoris adventum Judaea boves, quia ad praedicandum misit operarios, quibus voce Veritatis dicitur: Vae vobis, hypocritae, qui circuitis mare et aridam, ut faciatis unum proselytum; et cum fuerit factus, facitis eum filium gehennae duplo, quam vos (Matth. XXIII, 15). Quos grave jugum legis presserat, quia exteriora litterae mandata tolerabant. Quibus voce Veritatis dicitur: Venite ad me omnes, qui laboratis et onerati estis, et ego reficiam vos.

For because by the name of the ox the madness of the foolish is figured, it is rightly said by Solomon: "And straightway he followeth her as an ox led to the slaughter" (Prov. 7:22). Again, because by the name of oxen the life of each worker is expressed, the precepts of the law bear witness, which He commanded by Moses, saying: "Thou shalt not muzzle the mouth of the ox that treadeth out the corn" (Deut. 25:4). Which is openly said again: "The laborer is worthy of his hire" (Luke 10:7). By the name of asses also sometimes the sluggishness of fools, sometimes the immoderate luxury of the petulant, sometimes the simplicity of the Gentiles is designated. The sluggishness of fools is figured by the appellation of asses, as is said by Moses: "Thou shalt not plow with an ox and an ass together" (Deut. 22:10). As if he were to say: Do not associate the foolish with the wise in preaching, lest by him who is not able to fulfill the thing, thou shouldst hinder him who is able. The immoderate luxury of the petulant is also expressed by the appellation of asses, as the prophet witnesses, who says: "Whose flesh is as the flesh of asses" (Ezek. 23:20). Again, by the name of asses, the simplicity of Gentility is shown. Whence the Lord, hastening to Jerusalem, is related to have sat upon a young ass (Matth. 21:5). For what is it to come to Jerusalem by sitting upon an ass, if not, by possessing the simple hearts of Gentility, to lead them to the vision of peace by ruling and presiding? Which is shown by one and easy testimony: because both by the oxen the workers of Judea, and by the ass the Gentile peoples are designated, when it is said by the prophet: "The ox knoweth his owner, and the ass his master's crib" (Isai. 1:3). For who was the ox, if not the Jewish people, whose neck the yoke of the law wore away? And who was the ass, if not Gentility, whom any seducer found like a brute animal, and resisting by no reason, prostrated in whatever error he willed? The ox therefore knew his owner, and the ass his master's crib, because both the Hebrew people found God, whom they worshipped but knew not; and Gentility received the food of the law, which it had not. That therefore which is said of the sheep and camels named above, this is repeated below in the oxen and asses.

24. The preachers of the Jews were oxen pressed by the yoke of the law. ---Judea had indeed even before the advent of the Redeemer oxen, because it sent forth workers to preach, to whom the voice of Truth says: "Woe unto you, hypocrites! for ye compass sea and land to make one proselyte, and when he is made, ye make him twofold more the child of hell than yourselves" (Matth. 23:15). Whom the heavy yoke of the law had pressed, because they tolerated the exterior mandates of the letter. To whom the voice of Truth says: "Come unto me, all ye that labor and are heavy laden, and I will give you rest.

Tollite jugum meum super vos, et discite a me, quia mitis sum et humilis corde (Matth. XI, 28, 29). Quod ergo in Evangelio bene laborantibus requies promittitur, hoc est quod hic juga boum quingenta memorantur: quia qui Redemptoris dominio colla subjiciunt quo, nisi ad requiem, tendunt? [Vet. XVII.] Unde et asinae quingentae perhibentur; quia vocatae plebes gentilium, dum ad requiem pervenire desiderant, cuncta mandatorum onera libenter portant. Unde bene, quod hanc requiem populus gentilis appeteret, Jacob filios alloquens, prophetica hoc studuit voce signare, dicens: Isachar asinus fortis, accubans inter terminos, vidit requiem quod esset bona, et terram quod optima, et supposuit humerum ad portandum (Genes, 14, 15). Inter terminos namque accubare, est praestolato mundi fine requiescere, nihilque de his quae nunc in medio versantur quaerere, sed ultima desiderare. Fortisque asinus requiem ac terram optimam videt, cum simplex gentilitas idcirco se ad robur boni operis erigit, quia ad aeternae vitae patriam tendit. Quae ad portandum humerum supponit; quia conspecta superna requie, praeceptis etiam gravibus in operatione se subjicit, et quidquid intolerabile pusillanimitas asserit, hoc ei leve ac facile spes remunerationis ostendit. Quia ergo ad aeternam requiem pro electorum parte Judaea gentilitasque colligitur, recte quingenta juga boum, et quingentae asinae haberi perhibentur. Sequitur:

Caput XVIII

[Vet. XVIII].

IBID.---Ac familia multa nimis.

25. Stulti mundi prius vocati quam sapientes. ---Quid est, quod prius animalium multitudo describitur, et familia in extremo memoratur: nisi quod ad cognitionem fidei prius stulta mundi collecta sunt, ut post ejus etiam astuta vocarentur, Paulo attestante, qui ait: Non multi sapientes secundum carnem, non multi potentes, non multi nobiles, sed quae stulta sunt mundi, elegit Deus, ut confundat sapientes [I Cor. I, 27)? Ipsa namque sanctae Ecclesiae principia, litterarum perhibentur ignara, ut videlicet, cunctis in praedicatoribus suis Redemptor ostenderet quod ad vitam credentes populos non sermo, sed causa suaderet. Sequitur:

Caput XVIII

[Vet. XIX].

IBID.---Erat vir ille magnus inter omnes Orientales.

26. Christus humanitate caeteris similis, divinitate singularis.

Take my yoke upon you, and learn of me; for I am meek and lowly in heart" (Matth. 11:28, 29). That therefore in the Gospel rest is promised to those who labor well, this is what is mentioned here by the five hundred yokes of oxen: because they who subject their necks to the dominion of the Redeemer, whither do they tend, if not to rest? [Vet. XVII.] Whence also five hundred she-asses are mentioned; because the called multitudes of the Gentiles, while they desire to arrive at rest, willingly carry all the burdens of the mandates. Whence well, that the Gentile people would seek this rest, Jacob, addressing his sons, strove to signify this by a prophetic voice, saying: "Issachar is a strong ass, couching down between the borders; and he saw that rest was good, and the land that it was excellent; and he bowed his shoulder to bear" (Gen. 49:14, 15). For to couch down between the borders is to rest waiting for the end of the world, and to seek nothing of these things which now pass in the midst, but to desire the last things. And the strong ass sees the rest and the excellent land, when simple Gentility for this reason raises itself to the strength of good work, because it tends to the country of eternal life. Which bows its shoulder to bear; because having seen the supernal rest, it subjects itself in operation even to heavy precepts, and whatever pusillanimity asserts to be intolerable, the hope of remuneration shows this to be light and easy to it. Because therefore for the part of the elect Judea and Gentility are collected to eternal rest, rightly five hundred yokes of oxen and five hundred she-asses are mentioned as being possessed. It follows:

Chapter XVIII

[Vet. XVIII].

IBID.---And a very great household.

25. The fools of the world were called before the wise. ---What is it, that the multitude of animals is described first, and the household is mentioned at the end: if not that the foolish things of the world were first collected to the knowledge of the faith, that afterwards its astute things also might be called, as Paul witnesses, who says: "For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called: but God hath chosen the foolish things of the world to confound the wise" (1 Cor. 1:26, 27)? For the very beginnings of the holy Church are related to have been ignorant of letters, that namely, the Redeemer might show in all His preachers that not speech, but the cause, would persuade the believing peoples to life. It follows:

Chapter XVIII

[Vet. XIX].

IBID.---This man was great among all the men of the East.

26. Christ similar to others in humanity, singular in divinity.

---Quod Redemptor noster Oriens dicitur, propheta testante perhibetur, qui ait: Et ecce vir Oriens nomen ejus (Zach. VI, 12). Omnes ergo, qui in hoc Oriente fide consistunt, recte Orientales vocantur. Sed quia omnes homines tantummodo homines sunt, ipse autem Oriens Deus et homo, recte dicitur, Erat magnus inter omnes Orientales. Ac si aperte diceretur: Omnes, qui in fide Deo nascuntur, superat; quia non ut caeteros adoptio, sed natura illum divinitatis exaltat, qui etsi humanitate caeteris apparuit similis divinitate tamen mansit super omnia singularis.

Caput XIX

[Rec. VII, Vet. XX].

Vers. 4.---Et ibant filii ejus, et faciebant convivia per domos.

27. In filiis Job convivia celebrantibus praedicatores intelligendi. ---Filii facturi convivia per domos ibant, cum praedicatores apostoli in diversis mundi regionibus, virtutum epulas audientibus, quasi edentibus ministrabant. Unde et eisdem filiis de esurientibus plebibus dicitur: Date illis vos manducare (Matth. XIV, 17; XV, 32; Marc. VI, 37; Luc. IX, 13). Et rursum: Dimittere eos jejunos nolo, ne deficiant in via. Id est, in praedicatione vestra verbum consolationis accipiant, ne a veritatis pabulo jejuni remanentes, in hujus vitae labore succumbant. Hinc rursum eisdem filiis dicitur: Operamini non cibum qui perit, sed qui permanet in vitam aeternam (Joan. VI, 27). Quae convivia quomodo exhiberentur, adjungitur, cum protinus subinfertur:

CAPUT XX.

IBID.---Unusquisque in die suo.

28. Juxta mensuram intelligentiae pascendi auditores. ---Si ignorantiae obscuritas sine dubitatione nox cordis est, intellectus non immerito dies vocatur. Unde et per Paulum dicitur: Alius judicat diem inter diem, alius judicat omnem diem (Rom. XIV, 5). Ac si aperte dicat: Alius quaedam nonnullis intermissis intelligit, alius vero omnia intellectu possibilia ita ut sunt videnda cognoscit. Unusquisque ergo filius in die suo convivium exhibet, quia sanctus quisque praedicator juxta mensuram illuminatae intelligentiae mentes audientium epulis veritatis pascit. In die suo Paulus fecerat convivium, cum dicebat: Beatiores erunt si sic permanserint secundum meum consilium (I Cor. VII, 40). De die suo unumquemque admonebat cogitare, cum diceret: Unusquisque in suo sensu abundet (Rom. XIV, 5). Sequitur:

---That our Redeemer is called the East (Oriens), is related by the prophet witnessing, who says: "Behold the man whose name is the East" (Zech. 6:12). All therefore, who consist in faith in this East, are rightly called men of the East (Orientales). But because all men are only men, but the East Himself is God and man, it is rightly said: "He was great among all the men of the East." As if it were openly said: He surpasses all who are born to God in faith; because not adoption, as in the others, but nature exalts Him in divinity, who although He appeared similar to the others in humanity, yet in divinity He remained singular above all things.

Chapter XIX

[Rec. VII, Vet. XX].

Vers. 4.---And his sons went, and made feasts in their houses.

27. In the sons of Job celebrating feasts preachers are to be understood. ---The sons went to make feasts in their houses, when the apostle preachers, in diverse regions of the world, ministered the banquets of virtues to the hearers, as if to those who eat. Whence also it is said to the same sons concerning the hungry multitudes: "Give ye them to eat" (Matth. 14:17; 15:32; Mark 6:37; Luke 9:13). And again: "I will not send them away fasting, lest they faint in the way." That is, in your preaching let them receive the word of consolation, lest, remaining fasting from the food of truth, they succumb in the labor of this life. Hence again it is said to the same sons: "Labor not for the meat which perisheth, but for that which endureth unto eternal life" (John 6:27). How these feasts were exhibited, is added, when it is immediately subjoined:

CHAPTER XX.

IBID.---Every one in his day.

28. The hearers are to be fed according to the measure of intelligence. ---If the obscurity of ignorance is without doubt the night of the heart, understanding is not undeservedly called day. Whence also it is said by Paul: "One man judgeth one day above another, another judgeth every day alike" (Rom. 14:5). As if he should say openly: One understands some things while others are omitted, but another knows all things possible to be understood just as they are to be seen. Every son therefore exhibits a feast in his day, because every holy preacher, according to the measure of illuminated intelligence, feeds the minds of the hearers with the banquets of truth. In his day Paul had made a feast, when he said: "They will be happier if they so remain according to my counsel" (1 Cor. 7:40). He admonished each one to think concerning his own day, when he said: "Let every man abound in his own sense" (Rom. 14:5). It follows:

CAPUT XXI.

IBID.---Et mittentes vocabant tres sorores suas, ut comederent et biberent cum eis.

29. Hi per filias Job significantur. Scriptura sacra modo cibus, modo potus. --- Sorores filii ad convivium vocant: quia infirmis auditoribus sancti apostoli refectionis supernae gaudia praedicant, eorumque mentes, quia a veritatis pabulo jejunas aspiciunt, divini eloquii epulis pascunt. [Vet. XXI.] Bene autem dicitur: Ut comederent et biberent cum eis. Scriptura enim sacra aliquando nobis est cibus, aliquando potus. Cibus est in locis obscurioribus, quia quasi exponendo frangitur, et mandendo glutitur. Potus vero est in locis apertioribus, quia ita sorbetur sicut invenitur. Cibum vidit propheta Scripturam sacram, qui exponendo frangeretur, cum diceret: Parvuli petierunt panem, et non erat qui frangeret eis (Thren. IV, 4): id est, infirmi quique Scripturae sacrae valentiores sententias petierunt exponendo comminui; sed qui exponere debeat non valet inveniri. Potum vidit Scripturam sacram propheta, cum diceret: Omnes sitientes venite ad aquas (Isai. LV, 1). Si potus aperta mandata non essent, per semetipsam Veritas non clamaret: Si quis sitit, veniat ad me et bibat (Joan. VII, 37). Quasi cibum et potum vidit propheta Judaeae defuisse, cum diceret: Nobiles ejus interierunt fame, et multitudo ejus siti exaruit (Isai. V, 12). Paucorum quippe est fortia et occulta cognoscere; multorum vero, historiae aperta sentire. Et idcirco Judaeae nobiles non siti, sed fame interiisse asserit; quia hi qui praeesse videbantur, dum totos se exteriori intelligentiae dederant, quod de intimis discutiendo manderent non habebant. Quia vero sublimioribus ab interno intellectu cadentibus, parvulorum intelligentia et in exterioribus exsiccatur, recte illic adjungitur: Multitudo ejus siti exaruit. Ac si aperte diceret: dum vulgus vitae suae studium deserit, jam nec fluenta historiae exquirit. Et occulta sacri eloquii mandata et aperta se intellexisse testantur, qui reprobanti se judici conquerentes dicunt: Manducavimus et bibimus coram te (Luc. XIII, 26). Quod aperte exponendo subjungunt: Et in plateis nostris docuisti (Ibid.). Quia ergo sacra eloquia in locis obscurioribus exponendo franguntur, in locis vero apertioribus ita, ut inventa fuerint, potantur, dicatur recte: Mittentes vocabant tres sorores suas, ut comederent et biberent cum eis. Ac si aperte diceretur: infirmos quosque blanda ad se persuasione deducebant, quatenus eorum mentes, et magna per contemplationem disserentes pascerent, et parva per historiam tradentes nutrirent. Sequitur:

CHAPTER XXI.

IBID.---And sending they called their three sisters, that they might eat and drink with them.

29. These are signified by the daughters of Job. Holy Scripture is sometimes food, sometimes drink. ---The sons call the sisters to the feast: because the holy apostles preach the joys of supernal refreshment to the weak hearers, and feed their minds with the banquets of divine speech, because they see them fasting from the food of truth. [Vet. XXI.] Moreover it is well said: "That they might eat and drink with them." For holy Scripture is sometimes food to us, sometimes drink. It is food in the more obscure places, because it is as it were broken by exposition, and swallowed by chewing. But it is drink in the more open places, because it is so absorbed just as it is found. The prophet saw holy Scripture as food, which would be broken by exposition, when he said: "The young children asked for bread, and there was no man who would break it for them" (Lam. 4:4): that is, all the weak asked for the stronger sentences of holy Scripture to be diminished by exposition; but he who ought to expose it is not able to be found. The prophet saw holy Scripture as drink, when he said: "Everyone that thirsteth come ye to the waters" (Isai. 55:1). If the open mandates were not drink, Truth would not cry out by Himself: "If any man thirst, let him come unto me, and drink" (John 7:37). The prophet saw that food and drink had been lacking to Judea, when he said: "Her nobles have perished with hunger, and her multitude was dried up with thirst" (Isai. 5:13). For it is of a few to know strong and hidden things; but of many, to sense the open things of history. And therefore he asserts that the nobles of Judea perished not with thirst, but with hunger; because they who seemed to preside, while they had given themselves totally to exterior intelligence, had not that which they might eat by discussing from the internal things. Because moreover by the more sublime falling from the internal understanding, the intelligence of the little ones is dried up even in the exterior things, it is rightly added there: "Her multitude was dried up with thirst." As if he should say openly: while the common people desert the study of their life, now they seek not even the floods of history. And they witness that they have understood both the hidden and open mandates of the sacred speech, who, complaining to the reproving judge, say: "We have eaten and drunk in thy presence" (Luke 13:26). Which they subjoin openly by exposing: "And thou hast taught in our streets" (Ibid.). Because therefore the sacred speeches are broken in more obscure places by exposing, but in more open places are drunk just as they were found, let it be said rightly: "Sending they called their three sisters, that they might eat and drink with them." As if it were openly said: they led each of the weak by mild persuasion to themselves, in order that they might both feed their minds by discussing great things through contemplation, and nourish them by delivering small things through history. It follows:

Caput XXII

[Vet. XXII].

VERS. 5.---Cumque in orbem transissent dies convivii, mittebat Job, et sanctificabat eos: consurgensque diluculo offerebat holocausta per singulos.

30. Christus praedicatorum suorum corda mundat. ---In orbem dies convivii transeunt, cum praedicationum ministeria peraguntur. Peractisque conviviis, holocaustum Job pro filiis obtulit; quia pro apostolis de praedicatione redeuntibus, Patrem Redemptor exoravit. Bene autem mittendo sanctificare dicitur; quia dum sanctum Spiritum, qui a se procedit, discipulorum cordibus tribuit, quidquid culpae inesse potuit, emundavit. Recteque ad offerenda holocausta diluculo consurgere perhibetur; quia per hoc quod pro nobis intercessionis suae petitionem obtulit, discussa erroris nocte, humanae mentis tenebras illustravit; ne quo peccati contagio, ex ipsa praedicationis gratia, mens in occulto polluatur; ne sibi quae agit tribuat; ne sibi tribuendo quae agebat, amittat. Unde recte subjungitur:

Caput XXIII

[Vet. XXIII; Rec. VIII].

IBID.---Dicebat enim, Ne forte peccaverint filii mei, et benedixerint Deo in cordibus suis.

31. Maculae a praedicatoribus contractae quomodo diluendae. ---Deo quippe benedicere, id est maledicere, est de ejus munere sibi gloriam praebere. Unde recte sanctis apostolis post praedicationem Dominus pedes lavit (Joan XIII, 5); ut videlicet aperte monstraret quia plerumque et in bono opere peccati pulvis contrahitur, et inde inquinantur vestigia loquentium, unde audientium corda mundantur. Nam saepe nonnulli dum exhortationis verba faciunt, quamlibet tenuiter, sese intrinsecus, quia per eos purgationis gratia derivatur, extollunt; cumque verbo aliena opera diluunt, quasi ex bono itinere pulverem malae cogitationis sumunt. Quid ergo fuit post praedicationem pedes discipulorum lavare, nisi post praedicationis gloriam, cogitationum pulverem tergere, gressusque cordis ab interna elatione mundare? Nec obstat ab omnimoda Mediatoris scientia quod dicitur: Ne forte.

Chapter XXII

[Vet. XXII].

VERS. 5.---And it was so, when the days of their feasting were gone about, that Job sent and sanctified them: and rising up early in the morning, he offered burnt offerings according to the number of them all.

30. Christ cleanses the hearts of His preachers. ---The days of feasting go about, when the ministries of preachings are performed. And the feasts being performed, Job offered a burnt offering (holocaustum) for his sons; because for the apostles returning from preaching, the Redeemer prayed to the Father. Moreover he is well said to sanctify by sending; because while He gives the Holy Spirit, who proceeds from Himself, to the hearts of the disciples, He cleansed whatever of fault could be in them. And he is rightly related to rise early in the morning (diluculo) to offer burnt offerings; because through this, that He offered for us the petition of His intercession, the night of error being discussed, He illuminated the darkness of the human mind; lest by any contagion of sin, from the grace of preaching itself, the mind be polluted in secret; lest it attribute to itself what it does; lest by attributing to itself what it was doing, it should lose it. Whence it is rightly subjoined:

CHAPTER XXIII

JOB 1:5. --- For he said: Lest perhaps my sons have sinned, and have blessed God in their hearts.

31. How the stains contracted by preachers are to be washed away. ---To bless God, that is, to curse Him, is to take glory to oneself from His gift. Whence rightly, after the preaching, the Lord washed the feet of the holy Apostles (John 13:5); that He might plainly show, namely, that for the most part, even in a good work, the dust of sin is contracted, and hence the tracks of the speakers are defiled, from which the hearts of the hearers are cleansed. For often many, while they speak words of exhortation, however slightly, extol themselves inwardly, because through them the grace of purification is derived; and while they wash away the works of others by the word, they take up as it were the dust of evil thought from a good journey. What then was it to wash the feet of the disciples after preaching, but to wipe away the dust of thoughts after the glory of preaching, and to cleanse the steps of the heart from internal elation? Nor does that which is said, "Lest perhaps," stand in the way of the Mediator's absolute knowledge.

Nam cuncta sciens, sed in locutione sua ignorantiam nostram suscipiens, atque dum suscipit docens, nonnunquam quasi ex nostra dubitatione loquitur, sicut dicit: Filius hominis veniens, putas, inveniet fidem super terram? (Luc. XVIII, 3.) Expletis ergo conviviis, sacrificium Job pro filiis offerens dicebat: Ne forte peccaverint filii mei, et benedixerint Deo in cordibus suis; quia Redemptor noster postquam praedicatores suos a malis impugnantibus diluit, etiam inter bona quae egerant a tentationibus defendit. Sequitur:

Caput XXIV

[Vet. XXIV; Rec. VIII].

IBID.---Sic faciebat Job cunctis diebus.

32. Holocaustum a Christo pro nobis jugiter oblatum. Cunctis diebus Job sacrificium offerre non cessat; quia sine intermissione pro nobis holocaustum Redemptor immolat, qui sine cessatione Patri suam pro nobis incarnationem demonstrat. Ipsa quippe ejus incarnatio nostrae emundationis oblatio est; cumque se hominem ostendit, delicta hominis interveniens diluit. Et humanitatis suae mysterio perenne sacrificium immolat, quia et haec sunt aeterna quae mundat.

33. [Vet. XXV.] Quid hactenus de sensu histor. et allegor. quid deinceps de morali prosequendum. ---Igitur quia in ipso expositionis exordio sic persona beati Job nuntiari Dominum diximus, ut designari per illum caput et corpus, id est, Christum et Ecclesiam diceremus; postquam caput nostrum quomodo designatum credatur, ostendimus, nunc corpus ejus, quod nos sumus, quomodo exprimatur, indicemus; ut quia audivimus ex historia quod miremur, cognovimus ex capite quod credamus; consideremus nunc ex corpore quod vivendo teneamus. In nobismetipsis namque debemus transformare quod legimus; ut cum per auditum se animus excitat, ad operandum quod audierit vita concurrat.

Caput XXV

[Vet. XXVI, Rec. X].

VERS. 1.---Vir erat in terra Hus nomine Job.

For knowing all things, but in His speech taking upon Him our ignorance, and while He takes it teaching us, He sometimes speaks as if from our doubt, as He says: "When the Son of man comes, think you, shall He find faith on earth?" (Luke 18:8). The feasts therefore being finished, Job offering sacrifice for his sons said: "Lest perhaps my sons have sinned, and have blessed God in their hearts"; because our Redeemer, after He has washed His preachers from the evils assailing them, also defends them from temptations even among the good things they had done. It follows:

CHAPTER XXIV

JOB 1:5. --- Thus did Job all days.

32. The burnt offering continually offered by Christ for us. All days Job ceases not to offer sacrifice; because without intermission the Redeemer immolates a burnt offering (holocaustum) for us, who without ceasing demonstrates His incarnation to the Father for us. For His very incarnation is the offering of our cleansing; and when He shows Himself as man, He washes away the sins of man by intervening. And by the mystery of His humanity He immolates a perennial sacrifice, because these also are eternal things which He cleanses.

33. What has been treated so far concerning the historical and allegorical sense, and what is to be followed next concerning the moral sense. ---Therefore, because in the very beginning of the exposition we said that the person of blessed Job announced the Lord in such a way, that we said the head and the body, that is, Christ and the Church, were designated by him; after we have shown how our head is believed to have been designated, let us now indicate how His body, which we are, is expressed; so that because we have heard from the history what we may wonder at, and have known from the head what we may believe; let us now consider from the body what we may hold by living. For in ourselves we ought to transform what we read; so that when the mind excites itself by hearing, the life may concur to work what it shall have heard.

CHAPTER XXV

JOB 1:1. --- There was a man in the land of Uz (Hus), whose name was Job.

34. SENSUS MORALIS.---Job electos significat. Quae eorum affectio circa terrena et aeterna. ---Si Job dolens, et Hus consiliator dicitur, non immerito per utraque nomina electus quisque figuratur; quia nimirum consiliatorem animum inhabitat, qui dolens de praesentibus ad aeterna festinat. Nam sunt nonnulli qui vitam suam negligunt; et dum transitoria appetunt, dum aeterna vel non intelligunt, vel intellecta contemnunt, nec dolorem sentiunt, nec habere consilium sciunt. Cumque superna, quae amiserunt, non considerant, esse se, heu miseri! in bonis putant. Nequaquam enim ad veritatis lucem, cui conditi fuerant, mentis oculos erigunt; nequaquam ad contemplationem aeternae patriae desiderii aciem tendunt: sed semetipsos in his ad quae projecti sunt deserentes, vice patriae diligunt exsilium quod patiuntur, et in caecitate, quam tolerant, quasi in claritate luminis exsultant. At contra electorum mentes dum cuncta transitoria nulla esse conspiciunt, ad quae sint conditae exquirunt; cumque eorum satisfactioni nihil extra Deum sufficit, ipsa inquisitionis exercitatione fatigata illorum cogitationis, in conditoris sui spe et contemplatione requiescit, supernis interseri civibus appetit; et unusquisque eorum adhuc in mundo corpore positus, mente jam extra mundum surgit, aerumnam exsilii, quam tolerat, deplorat, et ad sublimem patriam incessantibus se amoris stimulis excitat. Cum ergo dolens videt, quam sit aeternum quod perdidit, invenit salubre consilium, temporale hoc despicere quod percurrit; et quo magis crescit consilii scientia, ut peritura deserat, eo augetur dolor, quod necdum ad mansura pertingat. Unde bene per Salomonem dicitur: Qui apponit scientiam, apponit dolorem (Eccles. I, 18). Qui enim scit jam summa quae adhuc non habet, magis de infimis in quibus retinetur dolet.

35. In terra Hus, id est, in consilio habitant. ---Recte ergo in terra Hus habitare Job dicitur, quia in scientiae consilio electi uniuscujusque dolens animus tenetur. Intuendum quoque est quam nullus dolor mentis sit in actione praecipitationis. Qui enim sine consiliis vivunt, qui se ipsos rerum eventibus praecipites deserunt, nullo interim cogitationum dolore fatigantur.

34. THE MORAL SENSE. --- Job signifies the elect. What is their affection concerning earthly and eternal things. ---If Job is called grieving (dolens), and Hus a counselor (consiliator), not undeservedly by both names is each of the elect figured; because undoubtedly he inhabits a counselor mind, who, grieving for present things, hastens to eternal ones. For there are some who neglect their life; and while they seek transitory things, while they either do not understand eternal things, or despise those understood, they neither feel grief, nor know how to have counsel. And since they do not consider the heavenly things which they have lost, they think themselves, alas, wretches! to be in good things. For they by no means lift up the eyes of their mind to the light of truth, for which they were created; they by no means stretch the edge of their desire to the contemplation of the eternal homeland: but deserting themselves in these things to which they are cast out, they love the exile which they suffer instead of the homeland, and in the blindness which they tolerate, they exult as if in the clarity of light. But on the contrary, the minds of the elect, while they see that all transitory things are nothing, inquire for what they were created; and since nothing outside of God suffices for their satisfaction, their thought, fatigued by the very exercise of inquiry, rests in the hope and contemplation of its Creator, and desires to be interspread among the heavenly citizens; and each of them, still placed in the body in the world, already rises in mind outside the world, deplores the misery of exile which he tolerates, and excites himself by incessant stings of love to the sublime homeland. When therefore, grieving, he sees how eternal is that which he lost, he finds the wholesome counsel to despise this temporal thing through which he runs; and the more the science of counsel grows, so as to desert things that will perish, the more grief is increased, because he does not yet reach those that remain. Whence it is well said by Solomon: "He that adds science, adds grief" (Eccles. 1:18). For he who already knows the highest things which he does not yet have, grieves more for the lowest things in which he is retained.

35. They dwell in the land of Uz, that is, in counsel. ---Rightly therefore Job is said to dwell in the land of Uz, because the grieving mind of each one of the elect is held in the counsel of science. It is also to be observed how no grief of mind is in an action of precipitation. For they who live without counsels, who desert themselves headlong to the events of things, are in the meantime fatigued by no grief of thoughts.

Nam qui solerter in vitae consilio figit mentem, caute sese in omni actione circumspiciendo considerat; et ne ex re quae agitur repentinus finis adversusque subripiat, hunc prius molliter posito pede cogitationis palpat; pensat ne ab his quae agenda sunt formido praepediat; ne in his quae differenda sunt praecipitatio impellat; ne prava per concupiscentiam aperto bello superent; ne recta per inanem gloriam insidiando supplantent. Job ergo in terra Hus habitat, dum mens electi quo magis per consilium vivere nititur, eo angusti itineris dolore fatigatur. Sequitur:

Caput XXVI

[Vet. XXVII, Rec. XI].

IBID.---Simplex et rectus, timens Deum, et recedens a malo.

36. Justi simplicitas et rectitudo. ---Quisquis aeternam patriam appetit, simplex procul dubio et rectus vivit: simplex videlicet opere, rectus fide; simplex in bonis quae inferius peragit, rectus in summis quae in intimis sentit. Sunt namque nonnulli qui in bonis quae faciunt simplices non sunt, dum non in his retributionem interius, sed exterius favorem quaerunt. Unde bene per quemdam sapientem dicitur: Vae peccatori terram ingredienti duabus viis (Eccli. II, 14). Duabus quippe viis peccator terram ingreditur, quando et Dei est quod opere exhibet, et mundi quod per cogitationem quaerit.

37. A timore inchoat, in charitate consummatur. ---Bene autem dicitur: Timens Deum, et recedens a malo; quia sancta electorum Ecclesia simplicitatis suae et rectitudinis vias timore inchoat, sed charitate consummat. Cui tunc est funditus a malo recedere, cum ex amore Dei coeperit jam nolle peccare. Cum vero adhuc timore bona agit, a malo penitus non recessit; quia eo ipso peccat, quo peccare vellet, si inulte potuisset. Recte ergo cum timere Deum Job dicitur, recedere etiam a malo perhibetur; quia dum metum charitas sequitur, ea quae mente relinquitur, etiam per cogitationis propositum culpa calcatur. [Vet. XXVIII.] Et quia ex timore unumquodque vitium premitur, ex charitate autem virtutes oriuntur, recte subjungitur:

Caput XXVII

[Rec. XII].

VERS. 2.---Natique sunt ei septem filii et tres filiae.

For he who skillfully fixes his mind in the counsel of life, cautiously considers himself by looking around in every action; and lest a sudden and adverse end should steal upon him from the thing which is done, he first feels this with the foot of thought softly placed; he weighs lest fear should hinder from these things which are to be done; lest precipitation should impel in those which are to be deferred; lest evil things should overcome through concupiscence in open war; lest right things should supplant by lying in wait through vain glory. Job therefore dwells in the land of Uz, while the mind of the elect, the more it strives to live by counsel, the more it is fatigued by the grief of the narrow way. It follows:

CHAPTER XXVI

JOB 1:1. --- Simple and upright, fearing God, and departing from evil.

36. The simplicity and uprightness of the just. Whoever desires the eternal homeland, lives without doubt simple and upright: simple, namely, in work, upright in faith; simple in the good things which he performs below, upright in the highest things which he feels in his inmost heart. For there are some who in the good things which they do are not simple, while they seek in these not retribution within, but favor without. Whence it is well said by a certain wise man: "Woe to the sinner that enters the earth by two ways" (Ecclus. 2:14). For a sinner enters the earth by two ways, when both that which he exhibits in work is God's, and that which he seeks through thought is the world's.

37. It begins from fear, it is consummated in charity. Moreover it is well said: "Fearing God, and departing from evil"; because the holy Church of the elect begins the ways of her simplicity and uprightness by fear, but consummates them by charity. To whom it is then fundamentally to depart from evil, when from the love of God she has already begun to be unwilling to sin. But when she still does good things from fear, she has not entirely departed from evil; because by that very thing she sins, by which she would wish to sin, if she could have done so with impunity. Rightly therefore when Job is said to fear God, he is also related to depart from evil; because while charity follows fear, those things which are left in the mind, the fault is also trodden down by the purpose of thought. And because from fear every vice is pressed down, but from charity virtues arise, it is rightly subjoined:

CHAPTER XXVII

JOB 1:2. --- And there were born to him seven sons and three daughters.

38. Septem filii Job totidem dona Spiritus sancti significant; tres filiae, spem, fidem et charitatem. ---Septem quippe nobis filii nascuntur, cum per conceptionem bonae cogitationis, sancti Spiritus septem in nobis virtutes oriuntur. Hanc namque internam prolem propheta dinumerat, cum Spiritus mentem fecundat, dicens: Requiescet super eum Spiritus Domini, spiritus sapientiae et intellectus, spiritus consilii et fortitudinis, spiritus scientiae et pietatis, et replebit eum spiritus timoris Domini (Isai. XI, 2). Cum ergo per adventum Spiritus sancti, sapientia, intellectus, consilium, fortitudo, scientia, pietas ac timor Domini unicuique nostrum gignitur, quasi mansura posteritas in mente propagatur, quae supernae nostrae nobilitatis genus eo ad vitam longius servat, quo amori aeternitatis sociat. Sed habent in nobis septem filii tres procul dubio sorores suas, quia quidquid virile hi virtutum sensus faciunt, spei, fidei charitatique conjungunt. Neque enim ad denarii perfectionem septem filii perveniunt, nisi in fide, spe et charitate fuerit omne quod agunt. Quia vero hanc praeeuntium virtutum copiam multimoda bonorum operum cogitationis sequitur, recte subjungitur:

Caput XXVIII

[Rec. XIII].

VERS. 3.---Et fuit possessio ejus septem millia ovium et tria millia camelorum.

39. Oves possidet qui mentem innoxiam intus veritate pascit. ---Servata quippe veritate historiae, imitari spiritaliter possumus, quod carnaliter audimus. Ovium enim septem millia possidemus, cum cogitationes innocuas, perfecta cordis munditia, intra nosmetipsos inquisito veritatis pabulo pascimus.

40. Camelos possidet, qui quod in se altum ac tortuosum, aut fidei subdit, aut prae charitate flectit. ---Eruntque nobis in possessione etiam tria millia camelorum, si omne, quod in nobis altum ac tortuosum est, rationi fidei subditur, et sub cognitione Trinitatis, sponte in appetitu humilitatis inclinatur. Camelos quippe possidemus, si quod altum sapimus, humiliter deponamus. Camelos procul dubio possidemus, cum cogitationes nostras ad infirmitatis fraternae compassionem flectimus, ut vicissim onera nostra portantes, alienae infirmitati compati condescendendo noverimus.

38. The seven sons of Job signify as many gifts of the Holy Spirit; the three daughters, hope, faith, and charity. Seven sons are indeed born to us, when through the conception of good thought, the seven virtues of the Holy Spirit arise in us. For the prophet enumerates this internal offspring, when the Spirit makes the mind fruitful, saying: "The Spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and fortitude, the spirit of science and piety, and the spirit of the fear of the Lord shall fill him" (Isa. 11:2). When therefore, through the coming of the Holy Spirit, wisdom, understanding, counsel, fortitude, science, piety, and the fear of the Lord are born to each of us, a remaining posterity as it were is propagated in the mind, which preserves the genus of our heavenly nobility so much longer unto life, by how much it associates it with the love of eternity. But the seven sons have in us three sisters without doubt, because whatever manly thing these senses of the virtues do, they join to hope, faith, and charity. Nor do the seven sons reach to the perfection of the denary number (ten), unless all that they do be in faith, hope, and charity. But because a manifold thought of good works follows this abundance of preceding virtues, it is rightly subjoined:

CHAPTER XXVIII

JOB 1:3. --- And his possession was seven thousand sheep, and three thousand camels.

39. He possesses sheep, who feeds an innocent mind within with truth. The truth of the history being preserved, we can spiritually imitate what we hear carnally. For we possess seven thousand sheep, when we feed innocent thoughts, with perfect purity of heart, within ourselves, with the food of truth sought out.

40. He possesses camels, who subjects what is high and crooked in himself either to faith, or bends it for charity. ---And there will be in our possession also three thousand camels, if all that is high and crooked in us is subjected to the reason of faith, and under the knowledge of the Trinity, is spontaneously inclined in the desire of humility. For we possess camels, if we humbly lay down what we think high. We undoubtedly possess camels, when we bend our thoughts to the compassion of fraternal infirmity, so that, bearing our burdens in turn, we may know how to sympathize with another's infirmity by condescending.

Possunt etiam per camelos, qui ungulam nequaquam findunt, sed tamen ruminant, terrenarum rerum bonae dispensationes intelligi: quae quia habent aliquid saeculi, et aliquid Dei, per commune eas necesse est animal designari. Neque enim terrena dispensatio, quamvis aeternae utilitati serviat, sine perturbatione mentis valet exhiberi. [Vet. XXIX.] Quia igitur per hanc et ad praesens mens confunditur, et in perpetuum merces paratur, quasi commune animal, et aliquid de lege habet, et aliquid non habet. Ungulam namque non findit, quia non se penitus anima ab omni terreno opere disjungit; sed tamen ruminant, quia bene dispensando temporalia, per certitudinis fiduciam coelestia sperat. Terrenae igitur dispensationes, quasi camelorum more, capite legi concordant, pede discrepant; quia et coeli sunt illa quae juste viventes appetunt, et hujus mundi sunt ea in quibus opere versantur. Nos ergo cum easdem terrenas dispensationes cognitioni Trinitatis subdimus, quasi camelos fide possidemus. Sequitur:

Caput XXIX

[Vet. XXX].

Quingenta quoque juga boum, et quingentae asinae.

41. Boum juga concordes virtutes. Asinae lascivientes, motus aut cogitationes simplices. ---Juga boum in usum nostrae possessionis sunt, cum concordes virtutes exarant duritiam mentis. Quingentas quoque asinas possidemus, cum lascivientes motus restringimus; et quidquid in nobis carnale exsurgere appetit, spiritali cordis dominatu refrenamus. Vel certe asinas possidere, est cogitationes intra nos simplices regere: quae dum in subtiliori intellectu currere non valent quo quasi pigrius ambulant, eo fraterna onera mansuetius portant. Sunt namque nonnulli qui dum alta non intelligunt, ad exteriora conversationis opera se humilius premunt. Bene ergo per asinas, pigrum quidem animal, sed tamen portandis oneribus deditum, simplices cogitationes accipimus; quia dum nostram plerumque ignorantiam cognoscimus, levius onera aliena toleramus. Cumque nos quasi singularis sapientiae altitudo non elevat, ad perferendam alieni cordis inertiam, mens se nostra aequanimiter inclinat. Recte autem sive juga boum, sive asinae quingentae referuntur; quia vel in hoc, quod prudenter sapimus, vel in hoc, quod humiliter ignoramus, dum aeternae pacis requiem quaerimus, quasi intra jubilei numerum tenemur. Sequitur:

Caput XXX

[Vet. XXXI, Rec. XIV].

By camels also, which by no means divide the hoof, but yet chew the cud, the good dispensations of earthly things can be understood: which, because they have something of the world, and something of God, must necessarily be designated by a common animal. For an earthly dispensation, although it may serve eternal utility, cannot be exhibited without perturbation of mind. Because therefore through this the mind is both confounded for the present, and a reward is prepared for eternity, as it were a common animal, it has both something from the law, and something it has not. For it does not divide the hoof, because the soul does not entirely disjoin itself from every earthly work; but yet it chews the cud, because by well-dispensing temporal things, through the confidence of certainty it hopes for heavenly things. Earthly dispensations, therefore, after the manner of camels, agree with the law in the head, and disagree in the foot; because both those things are of heaven which those living justly desire, and those things are of this world in which they are occupied in work. We, therefore, when we subject the same earthly dispensations to the knowledge of the Trinity, possess as it were camels by faith. It follows:

CHAPTER XXIX

JOB 1:3. --- Five hundred yoke of oxen, and five hundred she-asses.

41. Yoke of oxen are concordant virtues. She-asses are wanton motions or simple thoughts. Yoke of oxen are for the use of our possession, when concordant virtues plow the hardness of the mind. We also possess five hundred she-asses, when we restrain wanton motions; and whatever of carnal desires to arise in us, we bridle by the spiritual dominion of the heart. Or certainly to possess she-asses, is to rule simple thoughts within us: which while they are not able to run in a more subtle understanding, by how much they walk as it were more slowly, by so much they carry fraternal burdens more mildly. For there are some who, while they do not understand high things, press themselves more humbly to the exterior works of conversation. Well therefore by she-asses, a slow animal indeed, but yet given to carrying burdens, do we receive simple thoughts; because while we for the most part acknowledge our ignorance, we more lightly tolerate another's burdens. And since the height of singular wisdom does not elevate us, as it were, to the perishing of another's heart's inertness, our mind inclines itself equanimously. Moreover, whether yoke of oxen or five hundred she-asses are related; because either in this, that we wisely know, or in this, that we humbly are ignorant, while we seek the rest of eternal peace, we are held as it were within the number of the jubilee. It follows:

CHAPTER XXX

IBID.---Ac familia multa nimis.

42. Multa familia est multitudo cogitationum cohibenda. ---Multam nimis familiam possidemus, cum cogitationes innumeras sub mentis dominatione restringimus; ne ipsa sui multitudine animum superent, ne perverso ordine discretionis nostrae principatum calcent. Et bene cogitationum turba multae familiae appellatione signatur. Nam scimus quod absente domina, ancillarum linguae perstrepunt, silentium deserunt, deputati operis officia negligunt, totumque sibimet ordinem vivendi confundunt. At si repente domina veniat, mox perstrepentes linguae reticent, officia uniuscujusque operis repetunt; sicque ad opus proprium, ac si non recesserint, revertuntur. Si igitur a domo mentis ad monumentum ratio discedat, quasi absente domina, cogitationum se clamor, velut garrula ancillarum turba multiplicat. Ut autem ratio ad mentem redierit, mox se confusio tumultuosa compescit; et quasi ancillae se ad injunctum opus tacite reprimunt, dum cogitationes protinus causis se propriis ad utilitatem subdunt. Possidemus ergo multam familiam, cum recto jure innumeris cogitationibus rationis discretione dominamur. Quod nimirum cum solerter agimus, jungi per eamdem discretionem angelis conamur. Unde et recte subjungitur:

CAPUT XXXI.

IBID.---Eratque vir ille magnus inter omnes Orientales.

43. Earum refrenatione magni efficimur. ---Tunc namque magni inter omnes Orientales efficimur, cum eis spiritibus, qui orienti luci inhaerent, pressa carnalis corruptionis nebula, discretionis nostrae radiis, in quantum possibilitas suppetit, sociamur. Unde et per Paulum dicitur: Nostra conversatio in coelis est (Philipp. III, 20). Quisquis temporalia ac defectiva sequitur, occasum petit; quisquis vero superna desiderat, quia in Oriente habitet, demonstrat. Magnus ergo non inter Occidentales, sed inter Orientales efficitur, qui non inter malorum actiones ima et fugitiva quaerentium, sed inter choros proficere supernorum civium conatur. Sequitur:

Caput XXXII

[Vet. XXXII, Rec. XV].

VERS. 4. Et ibant filii ejus, et faciebant convivium per domos, unusquisque in die suo.

JOB 1:3. --- And a very great household.

42. A great household is a multitude of thoughts to be restrained. We possess a very great household, when we restrain innumerable thoughts under the dominion of the mind; lest by their very multitude they should overcome the soul, lest by a perverse order they should trample upon the principality of our discretion. And well is the crowd of thoughts signified by the appellation of a great household. For we know that, the mistress being absent, the tongues of the maidservants make a noise, they desert silence, they neglect the duties of the assigned work, and they confound for themselves the whole order of living. But if the mistress suddenly comes, soon the noisy tongues are silent, they return to the duties of each work; and so they revert to their own work as if they had not departed. If therefore reason departs from the house of the mind to a monument (memorial/distraction), as it were the mistress being absent, the clamor of thoughts multiplies itself like a garrulous crowd of maidservants. But when reason has returned to the mind, soon the tumultuous confusion restrains itself; and as it were the maidservants silently repress themselves to the enjoined work, while thoughts immediately subject themselves to their own causes for utility. We possess therefore a great household, when by right law we dominate innumerable thoughts by the discretion of reason. Which undoubtedly when we do skillfully, we endeavor to be joined through the same discretion to the angels. Whence also it is rightly subjoined:

CHAPTER XXXI

JOB 1:3. --- And this man was great among all the Orientals.

43. By the refraining of these we are made great. For then we are made great among all the Orientals, when, the cloud of carnal corruption being pressed down, we are associated, as far as possibility allows, by the rays of our discretion, with those spirits who adhere to the rising (orienti) light. Whence also it is said by Paul: "Our conversation is in heaven" (Philip. 3:20). Whoever follows temporal and defective things, seeks the setting (occasum); but whoever desires heavenly things, demonstrates that he dwells in the East (Oriente). He therefore is made great, not among the Occidentals, but among the Orientals, who strives to profit, not among the actions of the evil seeking lowest and fugitive things, but among the choirs of the heavenly citizens. It follows:

CHAPTER XXXII

JOB 1:4. --- And his sons went, and made a feast by houses, every one in his day.

44. Virtutes singulae, in die suo convivium faciunt. ---Filii per domos convivium faciunt, dum virtutes singulae juxta modum proprium mentem pascunt. Et bene dicitur: Unusquisque in die suo. Dies enim uniuscujusque filii, est illuminatio uniuscujusque virtutis. Ut enim haec ipsa dona breviter septiformis gratiae replicem, alium diem habet sapientia, alium intellectus, alium consilium, alium fortitudo, alium scientia, alium pietas, alium timor. Neque enim hoc est sapere, quod intelligere; quia multi aeterna quidem sapiunt, sed haec intelligere nequaquam possunt. Sapientia ergo in die suo convivium facit, quia mentem de aeternorum spe et certitudine reficit. Intellectus in die suo convivium parat; quia in eo quod audita penetrat, reficiendo cor, tenebras ejus illustrat. Consilium in die suo convivium exhibet; quia dum esse praecipitem prohibet, ratione animum replet. Fortitudo in die suo convivium facit; quia dum adversa non metuit, trepidanti menti cibos confidentiae apponit. Scientia in die suo convivium parat, quia in ventre mentis ignorantiae jejunium superat. Pietas in die suo convivium exhibet, quia cordis viscera misericordiae operibus replet. Timor in die suo convivium facit; quia dum premit mentem, ne de praesentibus superbiat, de futuris illam spei cibo confortat.

45. Si ab invicem separentur, deficiunt. ---Sed illud in hoc filiorum convivio perscrutandum video, quod semetipsos invicem pascunt. Valde enim singula quaelibet virtus destituitur, si non una alii virtus virtuti suffragetur. Minor quippe est sapientia, si intellectu careat; et valde inutilis intellectus est, si ex sapientia non subsistat; quia cum altiora sine sapientiae pondere penetrat, sua illum levitas gravius ruiturum levat. Vile est consilium, cui robur fortitudinis deest; quia quod tractando invenit, carens viribus, usque ad perfectionem operis non perducit: et valde fortitudo destruitur, nisi per consilium fulciatur; quia quo plus se posse conspicit, eo virtus sine rationis moderamine deterius in praeceps ruit. Nulla est scientia, si utilitatem pietatis non habet; quia dum bona cognita exsequi negligit, sese ad judicium arctius stringit. Et valde inutilis est pietas, si scientiae discretione caret; quia dum nulla hanc scientia illuminat, quomodo misereatur ignorat. Timor quoque ipse nisi has etiam virtutes habuerit, ad nullum opus procul dubio bonae actionis surgit; quia dum ad cuncta trepidat, ipsa sua formidine a bonis omnibus torpens vacat. Quia ergo alternato ministerio virtus a virtute reficitur, recte dicitur quod apud se filii vicissim convivantur. Cumque una aliam sublevando sublevat, quasi per dies suos numerosa soboles pascenda convivium parat. Sequitur:

44. Individual virtues make a feast in their own day. The sons make a feast by houses, while individual virtues feed the mind according to their own mode. And it is well said: "Every one in his day." For the day of each son is the illumination of each virtue. For that I may briefly repeat these same gifts of sevenfold grace, wisdom has one day, understanding another, counsel another, fortitude another, science another, piety another, fear another. For it is not the same to have wisdom (sapere) as to understand (intelligere); because many indeed have wisdom concerning eternal things, but these they can by no means understand. Wisdom, therefore, in its own day makes a feast, because it refreshes the mind from the hope and certainty of eternal things. Understanding prepares a feast in its own day; because in that which it penetrates things heard, by refreshing the heart, it illuminates its darkness. Counsel exhibits a feast in its own day; because while it prohibits being headlong, it fills the soul with reason. Fortitude makes a feast in its own day; because while it does not fear adverse things, it places the foods of confidence before the trembling mind. Science prepares a feast in its own day, because in the belly of the mind it overcomes the fast of ignorance. Piety exhibits a feast in its own day, because it fills the bowels of the heart with works of mercy. Fear makes a feast in its own day; because while it presses down the mind, lest it should be proud of present things, it comforts it with the food of hope concerning future ones.

45. If they are separated from each other, they fail. But I see that in this feast of the sons it is to be scrutinized, that they feed each other in turn. For very much is each individual virtue destitute, if one virtue does not support the other. For wisdom is less, if it lacks understanding; and understanding is very useless, if it does not subsist from wisdom; because when it penetrates higher things without the weight of wisdom, its own levity lifts it up to fall more heavily. Vile is the counsel to which the strength of fortitude is wanting; because what it finds by treating, lacking strength, it does not lead through to the perfection of the work: and fortitude is very much destroyed, unless it be supported by counsel; because the more it sees itself to be able, the more virtue without the moderation of reason rushes headlong more miserably. Science is nothing, if it has not the utility of piety; because while it neglects to follow out the good things known, it binds itself more tightly to judgment. And piety is very useless, if it lacks the discretion of science; because while no science illuminates it, it is ignorant how it should have mercy. Fear also itself, unless it shall have had these virtues also, rises undoubtedly to no work of good action; because while it trembles at all things, it is vacant and torpid from all good things by its very dread. Because therefore by an alternate ministry virtue is refreshed by virtue, it is rightly said that the sons feast together in turn. And when one by supporting supports another, as it were through their days a numerous offspring prepares a feast to be fed. It follows:

Caput XXXIII

[Vet. XXXIII, Rec. XVI].

IBID.---Et mittentes vocabant tres sorores suas, ut comederent et biberent cum eis.

46. Ad convivium virtutum invitandae, spes, fides, charitas. ---Cum virtutes nostrae in omne quod agunt, spem, fidem, et charitatem ciunt, quasi operatores filii, tres ad convivium sorores vocant, ut fides, spes et charitas in opus bonum gaudeant quod unaquaeque virtus administrat. Quae quasi ex cibo vires accipiunt, dum-bonis operibus fidentiores fiunt; et dum post cibum contemplationis rore infundi appetunt, quasi ex poculo ebriantur.

[Vet. XXXIV.] 47. Ipsis bonis quae agimus, ad deterius propinquamus. ---Sed quid est, quod in hac vita sine quavis tenuissimi contagii inquinatione peragatur? Nonnunquam namque ipsis bonis quae agimus ad deterius propinquamus; quia dum laetitiam menti pariunt, quamdam etiam securitatem gignunt; dumque mens secura redditur, in torporem laxatur. Nonnunquam vero aliquantula elatione nos polluunt; et tanto dejectiores apud Deum faciunt, quanto apud nosmetipsos tumidiores reddunt. Unde bene subjungitur.

Caput XXXIV

[Rec. XVII].

VERS. 5. Cumque in orbem transissent dies convivii, mittebat Job, et sanctificabat eos.

47. In bonis operibus purganda intentio. ---Peracto quippe orbe dierum convivii, mittere ad filios, eosque sanctificare, est post virtutum sensum, intentionem cordis dirigere, et omne quod agitur, districta retractationis discussione mundare; ne bona aestimentur quae mala sunt; ne saltem veraciter bona putentur sufficientia, cum perfecta non sunt. Sic enim mens plerumque decipitur, ut aut qualitate mali, aut boni quantitate fallatur. [Vet. XXXV.] Sed hos virtutum sensum melius preces quam discussiones inveniunt; nam ea quae perscrutari in nobismetipsis plenius nitimur, saepe verius orando quam investigando penetramus. Cum enim mens per quamdam compunctionis machinam ad alta sustollitur , omne, quod ei de se ipsa occurrerit, sub se ipsa dijudicando certius contemplatur. Unde et recte subjungitur:

Caput XXXV

[Rec. XVIII].

IBID.---Consurgensque diluculo offerebat holocausta per singulos.

CHAPTER XXXIII

IBID. --- And sending they called their three sisters, to eat and to drink with them.

46. To the feast of the virtues, hope, faith, and charity are to be invited. When our virtues in all that they do, stir up hope, faith, and charity, as it were the worker sons call the three sisters to the feast, so that faith, hope, and charity may rejoice in the good work which each individual virtue administers. Which receive strength as it were from food, while they become more confident by good works; and while after food they desire to be watered by the dew of contemplation, they are inebriated as it were from the cup.

47. By the very good things which we do, we draw near to the worse. But what is it that in this life is performed without the pollution of any most thin contagion? For sometimes by the very good things which we do, we draw near to the worse; because while they bring forth joy to the mind, they also beget a certain security; and while the mind is rendered secure, it is relaxed into torpor. But sometimes they pollute us with a little elation; and they make us so much the more dejected before God, as they render us more swollen before ourselves. Whence it is well subjoined.

CHAPTER XXXIV

VERS. 5. And when the days of the feast had gone in a circuit, Job sent, and sanctified them.

47. The intention in good works is to be purified. For having completed the circuit of the days of the feast, to send to the sons, and to sanctify them, is after the sense of the virtues, to direct the intention of the heart, and to cleanse all that is done by a strict discussion of retractation; lest those things be estimated good which are evil; lest at least those things truly thought good be thought sufficient, when they are not perfect. For thus the mind is often deceived, so that it is deceived either by the quality of the evil, or by the quantity of the good. But prayers find these senses of the virtues better than discussions; for those things which we strive more fully to scrutinize in ourselves, we often more truly penetrate by praying than by investigating. For when the mind is lifted up to high things by a certain engine of compunction, it contemplates more certainly all that occurred to it concerning itself, by judging it beneath itself. Whence also it is rightly subjoined:

CHAPTER XXXV

IBID. --- And rising early he offered holocausts for each one.

48. Holocaustum precis pro singulis virtutibus purgandis offerendum. ---Diluculo namque consurgimus, cum compunctionis luce perfusi humanitatis nostrae noctem deserimus, et ad veri luminis radios, oculos mentis aperimus. Atque holocaustum per singulos filios offerimus, cum pro unaquaque virtute Domino hostiam nostrae precis immolamus: ne sapientia elevet; ne intellectus, dum subtiliter currit, aberret; ne consilium, dum se multiplicat, confundat; ne fortitudo, dum fiduciam praebet, praecipitet; ne scientia, dum novit et non diligit, inflet; ne pietas, dum se extra rectitudinem inclinat, intorqueat; ne timor, dum plus justo trepidat, in desperationis foveam mergat. Cum ergo pro unaquaque virtute, ut pura esse debeat, preces Domino fundimus, quid aliud, quam juxta filiorum numerum holocaustum per singulos exhibemus? Holocaustum namque totum incensum dicitur. Holocaustum igitur dare, est totam mentem igne compunctionis incendere, ut in ara amoris cor ardeat, et quasi delicta propriae sobolis, inquinamenta cogitationis exurat.

49. [Vet. XXXVI.] Illud non offert qui internos motus non frenat. ---Sed haec agere nesciunt, nisi hi qui priusquam cogitationes ad opus prodeant, internos suos motus sollicite circumspicientes frenant; haec agere nesciunt, nisi qui virili custodia munire mentem noverunt. Unde recte inopinata morte exstinctus Isboseth dicitur, quem et Scriptura sacra non in domo ostiarium, sed ostiariam habuisse testatur, dicens: Venientes filii Remmon Berothitae, Rechab et Banaa, ingressi sunt fervente die domum Isboseth, qui dormiebat super stratum suum meridie. Ingressi sunt autem domum; et ostiaria domus purgans triticum obdormivit. Assumentes spicas tritici, latenter ingressi sunt, et percusserunt eum in inguine. (II Reg. IV, 5.) Ostiaria triticum purgat, cum mentis custodia discernendo virtutes a vitiis separat. Quae si obdormierit, in mortem proprii Domini insidiatores admittit; quia cum discretionis sollicitudo cessaverit, ad interficiendum animum malignis spiritibus iter pandit. Qui ingressi spicas tollunt, quia mox bonarum cogitationum germina auferunt. Atque in inguine feriunt, quia virtutem cordis delectatione carnis occidunt. In inguine quippe ferire, est vitam mentis delectatione carnis perforare. Nequaquam vero Isboseth iste hac morte succumberet, si non ad ingressum domus mulierem, id est, ad mentis aditum mollem custodiam deputasset. Fortis namque virilisque sensus praeponi cordis foribus debet, quem nec negligentiae somnus opprimat, nec ignorantiae error fallat. Unde bene et Isboseth appellatus est, qui custode femina hostilibus gladiis nudatur. Isboseth quippe vir confusionis dicitur.

48. The holocaust of prayer is to be offered for the cleansing of individual virtues. For we rise early, when being infused with the light of compunction we leave the night of our humanity, and open the eyes of the mind to the rays of the true light. And we offer a holocaust for each of the sons, when we immolate the host of our prayer to the Lord for each virtue: lest wisdom should elevate; lest understanding, while it runs subtly, should err; lest counsel, while it multiplies itself, should confound; lest fortitude, while it affords confidence, should cast headlong; lest science, while it knows and does not love, should puff up; lest piety, while it inclines itself outside of rectitude, should distort; lest fear, while it trembles more than is right, should sink into the pit of despair. When therefore we pour out prayers to the Lord for each virtue, that it ought to be pure, what else do we do than exhibit a holocaust for each one according to the number of the sons? For a holocaust is said to be a whole burnt offering. To give a holocaust, therefore, is to set the whole mind on fire with the fire of compunction, so that the heart may burn on the altar of love, and as it were burn up the sins of its own offspring, the defilements of thought.

49. He does not offer this who does not bridle internal motions. But they know not how to do these things, except those who, before thoughts go forth to work, bridle their internal motions by anxiously looking around; they know not how to do these things, except those who have known how to fortify the mind with manly custody. Whence Ishbosheth is rightly said to have been extinguished by an unexpected death, whom also the holy Scripture testifies to have had not a male doorkeeper in his house, but a female doorkeeper, saying: The sons of Rimmon the Beerothite, Rechab and Baanah, coming, entered the house of Ishbosheth in the heat of the day, who was sleeping upon his bed at noon. And they entered the house; and the female doorkeeper of the house, cleansing wheat, fell asleep. Taking ears of wheat, they entered secretly, and struck him in the groin. (2 Sam. 4:5.) The female doorkeeper cleanses the wheat, when the custody of the mind separates virtues from vices by discerning. Which if she shall have fallen asleep, she admits waylayers to the death of her own Lord; because when the anxiety of discretion has ceased, it opens the way for evil spirits to kill the soul. Who entering take the ears, because they soon take away the seeds of good thoughts. And they strike in the groin, because they kill the virtue of the heart by the delight of the flesh. For to strike in the groin is to pierce the life of the mind by the delight of the flesh. But this Ishbosheth would by no means succumb to this death, if he had not deputed at the entrance of the house a woman, that is, a soft custody at the approach of the mind. For a strong and manly sense ought to be placed before the doors of the heart, which neither the sleep of negligence should oppress, nor the error of ignorance deceive. Whence also he was well called Ishbosheth, who with a female guardian is stripped by hostile swords. For Ishbosheth is called a man of confusion.

Vir autem confusionis est, qui forti mentis custodia munitus non est; quia dum virtutes se agere aestimat, subintrantia vitia nescientem necant. Tota itaque virtute muniendus est aditus mentis, ne quando eam insidiantes hostes penetrent foramine neglectae cogitationis. Hinc Salomon ait: Omni custodia serva cor tuum, quoniam ex ipso vita procedit (Prov. IV, 23). Virtutes ergo quas a mus dignum est ut summopere ab intentionis origine pensemus, ne ex malo ortu prodeant, etiam si recta sunt quae ostentant. Unde hic quoque recte subjungitur:

Caput XXXVI

[Vet. XXXVII, Rec. XIX].

IBID.---Dicebat enim: Ne forte peccaverint filii mei, et benedixerint Deo in cordibus suis.

50. Variae hostis insidiae; ut bona opera vitiet, in operis initio, in progressu, in fine. ---Filii in cordibus maledicunt, cum recta nostra opera a non rectis cogitationibus prodeunt; cum bona in aperto exerunt, sed in occulto noxia moliuntur. Deo quippe maledicunt, cum mentes nostrae se de se aestimant habere quod sunt. Deo maledicunt, cum se et ab illo accepisse vires intelligunt, sed tamen de ejus muneribus propriam laudem quaerunt. [Vet. XXXVIII.] Sciendum vero est, quod bona nostra tribus modis antiquus hostis insequitur, ut videlicet hoc, quod rectum coram hominibus agitur, in interni judicis conspectu vitietur. Aliquando namque in bono opere intentionem polluit, ut omne, quod in actione sequitur, eo purum mundumque non exeat, quo hoc ab origine perturbat. Aliquando vero intentionem boni operis vitiare non praevalet, sed in ipsa actione se quasi in itinere opponit; ut cum per propositum mentis securior quisque egreditur, subjuncto latenter vitio, quasi ex insidiis perimatur. Aliquando vero nec intentionem vitiat, nec in itinere supplantat, sed opus bonum in fine actionis illaqueat; quantoque vel a domo cordis, vel ab itinere operis longius recessisse se simulat, tanto ad decipiendum bonae actionis terminum astutius exspectat; et quo incautum quemque quasi recedendo reddiderit, eo illum repentino nonnunquam vulnere durius insanabiliusque transfigit.

51. Intentionem quippe in bono opere polluit, quia cum facilia ad decipiendum corda hominum conspicit, eorum desideriis auram transitorii favoris apponit; ut in his, quae recta faciunt, ad appetenda ima, fortitudine intentionis inclinentur. Unde recte sub Judaeae specie, de unaquaque anima laqueo miserae intentionis capta, per prophetam dicitur: Facti sunt hostes ejus in capite. (Threnn. I, 5)

But he is a man of confusion who is not fortified by a strong custody of the mind; because while he estimates that he acts virtues, the subentering vices kill him unawares. Therefore the approach of the mind is to be fortified with all virtue, lest at any time waylaying enemies penetrate it by the hole of a neglected thought. Hence Solomon says: Keep thy heart with all custody, for out of it life proceedeth. (Prov. 4:23.) It is worthy therefore that we should with the greatest effort weigh the virtues which we act from the origin of intention, lest they should proceed from an evil birth, even if those things which they show are right. Whence here also it is rightly subjoined:

CHAPTER XXXVI

IBID. --- For he said: Lest perchance my sons have sinned, and have blessed God in their hearts.

50. Various ambushes of the enemy; so that he may vitiate good works, in the beginning of the work, in the progress, in the end. The sons curse in their hearts, when our right works proceed from not right thoughts; when they show forth good things in the open, but in secret they plot harmful things. For they curse God, when our minds estimate that they have from themselves what they are. They curse God, when they understand that they have received strengths from Him, but yet they seek their own praise from His gifts. But it is to be known, that our good things the ancient enemy follows in three ways, that forsooth this which is acted right before men, may be vitiated in the sight of the internal judge. For sometimes in a good work he pollutes the intention, so that all that follows in action may not go forth pure and clean, in that he perturbs this from the origin. But sometimes he does not prevail to vitiate the intention of a good work, but in the action itself he opposes himself as it were in the way; so that while each one goes forth more secure by the purpose of the mind, a vice being secretly subjoined, he may be slain as it were from ambushes. But sometimes he neither vitiates the intention, nor supplants in the way, but ensnares the good work in the end of the action; and by how much more he simulates that he has receded far either from the house of the heart, or from the way of the work, by so much more astutely he expects the end of the good action for deceiving; and by what he shall have rendered each one incautious as it were by receding, by that he sometimes transfixes him more harshly and incurably with a sudden wound.

For he pollutes the intention in a good work, because when he beholds the hearts of men easy for deceiving, he applies to their desires the breeze of transitory favor; so that in those things which they do right, they may be inclined by the fortitude of intention to seek the lowest things. Whence rightly under the species of Judea, concerning each soul taken in the snare of a miserable intention, it is said by the prophet: Her enemies are made in the head. (Lam. 1:5.)

Ac si aperte diceretur: Cum bonum opus non bona intentione sumitur, huic adversantes spiritus ab ipso cogitationis exordio principantur; tantoque eam plenius possident, quanto et per initium dominantes tenent.

52. Cum vero intentionem vitiare non praevalent, in via positos laqueos tegunt, ut in eo quod bene agitur cor exaltans se ex latere ad vitium derivetur; quatenus quod inchoans aliter proposuerat, in actione longe aliter quam coeperat percurrat. Saepe enim bono operi dum laus humana obviat, mentem operantis immutat: quae quamvis quaesita non fuerat, tamen oblata delectat. Cujus delectatione cum mens bene operantis resolvitur, ab omni intentionis intimae vigore dissipatur. Saepe se bene inchoatae nostrae justitiae, ex latere ira subjungit; et dum zelo rectitudinis immoderatius mentem turbat, cunctam quietis intimae salutem sauciat. Saepe gravitatem cordis, quasi ex latere subjuncta tristitia sequitur; atque omne opus quod mens bona intentione inchoat, haec velamine moeroris obumbrat. Quae et nonnunquam tanto tardius repellitur, quanto et pressae menti quasi serior famulatur. Saepe se bono operi laetitia immoderata subjungit; cumque plus mentem quam decet, hilarescere exigit, ab actione bona omne pondus gravitatis repellit. Quia enim bene etiam inchoantibus subesse in itinere laqueos Psalmista conspexerat, recte prophetico plenus spiritu dicebat: In via hac, qua ambulabam, absconderunt laqueum mihi (Psal. CXLI, 4). Quod bene ac subtiliter Jeremias insinuat, qui dum gesta foris referre studuit, quae intus apud nosmetipsos gererentur indicavit, dicens: Venerunt octoginta viri de Sichem, et de Silo, et de Samaria, rasi barba, et scissis vestibus, squalentes; munera et thus habebant in manu, ut offerrent in domo Domini. Egressus autem Ismael filius Nathaniae in occursum eorum de Maspha, incedens et plorans ibat. Cumque occurrisset eis, dixit ad eos: Venite ad Godoliam filium Aicham. Qui cum venissent ad medium civitatis, interfecit eos (Jerem. XLI, 5). Barbam quippe radunt, qui sibi de propriis viribus fiduciam subtrahunt. Vestes scindunt, qui sibimetipsis in exterioris decoris laceratione non parcunt. Oblaturi in domo Domini thus et munera veniunt; qui exhibere se in Dei sacrificio orationem cum operibus pollicentur.

As if it were openly said: When a good work is taken up with a not good intention, the spirits opposing this have dominion from the very beginning of the thought; and they possess it so much the more fully, as they also hold dominion through the beginning.

But when they do not prevail to vitiate the intention, they hide snares placed in the way, so that in that which is acted well the heart exalting itself may be derived from the side to vice; so far as what beginning it had otherwise proposed, in action it may run through far otherwise than it began. For often while human praise meets a good work, it changes the mind of the worker: which although it had not been sought, yet being offered it delights. By the delight of which when the mind of the one working well is resolved, it is dissipated from all vigor of intimate intention. Often to our well-begun justice, anger subjoins itself from the side; and while it perturbs the mind more immoderately by zeal of rectitude, it wounds all health of intimate quiet. Often a sadness subjoined as it were from the side follows the gravity of the heart; and all the work which the mind begins with a good intention, this overshadows with a veil of sorrow. Which also is sometimes the more slowly repelled, by how much more it serves the pressed mind as if later. Often immoderate joy subjoins itself to a good work; and when it exacts that the mind should be cheerful more than is becoming, it repels all weight of gravity from the good action. Because therefore the Psalmist had seen that snares were beneath in the way even for those beginning well, rightly being full of the prophetic spirit he said: In this way, in which I was walking, they hid a snare for me. (Psalm 142:3.) Which well and subtly Jeremiah insinuates, who while he studied to refer deeds without, indicated those things which were being done within among ourselves, saying: There came eighty men from Shechem, and from Shiloh, and from Samaria, having their beards shaven, and their clothes rent, and having cut themselves (squalentes); they had offerings and incense in their hand, to offer in the house of the Lord. But Ishmael the son of Nethaniah went forth from Mizpah to meet them, weeping as he went. And when he had met them, he said to them: Come to Gedaliah the son of Ahikam. Who when they were come to the midst of the city, he slew them. (Jerem. 41:5.) For they shave the beard, who subtract from themselves the confidence of their own strengths. They rend their clothes, who do not spare themselves in the laceration of exterior beauty. They come to offer incense and offerings in the house of the Lord, who promise that they will exhibit themselves in the sacrifice of God, prayer with works.

Sed tamen si se in ipsa sanctae devotionis via caute circumspicere nesciunt, Ismael Nathaniae filius in eorum occursum venit; quia nimirum quilibet malignus spiritus, prioris sui, Satanae videlicet exemplo, in superbiae errore generatus, se ad laqueum deceptionis opponit. De quo et bene dicitur: Incedens et plorans ibat; quia ut devotas mentes interimere feriendo praevaleat, semetipsum quasi sub velamine virtutis occultat; et dum concordare se vere lugentibus simulat, ad cordis intima securius admissus, hoc, quod intus de virtute latet, occidit. Qui plerumque se spondet ad altiora provehere. Unde et dixisse perhibetur, Venite ad Godoliam filium Aicham; atque dum majora promittit, etiam minima subtrahit. Unde et recte dictum est: Qui cum venissent ad medium civitatis, interfecit eos. Viros ergo ad offerenda Deo munera venientes, in medio civitatis interficit; quia divinis deditae operibus mentes, nisi magna se circumspectione custodiant, hoste subripiente, dum devotionis portant hostiam, in ipso itinere perdunt vitam. De cujus hostis manu non evaditur, nisi citius ad poenitentiam recurratur. Unde illic apte subjungitur: Decem autem viri reperti sunt inter eos qui dixerunt ad Ismael: Noli occidere nos, quia habemus thesauros in agro frumenti et hordei, et olei, et mellis; et non occidit eos (Jer. XLI, 8). Thesaurus quippe in agro est spes in poenitentia, quae quia non cernitur, quasi in terra cordis suffossa continetur. Qui ergo thesauros in agro habuere, servati sunt; quia qui post incautelae suae vitium, ad lamentum poenitentiae redeunt, nec capti moriuntur.

53. Cum vero antiquus hostis neque in exordio intentionis ferit, neque in itinere actionis intercipit, duriores in fine laqueos tendit. Quem tanto nequius obsidet, quanto solum sibi remansisse ad decipiendum videt. Hos namque fini suo appositos laqueos Propheta conspexerat, cum dicebat: Ipsi calcaneum meum observabunt (Psal. LV, 7). Quia enim in calcaneo finis est corporis, quid per hunc nisi terminus signatur actionis? Sive ergo maligni spiritus, sive pravi quique homines, illorum superbiae sequaces, calcaneum observant, cum actionis bonae finem vitiare desiderant. Unde et eidem serpenti dicitur: Ipsa tuum observabit caput, et tu calcaneum ejus (Genes. III, 15, sec. LXX). Caput quippe serpentis observare, est initia suggestionis ejus aspicere, et manu sollicitae considerationis a cordis aditu funditus exstirpare. Qui tamen cum ab initio deprehenditur, percutere calcaneum molitur, quia etsi suggestione prima intentionem non percutit, decipere in fine tendit.

But yet if they know not how to look around themselves cautiously in the very way of holy devotion, Ishmael the son of Nethaniah comes to meet them; because forsooth any evil spirit, generated in the error of pride by the example of his predecessor, namely Satan, opposes himself for the snare of deception. Of whom also it is well said: Weeping as he went; because that he may prevail to kill devoted minds by striking, he hides himself as it were under the veil of virtue; and while he simulates that he agrees with those truly mourning, being more securely admitted to the inmost parts of the heart, he kills this which lies hid within of virtue. Who often promises that he will promote to higher things. Whence also he is related to have said: Come to Gedaliah the son of Ahikam; and while he promises greater things, he subtracts even the least. Whence also it was rightly said: Who when they were come to the midst of the city, he slew them. Men therefore coming to offer gifts to God, he kills in the midst of the city; because minds devoted to divine works, unless they keep themselves with great circumspection, the enemy stealing on, while they carry the host of devotion, they lose life in the way itself. From the hand of which enemy there is no escape, unless one should recur more quickly to penitence. Whence there it is aptly subjoined: But ten men were found among them who said to Ishmael: Slay us not, for we have treasures in the field of wheat, and of barley, and of oil, and of honey; and he slew them not. (Jer. 41:8.) For a treasure in the field is hope in penitence, which because it is not seen, is contained as it were dug up in the earth of the heart. They therefore who had treasures in the field were saved; because they who after the vice of their incautiousness return to the lament of penitence, are not killed even though captured.

But when the ancient enemy neither strikes in the beginning of the intention, nor intercepts in the way of action, he tends harsher snares in the end. Whom he besieges so much the more wickedly, by how much more he sees it alone remaining to him for deceiving. These snares placed at his end the Prophet beheld, when he said: They shall observe my heel. (Psalm 56:6.) Because since the end of the body is in the heel, what is signified by this but the term of action? Whether therefore evil spirits, or any wicked men, followers of their pride, observe the heel, when they desire to vitiate the end of a good action. Whence also it is said to the same serpent: She shall observe thy head, and thou her heel. (Gen. 3:15, according to LXX.) For to observe the head of the serpent is to look at the beginnings of his suggestion, and to extirpate them from the approach of the heart with a hand of solicitous consideration. Who yet when he is detected from the beginning, strives to strike the heel, because even if he does not strike the intention by the first suggestion, he tends to deceive in the end.

Si autem semel cor in intentione corrumpitur, sequentis actionis medietas, et terminus ab hoste callido secure possidetur; quoniam totam sibi arborum fructus ferre conspicit, quam veneni dente in radice vitiavit. Quia ergo summa cura vigilandum est, ne vel bonis operibus serviens mens, reproba intentione polluatur, recte dicitur: Ne forte peccaverint filii mei, et benedixerint Deo in cordibus suis. Ac si aperte diceretur: Nullum est bonum, quod foris agitur, si non pro eo intus ante Dei oculos innocentiae victima in ara cordis immolatur.

[Vet. XXXIX]. Tota itaque virtute perspiciendus est fluvius operis, si purus emanat ex fonte cogitationis. Omni cura servandus est a malitiae pulvere oculus cordis; ne hoc, quod in actione rectum hominibus ostentat, apud semetipsum per vitium pravae intentionis intorqueat.

54. Ideo curandum, ne bona opera nostra pauca sint, aut indiscussa. ---Curandum itaque est ne bona nostra pauca sint; curandum ne indiscussa; ne aut pauca agentes, inveniamur steriles; aut indiscussa relinquentes, vecordes. Neque enim unaquaeque vere virtus est, si mista aliis virtutibus non est. Unde recte ad Moysen dicitur: Sume tibi aromata, stacten et onycha, galbanum boni odoris, et thus lucidissimum; aequalis ponderis erunt omnia, faciesque thymiama compositum opere unguentarii, mistum diligenter et purum (Exod. XXX, 34). Thymiama quippe ex aromatibus compositum facimus, cum in altari boni operis, virtutum multiplicitate redolemus. Quod mistum et purum fit; quia quanto virtus virtuti jungitur, tanto incensum boni operis sincerius exhibetur. Unde et bene subjungitur: Cumque in tenuissimum pulverem universa contuderis, pones ex eo coram testimonii tabernaculo (Ibid., 36). In tenuissimum pulverem aromata universa conterimus, cum bona nostra quasi in pilo cordis, occulta discussione tundimus; et si veraciter bona sint, subtiliter retractamus. Aromata ergo in pulverem redigere, est virtutes recogitando terere, et usque ad subtilitatem occulti examinis revocare. Et notandum, quod de eodem pulvere dicitur: Pones ex eo coram testimonii tabernaculo; quia tunc nimirum bona nostra veraciter in conspectu judicis placent, cum haec mens subtilius recogitando conterit, et quasi de aromatibus pulverem reddit; ne grossum durumque sit bonum quod agitur; ne si hoc arcta retractationis manus non comminuat, odorem de se subtilius non aspergat.

But if once the heart is corrupted in intention, the middle and the end of the following action are securely possessed by the crafty enemy; since he beholds that tree to bear all fruits for him, which he vitiated with the tooth of poison in the root. Because therefore we must watch with the greatest care, lest the mind serving good works should be polluted by a reprobate intention, it is rightly said: Lest perchance my sons have sinned, and have blessed God in their hearts. As if it were openly said: There is no good which is acted without, if for it a victim of innocence is not immolated within before the eyes of God on the altar of the heart.

Therefore the river of work is to be seen with all virtue, if it flows pure from the fountain of thought. With all care the eye of the heart is to be kept from the dust of malice; lest this which it shows right to men in action, it should distort within itself by the vice of a perverse intention.

Therefore care is to be taken, lest our good works should be few, or unscrutinized. Therefore care is to be taken lest our good things be few; care lest they be unscrutinized; lest either acting few, we be found sterile; or leaving them unscrutinized, we be found foolish. For neither is each thing truly a virtue, if it is not mixed with other virtues. Whence it is rightly said to Moses: Take unto thee sweet spices, stacte, and onycha, and galbanum of good odor, and most lucid frankincense; of equal weight shall they all be, and thou shalt make a perfume composed by the work of the apothecary, diligently mixed and pure. (Exod. 30:34.) For we make a perfume composed of spices, when on the altar of good work, we are fragrant with the multiplicity of virtues. Which becomes mixed and pure; because by how much virtue is joined to virtue, by so much the incense of good work is exhibited more sincerely. Whence also it is well subjoined: And when thou shalt have beaten all into most thin dust, thou shalt place of it before the tabernacle of the testimony. (Ibid., 36.) Into most thin dust we beat all the spices, when our good things we beat as if in the mortar of the heart by secret discussion; and if they be truly good, we subtly retract them. To reduce spices therefore into dust, is to rub virtues by reconsidering, and to recall them even to the subtlety of secret examination. And it is to be noted, that of the same dust it is said: Thou shalt place of it before the tabernacle of the testimony; because then forsooth our good things truly please in the sight of the judge, when the mind beats these by more subtly reconsidering, and as it were renders dust from spices; lest the good which is acted should be gross and hard; lest if the strait hand of retractation does not comminute this, it should not more subtly sprinkle its odor.

Hinc est enim quod sponsae virtus, sponsi voce laudatur, cum dicitur: Quae est ista, quae ascendit per desertum, sicut virgula fumi ex aromatibus myrrhae et thuris, et universi pulveris pigmentarii (Cant. III, 6)? Sancta quippe Ecclesia sicut fumi virgula ex aromatibus ascendit; quia ex vitae suae virtutibus in interni quotidie incensi rectitudinem proficit, nec sparsa per cogitationes defluit, sed sese intra arcana cordis in rigoris virga constringit. Quae ea quae agit, dum recogitare semper ac retractare non desinit, myrrham quidem et thus habet in opere, sed pulverem in cogitatione. Hinc est, quod de oblatoribus hostiae ad Moysen iterum dicitur: Detracta pelle hostiae, artus in frusta concidant (Levit. I, 6). [Vet. XL.] Pellem namque hostiae subtrahimus, cum a mentis nostrae oculis superficiem virtutis amovemus. Cujus artus in frusta concidimus, cum distinguentes subtiliter ejus intima, membratimque cogitamus. Curandum ergo est, ne cum mala vincimus, bonis lascivientibus supplantemur; ne fortasse fluxa prodeant, ne incircumspecta capiantur, ne per errorem, viam deserant, ne per lassitudinem fracta, anteacti laboris meritum perdant. In cunctis enim vigilanter debet se mens circumspicere, atque in ipsa circumspectionis sua providentia perseverare. Unde et recte subjungitur:

Caput XXXVII

[Rec. XX].

IBID.---Sic faciebat Job cunctis diebus .

55. Perseverantia necessaria. ---Incassum quippe bonum agitur(De poenit., dist. 3, can. 17, incassum), si ante terminum vitae deseratur; quia et frustra velociter currit, qui prius quam ad metas veniat deficit. Hinc est enim quod de reprobis dicitur: Vae his qui perdiderunt sustinentiam (Eccli. II, 16). Hinc electis suis Veritas dicit: Vos estis qui permansistis mecum in tentationibus meis (Luc. XXII, 28). Hinc Joseph, qui inter fratres usque ad finem justus perseverasse describitur, solus talarem tunicam habuisse perhibetur (Genes. XXXVII, 24, sec. LXX). Nam quid est talaris tunica, nisi actio consummata? Quasi enim protensa tunica talum corporis operit, cum bona actio ante Dei oculos usque ad vitae nos terminum tegit. Hinc est quod per Moysen caudam hostiae in altari offererre praecipitur (Exod. XXIX, 22; Levit. III, 9); ut videlicet omne bonum quod incipimus, etiam perseveranti fine compleamus. Bene igitur coepta cunctis diebus agenda sunt; ut cum malum pugnando repellitur, ipsa boni victoria constantiae manu teneatur.

56. Haec itaque sub intellectu triplici diximus, ut fastidienti animae varia alimenta proponentes, aliquid, quod eligendo sumat, offeramus. Hoc tamen magnopere petimus, ut qui ad spiritalem intelligentiam mentem sublevat, a veneratione historiae non recedat.

Hence it is forsooth that the virtue of the spouse is praised by the voice of the bridegroom, when it is said: Who is she that ascendeth through the desert, like a little rod of smoke from the spices of myrrh and frankincense, and of all the powder of the perfumer? (Cant. 3:6.) For the holy Church ascends like a little rod of smoke from spices; because from the virtues of her life she profits daily into the rectitude of internal incense, nor flows away scattered through thoughts, but constrains herself within the secrets of the heart in a rod of rigor. Which while she does not cease always to reconsider and retract those things which she acts, has indeed myrrh and frankincense in work, but dust in thought. Hence it is, that concerning the offerers of the host it is said again to Moses: The skin of the host being drawn off, let them cut the limbs into pieces. (Levit. 1:6.) For we subtract the skin of the host, when we remove the surface of virtue from the eyes of our mind. Whose limbs we cut into pieces, when distinguishing subtly its inmost parts, we think of them member by member. Care therefore is to be taken, lest when we overcome evil things, we be supplanted by wanton good things; lest perchance they proceed fluid, lest they be taken uncircumspectly, lest through error they desert the way, lest being broken through weariness, they lose the merit of former labor. For in all things the mind ought vigilantly to look around itself, and to persevere in the very providence of its circumspection. Whence also it is rightly subjoined:

CHAPTER XXXVII

IBID. --- Thus Job did all the days.

55. Perseverance necessary. For good is acted in vain, if it be deserted before the term of life; because also he runs swiftly in vain, who fails before he comes to the goals. Hence it is forsooth that it is said of the reprobate: Woe to them that have lost patience. (Ecclus. 2:16.) Hence Truth says to His elect: Ye are they which have continued with Me in My temptations. (Luke 22:28.) Hence Joseph, who is described to have persevered just among his brethren even to the end, is related alone to have had a coat reaching to the ankles (talaris). (Gen. 37:24, according to LXX.) For what is a coat reaching to the ankles, but a consummate action? For as it were a protended coat covers the ankle of the body, when a good action before the eyes of God covers us even to the term of life. Hence it is that by Moses it is commanded to offer the tail of the host on the altar (Exod. 29:22; Levit. 3:9); that forsooth every good which we begin, we may also complete with a persevering end. Well therefore things begun are to be acted all the days; so that when evil is repelled by fighting, the victory of good may be held by the hand of constancy.

These things therefore we have said under a triple understanding, so that proposing various foods to a fastidious soul, we may offer something which it may take by choosing. This yet we greatly ask, that he who lifts up the mind to spiritual understanding, should not recede from the veneration of the history.

LIBER SECUNDUS.

Capitis primi a versu sexto ad finem usque, secundum triplicem sensum prosequitur enarrationem.

CAPUT PRIMUM.

1. S. scriptura Speculum est. ---Scriptura sacra mentis oculis quasi quoddam speculum opponitur (Vid. August. in Psal. CIII, ser. 1, n. 4), ut interna nostra facies in ipsa videatur. Ibi etenim foeda, ibi pulchra nostra cognoscimus. Ibi sentimus, quantum proficimus, ibi a provectu quam longe distamus. Narrat autem gesta sanctorum, et ad imitationem corda provocorum infirmorum. Dumque illorum victricia facta commemorat, contra vitiorum praelia, debilia nostra confirmat; fitque verbis illius, ut eo mens minus inter certamina trepidet, quo ante se positos tot virorum fortium triumphos videt. Nonnunquam vero non solum nobis eorum virtutes asserit, sed etiam casus innotescit; ut et in victoria fortium quod imitando arripere, et rursum videamus in lapsibus quod debeamus timere. Ecce enim Job describitur tentatione auctus, sed David tentatione prostratus; ut et majorum virtus spem nostram foveat, et majorum casus ad cautelam nos humilitatis accingat; quatenus dum illa gaudentes sublevant, ista metuentes premant; et audientis animus illinc spei fiducia, hinc humilitate timoris eruditus, nec temeritate superbiat, quia formidine premitur, nec pressus timore desperet, quia ad spei fiduciam virtutis exemplo roboratur.

CAPUT II.

VERS. 6.---Quadam die cum venissent filii Dei, ut assisterent coram Domino, adfuit inter eos etiam Satan.

2. HISTORICUS SENSUS. Quam accurate S. Scriptura facta describat. Intueri libet quomodo sacra eloquia in exordiis narrationum qualitates exprimant, terminosque causarum. Aliquando namque a positione loci, aliquando a positione corporis, aliquando a qualitate aeris, aliquando a qualitate temporis signant, quid de ventura actione subjiciant.

SECOND BOOK.

It pursues the narration of the first chapter from the sixth verse even to the end, according to a triple sense.

CHAPTER I

1. Holy Scripture is a Mirror. Holy Scripture is placed before the eyes of the mind like a certain mirror (Vid. August. in Psal. CIII, ser. 1, n. 4), so that our internal face may be seen in it. For there we know our foul, there our beautiful things. There we feel how much we profit, there how far we are distant from progress. But it narrates the deeds of the saints, and provokes the hearts of the infirm to imitation. And while it commemorates their victorious facts, against the battles of vices, it confirms our weak things; and it happens by its words, that the mind trembles less during the contests, the more it sees placed before itself the triumphs of so many strong men. But sometimes it not only asserts to us their virtues, but also makes known their falls; so that both in the victory of the strong what to take by imitating, and again we may see in the slips what we ought to fear. For behold Job is described increased by temptation, but David prostrated by temptation; so that both the virtue of the greater may cherish our hope, and the fall of the greater may gird us to the caution of humility; in so far as while those things rejoicing lift up, these things fearing press down; and the soul of the hearer being instructed from thence with the confidence of hope, from hence with the humility of fear, neither may be proud with temerity, because it is pressed by dread, nor being pressed by fear may despair, because it is strengthened to the confidence of hope by the example of virtue.

CHAPTER II.

VERSE 6.---Now there was a day when the sons of God came to stand before the Lord, and Satan came also among them.

2. HISTORICAL SENSE. How accurately Holy Scripture describes events. It is pleasing to observe how the sacred utterances express qualities and the boundaries of causes in the beginnings of narratives. For sometimes they signify what they subjoin concerning a future action from the position of the place, sometimes from the position of the body, sometimes from the quality of the air, sometimes from the quality of the time.

A positione quippe locorum divina Scriptura exprimit subsequentium merita finesque causarum, sicut de Israel dicit quia verba Dei in monte audire non potuit, sed praecepta in campestribus accepit: subsequentem nimirum infirmitatem populi indicans, qui ascendere ad summa non valuit, sed semetipsum in infimis neglecte vivendo laxavit. A positione corporis futura denuntiat, sicut in apostolorum Actibus Stephanus Jesum, qui a dextris virtutis Dei sedet, stantem se vidisse manifestat (Act. VII, 55, 56). Stare quippe adjuvantis est. Et recte stare cernitur, qui in bello certaminis opitulatur. A qualitate aeris res subsequens demonstratur, sicut evangelista, cum praedicante Domino, nullos tunc ex Judaea credituros diceret, praemisit dicens: Hiems autem erat (Joan. X, 22). Scriptum namque est: Quoniam abundabit iniquitas, refrigescet charitas multorum (Matth. XXIV, 12). Idcirco ergo hiemis curavit tempus exprimere, ut inesse auditorum cordibus malitiae frigus indicaret. Hinc est quod de negaturo Petro praemittitur: Quia frigus erat, et stans ad prunas calefaciebat se (Joan. XVIII, 18). Jam namque intus a charitatis calore torpuerat, et ad amorem praesentis vitae, quasi ad persecutorum prunas infirmitate aestuante recalebat. A qualitate quoque temporis finis exprimitur actionis, sicut non rediturus ad veniam, ad traditionis perfidiam nocte Judas exiisse perhibetur, cum egrediente illo, ab evangelista dicitur: Erat autem nox (Joan. XIII, 30). Hinc enim et iniquo diviti dicitur: Hac nocte repetent animam tuam abs te (Luc. XII, 20). Anima quippe, quae ad tenebras ducitur, non in die repeti, sed in nocte memoratur. Hinc est quod Salomon, qui sapientiam non perseveraturus accepit, in somnis hanc et nocte accepisse describitur (III Reg. III, 11). Hinc est quod angeli ad Abraham meridie veniunt; punituri autem Sodomam, ad eam vespere venisse memorantur (Gen. XVIII, 1, 2; XIX, 1). Quia igitur beati Job tentatio ad victoriam deducitur, a die coepta perhibetur, cum dicitur:

CAPUT III.

IBID.---Quadam die, cum venissent filii Dei, ut assisterent coram Domino, adfuit inter eos etiam Satan.

Indeed, from the position of places, divine Scripture expresses the merits of subsequent things and the ends of causes, just as it says of Israel that it could not hear the words of God on the mountain, but received the precepts in the plains: doubtless indicating the subsequent infirmity of the people, who were not able to ascend to the highest things, but loosened themselves in the lowest by living neglectfully. From the position of the body it announces future things, as in the Acts of the Apostles Stephen manifests that he saw Jesus, who sits at the right hand of the power of God, standing (Acts 7:55, 56). For to stand is the part of one who helps. And He is rightly seen to stand, who assists in the war of the contest. From the quality of the air the subsequent matter is demonstrated, as the evangelist, when he would say that none from Judea would then believe while the Lord was preaching, premised saying: 'And it was winter' (John 10:22). For it is written: 'Because iniquity shall abound, the charity of many shall grow cold' (Matt. 24:12). Therefore he took care to express the time of winter, so that he might indicate the cold of malice to be in the hearts of the hearers. Hence it is that concerning Peter who was to deny it is premised: 'Because it was cold, and he stood at the coals and warmed himself' (John 18:18). For he had already grown torpid within from the heat of charity, and he was warming himself again at the love of the present life, as at the coals of the persecutors, with his infirmity seething. From the quality of time also the end of an action is expressed, as Judas is related to have gone out at night (John 13:30) to the treachery of betrayal, as one not to return to pardon, when at his departure it is said by the evangelist: 'And it was night.' For hence also it is said to the unjust rich man: 'This night they shall require thy soul of thee' (Luke 12:20). For the soul, which is led to darkness, is recorded to be required not in the day, but in the night. Hence it is that Solomon, who received wisdom as one not to persevere, is described to have received this in dreams and at night (1 Kings 3:11). Hence it is that the angels come to Abraham at midday; but about to punish Sodom, they are recorded to have come to it in the evening (Gen. 18:1, 2; 19:1). Because therefore the temptation of blessed Job is led to victory, it is related to have begun from a day, when it is said:

CAPUT III.

IBID.---Now there was a day, when the sons of God came to stand before the Lord, and Satan came also among them.

3. Quomodo Angeli Deo adsunt, etiam in ministerium missi. Quantae subtilitatis sint angeli. Qui autem Dei filii, nisi electi angeli vocantur? De quibus cum constet, quod obtutibus majestatis inserviant, valde quaerendum est unde veniant, ut coram Domino assistant. De his quippe voce Veritatis dicitur: Angeli eorum in coelis semper vident faciem Patris mei, qui in coelis est (Matth. XVIII, 10). De his propheta ait: Millia millium ministrabant ei, et decies millies centena millia assistebant ei (Daniel. VII, 10). Si igitur semper vident, et semper assistunt, vigilanti cura quaerendum est unde veniunt, qui nunquam recedunt. Sed cum de illis per Paulum dicitur: Nonne omnes sunt administratorii spiritus in ministerium missi, propter eos qui haereditatem capiunt salutis (Heb. I, 14)? Per hoc, quod missos cognoscimus, unde veniant invenimus. Sed ecce quaestioni quaestionem jungimus, et quasi dum ansam solvere nitimur, nodum ligamus. Quomodo enim aut semper assistere, aut videre semper faciem Patris possunt, si ad ministerium exterius pro nostra salute mittuntur? Quod tamen citius solvimus, si quantae subtilitatis sit angelica natura pensamus. Neque enim sic a divina visione foras exeunt, ut internae contemplationis gaudiis priventur; quia si conditoris aspectum exeuntes amitterent, nec jacentes erigere, nec ignorantibus vera nuntiare potuissent; fontemque lucis, quem egredientes ipsi perderent, caecis nullatenus propinarent. In hoc itaque est nunc natura angelica a naturae nostrae conditione distincta, quod nos et loco circumscribimur, et caecitatis ignorantia coarctamur: angelorum vero spiritus loco quidem circumscripti sunt, sed tamen eorum scientiae longe super nos incomparabiliter dilatantur. Interius quippe exteriusque sciendo distenti sunt, quia ipsum fontem scientiae contemplantur. Quid enim de his quae scienda sunt nesciunt, qui scientem omnia sciunt? Eorum itaque scientia comparatione nostrae valde dilatata est, sed tamen comparatione divinae scientiae angusta: sicut et ipsi illorum spiritus comparatione quidem nostrorum corporum, spiritus sunt, sed comparatione summi et incircumscripti spiritus, corpus. Et mittuntur igitur, et assistunt: quia et per hoc, quod circumscripti sunt, exeunt; et per hoc, quod intus quoque praesentes sunt nunquam recedunt. Et faciem ergo Patris semper vident, et tamen ad nos veniunt; quia et ad nos spiritali praesentia foras exeunt, et tamen ibi se, unde recesserant, per internam contemplationem servant. Dicatur ergo: Venerunt filii Dei, ut assisterent coram Domino, quia illuc spiritus conversione redeunt, unde nulla mentis aversione discedunt.

CAPUT IV.

IBID.---Affuit inter eos etiam Satan.

3. How the Angels are present to God, even when sent on ministry. How great is the subtlety of angels. But who are called the sons of God, except the elect angels? Concerning whom since it is established that they serve the sights of majesty, it is greatly to be asked whence they come, that they may stand before the Lord. For concerning these it is said by the voice of Truth: 'Their angels in heaven always see the face of my Father, who is in heaven' (Matt. 18:10). Concerning these the prophet says: 'Thousands of thousands ministered to him, and ten thousand times a hundred thousand stood before him' (Dan. 7:10). If therefore they always see, and always stand by, it is to be asked with vigilant care whence they come, who never depart. But since it is said of them through Paul: 'Are they not all ministering spirits, sent for ministry, for those who receive the inheritance of salvation' (Heb. 1:14)? By this, that we know them to be sent, we find whence they come. But behold we join question to question, and as if while we strive to loosen a handle, we tie a knot. For how can they either always stand by, or always see the face of the Father, if they are sent to external ministry for our salvation? Which however we solve more quickly, if we weigh of how great subtlety is the angelic nature. For neither do they go out from the divine vision in such a way that they are deprived of the joys of internal contemplation; because if they lost the sight of the Creator in going out, they could neither raise those lying down, nor announce true things to the ignorant; and the fountain of light, which they themselves would lose in going out, they would by no means offer to the blind. In this therefore is the angelic nature now distinct from the condition of our nature, that we are both circumscribed by place, and narrowed by the ignorance of blindness: but the spirits of angels are indeed circumscribed by place, yet their knowledges are dilated far incomparably above us. For they are distended by knowing internally and externally, because they contemplate the fountain of knowledge itself. For what of those things which are to be known do they not know, who know Him who knows all things? Therefore their knowledge is greatly dilated in comparison of ours, but yet narrow in comparison of divine knowledge: just as also those spirits of theirs in comparison indeed of our bodies, are spirits, but in comparison of the highest and uncircumscribed Spirit, a body. And therefore they are sent, and they stand by: because both by this, that they are circumscribed, they go out; and by this, that they are also present within, they never depart. And therefore they always see the face of the Father, and yet they come to us; because they go out to us by spiritual presence, and yet they keep themselves there, whence they had departed, through internal contemplation. Let it be said therefore: 'The sons of God came to stand before the Lord,' because they return thither by conversion of spirit, whence they depart by no aversion of mind.

CAPUT IV.

IBID.---And Satan came also among them.

4. Satan inter angelos, quia naturam non amisit. Valde quaerendum est quomodo inter electos angelos Satan adesse potuerit, qui ab eorum sorte, exigente superbia, dudum damnatus exivit. Sed recte inter eos adfuisse describitur, quia etsi beatitudinem perdidit, naturam tamen eis similem non amisit; et si meritis praegravatur, conditione naturae subtilis attollitur. Inter Dei ergo filios coram Domino adfuisse dicitur; quia eo intuitu, quo omnipotens Deus cuncta spiritalia conspicit, etiam Satan in ordine naturae subtilioris videt, attestante Scriptura, quae dicit: Oculi Domini contemplantur malos et bonos (Prov. XV, 3). Sed hoc, quod adfuisse Satan coram Domino dicitur, in gravi nobis quaestione versatur. Scriptum quippe est: Beati mundo corde, quoniam ipsi Deum videbunt (Matth. V, 8). Satan vero, qui mundo corde esse non potest, quomodo ad videndum Dominum adfuisse potest.

5. Deo adest, quia ab eo videtur. Sed intuendum est quia adfuisse coram Domino, non autem Dominum vidisse perhibetur. Venit quippe, ut videretur, non ut videret. Ipse in conspectu Domini, non autem in conspectu ejus Dominus fuit: sicut caecus cum in sole consistit, ipse quidem radiis solis perfunditur, sed tamen lumen non videt quo illustratur. Ita ergo etiam inter angelos in conspectu Domini Satan adfuit; quia vis divina, quae intuendo penetrat omnia, non se videntem immundum spiritum vidit. Quia enim et ipsa, quae Deum fugiunt, latere non possunt, dum cuncta nuda sunt superno conspectui, Satan adfuit absens praesenti. Sequitur:

CAPUT V.

VERS. 7.---Cui dixit Dominus, Unde venis?

6. Nescire Dei est reprobare. Quid est, quod venientibus angelis electis nequaquam dicitur, Unde venitis? Satan vero unde veniat percontatur? non enim requirimus, nisi utique quae nescimus. Nescire autem Dei, reprobare est. Unde quibusdam in fine dicturus est: Nescio vos unde sitis, discedite a me, omnes operarii iniquitatis (Luc. XIII, 27). Sicut et nescire mentiri vir verax dicitur qui labi per mendacium dedignatur; non quo si mentiri velit, nesciat, sed quo falsa loqui veritatis amore contemnat. Quid est ergo ad Satan dicere, Unde venis, nisi vias illius quasi incognitas reprobare?

4. Satan among the angels, because he did not lose his nature. It is greatly to be asked how Satan could be present among the elect angels, who had long since gone out from their lot, pride demanding it, as a condemned one. But he is rightly described to have been present among them, because although he lost blessedness, yet he did not lose a nature similar to theirs; and if he is weighed down by merits, he is raised up by the condition of his subtle nature. Therefore he is said to have been present among the sons of God before the Lord; because by that look by which Almighty God beholds all spiritual things, He sees also Satan in the order of the more subtle nature, as Scripture attests, which says: 'The eyes of the Lord behold the evil and the good' (Prov. 15:3). But this, that Satan is said to have been present before the Lord, is turned into a heavy question for us. For it is written: 'Blessed are the pure in heart, for they shall see God' (Matt. 5:8). But Satan, who cannot be of a pure heart, how could he have been present to see the Lord?

5. He is present to God, because he is seen by Him. But it is to be observed that he is related to have been present before the Lord, but not however to have seen the Lord. For he came that he might be seen, not that he might see. He was in the sight of the Lord, but however the Lord was not in his sight: just as a blind man when he stands in the sun, he indeed is bathed in the rays of the sun, but yet he does not see the light by which he is illuminated. So therefore also among the angels Satan was present in the sight of the Lord; because the divine power, which by beholding penetrates all things, saw the unclean spirit not seeing it. For because even those things which flee from God cannot be hidden, while all things are naked to the supernal sight, Satan was present, absent from the one present. It follows:

CAPUT V.

VERSE 7.---To whom the Lord said, Whence comest thou?

6. For God to not know is to reprobate. What is it, that to the elect angels who come it is by no means said, Whence come ye? But it is asked of Satan whence he comes? for we do not inquire, except for those things which we do not know. But for God to not know, is to reprobate. Whence He is about to say to some in the end: 'I know you not whence ye are, depart from me, all ye workers of iniquity' (Luke 13:27). Just as a truthful man is said to not know how to lie, who disdains to fall by a lie; not that if he wished to lie, he would not know how, but that he contemns speaking false things by love of truth. What is it therefore to say to Satan, 'Whence comest thou,' except to reprobate his ways as if unknown?

Veritatis igitur lumen tenebras, quas reprobat, ignorat; et Satanae itinera, quia judicans damnat, dignum est ut quasi nesciens requirat. Hinc est quod Adae peccanti conditoris voce dicitur, Adam ubi es? (Genes. III, 9.) Neque enim divina potentia nesciebat, post culpam servus ad quae latibula fugerat; sed quia vidit in culpa lapsum, jam sub peccato velut ab oculis veritatis absconditum, quia tenebras erroris ejus non approbat, quasi ubi sit peccator ignorat; eumque et vocat, et requirit, dicens, Adam ubi es? Per hoc quod vocat, signum dat quia ad poenitentiam revocat. Per hoc quod requirit, aperte insinuat, quia peccatores jure damnandos ignorat. Satan ergo Dominus non vocat, sed tamen requirit, dicens: Unde venis? quia nimirum Deus apostatam spiritum ad poenitentiam nequaquam revocat; sed vias superbiae ejus nesciens, damnat. Igitur dum Satan de itinere suo discutitur, electi angeli requirendi unde veniant non sunt: quia eorum viae tanto Deo notae sunt, quanto et ipso auctore peraguntur; dumque soli ejus voluntati inserviunt, eo esse incognitae nequeunt, quo per approbationis oculum ex ipso semper ante ipsum fiunt. Sequitur:

CAPUT VI.

IBID.---Respondens Satan, ait: Circuivi terram, et perambulavi eam.

7. Satanae circuitus, ejus anxietatis argumentum. Solet per gyrum circuitus, laboris anxietas designari. Satan ergo laborans terram circuivit, quia quietus in coeli culmine stare contempsit. Cumque se non volasse, sed perambulasse insinuat, quanto peccati pondere in imis prematur, demonstrat. Perambulans ergo terram circuivit; quia ab illo spiritalis potentiae volatu corruens, malitiae suae pressus gravedine, foras ad gyrum laboris venit. Hinc est enim quod et de ejus membris per Psalmistam dicitur: In circuitu impii ambulant (Psal. XI, 9); quia dum interiora non appetunt, in exteriorum labore fatigantur. Sequitur:

CAPUT VII.

VERS. 8.---Nunquid considerasti servum meum Job, quod non sit ei similis in terra, homo simplex et rectus, ac timens Deum, et recedens a malo?

Therefore the light of Truth is ignorant of the darkness which it reprobates; and it is worthy that it should inquire of the journeys of Satan, because it condemns them by judging, as if not knowing. Hence it is that it is said by the voice of the Creator to Adam when he sinned, 'Adam, where art thou?' (Gen. 3:9.) For neither did divine power not know, after the fault, to what hiding places the servant had fled; but because it saw him fallen in fault, already hidden under sin as if from the eyes of truth, because it does not approve the darkness of his error, it is as if ignorant where the sinner is; and it both calls him, and requires him, saying, 'Adam, where art thou?' By this that it calls, it gives a sign because it recalls to penitence. By this that it requires, it openly insinuates, because it is ignorant of sinners who are justly to be condemned. Therefore the Lord does not call Satan, but however He requires him, saying: 'Whence comest thou?' because doubtless God by no means recalls the apostate spirit to penitence; but being ignorant of the ways of his pride, He condemns them. Therefore while Satan is discussed concerning his journey, the elect angels are not to be asked whence they come: because their ways are so far known to God, as they are also performed by Him as their author; and while they serve His will alone, they cannot be unknown thither, whence they are always done before Him by the eye of approbation. It follows:

CAPUT VI.

IBID.---Satan answering, said: I have circled the earth, and walked through it.

7. Satan's circling, a proof of his anxiety. It is customary for the anxiety of labor to be designated by a circling in a round. Satan therefore circling the earth, was laboring, because he contemned to stand quiet in the height of heaven. And when he insinuates that he has not flown, but has walked through, he demonstrates by how great a weight of sin he is pressed in the lowest parts. Therefore walking through he circled the earth; because falling from that flight of spiritual power, pressed by the gravity of his malice, he came out to the round of labor. For hence it is that it is said of his members through the Psalmist: 'The wicked walk in a circuit' (Ps. 12:8); because while they do not seek internal things, they are fatigued in the labor of external things. It follows:

CAPUT VII.

VERSE 8.---Hast thou considered my servant Job, that there is none like him on the earth, a simple and upright man, and fearing God, and departing from evil?

8. Variae Dei spirituumque locutiones. Hoc quod divina voce beatus Job simplex et rectus, ac timens Deum, et recedens a malo dicitur, quia subtiliter membratimque supra exposuimus, replicare quae diximus devitamus; ne dum discussa repetimus, tardius ad indiscussa veniamus. Hoc ergo nobis est solerter intuendum, quid sit, quod vel ad Satan loqui Dominus dicitur, vel quod Satan Domino respondere perhibetur. Discutienda quippe est quaenam sit ista locutio. Neque enim vel a Domino, qui summus atque incircunscriptus est spiritus, vel a Satan, qui nulla est carnea natura vestitus, humano modo aereus flatus folle ventris attrahitur, ut per organum gutturis, vocis expressione reddatur. Sed dum naturae invisibili natura incomprehensibilis loquitur, dignum est ut mens nostra qualitatem corporeae locutionis excedens, ad sublimes atque incognitos modos locutionis intimae suspendatur. Nos namque ut ea quae sentimus intrinsecus extrinsecus exprimamus, haec per organum gutturis, per sonum vocis ejicimus. Alienis quippe oculis intra secretum mentis, quasi post parietem corporis stamus; sed cum manifestare nosmetipsos cupimus, quasi per linguae januam egredimur, ut quales sumus intrinsecus ostendamus. Spiritalis autem natura non ita est, quae ex mente et corpore composita dupliciter non est. Sed rursus sciendum est quia ipsa etiam natura incorporea cum loqui dicitur, ejus locutio nequaquam una atque eadem qualitate formatur. Aliter enim loquitur Deus ad angelos, aliter angeli ad Deum; aliter Deus ad sanctorum animas, aliter sanctorum animae ad Deum; aliter Deus ad diabolum, aliter diabolus ad Deum.

9. Aliter Deus loquitur ad angelos. Nam quia spiritali naturae ex corporea oppositione nihil obstat, loquitur Deus ad angelos sanctos eo ipso, quo eorum cordibus occulta sua invisibilia ostentat: ut quidquid agere debeant, in ipsa contemplatione veritatis legant, et velut quaedam praecepta vocis sint ipsa gaudia contemplationis. Quasi enim audientibus dicitur, quod videntibus inspiratur. Unde cum eorum cordibus, Deus contra humanam superbiam, animadversionem ultionis infunderet, dixit: Venite descendamus, et confundamus ibi linguam eorum (Genes. II, 7). Dicitur eis qui adhaerent, Venite; quia nimirum hoc ipsum nunquam a divina contemplatione decrescere, in divina contemplatione semper accrescere est; et nunquam corde recedere, quasi quodam stabili motu est semper venire. Quibus et dicit: Descendamus et confundamus linguam eorum. Ascendunt angeli, in eo quod creatorem conspiciunt. Descendunt angeli, in eo quod creaturam sese in illicitis erigentem examine districtionis premunt. Dicere ergo Dei est: Descendamus et confundamus linguam eorum, in seipso eis hoc, quod recte agatur ostendere, et per vim internae visionis, eorum mentibus exhibenda judicia occultis motibus inspirare.

8. Various locutions of God and of spirits. This that by the divine voice blessed Job is called simple and upright, and fearing God, and departing from evil, because we have subtly and limb by limb explained it above, we avoid repeating what we have said; lest while we repeat discussed things, we should come later to undiscussed things. This therefore is to be observed by us with skill, what it is, that either the Lord is said to speak to Satan, or that Satan is related to answer the Lord. For it is to be discussed what kind of locution that is. For neither from the Lord, who is the highest and uncircumscribed Spirit, nor from Satan, who is clothed with no carnal nature, is an airy breath drawn by a bellows of the belly in a human manner, so that it may be rendered by the expression of the voice through the organ of the throat. But while the incomprehensible nature speaks to the invisible nature, it is worthy that our mind, exceeding the quality of corporeal locution, should be suspended to the sublime and unknown modes of internal locution. For we, that we may express those things which we feel inwardly to those without, eject these through the organ of the throat, by the sound of the voice. For we stand behind the wall of the body to alien eyes within the secret of the mind; but when we desire to manifest ourselves, we go out as if through the door of the tongue, so that we may show of what sort we are inwardly. But spiritual nature is not so, which being composed of mind and body is not twofold. But again it is to be known that even that incorporeal nature when it is said to speak, its locution is by no means formed by one and the same quality. For God speaks in one way to the angels, in another way the angels to God; in one way God to the souls of the saints, in another way the souls of the saints to God; in one way God to the devil, in another way the devil to God.

9. God speaks in one way to the angels. For because nothing stands in the way of spiritual nature from corporeal opposition, God speaks to the holy angels by that very thing by which He shows His invisible secrets to their hearts: so that whatever they ought to do, they may read in the contemplation of truth itself, and the joys of contemplation themselves may be as it were certain precepts of a voice. For it is said as if to those hearing, what is inspired to those seeing. Whence when God would infuse into their hearts the animadversion of vengeance against human pride, He said: 'Come, let us go down, and let us there confound their tongue' (Gen. 11:7). It is said to those who adhere, 'Come'; because doubtless this very thing is to never decrease from divine contemplation, and always to increase in divine contemplation; and to never depart in heart, is as it were by a certain stable motion to be always coming. To whom also He says: 'Let us go down and let us confound their tongue.' The angels ascend, in that they behold the Creator. The angels descend, in that they press down the creature raising itself in illicit things with the examination of strictness. Therefore to say of God is: 'Let us go down and let us confound their tongue,' to show them in Himself that which is rightly to be done, and through the force of internal vision, to inspire into their minds the judgments to be exhibited by occult motions.

10. Aliter angeli ad Deum. Aliter loquuntur angeli ad Deum, sicut et per Joannis Apocalypsim dicunt: Dignus est Agnus, qui occisus est, accipere virtutem, et divinitatem, et sapientiam (Apoc. V, 12). Vox namque angelorum est in laude conditoris, ipsa admiratio intimae contemplationis. Virtutis divinae miracula obstupuisse, dixisse est, quia excitatus cum reverentia motus cordis, magnus est ad aures incircumscripti spiritus clamor vocis. Quae vox se quasi per distincta verba explicat, dum sese per innumeros modos admirationis format. Deus ergo angelis loquitur, cum eis voluntas ejus intima videnda manifestatur. Angeli autem loquuntur Domino, cum per hoc, quod super semetipsos respiciunt, in motum admirationis surgunt.

11. Aliter Deus ad sanctorum animas, et illae ad Deum. Aliter Deus ad sanctorum animas, aliter sanctorum animae loquuntur ad Deum. Unde et in Joannis Apocalypsi rursum dicitur: Vidi subter altare animas interfectorum propter verbum Dei, et propter testimonium quod habebant; et clamabant voce magna dicentes: Usquequo, Domine, sanctus et verus, non judicas et vindicas sanguinem nostrum de his qui habitant in terra? Ubi illico adjungitur, Datae sunt illis singulae stolae albae, et dictum est illis, ut requiescerent tempus adhuc modicum, donec impleatur numerus conservorum et fratrum eorum. Quid est enim animas vindictae petitionem dicere, nisi diem extremi judicii, et resurrectionem exstinctorum corporum desiderare? Magnus quippe earum clamor, magnum est desiderium.

Tanto enim quisque minus clamat, quanto minus desiderat; et tanto majorem vocem in aures incircumscripti spiritus exprimit, quanto se in ejus desiderium plenius fundit.

Animarum igitur verba ipsa sunt desideria. Nam si desiderium sermo non esset, Propheta non diceret: Desiderium cordis eorum audivit auris tua (Psal. IX, 17). Sed cum aliter moveri soleat mens quae petit, aliterque quae petitur, et sanctorum animae ita in interni secreti sinu Deo inhaereant, ut inhaerendo requiescant; quomodo dicuntur petere, quas ab interna voluntate constat nullatenus discrepare? quomodo dicuntur petere, quas et voluntatem Dei certum est, et ea quae futura sunt, non ignorare?

10. In another way the angels to God. In another way the angels speak to God, as also through the Apocalypse of John they say: 'Worthy is the Lamb, who was slain, to receive power, and divinity, and wisdom' (Apoc. 5:12). For the voice of the angels is in the praise of the Creator, the very admiration of internal contemplation. To have been stunned at the miracles of divine power, is to have spoken, because the motion of the heart excited with reverence, is a great cry of the voice to the ears of the uncircumscribed Spirit. Which voice explains itself as if through distinct words, while it forms itself through innumerable modes of admiration. God therefore speaks to the angels, when His internal will is manifested to be seen by them. But the angels speak to the Lord, when through this, that they look back above themselves, they rise into the motion of admiration.

11. In another way God to the souls of the saints, and they to God. In another way God speaks to the souls of the saints, in another way the souls of the saints speak to God. Whence also in the Apocalypse of John it is again said: 'I saw under the altar the souls of those slain for the word of God, and for the testimony which they had; and they cried with a loud voice saying: How long, O Lord, holy and true, dost thou not judge and avenge our blood of those who dwell on the earth?' Where there is immediately subjoined: 'White robes were given to each of them, and it was said to them, that they should rest yet a little while, until the number of their fellow servants and brothers should be fulfilled.' For what is it for the souls to say a petition for vengeance, except to desire the day of the last judgment, and the resurrection of their extinguished bodies? For their great cry is their great desire.

For each one cries so much the less, as he desires less; and he expresses so much the greater voice into the ears of the uncircumscribed Spirit, as he pours himself more fully into His desire.

Therefore the words of the souls are their desires. For if desire were not speech, the Prophet would not say: 'Thine ear hath heard the desire of their heart' (Ps. 10:17). But since the mind which asks is accustomed to be moved in one way, and that which is asked in another, and the souls of the saints so adhere to God in the bosom of the internal secret, that in adhering they rest; how are they said to ask, whom it is certain depart in no way from the internal will? how are they said to ask, whom it is certain both know the will of God, and those things which are to come?

Sed in ipso positae, ab ipso aliquid petere dicuntur, non quo quidquam desiderent, quod ab ejus voluntate, quem cernunt, discordat: sed quo mente ardentius inhaerent, eo etiam de ipso accipiunt, ut ab ipso petant, quod eum facere velle noverunt. De ipso ergo bibunt, quod ab ipso sitiunt; et modo nobis adhuc incomprehensibili, in hoc, quod petendo esuriunt, praesciendo satiantur. Discordarent ergo a voluntate conditoris, si quae eum vident velle, non peterent; eique minus inhaererent, si volentem dare, desiderio pigriori pulsarent. Quibus responsum divinitus dicitur: Requiescite tempus adhuc modicum, donec compleatur numerus conservorum et fratrum vestrorum. Desiderantibus animabus, Requiescite tempus adhuc modicum, dicere, est inter ardorem desiderii ex ipsa praescientia solatium consolationis aspirare; ut et animarum vox sit hoc, quod amantes desiderant; et respondentis Dei sermo sit hoc, quod eas retributionis certitudine inter desideria confirmat. Respondere ergo ejus est, ut collectionem fratrum exspectare debeant, eorum mentibus libenter exspectandi moras infundere; ut cum carnis resurrectionem appetunt, etiam ex colligendorum fratrum augmento gratulentur.

12. Aliter Deus ad diabolum, et ille ad Deum. Aliter Deus loquitur ad diabolum, aliter diabolus ad Deum. Loqui enim Dei est ad diabolum, vias ejus ac negotia animadversione occultae districtionis increpare, sicut hic dicitur: Unde venis? Diaboli autem ei respondere, est omnipotenti majestati ejus nihil posse celare. Unde hic ait, Circuivi terram, et perambulavi eam. Quasi enim dicere ejus est quid egerit, scire quod actus suos illius oculis occultare non possit. Sciendum vero est, quia sicut hoc loco discimus, quatuor modis loquitur Deus ad diabolum; tribus modis diabolus ad Deum. Quatuor modis loquitur Deus ad diabolum; quia et injustas vias ejus arguit, et electorum suorum contra illum justitiam proponit, et tentandam eorum innocentiam ei concedendo permittit, et aliquando eum, ne tentare audeat, prohibet. Injustas enim vias ejus redarguit, sicut jam dictum est: Unde venis? Electorum suorum contra illum justitiam proponit, sicut ait: Considerasti servum meum Job, quod non sit ei similis super terram? Tentandam eorum innocentiam concedendo permittit, sicut dicit: Ecce universa quae habet in manu tua sunt. Rursumque eum a tentatione prohibet, cum dicit: Tantum in eum ne extendas manum tuam. Tribus autem modis loquitur diabolus ad Deum, cum vel vias suas insinuat, vel electorum innocentiam fictis criminibus accusat, vel tentandam eamdem innocentiam postulat. Vias quippe suas insinuat, qui ait: Circuivi terram, et perambulavi eam. Electorum innocentiam accusat, qui dicit: (Vers. 9, 10) Nunquid frustra Job timet Deum? Nonne tu vallasti eum, ac domum ejus, universamque substantiam per circuitum?

But being placed in Him, they are said to ask something of Him, not because they desire anything which is at variance with His will, whom they behold: but because the more ardently they adhere by the mind, they also receive from Him, so that they ask of Him what they have known Him to wish to do. Therefore they drink from Him what they thirst for from Him; and in a way as yet incomprehensible to us, in this, that by asking they hunger, by foreknowing they are satiated. For they would be at variance from the will of the Creator, if they did not ask those things which they see Him to wish; and they would adhere to Him less, if they knocked with a slower desire at Him who wishes to give. To whom it is said divinely in response: 'Rest yet a little while, until the number of your fellow servants and brothers be fulfilled.' To say to the desiring souls, 'Rest yet a little while,' is to inspire the solace of consolation from foreknowledge itself between the ardor of desire; so that both the voice of the souls may be this, which loving they desire; and the word of responding God may be this, which confirms them between their desires by the certainty of retribution. Therefore to respond is, that they ought to wait for the assembly of their brothers, to instill into their minds the delays of waiting willingly; so that when they seek the resurrection of the flesh, they may also congratulate from the increase of the brothers to be gathered.

12. In another way God to the devil, and he to God. In another way God speaks to the devil, in another way the devil to God. For for God to speak to the devil is to rebuke his ways and business by the animadversion of hidden strictness, as it is said here: 'Whence comest thou?' But for the devil to respond to Him, is to be able to hide nothing from His almighty majesty. Whence here he says: 'I have circled the earth, and walked through it.' For it is as if for him to say what he has done, to know that he cannot hide his acts from His eyes. But it is to be known, that as we learn in this place, God speaks to the devil in four ways; the devil to God in three ways. God speaks to the devil in four ways: because He both argues his unjust ways, and proposes the justice of His elect against him, and permits their innocence to be tempted by granting it to him, and sometimes He prohibits him, lest he should dare to tempt. For He redargues his unjust ways, as has already been said: 'Whence comest thou?' He proposes the justice of His elect against him, as He says: 'Hast thou considered my servant Job, that there is none like him on the earth?' He permits their innocence to be tempted by granting it, as He says: 'Behold all things which he hath are in thy hand.' And again He prohibits him from temptation, when He says: 'Only upon himself extend not thy hand.' But the devil speaks to God in three ways, when he either insinuates his ways, or accuses the innocence of the elect with feigned crimes, or asks for that same innocence to be tempted. Indeed he insinuates his ways, who says: 'I have circled the earth, and walked through it.' He accuses the innocence of the elect, who says: 'Doth Job fear God in vain? Hast thou not hedged him in, and his house, and all his substance round about?'

Tentandam eamdem innocentiam postulat, cum dicit: Extende manum tuam, et tange cuncta quae possidet, nisi in faciem benedixerit tibi. Sed dicere Dei est, Unde venis? sicut et supra insinuavimus, vi suae justitiae itinera malitiae ejus inerepare. Dicere Dei est, Considerasti servum meum Job, quod non sit ei similis super terram? tales electos suos justificando facere, qualibus nimirum apostata angelus possit invidere. Dicere Dei est, Ecce universa quae habet in manu tua sunt, ad probationem fidelium, contra eos occulta vi incursum illum suae malitiae relaxare. Dicere Dei est, Tantum in eum ne extendas manum tuam, ab immoderatae tentationis impetu eum etiam permittendo restringere. Dicere autem diaboli est, Circuivi terram, et perambulavi eam, sagacitatem suae malitiae invisibilibus ejus oculis occultare non posse. Dicere diaboli est, Nunquid frustra Job timet Deum? contra bonos intra cogitationum suarum latibula conqueri; eorumque provectibus invidere, atque invidendo reprobationis rimas exquirere. Dicere diaboli est, Extende paululum manum tuam, et tange cuncta quae possidet (Vers. 11), ad afflictionem bonorum, malitiae aestibus anhelare. Quo enim eorum tentationem invidens appetit, eo illorum quasi probationem deprecans petit. Quia igitur internarum locutionum modos succincte diximus, ad intermissum paululum expositionis ordinem revertamur.

CAPUT VIII.

VERS. 8.---Considerasti servum meum Job, quod non sit similis ei super terram, vir simplex et rectus, ac timens Deum, et recedens a malo?

13. Dei diabolique pugna, cujus materia Job fuit. Praecedenti jam sermone tractatum est, quia diabolus non contra Job, sed contra Deum certamen proposuit; materia vero certaminis beatus Job in medio fuit. Et si in sermonibus suis dicimus Job inter flagella deliquisse, quod sentire nefas est, Deum dicimus in sua propositione perdidisse. Nam ecce et in hoc loco intuendum est, quia non prius diabolus beatum Job a Domino petiit, sed eum Dominus in diaboli despectum laudavit. Et nisi in sua justitia permansurum nosset, non utique pro illo proponeret. Nec periturum in tentatione concederet, de quo ante tentationem, ex Dei laudibus, in tentatoris mente invidiae fuerant faces excitatae.

He asks for that same innocence to be tempted, when he says: 'Extend thy hand, and touch all things which he possesses, unless he bless thee to thy face.' But for God to say, 'Whence comest thou?' is, as we also insinuated above, to rebuke the journeys of his malice by the force of His justice. For God to say, 'Hast thou considered my servant Job, that there is none like him on the earth?' is to make such elect of His by justifying them, as the apostate angel may doubtless envy. For God to say, 'Behold all things which he hath are in thy hand,' is to relax that incursion of his malice against them by a hidden force, for the probation of the faithful. For God to say, 'Only upon himself extend not thy hand,' is to restrain him even by permitting from the impetus of immoderate temptation. but for the devil to say, 'I have circled the earth, and walked through it,' is to be unable to hide the sagacity of his malice from His invisible eyes. For the devil to say, 'Doth Job fear God in vain?' is to complain against the good within the hiding places of his thoughts; and to envy their advancements, and by envying to seek out the rifts of reprobation. For the devil to say, 'Extend thy hand a little, and touch all things which he possesses,' is to pant with the seethings of malice for the affliction of the good. For in that he envying seeks their temptation, in that he asks it as if deprecating their probation. Because therefore we have succinctly said the modes of internal locutions, let us return to the order of exposition which was a little interrupted.

CAPUT VIII.

VERSE 8.---Hast thou considered my servant Job, that there is none like him upon the earth, a man simple and upright, and fearing God, and departing from evil?

13. The fight of God and the devil, whose matter was Job. It has already been treated in the preceding discourse, that the devil proposed a contest not against Job, but against God; but blessed Job was in the middle as the matter of the contest. And if we say in his speeches that Job failed between the scourges, which it is a nefas to feel, we say that God lost in His proposition. For behold even in this place it is to be observed, that the devil did not first ask for blessed Job from the Lord, but the Lord praised him in the contempt of the devil. And unless He knew that he would remain in his justice, He would by no means have proposed for him. Nor would He grant him to perish in temptation, concerning whom before the temptation, from the praises of God, the torches of envy had been excited in the mind of the tempter.

14. Quam astute quaerat diabolus unde nos accuset. Sed antiquus adversarius cum quae accuset mala, non invenit, ipsa ad malum inflectere bona quaerit. Cumque de operibus vincitur, ad accusandum verba nostra perscrutatur. Cum nec in verbis accusationem reperit, intentionem cordis fuscare contendit; tanquam bona facta bono animo non fiant, et idcirco perpendi a judice bona non debeant. Quia enim fructus arboris esse et in aestu virides conspicit, quasi vermem ponere ad radicem quaerit. Nam dicit:

CAPUT IX.

VERS. 9, 10.---Nunquid frustra Job timet Deum? Nonne tu vallasti eum ac domum ejus, universamque substantiam per circuitum? Operibus manuum ejus benedixisti, et possessio illius crevit in terra.

15. Ex prosperis et ex adversis tentat. Ac si aperte dicat: Qui tot bona in terra recepit, quid mirum est, si pro eis se innocenter gerit? Innocens vere esset, si bonus inter adversa persisteret. Cur autem magnus dicitur, quem merces sui uniuscujusque operis tanta rerum multiplicitate comitatur? Astutus quippe adversarius, cum sanctum virum inter prospera bene egisse considerat, reprobare apud judicem per adversa festinat. Unde recte in Apocalypsi voce angelica dicitur: Projectus est accusator fratrum nostrorum, qui accusabat illos ante conspectum Dei nostri die ac nocte (Apoc. XII, 10). Scriptura autem sacra saepe diem pro prosperis, noctem autem pro adversis ponere consuevit. In die ergo et nocte accusare non desinit, quia modo nos in prosperis, modo in adversis accusabiles ostendere contendit. In die accusat, cum prosperis male nos uti insinuat. In nocte accusat, cum in adversis nos non habere patientiam demonstrat. Beatum ergo Job quia necdum flagella attigerant, quasi adhuc unde in nocte accusare posset, omnino non habebat. Quia vero in prosperis magna sanctitate viguerat, pro eisdem prosperis bona illum egisse simulabat: versuta assertione mentiens quod non ad usum Domini substantiam possideret, sed ad usum substantiae Dominum coleret. Sunt enim nonnulli qui ut fruantur Deo, dispensatorie utuntur hoc saeculo. Et sunt nonnulli qui ut fruantur hoc saeculo, transitorie uti volunt Deo.

14. How astutely the devil seeks whence he may accuse us. But the ancient adversary when he does not find evils which he may accuse, seeks to twist the good things themselves to evil. And when he is conquered concerning works, he scrutinizes our words for accusing. When he find no accusation even in words, he contends to cloud the intention of the heart; as if good deeds were not done with a good mind, and therefore ought not to be weighed as good by the judge. For because he beholds the fruits of the tree to be green even in the heat, he seeks as it were to place a worm at the root. For he says:

CAPUT IX.

VERSES 9, 10.---Doth Job fear God in vain? Hast thou not hedged him in and his house, and all his substance round about? Thou hast blessed the works of his hands, and his possession hath increased in the earth.

15. He tempts from prosperous and from adverse things. As if he should say openly: He who has received so many good things on earth, what wonder is it, if he conducts himself innocently for them? He would be truly innocent, if he persisted good among adverse things. But why is he called great, whom the reward of each of his works accompanies with so great a multiplicity of things? For the astute adversary, when he considers that the holy man has done well among prosperous things, hastens to reprobate him before the judge through adverse things. Whence it is rightly said in the Apocalypse by an angelic voice: 'The accuser of our brothers is cast out, who accused them before the sight of our God day and night' (Apoc. 12:10). But sacred Scripture is often accustomed to put day for prosperous things, and night for adverse things. Therefore in day and night he does not cease to accuse, because he contends to show us accusable now in prosperous things, now in adverse things. He accuses in the day, when he insinuates that we use prosperous things badly. He accuses in the night, when he demonstrates that we do not have patience in adverse things. Because therefore scourges had not yet touched blessed Job, he had as it were not yet whence he could accuse in the night. But because he had flourished with great sanctity in prosperous things, he feigned that he had done good for those same prosperous things: lying with a crafty assertion that he did not possess substance for the use of the Lord, but worshipped the Lord for the use of substance. For there are some who, that they may enjoy God, use this world dispensatively. And there are some who, that they may enjoy this world, wish to use God transitorily.

Cum igitur bona divini muneris narrat, putat quod facta fortis operarii leviget; ut cujus vitam reprehendere de operibus non valet, ejus mentem quasi ex cogitationibus addicat; mentiens quod non amori Domini, sed temporalis prosperitatis appetitioni servierit omne, quod innocue exterius vixit. Vires ergo beati Job nesciens, sed tamen unumquemque adversis probari verius sciens, tentandum hunc expetit; ut qui per diem prosperitatis inoffenso gressu incesserat, saltem in nocte adversitatis impingeret, et ante laudatoris sui oculos offensione impatientiae prostratus jaceret. Unde subjungit:

CAPUT. X [Rec. VI].

VERS. 11.---Sed extende paululum manum tuam, et tange cuncta quae possidet, nisi in faciem benedixerit tibi.

16. Diabolus nihil nisi Deo permittente potest. Cum sanctum virum Satan tentare appetit, et tamen Domino, ut manum suam extendere debeat, dicit; valde notandum est quia feriendi vires nec ipse sibi tribuit, qui contra auctorem omnium singulariter superbit. Scit namque diabolus, quia quodlibet agere ex semetipso non sufficit, quia nec per semetipsum in eo quod est spiritus existit. Hinc est quod in Evangelio expellenda de homine legio dicebat: Si ejicis nos, mitte nos in gregem porcorum (Matth. VIII, 31). Qui enim per semetipsum ire in porcos non poterat, quid mirum si sine auctoris manu, sancti viri domum contingere non valebat?

17. Diaboli voluntas mala, sed potestas justa. Sciendum vero est quia Satanae voluntas semper iniqua est, sed nunquam potestas injusta: quia a semetipso voluntatem habet, sed a Domino potestatem. Quod enim ipse facere inique appetit, hoc Deus fieri nonnisi juste permittit. Unde bene in libris Regum dicitur: Spiritus Domini malus irruebat in Saul (I Reg. XVIII, 10). Ecce unus idemque spiritus, et Domini appellatur, et malus: Domini videlicet per licentiam potestatis justae, malus autem per desiderium voluntatis injustae. Formidari ergo non debet, qui nihil nisi permissus valet. Sola ergo vis illa timenda est, quae cum hostem saevire permiserit, ei ad usum justi judicii, et injusta illius voluntas servit. Paululum vero manum postulat extendi; quia exteriora sunt quae expetit conteri. Neque enim Satan facere se aliquid multum putat, nisi cum in anima sauciat, ut ab illa patria feriens revocet, a qua ipse longe, telo suae superbiae prostratus jacet.

When therefore he relates the good things of the divine gift, he thinks that he lightens the deeds of the strong worker; so that whose life he is unable to reprehend concerning works, he may adjudge his mind as if from thoughts; lying that all that he lived innocuously externally, he served not for the love of the Lord, but for the desire of temporal prosperity. Therefore being ignorant of the strengths of blessed Job, but yet knowing more truly that each one is proved by adverse things, he seeks for him to be tempted; so that he who had walked with an unoffended step through the day of prosperity, might at least stumble in the night of adversity, and might lie prostrate before the eyes of his praiser with the offense of impatience. Whence he subjoins:

CHAPTER X.

VERSE 11.---But extend thy hand a little, and touch all things which he possesses, unless he bless thee to thy face.

16. The devil can do nothing except by God's permission. When Satan desires to tempt the holy man, and yet says to the Lord that He ought to extend His hand; it is greatly to be noted that he does not attribute the strength of striking even to himself, who is singularly proud against the author of all. For the devil knows, that he is not sufficient to do anything of himself, because neither does he exist of himself in that which he is a spirit. Hence it is that in the Gospel the legion to be expelled from the man said: 'If thou cast us out, send us into the herd of swine' (Matt. 8:31). For he who could not go into the swine of himself, what wonder if without the hand of the author, he was not able to touch the house of the holy man?

17. The devil's will is evil, but his power is just. But it is to be known that the will of Satan is always iniquitous, but his power is never unjust: because he has his will from himself, but his power from the Lord. For what he himself desires to do iniquitously, God permits to be done only justly. Whence it is well said in the books of Kings: 'An evil spirit of the Lord rushed into Saul' (1 Sam. 18:10). Behold one and the same spirit is both called of the Lord, and evil: of the Lord namely by the license of just power, but evil by the desire of an iniquitous will. Therefore he ought not to be dreaded, who can do nothing except permitted. Therefore only that power is to be feared, which when it has permitted the enemy to rage, his iniquitous will also serves it for the use of a just judgment. But he asks for the hand to be extended a little; because they are external things which he seeks to be bruised. For neither does Satan think that he does anything much, except when he wounds in the soul, so that by striking he may recall from that fatherland, from which he himself lies prostrate far away by the weapon of his pride.

18. Facies Dei respectus gratiae. Sed quid est quod ait: Nisi in faciem benedixerit tibi? Nos nempe quod amamus respicimus; quod vero aversari volumus, ab eo faciem declinamus. Quid itaque Dei facies, nisi respectus ejus gratiae praebetur intelligi? Ait ergo: Extende paululum manum tuam, et tange cuncta quae possidet, nisi in faciem benedixerit tibi. Ac si aperte dicat: Ea quae dedisti subtrahe; nam si accepta perdiderit, respectum tuae gratiae, ablatis rebus temporalibus, non requiret. Si enim ea in quibus delectatur non habuerit, favorem tuum etiam maledicendo contemnet. Cujus petitione callida nequaquam provocata Veritas vincitur, sed ad deceptionem suam hosti conceditur, quod fideli famulo ad augmentum muneris suffragetur. Unde mox subditur:

Caput XI

[Vet. XI, Rec. VII].

VERS. 12.--- Ecce universa, quae habet, in manu tua sunt: tantum in eum ne extendas manum tuam.

19. Deus tentatori alia permittit, alia negat. Consideranda est in verbis Domini dispensatio sanctae pietatis, quomodo hostem nostrum permittit, et retinet; relaxat, et refrenat. Alia ad tentandum dat, sed ab aliis religat. Universa quae habet, in manu tua sunt, tantum in eum ne extendas manum tuam. Substantiam prodit, sed tamen corpus ejus protegit, quod quidem postmodum tentatori traditurus est; sed tamen non simul ad omnia relaxat hostem, ne undique feriens frangat civem. Mala enim cum multa electis eveniunt, mira conditoris gratia ex tempore dispensantur; ut quae coacervata perimerent, possint divisa tolerari. Hinc Paulus ait: Fidelis Deus, qui non patietur vos tentari supra id quod potestis, sed faciet cum tentatione etiam exitum, ut possitis sustinere (I Cor. X, 13). Hinc David ait: Proba me, Domine, et tenta me (Psal. XXV, 2). Ac si aperte dicat: Prius vires inspice, et tunc ut ferre valeo, tentari permitte. Hoc tamen quod dicitur: Ecce universa, quae habet, in manu tua sunt, tantum in eum ne extendas manum tuam, intelligi et aliter potest, quia fortem quidem pugnatorem suum Dominus noverat, sed tamen dividere ei certamina contra hostem volebat; ut quamvis robusto bellatori victoria in cunctis suppeteret, prius tamen de uno certamine hostis ad Dominum victus rediret: tuncque ei aliud iterum vincendo concederet, quatenus fidelis famulus eo mirabilius victor existeret, quo victus hostis se contra illum iterum ad nova bella repararet. Sequitur:

18. The face of God is the regard of grace. But what is it that he says: 'Unless he bless thee to thy face'? For we indeed look upon that which we love; but from that which we wish to turn away, we decline our face. What therefore is to be understood by the face of God, but the regard of His grace? He says therefore: 'Extend thy hand a little, and touch all things which he possesses, unless he bless thee to thy face.' As if he should say openly: Withdraw those things which thou hast given; for if he lose the things received, he will not seek the regard of thy grace, when temporal things are taken away. For if he have not those things in which he delights, he will contemn thy favor even by cursing. By whose crafty petition Truth, being by no means provoked, is not overcome, but that which may support the faithful servant for the increase of his reward is granted to the enemy for his own deception. Whence it is soon subjoined:

CHAPTER XI.

VERSE 12.--- Behold, all that he has is in thy hand: only upon himself extend not thy hand.

19. God permits some things to the tempter, and denies others. The dispensation of holy piety in the words of the Lord is to be considered, how He permits and restrains our enemy; He releases and refrains him. He gives some things for tempting, but from others He binds him. 'All that he has is in thy hand, only upon himself extend not thy hand.' He gives up his substance, but yet He protects his body, which indeed He is afterward to deliver to the tempter; but yet He does not release the enemy to all things at once, lest by striking on every side He should break the citizen. For when many evils happen to the elect, they are dispensed in time by the wonderful grace of the Creator; so that those which, being heaped together, would destroy, may, being divided, be tolerated. Hence Paul says: 'God is faithful, who will not suffer you to be tempted above that which you are able, but will make also with the temptation an issue, that you may be able to bear it' (1 Cor. 10:13). Hence David says: 'Prove me, O Lord, and try me' (Psalm 26:2). As if he should say openly: First inspect my strengths, and then as I am able to bear, permit me to be tempted. This however which is said: 'Behold, all that he has is in thy hand, only upon himself extend not thy hand,' can also be understood otherwise, because the Lord indeed knew His strong fighter, but yet He wished to divide his contests against the enemy; so that although victory in all things might be available to the robust warrior, yet first the enemy might return conquered to the Lord from one contest: and then He might again grant him another thing to conquer, in order that the faithful servant might exist as a more wonderful victor, in that the conquered enemy should again repair himself against him for new wars. It follows:

Caput XII

[Vet. XII, Rec. VIII].

IBID.---Egressusque est Satan a facie Domini.

20. Deus est intra et extra omnia, supra et infra omnia. Quid est quod Satan a facie Domini egressus dicitur? Quo enim exitur ab eo qui ubique est? Hinc namque ait: Coelum et terram ego impleo (Jer. XXIII, 24). Hinc est, quod Sapientia illius dicit: Gyrum coeli circuivi sola (Eccli. XXIV, 8). Hinc de ejus Spiritu scriptum est: Spiritus Domini implevit orbem terrarum (Sap. I, 7). Hinc est quod Dominus iterum dicit: Coelum mihi sedes est, terra autem scabellum pedum meorum (Isai. LXVI, 1). Rursumque de eo scriptum est: Coelum metitur palmo et omnem terram pugillo concludit (Isa. XL, 12). Sedi quippe, cui praesidet, interior et exterior manet. Coelum palmo metiens, et terram pugillo concludens ostenditur, quod ipse sit circumquaque cunctis rebus, quas creavit, exterior. Id namque quod interius concluditur, a concludente exterius continetur. Per sedem ergo, cui praesidet, intelligitur esse interius supraque; per pugillum, quo continet, esse exterius subterque signatur. Quia enim ipse manet intra omnia, ipse extra omnia, ipse supra omnia, ipse infra omnia; et superior est per potentiam, et inferior per sustentationem; exterior per magnitudinem, et interior per subtilitatem: sursum regens, deorsum continens; extra circumdans, interius penetrans; nec alia ex parte superior, alia inferior, aut alia ex parte exterior, atque ex alia manet interior: sed unus idemque totus ubique praesidendo sustinens, sustinendo praesidens, circumdando penetrans, penetrando circumdans; unde superius praesidens, inde inferius sustinens; et unde exterius ambiens, inde interius replens: sine inquietudine superius regens, sine labore inferius sustinens; interius sine extenuatione penetrans, exterius sine extensione circumdans. Est itaque inferior et superior sine loco; est amplior sine latitudine, est subtilior sine extenuatione.

21. A facie Domini exit Satan, cum ad desiderii sui effectum venit. Quo igitur exitur ab eo, qui dum per molem corporis nusquam est, per incircumscriptam substantiam nusquam deest? Sed quandiu Satan pressus majestatis potentia, appetitum suae malitiae exercere non valuit, quasi ante faciem Domini stetit. A facie autem Domini exiit; quia relaxatus divinitus ab internae retentionis angustia, ad sui desiderii effectum venit. A facie Domini exiit, quia diu vinculis disciplinae religata quandoque voluntas noxia ad opus processit.

CHAPTER XII.

SAME VERSE.---And Satan went out from the face of the Lord.

20. God is within and without all things, above and below all things. What is it that Satan is said to have gone out from the face of the Lord? For where is there a going out from Him who is everywhere? For hence He says: 'I fill heaven and earth' (Jer. 23:24). Hence it is that His Wisdom says: 'I alone have compassed the circuit of heaven' (Eccli. 24:8). Hence of His Spirit it is written: 'The Spirit of the Lord has filled the whole world' (Wisd. 1:7). Hence it is that the Lord says again: 'Heaven is my throne, and the earth is my footstool' (Isa. 66:1). And again of Him it is written: 'He measures the heaven with a span, and concludes all the earth in a fist' (Isa. 40:12). For He remains internal and external to the throne over which He presides. Measuring the heaven with a span, and concluding the earth in a fist, He is shown to be on every side external to all things which He has created. For that which is concluded within, is contained externally by that which concludes it. By the throne therefore, over which He presides, He is understood to be within and above; by the fist, with which He contains, He is signified to be without and below. For because He Himself remains within all things, He Himself without all things, He Himself above all things, He Himself below all things; He is both superior by power, and inferior by sustentation; external by magnitude, and internal by subtlety: ruling above, containing below; surrounding without, penetrating within; nor does He remain superior in one part, and inferior in another, or external in one part, and internal in another: but one and the same whole everywhere sustaining by presiding, presiding by sustaining, penetrating by surrounding, surrounding by penetrating; whence presiding above, thence sustaining below; and whence encompassing without, thence filling within: ruling above without restlessness, sustaining below without labor; penetrating within without extenuation, surrounding without without extension. He is therefore inferior and superior without place; He is wider without latitude, He is more subtle without extenuation.

21. Satan goes out from the face of the Lord, when he comes to the effect of his desire. Where then is there a going out from Him, who while He is nowhere by the mass of a body, yet by His uncircumscribed substance is nowhere absent? But as long as Satan, pressed by the power of majesty, was unable to exercise the appetite of his malice, he stood as if before the face of the Lord. But he went out from the face of the Lord; because being released divinely from the narrowness of internal retention, he came to the effect of his desire. He went out from the face of the Lord, because a noxious will, long bound by the chains of discipline, at length proceeded to work.

Cum enim, sicut dictum est, id quod voluit implere non valuit, quasi ante faciem Domini stetit; quia illum ab effectu malitiae superna dispensatio coactavit. Sed a facie ejus exiit, quia potestatem tentationis accipiens, ad malitiae suae vota pervenit. Sequitur:

Caput XIII

[Rec. IX].

VERS. 13, 14, 15.---Cum autem quadam die filii et filiae ejus comederent, et biberent vinum in domo fratris sui primogeniti, nuntius venit ad Job, qui diceret: Boves arabant, et asinae pascebantur juxta eos, et irruerunt Sabaei, tuleruntque omnia, et pueros percusserunt gladio, et evasi ego solus, ut nuntiarem tibi.

22. Diabolus tentandi tempora eligit. Notandum quae tempora tentationibus congruant. Tunc quippe diabolus tentandi tempus elegit, quando beati Job filios in convivio invenit. Neque enim solummodo intuetur hostis quid faciat, sed etiam quando faciat. Nam quamvis potestatem acceperit, aptum tamen ad subversionem tempus exquisivit; ut videl cet nobis Deo dispensante proderetur, quia praenuntia tribulationis est laetitia satietatis. Intuendum vero est, quam callide ipsa damna, quae illata sunt, nuntiantur. Non enim dicitur, boves a Sabaeis ablati sunt: sed qui ablati sunt, boves arabant; ut videlicet memorato fructu operis, causa crescat doloris. Unde et apud Graecos non solum asinae, sed fetae asinae raptae referuntur; ut dum minima animalia audientis animum minus ex sui qualitate percuterent, amplius ex fecunditate vulnerarent. Et quia eo magis adversa animum feriunt, quo cum multa sunt, etiam subita nuntiantur, aucta est mensura gemituum, etiam per articula nuntiorum. Nam sequitur:

Caput XIV

[Vet. XIV].

VERS. 16.---48 Cumque adhuc ille loqueretur, venitalius, et dixit: Ignis Dei cecidit de coelo, et tactas oves puorosque consumpsit, et effugi ego solus, ut nuntiarem tibi.

For when, as has been said, he was unable to fulfill that which he wished, he stood as if before the face of the Lord; because the celestial dispensation restrained him from the effect of malice. But he went out from His face, because receiving the power of temptation, he arrived at the desires of his malice. It follows:

CHAPTER XIII.

VERSES 13, 14, 15.---And it came to pass on a certain day when his sons and his daughters were eating and drinking wine in their eldest brother's house, there came a messenger unto Job, and said: The oxen were plowing, and the asses feeding beside them: and the Sabeans fell upon them, and took them away; yea, they have slain the servants with the edge of the sword; and I only am escaped alone to tell thee.

22. The devil chooses the times for tempting. It is to be noted what times are congruous for temptations. For then indeed the devil chose the time for tempting, when he found the sons of blessed Job at a feast. For neither does the enemy only behold what he may do, but also when he may do it. For although he had received power, yet he sought out a time apt for subversion; so that namely it might be shown to us by the dispensation of God, that the joy of satiety is the forerunner of tribulation. But it is to be observed how craftily the losses themselves, which were inflicted, are announced. For it is not said, 'the oxen were taken away by the Sabeans': but those which were taken away, 'the oxen were plowing'; so that namely by the mention of the fruit of the work, the cause of grief might increase. Whence also among the Greeks not only asses, but 'foaling asses' are reported to have been seized; so that while the small animals should strike the mind of the hearer less from their quality, they might wound more from their fecundity. And because adverse things strike the mind so much the more, when they are many, and are also announced suddenly, the measure of groans was increased, even by the articles of the messengers. For it follows:

CHAPTER XIV.

VERSE 16.---And while he was yet speaking, there came another, and said: The fire of God is fallen from heaven, and has burned up the sheep, and the servants, and consumed them; and I only am escaped alone to tell thee.

23. Casibus repentinis constantiam Job evertere conatur. Ne rebus perditis minorem audienti dolorem moveat, ejus animum ad excedendum etiam ipsis nuntiorum verbis instigat. Intuendum quippe est, quam callide dicitur: Ignis Dei, ac si diceretur: Illius animadversionem sustines, quem tot hostiis placare voluisti; illius iram toleras, cui quotidie serviens insudabas. Dum enim Deum, cui servierat, adversa intulisse indicat, laesum commemorat, in quo excedat; quatenus anteacta obsequia ad mentem reduceret, et frustra se servisse aestimans, in auctoris injuriam superbiret. Pia etenim mens, cum se adversa ab hominibus perpeti conspicit, in divinae gratiae consolatione requiescit; cumque tentationum procellas increscere extrinsecus viderit, secessum spei Dominicae appetens, intra conscientiae portum fugit. Ut vero versutus hostis uno eodemque tempore sancti viri robustissimum pectus et humanis adversitatibus, et divina desperatione concuteret, et prius Sabaeos irruisse intulit, et mox ignem Dei de coelo cecidisse nuntiavit; ut quasi omnem aditum consolationis excluderet, dum et ipsum adversantem ostenderet, qui consolari animum inter adversa potuisset: quatenus dum se tentatus undique destitui atque undique premi considerat, in contumeliam tanto audacius, quanto et desperatius erumpat. Sequitur:

CAPUT XV.

VERS. 17.---Sed et illo adhuc loquente, venit alius et dixit: Chaldaei fecerunt tres turmas, et invaserunt camelos, et tulerunt eos, necnon et pueros percusserunt gladio, et effugi ego solus, ut nuntiarem tibi.

24. Vulnera ingeminat. Ecce iterum, ne quid minus de humana adversitate doluisset, Chaldaeorum turmas irruisse denuntiat; et ne illum minus desuper veniens adversitas feriat, iteratam iram in aere demonstrat. Nam sequitur:

Caput XVI

[Vet. XV].

VERS. 18, 19.---Loquebatur ille, et ecce alius intravit, et dixit: Filiis tuis et filiabus vescentibus et bibentibus vinum in domo fratris sui primogeniti, repente ventus vehemens irruit a regione deserti, et concussit quatuor angulos domus, quae corruens oppressit liberos tuos, et mortui sunt, et effugi ego solus, ut nuntiarem tibi.

23. He endeavors to overset the constancy of Job by sudden casualties. Lest he should move less grief in the hearer for the lost things, he instigates his mind to exceed even by the words of the messengers themselves. For it is to be observed how craftily it is said: 'The fire of God', as if it were said: Thou sustainest the animadversion of Him, whom thou hast wished to appease with so many victims; thou toleratest the wrath of Him, whom daily serving thou didst labor. For while he indicates that God, whom he had served, had brought the adverse things, he commemorates the injured one, in whom he might exceed; so that he might reduce former obsequies to mind, and thinking that he had served in vain, might be proud against the injury of the author. For a pious mind, when it beholds itself suffering adverse things from men, rests in the consolation of divine grace; and when it has seen the storms of temptations increasing from without, desiring the retreat of the Lord's hope, it flies within the port of conscience. But that the crafty enemy might at one and the same time shake the most robust breast of the holy man both by human adversities and by divine desperation, he both brought in that the Sabeans had rushed in, and soon announced that the fire of God had fallen from heaven; so as if to exclude every avenue of consolation, while he showed Him also adverse, who could have consoled the mind among adverse things: so that while the tempted one considers himself destitute on every side and pressed on every side, he might break out into contumely so much the more boldly, as also more desperately. It follows:

CHAPTER XV.

VERSE 17.---And while he was yet speaking, there came another, and said: The Chaldeans made three bands, and fell upon the camels, and have carried them away, yea, and slain the servants with the edge of the sword; and I only am escaped alone to tell thee.

24. He redoubles the wounds. Behold again, lest he should have grieved anything less for human adversity, he announces that bands of Chaldeans have rushed in; and lest the adversity coming from above should strike him less, he demonstrates repeated wrath in the air. For it follows:

CHAPTER XVI.

VERSES 18, 19.---While he was yet speaking, behold there came also another, and said: Thy sons and thy daughters were eating and drinking wine in their eldest brother's house: and behold, there came a great wind from the wilderness, and smote the four corners of the house, and it fell upon the young men, and they are dead; and I only am escaped alone to tell thee.

25. Ad odium Dei provocare conatur. Qui uno vulnere non prosternitur, idcirco bis, terque percutitur, ut usque ad intima quandoque feriatur. Nuntiata itaque fuerat adversitas de Sabaeis, nuntiata divina animadversio per ignem de coelo, nuntiatur ab hominibus iterum camelorum raptus, caedesque puerorum, et divinae indignationis ira repetitur, dum ventus irruens concussisse domus angulos, atque exstinxisse liberos indicatur. Quia enim notum est, quod absque superno nutu moveri elementa non possint, latenter infertur quod ipse contra illum elementa moverit, qui moveri permisit; quamvis Satan semel accepta a Domino potestate ad usum suae nequitiae etiam elementa concutere praevalet. Nec movere debet, si spiritus de summis projectus turbare in ventos aerem potuit; cum nimirum constet quia et damnatis in metallum, ad usum aqua et ignis servit. Quaesitum est igitur ut nuntiarentur mala, quaesitum ut multa, quaesitum ut subita. Sed cum prius adversa nuntiavit, tranquillo adhuc pectori quasi sanis membris vulnus inflixit; cum vero percussum cor feriendo repetiit, ut ad impatientiae verba compelleret, super vulnera vulnus irrogavit.

26. Plagae Job subitae et multiplices. Intuendum vero est quam callide curavit hostis antiquus, non tam jactura rerum sancti viri patientiam rumpere, quam ipso ordine nuntiorum. Qui studens prius parva, et post nuntiare majora, in extremo filiorum mortem intulit, ne vilia pater rei familiaris damna duceret, si illa jam orbatus audiret; et minus percuteret rerum amissio, praecognita morte filiorum, quia videlicet nulla esset haereditas, si illos prius subtraheret qui servabantur haeredes. Sed a minimis incipiens, in ultimum graviora nuntiavit; ut dum gradatim deteriora cognosceret, in ejus corde doloris locum omne vulnus inveniret. Notandum quam callide tot malorum pondera, et divisa, et subita nuntiantur, ut et repente, et particulatim crescens, in audientis corde sese dolor ipse non caperet; et tanto ardentius in blasphemiam accenderet, quanto subitis ac multiplicibus nuntiis in se angustius aestuaret.

25. He endeavors to provoke to hatred of God. He who is not prostrated by one wound, is therefore struck twice and thrice, that at length he may be wounded even to the innermost parts. Therefore adversity had been announced concerning the Sabeans, divine animadversion had been announced by fire from heaven, the seizure of the camels and the slaughter of the servants is announced again by men, and the wrath of divine indignation is repeated, while the rushing wind is indicated to have smitten the corners of the house, and to have extinguished the children. For because it is known, that the elements cannot be moved without the supernal nod, it is latently inferred that He Himself moved the elements against him, who permitted them to be moved; although Satan, once having received power from the Lord, prevails to shake even the elements for the use of his wickedness. Nor ought it to move wonder, if a spirit projected from the heights was able to disturb the air into winds; since it is certainly known that even to those condemned to the mine, water and fire serve for use. It was sought therefore that evils should be announced, sought that they should be many, sought that they should be sudden. But when he first announced adverse things, he inflicted a wound upon a heart still tranquil, as if upon sound members; but when he repeated the smiting of the stricken heart, so as to compel to words of impatience, he inflicted wound upon wounds.

26. The plagues of Job were sudden and manifold. But it is to be observed how craftily the ancient enemy took care, not so much to break the patience of the holy man by the loss of things, as by the very order of the messengers. Who studying to announce first small things, and afterwards greater, in the end brought in the death of the sons, lest the father of the family should lead the losses of things as vile, if he heard them already being bereaved; and the loss of things should strike less, with the death of the sons being foreknown, because namely there would be no inheritance, if he first withdrew those who were kept as heirs. But beginning from the least, he announced more grave things at the last; so that while he gradually learned worse things, every wound might find a place of grief in his heart. It is to be noted how craftily the weights of so many evils are announced both divided and sudden, so that both suddenly and growing bit by bit, grief itself might not contain itself in the heart of the hearer; and might enkindle him so much more ardently into blasphemy, as he should seethe more narrowly in himself by sudden and manifold messengers.

27. Praepositis voluptati servientibus, subditis frena laxantur. In conviviis etiam moderatis locum diabolus invenit. Sed neque hoc neglecte praetereundum puto, quod filii in majoris fratris domo convivabantur, cum pereunt. Dictum namque est superius, quod convivia peragi sine culpa vix possunt. Ut ergo nostra, non illorum loquamur, sciendum nobis est quia quod a minoribus voluptuose agitur, majorum disciplina cohibetur; cum vero majores ipsi voluptati deserviunt, nimirum minoribus lasciviae frena laxantur. Quis enim sub disciplinae se constrictione retineat, quando et ipsi, qui jus constrictionis accipiunt, sese voluptatibus relaxant? Dum ergo in majoris fratris domo convivantur, pereunt, quia tunc contra nos hostis vehementius vires accipit, quando et ipsos qui pro custodia disciplinae praelati sunt laetitiae servire cognoscit. Tanto enim licentius ad feriendum occupat, quanto et hi qui intercedere pro culpis poterant voluptati vacant. Absit autem ne tanti viri filios per conviviorum studia ingurgitando ventri vacasse suspicemur; sed tamen veraciter novimus quia etsi per disciplinae quisque custodiam necessitatis metas edendo non transit, accensa tamen mentis intentio inter convivia torpescit; et minus in quanto sit tentationum bello considerat, quae se per securitatem relaxat. In die ergo primi fratris filios obruit, quia antiquus hostis in minorum morte subversionis aditum per negligentiam majorum quaerit. Sed quia quantis nuntiorum jaculis sit percussus, agnovimus; vir fortis noster, qualis inter vulnera consistat, audiamus. Sequitur:

Caput XVI

[Rec. XI].

VERS. 20.---Tunc surrexit Job, et scidit vestimenta sua, et tonso capite corruens in terram adoravit.

28. Flagella Dei aut non sentire, aut nimis, vitium est. Nonnulli magnae constantiae philosophiam putant, si disciplinae asperitate correpti, ictus verberum doloresque non sentiant. Nonnulli vero tam nimis percussionum flagella sentiunt, ut immoderato dolore commoti, etiam in excessum linguae dilabantur. Sed quisquis veram tenere philosophiam 50 nititur, necesse est ut inter utraque gradiatur. Non est enim pondus verae virtutis, insensibilitas cordis: quia et valde insana per stuporem membra sunt, quae et incisa dolore nequaquam possunt.

27. When those set over others serve pleasure, the reins are loosed to the subjects. In even moderate feasts the devil finds a place. But neither do I think this is to be passed over neglectfully, that the sons were feasting in the house of the eldest brother, when they perish. For it was said above, that feasts can scarcely be performed without fault. That we may therefore speak of ours, not of theirs, it is to be known by us that what is done voluptuously by the less, is restrained by the discipline of the greater; but when the greater themselves serve pleasure, surely the reins of wantonness are loosed to the less. For who may retain himself under the constriction of discipline, when even they, who receive the right of constriction, relax themselves to pleasures? While therefore they are feasting in the house of the eldest brother, they perish, because then the enemy receives strength more vehemently against us, when he knows that even those who are set over for the custody of discipline serve joy. For he occupies himself so much more licitiously for smiting, as also these who could have interceded for faults are vacant for pleasure. But far be it from us to suspect that the sons of so great a man, through the studies of feasts, had been vacant for engorging the belly; but yet we know truly that even if each one through the custody of discipline does not pass the limits of necessity in eating, yet the enkindled intention of the mind grows torpid among feasts; and considers less in how great a war of temptations it may be, which relaxes itself through security. In the day therefore of the first brother he overwhelmed the sons, because the ancient enemy seeks an avenue of subversion in the death of the less through the negligence of the greater. But because we have recognized with how many darts of messengers he was struck; let us hear our strong man, of what sort he may stand among the wounds. It follows:

CHAPTER XVI.

VERSE 20.---Then Job arose, and rent his mantle, and shaved his head, and fell down upon the ground, and worshipped.

28. It is a vice either not to feel the scourges of God, or to feel them too much. Some think it a philosophy of great constancy, if being corrected by the asperity of discipline, they do not feel the blows of the stripes and the pains. But some feel the scourges of smitings so excessively, that being moved by immoderate grief, they even fall into an excess of the tongue. But whoever endeavors to hold true philosophy, it is necessary that he walk between both. For insensibility of heart is not the weight of true virtue: because those members are also very insane through stupor, which even being cut cannot feel pain.

Rursus virtutis custodiam deserit, qui dolorem verberum ultra quam necesse est sentit; quia dum nimia afflictione cor tangitur, usque ad impatientiae contumelias excitatur, et qui per flagella corrigere malefacta debuerat, agit ut nequitia per flagellum crescat. Contra insensibilitatem quippe percussorum per prophetam dicitur: Percussisti eos, nec doluerunt; attrivisti eos, et renuerunt accipere disciplinam (Jerem. V, 3). Contra pusillanimitatem percussorum per Psalmistam dicitur: In miseriis non subsistent (Psal. CXXXIX 11). In miseriis namque subsisterent, si aequanimiter adversa tolerarent. At postquam mente inter flagella corruunt, quasi inter illatas miserias subsistendi constantiam perdunt.

32. Diabolus nos aggrediens, humilitate ac patientia nostra confoditur. Sed quia orator fortis quomodo assertionem partis suae contra adversarium allegavit, audivimus; nunc quomodo in orationis suae termino judicem benedicendo laudet audiamus. Sequitur: Sit nomen Domini benedictum. Ecce omne quod rectum sensit, Domini benedictione conclusit; ut hinc adversarius inspiciat, et ad poenam suam victus erubescat, quia ipse Domino contumax etiam in beatitudine conditus exstitit, cui homo hymnum gloriae etiam percussus dicit. [Vet. XIX.] Intuendum vero est, quia hostis noster tot nos jaculis percutit, quot tentationibus affligit. Quotidie namque in acie stamus, quotidie tentationum ejus tela excipimus. Sed et nos contra illum jacula mittimus, si confossi tribulationibus, humilia respondemus. Beatus igitur Job percussus damno rerum, percussus morte filiorum, quia vim doloris vertit in laudem conditoris, 52 dicens: Dominus dedit, Dominus abstulit; sicut Domino placuit, ita factum est; sit nomen Domini benedictum; superbum hostem humilitate perculit, crudelem patientia stravit. Nec credamus, quod bellator noster accepit vulnera, et non inflixit. Quot enim voces patientiae in Dei laudem percussus reddidit, quasi tot in adversarii pectore jacula intorsit, et acriora valde quam sustinuit infixit. Afflictus enim terrena perdidit, sed afflictionem humiliter sustinens coelestia multiplicavit. Sequitur:

Caput XIX

[Rec. XIV].

VERS. 22.---In omnibus his non peccavit Job: neque stultum aliquid contra Deum locutus est.

Again, he deserts the custody of virtue, who feels the pain of the stripes beyond what is necessary; because while the heart is touched by excessive affliction, it is excited even to the contumelies of impatience, and he who ought to have corrected evil deeds through scourges, acts so that wickedness may increase through the scourge. For against the insensibility of those smitten it is said by the prophet: 'Thou hast stricken them, but they have not grieved; thou hast consumed them, but they have refused to receive discipline' (Jer. 5:3). Against the pusillanimity of those smitten it is said by the Psalmist: 'They shall not subsist in miseries' (Psalm 140:11). For they would subsist in miseries, if they tolerated adverse things with equanimity. But after they fall in mind among the scourges, they lose as it were the constancy of subsisting among the inflicted miseries.

32. The devil, in attacking us, is transfixed by our humility and patience. But since we have heard how the brave orator alleged the assertion of his part against the adversary, let us now hear how, at the end of his speech, he praises the Judge by blessing Him. It follows: Blessed be the name of the Lord. Behold, all that he felt to be right, he concluded with a blessing of the Lord; so that from this the adversary may look on, and, being conquered, blush to his own punishment, because he himself stood out as contumacious to the Lord even when created in beatitude, to whom man sings a hymn of glory even when smitten. [Vet. XIX.] It is to be observed, indeed, that our enemy strikes us with as many darts as he afflicts us with temptations. For daily we stand in the line of battle, daily we receive the missiles of his temptations. But we also send darts against him, if, being transfixed by tribulations, we answer humbly. Therefore, blessed Job, smitten by the loss of his possessions, smitten by the death of his children, because he turned the force of his grief into the praise of the Creator, saying: The Lord gave, and the Lord hath taken away; as it hath pleased the Lord, so is it done; blessed be the name of the Lord; struck the proud enemy with humility, and laid low the cruel one with patience. Nor let us believe that our warrior received wounds and did not inflict them. For as many voices of patience as he rendered in the praise of God when smitten, so many darts, as it were, did he hurl into the breast of the adversary, and fixed them much more sharply than those he himself sustained. For being afflicted, he lost earthly things, but by sustaining the affliction humbly, he multiplied heavenly things. It follows:

Chapter XIX

[Rec. XIV].

VERSE 22.---In all these things Job sinned not: neither did he speak any foolish thing against God.

33. Job a murmuratione oris et cordis abstinuit.---Quia tentationum tribulationibus deprehensi, etiam tacito cogitationum motu possumus non loquendo peccare, beato Job et oris testimonium perhibetur, et cordis. Prius enim dicitur: Non peccavit; et tunc demum subditur: Neque stultum aliquid contra Deum locutus est. Qui enim stultum locutus non est, culpam a lingua compescuit; sed cum praemittitur, Non peccavit, constat quod murmurationis vitium etiam a cogitatione restrinxit. Nec peccavit ergo, nec stulte locutus est, quia nec per conscientiam tacitus tumuit, nec linguam in contumaciam relaxavit. Stulte enim contra Deum loquitur, qui inter divinae animadversionis flagella positus, justificare semetipsum conatur. Si enim innocentem se asserere superbe audeat, quid aliud quam justitiam ferientis accusat? Hucusque nos verba historiae transcurrisse sufficiat: jam nunc ad indaganda allegoriae mysteria expositionis se sermo convertat. Sed in hoc quod scriptum est:

Caput XX

[Vet. XX, Rec. XV].

VERS. 6.---Quadam die cum venissent filii Dei coram Domino; adfuit inter eos etiam Satan:

34. Deus tempora sine tempore disponit.---Discutiendum prius est, cur quadam die factum aliquid coram Domino dicitur, cum apud illum nequaquam cursus temporis, mutatione diei noctisque varietur. Neque enim in ea luce, quae sine accessu ea quae eligit illustrat, et sine recessu ea quae respuit deserit, defectus mutabilitatis venit; quia in semetipsa manendo immutabilis, mutabilia cuncta disponit; sicque in se transeuntia condidit, ut apud se transire nequaquam possint; nec tempus intus in conspectu ejus defluit, quod apud nos foras decurrit. Unde fit ut in aeternitate ejus fixa maneant ea quae non fixa exterius saeculorum volumina emanant. Cur ergo apud eum dicitur, Quadam die, cui nimirum dies una est aeternitas sua? quam videlicet nec fine claudi, nec initio vidit aperiri Psalmista, cum dicit: Melior est dies una in atriis tuis super millia (Psal. LXXXIII, 11).

35. Assuetos temporalibus sensim ad aeterna deducit.---Sed cum Scriptura sacra temporaliter editis loquitur, dignum est ut verbis temporalibus utatur, quatenus condescendendo levet; et dum de aeternitate aliquid temporaliter narrat, assuetos temporalibus sensim ad aeterna trajiciat; seque bene nostris mentibus aeternitas incognita, dum verbis cognitis blanditur, infundat.

33. Job abstained from murmuring of the mouth and of the heart.---Because when we are overtaken by the tribulations of temptations, we can sin by a silent motion of thoughts even without speaking, testimony is given to blessed Job both of his mouth and of his heart. For first it is said: He sinned not; and then finally it is added: Neither did he speak any foolish thing against God. For he who has not spoken foolishly has restrained guilt from his tongue; but when it is premised, He sinned not, it is evident that he restrained the vice of murmuring even from his thought. Therefore he neither sinned, nor spoke foolishly, because he neither swelled silently in his conscience, nor relaxed his tongue into contumacy. For he speaks foolishly against God, who, being placed among the scourges of divine animadversion, endeavors to justify himself. For if he should proudly dare to assert himself innocent, what else does he do but accuse the justice of the Smiter? Let it suffice that we have thus far run through the words of the history: now let the discourse turn itself to investigating the mysteries of allegory in the exposition. But in this which is written:

Chapter XX

[Vet. XX, Rec. XV].

VERSE 6.---Now there was a day when the sons of God came to present themselves before the Lord, and Satan came also among them.

34. God disposes times without time.---It must first be discussed why something is said to have happened 'on a certain day' before the Lord, since with Him the course of time is by no means varied by the change of day and night. For into that light, which without approach illustrates those things which it chooses, and without retreat deserts those which it rejects, no defect of mutability comes; because remaining immutable in itself, it disposes all mutable things; and it so created things passing away in itself, that they can by no means pass away with it; nor does time flow within in His sight, which runs down without among us. Whence it comes to pass that in His eternity those things remain fixed which, not fixed, emanate in the outward volumes of ages. Why, therefore, is it said with Him, 'On a certain day,' to whom surely one day is His own eternity? which day the Psalmist saw was neither closed by an end nor opened by a beginning, when he says: One day in thy courts is better than a thousand (Psalm 84:10).

35. He leads those accustomed to temporal things by degrees to eternal things.---But when Sacred Scripture speaks to those brought forth in time, it is fitting that it should use temporal words, so that by condescending it may lift up; and while it narrates something about eternity temporally, it may by degrees transfer those accustomed to temporal things to eternal things; and so that the unknown eternity may well infuse itself into our minds while it fawns upon them with known words.

Quid autem mirum, si in sacro eloquio incommutabilitatem suam Deus praepropere humanae menti non aperit; quando et resurrectionis suae solemnitate celebrata, quibusdam provectionum accessibus innotuit, incorruptionem corporis, quod resumpsit? Luca quippe attestante (Luc. XXIV, 4) didicimus quod quibusdam se in monumento quaerentibus prius angelos misit; et rursum discipulis de se in via loquentibus ipse quidem, sed non cognoscendus apparuit (Ibid., 15), qui post exhortationis moras, cognoscendum se in panis fractione monstravit; ad extremum vero repente ingrediens, non solum se cognoscibilem, sed etiam palpabilem praebuit. Quia enim infirma adhuc gestabant corda discipuli, in cognitione tanti mysterii ista fuerant dispensatione nutriendi, ut paulisper aliquid quaerentes invenirent; invenientes crescerent, et crescentes cognita robustius tenerent. Quia igitur non repente, sed causarum verborumque incrementis, quasi quibusdam ad aeternitatem passibus ducimur, intus apud eum quadam die aliquid factum dicitur, qui ipsa quoque tempora sine tempore contuetur.

[Vet. XXI.] 36. In luce tenebras videt.---An quia etiam Satan adfuit, dum quadam die hoc factum dicitur, indicare sacra Scriptura studuit quia in luce Deus tenebras vidit? Nos quippe uno eodemque contuitu lucem et tenebras intueri non possumus: quia cum in tenebras oculus figitur, lux fugatur; et cum ad lucis se coruscationem verterit, tenebrarum umbra discedit. Illa autem vis, quae cuncta mutabilia immutabiliter videt, quasi in die ei Satan adfuit, quia apostatae angeli tenebras sine obscuritate comprehendit. Nos, ut dictum est, uno eodemque intuitu contemplari non possumus, et quae approbando eligimus, et quae reprobando damnamus: quia cum ad hanc animus vertitur, ab illa cogitatione separatur; cum vero ad illam reducitur, ab hac cui inhaesit removetur.

Deus vero, quia sine mutabilitate simul cuncta respicit, sine distentione comprehendit, videlicet et bona quae juvat, et mala quae judicat, et quae adjuta remunerat, et quae judicans damnat, in his quae diverso disponit ordine, diversus non est. In die ergo ei Satan adfuisse describitur, quia lumen aeternitatis ejus nulla mutabilitatis fuscatione tangitur; et in hoc, quod ei tenebrae praesentes fiunt, adfuisse inter filios Dei dicitur: quia ea vi justitiae immundus spiritus penetratur, qua videlicet mundorum spirituum corda complentur; eoque radio luminis iste transfigitur, quo illi ut luceant perfunduntur.

And what wonder is it if in the sacred oracle God does not hastily open His immutability to the human mind; since even after the solemnity of His resurrection was celebrated, He became known by certain accesses of advancement to be the incorruption of the body which He resumed? For by the testimony of Luke (Luke 24:4) we have learned that to some seeking Him in the monument He first sent angels; and again to the disciples speaking of Him in the way He Himself indeed appeared, but not to be recognized (Ibid., 15), who after the delays of exhortation, showed Himself to be recognized in the breaking of bread; and finally, entering suddenly, He presented Himself not only recognizable, but even palpable. For because the disciples still bore weak hearts, they were to be nourished in the knowledge of so great a mystery by this dispensation, that seeking for a little while they might find; and finding they might grow, and growing they might hold more robustly what they had known. Because, therefore, we are led not suddenly, but by increments of causes and words, as it were by certain steps toward eternity, something is said to have happened within with Him 'on a certain day,' who also beholds times themselves without time.

[Vet. XXI.] 36. He sees darkness in the light.---Or was it because Satan also was present, while this is said to have been done 'on a certain day,' that Holy Scripture studied to indicate that God saw darkness in the light? For we surely cannot behold light and darkness with one and the same gaze: because when the eye is fixed on darkness, light is put to flight; and when it has turned itself to the flashing of light, the shadow of darkness departs. But that power, which sees all mutable things immutably, Satan was present to Him as if in the day, because He comprehends the darkness of the apostate angel without obscurity. We, as has been said, cannot contemplate with one and the same intuition both those things which we choose by approving, and those which we condemn by reproving: because when the mind is turned to the latter, it is separated from the thought of the former; but when it is brought back to the former, it is removed from the latter to which it had cleaved.

But God, because He respects all things at once without mutability, comprehends them without distension, namely both the good which He helps, and the evil which He judges, and the things which, being helped, He remunerates, and those which, judging, He condemns; in these things which He disposes in diverse order, He is not diverse. In the day, therefore, Satan is described as having been present to Him, because the light of His eternity is touched by no darkening of mutability; and in this, that darkness becomes present to Him, he is said to have been present among the sons of God: because by that power of justice the unclean spirit is penetrated, by which namely the hearts of the clean spirits are filled; and by that ray of light he is transfixed, by which they are bathed so that they may shine.

38. Deo serviunt angeli boni ad adjutorium, mali ad probationem.---Inter filios Dei adfuit, quia etsi illi Deo ad electorum adjutorium, iste ad probationem servit. Inter filios Dei adfuit, quia etsi ab illis in hac vita laborantibus auxilium pietatis impenditur, iste occultae ejus justitiae nesciendo serviens, ministerium exsequi reprobationis conatur. [Rec. XVI.] Unde bene in libris Regum per prophetam dicitur: Vidi Dominum sedentem super solium suum, et exercitum coeli a dextris et sinistris ejus, et dictum est: In quo decipiam Achab, ut ascendat et cadat in Ramoth Galaath? Et dixit aliis ita, et alius aliter. Et egressus est unus, et dixit: Ego decipiam Achab. Et dictum est: In quo decipies? Qui respondit, dicens: Egrediar, et ero Spiritus mendax in ore omnium prophetarum ejus (III Reg. XXII, 19 seq.). Quid enim solium Domini, nisi angelicas potestates accipimus, quarum mentibus altius praesidens, inferius cuncta disponit? Et quid exercitus coeli, nisi ministrantium angelorum multitudo describitur? Quid est ergo, quod exercitus coeli a dextris et sinistris ejus stare perhibetur? Deus enim, 54 qui ita est intra omnia, ut etiam sit extra omnia, nec dextra, nec sinistra concluditur. Sed dextra Dei, angelorum pars electa; sinistra autem Dei, pars angelorum reproba designatur. Non enim ministrant Deo solummodo boni, qui adjuvent; sed etiam mali, qui probent; non solum qui a culpa redeuntes sublevent, sed etiam qui redire nolentes gravent. Nec quod coeli exercitus dicitur, angelorum pars reproba in eo intelligi posse prohibetur. Quas enim suspendi in aere novimus, aves coeli nominamus. Et de eisdem spiritibus Paulus dicit: Contra spiritalia nequitiae in coelestibus (Ephes. VI, 12). Quorum caput enuntians, ait: Secundum principem potestatis aeris ejus (Ephes. II, 2). A dextra ergo Dei et sinistra angelorum exercitus stat: quia et voluntas electorum spirituum divinae pietati concordat; et reproborum sensus suae malitiae serviens, judicio districtionis ejus obtemperat. Unde et mox fallax spiritus in medium prosiliisse describitur, per quem Achab rex, exigentibus suis meritis, decipiatur. Neque enim fas est credere bonum spiritum fallaciae deservire voluisse, ut diceret: Egrediar, et ero spiritus mendax in ore omnium prophetarum ejus. Sed quia Achab rex peccatis praecedentibus dignus erat, ut tali debuisset deceptione damnari: quatenus qui saepe volens ceciderat in culpam, quandoque nolens caperetur ad poenam, occulta justitia licentia malignis spiritibus datur, ut quos volentes in peccati laqueo strangulant, in peccati poenam etiam nolentes trahant.

38. Good angels serve God for help, evil ones for probation.---He was present among the sons of God, because although they serve God for the help of the elect, he serves for their probation. He was present among the sons of God, because although by them, laboring in this life, the help of piety is bestowed, he, by unknowingly serving His hidden justice, endeavors to execute the ministry of reprobation. [Rec. XVI.] Whence it is well said in the books of Kings by the prophet: I saw the Lord sitting on His throne, and the army of heaven on His right hand and on His left, and it was said: In what shall I deceive Ahab, that he may go up and fall in Ramoth Gilead? And one said thus, and another otherwise. And there came forth one, and said: I will deceive Ahab. And it was said: In what wilt thou deceive? Who answered, saying: I will go forth, and be a lying spirit in the mouth of all his prophets (1 Kings 22:19 seq.). For what do we understand by the throne of the Lord, but the angelic powers, presiding more highly over whose minds, He disposes all things below? And what is the army of heaven, but the multitude of ministering angels described? What is it, therefore, that the army of heaven is said to stand on His right and on His left? For God, who is so within all things that He is also without all things, is concluded by neither right nor left. But by the right hand of God, the elect part of the angels is designated; but by the left hand of God, the reprobate part of the angels. For not only do the good serve God, who help; but also the evil, who prove; not only those who lift up those returning from fault, but also those who weigh down those unwilling to return. Nor is it prohibited that the reprobate part of the angels can be understood in that which is called the army of heaven. For those which we know to be suspended in the air, we call birds of heaven. And of the same spirits Paul says: Against the spiritual things of wickedness in heavenly places (Ephes. 6:12). Announcing whose head, he says: According to the prince of the power of his air (Ephes. 2:2). Therefore, on the right hand of God and on the left the army of the angels stands: because both the will of the elect spirits agrees with divine piety; and the sense of the reprobate, serving its own malice, obeys the judgment of His strictness. Whence also presently the deceitful spirit is described as having leaped forth into the midst, through whom King Ahab, his merits demanding it, might be deceived. For it is not lawful to believe that a good spirit would have wished to serve deceit, so as to say: I will go forth, and be a lying spirit in the mouth of all his prophets. But because King Ahab by preceding sins was worthy that he should have been damned by such a deception: so that he who often had willingly fallen into fault, might sometime against his will be taken to punishment, license is given to the malignant spirits by hidden justice, so that those whom they strangle willingly in the snare of sin, they may draw even against their will into the punishment of sin.

Quod ergo illic a dextris atque sinistris Dei, exercitus coeli astitisse describitur, hoc hic inter filios Dei Satan adfuisse perhibetur. Ecce a dextris Dei steterunt angeli, quia nominantur filii Dei; ecce a sinistris stant angeli, quia adfuit inter eos etiam Satan.

[Vet. XXII.] 39. Sed quia allegoriae mysteria indagare decrevimus, non inconvenienter accipimus quod in die Dominus Satan vidit, quia vias ejus in Sapientiae suae incarnatione corripuit; quasi eum non vidisse fuerit, tandiu pravitatem illius in humani generis perditione tolerasse. Unde et ei divina voce mox dicitur:

CAPUT XXI.

VERS. 7. Unde venis?

40. Diaboli insidias Deus incarnatae sapientiae luce detexit.---In die Satan de viis suis requiritur, quia in luce manifestatae sapientiae occulti hostis insidiae deteguntur. Quia ergo incarnato Domino diabolus increpatur, et a sua pestifera effrenatione corripitur, recte subjungitur: Cui dixit Dominus: Unde venis? Tunc enim Satanae vias requirendo arguit, cum per Mediatoris adventum persuasionis ejus nequitias reprimens increpavit. Nec immerito in hoc die filii Dei coram Domino astitisse referuntur; quia videlicet ad aeternae patriae vocationem electi omnes, luce sapientiae se illustrante, collecti sunt. Quos quamvis incarnata Sapientia aggregare effectu operis venerat, divinitati tamen illius jam per ejus praescientiam intrinsecus assistebant. Sed quia de viis suis antiquus hostis Redemptore veniente discutitur, quid dicat audiamus.

Caput XXII.

[Rec. XVII.]

IBID.---Circuivi terram, et perambulavi eam.

41. Diabolus terram circuivit, quia omnes homines circumvenit, et possedit.---Ab Adam quippe, ante adventum Domini, omnes post se gentium nationes traxit. Circuivi terram et perambulavi, quia per corda gentium iniquitatis suae vestigia impressit. Cadens enim a sublimibus 55 humanas mentes jure possedit, quia in culpae suae vinculo volentes astrinxit; tantoque latius in mundo vagatus est, quanto a reatu quisque illius liber per omnia inventus non est. Cui quasi ex potestate mundum circuisse est, nullum hominem qui sibi plene resisteret invenisse.

That, therefore, which is there described as the army of heaven having stood at the right and left of God, is here related as Satan having been present among the sons of God. Behold, on the right hand of God stood the angels, because they are named sons of God; behold, on the left stand angels, because Satan was also present among them.

[Vet. XXII.] 39. But since we have decreed to investigate the mysteries of allegory, we not inconveniently understand that the Lord saw Satan in the day, because He corrected his ways in the incarnation of His Wisdom; as if He had not seen him so long as He tolerated his depravity in the perdition of the human race. Whence also it is presently said to him by the divine voice:

CHAPTER XXI.

VERSE 7. Whence comest thou?

40. God has detected the snares of the devil by the light of incarnate wisdom.---On the day Satan is questioned about his ways, because in the light of manifested wisdom the snares of the hidden enemy are detected. Because, therefore, when the Lord was incarnate the devil is rebuked, and is corrected from his pestiferous unbridledness, it is rightly added: To whom the Lord said: Whence comest thou? For then He argued by inquiring into the ways of Satan, when by the coming of the Mediator, repressing the iniquities of his persuasion, He rebuked him. Nor undeservedly in this day are the sons of God related to have stood before the Lord; because namely all the elect have been gathered to the vocation of the eternal fatherland, while the light of wisdom illustrates them. Whom although the incarnate Wisdom had come to aggregate by the effect of the work, yet to His divinity they already assisted within through His foreknowledge. But since the ancient enemy is discussed about his ways when the Redeemer comes, let us hear what he may say.

Chapter XXII.

[Rec. XVII.]

IBID.---I have circled the earth, and walked through it.

41. The devil circled the earth, because he circumvented and possessed all men.---For from Adam, before the coming of the Lord, he drew after him all the nations of the Gentiles. I have circled the earth and walked through it, because he impressed the vestiges of his iniquity through the hearts of the Gentiles. For falling from high places, he rightly possessed human minds, because he bound them willingly in the chain of his fault; and he wandered through the world so much the more widely, as no one was found free through all things from his guilt. To whom to have circled the world as if from power, was to have found no man who fully resisted him.

Sed jam Satan redeat, id est, ab effectu suae malitiae vis illum divina constringat, quia jam apparuit in carne qui in peccati contagione ex carnis nihil habebat infirmitate. Venit humilis, quem et superbus hostis admiretur; quatenus qui fortia divinitatis ejus despexerat, etiam humanitatis ejus infirma pertimescat. Unde et mox significatione mirifica, contra eum ipsa humanitatis infirmitas obstupescenda proponitur, ut dicatur:

CAPUT XXIII.

VERS. 8.---Nunquid considerasti servum meum Job, quod non sit ei similis in terra?

42. Donec veniret Christus de quo rursus explicantur dicta de Job. Assumpsit humilitatem carnis, sine injuria majestatis. Virtutibus suis diaboli superbiam repressit.---Quod Job interpretetur dolens, paulo ante jam diximus. Dolens vero ipse veraciter per figuram dicitur, qui portare dolores nostros, Propheta attestante, perhibetur. Cui in terra similis non est, quia omnis homo tantummodo homo est, ipse autem Deus et homo. In terra ei similis non est, quia etsi adoptivus quisque filius ad percipiendam divinitatem proficit, nequaquam tamen ut Deus naturaliter sit accipit. Qui bene etiam servus dictus est, quia formam servi suscipere dedignatus non est. Nec majestati injuriam intulit assumpta humilitas carnis; quia et ut servanda susciperet, nec tamen habita permutaret, nec divina humanitate minuit, nec humana divinitate consumpsit; quia etsi per Paulum dicitur: Qui cum in forma Dei esset, non rapinam arbitratus est esse se aequalem Deo, sed semetipsum exinanivit formam servi accipiens (Philipp. II, 6), ei semetipsum exinanisse, est ab invisibilitatis suae magnitudine se visibilem demonstrasse, ut servi forma tegeret hoc quod incircumscripte omnia ex divinitate penetraret. Dei autem ad Satan per figuram dicere est: Nunquid considerasti servum meum Job? unigenitum filium contra eum in forma servi admirabilem demonstrare. Eo enim, quo illum tantae virtutis in carne innotuit, quasi superbienti adversario, quod dolens consideraret, indicavit. Sed quia bonum quod miraretur intulerat, restat ut ad reprimendam ejus superbiam virtutes illius adhuc enumerando subjungat. Sequitur.

CAPUT XXIV.

[Vet. XXIII].

IBID.---Homo simplex et rectus, ac timens Deum, et recedens a malo.

But now let Satan return, that is, let the divine power constrain him from the effect of his malice, because He has now appeared in the flesh who had nothing of the contagion of sin from the infirmity of the flesh. He came humble, whom even the proud enemy might admire; so that he who had despised the strong things of His divinity, might also fear the weak things of His humanity. Whence also presently by a wonderful significance, that very infirmity of humanity is proposed to be wondered at against him, so that it is said:

CHAPTER XXIII.

VERSE 8.---Hast thou considered my servant Job, that there is none like him in the earth?

42. Until Christ should come, of whom the things said of Job are again explained. He assumed the humility of the flesh, without injury to His majesty. By His virtues He repressed the pride of the devil.---That Job is interpreted 'sorrowing,' we have already said a little before. He is truly called sorrowing by figure, who is related, by the testimony of the Prophet, to bear our sorrows. There is none like him in the earth, because every man is only man, but He is God and man. There is none like him in the earth, because although every adopted son advances to perceive divinity, yet he by no means receives to be God by nature. Who is well also called a servant, because He did not disdain to take the form of a servant. Nor did the assumed humility of the flesh bring injury to His majesty; because both so as to take those things which were to be saved, and yet not to change those things which were held, He neither diminished divine things by humanity, nor consumed human things by divinity; because although it is said by Paul: Who, being in the form of God, thought it not robbery to be equal with God, but emptied Himself, taking the form of a servant (Philip. 2:6), for Him to have emptied Himself, is to have shown Himself visible from the magnitude of His invisibility, so that the form of a servant might cover that which uncircumscribed penetrated all things from His divinity. But for God to say to Satan by figure: Hast thou considered my servant Job? is to demonstrate His only-begotten Son as admirable against him in the form of a servant. For by that, in which He made Him known to be of such great virtue in the flesh, He indicated to the proud adversary, as it were, what he should sorrowfully consider. But because He had brought in a good thing for him to wonder at, it remains that He should still add His virtues by enumerating them to repress his pride. It follows.

Chapter XXIV.

[Vet. XXIII].

IBID.---A man simple and upright, and fearing God, and departing from evil.

43. Qua ratione Christus simplex, rectus, etc. Diabolo divinitatem suam, ob ea quae passus est, dubiam fecit.---Venit namque inter homines mediator Dei et hominum, homo Christus Jesus, ad praebendum exemplum vitae hominibus, simplex; ad non parcendum malignis spiritibus, rectus; ad debellandam superbiam, timens Deum; ad detergendam vero in electis suis vitae immunditiam, recedens a malo. De ipso enim per Isaiam principaliter dicitur: Et replebit eum spiritus timoris Domini (Isai. XI, 3). Et ipse a malo singulariter recessit: quia facta imitari noluit, quae in hominibus invenit, quoniam attestante Petro: Peccatum non fecit, nec dolus inventus est in ore ejus (I Pet. II, 22). Sequitur: Respondens Satan ait: Nunquid frustra Job timet Deum? Nonne tu vallasti eum, ac domum ejus, universamque substantiam per circuitum? Operibus manuum ejus benedixisti, et possessio illius crevit in terra. Antiquus hostis Redemptorem 56 humani generis, debellatorem suum in mundum venisse cognovit: unde et per obsessum hominem in Evangelio dicitur: Quid nobis, et tibi, Fili Dei? Venisti huc ante tempus torquere nos (Matth. VIII, 29). Qui tamen prius cum hunc passibilem cerneret, cum posse mortalia perpeti humanitatis videret, omne quod de ejus divinitate suspicatus est, ei fastu suae superbiae in dubium venit. Nil quippe nisi superbum sapiens, dum esse hunc humilem conspicit, Deum esse dubitavit. Unde et ad tentationum se argumenta convertit, dicens: Si Filius Dei es, dic ut lapides isti panes fiant (Matth. IV, 3). Quia igitur passibilem vidit, non Deum natum, sed Dei gratia custoditum credidit. Unde et nunc inferre perhibetur.

CAPUT XXV.

VERS. 9, 10.---Nonne tu vallasti eum, ac domum ejus, universamque substantiam ejus per circuitum? Operibus manuum ejus benedixisti, et possessio ejus crevit in terra.

44. Eum humilem videns superbus diabolus, Deum esse dubitavit.---Eum quippe ac domum ejus a Deo vallatam dicit; quia tentando ejus conscientiam penetrare non potuit. Substantiam ejus vallatam asserit, quia electos ejus invadere non praesumit. Operibus manuum ejus benedixisse Deum, et possessionem ejus excrevisse in terra queritur: quia scilicet tabescens videt, quod fides ejus in notitiam hominum, praedicantibus apostolis, multiplicatur. Possessio quippe ejus crescere dicitur, dum laborantibus praedicatoribus, fidelium quotidie numerus augetur.

43. In what way Christ is simple, upright, etc. He made His divinity doubtful to the devil because of the things which He suffered.---For there came among men the mediator of God and men, the man Christ Jesus, to provide an example of life to men, simple; for not sparing malignant spirits, upright; for vanquishing pride, fearing God; but for cleansing the uncleanness of life in His elect, departing from evil. For of Him it is principally said by Isaiah: And the spirit of the fear of the Lord shall fill him (Isaiah 11:3). And He singularly departed from evil: because He would not imitate the deeds which He found in men, since, as Peter testifies: He did no sin, neither was guile found in his mouth (1 Peter 2:22). It follows: And Satan answering said: Doth Job fear God in vain? Hast not thou made a hedge about him, and about his house, and about all his substance round about? Thou hast blessed the works of his hands, and his possession hath increased in the land. The ancient enemy knew that the Redeemer of the human race, his own vanquisher, had come into the world: whence also it is said by a possessed man in the Gospel: What have we to do with thee, thou Son of God? Art thou come hither to torment us before the time? (Matt. 8:29). Who nevertheless, when at first he perceived Him to be passible, when he saw that he could endure mortal things of humanity, all that he suspected of His divinity came into doubt for him by the haughtiness of his pride. For knowing nothing but pride, while he beholds Him to be humble, he doubted that He was God. Whence also he turned himself to the arguments of temptations, saying: If thou be the Son of God, command that these stones be made bread (Matt. 4:3). Because therefore he saw Him passible, he believed Him not to be God born, but one guarded by the grace of God. Whence also he is now related to infer:

CHAPTER XXV.

VERSES 9, 10.---Hast not thou made a hedge about him, and about his house, and about all his substance round about? Thou hast blessed the works of his hands, and his possession hath increased in the land.

44. The proud devil, seeing Him humble, doubted that He was God.---For he says that He and His house were hedged about by God; because by tempting He could not penetrate His conscience. He asserts His substance was hedged about, because he does not presume to invade His elect. He complains that God had blessed the works of His hands, and that His possession had increased in the land: because namely, pining away, he sees that His faith is multiplied in the knowledge of men, through the apostles preaching. For His possession is said to increase, while, the preachers laboring, the number of the faithful is daily increased.

Haec itaque Satan Deo dixisse est, talia invidendo sensisse. Haec Satan Deo dixisse est, de his tabescendo, doluisse. Sequitur:

Caput XXVI

[Vet. XXIV].

VERS. 11.---Sed extende paululum manum tuam, et tange cuncta quae possidet, nisi in faciem benedixerit tibi.

45. Ejus divinitatem tentationibus exploravit.---Quem enim tranquillitatis tempore, Dei gratia custoditum credidit, peccare posse per passionem putavit. Ac si aperte dicat: Interrogatus afflictionibus homo, et peccator agnoscitur, qui in miraculis Deus putatur, Dixit ergo Dominus ad Satan:

CAPUT XXVII.

VERS. 12.---Ecce universa quae habet, in manu tua sunt: tantum in eum ne extendas manum tuam.

46. Satanae manus, non potestas, sed tentatio debet intelligi. ---Cum sacram historiam sub figurali intellectu discutimus, Satanae manus non potestas, sed tentatio debet intelligi. Universa itaque quae habet, in manum tentantis dantur, et in eum tentationis manus extendi prohibetur, quod tamen fieri substantia amissa conceditur: quia nimirum prius Judaea, quae possessio ejus fuerat, in infidelitate sublata est, et post ejus caro patibulo crucis affixa. Qui igitur prius Judaeam adversantem pertulit, et postmodum usque ad crucem venit, quasi prius habita amisit, et post in semetipso adversantis nequitiam pertulit.

CAPUT XXVIII.

IBID.---Egressusque est Satan a facie Domini.

47. Diabolus voti compos factus a facie Domini exit. ---Sicut et superius dictum est, Satan a facie Domini exiit, quia ad desiderii sui vota pervenit. Quasi enim ante ipsum erat, dum propter ipsum quae male sitiebat implere non poterat.

CAPUT XXIX.

VERS. 13.---Cum autem quadam die filii ejus et filiae comederent et biberent vinum in domo fratris sui primogeniti.

These things therefore Satan is to have said to God, to have felt such things by envying. These things Satan is to have said to God, to have grieved at these things by pining away. It follows:

Chapter XXVI

[Vet. XXIV].

VERSE 11.---But put forth thine hand now, and touch all that he hath, and he will curse thee to thy face.

45. He explored His divinity by temptations.---For Him whom in the time of tranquillity he believed to be guarded by the grace of God, he thought could sin through passion. As if he should say openly: Man, being questioned by afflictions, is recognized as a sinner, who in miracles is thought to be God. Therefore the Lord said to Satan:

CHAPTER XXVII.

VERSE 12.---Behold, all that he hath is in thy power [hand]; only upon himself put not forth thine hand.

46. The hand of Satan must be understood not as power, but as temptation. ---When we discuss the sacred history under a figurative understanding, the hand of Satan must be understood not as power, but as temptation. All things, therefore, which he has, are given into the hand of the tempter, and the hand of temptation is forbidden to be extended upon him; which, however, is allowed to be done when his substance is lost: because, forsooth, first Judea, which had been his possession, was taken away in infidelity, and afterwards His flesh was fastened to the gibbet of the cross. He, therefore, who first bore with Judea in opposition, and afterwards came even to the cross, lost as it were what he previously held, and afterwards in Himself bore the wickedness of the adversary.

CHAPTER XXVIII.

IBID.---And Satan went forth from the presence [face] of the Lord.

47. The devil, having obtained his wish, goes out from the presence of the Lord. ---As has been said above, Satan went forth from the presence of the Lord, because he attained to the objects of his desire. For he was as it were before Him, so long as on His account he could not fulfill what he wickedly thirsted for.

CHAPTER XXIX.

VERSE 13.---And there was a day when his sons and his daughters were eating and drinking wine in their eldest brother's house.

48. Filius Domini major Judaicus populus. ---Beati Job filios ac filias, vel apostolorum ordinem, vel cunctorum fidelium multitudinem diximus designasse. Incarnatus autem Dominus prius ex Judaea ad fidem paucos elegit, et post sibi 57 multitudinem populi gentilis aggregavit. Quis autem major Domini filius, nisi Judaicus accipi populus debet, qui ei dudum datae legis fuerat doctrina generatus: minor autem gentilis populus, qui et in mundi extremitate collectus est? Quia igitur cum Satan utilitati hominum nesciens deserviret, et corruptis persecutorum cordibus licentiam Dominicae passionis expeteret, sancti apostoli necdum aggregandam Deo gentilitatem noverant, et soli Judaeae fidei arcana praedicabant; cum Satan exiisse a Domino dicitur, filii et filiae in domo fratris primogeniti convivari referuntur. Dictum quippe eis fuerat: In viam gentium ne abieritis (Matth. X, 5). Post mortem namque resurrectionemque Domini in gentium praedicationem conversi sunt. Unde et in suis Actibus dicunt: Vobis oportebat loqui primum verbum Dei; sed quia repulistis illud, et indignos vos judicastis aeternae vitae, ecce convertimur ad gentes (Act. XIII, 46). Hi itaque filii sponsi, de quibus et ejusdem voce sponsi dicitur: Non jejunabunt filii sponsi, quandiu cum illis est sponsus (Matth. IX, 15), in domo fratris primogeniti convivantur, quia videlicet adhuc apostoli sacrae Scripturae deliciis in solius Judaici populi collectione vescebantur.

Caput XXX

[Vet. XXV, Rec. XVIII].

VERS. 14, 15.---Nuntius venit ad Job, qui diceret: Boves arabant, et asinae pascebantur juxta eos, et irruerunt Sabaei, tuleruntque omnia, et pueros percusserunt gladio, et evasi ego solus, ut nuntiarem tibi.

49. Simplices perfectioribus adhaerentes, eorum intellectu pascuntur. ---Quid aliud per figuram boves, quam bene operantes; quid aliud asinas, quam quosdam simpliciter viventes accipimus? Quae bene juxta boves pasci referuntur; quia mentes simplicium etiam cum alta capere non possunt, eo magis vicinae sunt, quo et fraterna bona, sua per charitatem credunt; cumque invidere alienis sensibus nesciunt, quasi in pastu se minime dividunt. Simul ergo se asinae cum bobus reficiunt, quia prudentibus conjuncti tardiores, eorum intelligentia pascuntur. Sabaei autem captivantes interpretantur.

48. The elder son of the Lord is the Jewish people. ---We have said that the sons and daughters of blessed Job designated either the order of the Apostles, or the multitude of all the faithful. But the incarnate Lord first chose a few from Judea to the faith, and afterwards gathered to Himself a multitude of the Gentile people. But who should be understood as the elder son of the Lord, if not the Jewish people, who had long ago been generated by the teaching of the Law given to them: and the younger the Gentile people, who was gathered even at the end of the world? Therefore, because while Satan unknowingly served the utility of men, and through the corrupted hearts of persecutors sought license for the Lord's Passion, the holy Apostles did not yet know that the Gentiles were to be gathered to God, and preached the secrets of the faith to Judea alone; when Satan is said to have gone out from the Lord, the sons and daughters are related to be feasting in the house of the first-born brother. For it had been said to them: Go not into the way of the Gentiles (Matth. X, 5). For after the death and resurrection of the Lord they were turned to the preaching to the Gentiles. Whence also they say in their Acts: It was necessary that the word of God should first have been spoken to you; but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles (Acts XIII, 46). These sons of the bridegroom, therefore, of whom it is said by the voice of the same bridegroom: Can the children of the bride-chamber fast, as long as the bridegroom is with them? (Matth. IX, 15), feast in the house of the first-born brother, because forsooth the Apostles were still feeding on the delicacies of Holy Scripture in the gathering of the Jewish people alone.

Chapter XXX

[Vet. XXV, Rec. XVIII].

VERSES 14, 15.---And there came a messenger unto Job, and said, The oxen were plowing, and the asses feeding beside them: and the Sabeans fell upon them, and took them away; yea, they have slain the servants with the edge of the sword; and I only am escaped alone to tell thee.

49. The simple, adhering to the more perfect, are fed by their understanding. ---What else do we understand by the figure of the oxen than those who work well; what else by the asses than certain ones living simply? Who are related to be feeding well beside the oxen; because the minds of the simple, even when they cannot grasp high things, are the more near, as they believe the goods of their brethren to be their own through charity; and since they know not how to envy the senses of others, they are least divided in their pasture. Therefore the asses refresh themselves together with the oxen, because the slower being joined to the prudent, are fed by their intelligence. Now Sabeans are interpreted as 'captivators'.

Et qui alii captivantium nomine, nisi immundi spiritus designantur, qui cunctos quos sibi subjiciunt in infidelitate captivos ducunt? Qui et pueros gladio feriunt, quia eos tentationis suae graviter jaculis vulnerant, quos necdum juvenilis constantia liberos vel robustos servat. Qui bene quidem bona incipiunt, sed in ipsa adhuc inchoationis suae teneritudine captivantibus immundis spiritibus substernuntur. Quos gladio hostis percutit, quia aeternitatis desperatione transfigit.

[REC. XIX.] 50. Prophetia, caeteris pereuntibus, in aeternum manet. ---Quid est autem hoc quod nuntius venit, qui diceret: Evasi ego solus? Quis est iste nuntius, qui, aliis pereuntibus, solus evadit, nisi propheticus sermo, qui, dum fiunt omnia mala quae praedixit, quasi sanus ad Dominum solus redit? Dum enim vera dixisse de perditorum casu cognoscitur, quasi inter mortuos vixisse monstratur. Hinc est, quod ad Rebeccam in Isaac conjugio deducendam puer mittitur (Genes. XXIV, 9), quia videlicet ad desponsandam Ecclesiam Domino, interposita prophetia famulatur. Sabaeis ergo irruentibus, solus puer qui nuntiaret evasit, quia malignis spiritibus infirmorum mentes in captivitatem ducentibus, sententia prophetiae convaluit; quae eamdem captivitatem praenuntians dicit: Propterea captivus ductus est populus meus, quia non habuit scientiam (Isai. V, 13). Prophetia ergo quasi salvatur, dum captivitas, quam praedixit, ostenditur. Sequitur:

Caput XXXI

[Vet. XXVI, Rec. XX].

VERS. 16.---Cumque adhuc ille loqueretur, venit alter, et dixit: Ignis Dei cecidit de coelo, et tactas oves, puerosque consumpsit, et effugi ego solus, ut nuntiarem tibi.

51. Ignis oves et pueros Job consumens, invidiam sacerdotum contra Christum significat. Malos ignis nunc cruciat per livorem, postea per vindictam. ---Omnes qui praedicationis officium in synagoga tenuerunt, coelum recte vocati sunt, quia nimirum sapere superna credebantur. Unde et Moyses, cum sacerdotes ac populum ad verba suae admonitionis excitaret, dixit: Attende, coelum, et loquar; et audiat terra verba ex ore meo (Deut. XXXII, 1, sec. LXX); per coelum videlicet signans praepositorum ordinem, per terram vero subditam plebem.

And who else are designated by the name of captivators, if not the unclean spirits, who lead all whom they subject to themselves captive into infidelity? Who also strike the young men with the sword, because they grievously wound with the darts of their temptation those whom a youthful constancy does not yet keep free or robust. Who indeed begin good things well, but in the very tenderness of their beginning are laid prostrate by the captivating unclean spirits. These the enemy strikes with the sword, because he transfixes them with the despair of eternity.

[REC. XIX.] 50. Prophecy, while others perish, remains for ever. ---But what is this, that a messenger came, saying, I only am escaped alone? Who is this messenger, who, while others perish, alone escapes, if not the prophetic word, which, while all the evils which it predicted come to pass, returns alone as it were sound to the Lord? For while it is known to have spoken the truth concerning the fall of the lost, it is shown to have lived as it were among the dead. Hence it is, that a servant is sent to lead Rebecca into marriage with Isaac (Gen. XXIV, 9), because forsooth prophecy being interposed serves to betroth the Church to the Lord. Therefore, when the Sabeans rushed in, the servant alone escaped to tell it, because while malignant spirits were leading the minds of the weak into captivity, the sentence of prophecy grew strong; which, foretelling that same captivity, says: Therefore my people are gone into captivity, because they have no knowledge (Isai. V, 13). Prophecy, therefore, is as it were saved, while the captivity which it predicted is shown. It follows:

Chapter XXXI

[Vet. XXVI, Rec. XX].

VERSE 16.---While he was yet speaking, there came also another, and said, The fire of God is fallen from heaven, and hath burned up the sheep, and the servants, and consumed them; and I only am escaped alone to tell thee.

51. The fire consuming Job's sheep and servants signifies the envy of the priests against Christ. The fire torments the wicked now through envy, afterwards through vengeance. ---All who held the office of preaching in the synagogue were rightly called heaven, because forsooth they were believed to have wisdom in heavenly things. Whence also Moses, when he excited the priests and the people to the words of his admonition, said: Give ear, O ye heavens, and I will speak; and hear, O earth, the words of my mouth (Deut. XXXII, 1, sec. LXX); by heaven, namely, signifying the order of those in authority, but by earth the subject people.

Hoc igitur loco coelum, sacerdotes, vel Pharisaeos, vel legis doctores non inconvenienter accipimus, qui ante oculos hominum dum coelestibus officiis inservirent, quasi desuper lucere videbantur. Sed quia ipsi summopere in redemptoris nostri adversitate commoti sunt, quasi ignis de coelo cecidit, dum ad decipiendum imperitum populum, ab his etiam qui vera docere putabantur, flamma invidiae exarsit. Teste quippe Evangelio novimus quod doctrinae veritatis invidentes, opportunitatem Dominicae traditionis exquirebant; sed metuentes populum, quae moliebantur innotescere non audebant. Hinc etiam in eo scriptum est, quod dissuadendis populis dicunt: Nunquid aliquis ex principibus credidit in eum, aut ex Pharisaeis? Sed turba haec quae non novit legem, maledicti sunt (Joan. VII, 48). Quid autem in ovibus atque in pueris, nisi innocentes quosque, sed tamen adhuc infirmos, accipimus? qui dum adversitatem Pharisaeorum ac principum tolerare timuerunt, infidelitatis concrematione consumpti sunt. Dicatur ergo: Ignis Dei cecidit de coelo, et tactas oves, puerosque consumpsit, id est, a praepositorum cordibus flamma invidiae corruit, et quidquid boni in plebibus oriebatur, incendit; quia dum mali praepositi suum contra veritatem honorem exigunt, ab omni rectitudine corda sequentium subvertunt. Ubi et bene adjungitur: Et effugi ego solus, ut nuntiarem tibi; quia dum impletur praedicta causa malitiae, fallaciae interitum evadit sermo prophetiae, qui ait: Et nunc ignis adversarios consumit (Isai. XXVI, 11). Ac si aperte dicat: Malos non solum ignis per vindictam post cruciat, sed nunc etiam per livorem cremat, quia qui post puniendi sunt retributionis supplicio, nunc semetipsos afficiunt invidiae tormento. Puer ergo solus fugiens remeat, et igne periisse oves puerosque denuntiat, dum prophetia Judaicum populum deserens, vera se dixisse manifestat, quae ait: Zelus apprehendit populum ineruditum. Ac si aperte dicat: Dum verba prophetarum plebs discutere noluit, sed credulitatem suam verbis invidentium dedit, zeli igne periit, quia in alienae invidiae se flamma concremavit. Sequitur:

Caput XXXII

[Vet. XXVII].

VERS. 17.---Sed et illo adhuc loquente, venit alius, et dixit: Chaldaei fecerunt tres turmas, et invaserunt camelos, et tulerunt eos, necnon et pueros percusserunt gladio, et effugi ego solus, ut nuntiarem tibi.

In this place, therefore, we not unsuitably understand by heaven the priests, or Pharisees, or doctors of the law, who, while they served in heavenly offices before the eyes of men, seemed as it were to shine from above. But because they were exceedingly moved in opposition to our Redeemer, it was as if fire fell from heaven, while for the purpose of deceiving the ignorant people, the flame of envy blazed forth even from those who were thought to teach the truth. For we know by the testimony of the Gospel, that envying the doctrine of truth, they sought an opportunity for the betrayal of the Lord; but fearing the people, they dared not make known what they were plotting. Hence also it is written therein, that they say to dissuade the people: Have any of the rulers or of the Pharisees believed on him? But this people who knoweth not the law are cursed (John VII, 48). But what do we understand by the sheep and the servants, if not all the innocent, but yet still weak? who while they feared to endure the opposition of the Pharisees and rulers, were consumed by the burning of infidelity. Let it be said therefore: The fire of God is fallen from heaven, and hath burned up the sheep and the servants, and consumed them; that is, the flame of envy fell from the hearts of those in authority, and set on fire whatever good was arising in the common people; because while evil rulers demand their own honor against the truth, they subvert the hearts of their followers from all rectitude. Where also it is well added: And I only am escaped alone to tell thee; because while the predicted cause of malice is fulfilled, the word of prophecy escapes the destruction of fallacy, which says: Yea, the fire shall devour thine adversaries (Isai. XXVI, 11). As if he should say openly: Fire not only torments the wicked afterwards by vengeance, but now also it burns them by envy, because they who are afterwards to be punished by the suffering of retribution, now affect themselves with the torment of envy. The servant therefore returns escaping alone, and announces that the sheep and servants have perished by fire, while prophecy, forsaking the Jewish people, manifests that it spoke the truth when it said: Jealousy hath taken hold of an untaught people. As if he should say openly: While the people would not discuss the words of the prophets, but gave their credulity to the words of the envious, they perished by the fire of jealousy, because they burned themselves in the flame of another's envy. It follows:

Chapter XXXII

[Vet. XXVII].

VERSE 17.---While he was yet speaking, there came also another, and said, The Chaldeans made out three bands, and fell upon the camels, and have carried them away, yea, and slain the servants with the edge of the sword; and I only am escaped alone to tell thee.

52. Chaldaei tres turmas facientes Pharisaei, Herodiani et Sadducaei. Cameli, Samaritani, aut Judaei merae legis litterae adhaerentes. ---Quia Chaldaeos interpretari feroces novimus, qui alii Chaldaeorum nomine designantur, nisi persecutionis auctores usque ad apertos clamores malitiae prorumpentes, cum dicunt: Crucifige, crucifige (Luc. XXIII, 21; Marc. III, 6)? Qui de semetipsis tres turmas faciunt, cum se ad proponendas quaestiones Domino Pharisaei, Herodiam et Sadducaei diviserunt. Qui ore quidem Sapientiae victi sunt: sed quia stultos quosdam post se eos traxisse credendum est, factis turmis camelos tulerunt. Unusquisque namque eorum ordo in prava quae sapuit, insipientium corda corrupit; et dum persuadendo ad interitum pertraxit, quasi tortuosas mentes infirmantium ad captivitatem duxit. Praedicante quippe in Samaria Domino, multi ex Samaritanis fuerunt in possessionem ejusdem Redemptoris nostri asciti. Sed nunquid ii qui pro septem viris unius mulieris mortuis, de resurrectionis desperatione Domino tentant (Matth. XXII, 25), nequaquam conati sunt credentes Samaritanos a fide reducere, quos constat spem resurrectionis ignorare? Qui dum ex lege nonnulla recipiunt, nonnulla contemnunt, quasi camelorum more, velut mundum animal ruminant, sed ut immundum ungulam nequaquam findunt. Quamvis et eos cameli ruminantes, sed tamen ungulam non findentes, indicant qui in Judaea juxta litteram, historiam audierant, sed virtutem ejus discernere spiritaliter nesciebant. Quos tribus turmis Chaldaei rapiunt; dum Pharisaei, Herodiani et Sadducaei ab omni sensus rectitudine iniqua persuasione pervertunt. Simulque pueros gladio feriunt, quia etsi qui in populo uti jam ratione poterant, eis ipsi non virtute rationis, sed potestatis auctoritate contraibant; dumque se quasi praepositos imitari a subditis volunt, etsi intelligere aliquid sequentes possunt, ex auctoritate tamen suscepti regiminis eos ad perniciem pertrahunt. A quibus bene solus puer qui nuntiet fugit: quia Pharisaeis, Herodianis, atque Sadducaeis iniqua patrantibus, eos nimirum deserens propheticus sermo convalescit, qui ait: Et tenentes legem nescierunt me (Jer. II, 8). Sequitur:

Caput XXXIII

[Vet. XXVIII, Rec. XXI].

52. The Chaldeans making three bands are the Pharisees, Herodians, and Sadducees. The camels are the Samaritans, or the Jews who adhere to the mere letter of the Law. ---Since we know that Chaldeans are interpreted as 'fierce', who else are designated by the name of the Chaldeans, but the authors of persecution breaking forth even into open cries of malice, when they say, Crucify Him, crucify Him (Luke XXIII, 21; Mark XV, 13)? Who made out of themselves three bands, when the Pharisees, Herodians, and Sadducees divided themselves to propose questions to the Lord. Who indeed were vanquished by the mouth of Wisdom: but because it must be believed that they drew certain foolish ones after them, having formed bands, they carried away the camels. For each of their orders corrupted the hearts of the unwise in the evil things which it savored; and while by persuasion it drew them on to destruction, it led as it were the crooked minds of the weak into captivity. For while the Lord was preaching in Samaria, many of the Samaritans were received into the possession of our same Redeemer. But did not they who, on account of the seven husbands of one woman being dead, tempt the Lord concerning the despair of the resurrection (Matth. XXII, 25), by no means endeavor to lead back the believing Samaritans from the faith, whom it is certain are ignorant of the hope of the resurrection? Who, while they receive some things from the Law and despise others, after the manner of camels, chew the cud as it were like a clean animal, but by no means divide the hoof like an unclean one. Although those camels chewing the cud, but yet not dividing the hoof, also indicate those who in Judea had heard the history according to the letter, but knew not how to discern its virtue spiritually. These the Chaldeans seize in three bands; while the Pharisees, Herodians, and Sadducees pervert them from all rectitude of sense by their iniquitous persuasion. And at the same time they strike the servants with the sword, because even if there were any in the people who could already use reason, they opposed them not by the virtue of reason, but by the authority of power; and while they wish themselves as it were to be imitated as rulers by their subjects, even if those who follow can understand something, yet from the authority of the government they have taken up, they draw them to destruction. From whom well does the servant alone escape to tell it: because while the Pharisees, Herodians, and Sadducees were committing iniquities, the prophetic word, deserting them, grows strong, which says: And they that handle the law knew me not (Jer. II, 8). It follows:

Chapter XXXIII

[Vet. XXVIII, Rec. XXI].

VERS. 18, 19.--- Loquebatur ille, et ecce alius intravit, et dixit: Filiis tuis et filiabus vescentibus et bibentibus vinum in domo fratris sui primogeniti, repente ventus vehemens irruit a regione deserti, et concussit quatuor angulos domus. Quae corruens oppressit liberos tuos, et mortui sunt.

53. Judaicus populus in primogenito Job figuratus. ---Paulo ante jam diximus quod filios et filias, praedicantes apostolos et plebes subditas sentiamus: qui in domo fratris primogeniti convivari referuntur, quia in habitatione adhuc Judaici populi sacrae praedicationis deliciis vescebantur. Repente autem vehemens ventus irruit a regione deserti. Regio deserti est cor infidelium, quod dum Creator deserit, nullus inhabitator colit. Ventus autem vehemens quid aliud, quam tentatio fortis accipitur? Ventus ergo vehemens a regione deserti irruit; quia in passione Redemptoris nostri contra fideles ejus, fortis tentatio a cordibus Judaeorum venit. Potest etiam deserti regio, derelicta immundorum spirituum multitudo non inconvenienter intelligi. A qua ventus venit, et domum concutit, quia ab eis tentatio prodiit, et persecutorum corda commovit.

54. Ejus domus eversa, est synagoga, quatuor angulis, hoc est quatuor ordinibus concussis diruta. Unde et oppressi liberi. ---Sed haec domus, in qua convivabantur filii, in quatuor angulis stabat. Tres enim regentium ordines in synagoga cognovimus, sacerdotum scilicet, scribarum atque seniorum populi. Quibus si et Pharisaeos jungimus, quatuor in hac domo angulos invenimus. A regione igitur deserti ventus venit, et quatuor domus angulos concutit, quia ab immundis spiritibus tentatio irruit, et mentes quatuor ordinum, in malitiam persecutionis excitavit. Quae domus corruens, oppressit liberos, quia dum Judaea in crudelitatem Dominicae persecutionis cecidit, apostolorum fidem desperationis formidine obruit. Teneri enim tantummodo magistrum viderunt, et jam negantes per diversa fugiebant. Et quamvis interna manus eorum spiritum in praescientia ad vitam tenuit, a vita tamen fidei eos interim carnalis timor exstinxit. Qui ergo auctorem suum, Judae saeviente, reliquerunt, quasi concussis angulis domo eversa necati sunt. Quid autem illo tempore de grege fidelium factum credimus, quo fugisse ipsos etiam arietes scimus?

VERSES 18, 19.---While he was yet speaking, there came also another, and said, Thy sons and thy daughters were eating and drinking wine in their eldest brother's house: and, behold, there came a great wind from the wilderness, and smote the four corners of the house, and it fell upon the young men, and they are dead.

53. The Jewish people figured in the first-born of Job. ---We have already said a little before that we understand by the sons and daughters the preaching Apostles and the subject common people: who are related to be feasting in the house of the first-born brother, because they were feeding on the delicacies of sacred preaching in the habitation as yet of the Jewish people. But suddenly a great wind rushed in from the region of the wilderness. The region of the wilderness is the heart of the unbelieving, which while the Creator deserts it, no inhabitant cultivates. But what else is understood by a great wind but a strong temptation? A great wind therefore rushed in from the region of the wilderness; because in the Passion of our Redeemer a strong temptation came from the hearts of the Jews against His faithful ones. The region of the wilderness may also not unsuitably be understood as the abandoned multitude of unclean spirits. From which the wind came, and shook the house, because from them temptation proceeded, and moved the hearts of the persecutors.

54. His house overthrown is the synagogue, destroyed by the shaking of its four corners, that is, the four orders. Whence also the children were overwhelmed. ---But this house, in which the children were feasting, stood on four corners. For we have known three orders of rulers in the synagogue, namely, of the priests, the scribes, and the elders of the people. To whom if we join also the Pharisees, we find four corners in this house. From the region of the wilderness, therefore, the wind came, and shook the four corners of the house, because temptation rushed in from the unclean spirits, and excited the minds of the four orders into the malice of persecution. Which house falling, overwhelmed the children, because while Judea fell into the cruelty of the Lord's persecution, it overthrew the faith of the Apostles with the dread of despair. For they saw their Master only held, and already denying Him they were fleeing in different directions. And although an internal hand held their spirit to life in foreknowledge, yet for a time carnal fear extinguished them from the life of faith. They, therefore, who left their Author while Judea was raging, were slain as it were by the house being overthrown, its corners being shaken. But what do we believe was done at that time with the flock of the faithful, when we know that even the rams themselves fled?

Sed inter haec unus qui nuntiet evadit, quia convaluisse se sermo propheticus, qui haec denuntiaverat, ostendit, dicens de persecutore populo: Dilectus meus in domo mea fecit scelera multa (Jerem. XI, 15); dicens de bonis praedicatoribus, sed tamen in passione fugientibus: Proximi mei a longe steterunt (Psal. XXXVII, 12); dicens de cunctis valde formidantibus: Percutiam pastorem, et dispergentur oves gregis (Zach. XIII, 7; Matth. XXVI, 31). Sequitur:

Caput XXXIV

Vet. [XXIX, Rec. XXII].

VERS. 20.---Tunc surrexit Job, et scidit vestimenta sua.

55. Job surgens et vestem scindens Christum adumbrat. ---Ruente domo exstinctis filiis, Job surrexit, quia Judaea in infidelitate perdita, praedicatoribus in pavoris morte cadentibus, Redemptor humani generis semetipsum a carnis suae morte suscitavit: quanto judicio persecutores suos deseruit, demonstravit. Surgere quippe ejus est qua districtione peccatores derelinquat ostendere, quasi enim jacere ejus est patienter mala tolerare. Surgit ergo, cum contra reprobos judicium justitiae exerit. Unde et recte vestimenta scidisse perhibetur. Quid enim vestimentum Domini nisi Synagoga exstitit, quae prophetis praedicantibus expectationi incarnationis illius adhaesit? Sicut enim his nunc vestitur, a quibus diligitur, Paulo attestante qui ait: Ut exhiberet sibi gloriosam Ecclesiam, non habentem maculam aut rugam (Ephes. V, 27). Quae enim maculam aut rugam non habere dicitur, profecto vestis rationalis et per actionem munda, et per spem tensa monstratur. Ita cum incarnandum eum Judaea credidit, adhaerendo nihilominus vestis fuit.

56. Synagoga ejus vestis scissa, aliis credentibus, aliis non credentibus. ---Sed quia exspectatus venit, veniens nova docuit, docens mira exercuit, mira faciens prava toleravit; vestem quam indutus fuerat scidit, dum in Judaea alios ab infidelitate sustulit, alios in infidelitate dereliquit. Quid est igitur vestis scissa, nisi Judaea in contrariis sententiis divisa? Si enim vestis ejus scissa non esset, evangelista non diceret quod praedicante Domino contentio oriebatur in populo, Ut alii dicerent, Bonus est; alii autem, Non, sed seducit turbas (Joan. VII, 12). Quasi scissa vestis illius fuit quae divisa 61 per sententias unitatem concordiae perdidit. Sequitur:

CAPUT XXXV.

But in the midst of these things one escapes to tell it, because the prophetic word, which had announced these things, showed that it had grown strong, saying of the persecuting people: What hath my beloved to do in mine house, seeing she hath wrought lewdness with many? (Jer. XI, 15); saying of the good preachers, who yet fled in the Passion: My neighbors stood afar off (Psalm XXXVII, 12); saying of all who were greatly terrified: I will smite the shepherd, and the sheep of the flock shall be scattered abroad (Zech. XIII, 7; Matth. XXVI, 31). It follows:

Chapter XXXIV

[Vet. XXIX, Rec. XXII].

VERSE 20.---Then Job arose, and rent his mantle.

55. Job arising and rending his mantle foreshadows Christ. ---When the house fell and his children were extinguished, Job arose, because Judea being lost in infidelity, and the preachers falling into the death of fear, the Redeemer of the human race raised Himself from the death of His flesh: and demonstrated with how great judgment He deserted His persecutors. For His arising is to show with what strictness He abandons sinners, for His lying down as it were is to tolerate evils patiently. He arises, therefore, when He exerts the judgment of justice against the reprobate. Whence also He is rightly said to have rent His garments. For what was the garment of the Lord but the Synagogue, which adhered to the expectation of His incarnation while the prophets were preaching? For as He is now clothed by those by whom He is loved, as Paul attests who says: That He might present it to Himself a glorious Church, not having spot or wrinkle (Eph. V, 27). For that which is said to have no spot or wrinkle, is truly shown to be a rational garment, both clean by action and stretched out by hope. Thus when Judea believed He was to be incarnate, by adhering she was nonetheless a garment.

56. The Synagogue was His rent garment, some believing, others not. ---But because He came as the one expected, and coming taught new things, and teaching performed wonders, and performing wonders tolerated evils; He rent the garment with which He had been clothed, while in Judea He took some away from infidelity, and left others in infidelity. What therefore is the rent garment, but Judea divided in contrary opinions? For if His garment had not been rent, the Evangelist would not have said that while the Lord was preaching, there arose a division among the people, so that some said, He is a good man; but others said, Nay, but He deceiveth the people (John VII, 12). His garment was as it were rent, which being divided by opinions lost the unity of concord. It follows:

CHAPTER XXXV.

IBID.---Et tonso capite corruens in terram, adoravit.

57. Quasi tonso capite in terram ruit, dum Judaico sacerdotio rejecto, ad gentes descendit. ---Quid per decisos capillos, nisi sacramentorum subtilitas; quid per caput, nisi summa sacerdotii designatur? Unde et ad Ezechielem prophetam dicitur: Tu, fili hominis, sume tibi gladium acutum, radentem pilos, et assumes eum, et duces per caput tuum et barbam (Ezech. V, 1), ut videlicet prophetae facto judicium Redemptoris exprimatur, qui in carne apparens caput rasit, quia a Judaico sacerdotio praeceptorum suorum sacramenta abstulit; barbam rasit, quia regnum Israeliticum deserens, decorem virtutis ejus amputavit. [Vet. XXX.] Quid vero hoc loco per terram, nisi homo peccator exprimitur? Primo quippe peccanti homini dictum est: Terra es, et in terram ibis (Genes. III, 19). Terrae ergo nomine peccatrix gentilitas designatur. Nam cum justam Judaea se crederet, constat quam reproba de gentilitate sentiret, Paulo attestante, qui ait: Nos natura Judaei, et non ex gentibus peccatores (Gal. II, 15). Mediator igitur noster quasi detonso capite in terram corruit, quia Judaeam deserens, dum sacramenta sua ab ejus sacerdotio abstulit, ad notitiam gentium venit. Capillos enim a capite rasit, quia sacramenta legis ab illo primo suo sacerdotio sustulit; et in terram corruit, quia salvandis se peccatoribus dedit; dumque eos qui sibi justi videbantur deseruit, hos qui se injustos et noverant, et fatebantur, assumpsit. Hinc et ipse in Evangelio dicit: Ego in judicium veni in hunc mundum, ut qui non vident videant, et qui vident caeci fiant (Joan. IX, 39). Hinc et columna nubis, quae in eremo populum praeibat (Exod. XIII. 21), splendore ignis non in die, sed in nocte radiabat, quia videlicet redemptor noster, suae conversationis exemplo, ducatum sequentibus praestans, de justitia sua confidentibus nulla luce claruit; peccatorum vero suorum tenebras agnoscentibus, igne sui amoris infulsit. Nec quod corruere Job dicitur, indignum mens hoc significatione Redemptoris arbitretur. Scriptum namque est: Verbum misit Dominus in Jacob, et cecidit in Israel (Isai. IX, 8). Jacob quippe supplantator, Israël vero videns Deum dicitur. Et quid per Jacob, nisi Judaicus populus; quid per Israël nisi gentilis populus designatur? Quia quem Jacob per carnis mortem supplantare studuit, hunc nimirum per oculos fidei gentilitas Deum vidit. Ad Jacob ergo missum verbum, in Israël cecidit, quia eum quem ad se venientem Judaicus respuit, hunc repente confitens populus gentilis invenit. De sancto quippe Spiritu scriptum est: Cecidit spiritus Domini super eos (Act. X, 44).

IBID.---And shaved his head, and fell down upon the ground, and worshipped.

57. He fell as it were upon the ground with his head shaved, while the Jewish priesthood being rejected, He descended to the Gentiles. ---What is signified by the hair being cut off, but the subtlety of the sacraments; what by the head, but the highest point of the priesthood? Whence also it is said to the prophet Ezekiel: Thou son of man, take thee a sharp knife, a razor that shaveth hair, and take it and cause it to pass upon thine head and upon thy beard (Ezek. V, 1), that forsooth by the prophet's act might be expressed the judgment of the Redeemer, who appearing in the flesh shaved His head, because He took away the sacraments of His precepts from the Jewish priesthood; He shaved His beard, because deserting the Israelitish kingdom, He cut off the beauty of its virtue. [Vet. XXX.] But what in this place is expressed by the ground, if not man the sinner? For to the first sinning man it was said: Dust [earth] thou art, and unto dust [earth] shalt thou return (Gen. III, 19). By the name of the ground, therefore, the sinful Gentile world is designated. For while Judea believed itself to be just, it is certain how reprobate it thought of the Gentiles, Paul attesting, who says: We who are Jews by nature, and not sinners of the Gentiles (Gal. II, 15). Our Mediator, therefore, fell upon the ground as it were with his head shorn, because deserting Judea, while He took away His sacraments from its priesthood, He came to the knowledge of the Gentiles. For He shaved the hair from His head, because He took away the sacraments of the Law from that His first priesthood; and He fell upon the ground, because He gave Himself to sinners to be saved; and while He deserted those who seemed to themselves just, He assumed those who both knew and confessed themselves to be unjust. Hence He Himself also says in the Gospel: For judgment I am come into this world, that they which see not might see; and that they which see might be made blind (John IX, 39). Hence also the pillar of the cloud, which went before the people in the wilderness (Exod. XIII, 21), radiated with the splendor of fire not by day, but by night, because forsooth our Redeemer, by the example of His conversation, providing leadership to those who follow, shone with no light to those who were confident in their own justice; but to those who acknowledged the darkness of their own sins, He shone with the fire of His love. Nor let the mind think it unworthy that Job is said to fall down, in this signification of the Redeemer. For it is written: The Lord sent a word into Jacob, and it hath lighted upon [fallen in] Israel (Isai. IX, 8). For Jacob is interpreted as 'supplanter', but Israel as 'one seeing God'. And what is designated by Jacob but the Jewish people; what by Israel but the Gentile people? Because Him whom Jacob studied to supplant by the death of the flesh, this same One the Gentile world saw as God through the eyes of faith. Therefore the word sent to Jacob fell in Israel, because Him whom at His coming the Jewish people rejected, Him the confessing Gentile people suddenly found. For of the Holy Spirit it is written: The Holy Ghost fell on all them which heard the word (Acts X, 44).

58. Cadere qui dicatur verbum Dei aut Spiritus sanctus. ---Idcirco autem vel verbum Dei, vel Spiritus sanctus in sacra Scriptura cadere dicitur, ut inopinatus ejus adventus exprimatur. Quod enim ruit vel cadit, ad ima repente venit. Mediatori ergo in terram quasi corruisse est, nullis signis praecurrentibus inopinate ad gentes venisse. Bene autem dicitur quod corruens adoravit, quia dum ipse humilitatem carnis suscepit, in se credentibus vota humilitatis infudit. Fecit enim, quia fieri docuit; sicut et de ejus Spiritu dicitur: Ipse Spiritus postulat pro nobis gemitibus inenarrabilibus (Rom. VIII, 26). Neque enim petit, qui aequalis est, sed postulare dicitur; quia nimirum quos repleverit, postulantes facit: quamvis hoc et in semetipso Redemptor noster ostendit, qui Patrem etiam, dum passioni propinquaret, exoravit. Quid enim mirum, si in forma servi exorando so Patri subdidit, in qua etiam manus peccantium usque ad mortis extrema toleravit? Sequitur:

Caput XXXVI

[Vet. XXXI, Rec. XXIII].

VERS. 21.---Nudus egressus sum de utero matris meae, nudus revertar illuc.

59. Christus ad Judaeos e quibus exivit, in fine mundi est reversurus. ---Redemptoris mater juxta carnem Synagoga exstitit, ex qua ad nos per corpus visibilis processit. Sed hunc intra se tegmine litterae adopertum tenuit, dum ad spiritalem ejus intelligentiam mentis oculos aperire neglexit. Hunc quia in carne humani corporis latentem videre Deum noluit, quasi in divinitate nudum considerare contempsit. Sed nudus de utero matris exiit: quia a Synagogae carne prodiens conspicuus ad gentes venit. Quod bene Joseph relicto pallio fugiente signatum est (Genes. XXXIX, 12). Dum enim mulier adultera male illo uti voluisset, relicto pallio fugit foras, quia dum Synagoga Dominum purum hominem credens, quasi adulterino complexu constringere voluit, ipse tegmen litterae ejus oculis reliquit, et ad cognoscendam divinitatis suae potentiam conspicuum se gentibus praebuit. Unde et Paulus dixit: Usque hodie, dum legitur Moyses, velamen est super cor eorum (II Cor. III, 15), quia videlicet adultera mulier apud semetipsam pallium retinuit, et quem male tenebat, nudum amisit. Qui ergo a Synagoga veniens, fidei gentium conspicuus apparuit, ex utero matris nudus exivit.

58. Why the Word of God or the Holy Spirit is said to fall. ---For this reason, moreover, either the Word of God or the Holy Spirit is said in Holy Scripture to fall, that His unexpected advent may be expressed. For what rushes down or falls, comes suddenly to the bottom. For the Mediator therefore to have fallen as it were upon the ground, is to have come unexpectedly to the Gentiles with no preceding signs. But it is well said that falling down He worshipped, because while He Himself took up the humility of the flesh, He infused the vows of humility into those who believe in Him. For He did it, because He taught it to be done; as it is said also of His Spirit: The Spirit itself maketh intercession for us with groanings which cannot be uttered (Rom. VIII, 26). For He does not ask, who is equal, but is said to intercede; because forsooth whomsoever He has filled, He makes them intercede: although our Redeemer also showed this in Himself, who prayed to the Father also when He was approaching His Passion. For what wonder is it, if in the form of a servant by praying He subjected Himself to the Father, in which also He tolerated the hands of sinners even to the extremes of death? It follows:

Chapter XXXVI

[Vet. XXXI, Rec. XXIII].

VERSE 21.---Naked came I out of my mother's womb, and naked shall I return thither.

59. Christ is to return at the end of the world to the Jews from whom He went forth. ---The mother of the Redeemer according to the flesh was the Synagogue, from which He came forth to us visible through the body. But she held Him covered within herself by the veil of the letter, while she neglected to open the eyes of the mind to His spiritual intelligence. Because she would not see Him as God latent in the flesh of a human body, she despised considering Him as naked in His divinity. But He went out naked from His mother's womb: because proceeding from the flesh of the Synagogue, He came conspicuous to the Gentiles. Which was well signified by Joseph fleeing and leaving his mantle behind (Gen. XXXIX, 12). For when the adulterous woman would have used him ill, leaving his mantle he fled out of doors, because while the Synagogue, believing the Lord to be a mere man, wished to constrain Him as it were in an adulterous embrace, He Himself left the covering of the letter to her eyes, and presented Himself conspicuous to the Gentiles for the knowledge of the power of His divinity. Whence also Paul said: Even unto this day, when Moses is read, the veil is upon their heart (2 Cor. III, 15), because forsooth the adulterous woman retained the mantle with herself, and lost him whom she held ill, naked. He therefore who, coming from the Synagogue, appeared conspicuous to the faith of the Gentiles, went out naked from his mother's womb.

Sed nunquid hanc omnimodo deserit? Et ubi est quod per prophetam dicitur: Si fuerit numerus filiorum Israël quasi arena maris, reliquiae salvae fient (Isai. X, 22, Rom. IX, 27)? Ubi quod scriptum est: Donec plenitudo gentium introiret, et sic omnis Israel salvus fieret (Rom. XI, 25)? Erit ergo quando conspicuus etiam Synagogae appareat. Erit in fine mundi procul dubio, quando gentis suae reliquiis semetipsum, sicut est Deus, innotescat. Unde et bene hic dicitur: Nudus revertar illuc. Nudus quippe ad uterum matris revertitur, cum in mundi hujus termino is, qui in saeculo factus homo despicitur, Synagogae suae oculis, Deus ante saecula declaratur. Sequitur:

Caput XXXVII

[Rec. XXIV].

IBID.---Dominus dedit, Dominus abstulit: sicut Domino placuit, ita factum est: sit nomen Domini benedictum.

60. Deus Christo Judaeam dedit et abstulit. ---Redemptor noster per hoc quod Deus est, cum Patre dat omnia; per hoc vero quod homo est, a Patre accipit inter omnia. Dicat igitur de Judaea, cum venturum incarnationis ejus mysterium crederet: Dominus dedit. Dicat de Judaea, cum exspectatam incarnationis ejus praesentiam contempsisset: Dominus abstulit. Data quippe est, cum per quosdam futura credidit; sed exigente merito suae caecitatis ablata est, cum credita per quosdam venerari contempsit.

61. Christus exemplo docuit Deo in flagellis benedicere. ---In se autem credentes edoceat, ut in flagellis positi benedicere Domino sciant, cum subditur: Sicut Domino placuit, ita factum est; sit nomen Domini benedictum. Unde et teste Evangelio (Matth. XXVI, 26), cum propinquare passioni dicitur, accepto pane gratias egisse perhibetur. Gratias itaque agit, qui flagella alienae iniquitatis suscipit. Et qui nihil dignum percussione exhibuit, humiliter in percussione benedicit; ut hinc videlicet ostendat quid unusquisque in flagello culpae propriae facere debeat, si ipse aequanimiter flagella culpae portat alienae ut hinc ostendat quid in correptione faciat subditus, si in flagello positus Patri gratias agit aequalis. Sequitur:

CAPUT XXXVIII.

VERS. 22.---In omnibus his non peccavit Job neque stultum aliquid contra Deum locutus est.

But does He desert her altogether? And where is that which is said by the prophet: Though the number of the children of Israel be as the sand of the sea, a remnant shall be saved (Isai. X, 22; Rom. IX, 27)? Where that which is written: Until the fullness of the Gentiles be come in, and so all Israel shall be saved (Rom. XI, 25, 26)? There will be a time, therefore, when He shall appear conspicuous even to the Synagogue. It will be in the end of the world without doubt, when to the remnants of His nation He shall make Himself known as He is, God. Whence also it is well said here: Naked shall I return thither. For He returns naked to His mother's womb, when at the end of this world He, who being made man in time is despised, is declared God before all ages to the eyes of His Synagogue. It follows:

Chapter XXXVII

[Rec. XXIV].

IBID.---The Lord gave, and the Lord hath taken away: as it hath pleased the Lord, so is it done: blessed be the name of the Lord.

60. God gave Judaea to Christ and took it away. ---Our Redeemer, in that He is God, gives all things with the Father; but in that He is man, He receives all things from the Father among all things. Let Him say therefore of Judaea, when she believed the coming mystery of His incarnation: The Lord gave. Let Him say of Judaea, when she had despised the expected presence of His incarnation: The Lord hath taken away. For she was given, when she believed in future things through some; but she was taken away, as the merit of her own blindness required, when she despised to venerate the things believed through some.

61. Christ taught by example to bless God in scourges. ---But let Him teach those believing in Him, so that being placed in scourges they may know how to bless the Lord, when it is added: As it hath pleased the Lord, so is it done; blessed be the name of the Lord. Whence also, by the witness of the Gospel (Matth. XXVI, 26), when He is said to draw near to His passion, having taken bread He is recorded to have given thanks. He therefore gives thanks, who receives the scourges of another's iniquity. And He who showed nothing worthy of smiting, humbly blesses in the smiting; that from this he might clearly show what each one ought to do in the scourge of his own fault, if He Himself calmly bears the scourges of another's fault; that from this he might show what the subject should do in correction, if He being equal, placed in the scourge, gives thanks to the Father. It follows:

CHAPTER XXXVIII.

VERSE 22.---In all these things Job sinned not, nor spoke any foolish thing against God.

62. Dolus apud homines prudentia, apud Deum stultitia est. ---Quod nec peccasse, nec stultum aliquid contra Deum locutus asseritur; hoc de illo Petrus, sicut jam praediximus, aperte testatur, dicens: Qui peccatum non fecit, nec dolus inventus est in ore ejus (I Pet. II, 22). Dolus quippe in ore, quanto apud homines prudentius callet, tanto apud Deum stultius desipit, Paulo attestante, qui ait: Sapientia hujus mundi stultitia est apud Deum (I Cor. III, 19). Quia ergo dolus in ore ejus non fuit, stultum proculdubio nihil dixit. Hunc contra Deum sacerdotes et principes locutum stulte crediderunt, cum interrogatus passionis tempore, Dei se Filium testaretur. Unde et conquirentes dicunt: Quid adhuc egemus testibus? ecce ipsi audivimus blasphemiam (Matth. XXVI, 65). Sed contra Deum stulte nihil dixit: quia vera loquens, hoc de se infidelibus etiam moriendo intulit, quod paulo post redemptis omnibus resurgendo monstravit.

[Vet. XXXII.] 63. SENSUS MORALIS.---Satan Deo cum sanctis angelis assistit, cogitationes malas bonis interserendo. ---Haec in significationem nostri capitis breviter tractata transcurrimus: nunc in aedificationem ejus corporis, ea moraliter tractanda replicemus, ut quod actum foris narratur in opere, sciamus quomodo intus agatur in mente. Nam cum filii Dei assistunt coram Deo, inter eos quoque assistit et Satan, quia plerumque bonis nostris cogitationibus, quae in corde nostro, adventu sancti Spiritus operante, seminantur, antiquus ille callide se interserit et subjungit inimicus, ut bene cogitata perturbet, maleque perturbata dilaniet. Sed nequaquam nos in tentatione deserit, qui creavit. Nam hostem nostrum, qui se contra nos in insidiis contegit, illustratione sui luminis nobis deprehensibilem reddit; propter quod ei mox dicit:

CAPUT XXXIX.

VERS. 7.---Unde venis?

64. Cui dicendum unde venis? ---Callidum namque hostem requirere, est ejus nobis insidias declarare, ut quo eum subintrare cor cernimus, forti contra illum circumspectione vigilemus.

CAPUT XL.

IBID.---Qui respondens ait: Circuivi terram, et perambulavi eam.

62. Guile among men is wisdom, with God it is foolishness. ---Because it is asserted that he neither sinned, nor spoke any foolish thing against God; of Him Peter, as we have already said, openly testifies, saying: Who did no sin, neither was guile found in His mouth (1 Pet. II, 22). For guile in the mouth, the more prudently it is practiced among men, the more foolishly it lacks sense with God, as Paul attests, who says: The wisdom of this world is foolishness with God (1 Cor. III, 19). Therefore, because guile was not in His mouth, He undoubtedly said nothing foolish. The priests and elders foolishly believed that He spoke against God, when being questioned at the time of His passion, He testified that He was the Son of God. Whence also they say, inquiring: What need we any further witnesses? behold, now we have heard the blasphemy (Matth. XXVI, 65). But He said nothing foolish against God: because speaking the truth, He brought this upon the infidels even by dying, which a little later He showed by rising again for the redemption of all.

[Vet. XXXII.] 63. MORAL SENSE.---Satan assists God with the holy angels, interposing evil thoughts with good ones. ---We have briefly touched upon these things treated as a signification of our Head: now let us unfold them to be treated morally for the edification of His body, so that what is narrated as done outwardly in work, we may know how it is done inwardly in the mind. For when the sons of God assist before God, among them also assists Satan, because very often into our good thoughts, which are sown in our heart by the operation of the coming of the Holy Spirit, that ancient enemy craftily interposes and joins himself, so that he may perturb the well-thought things, and tear asunder those badly perturbed. But He who created us by no means deserts us in temptation. For He makes our enemy, who covers himself against us in snares, detectable to us by the illustration of His light; on which account He soon says to him:

CHAPTER XXXIX.

VERSE 7.---From whence comest thou?

64. To whom must it be said, "from whence comest thou?" ---For to inquire of the crafty enemy is to declare his snares to us, so that where we perceive him entering the heart, we may watch against him with strong circumspection.

CHAPTER XL.

IBID.---Who answering said: I have circled the earth, and walked through it.

65. Qui insidias ejus Deus nobis detegat. ---Satanae terram circuire, est carnalia corda perscrutari, et unde occasionem accusationis invenire possit, exquirere. Terram circuit, quia humana corda circumvenit, ut bona tollat, ut mala mentibus inserat, ut inserta cumulet, ut cumulata perficiat, ut perfectos in iniquitatibus ad poenam socios acquirat. Et notandum quod non transvolasse, sed perambulasse se asserit, quia nimirum nequaquam quem tentat velociter deserit; sed ubi molle cor invenit, ili pedem miserae persuasionis figit, ut immorando actionis pravae vestigia imprimat, et ex suae iniquitatis similitudine, quos valet, reprobos reddat. Sed contra hunc beatus Job laudatur, et dicitur:

CAPUT LXI.

VERS. 8.---Nunquid considerasti servum meum Job, quod non sit ei similis super terram, vir simplex, et rectus, ac timens Deum, et recedens a malo?

66. Laudare Dei est bona dare, ac data custodire. ---Quem divina inspiratio contra hostem roborat, hunc quasi in Satanae auribus Deus laudat. Laudare quippe ejus est, et prius bona concedere, et post concessa custodire. Sed antiquus hostis eo contra bonos gravius saevit, quo vallari eos divinae protectionis munere conspicit. Unde et subjungens dicit:

CAPUT XLII.

VERS. 9.---Nunquid frustra Job timet Deum? Nonne tu vallasti eum, ac domum ejus, universamque substantiam per circuitum? Operibus manuum ejus benedixisti, et possessio illius crevit in terra.

67. Suis viribus homo non stat. ---Ac si aperte dicat: Cur laudas quem protegendo roboras? Despecto enim me, dignus tuis laudibus homo esset, si suis contra me viribus staret. Unde mox et malitiose de homine expetit, quod tamen protector hominis benigne concedit. Nam subditur:

Caput XLIII

[Rec. XXV].

VERS. 11. Sed extende paululum manum tuam, et tange cuncta quae possidet, nisi in faciem benedixerit tibi.

65. May God detect his snares for us. ---For Satan to circle the earth is to search carnal hearts, and to seek from whence he may find an occasion for accusation. He circles the earth, because he circumvents human hearts, so that he may take away good things, that he may insert evil things into minds, that he may heap up those inserted, that he may perfect those heaped up, so that he may acquire as companions for punishment those perfected in iniquities. And it is to be noted that he asserts that he did not fly over, but walked through, because forsooth he by no means quickly deserts him whom he tempts; but where he finds a soft heart, there he fixes the foot of wretched persuasion, so that by lingering he may imprint the vestiges of a depraved action, and from the likeness of his own iniquity, render reprobate those whom he can. But against this one blessed Job is praised, and it is said:

CHAPTER XLI.

VERSE 8.---Hast thou considered my servant Job, that there is none like him on the earth, a simple and upright man, and fearing God, and departing from evil?

66. To praise is God's to give good things, and to guard those given. ---Whom divine inspiration strengthens against the enemy, him as it were in the ears of Satan God praises. For to praise is His, both first to grant good things, and after they are granted to guard them. But the ancient enemy rages against the good the more severely, as he perceives them to be walled by the gift of divine protection. Whence also subjoining he says:

CHAPTER XLII.

VERSE 9.---Does Job fear God for nought? Hast thou not walled him, and his house, and all his substance round about? Thou hast blessed the works of his hands, and his possession has increased on the earth.

67. Man does not stand by his own strength. ---As if he should say openly: Why do you praise him whom you strengthen by protecting? For if I were despised, he would be a man worthy of your praises if he stood against me by his own strength. Whence soon he maliciously asks about the man, what nevertheless the protector of man kindly grants. For it is added:

Chapter XLIII

[Rec. XXV].

VERSE 11. But stretch out thy hand a little, and touch all things which he possesses, unless he shall bless thee to thy face.

68. Electi in tentatione proficiunt. ---Plerumque enim, dum virtutum fructus fecunde reddimus, dum continua prosperitate pollemus, aliquantulum mens erigitur, ut a semetipsa sibi existere bona quae habet, arbitretur. Quae nimirum bona antiquus hostis malitiose attrectare appetit; sed haec tentari Deus nonnisi benigne permittit, ut dum mens tentatione pulsante, in bonis de quibus gaudebat concutitur, imbecillitatis suae debilitate cognita, in spe divini adjutorii robustius solidetur. Fitque mira dispensatione pietatis, ut unde malignus hostis cor tentat, ut interimat, inde misericors conditor hoc erudiat, ut vivat. Unde et bene subjungtur:

CAPUT XLIV.

VERS. 12.---Ecce universa quae habet, in manu tua sunt, tantum in eum ne extendas manum tuam.

69. Deo perseverantiam tribuente. ---Ac si aperte dicat: Electi uniuscujusque bona sic tibi tentanda exterius tribuo, ut tamen ipse noveris, quia perseverantem mihi illum in mentis radice conservo. Ubi et bene subditur:

CAPUT XLV.

IBID.---Egressusque est Satan a facie Domini:

70. Quo moderante, diabolus bonorum corda usque ad interitum non vulnerat. ---Quia per hoc, quod usque ad defectum cordis praevalere nequaquam permittitur, exclusus ab intimis, exterius vagatur. Qui etiam si virtutes mentis plerumque turbat, eo ipso foris est, quo resistente Deo, usque ad interitum bonorum corda non vulnerat. Tantum quippe contra illa saevire permittitur, in quantum necesse est ut tentationibus erudita solidentur; ne ea quae agunt bona, suis viribus tribuant, ne in securitatis torpore se deserant, et a formidinis accinctione dissolvant: sed ad provectus sui custodiam tanto solertius invigilent, quanto se contra adversarium stare semper in acie tentationum vident.

Caput XLVI

[Vet. XXXIII].

68. The elect profit in temptation. ---For very often, while we fecundly return the fruits of virtues, while we are powerful in continual prosperity, the mind is somewhat lifted up, so that it thinks those good things which it has exist from itself. Which good things, forsooth, the ancient enemy maliciously desires to touch; but God does not permit these to be tempted except kindly, so that while the mind, when temptation strikes, is shaken in the good things in which it was rejoicing, the weakness of its imbecility being known, it may be more robustly solidified in the hope of divine aid. And it happens by a wonderful dispensation of piety, that from whence the malignant enemy tempts the heart, so that he may kill it, from thence the merciful Creator instructs it, so that it may live. Whence also it is well added:

CHAPTER XLIV.

VERSE 12.---Behold, all things which he has are in thy hand, only stretch not forth thy hand against him.

69. God bestowing perseverance. ---As if he should say openly: I so grant the goods of each elect one to be tempted by you outwardly, that you nevertheless may know, that I preserve him for myself persevering in the root of the mind. Where it is well added:

CHAPTER XLV.

IBID.---And Satan went out from the face of the Lord:

70. By whose moderation the devil does not wound the hearts of the good unto destruction. ---Because by this, that he is by no means permitted to prevail even to the failure of the heart, being excluded from the innermost parts, he wanders outside. Who even if he very often disturbs the virtues of the mind, by that very fact he is outside, because God resisting, he does not wound the hearts of the good unto destruction. For he is permitted to rage against them only so far as it is necessary so that being instructed by temptations they may be solidified; lest they should attribute those good things which they do to their own strength, lest they should desert themselves in the torpor of security, and be dissolved from the girding of fear: but that they may watch the more skillfully for the custody of their progress, as they see themselves always standing in the line of battle of temptations against the adversary.

Chapter XLVI

[Vet. XXXIII].

VERS. 13, 14, 15.---Cum autem quadam die filii et filiae ejus comederent et biberent vinum in domo fratris sui primogeniti, nuntius venit ad Job, qui diceret: Boves arabant, et asinae pascebantur juxta eos, et irruerunt Sabaei, tuleruntque omnia, et pueros percusserunt gladio; et evasi ego solus, ut nuntiarem tibi.

71. Fides virtutum omnium prima. ---In electorum corde prior bonorum sequentium sapientia nascitur, atque haec per donum Spiritus quasi primogenita proles profertur. Quae profecto sapientia, nostra fides est, propheta attestante, qui ait: Nisi credideritis non intelligetis (Isai. VII, 9. sec. LXX). Tunc enim vere ad intelligendum sapimus, cum cunctis quae conditor dicit, credulitatis nostrae fidem praebemus. In domo ergo fratris primogeniti convivantur filii, cum virtutes reliquae epulantur in fide. Quae si non prima in corde nostro gignitur, reliqua quaeque esse bona non possunt, etiamsi bona videantur. In domo fratris primogeniti filii convivantur, dum virtutes nostrae in habitaculo fidei, sacri eloquii cibo satiantur. Scriptum quippe est: Sine fide impossibile est placere Deo (Hebr. XI, 6). Tunc ergo virtutes nostrae veras vitae epulas sumunt, cum nutriri fidei sacramentis incipiunt. In domo fratris primogeniti convivantur filii, quia nisi virtutes reliquae sapientiae epulis repletae, ea quae appetunt prudenter agant, virtutes esse nequaquam possunt.

72. Virtutibus nostris quam varie insidietur diabolus. ---Sed ecce dum bona quae agimus, sapientiae epulis fideique pascuntur, hostis noster arantes boves et pascentes asinas subtrahit, et pueros gladio occidit. Quid arantes boves, nisi graviores nostras cogitationes accipimus? quae dum cor studiosa exercitatione conficiunt, uberes provectuum fructus reddunt. Quid pascentes intelligimus asinas, nisi simplices motus cordis? quos dum studiose a duplicitatis errore compescimus, quasi in campo liberae puritatis nutrimus. Sed plerumque hostis callidus, cum graves cogitationes in corde conspicit, eas sub introducta voluptatis delectatione corrumpit; et dum motus cordis simplices videt, subtilia inventionum acumina ostendit; ut dum laus de subtilitate quaeritur, puritatis simplicitas amittatur; et si usque ad opus pravum pertrahere non valet, tentando tamen bonorum cogitationibus subripiens nocet; ut dum turbare bona mentis agnoscitur, ea quasi funditus abstulisse videatur.

VERSES 13, 14, 15.---And on a certain day when his sons and daughters were eating and drinking wine in their eldest brother's house, there came a messenger unto Job, to say: The oxen were ploughing, and the asses feeding beside them, and the Sabeans fell upon them, and took all away, and slew the servants with the edge of the sword; and I only am escaped alone to tell thee.

71. Faith the first of all virtues. ---In the heart of the elect, the wisdom of following good things is born first, and this is brought forth as it were the firstborn offspring through the gift of the Spirit. Which wisdom, in truth, is our faith, as the prophet attests, who says: Except ye believe, ye shall not understand (Isai. VII, 9. sec. LXX). For then we truly have wisdom for understanding, when we present the faith of our belief to all things which the Creator says. In the house therefore of the firstborn brother the children feast, when the rest of the virtues banquet in faith. Which if it is not first begotten in our heart, whatever other things there are cannot be good, even if they seem good. In the house of the firstborn brother the children banquet, while our virtues are satiated with the food of the sacred word in the habitation of faith. For it is written: Without faith it is impossible to please God (Hebr. XI, 6). Then therefore our virtues take the true banquets of life, when they begin to be nourished by the sacraments of faith. In the house of the firstborn brother the children banquet, because unless the rest of the virtues, filled with the banquets of wisdom, do prudently those things which they desire, they can by no means be virtues.

72. How variously the devil lies in wait for our virtues. ---But behold, while the good things which we do are fed by the banquets of wisdom and faith, our enemy takes away the ploughing oxen and the feeding asses, and kills the servants with the sword. What do we take for the ploughing oxen, except our more serious thoughts? which while they prepare the heart with studious exercise, return rich fruits of progress. What do we understand by the feeding asses, except the simple motions of the heart? which while we studiously restrain from the error of duplicity, we nourish as it were in a field of free purity. But very often the crafty enemy, when he perceives serious thoughts in the heart, corrupts them under an introduced delight of pleasure; and while he sees simple motions of the heart, he shows subtle points of inventions; so that while praise for subtlety is sought, the simplicity of purity is lost; and if he is not able to draw it even to a depraved work, nevertheless by tempting he harms by stealing from the thoughts of the good; so that while he is known to perturb the good things of the mind, he may seem to have taken them away as if from the foundation.

Possunt etiam per arantes boves, cogitationes charitatis accipi; quibus prodesse aliis conamur, cum fraterni cordis duritiam praedicando scindere cupimus. Potest etiam per asinas, quae nimirum sese onerantibus, nulla ferocitatis insania resistunt, patientiae mansuetudo signari. Et saepe hostis antiquus cum velle prodesse nos loquendo aliis conspicit, in quodam torpore otii mentem mergit; ut aliis prodesse non libeat, etiam cum a propriis vacat. Arantes ergo boves subtrahit, cum cogitationes mentis fraternae utilitatis fructibus deditas, per submissum negligentiae torporem frangit. Et quamvis electorum corda intra arcana suae cogitationis invigilant, et quid a tentatore sustineat, superantes pensant, eo tamen ipso malignus inimicus aliquid rapuisse se gaudet, quo cogitationibus bonorum vel ad momentum praevalet.

73. Ejus conatibus quanta vigilantia occurrendum. Discretionis munus in tentatione. Saepe autem cum praeparatam mentem ad tolerantiam videt, quid ab ea maxime diligatur exquirit, et ibi scandali laqueos inserit, ut quo magis res quaeque diligitur, eo per eam facilius patientia turbetur. Et quidem electorum corda ad se semper sollicite redeunt, et semetipsa graviter vel pro levi motu excessionis affligunt; et dum mota discunt quomodo stare debuerint, aliquando melius concussa solidantur. Sed antiquus hostis, dum tolerantiae cogitationes vel ad momentum turbat, quasi abstulisse se ab agro cordis asinas exsultat. In his autem quae agere disponimus, rationabili custodia quid quibus rebus congruat, sollicite pensamus. Sed plerumque hostis, dum subita ad nos perturbatione tentationis irruit, circumspectiones cordis inopinate praeveniens, quasi ipsos custodes pueros gladio occidit. Sed tamen unus fugit, qui alia periisse nuntiet, quia in eo quod mens ab hoste patitur, rationis discretio semper ad animum redit; et quasi solam se evasisse indicat, quae apud semetipsam fortiter quidquid pertulerit pensat. Aliis ergo pereuntibus unus ad domum redit, dum turbatis in tentatione motibus discretio ad conscientiam recurrit; ut quod repentinis incursibus praeoccupata mens perdidisse se pensat, hoc compunctionis studio afflicta recipiat.

CAPUT XLVII.

VERS. 16.---Cumque adhuc ille loqueretur, venit alter, et dixit: Ignis Dei cecidit de coelo, et tactas oves puerosque consumpsit; et effugi ego solus, ut nuntiarem tibi.

The thoughts of charity can also be understood by the ploughing oxen; by which we endeavor to profit others, when we desire to cut the hardness of a brotherly heart by preaching. The meekness of patience can also be signified by the asses, which forsooth resist with no madness of ferocity those who burden them. And often the ancient enemy, when he perceives us willing to profit others by speaking, merges the mind into a certain torpor of leisure; so that it is not pleasing to profit others, even when it is free from its own affairs. Therefore he takes away the ploughing oxen, when he breaks the thoughts of the mind devoted to the fruits of brotherly utility, through an instilled torpor of negligence. And although the hearts of the elect watch within the secrets of their own thought, and weigh what they sustain from the tempter, overcoming it, nevertheless by that very fact the malignant enemy rejoices that he has snatched something, by which he prevails over the thoughts of the good even for a moment.

73. With what vigilance his attempts must be met. The office of discretion in temptation. Often, when he sees a mind prepared for endurance, he searches out what is most loved by it, and there he inserts the snares of scandal, so that the more a thing is loved, the more easily patience may be disturbed through it. And indeed, the hearts of the elect always solicitously return to themselves, and afflict themselves gravely even for a slight movement of transgression; and while, being moved, they learn how they ought to have stood, sometimes they are better solidified by being shaken. But the ancient enemy, while he disturbs thoughts of endurance even for a moment, exults as if he had carried away the she-asses from the field of the heart. Moreover, in those things which we dispose ourselves to do, we solicitously weigh with rational custody what is suitable for which things. But for the most part, the enemy, while he rushes upon us with a sudden perturbation of temptation, unexpectedly forestalling the circumspections of the heart, kills as it were the very guardians, the young men, with the sword. Yet one escapes to report that the others have perished, because in that which the mind suffers from the enemy, the discretion of reason always returns to the soul; and it indicates that it alone has escaped, as it bravely weighs within itself whatever it has endured. Therefore, while the others perish, one returns to the house, when, the motions being disturbed in temptation, discretion recurs to the conscience; so that what the preoccupied mind thinks it has lost by sudden incursions, it may receive back when afflicted by the study of compunction.

CHAPTER XLVII.

VERSE 16.---And while he was still speaking, another came and said: The fire of God fell from heaven, and having touched the sheep and the young men, consumed them; and I alone escaped to tell you.

74. Diabolus castas cogitationes corrumpere conatur. Sed discretio periculum avadit. Quid per oves, nisi cogitationum innocentia, quid per oves, nisi bonorum cordium munditia designatur? Coelum vero aerium dici paulo ante jam diximus: unde et aves coeli nominamus. Et scimus quod immundi spiritus, qui e coelo aethereo lapsi sunt, in hoc coeli terraeque medio vagantur: qui tanto magis corda hominum ascendere ad coelestia invident, quanto se a coelestibus per elationis suae immunditiam projectos vident. Quia ergo ab aereis potestatibus contra cogitationum nostrarum munditiam flamma livoris irruit, de coelo ignis ad oves venit. Saepe enim mundas mentis nostrae cogitationes ardore libidinis accendunt; et quasi igne oves concremant, dum castos motus animi, luxuriae tentatione perturbant. Qui ignis Dei dicitur, quia etsi non faciente Deo, tamen permittente, generatur. Et quia impulsu subito ipsas nonnunquam circumspectiones mentis obruunt, quasi custodes pueros gladio occidunt. Sed tamen unus incolumis fugit, dum omne quod mens patitur, perseverans discretio subtiliter respicit, solaque mortis periculum evadit; quia etiam perturbatis cogitationibus, discretio non succumbit, ut damna sua animo renuntiet, et quasi dominum ad lamentum revocet.

Caput XLVIII

[Rec. XXVI].

VERS. 17.---Sed et illo adhuc loquente, venit alius, et dixit: Chaldaei fecerunt tres turmas, et invaserunt camelos, et tulerunt eos, necnon et pueros percusserunt gladio; et effugi ego solus, ut nuntiarem tibi.

75. Quantis periculis terrenarum rerum dispensatio sit obnoxia. Per camelos, qui mundum aliquid habent, dum ruminant, et immundum, dum nequaquam ungulam findunt, supra jam diximus bonas rerum temporalium dispensationes intelligi, in quibus quo est cura distensior, eo nobis multiplicius insidiatur inimicus. Omnis enim, qui dispensandis terrenis rebus praesidet, occulti hostis jaculis latius patet.

74. The devil attempts to corrupt chaste thoughts. But discretion escapes the danger. What is designated by the sheep, if not innocence of thoughts? What by the sheep, if not the purity of good hearts? Now we have said a little before that heaven is called the air; whence also we name the birds of heaven. And we know that the unclean spirits, who fell from the ethereal heaven, wander in this space between heaven and earth; they envy the hearts of men ascending to heavenly things as much as they see themselves cast down from heavenly things through the uncleanness of their own pride. Because, therefore, a flame of envy rushes from the powers of the air against the purity of our thoughts, the fire comes from heaven upon the sheep. For often they inflame the clean thoughts of our mind with the heat of lust; and they consume the sheep as if with fire, while they perturb the chaste motions of the soul with the temptation of luxury. This is called the fire of God, because although God does not cause it, nevertheless it is produced by His permission. And because by a sudden impulse they sometimes overwhelm the very circumspections of the mind, they kill as it were the guardians, the young men, with the sword. Yet one escapes unharmed, while persevering discretion subtly regards all that the mind suffers, and alone escapes the danger of death; because even with the thoughts perturbed, discretion does not succumb, so that it may report its losses to the soul, and recall as it were the master to lamentation.

CHAPTER XLVIII.

VERSE 17.---But while he was yet speaking, another came and said: The Chaldeans made three troops, and fell upon the camels, and took them, and moreover they have smitten the young men with the sword; and I only have escaped to tell you.

75. To what great dangers the stewardship of earthly things is subject. By the camels, which have something clean, in that they chew the cud, and something unclean, in that they by no means divide the hoof, we have already said above that the good stewardships of temporal things are understood, in which the more extended the care is, the more manifoldly the enemy lies in wait for us. For everyone who presides over the stewardship of earthly things lies more widely open to the darts of the hidden enemy.

Nonnulla enim providens agere nititur, et saepe dum cautus futura subtiliter praevidet, incautus damna praesentia nequaquam videt; saepe dum praesentibus invigilat, ad instantia praevidenda dormitat; saepe dum aliqua torpens agit, quae vigilanter agenda sunt negligit; saepe dum plus justo vigilantem se in actione exhibet, ipsa actionis suae inquietudine rebus subditis pejus nocet. Aliquando autem linguae modum ponere nititur, sed onere dispensationis exigente, silere prohibetur. Aliquando dum nimia se censura restringit, tacet etiam quae loqui debuit. Aliquando ad inferenda necessaria dum se latius relaxat, dicit etiam quae loqui non debuit. Plerumque autem tantis cogitationum voluminibus implicatur, ut ipsa ferre vix valeat, quae intra se providus versat; et cum nil opere faciat, sub magno cordis sui pondere vehementer insudat. Quia enim dura sunt quae apud semetipsum intus patitur, quietus foris otiosusque lassatur. Plerumque enim quasi ventura animus conspicit, totamque contra haec intentionem proponit; magnusque ardor contentionis se inserit, sopor fugit, nox in diem vertitur; et cum quieta foris membra lectulus teneat, intus magnis clamoribus in cordis foro litigatur. Et fit plerumque ut nulla eveniant quae praevidentur: totaque illa cogitatio, quae diu se plena intentione paraverat, repente vacua quiescat. Tanto autem longius mens a necessariis cessat, quanto inania latius cogitat. Quia igitur dispensationis curas maligni spiritus modo torpenti vel praecipitata actione feriunt, modo pigra vel immoderata locutione confundunt, pene autem semper nimiis cogitationum molibus premunt, tribus turmis Chaldaei camelos rapiunt. Quasi enim tres turmas contra camelos facere, est terrenarum dispensationum studia modo illicito opere, modo superflua locutione, modo inordinata cogitatione vastare; ut dum se ad administranda exterius mens efficaciter extendere nititur, a sui consideratione separetur; et eo damna quae de semetipsa patitur nesciat, quo erga aliena fortiori studio quam decet elaborat. Recta autem mens cum curas dispensationis suscipit, quid sibi, quid proximis debeat attendit; et nec per alienae sollicitudinis immoderationem sua studia negligit, nec per suae utilitatis vigilantiam aliena postponit.

For he strives to act with foresight in some things, and often while he subtly foresees future things with caution, being incautious he by no means sees present losses; often while he watches over present things, he slumbers as to foreseeing things at hand; often while he acts sluggishly in some things, he neglects those which are to be done vigilantly; often while he shows himself more vigilant than is right in action, he harms the things subject to him worse by the very restlessness of his action. But sometimes he strives to set a limit to his tongue, but the burden of stewardship demanding it, he is forbidden to be silent. Sometimes while he restrains himself with excessive censure, he is silent even as to those things which he ought to have spoken. Sometimes while he relaxes himself more widely to bring in necessary things, he says even what he ought not to have spoken. But for the most part he is involved in such volumes of thoughts that he can scarcely bear those which he providently turns over within himself; and though he does nothing in work, he sweats vehemently under the great weight of his heart. For because the things which he suffers within himself are hard, he is fatigued though quiet and at leisure without. For for the most part the mind beholds things as if they were coming, and proposes its whole intention against them; and a great heat of contention inserts itself, sleep flees, night is turned into day; and while the bed holds the limbs quiet without, within there is litigation with great clamors in the forum of the heart. And it often happens that none of those things which are foreseen come to pass: and all that thought, which had long prepared itself with full intention, suddenly rests empty. But the mind ceases from necessary things so much the more as it thinks upon vain things more widely. Because, therefore, the malignant spirits strike the cares of stewardship sometimes with a torpid or a precipitated action, sometimes confound them with a sluggish or an immoderate speech, but almost always press them with excessive masses of thoughts, the Chaldeans seize the camels in three troops. For to make as it were three troops against the camels is to lay waste the studies of earthly stewardships sometimes by illicit work, sometimes by superfluous speech, sometimes by inordinate thought; so that while the mind strives to extend itself effectively to administer things without, it may be separated from the consideration of itself; and so it may not know the losses which it suffers concerning itself, in that it labors with a stronger study than is becoming towards the things of others. But the upright mind, when it undertakes the cares of stewardship, attends to what it owes to itself and what to its neighbors; and neither through the immoderation of care for others does it neglect its own studies, nor through the vigilance of its own utility does it postpone those of others.

Sed tamen plerumque dum ad utraque mens solerter invigilat, dum magnis erga se, et ea quae sibi commissa sunt, circumspectionibus vacat, repentino turbata cujuslibet causae emergentis articulo, ita in praeceps rapitur, ut ab ea subito cunctae circumspectiones ejus obruantur. Unde et custodes camelorum pueros Chaldaei gladio feriunt. Sed tamen unus redit; quia inter haec discretionis ratio mentis nostrae oculis occurrit, et sollicita sibimet anima quid subito impulsu tentationis intrinsecus amittat, intelligit. Sequitur.

Caput XLIX

[Rec. XXVII].

VERS. 18, 19.--- Loquebatur ille, et ecce alius intravit, et dixit: Filiis tuis et filiabus vescentibus et bibentibus vinum in domo fratris sui primogeniti, repentè ventus vehemens irruit a regione deserti, et concussit quatuor angulos domus, quae corruens oppressit liberos tuos, et mortui sunt: et effugi ego solus, ut nuntiarem tibi.

76. Virtutibus quatuor innititur spiritale aedificium. Unde concutiatur. Sicut supra jam diximus, regio deserti est immundorum spirituum multitudo derelicta: quae dum conditoris sui beatitudinem deseruit, quasi manum cultoris amisit a qua ventus vehemens venit, et domum subruit; quia ab immundis spiritibus fortis tentatio subripit, et a tranquillitatis suae statu conscientiam evertit. In quatuor vero angulis domus ista consistit, quia nimirum solidum mentis nostrae aedificium, prudentia, temperantia, fortitudo, justitia sustinet. In quatuor angulis domus ista subsistit, quia in his quatuor virtutibus tota boni operis structura consurgit. Unde et quatuor paradisi flumina terram irrigant, quia dum his quatuor virtutibus cor infunditur, ab omni desideriorum carnalium aestu temperatur. Sed nonnunquam dum menti ignavia subripit, prudentia frigescit; nam cum fessa torpet, ventura non providet. Nonnunquam dum nonnulla menti delectatio subripit, temperantia nostra marcescit; in quantum enim ad delectationem praesentium ducimur, in tantum minus ab illicitis temperamus.

But nevertheless for the most part, while the mind watchfully attends to both, while it is at leisure with great circumspections towards itself and those things which are committed to it, being suddenly disturbed by the occurrence of any cause that arises, it is so hurried headlong that all its circumspections are suddenly overwhelmed by it. Whence also the Chaldeans strike the guardians of the camels, the young men, with the sword. Yet one returns; because among these things the reason of discretion meets the eyes of our mind, and the soul, being solicitous for itself, understands what it loses within by a sudden impulse of temptation. It follows.

CHAPTER XLIX.

VERSES 18, 19.---He was still speaking, and behold another entered and said: Your sons and your daughters were eating and drinking wine in the house of their firstborn brother; suddenly a vehement wind rushed from the region of the desert, and shook the four corners of the house, which, falling, overwhelmed your children, and they are dead; and I alone escaped to tell you.

76. The spiritual building rests upon four virtues. Whence it is shaken. As we have already said above, the region of the desert is the forsaken multitude of unclean spirits, which, while it deserted the blessedness of its Creator, lost as it were the hand of the cultivator, from which the vehement wind comes and subverts the house; because a strong temptation steals upon us from the unclean spirits, and overturns the conscience from the state of its tranquility. Now this house consists in four corners, because surely the solid building of our mind is sustained by prudence, temperance, fortitude, and justice. This house subsists in four corners, because in these four virtues the whole structure of a good work rises. Whence also the four rivers of paradise irrigate the earth, because while the heart is poured into by these four virtues, it is tempered from all the heat of carnal desires. But sometimes while laziness steals upon the mind, prudence grows cold; for when it is weary and torpid, it does not foresee the things to come. Sometimes while some delight steals upon the mind, our temperance withers; for in as much as we are led to the delight of present things, so much less do we temper ourselves from illicit things.

Nonnunquam se timor cordi insinuat, et vires nostrae fortitudinis turbat; et eo minores contra adversa existimus, quo quaedam perdere immoderatius dilecta formidamus. Nonnunquam vero amor suus se menti ingerit, eamque latenti motu a rectitudine justitiae divertit; et quo se totam auctori reddere negligit, eo in se justitiae juri contradicit. Ventus ergo vehemens quatuor angulos domus concutit; dum fortis tentatio occultis motibus quatuor virtutes quatit; et quasi quassatis angulis domus eruitur, dum pulsatis virtutibus conscientia turbatur.

77. Inde virtutes caeterae quasi cordis soboles se invicem pascunt. Intra hos autem quatuor domus angulos filii convivantur, quia intra arcana mentis, quae principaliter his quatuor virtutibus ad summae rectitudinis culmen erigitur, virtutes caeterae quasi quaedam cordis soboles se invicem pascunt. Donum quippe Spiritus, quod in subjecta mente ante alia prudentiam, temperantiam, fortitudinem, justitiam format, eamdem mentem ut contra singula quaeque tentamenta erudiat, in septem mox virtutibus temperat, ut contra stultitiam, sapientiam; contra hebetudinem, intellectum; contra praecipitationem, consilium; contra timorem, fortitudinem; contra ignorantiam, scientiam; contra duritiam, pietatem; contra superbiam det timorem.

78. His qui virtutibus praediti sunt, gratia aliquando utiliter se subtrahit. Sed nonnunquam, dum mens nostra tanti muneris plenitudine atque ubertate fulcitur, si continua in his securitate perfruitur, a quo sibi haec sint obliviscitur; seque a se habere putat, quod nunquam sibi abesse considerat. Unde fit ut aliquando se haec eadem gratia utiliter subtrahat, et praesumenti menti, quantum in se infirmatur, ostendat. Tunc enim vere cognoscimus bona nostra unde sunt, quando haec quasi amittendo, sentimus quia a nobis servari non possunt. Ad hoc itaque intimandae humilitatis magisterium, fit plerumque ut irruente tentationis articulo, tanta stultitia sapientiam nostram feriat, ut turbata mens, qualiter malis imminentibus obviet, vel contra tentationem quomodo se praeparet, ignoret. Sed hac ipsa stultitia cor prudenter eruditur, quia unde ad momentum desipit, eo post verius, quo et humilius, sapit; et sapientia unde quasi amittitur, inde certius possidetur.

Sometimes fear insinuates itself into the heart, and disturbs the strengths of our fortitude; and we are less against adverse things the more immoderately we dread to lose certain things we love. But sometimes love of self inserts itself into the mind, and diverts it by a hidden motion from the rectitude of justice; and in as much as it neglects to restore itself wholly to the Creator, so much does it contradict the right of justice in itself. Therefore, the vehement wind shakes the four corners of the house, while a strong temptation by hidden motions shakes the four virtues; and the house is overthrown as it were with shaken corners, while the conscience is disturbed by the buffeting of the virtues.

77. From there the other virtues, as if offspring of the heart, feed one another. Moreover, within these four corners of the house the sons feast together, because within the secrets of the mind, which is principally raised to the summit of the highest rectitude by these four virtues, the other virtues, as if certain offspring of the heart, feed one another. For the gift of the Spirit, which in the subject mind forms prudence, temperance, fortitude, and justice before other things, tempers that same mind so as to instruct it against each individual temptation in seven subsequent virtues: so that against folly He may give wisdom; against dullness, understanding; against precipitation, counsel; against fear, fortitude; against ignorance, knowledge; against hardness, piety; against pride, fear.

78. From those who are endowed with virtues, grace sometimes usefully withdraws itself. But sometimes, while our mind is supported by the plenitude and abundance of such a great gift, if it enjoys a continuous security in these, it forgets from whom it has them; and it thinks it has from itself what it considers never to be absent from itself. Whence it happens that sometimes this same grace usefully withdraws itself, and shows to the presuming mind how much it is weakened in itself. For then we truly know from where our good things are, when by losing them as it were, we feel that they cannot be preserved by us. For this mastery of intimating humility, it happens for the most part that upon the incursion of an article of temptation, such great folly strikes our wisdom that the disturbed mind is ignorant of how it should meet imminent evils, or how it should prepare itself against temptation. But by this very folly the heart is prudently instructed, because from that where it is foolish for a moment, it afterwards has wisdom more truly, as more humbly; and wisdom is possessed more certainly from that where it is as it were lost.

Aliquando dum sublimia intelligendo in elatione se animus erigit, in rebus imis et vilibus gravi hebetudine pigrescit, ut repente sibi etiam ima clausa videat, qui pernix summa penetrabat. Sed haec ipsa hebetudo intellectum nobis, dum subtrahit, servat, quia dum ad momentum cor humiliat, verius ad sublimia intelligenda confirmat. Aliquando dum cuncta nos agere consilii gravitate gaudemus, pulsante causae emergentis articulo, praecipitatione subita rapimur; et qui nos semper disposite vixisse credidimus, repente intima confusione vastamur. Sed tamen ejusdem confusionis eruditione discimus, ne nostris viribus consilia nostra tribuamus; et tanto maturius ad gravitatem restringimur, quanto ad hanc quasi amissam redimus. Aliquando dum mens fortiter adversa contemnit, subortis adversitatis eventibus, hanc metus vehemens percutit. Sed per hunc concussa discit cui tribuat quod in quibusdam fortiter stetit; et tanto post validius fortitudinem retinet, quanto hanc repente irruente formidine sibi jam quasi elapsam videt. Aliquando dum magna nos scire gaudemus, repentinae ignorantiae caecitate torpescimus. Sed quo ignorantia mentis oculus ad momentum clauditur, eo post ad scientiam verius aperitur, ut nimirum flagello suae caecitatis eruditus, et scire ipsum a quo habeat sciat. Aliquando dum religiose cuncta disponimus, dum pietatis viscera plene nos habere gratulamur, quadam mentis duritia irruente percutimur. Sed quasi obdurati cognoscimus, cui pietatis habitae bona tribuamus; et pietas verius velut exstincta recipitur, dum quasi amissa amplius amatur. Aliquando dum subjectum se divinae formidini animus gaudet, repente superbia tentante rigescit. Sed tamen valde mox timens quia non timet, ad humilitatem se iterum festinus inflectit; et tanto hanc solidius recipit, quanto ejus virtutis pondus quasi amittendo pensavit.

79. Tentationibus acquiruntur humilitas et vigilantia. Eversa igitur domo, moriuntur filii quia turbata in tentatione conscientia, ad utilitatem propriae cognitionis raptim et in momento temporis obruuntur genitae in corde virtutes. Qui profecto filii intus per spiritum vivunt, dum exterius carne moriuntur, quia videlicet virtutes nostrae tentationis tempore etsi in momento turbatae ab status sui incolumitate deficiunt, per intentionis tamen perseverantiam integrae in mentis radice subsistunt.

Sometimes while the soul raises itself in pride by understanding sublime things, it grows sluggish with heavy dullness in low and base things, so that it suddenly sees even the lowest things closed to it, though it had nimbly penetrated the highest. But this same dullness preserves understanding for us while it withdraws it, because while it humbles the heart for a moment, it confirms it more truly for the understanding of sublime things. Sometimes while we rejoice that we act in all things with gravity of counsel, when an article of an emerging cause strikes us, we are hurried by a sudden precipitation; and we who believed ourselves always to have lived in an orderly manner, are suddenly laid waste by inward confusion. But nevertheless, by the instruction of that same confusion we learn not to attribute our counsels to our own strengths; and we are restrained to gravity so much more maturely as we return to it as if it had been lost. Sometimes while the mind bravely despises adverse things, upon the arising of events of adversity, a vehement fear strikes it. But being shaken by this, it learns to whom it should attribute the fact that it stood bravely in some things; and it retains fortitude more strongly afterwards, as much as it sees it already as if slipped away by the suddenly rushing dread. Sometimes while we rejoice to know great things, we grow torpid with the blindness of sudden ignorance. But in as much as the eye of the mind is closed to knowledge for a moment, it is afterwards opened more truly to knowledge, so that surely being instructed by the scourge of its own blindness, it may know from whom it has the very power of knowing. Sometimes while we religiously dispose all things, while we congratulate ourselves that we fully possess the bowels of piety, we are struck by a certain hardness of mind that rushes in. But as if hardened, we recognize to whom we should attribute the goods of the piety we possessed; and piety is received back more truly as if extinguished, while as if lost it is loved more fully. Sometimes while the soul rejoices that it is subject to divine fear, it suddenly grows rigid with the temptation of pride. But nevertheless, fearing greatly soon because it does not fear, it hastily turns itself back again to humility; and it receives it so much more solidly as it weighed the weight of that virtue by as it were losing it.

79. Humility and vigilance are acquired through temptations. Therefore, the house being overturned, the sons die, because the conscience being disturbed in temptation, the virtues generated in the heart are overwhelmed for the utility of one's own cognition, rapidly and in a moment of time. Which sons indeed live within through the spirit, while they die without in the flesh, because namely our virtues in the time of temptation, even if for a moment they fail from the safety of their state being disturbed, nevertheless through the perseverance of intention they subsist whole in the root of the mind.

Cum quibus etiam tres sorores occumbunt, quia in corde nonnunquam per flagella turbatur charitas, per formidinem concutitur spes, per quaestiones pulsatur fides. Saepe enim quasi a conditoris amore torpescimus, dum ultra quam nobis congruere credimus, flagello fatigamur. Saepe dum plus quam necesse est mens formidat, fiduciam sibimet spei debilitat. Saepe dum immensis quaestionibus animus tenditur, perturbata fides quasi defectura fatigatur. Sed tamen vivunt filiae, quae domo concussa moriuntur, quia etsi intra conscientiam, spem, fidem, charitatemque pene occumbere perturbatio ipsa renuntiat, has tamen ante Dei oculos vivas perseverantia rectae intentionis servat. Unde et puer qui haec nuntiet solus evadit, quia mentis discretio etiam inter tentamenta incolumis permanet. Agitque puer ut Job filios fiendo recipiat, dum, discretione nuntiante, dolens animus vires quas quasi amitterere coeperat poenitendo conservat. Mira autem hoc nobiscum dispensatione agitur, ut mens nostra culpae nonnunquam pulsatione feriatur. Nam esse se magnarum virium homo crederet, si nullum unquam earumdem virium defectum intra mentis arcana sentiret. Sed dum tentatione irruente quatitur, et quasi ultra quam sufficit fatigatur, ei contra hostis sui insidias munimen humilitatis ostenditur, et unde se pertimescit enerviter cadere, inde accipit fortiter stare. Tentatus autem, non solum vires a quo accipiat discit, sed quanta eas vigilantia servet intelligit. Saepe enim quem tentationis certamen superare non valuit, sua deterius securitas stravit. Nam dum lassum se quisque in otio remittit, dissolutam mentem corruptori prostituit; at si eum ex dispensatione supernae pietatis tentatio non repente vehementer irruens, sed temperato accessu erudiens pulsat, nimirum ad insidias providendas evigilat, ut contra hostem se in certamine cautus accingat. Unde et bene subjungitur:

CAPUT L.

VERS. 20.---Tunc surrexit Job.

80. Discretio tentationibus proficit. Sedere enim, quiescentis est; assurgere, decertantis. Auditis ergo adversis surgere, est expertis tentationibus mentem ad certamina robustius parare. Quibus nimirum tentationibus etiam discretio proficit, quia ut virtutes a vitiis subtilius distinguat, agnoscit. Unde et bene subjungitur:

Along with them also the three sisters fall, because in the heart sometimes through scourges charity is disturbed, through dread hope is shaken, through questions faith is buffeted. For often we grow torpid as it were from the love of the Creator, while we are fatigued by the scourge beyond what we believe to be suitable for us. Often while the mind dreads more than is necessary, it weakens for itself the confidence of hope. Often while the soul is stretched by immense questions, perturbed faith is fatigued as if about to fail. But nevertheless the daughters live, who die when the house is shaken, because although within the conscience, the perturbation itself reports that hope, faith, and charity almost fall, nevertheless the perseverance of an upright intention keeps these alive before the eyes of God. Whence also the young man who reports these things alone escapes, because the discretion of the mind remains unharmed even among temptations. And the young man acts so that Job may receive back his sons by weeping, while, with discretion reporting, the grieving soul preserves by repenting the strengths which it had begun as it were to lose. Moreover, this is done with us by a wonderful dispensation, so that our mind may sometimes be struck by the buffeting of guilt. For a man would believe himself to be of great strengths, if he never felt any defect of those same strengths within the secrets of his mind. But while he is shaken by an inrushing temptation, and fatigued as it were beyond what he can bear, the defense of humility is shown to him against the snares of his enemy, and from where he fears himself to fall weakly, from there he receives the power to stand bravely. Now he who is tempted not only learns from whom he should receive strength, but understands with what great vigilance he should preserve it. For often him whom the contest of temptation was not able to overcome, his own security has worse overthrown. For while each one relaxes himself when weary in leisure, he prostitutes his dissolved mind to the corrupter; but if the temptation from the dispensation of heavenly piety strikes him, not suddenly and vehemently inrushing, but instructing him with a tempered access, surely he wakes up to provide against the snares, so that he may cautiously gird himself for the contest against the enemy. Whence also it is well added:

CHAPTER L.

VERSE 20.---Then Job arose.

80. Discretion profits by temptations. For to sit is for one who is resting; to rise up is for one who is contending. Therefore, to rise after hearing of adversities is to prepare the mind more robustly for contests once temptations have been experienced. In which temptations discretion also profits, because it learns to distinguish virtues from vices more subtly. Whence also it is well added:

Caput LI

[Vet. XXXVIII].

IBID.---Scidit vestimenta sua.

81. Tentationibus pulsati ad luctum poenitentiae humilitatemque confugiant ut sanentur. Vestimenta scindimus, cum discernendo nostra opera retractamus. Si enim apud Deum nos opera nostra quasi vestimenta non tegerent, nequaquam voce angelica diceretur: Beatus qui vigilat, et custodit vestimenta sua, ne nudus ambulet, et videant turpitudinem ejus (Apoc. XVI, 15). Turpitudido enim nostra tunc cernitur, cum vita reprehensibilis ante justorum oculos in judicio, nequaquam subsequentis boni operis tegmine velatur. Sed quia cum culpa tentamur, ad lamenta accendimur; atque ipsis lamentis excitati, ad perspiciendam lucem justitiae subtilius oculos mentis aperimus, quasi in dolore vestimenta scindimus, quia ex fletu, discretione crescente, cuncta quae agimus, districtius irata manu judicamus. Tunc omnis nostra elatio corruit, tunc cuncta ab animo cogitationum superfluitas cadit. Unde et subditur:

CAPUT LII.

IBID.---Et tonso capite corruens in terram adoravit.

82. Elatio et cogitationum vanitas, quomodo resecentur. Nam quid moraliter per capillos, nisi defluentes animi cogitationes accipimus? Unde et alias Ecclesiae dicitur: Sicut vitta coccinea labia tua, sponsa, et eloquium tuum dulce (Cant. IV, 3). Vitta quippe crines capitis astringit. Labia ergo sponsae sicut vitta sunt, quia exhortatione sanctae Ecclesiae, cunctae in auditorum mentibus diffusae cogitationes ligantur; ne remissae defluant, ne sese per illicita spargant, ne sparsae cordis oculos deprimant; sed quasi ad unam se intentionem colligant, dum vitta eas sanctae praedicationis ligat. Quam recte et coccineam asserit; quia sanctorum praedicatio solo charitatis ardore flammescit. Quid vero per caput, nisi ea, quae principale uniuscujusque actionis est, mens ipsa signatur? Unde et alias dicitur: Et oleum de capite tuo non deficiat (Eccles. IX, 8). Oleum quippe in capite, est charitas in mente; et a capite deficit oleum, cum charitas a mente discedit. Caput ergo detondere est cogitationes superfluas a mente resecare. Et detonso capite in terram corruit, qui repressis praesumptionis suae cogitationibus, quam in semetipso infirmus sit humiliter agnoscit.

CHAPTER LI.

IN THE SAME PLACE.---He rent his garments.

81. Those struck by temptations should fly to the mourning of penitence and to humility so that they may be healed. We rent our garments when we retract our works by discerning them. For if our works did not cover us before God like garments, the angelic voice would by no means say: Blessed is he who watches and keeps his garments, lest he walk naked and they see his filthiness (Apoc. XVI, 15). For our filthiness is then seen, when a reprehensible life is by no means veiled by the covering of a subsequent good work before the eyes of the just in judgment. But because when we are tempted with guilt, we are enkindled to lamentations; and being excited by these very lamentations, we open the eyes of the mind more subtly to perceive the light of justice, we rent as it were our garments in grief, because from weeping, discretion increasing, we judge all that we do more strictly with an angry hand. Then all our pride falls, then all superfluity of thoughts falls from the soul. Whence also it is added:

CHAPTER LII.

IN THE SAME PLACE.---And having shaved his head, falling upon the earth, he worshipped.

82. Pride and the vanity of thoughts, how they are cut off. For what do we receive morally by the hair, if not the flowing thoughts of the soul? Whence also it is said elsewhere to the Church: Thy lips are like a scarlet ribbon, O spouse, and thy speech is sweet (Cant. IV, 3). For a ribbon binds the hair of the head. Therefore the lips of the spouse are like a ribbon, because by the exhortation of Holy Church, all the thoughts diffused in the minds of the hearers are bound together; lest, being let loose, they should flow away, lest they should scatter themselves through illicit things, lest being scattered they should weigh down the eyes of the heart; but that they may collect themselves as it were to one intention, while the ribbon of holy preaching binds them. How rightly also he asserts it to be scarlet; because the preaching of the saints burns with the fire of charity alone. Now what is signified by the head, if not the mind itself, which is the principal of each action? Whence also it is said elsewhere: And let not oil be wanting from thy head (Eccles. IX, 8). For oil in the head is charity in the mind; and oil is wanting from the head when charity departs from the mind. Therefore, to shave the head is to cut off superfluous thoughts from the mind. And having shaved the head, he falls upon the earth, who, having repressed the thoughts of his own presumption, humbly acknowledges how weak he is in himself.

83. Difficile magna agere, et de actis fiduciam non habere. Difficile namque est magna agere, et apud semetipsum quempiam de magnis actibus cogitationum fiduciam non habere. Eo ipso enim quo contra vitia fortiter vivitur, cogitationum praesumptio in corde generatur; et cum mens foras culpas valenter conterit, plerumque apud semetipsam latenter intumescit; jamque se esse magni alicujus meriti aestimat, nec se peccare in cogitatione suae aestimationis putat. Ante districti autem judicis oculos tanto deterius delinquitur, quanto culpa quo occultius, eo pene incorrigibiliter perpetratur: et tanto ad vorandum latius patet fovea, quanto de semetipsa elatius gloriatur vita. Unde, ut saepe jam diximus, pia conditoris dispensatione agitur, ut de se confidens anima, dispensatoria tentatione pulsetur quatenus infirmata, quid sit inveniat, et praesumptionis propriae fastum deponat. Mox enim ut tentatio mentem pulsaverit, omnis cogitationum nostrarum praesumptio tumultusque conquiescit.

84. Mens elata in tyrannidem erumpit; satellites ejus tentatione fugantur. Mens enim cum se in elatione erigit, quasi in tyrannidem erumpit. Habet autem tyrannidis suae satellites, faventes sibimet cogitationes suas. Sed si super tyrannum hostis irruat, favor mox satellitum cessat. Intrante namque adversario, satellites fugiunt, cumque territi declinant, quem in pace positi callida adulatione laudabant. Subductis vero satellitibus, ante hostem solus remanet, quia recedentibus elatis cogitationibus, perturbatus animus se solummodo et tentationem videt. Auditis ergo adversis caput detondetur, cum tentationibus vehementer irruentibus, a praesumptionis suae cogitationibus mens nudatur. Quid est enim quod Nazaraei capillos nutriunt (Num. VI, 5), nisi quod per vitam magnae continentiae praesumptionum cogitationes crescunt? Sed quid est quod, devotione completa, caput Nazaraeus radere capillosque in igne sacrificii ponere jubetur, nisi quod tunc ad perfectionis summam pertingimus, cum sic exteriora vitia vincimus, ut etiam cogitationes superfluas a mente resecemus? Quas nimirum sacrificii igne concremare, est flamma eas divini amoris incendere, ut totum cor in Dei amore ardeat, et cogitationes superfluas concremans, quasi Nazaraei capillos devotionis perfectione consumat. Et notandum quod in terram corruens adoravit. Ille enim veram Deo adorationem exhibet qui semetipsum, quia pulvis sit, humiliter videt, qui nihil sibi virtutis tribuit, qui bona quae agit esse de misericordia conditoris agnoscit. Unde et competenter dicit:

CAPUT LIII.

83. It is difficult to do great things and not to have confidence in what has been done. For it is difficult to do great things, and for anyone not to have confidence in his thoughts concerning his great acts. For by the very fact that one lives bravely against vices, presumption of thoughts is generated in the heart; and when the mind valiantly crushes faults without, for the most part it swells within secretly; and already it esteems itself to be of some great merit, nor does it think that it sins in the thought of its own estimation. But before the eyes of the strict Judge, it is sinned so much more grievously as the fault is perpetrated more secretly and almost incorrigibly: and the pit lies open so much more widely for devouring, as the life glories more loftily concerning itself. Whence, as we have often said, it is done by the pious dispensation of the Creator, that the soul confident in itself should be struck by a dispensatory temptation, so that being weakened, it may find what it is, and lay aside the pride of its own presumption. For as soon as temptation has struck the mind, all presumption and tumult of our thoughts rests.

84. The proud mind breaks forth into tyranny; its satellites are put to flight by temptation. For the mind, when it raises itself in pride, breaks forth as it were into tyranny. Now it has the satellites of its tyranny, its thoughts favoring itself. But if the enemy rushes upon the tyrant, the favor of the satellites soon ceases. For when the adversary enters, the satellites flee, and they decline in terror, who, being placed in peace, praised him with cunning flattery. But the satellites being withdrawn, he remains alone before the enemy, because the proud thoughts receding, the perturbed soul sees only itself and the temptation. Therefore, when the adversities are heard, the head is shaved, when, temptations vehemently inrushing, the mind is stripped of the thoughts of its presumption. For what is it that the Nazarenes nourish their hair (Num. VI, 5), if not that through a life of great continence the thoughts of presumptions grow? But what is it that, the devotion being completed, the Nazarene is commanded to shave his head and to place the hair in the fire of the sacrifice, if not that then we reach the summit of perfection, when we so overcome external vices that we also cut off superfluous thoughts from the mind? Which indeed to burn with the fire of the sacrifice is to enkindle them with the flame of divine love, so that the whole heart may burn in the love of God, and burning up superfluous thoughts, it may consume them as the hair of the Nazarene in the perfection of devotion. And it is to be noted that falling upon the earth he worshipped. For he exhibits true worship to God who humbly sees himself as being dust, who attributes nothing of virtue to himself, who acknowledges that the good things he does are from the mercy of the Creator. Whence also he says competently:

CHAPTER LIII.

VERS. 21.---Nudus egressus sum de utero matris meae: nudus revertar illuc.

85. Qui se a virtutibus nudum putat, ipsa melius humilitate vestitur. Ac si tentatus animus et in infirmitatis suae inopia deprehensus dicat: Nudum me in fide prima gratia genuit, nudum eadem gratia in assumptione salvabit. Est namque magnum animi turbati solatium, ut pulsatus vitiis, cum se quasi nudari virtutibus conspicit, ad solam misericordiae spem recurrat; et eo se nudari non sinat, quo se a virtutibus humiliter nudum putat: qui etsi fortasse aliqua virtute in tentatione detegitur, infirmitatem tamen propriam agnoscens, ipsa melius humilitate vestitur; et valde robustius quam steterat jacet, cum sibi sine divino adjutorio cessat tribuere quod habet. Unde et manum mox largitoris et judicis humiliter agnoscit, dicens:

CAPUT LIV.

IBID.---Dominus dedit, Dominus abstulit.

86. Tentatione eruditi crescimus.---Ecce tentationibus eruditus crevit, qui et in virtute habita largitatem dantis, et in perturbatione fortitudinis, potestatem tollentis agnoscit. Quae tamen fortitudo non tollitur, sed perturbata fatigatur; quatenus concussa mens, dum se hanc jamjamque quasi amittere trepidat, semper facta humilis nunquam perdat.

CAPUT LV.

IBID.---Sicut Domino placuit, ita factum est, sit nomen 72 Domini benedictum.

87. Tentato quid agendum.---In hoc, quod interna perturbatione concutimur, dignum est ut ad conditoris judicium recurramus; ut inde cor nostrum adjutori suo majores laudes exhibeat, unde pulsatum verius imbecillitatem suae infirmitatis pensat. Bene autem dicitur:

CAPUT LVI.

VERS. 22.---In omnibus his non peccavit Job nec stultum aliquid contra Deum locutus est.

VERSE 21.---Naked came I out of my mother's womb, and naked shall I return thither.

85. He who thinks himself naked of virtues, is the better clothed by humility itself. As if the tempted soul, being caught in the poverty of its own infirmity, should say: First grace brought me forth naked in the faith, the same grace shall save me naked in my taking up. For it is a great solace to a troubled mind, that when buffeted by vices, and seeing itself as it were stripped of virtues, it should fly back to the hope of mercy alone; and not allow itself to be stripped, in that it humbly thinks itself naked of virtues: who, although perhaps he is uncovered of some virtue in temptation, yet acknowledging his own infirmity, is the better clothed by humility itself; and he lies much more robustly than he had stood, when he ceases to attribute to himself what he has without divine aid. Whence also he soon humbly acknowledges the hand of the Giver and the Judge, saying:

CHAPTER LIV.

ON THE SAME.---The Lord gave, and the Lord hath taken away.

86. We grow by being instructed through temptation.---Behold, he has grown by being instructed through temptations, who recognizes both the bounty of the Giver in the virtue possessed, and the power of the Taker-away in the perturbation of his strength. Which strength, however, is not taken away, but being disturbed is weary; to the end that the shaken mind, while it fears that it is even now about to lose it, being ever made humble, may never lose it.

CHAPTER LV.

ON THE SAME.---As it pleased the Lord, so is it come to pass; blessed be the name of the Lord.

87. What the tempted man should do.---In this, that we are shaken by internal perturbation, it is right that we should have recourse to the judgment of our Creator; that our heart may yield greater praises to its Helper from the very source whence, being buffeted, it more truly weighs the imbecility of its own infirmity. Moreover, it is well said:

CHAPTER LVI.

VERSE 22.---In all this Job sinned not, nor charged God foolishly.

88. De tentatione non murmuret.---Quia solerti cura custodire dolens animus debet, ne cum se intus tentatio stimulat, in verbis foras illicitae locutionis erumpat, ne de probatione murmuret, et ignis qui hunc velut aurum concremat, per excessum sermonis illiciti in paleae favillam vertat.

[Vet. XLI, Rec. XXVIII.] 89. Dona Dei aliquando utiliter subtrahuntur. Prophetiae Spiritus prophetis non adest semper.---Nihil vero obstat si hoc quod de virtutibus diximus, de his quae in ostensione virtutis dantur donis sancti Spiritus sentiamus. Alii namque prophetiae, alii genera linguarum, alii virtutes curationum dantur. Sed quia haec ipsa dona non semper in mente eodem modo sunt, liquido ostenditur quod ne se mens in praesumptione elevet, aliquando utiliter subtrahuntur. Nam si prophetiae spiritus prophetis semper adesset, nimirum Elisaeus propheta non diceret; Dimitte eam, anima enim ejus in amaritudine est, et Dominus celavit a me verbum (IV Reg. 4, 2). Si prophetiae spiritus prophetis semper adesset, inquisitus Amos propheta non diceret: Non sum propheta, ubi et subdidit: Neque filius prophetae; sed armentarius ego sum, vellicans sycomoros (Amos. VII, 14). Quomodo autem propheta non fuit, qui de futuris tot vera praedixit? Aut quomodo propheta fuit, si de se in praesenti vera denegavit? Sed quia eadem hora qua requisitus est prophetiae sibi spiritum deesse sensit, de semetipso testimonium veraciter intulit, dicens: Non sum propheta. Qui tamen secutus adjunxit: Et nunc audi verbum Domini. Haec dicit Dominus: Uxor tua in civitate fornicabitur, et filii tui et filiae tuae in gladio cadent, et humus tua funiculo metietur; et tu in terra polluta morieris (Ibid. 16, 17). Quibus prophetae verbis aperte ostenditur quia dum de se illa loqueretur, impletus est; et mox habere prophetandi spiritum meruit, quia se prophetam non esse humiliter agnovit. Et si prophetiae spiritus prophetis semper adesset, David regi de templi se constructione consulenti, nequaquam Nathan propheta concederet quod post paululum negaret (II Reg. I, 3, 5).

90. Spiritum habere permanentem Christi est privilegium. Qui dicatur et in discipulis mansurus.---Unde bene et in Evangelio scriptum est: Super quem videris Spiritum descendentem et manentem super eum, hic est qui baptizat (Joan. I, 33). In cunctis namque fidelibus Spiritus venit, sed in solo Mediatore singulariter permanet, quia ejus humanitatem nunquam deseruit, ex cujus divinitate procedit. In illo igitur manet, qui solus et omnia et semper potest.

88. He must not murmur at temptation.---Because the grieving soul ought to guard with skillful care, lest when temptation pricks it within, it should break out into words of unlawful speech without, lest it should murmur at its trial, and the fire which consumes it as gold, should by the excess of unlawful speech turn it into the ashes of straw.

[Vet. XLI, Rec. XXVIII.] 89. The gifts of God are sometimes profitably withdrawn. The Spirit of prophecy is not always present with the prophets.---Nothing indeed hinders but that what we have said of the virtues, we should feel also of those gifts of the Holy Spirit which are given in the manifestation of virtue. For to some are given prophecy, to others kinds of tongues, to others the virtues of healings. But because these very gifts are not always in the mind in the same manner, it is clearly shown that, lest the mind should lift itself up in presumption, they are sometimes profitably withdrawn. For if the spirit of prophecy were always present with the prophets, surely Elisha the prophet would not say; "Let her alone; for her soul is vexed within her: and the Lord hath hid it from me" (2 Kings 4:27). If the spirit of prophecy were always present with the prophets, Amos the prophet, being questioned, would not say: "I am no prophet," where also he added: "Neither am I a prophet's son; but I am an herdsman, and a gatherer of sycamore fruit" (Amos 7:14). How then was he not a prophet, who predicted so many true things concerning the future? Or how was he a prophet, if he denied what was true of himself in the present? But because in the same hour in which he was questioned he felt that the spirit of prophecy was wanting to him, he bore true testimony concerning himself, saying: "I am no prophet." Who yet following added: "Now therefore hear thou the word of the Lord." Thus saith the Lord: Thy wife shall be an harlot in the city, and thy sons and thy daughters shall fall by the sword, and thy land shall be divided by line; and thou shalt die in a polluted land" (Amos 7:16, 17). By which words of the prophet it is openly shown that while he was speaking those things of himself, he was filled; and soon deserved to have the spirit of prophesying, because he humbly acknowledged that he was not a prophet. And if the spirit of prophecy were always present with the prophets, Nathan the prophet would by no means have granted to King David, when consulting him about the building of the temple, what he denied a little after (2 Sam 7:3, 5).

90. To have the Spirit permanently is the privilege of Christ. How He is said to be about to abide also in the disciples.---Whence also it is well written in the Gospel: "Upon whom thou shalt see the Spirit descending, and remaining on Him, the same is He which baptizeth" (John 1:33). For the Spirit comes into all the faithful, but remains in a singular manner in the Mediator alone, because He never deserted His humanity, from whose divinity He proceeds. In Him, therefore, He abides, who alone is able to do all things and always.

Nam fideles, qui hunc accipiunt, cum signorum dona habere semper, ut volunt, non possunt, hunc se accepisse quasi in transitus ostensione testantur. Sed cum rursum de eodem Spiritu Veritatis ore discipulis dicitur, Apud vos manebit, et in vobis erit (Joan. XIV, 18), quid est quod divina voce Mediatoris signum haec eadem sancti Spiritus mansio declaratur, cum dicitur: Super quem videris Spiritum descendentem, et manentem super eum? Si igitur juxta magistri vocem et in discipulis manet, quomodo jam singulare signum erit quod in Mediatore 73 permanet? Quod tamen citius cognoscimus, si dona ejusdem Spiritus discernamus.

For the faithful, who receive Him, since they cannot always have the gifts of signs, as they wish, testify that they have received Him as it were in a manifestation of passage. But when again it is said of the same Spirit to the disciples by the mouth of the Truth, "He shall dwell with you, and shall be in you" (John 14:17), why is this same abiding of the Holy Spirit declared by the divine voice to be the sign of the Mediator, when it is said: "Upon whom thou shalt see the Spirit descending, and remaining on Him"? If therefore, according to the Master's voice, He abides also in the disciples, how will it now be a singular sign that He remains in the Mediator? Which, however, we sooner learn, if we distinguish the gifts of the same Spirit.

LIBER TERTIUS.

Totum caput secundum libri Job, ad modum superiorum librorum, historice, allegorice ac moraliter explanat.

CAPUT PRIMUM.

HISTORICUS SENSUS.---1. Beatus Job ad mortem petitus in tentatione, ad vitam crevit ex verbere; et antiquus hostis unde se bona ejus aestimavit exstinguere, inde doluit multiplicasse. Sed quia in prima certamine se succubuisse considerat, ad alia se tentationum bella restaurat, et de sancto viro mala adhuc impudenter sperat; quia bona malus credere non potest, vel experta. Ea autem quae in prima ejus percussione praemissa sunt, iterum subnectuntur, cum dicitur:

VERS. 1, 2, 3.---Factum est cum quadam die venissent filii Dei et assisterent coram Domino, venissetque Satan inter eos, et staret in conspectu ejus, ut diceret Dominus ad Satan: Unde venis? Qui respondens, ait: Circuivi terram, et perambulavi eam. Et dixit Dominus ad Satan: Nunquid considerasti servum meum Job, quod non sit ei similis super terram, homo simplex et rectus, timens Deum, et recedens a malo.

Infirmitas superbiae diaboli increpatur.---Haec quia latius supra disseruimus, melius silendo praeterimus: ne, dum saepius discussa repetimus, tardius ad indiscussa veniamus. Quamvis hoc, quod voce Domini ad Satan dicitur: Unde venis? nequaquam aestimo quod ei, ut prius, dicatur. Cum enim ab eo certamine in quo relaxatus fuerat victus redit; et unde venit requiritur, qui unde veniat scitur; quid aliud quam infirmitas superbiae ejus increpatur? ac si ei aperte divina vox dicat: Ecce ab uno et in infirma carne posito homine vinceris, qui te contra me auctorem omnium erigere conaris. Unde mox Dominus cum beati Job bona, sicut prius diceret, haec cum victoriae triumphis enumerans adjungit:

CAPUT II.

IBID.---Et adhuc retinens innocentiam suam.

BOOK THIRD.

The whole second chapter of the book of Job, in the manner of the former books, he explains historically, allegorically, and morally.

CHAPTER I.

THE HISTORICAL SENSE.---1. Blessed Job, sought for unto death in temptation, grew unto life from the stripe; and the old enemy, from the very source whence he thought to extinguish his goods, grieved that he had multiplied them. But because in the first contest he considers himself to have succumbed, he restores himself to other wars of temptations, and still shamelessly hopes for evil from the holy man; because the evil man cannot believe in good things, even those experienced. Moreover, those things which were premised in his first percussion are again subjoined, when it is said:

VERSES 1, 2, 3.---Again there was a day when the sons of God came to present themselves before the Lord, and Satan came also among them to present himself before the Lord. And the Lord said unto Satan, From whence comest thou? And Satan answered the Lord, and said, From going to and fro in the earth, and from walking up and down in it. And the Lord said unto Satan, Hast thou considered My servant Job, that there is none like him in the earth, a perfect and an upright man, one that feareth God, and escheweth evil?

The infirmity of the devil's pride is rebuked.---Because we have discussed these things more at large above, we better pass them over in silence: lest, while we repeat things often discussed, we come more slowly to things undiscussed. Although this, which is said by the voice of the Lord to Satan, "From whence comest thou?" I by no means think is said to him as before. For when he returns conquered from that contest in which he had been let loose; and it is asked from whence he comes, when it is known from whence he comes; what else is rebuked than the infirmity of his pride? as if the divine voice said to him openly: Behold, thou art conquered by one man placed even in infirm flesh, thou who endeavourest to raise thyself against Me, the Author of all things. Whence soon the Lord, as He would say the good things of blessed Job as before, enumerating these with the triumphs of victory, subjoins:

CHAPTER II.

ON THE SAME.---And still he holdeth fast his integrity.

2. Job innocentiam gloriosius servavit in verbere.---Ac si aperte dicat: Tu quidem exercuisti malitiam, sed ille innocentiam non amisit; et unde te aestimasti provectum ejus imminuere, inde compulsus es ejus provectui deservire, quia mentis innocentiam, quam gloriose tenuit in tranquillitate, gloriosius servavit in verbere. Sequitur:

Caput III

[Rec. II].

IBID.---Tu autem commovisti me adversus eum, ut affligerem illum frustra.

3. Deus afflixit Job frustra, quia in eo non punivit peccatum; et non frustra, quia auxit ejus meritum.---Cum sit Deus justus et verax, valde quaerendum est quomodo beatum Job frustra afflixisse se indicat. Quia enim justus est, frustra affligere non potuit; sed rursum quia verax est, aliter non potuit dixisse quam fecit. Ut ergo justo et veraci utraque conveniant, quatenus et vera dicat, et injusta non faciat; cognoscamus beatum Job et juxta aliquid frustra, et rursum juxta aliquid non frustra percussum. Quia enim justus et verax haec de semetipso asserit, ostendamus et verum exstitisse quod dixit, et rectum fuisse quod fecit. Necesse quippe erat, ut sanctus vir Deo soli sibique cognitus, quanta virtute polleret, ad imitandum cunctis innotesceret. Aperte namque aliis virtutis exempla non daret, si ipse sine tentatione remaneret. Actum ergo est ut et vires ejus cunctis imitandas ipsa vis percussionis ostenderet, et flagella proderent quod in tranquillitate latuisset. Sed eisdem flagellis crevit virtus patientiae, atque ex dolore verberis aucta est gloria remunerationis. Ut ergo in dicto Domini veritas, rectitudo autem teneatur in facto, beatus Job et non frustra percutitur, quia augetur meritum; et tamen frustra percutitur, quia nullum punitur 75 admissum. Frustra enim percussus est, cui culpa nulla reciditur; et non frustra percussus est, cui virtutis meritum cumulatur.

[Vet. II.] 4. Commotus Deus qui intelligatur.---Sed quid est quod dicitur: Commovisti me adversus eum? Nunquid Satanae verbis Veritas accenditur, ut in subditorum suorum cruciatibus instigetur? Quis haec de Deo senserit, quae recto etiam homine indigna perpendit? Sed quia nos ferire nisi commoti nescimus, ipsa divina percussio commotio vocatur; et ad nostra verba divina voce descenditur, ut ejus factum ab homine utcunque capiatur.

2. Job preserved his integrity more gloriously under the stripe.---As if He should say openly: Thou indeed hast exercised thy malice, but he has not lost his integrity; and from the very source whence thou thoughtest to diminish his advancement, thou hast been compelled to serve his advancement, because the integrity of mind, which he gloriously held in tranquility, he more gloriously preserved under the stripe. It follows:

CHAPTER III.

ON THE SAME.---Although thou movedst Me against him, to destroy him without cause.

3. God afflicted Job in vain, because in him He did not punish sin; and not in vain, because He increased his merit.---Since God is just and true, it is much to be questioned how He indicates that He has afflicted blessed Job in vain. For because He is just, He could not afflict in vain; but again because He is true, He could not have said otherwise than He did. That therefore both may agree with the Just and True One, so that He may both speak true things and not do unjust things; let us know that blessed Job was smitten in one respect in vain, and again in another respect not in vain. For because the Just and True One asserts these things of Himself, let us show both that what He said was true, and that what He did was right. For it was necessary that the holy man, known to God alone and to himself, should be made known to all for imitation, in how great virtue he excelled. For he would not openly give examples of virtue to others, if he himself remained without temptation. It was so done, therefore, that both the very force of the percussion should show his strengths to be imitated by all, and the scourges should bring forth what had been hidden in tranquility. But by the same scourges the virtue of patience grew, and from the pain of the stripe the glory of reward was increased. That therefore truth may be held in the word of the Lord, and righteousness in the deed, blessed Job is both not smitten in vain, because merit is increased; and yet he is smitten in vain, because no transgression is punished. For he was smitten in vain, to whom no fault is imputed; and he was not smitten in vain, on whom the merit of virtue is heaped up.

[Vet. II.] 4. How God is understood to be moved.---But what is it that is said: "Thou movedst Me against him"? Is the Truth kindled by the words of Satan, that He should be instigated to the tortures of His subjects? Who would think these things of God, which he considers unworthy even of a right man? But because we know not how to strike unless moved, the divine percussion itself is called a moving; and the divine voice descends to our words, that His deed may be in some way grasped by man.

Illa enim vis quae absque necessitate omnia creavit, et sine despectu omnibus praesidet, et sine labore cuncta sustentat, et sine occupatione regit, etiam sine commotione corrigit, sicque humanas mentes ad ea quae voluerit flagellis format, ut in diversitatis umbram a suae incommutabilitatis luce non transeat. Sequitur:

CAPUT IV.

VERS. 4, 5.---Respondens Satan, ait: Pellem pro pelle, et cuncta quae habet homo dabit pro anima sua; alioquin mitte manum tuam, et tange os ejus et carnem, et tunc videbis quod in faciem benedicat tibi.

5. Deus sinit diabolum contra sanctos bellum redintegrare, ut saepius victus obmutescat.---Antiquus hostis ex rebus exterioribus colligit, quod beato viro ad mentis crimen infligit. Pellem enim pro pelle dari asserit, quia saepe dum venire ictum contra faciem cernimus, manum palpebris opponimus, ut ab ictu oculos defendamus; et corpus vulneri objicimus, ne in corpore teneriori vulneremur. Satan ergo haec consuete fieri sciens, dicit: Pellem pro pelle, et cuncta quae habet homo, dabit pro anima sua. Ac si aperte dicat: Idcirco Job tot extra se flagella aequanimiter patitur, quia pavet, ne ipse feriatur. Cura ergo carnis est, quod damno affectuum carnalium motus non est, quia dum sibimetipsi metuit, minus suorum percussiones sentit. Unde et mox ejus carnem feriendam postulat, dicens: Mitte manum tuam, et tange os ejus et carnem, et tunc videbis quod in faciem benedicat tibi (Job II, 5). Superius dixerat: Tange cuncta quae possidet, et tunc videbis quod in faciem benedicat tibi (Job I, 11). Nunc quasi prioris propositionis oblitus, fractus de aliis alia postulat. Quod tamen recte divina dispensatione permittitur, quatenus altercator impudens vel saepe victus obmutescat. Sequitur:

CAPUT V

[Rec. III].

VERS. 6.---Dixit ergo Dominus ad Satan: Ecce in manu tua est, verumtamen animam illius serva.

For that power which created all things without necessity, and presides over all without contempt, and sustains all without labor, and rules all without occupation, also corrects without moving, and so forms human minds by scourges to those things which He wills, that it may not pass from the light of its own immutability into the shadow of diversity. It follows:

CHAPTER IV.

VERSES 4, 5.---And Satan answered the Lord, and said, Skin for skin, yea, all that a man hath will he give for his life. But put forth Thine hand now, and touch his bone and his flesh, and he will curse Thee to Thy face.

5. God allows the devil to renew the war against the saints, that being often conquered he may be put to silence.---The old enemy gathers from external things what he inflicts as a crime of mind upon the blessed man. For he asserts that skin is given for skin, because often when we see a blow coming against our face, we oppose our hand to our eyelids, that we may defend our eyes from the blow; and we object our body to the wound, lest we be wounded in a more tender part of the body. Satan therefore, knowing these things to be commonly done, says: "Skin for skin, yea, all that a man hath will he give for his life." As if he should say openly: Therefore Job endures so many scourges outside himself with equanimity, because he fears lest he himself should be struck. It is care for his flesh, then, that he is not moved by the loss of carnal affections, because while he fears for himself, he feels less the percussions of his own. Whence also he soon demands that his flesh be struck, saying: "Put forth Thine hand now, and touch his bone and his flesh, and he will curse Thee to Thy face" (Job 2:5). He had said above: "Touch all that he hath, and he will curse Thee to Thy face" (Job 1:11). Now as if forgetful of his former proposition, being broken he demands one thing after another. Which however is rightly permitted by divine dispensation, to the end that the impudent disputant, being often conquered, may be put to silence. It follows:

CHAPTER V.

VERSE 6.---And the Lord said unto Satan, Behold, he is in thine hand; but save his life.

6. Manui adversarii Job sic traditur, ut in adjutoris manu semper retineatur.---Ecce iterum permissionem verberis comitatur custodia protectionis, et electum suum divina dispensatio custodiendo deserit, deserendo custodit, alia illius prodit, alia protegit. Si enim totum Job desereret in manu tanti adversarii, homo quid esset? In ipsa ergo justitia permissionis miscetur quaedam libra pietatis, quatenus in uno eodemque certamine et servus humilis ex oppressione proficiat, et hostis superbiens ex permissione succumbat. Manui itaque adversarii sanctus vir traditur, sed tamen in intimis adjutoris sui manu retinetur. De illis quippe ovibus fuit, de quibus in Evangelio ipsa Veritas dicit: Non rapiet eas quisquam de manu mea (Joan. X, 28); et tamen expetenti hosti dicitur: Ecce in manu tua est. Isdem ergo in manu Dei, isdem in manu est diaboli. Nam dicens: In manu tua est; cum protinus adjungit: Verumtamen animam illius serva; patenter pius adjutor innotuit, quia tenuit quem concessit, et dando non dedit, quem adversarii sui 76 jaculis ejiciens abscondit.

[Vet. III.] Satan id servare dicitur, in quod irrumpere non sinitur.---Quid est autem hoc, quod ad Satan dicitur: Animam illius serva? Quo enim pacto ille custodit, qui custodita semper irrumpere appetit? Sed servare Satan dicitur, irrumpere non audere, sicut e contrario Patrem in oratione postulamus, dicentes: Ne nos inducas in tentationem (Matth. VI, 13). Neque enim in tentationem Dominus inducit, qui semper a tentatione subditos misericorditer protegit: sed tamen in tentationem quasi ejus inducere est, a tentationis nos illecebra non munire. Et tunc nos in tentationis laqueum non inducit, cum tentari nos ultra quam possumus non permittit. Sicut ergo Deus inducere nos in tentationem dicitur, si nos ab adversario induci patiatur; ita adversarius servare animam dicitur cum hanc tentando superare prohibetur.

VERS. 7.---Egressus igitur Satan a facie Domini.

Quomodo Satan a facie Domini exeat, ea jam quae superius sunt dicta, manifestant. Sequitur:

VERS. 7.---Percussit Job ulcere pessimo, a planta pedis usque ad verticem ejus.

6. Job is so delivered into the hand of his adversary, that he is always retained in the hand of his Helper.---Behold again the permission of the stripe is accompanied by the guard of protection, and divine dispensation by guarding deserts its elect, and by deserting guards him; it betrays some things of his, and protects others. For if He should desert Job entirely in the hand of so great an adversary, what would man be? In the very justice of the permission, therefore, is mixed a certain balance of piety, to the end that in one and the same contest both the humble servant may profit from oppression, and the proud enemy may succumb from permission. The holy man is therefore delivered into the hand of the adversary, but yet in his inmost parts he is retained in the hand of his Helper. For he was of those sheep of which the Truth Itself says in the Gospel: "No man shall pluck them out of My hand" (John 10:28); and yet it is said to the demanding enemy: "Behold, he is in thine hand." The same man, therefore, is in the hand of God, and the same is in the hand of the devil. For in saying: "He is in thine hand," when He immediately adds: "But save his life," the pious Helper was plainly made known, because He held him whom He granted, and in giving He gave him not, whom He hid while casting him out to the darts of his adversary.

[Vet. III.] Satan is said to "save" that into which he is not allowed to break.---But what is this that is said to Satan: "Save his life"? For in what way does he guard, who always desires to break into what is guarded? But Satan is said to "save," in that he dares not break in, as on the contrary we petition the Father in prayer, saying: "Lead us not into temptation" (Matt 6:13). For neither does the Lord lead into temptation, who always mercifully protects His subjects from temptation: but yet His "leading into temptation," as it were, is His not fortifying us against the allurements of temptation. And then He does not lead us into the snare of temptation, when He does not permit us to be tempted beyond what we are able. As therefore God is said to lead us into temptation, if He allows us to be led in by the adversary; so the adversary is said to save the life when he is prohibited from overcoming it by tempting.

VERSE 7.---So went Satan forth from the presence of the Lord.

In what manner Satan goes forth from the presence of the Lord, those things which were said above already manifest. It follows:

VERSE 7.---And he smote Job with a very sore ulcer, from the sole of his foot unto his crown.

7. Quod isdem Job, qui tot rebus, qui tot pignoribus amiserit, non tamen adhuc ab hostis insidiis feriatur in carne, isdem hoc ipso jam a parte diaboli dicitur victus, quia in carnis integritate servatur: quia videlicet carnem ejus tunc hostis ex omni parte se putat superare, cum hanc non tantum carpit in damnis pignorum, sed jam penetrat ad vulnera membrorum. Nunc ergo, cum Job in carne percutitur, hinc rursum pensandum est quale sit certamen quod pro se isdem Dominus proponit. Nam prius omnia ejus diabolo tradidit, sed carnem Job non tradidit. Nunc vero totum Job diabolo tradit, sed animam Job non tradidit. Ecce hinc jam per ordinem diabolus vincitur, cum ad hoc Job pertingere non permittitur, ubi solum ab hostis insidiis posset esse periculum.

Caput VII

[Rec. IV].

VERS. 8.---Qui testa saniem radebat, sedens in sterquilinio.

9. Job testa saniem corporis radens, nos docet vas fictile quod gestamus cito conterendum.---Unde testa, nisi ex luto conficitur? Quid vero est sanies corporis, nisi lutum? Saniem ergo radere testa perhibetur, ac si aperte diceretur: Luto tergebat lutum. Pensabat quippe vir sanctus unde sumptum fuerat quod gestabat, et fragmento vasis fictilis confractum vas fictile radebat. Quo facto patenter ostenditur corpus suum quomodo sibi sanum subdidit, quod et percussum sic despiciens curavit; quam ille mollitiem sanae suae carni concessit, qui non vestem, non digitos, sed testam etiam vulneribus admovit. Testa ergo radebat saniem, ut semetipsum et in fragmento considerans, etiam de extersione vulneris sumeret curam mentis.

[Vet. IV.] 10. In sterquilinio jacens cogitat corpus brevi stercus futurum. Quia vero saepe per ea quae circa corpus sunt, animus inflatur, et per hoc quod erga nos agitur fragilitas nostri corporis ab oculis cordis amovetur (sicut nonnulli saeculares cum temporalibus dignitatibus fulciuntur, dum locis altioribus praesident, dum multorum obsequia sibi suppetere ad votum vident, fragilitatem suam intueri negligunt, et vas quod gestant fictile, quam sit velociter conterendum, obliviscentes omni modo non attendunt),

7. That the same Job, who lost so many things and so many pledges, was not yet struck in his flesh by the snares of the enemy, is said by the part of the devil to be already conquered in this very thing, because he is preserved in the integrity of the flesh: for the enemy evidently thinks he overcomes his flesh in every part then, when he not only plucks it in the losses of the pledges, but already penetrates to the wounds of the limbs. Now therefore, when Job is smitten in the flesh, it is to be weighed again what kind of contest this is which the Lord proposes for Himself. For first He delivered all things of his to the devil, but He did not deliver the flesh of Job. But now He delivers the whole of Job to the devil, but He did not deliver the soul of Job. Behold, hence already in order the devil is conquered, when he is not permitted to reach that point of Job where alone there could be danger from the snares of the enemy.

CHAPTER VII.

VERSE 8.---Who took him a potsherd to scrape the filth withal, sitting on a dunghill.

9. Job scraping the filth of the body with a potsherd, teaches us that the earthen vessel which we carry is quickly to be broken.---From what is a potsherd made, unless from clay? What indeed is the filth of the body, but clay? Therefore he is said to scrape the filth with a potsherd, as if it were plainly said: With clay he wiped away clay. For the holy man weighed whence that was taken which he carried, and with a fragment of an earthen vessel he scraped the broken earthen vessel. By which act it is plainly shown how he subdued his body to himself when sound, which he also thus despising cared for when smitten; what softness he allowed to his sound flesh, who applied not a garment, nor his fingers, but even a potsherd to his wounds. Therefore with a potsherd he scraped the filth, that considering himself even in a fragment, he might also from the wiping of the wound take care for his mind.

[Vet. IV.] 10. Lying on a dunghill he thinks the body is soon to be dung. Because indeed the mind is often puffed up by those things which are about the body, and by that which is done towards us the frailty of our body is removed from the eyes of the heart (as some worldly people, when they are supported by temporal dignities, while they preside in higher places, while they see the obsequious services of many available to them at their wish, neglect to look at their own frailty, and the earthen vessel which they carry, how quickly it is to be broken, forgetting it they do not at all attend to it),

beatus Job ut considerationem fragilitatis suae etiam ex circumstantibus traheret, et ante oculos suos vim suae despectionis augeret, non quolibet in terra, quae pene ubique munda reperitur, sed in sterquilinio sedisse describitur. In sterquilinio ponebat corpus, ut ex terra sumpta quae esset carnis substantia, bene proficiens perpenderet animus. In sterquilinio ponebat corpus ut etiam ex loci fetore caperet, quod festine corpus ad fetorem rediret.

[Rec. V]. 11. Ex sanctorum flagellis intelligendum quae ipsis merces, quae iniquis poena reservetur.---Sed ecce cum beatus Job tot rerum damna sustinet, tot funeribus pignerum percussus dolet, tot vulnera tolerat; dum decurrentem saniem testa radit, dum per putredinem defluens in sterquilinio residet; intueri libet quid est, quod omnipotens Deus quos sibi tam charos in aeternum conspicit, tam vehementer quasi despiciens affligit. Ecce autem dum beati Job vulnera cruciatusque considero, repente mentis oculos ad Joannem reduco, et non sine gravissima admiratione perpendo, quod ille prophetiae spiritu intra matris uterum impletus, atque, ut ita dixerim, priusquam nasceretur, renatus: ille amicus sponsi, ille, quo inter natos mulierum major nemo surrexit; ille sic propheta, ut plus etiam quam propheta (Matth., XI, 9), ab iniquis in carcerem mittitur, et pro puellae saltatu, capite truncatur, et vir tantae severitatis pro risu turpium moritur. Nunquidnam credimus aliquid fuisse, quod in ejus vita illa sic despecta mors tergeret? Sed quando ille vel in cibo peccavit, qui locustas solummodo et mel silvestre comedit? Quid Deo vel de qualitate sui tegminis deliquit, qui camelorum pilis corpus operuit? Quid de conversatione sua offendere potuit, qui de eremo non recessit? Quid illum loquacitatis reatus polluit, qui disjunctus longe ab hominibus fuit? Quando illum vel silentii culpa attigit, qui ad se venientes tam vehementer increpavit, dicens: Genimina viperarum, quis demonstravit vobis fugere a ventura ira? (Matth. III, 7; Luc. III, 7; Marc. I, 4.) Quid est ergo, quod Job Dei testimonio praefertur, et tamen plagis usque ad sterquilinio sternitur? Quid est, quod Joannes Dei voce laudatur, et tamen pro temulenti verbis in saltationis praemium moritur?

blessed Job, that he might draw a consideration of his frailty even from the surrounding things, and might increase the force of his contempt before his eyes, is described to have sat not anywhere on the earth, which is found clean almost everywhere, but on a dunghill. He placed his body on a dunghill, that the mind, profiting well, might weigh what was the substance of the flesh taken from the earth. He placed his body on a dunghill, that also from the stench of the place he might understand that the body would quickly return to stench.

[Rec. V]. 11. From the scourges of the saints it is to be understood what reward is reserved for them, and what punishment for the wicked.---But behold, while blessed Job sustains the losses of so many things, is grieved being struck by so many deaths of his pledges, endures so many wounds; while he scrapes the running filth with a potsherd, while flowing down through rottenness he resides on a dunghill; it is pleasant to behold what it is, that Almighty God afflicts those whom He beholds as so dear to Himself for ever, so vehemently as if despising them. But behold, while I consider the wounds and tortures of blessed Job, suddenly I bring back the eyes of my mind to John, and not without the deepest admiration I weigh, that he who was filled with the spirit of prophecy within his mother's womb, and, so to speak, was reborn before he was born: that friend of the bridegroom, he than whom among those born of women none greater has arisen; he so much a prophet, as to be even more than a prophet (Matt. 11:9), is cast into prison by the wicked, and for the dancing of a girl is beheaded, and a man of such severity dies for the laughter of the vile. Do we believe there was anything that such a despised death should wipe away in that life of his? But when did he sin even in food, who ate only locusts and wild honey? What did he offend God even as to the quality of his covering, who covered his body with camels' hair? What could he offend from his conversation, who did not depart from the desert? What guilt of loquacity polluted him, who was far separated from men? When did the fault of silence even touch him, who so vehemently rebuked those coming to him, saying: "Ye offspring of vipers, who has shown you to flee from the wrath to come?" (Matt 3:7; Luke 3:7; Mark 1:4.) What is it, therefore, that Job is preferred by God's testimony, and yet is prostrated by stripes even to the dunghill? What is it, that John is praised by God's voice, and yet dies for the words of a drunkard as a reward for dancing?

Quid est, quod omnipotens Deus sic vehementer in hoc saeculo despicit, quos sic sublimiter ante saecula elegit: nisi hoc, quod pietati fidelium patet, quoniam idcirco sic eos premit in infimis, quia videt quomodo remuneret in summis; et foras usque ad despecta dejicit, quia intus usque ad incomprehensibilia perducit. Hinc ergo unusquisque colligat quid illic sint passuri quos reprobat, si hic sic cruciat quos amat; aut quomodo ferientur qui in judicio arguendi sunt, si sic eorum vita premitur, qui ipso judice teste laudantur. Sequitur:

Caput VIII

[Rec. VI].

VERS. 9.---Dixit autem illi uxor sua: Adhuc permanes in simplicitate tua? Benedic Deo, et morere.

12. Tentat diabolus stantes aut tribulationibus frangere, aut persuasionibus mollire. Quaerit mulierem quasi scalam, qua in cor Job ascendat: sed frustra.---Antiquus hostis humanum genus duobus modis tentare consuevit; ut videlicet corda stantium aut tribulationibus frangat, aut persuasionibus molliat. In utrisque ergo contra beatum Job se vehementer exercuit. Nam prius patrifamilias intulit damna rerum, orbavit patrem morte filiorum, percussit incolumem putredine vulnerum. Sed quia putrescentem foras, sanum adhuc interius stare conspexit; et quem exterius nudum reddidit, hunc interius ditiorem fieri per exhibitam laudem conditoris invidit; callide cogitans pensat quod contra se athleta Dei unde premitur, inde sublevatur, victusque ad subtilia tentandi argumenta convertitur. [Vet. V.] Nam antiquae artis insidias repetit; et quia scit quomodo Adam decipi soleat, ad Evam recurrit. Beatum enim Job inter tot rerum damna, inter tot percussionum vulnera, quasi in quadam virtutum arce stare invictum vidit. In alto quippe mentem fixerat; et idcirco hanc hostiles insidiae irrumpere non valebant. Quaeritur ergo ab adversario in hanc arcem munitissimam quibus gradibus ascendatur. Vicina est autem viro mulier atque subjuncta. Cor igitur mulieris tenuit, et quasi scalam, qua ad cor viri ascendere potuisset invenit. Occupavit animum conjugis, scalam mariti. Sed nihil hac arte praevaluit, quia sanctus vir subjectam sibi mulierem, et non praepositam attendit; et recta loquens docuit, quam serpens, ut perversa loqueretur, instigavit.

What is it, that Almighty God so vehemently despises in this world those whom He chose so sublimely before the worlds: unless this, which is open to the piety of the faithful, because for this reason He so presses them in the lowest things, because He sees how He may reward them in the highest; and He casts them out even to despised things, because He leads them within even to incomprehensible things. Hence, therefore, let everyone gather what they shall suffer there whom He reprobates, if here He so tortures those whom He loves; or in what way they shall be struck who are to be rebuked in judgment, if the life of those is so pressed who are praised by the Judge's own testimony. It follows:

CHAPTER VIII.

VERSE 9.---Then said his wife unto him: Dost thou still retain thine integrity? Bless God, and die.

12. The devil tempts those standing either to break them with tribulations, or to soften them with persuasions. He seeks a woman as a ladder, by which he may ascend into the heart of Job: but in vain.---The old enemy is accustomed to tempt the human race in two ways; that is to say, so that he may either break the hearts of those standing with tribulations, or soften them with persuasions. In both ways, therefore, he vehemently exercised himself against blessed Job. For first he brought losses of things to the master of the house, he bereaved the father by the death of his children, he struck him while sound with the rottenness of wounds. But because he beheld him rotting without, but still standing sound within; and he envied him whom he rendered naked without, becoming richer within through the exhibited praise of the Creator; cunningly thinking he weighs that the athlete of God is raised up from that whence he is pressed against him, and being conquered he turns himself to subtle arguments of tempting. [Vet. V.] For he repeats the snares of his old art; and because he knows how Adam is wont to be deceived, he recurs to Eve. For he saw blessed Job among so many losses of things, among so many wounds of strokes, standing unconquered as in a certain citadel of virtues. For he had fixed his mind on high; and for that reason hostile snares were not able to break into it. It is sought therefore by the adversary by what steps this most fortified citadel may be ascended. Now a woman is near to a man and joined to him. He held therefore the heart of the woman, and found her as a ladder by which he might have been able to ascend to the heart of the man. He occupied the mind of the wife, the ladder of the husband. But he prevailed nothing by this art, because the holy man attended to the woman subjected to him, and not set over him; and speaking right things he taught her, whom the serpent instigated to speak perverse things.

Dignum quippe erat ut fluxam mentem virilis censura restringeret, cum profecto et de ipso primo lapsu humani generis nosset quod docere mulier recta nesciret. Unde bene et per Paulum dicitur: Docere autem mulieri non permitto (I Tim. II, 12); quia nimirum aliquando cum docuit, a sapientiae aeternitate separavit. Antiquus itaque hostis ab Adam in sterquilinio perdidit, qui Adam in paradiso superavit; atque adjutricem suam mulierem dum ad verba malae persuasionis accendit, ad doctrinam sanctae eruditionis misit; et quae excitata fuerat ut perderet, erudita est ne periret. Sic sic a nostris viris fortibus hostis percutitur, ut sua ei etiam tela rapiantur. Unde enim se exaggerare aestimat dolorem vulneris, inde eis contra semetipsum suggerit arma virtutis.

13. Ex verbis diabolus per eos qui nobis adhaerent, nos tentat.---Ex verbis autem male persuadentis conjugis vigilanter debemus aspicere quod antiquus adversarius non solum per semetipsum, sed per eos etiam qui nobis adhaerent, statum satagit nostrae mentis inclinare. Cum enim cor nostrum sua persuasione non subruit, ad hoc nimirum per linguas adhaerentium repit. Hinc enim scriptum est: A filiis tuis cave, et a domesticis tuis attende (Eccli. XXXII, 26). Hinc per prophetam dicitur: Unusquisque se a proximo suo custodiat, et in omni fratre suo non habeat fiduciam (Jer. IX, 4). Hinc rursum scriptum est: Inimici hominis domestici ejus (Matth. X, 36). Callidus namque adversarius, cum a bonorum cordibus repelli se conspicit, eos qui ab illis valde diliguntur exquirit; et per eorum verba blandiens loquitur, qui plus caeteris amantur; ut dum vis amoris cor perforat, facile persuasionis ejus gladius ad intimae rectitudinis munimina irrumpat. Post damna igitur rerum, post funera pignorum, post vulnera scissurasque membrorum, antiquus hostis linguam movit uxoris.

14. In serie tentationum Job quae artes inimici.---Et notandum quo tempore viri mentem studuit virulento sermone corrumpere. Verba enim post vulnera intulit, ut nimirum cum vis doloris ingravesceret, facile persuasionis suggestio perversa praevaleret. [Vet. VI.] Sed si ipsum subtiliter tentationis ejus ordinem perpendimus, qua calliditate saeviat invenimus. Movit namque prius damna substantiae, quae et extra naturam profecto essent, et extra corpus. Subtraxit filios, quod jam quidem extra naturam non esset, sed tamen adhuc aliquatenus extra proprium corpus. Ad extremum percussit et corpus.

For it was worthy that manly censure should restrain the flowing mind, since indeed even from that first lapse of the human race he knew that a woman knew not how to teach right things. Whence it is well said also through Paul: "But I suffer not a woman to teach" (1 Tim 2:12); because doubtless sometimes when she taught, she separated from the eternity of wisdom. The old enemy therefore lost from Adam on the dunghill, he who overcame Adam in paradise; and while he kindles his helper the woman to words of evil persuasion, he sent her to the doctrine of holy erudition; and she who had been excited that she might destroy, was instructed lest she should perish. So, so by our strong men is the enemy struck, that even his own weapons are snatched from him. For whence he thinks to exaggerate the pain of the wound, thence he suggests to them against himself the arms of virtue.

13. The devil tempts us through those who adhere to us.---But from the words of the evilly persuading spouse we ought vigilantly to behold that the old adversary busies himself to incline the state of our mind not only through himself, but also through those who adhere to us. For when he does not subvert our heart by his own persuasion, he creeps to it doubtless through the tongues of those adhering to us. For hence it is written: "Beware of thy sons, and take heed to thy domestics" (Ecclus. 32:26). Hence it is said through the prophet: "Let everyone take heed of his neighbor, and in every brother of his let him not have confidence" (Jer. 9:4). Hence again it is written: "A man's enemies are they of his own household" (Matt 10:36). For the cunning adversary, when he beholds himself repelled from the hearts of the good, searches for those who are greatly loved by them; and through their words he speaks flatteringly, who are loved more than the others; that while the force of love pierces the heart, the sword of his persuasion may easily break into the fortifications of inmost rectitude. After the losses of things, therefore, after the deaths of the pledges, after the wounds and rendings of the limbs, the old enemy moved the tongue of the wife.

14. In the series of temptations of Job, what are the arts of the enemy.---And it is to be noted at what time he studied to corrupt the mind of the man with virulent speech. For he introduced words after wounds, that doubtless when the force of pain increased, the perverse suggestion of persuasion might easily prevail. [Vet. VI.] But if we carefully weigh the order of his temptation itself, we find with what cunning he rages. For he first moved the losses of substance, which indeed were both outside nature and outside the body. He took away the sons, which indeed was no longer outside nature, but yet still to some extent outside his own body. At last he struck also the body.

Sed quia vulneribus carnis ad mentis vulnus pervenire non valuit, etiam conjunctae mulieris linguam quaesivit. Quia enim aperto certamine superari se doluit, de ore conjugis jaculum quasi de insidiis intorsit, quae profecto diceret: Adhuc permanes in simplicitate tua? Benedic Deo, et morere. Ecce tentando omnia abstulit, ecce tentando mulierem reliquit, et sancto viro callide cuncta diripuit; sed valde callidius adjutricem suam mulierem reservavit, quae dicat: Adhuc permanes in simplicitate tua? Verba sua Eva repetit. Nam quid est dicere: Simplicitatem desere, nisi: Obedientiam, vetitum comedendo, contemne? Et quid est dicere: Benedic Deo, et morere, nisi: Transcendendo praeceptum, ultra quam es conditus, vive? Sed Adam noster fortis in sterquilinio jacuit, qui in paradiso quondam debilis stetit. Nam illico ad male suadentis verba respondit, dicens:

Caput IX

[Rec. VII].

VERS. 10.---Quasi una de stultis mulieribus locuta es. Si bona accipimus de manu Domini, mala quare non sustineamus?

15. Job externis rebus vacuus, intus Deo plenus. Mala quatenus vocentur flagella.---Ecce ubique hostis frangitur, ubique superatur, per cuncta tentationum argumenta succubuit, quia et illud suum familiare solatium etiam de muliere amisit. Inter haec igitur sanctum virum intueri libet, foras rebus vacuum, intrinsecus Deo plenum. Paulus cum in seipso divitias sapientiae internae conspiceret, seque ipsum exterius esse corruptibile corpus videret, ait: Habemus thesaurum istum in vasis fictilibus (II Cor. IV, 7). Ecce in beato Job vas fictile scissuras ulcerum exterius sensit; sed hic thesaurus interius integer mansit. Foras enim per vulnera crepuit, sed indeficienter interius nascens thesaurus sapientiae per verba sanctae eruditionis emanavit, dicens: Si bona accepimus de manu Domini, mala quare non sustineamus? bona scilicet, dona Dei vel temporalia vel aeterna; mala autem, flagella praesentia appellans, de quibus per prophetam Dominus dicit: Ego Dominus, et non est alter, formans lucem, et creans tenebras; faciens pacem, et creans mala (Isai. XLV, 7). Neque enim mala, quae nulla sua natura subsistunt, a Domino creantur; sed creare se mala Dominus indicat, cum res bene conditas nobis male agentibus in flagellum format, ut ea ipsa et per dolorem, quo feriunt, delinquentibus mala sint; et per naturam, qua existunt, bona. Unde et venenum mors quidem est homini, sed tamen vita serpenti. Amore enim praesentium ab auctoris nostri dilectione recessimus; et perversa mens dum dilectioni creaturae se subdidit, a creatoris societate disjunxit.

But because he was not able to reach the wound of the mind by the wounds of the flesh, he sought also the tongue of the joined woman. For because he grieved that he was overcome in open contest, he hurled a dart from the mouth of the spouse as if from an ambush, who indeed should say: "Dost thou still retain thine integrity? Bless God, and die." Behold, by tempting he took away all things, behold, by tempting he left the woman, and cunningly he snatched away all things from the holy man; but much more cunningly he reserved the woman his helper, that she might say: "Dost thou still retain thine integrity?" Eve repeats her words. For what is it to say: "Desert integrity," unless: "Despise obedience by eating the forbidden thing"? And what is it to say: "Bless God, and die," unless: "By transcending the precept, live beyond what thou art created"? But our strong Adam lay on the dunghill, he who once stood weak in paradise. For he immediately replied to the words of the evilly persuading one, saying:

CHAPTER IX.

VERSE 10.---Thou speakest as one of the foolish women speaketh. What? shall we receive good at the hand of God, and shall we not receive evil?

15. Job empty of external things, full of God within. How far scourges may be called evil.---Behold the enemy is broken everywhere, everywhere he is overcome, through all arguments of temptation he has succumbed, because he has also lost that familiar solace of his even from the woman. Among these things, therefore, it is pleasant to behold the holy man, empty of things without, full of God within. Paul, when he beheld in himself the riches of internal wisdom, and saw himself to be an external corruptible body, said: "We have this treasure in earthen vessels" (2 Cor 4:7). Behold in blessed Job the earthen vessel felt the rendings of ulcers without; but this treasure remained entire within. For without it cracked through wounds, but the treasure of wisdom, being born indefectibly within, flowed forth through the words of holy erudition, saying: "If we have received good at the hand of the Lord, why should we not sustain evil?" calling good things, namely, the gifts of God either temporal or eternal; but evil things, the present scourges, of which the Lord says through the prophet: "I am the Lord, and there is none else, forming the light, and creating darkness; making peace, and creating evil" (Isa 45:7). For neither are evil things, which subsist by no nature of their own, created by the Lord; but the Lord indicates that He creates evil things, when He forms things well created into a scourge for us acting evilly, so that those very things both through the pain with which they strike are evil to the delinquent; and through the nature by which they exist, they are good. Whence also poison is indeed death to a man, but yet life to a serpent. For by the love of present things we have departed from the love of our Creator; and the perverse mind, while it subjected itself to the love of the creature, separated from the society of the Creator.

Ex his ergo ab auctore ferienda erat, quae errans auctori praeposuerat, ut unde homo culpam non timuit superbus admittere, inde poenam corrigendus inveniret; et tanto citius resipisceret ad illa quae perdidit, quanto doloris plena esse conspiceret quae quaesivit. Unde et bene dicitur: Formans lucem, et creans tenebras, quia cum per flagella exterius doloris tenebrae creantur, intus per eruditionem lux mentis accenditur. Faciens pacem, et creans mala, quia tunc nobis pax cum Deo redditur, cum haec quae bene sunt condita, sed non bene concupita, in ea quae nobis mala sunt, flagella vertuntur. Per culpam quippe Deo discordes exstitimus; dignum ergo est ut ad pacem illius per flagella redeamus; ut cum unaquaeque res bene condita nobis in dolorem vertitur, correcti mens ad auctoris pacem humiliter reformetur. Haec itaque flagella beatus Job mala nominat; quia salutis et tranquillitatis bonum, qua perturbatione feriant, pensat.

16. Flagelli poena memoria doni, laetitia metu flagelli temperanda. Sensus pravis, non sexus in vitio.---Sed illud valde in ejus verbis intuendum est, contra persuasionem conjugis quanta considerationis arte se colligat, dicens: Si bona accepimus de manu Domini, mala quare non sustineamus? [Vet. VII.] Magna quippe consolatio tribulationis est, si cum adversa patimur, auctoris nostri ad memoriam dona revocemus. Nec frangit quod ex dolore obviat, si menti citius hoc, quod ex munere sublevat, occurrat. Hinc namque scriptum est: In die bonorum ne immemor sis malorum, et in die malorum ne immemor sis bonorum (Eccli. XI, 27). Quisquis enim dona percipit, sed donorum tempore nequaquam etiam flagella pertimescit, in elatione per laetitiam corruit. Quisquis autem flagellis atteritur, sed flagellorum tempore nequaquam se ex donis, quae eum contigit accepisse, consolatur, ab statu mentis omnimoda desperatione destruitur. Sic ergo utraque jungenda sunt, ut unum semper ex altero fulciatur; quatenus et flagelli poenam memoria temperet doni, et doni laetitiam mordeat suspicio ac formido flagelli.

From these things, therefore, it was to be struck by the Creator, which the wandering one had preferred to the Creator, so that whence man was not afraid as a proud one to admit a fault, thence as one to be corrected he should find punishment; and he should recover his senses so much the more quickly to those things which he lost, as he should behold those things to be full of pain which he sought. Whence also it is well said: "Forming the light, and creating darkness," because when through scourges the darkness of pain is created without, within through erudition the light of the mind is kindled. "Making peace, and creating evil," because then peace with God is restored to us, when these things which were well created, but not well desired, are turned into scourges in those things which are evil to us. For through fault we stood discordant with God; it is worthy therefore that we should return to His peace through scourges; so that when each thing well created is turned into pain for us, the corrected mind may be humbly reformed to the peace of the Creator. These scourges, therefore, blessed Job calls evil; because he weighs the good of salvation and tranquility, by what perturbation they strike.

16. The pain of the scourge is to be tempered by the memory of the gift, and the joy of the gift is to be tempered by the fear of the scourge. Fault is in the sense of the wicked, not in the sex.---But that is greatly to be considered in his words, with how great art of consideration he collects himself against the persuasion of his spouse, saying: "If we have received good at the hand of the Lord, why should we not sustain evil?" [Vet. VII.] For it is a great consolation of tribulation, if when we suffer adverse things, we recall the gifts of our Creator to memory. Nor does that which meets us from pain break us, if that which raises us from the gift occurs more quickly to the mind. For hence it is written: "In the day of good things be not unmindful of evil things, and in the day of evil things be not unmindful of good things" (Ecclus. 11:27). For whoever perceives gifts, but in the time of the gifts by no means fears also the scourges, falls into elation through joy. But whoever is worn away by scourges, but in the time of the scourges by no means consoles himself from the gifts which it happened to him to have received, is destroyed from the state of his mind by all-mode desperation. Thus therefore both are to be joined, so that one may always be supported by the other; to the end that both the memory of the gift may temper the pain of the scourge, and the suspicion and dread of the scourge may bite the joy of the gift.

Sanctus igitur vir, ut oppressam mentem inter vulnera mulceat, in flagellorum doloribus blandimenta donorum pensat, dicens: Si bona accepimus de manu Domini, mala quare non sustineamus? Ubi et bene praemittit, Locuta es quasi una ex insipientibus mulieribus. Quia enim sensus pravae mulieris, non autem sexus in vitio est, nequaquam ait: Locuta es quasi una ex mulieribus, sed, ex ineptis mulieribus, ut videlicet ostendatur quia quod pravum sapit, accedentis stultitiae, non autem conditae sit naturae. Sequitur:

Caput X

[Rec. VIII].

IBID.---In omnibus his non peccavit Job labiis suis.

17. Job non peccavit labiis, quia nec injusta dixit, nec justa reticuit.---Duobus modis labiis delinquimus, cum aut injusta dicimus, aut justa reticemus. Nam si aliquando et tacere culpa non esset, propheta non diceret: Vae mihi, quia tacui (Isai. VI, 5). Beatus igitur Job in cunctis quae egit, labiis suis minime peccavit, quia nec contra ferientem superba dixit, nec contra suadentem recta reticuit. Nec loquens ergo, nec tacens deliquit, qui et flagellanti patri gratias reddidit, et male suadenti conjugi doctrinae sapientiam ministravit. Quia enim scivit quid deberet Deo, quid proximo, scilicet patientiam conditori, sapientiam conjugi, idcirco et hanc redarguendo docuit, et illum gratias agendo laudavit. Quis autem nostrum, si unum quodlibet vulnus tantae hujus percussionis acciperet, non mox ab intimis prostratus jaceret? Ecce stratus foris vulneribus carnis, erectus intrinsecus munimine permanet mentis; et sub semetipso omne jaculum transvolare conspicit, quod in se exterius districta manu saeviens hostis figit, vigilanter deprehendit jacula, modo vulneribus contra se a facie, modo verbis quasi ex latere intorta. Et bellator noster circumvallantium certaminum fervore deprehensus, ubique patientiae suae clypeum opponit; undique venientibus spiculis obviat, et per cuncta virtutum latera circumspectam contra irruentia vulnera mentem rotat.

[Vet. VIII.] 18. Tentatur per amicos.---Sed antiquus hostis quo valentius vincitur, eo adhuc ad insidias ardentius instigatur. Nam quia uxor increpata reticuit, protinus alios qui increpandi ad contumelias surgerent, excitavit. Sicut enim damna rerum studuit crebrius nuntiando percutere; ita nunc robustum pectus satagit verborum contumeliis saepius feriendo penetrare. Sequitur:

The holy man therefore, that he may soothe his oppressed mind among his wounds, weighs the blandishments of the gifts in the pains of the scourges, saying: "If we have received good at the hand of the Lord, why should we not sustain evil?" Where also he well prefaces, "Thou hast spoken as one of the foolish women." For because the sense of the perverse woman, but not the sex, is in fault, he by no means says: "Thou hast spoken as one of the women," but, "of the foolish women," that it may evidently be shown that what savors of perversity is of acceding folly, but not of created nature. It follows:

CHAPTER X.

IBID.---In all this did not Job sin with his lips.

17. Job did not sin with his lips, because he neither said unjust things, nor was silent as to just things.---We fail with our lips in two ways, when we either say unjust things, or are silent as to just things. For if sometimes even to be silent were not a fault, the prophet would not say: "Woe is me, because I have been silent" (Isa 6:5). Blessed Job therefore in all that he did, in no wise sinned with his lips, because he neither spoke proud things against Him that smote him, nor was silent as to right things against her that persuaded him. Therefore neither speaking nor being silent did he fail, who both returned thanks to his scourging Father, and ministered the wisdom of doctrine to his evilly persuading spouse. For because he knew what he owed to God, and what to his neighbor, namely, patience to his Creator, wisdom to his spouse, therefore he both taught her by refuting her, and praised Him by giving thanks. But who of us, if he received any one wound of so great a stroke as this, would not soon lie prostrate from his inmost parts? Behold, prostrate without with the wounds of the flesh, he remains erect within by the fortification of the mind; and he beholds every dart fly past under him, which the raging enemy with strict hand fixes in him externally, vigilantly he apprehends the darts, twisted against him now with wounds from the front, now with words as it were from the side. And our warrior, apprehended by the fervor of the surrounding contests, everywhere opposes the shield of his patience; he meets the shafts coming from every side, and through all the sides of the virtues he rotates his circumspect mind against the rushing wounds.

[Vet. VIII.] 18. He is tempted through his friends.---But the old enemy, by how much more valiantly he is conquered, by so much the more ardently is he still instigated to snares. For because the wife, being rebuked, was silent, he immediately excited others who, by rebuking, should rise up to contumelies. For as he studied to strike the losses of things by announcing them more frequently; so now he busies himself to penetrate the robust breast by striking it more often with the contumelies of words. It follows:

Caput XI

[Rec. IX].

VERS. 11.---Igitur audientes tres amici Job omne malum quod accidisset ei, venerunt singuli de loco suo: Eliphaz Themanites, Baldad Suhites, et Sophar Naamathites. Condixerant enim sibi, ut pariter venientes visitarent eum, et consolarentur.

19. Amicorum Job recta intentio indiscretione fuscatur.---Qui ex condicto ad afflicti consolationem veniunt, et inter se et erga percussum quantae chariratis fuerint, demonstrantur. Quamvis et per hoc, quod Scriptura eos tanti viri amicos fuisse testatur, quia boni studii et rectae fuerint intentionis ostenditur; sed tamen haec ipsa illorum intentio, eis ad verba prorumpentibus, ante districti judicis oculos, suborta indiscretione, fuscatur. Sequitur:

Caput XII

[Rec. X].

VERS. 12.---Cumque elevassent procul oculos suos, non cognoverunt eum; et exclamantes ploraverunt, scissisque vestibus sparserunt pulverem super caput suum in coelum.

20. Consolaturus afflictum debet moerere. At modum dolori ponat.---Quia percussi speciem plaga mutaverat, amici plorantes exclamant, vestes scindunt, capita pulvere aspergunt; ut cum mutatum eum, ad quem venerant, cernerent, ipsam etiam consolatorum speciem spontaneus dolor immutaret. Ordo quippe consolationis est, ut cum volumus afflictum quempiam a moerore suspendere, studeamus prius moerendo ejus luctui concordare. Dolentem namque non potest consolari, qui non concordat ejus dolori, quia eo ipso, quo a moerentis afflictione discrepat, minus ab illo recipitur, a quo mentis qualitate separatur. Emolliri itaque prius debet animus, ut afflicto congruat, congruens inhaereat, inhaerens trahat. Neque enim ferrum ferro conjungitur, si non utrumque exustione ignis liquetur; et durum molli non adhaeret nisi prius duritia ejus temperata mollescat, ut quasi hoc ipsum fiat, quod curatur ut teneat.

CHAPTER XI.

VERSE 11.---Now when Job's three friends heard of all this evil that had happened unto him, they came every one from his own place; Eliphaz the Temanite, Bildad the Shuhite, and Zophar the Naamathite: for they had made an appointment together to come to visit him and to comfort him.

19. The right intention of Job's friends is darkened by indiscretion.---They who come by appointment to the consolation of the afflicted, are demonstrated how great charity they had both among themselves and towards the smitten one. Although also by this, that Scripture testifies them to have been friends of so great a man, it is shown that they were of good study and of right intention; but yet this very intention of theirs, when they burst forth into words, is darkened before the eyes of the strict Judge by an arising indiscretion. It follows:

CHAPTER XII.

VERSE 12.---And when they lifted up their eyes afar off, they knew him not; and they lifted up their voice, and wept; and they rent every one his mantle, and sprinkled dust upon their heads toward heaven.

20. He who is about to comfort the afflicted ought to mourn. But let him set a limit to his grief.---Because the stroke had changed the appearance of the smitten one, the friends crying out wept, rent their garments, sprinkled their heads with dust; that when they saw him changed, to whom they had come, spontaneous grief might change even the appearance of the comforters themselves. For the order of consolation is, that when we wish to suspend any afflicted person from mourning, we should first study by mourning to agree with his grief. For he cannot comfort one grieving, who does not agree with his pain, because by that very thing by which he differs from the affliction of the mourner, he is the less received by him, from whom he is separated by the quality of the mind. The mind therefore ought first to be softened, that it may agree with the afflicted, agreeing it may adhere, adhering it may draw. For neither is iron joined to iron, unless both be liquefied by the burning of fire; and a hard thing does not adhere to a soft unless its hardness first being tempered it becomes soft, so that it may as it were become that very thing, which it is cared for that it may hold.

Sic nec jacentes erigimus, nisi a rigore nostri status inclinemur, quia dum rectitudo stantis a jacentis situ discrepat, eum, cui condescendere negligit, nequaquam levat. Amici igitur beati Job ut afflictum a dolore suspenderent, curaverunt necessario simul dolere; et cum vulneratum illius corpus viderent, studuerunt ipsi vestes scindere; et cum immutatum conspicerent, studuerunt pulvere capita foedare; quatenus afflictus vir tanto facilius eorum verba reciperet, quanto in eis suum aliquid de afflictione cognovisset.

[Vet. IX.] 21. Sed inter haec sciendum est quia is qui afflictum consolari desiderat, mensuram necesse est dolori quem suscipit ponat, ne non solum dolentem non mulceat, sed intemperate dolens, afflicti animum ad pondus desperationis premat. Sic enim dolor noster moerentium dolori jungendus est, ut per temperamentum sublevet, non autem per augmentum gravet. Unde fortasse colligendum est quod amici beati Job plusquam necesse fuerat, in consolatione doluerunt, qui dum percussionem cernunt, sed percussi mentem nesciunt, ita in immensum luctum versi sunt, ac si percussus vir tantae fortitudinis, in plaga corporis, etiam a corde cecidisset. Sequitur:

CAPUT XIII.

VERS. 13.---Sederuntque cum eo in terra septem diebus et septem noctibus, et nemo loquebatur ei verbum; videbant enim dolorem ejus esse vehementem.

22. Continuis ne, an intermissis septem diebus ac noctibus, amici cum Job sederint incertum.---Utrum continuis septem diebus et septem noctibus cum afflicto Job sederint, an certe diebus septem et noctibus totidem instantia ei crebrae visitationis adhaeserint, ignoramus. Saepe enim rem quamlibet tot diebus agere dicimur, quamvis non eisdem diebus ad eam continue vacemus. Saepe vero Scriptura sacra sic totum pro parte, sicut pro toto partem ponere consuevit. Pro toto enim partem loquitur, sicut Jacob familiam describens dicit: Intravit Jacob in Aegyptum cum animabus septuaginta (Gen. XLVI, 27). Quae nimirum cum animas memorat, constat quia intrantium et corpora comprehendit. Rursum totum pro parte insinuat, sicut ad monumentum Maria queritur, dicens: Tulerunt Dominum de monumento, et nescimus ubi posuerunt eum (Joan. XX, 2). Solum quippe corpus Domini quaesitura venerat, et quasi totum simul Dominum tultum deplorat. An ergo et hoc in loco totum pro parte dicatur incertum est.

So neither do we raise those lying, unless we be inclined from the rigor of our state, because while the rectitude of the standing differs from the position of the lying, it by no means lifts him to whom it neglects to condescend. The friends of blessed Job therefore, that they might suspend the afflicted from pain, took care necessarily to grieve at the same time; and when they saw his wounded body, they themselves studied to rend their garments; and when they beheld him changed, they studied to defile their heads with dust; to the end that the afflicted man might receive their words so much the more easily, as he should have recognized in them something of his own affliction.

[Vet. IX.] 21. But among these things it is to be known that he who desires to comfort the afflicted, it is necessary that he set a measure to the grief which he takes up, lest he not only do not soothe the grieving one, but by grieving intemperately, he press the mind of the afflicted to the weight of desperation. For so is our grief to be joined to the grief of the mourners, that through temperament it may relieve, but not through increase burden. Whence perhaps it is to be gathered that the friends of blessed Job grieved more than had been necessary in consolation, who while they behold the stroke, but know not the mind of the smitten one, were so turned into immense grief, as if the smitten man of such great fortitude, in the stroke of the body, had fallen also from the heart. It follows:

CHAPTER XIII.

VERS. 13.---So they sat down with him upon the ground seven days and seven nights, and none spake a word unto him; for they saw that his grief was very great.

22. Whether the friends sat with Job for seven days and nights continuously or at intervals is uncertain.---Whether they sat with the afflicted Job for seven continuous days and seven nights, or indeed for as many days and nights they stayed close to him with frequent visitations, we do not know. For often we are said to do anything for so many days, although we do not occupy ourselves continuously with it during those same days. But often Sacred Scripture is accustomed to put the whole for the part, just as it puts the part for the whole. For it speaks of the part for the whole, as Jacob describing his family says: Jacob entered into Egypt with seventy souls (Gen. 46:27). Which surely, when it mentions souls, it is certain that it also includes the bodies of those entering. Again, it intimates the whole for the part, as Mary complains at the tomb, saying: They have taken away the Lord from the tomb, and we know not where they have laid him (John 20:2). For she had come to seek only the body of the Lord, and as it were she deplores the whole Lord together as taken away. Whether, therefore, in this place also the whole is said for the part is uncertain.

23. Nec sermo sit praeceps, nec post debitum silentium indiscretus.---Sed tamen hoc, quod diu tacuerunt, et quandoque loquendo reprobati sunt, neglecte praetereundum non est. Sunt namque nonnulli qui et loqui praecipitanter incipiunt, et effrenate coepta effrenatius exsequuntur. Et sunt nonnulli qui tarde quidem loqui inchoant, sed semel inchoantes, habere modum locutionis ignorant. Amici igitur beati Job dolorem videntes, diu tacuerunt; sed tarde inchoantes, indiscrete locuti sunt, quia parcere dolenti noluerunt. Tenuerunt linguam, ne praepropere inciperet; sed incipientem semel nequaquam moderati sunt, ne se ex consolatione usque ad contumelias effrenaret. Et bona quidem intentione ad consolandum venerant; sed hoc, quod pia mens mundum Deo obtulit, locutio praecipitata vitiavit. Scriptum quippe est: Si recte offeras, non recte autem dividas, peccasti (Genes. IV, 7, sec. LXX). Recte namque offertur, cum recta intentione quid agitur. Sed recte non dividitur, si non hoc, quod die agitur, etiam subtiliter discernatur. Oblata enim recte dividere est quaelibet bona nostra studia sollicite discernendo pensare. Quod nimirum qui agere dissimulat, etiam recte offerens peccat.

[Vet. X.] 24. Providendum ut quod recto studio incipimus, recto fine peragamus.---Saepe ergo et quod bono studio gerimus, dum discernere caute negligimus, quo judicetur fine nescimus; et nonnunquam hoc fit reatus criminis, quod putatur causa virtutis. Quisquis autem amicorum beati Job facta considerat, quam pia ad eum intentione venerint non ignorat. Pensemus enim cujus charitatis fuerit, ad afflictum concorditer convenisse; quanta virtus longanimitatis exstiterit, septem diebus et noctibus cum afflicto tacuisse; quae humilitas, in terra tot diebus ac noctibus sedisse; quae compassio, pulvere capita conspersisse. Sed tamen inchoantes loqui, unde se aestimaverunt praemium mercedis acquirere, inde eos contigit reatum reprehensionis invenire, quia incautis saepe ad peccati finem vertitur, etiam quod pro solo studio mercedis inchoatur. Ecce praecipiti locutione perdiderunt bonum, quod tanto labore mercati sunt. Et nisi divini gratia offerre eos sacrificium pro suo reatu praecepisset, inde a Domino juste puniri poterant, unde se placere Domino mirabiliter aestimabant. Inde judici displicent, unde sibi quasi pro defensione judicis per effrenationem placent. Idcirco vero haec dicimus, ut ad memoriam legentium revocemus, quatenus sollicite quisque consideret ea quae malo voto perpetrantur, quanta Dominus animadversione puniat, si inchoata bono studio, sed negligentiae indiscretionis admista, tanta invectione castigat.

23. Let speech be neither headlong, nor indiscreet after due silence.---But yet this, that they were silent for a long time, and at some time were reproved for speaking, is not to be passed over neglectfully. For there are some who both begin to speak precipitately, and more unrestrainedly carry out what was unrestrainedly begun. And there are some who indeed begin to speak late, but once beginning, they know not how to have a limit to their speech. The friends of blessed Job, therefore, seeing his grief, were silent for a long time; but beginning late, they spoke indiscreetly, because they would not spare the grieving one. They held their tongue, lest it should begin too hastily; but once beginning they by no means moderated it, lest it should unrestrain itself from consolation even to insults. And indeed they had come with a good intention to comfort; but this, which the pious mind offered pure to God, precipitated speech vitiated. For it is written: If thou offerest rightly, but dost not rightly divide, thou hast sinned (Gen. 4:7, according to LXX). For it is offered rightly, when anything is done with a right intention. But it is not divided rightly, if that which is done is not also subtly discerned. For to divide things offered rightly is to weigh any of our good studies by solicitously discerning them. Which surely he who disregards to do, even though offering rightly, sins.

[Vet. X.] 24. It must be provided that what we begin with a right study, we complete with a right end.---Often, therefore, even that which we carry on with a good study, while we neglect to discern it cautiously, we know not by what end it may be judged; and sometimes that becomes a guilt of crime which is thought to be a cause of virtue. Whoever considers the deeds of the friends of blessed Job, is not ignorant of with how pious an intention they came to him. For let us weigh of what charity it was to have met together concordantly at the afflicted one; what a virtue of long-suffering it stood forth to have been silent with the afflicted for seven days and nights; what humility to have sat upon the ground for so many days and nights; what compassion to have sprinkled their heads with dust. But yet beginning to speak, whence they estimated themselves to acquire a prize of reward, thence it happened to them to find a guilt of reproof, because to the incautious that is often turned to an end of sin which is begun for the sole study of reward. Behold, by precipitate speech they lost the good which they had purchased with so much labor. And unless the grace of the Divine One had commanded them to offer a sacrifice for their guilt, they could have been justly punished by the Lord from that source whence they wonderfully estimated themselves to please the Lord. Thence they displease the Judge, whence they please themselves as if for the defense of the Judge through unrestraint. Therefore we say these things that we may recall them to the memory of the readers, to the end that each one may solicitously consider those things which are perpetrated with a bad vow, with how much animadversion the Lord punishes, if those things begun with a good study, but mixed with the negligence of indiscretion, He chastises with so much invective.

Quis non mercedis causam peregisse se crederet, si aut in defensione Dei quidquam contra proximum diceret, aut certe septem diebus ac noctibus pro proximi dolore tacuisset? Et tamen amici beati Job haec agentes, ad culpam laborando pervenerunt, quia consolationis quidem bonum quod agebant, noverant; sed cum quanta agendum esset discretionis libra, nesciebant. Unde necesse est ut non solum intueamur quid agimus, sed etiam cum quanta discretione peragamus. Primum quidem, ne mala quoquo modo, postmodum vero ne bona incaute faciamus. Ad quae nimirum bona sollicite peragenda propheta nos admonet, dicens: Maledictus homo, qui facit opus Domini negligenter (Jerem. XLVIII, 10). Ad hoc vero ista proficiant, ut ante terribilis judicis subtile atque incomprehensibile examen non solum mala quae commisimus, sed ipsa etiam, si qua in nobis sunt bene gesta, timeamus, quia saepe in ejus judicio culpa esse deprehenditur, quod virtus ante judicium putatur; et unde exspectatur pia merces operis, inde supplicium justae sequitur ultionis.

[Vet. XI. Rec. XI.] 25. ALLEGORICUS SENSUS.---Christi et Ecclesiae quanta sit conjunctio.---Haec juxta historiam breviter tractata percurrimus, nunc ad allegoriarum mysterium verba vertamus. Sed quia in exordio hujus operis dum de unitate capitis et corporis tractaremus, sollicita intentione praemisimus quanta in eis sit compago charitatis, quia nimirum et Dominus multa adhuc per corpus, quod nos sumus, patitur, et jam corpus ejus, id est Ecclesia, de suo capite, videlicet Domino, in coelo gloriatur; ita nunc passiones exprimi ejusdem capitis debent, ut ostendatur quam multa etiam in corpore suo sustinet. Si enim caput nostrum tormenta nostra non tangerent, nequaquam pro afflictis membris persecutori suo etiam de coelo clamaret: Saule, Saule, quid me persequeris? (Act. IX, 5.) Si cruciatus nostri ejus poenae non essent, conversus afflictusque Paulus minime diceret: Suppleo ea quae desunt passionum Christi, in carne mea (Col. I, 24). Et tamen resurrectione jam sui capitis exaltatus dicit: Qui nos conresuscitavit, et consedere fecit in coelestibus (Ephes. II, 6). Nempe hunc in terra persecutionum tormenta constrinxerant; sed poenarum suarum ponderibus pressus, ecce jam per gloriam capitis in coelo residebat. Quia ergo in omnibus unitum caput et corpus novimus, sic a percussione capitis incipimus, ut subsequenter tamen ad corporis flagella veniamus.

Who would not believe that he had completed a cause of reward, if he should say anything against his neighbor in defense of God, or indeed should be silent for seven days and nights for the grief of his neighbor? And yet the friends of blessed Job, doing these things, arrived at fault by laboring, because they knew indeed the good of consolation which they were doing, but with how great a balance of discretion it was to be done, they knew not. Whence it is necessary that we not only look at what we do, but also with how much discretion we complete it. First indeed, lest we do evil things in any way, but afterwards lest we do good things incautiously. To which good things indeed to be performed solicitously the prophet admonishes us, saying: Cursed is the man who does the work of the Lord negligently (Jer. 48:10). To this end let these things profit, that before the subtle and incomprehensible examination of the terrible Judge we may fear not only the evil things which we have committed, but also those very things, if any well-done things are in us, because often in His judgment that is found to be a fault which is thought to be a virtue before the judgment; and whence a pious reward of the work is expected, thence the punishment of just vengeance follows.

[Vet. XI. Rec. XI.] 25. ALLEGORICAL SENSUS.---How great is the union of Christ and the Church.---We have run through these things briefly treated according to the history, now let us turn our words to the mystery of allegories. But because in the beginning of this work, while we were treating of the unity of the head and the body, we set forth with solicitous intention how great a compagination of charity is in them, because surely the Lord still suffers many things through the body, which we are, and already His body, that is the Church, glories in its head, namely the Lord, in heaven; so now the passions of the same head ought to be expressed, that it may be shown how many things He sustains even in His body. For if our torments did not touch our head, He would by no means cry out from heaven to His persecutor for the afflicted members: Saul, Saul, why persecutest thou me? (Acts 9:5.) If our tortures were not His pains, the converted and afflicted Paul would by no means say: I fill up those things which are wanting of the passions of Christ, in my flesh (Col. 1:24). And yet already exalted by the resurrection of his head he says: Who hath raised us up together, and made us sit together in heavenly places (Eph. 2:6). Truly the torments of persecutions had constrained this man on earth; but pressed by the weights of his pains, behold already through the glory of the head he was residing in heaven. Because, therefore, we know the head and the body united in all things, so we begin from the smiting of the head, that subsequently we may come to the scourges of the body.

Sed hoc, quod quadam die Satan coram Domino astitisse dicitur, quod unde veniat percontatur, quod beatus Job magnis conditoris praeconiis praefertur, quia jam saepe discussimus, replicare devitamus. Si enim diu mens rebus discussis involvitur, pervenire ad indiscussa praepeditur. Ibi ergo allegoriae nunc initium ponimus, ubi post verba saepe repetita, adjunctum novi aliquid scimus. Itaque ait:

CAPUT XIV.

Commovisti me adversus eum, ut affligerem illum frustra.

26. Christus pro se frustra, pro nobis non frustra afflictus.---Si beatus Job Redemptoris nostri in passione positi speciem tenet, quomodo ad Satan a Domino dicitur: Commovisti me adversus eum? Mediator quidem Dei et hominum, homo Christus Jesus, ut culpas nostrae transgressionis exstingueret, venit mortalitatis nostrae flagella tolerare; sed quia unius cum Patre ejusdemque naturae est, quomodo per Satan motum se adversus eum Pater asserit, cum constet quod Patris Filiique concordiam nulla potestatis inaequalitas, nulla voluntatis diversitas interrumpat? Sed tamen isdem, qui Patri aequalis est per divinitatem, venit propter nos ad flagella per carnem. Quae nimirum flagella non susciperet, nisi formam damnati hominis redimendo sumpsisset. Et nisi primus homo delinqueret, secundus ad passionis probra minime veniret. Cum ergo primus homo per Satan a Domino motus est, tunc est Dominus in homine secundo commotus. Satan itaque ad hujus afflictionem, Dominum tunc commovit, quando in paradiso primum hominem a justitiae culmine inobedientiae culpa prostravit. Nisi enim Adam primum per voluntarium vitium in animae mortem traxisset, Adam secundus sine vitio in carnis mortem voluntariam non veniret. Bene ergo ei etiam de Redemptore nostro dicitur: Commovisti me adversus eum, ut affligerem illum frustra. Ac si apertius dicatur: Dum iste non sua, sed illius causa moritur, tunc me in hujus afflictionem commovisti, cum illum a me callida persuasione traxisti. De quo et bene additur, frustra. Frustra quippe afflictus est, qui et culpae ultione pressus est, et culpae contagio inquinatus non est.

But this, that on a certain day Satan is said to have stood before the Lord, that he is asked whence he comes, that blessed Job is preferred with great praises of the Creator, because we have often discussed these things already, we avoid repeating them. For if for a long time the mind is involved in things discussed, it is hindered from arriving at things undiscussed. There, therefore, we now set the beginning of the allegory, where after words often repeated, we know something new is added. Therefore he says:

CHAPTER XIV.

Thou hast moved me against him, to afflict him without cause.

26. Christ afflicted without cause for Himself, but not without cause for us.---If blessed Job holds the type of our Redeemer placed in His passion, how is it said by the Lord to Satan: Thou hast moved me against him? Indeed the Mediator of God and men, the man Christ Jesus, that He might extinguish the faults of our transgression, came to endure the scourges of our mortality; but because He is of one and the same nature with the Father, how does the Father assert that He was moved against Him by Satan, when it is certain that no inequality of power, no diversity of will, interrupts the concord of the Father and the Son? But yet the same, who is equal to the Father through His divinity, came for us to scourges through the flesh. Which scourges surely He would not receive, unless by redeeming He had taken the form of condemned man. And unless the first man had sinned, the second would by no means have come to the shames of the passion. When, therefore, the first man was moved by Satan against the Lord, then was the Lord moved in the second man. Satan, therefore, moved the Lord to his affliction then, when in paradise he cast down the first man from the height of justice by the fault of disobedience. For unless he had drawn the first Adam through voluntary vice into the death of the soul, the second Adam without vice would not have come to the voluntary death of the flesh. Well, therefore, is it said to him also concerning our Redeemer: Thou hast moved me against him, to afflict him without cause. As if it were said more plainly: While this one dies not for His own cause, but for his, then thou didst move me to His affliction, when thou didst draw him from me by crafty persuasion. Concerning which it is also well added, without cause. For he was afflicted without cause, who was both pressed by the vengeance of fault, and was not stained by the contagion of fault.

Frustra afflictus est, qui incarnatus, propria admissa non habuit, et tamen poenam carnalium sine culpa suscepit. Hinc est enim quod per Prophetam loquitur, dicens: Quae non rapui, tunc exsolvebam (Psal. LXVIII, 5). Alius namque ad paradisum conditus, divinae potentiae similitudinem superbe rapere voluit, sed tamen culpam hujus superbiae sine culpa Mediator exsolvit. Hinc est quod Patri quidam sapiens dicit: Cum sis justus, juste omnia disponis, eum quoque qui non debet puniri condemnas (Sap. XII, 15).

27. Qui Deus Christum innocentem poenis affecit.---Sed pensandum est quomodo justus sit, et omnia juste disponat, si eum, qui non debet puniri condemnat. Mediator etenim noster puniri pro semetipso non debuit, quia nullum culpae contagium perpetravit. Sed si ipse indebitam non susciperet, nunquam nos a debita morte liberaret. Pater ergo cum justus sit, justum puniens, omnia juste disponit; quia per hoc cuncta justificat, quod eum qui sine peccato est, pro peccatoribus damnat; ut eo electa omnia ad culmen justitiae surgerent; quo is qui est super omnia damna injustitiae nostrae sustineret. Quod ergo illic damnatus cum non debeat dicitur, hoc hic afflictus frustra memoratur. Qui tamen juxta semetipsum frustra afflictus est, juxta vero nostra acta non frustra. Rubigo quippe vitii purgari non potuit, nisi igne tormenti. Venit itaque sine vitio, qui se subjiceret sponte tormento; ut debita nostrae iniquitati supplicia eo reos suos juste amitterent, quo hunc a semetipsis liberum injuste tenuissent. Frustra ergo et non frustra afflictus est, qui in se quidem admissa non habuit, sed cruore proprio reatus nostri maculam tersit.

Caput XV

[Vet. XII].

VERS. 4, 5.---Respondens Satan ait: Pellem pro pelle, et cuncta quae habet homo, dabit pro anima sua. Alioquin mitte manum tuam, et tange os ejus et carnem, et tunc videbis quod in faciem benedicat tibi.

He was afflicted without cause, who being incarnate, had not His own committed sins, and yet He received the punishment of carnal men without fault. For hence it is that He speaks through the Prophet, saying: That which I took not away, I then paid back (Ps. 68:5). For another, created for paradise, proudly wished to snatch away the likeness of divine power, but yet the Mediator without fault paid back the guilt of this pride. Hence it is that a certain wise man says to the Father: Since thou art just, thou disposest all things justly, and also condemnest him who ought not to be punished (Wisd. 12:15).

27. How God afflicted the innocent Christ with punishments.---But it is to be weighed how He is just, and disposes all things justly, if He condemns him who ought not to be punished. For our Mediator ought not to have been punished for Himself, because He committed no contagion of fault. But if He Himself had not taken up the undue, He would never have liberated us from the due death. The Father, therefore, since He is just, in punishing the Just One, disposes all things justly; because by this He justifies all things, in that He condemns Him who is without sin for sinners; that by this all the elect might rise to the height of justice; whereby He who is above all might sustain the losses of our injustice. Because, therefore, there he is said to be condemned when he ought not, here he is mentioned as afflicted without cause. Who yet according to Himself was afflicted without cause, but according to our acts not without cause. For the rust of vice could not be purged away except by the fire of torment. He came, therefore, without vice, who would subject Himself voluntarily to torment; that the punishments due to our iniquity might justly release their guilty ones, in that they had unjustly held this one free from themselves. Without cause, therefore, and not without cause, was He afflicted, who indeed had no committed sins in Himself, but by His own blood wiped away the stain of our guilt.

CHAPTER XV.

VERS. 4, 5.---And Satan answered and said: Skin for skin, and all that a man hath, will he give for his life. But put forth thine hand now, and touch his bone and his flesh, and then thou shalt see that he will bless thee to thy face.

28. Satan unde sciat Christum, unde de eo dubitet. In charitate ac patientia Christi aestimanda unde fallatur. Satanae loquela tum per se, tum per suos.---Malignus spiritus cum Redemptorem nostrum miraculis coruscare conspicit, clamat: Scimus qui sis, Sanctus Dei (Luc. IV, 34). Qui haec dicens, cognoscendo Dei Filium pertimescit; sed tamen vim supernae pietatis ignorans, nonnunquam dum passibilem considerat, hominem purum putat. Multos autem sub sanctitatis specie in pastorali positos loco didicerat, qui a visceribus charitatis alieni valde, pro minimo aliena damna pensabant. Hunc ergo quasi ex aliis colligens, quia subtractis multis, superari non vidit, usque ad ejus carnem, per tactum passionis sic exarsit, ut diceret: Pellem pro pelle, et cuncta quae habet homo, dabit pro anima sua. Alioquin mitte manum tuam, et tange os ejus et carnem, et tunc videbis quod in faciem benedicat tibi. Ac si aperte dicat: Moveri ex his, quae extra se sunt, negligit; sed tunc veraciter qui sit agnoscitur, si in se ipso quod doleat, experiatur. Haec per se Satan cum fieri appetit, non verbis, sed desideriis dixit. Haec per membra sua et verbis et desideriis intulit. Ipse quippe loquitur, cum juxta prophetae vocem ejus, sequaces dicunt: Mittamus lignum in panem ejus, et eradamus eum de terra viventium (Jerem. XI, 19). Lignum quippe in panem mittere, est configendo ejus corpori stipitem crucis adhibere; et vitam illius de terra viventium eradere se posse existimant, quem dum mortalem conspiciunt, finiri morte suspicantur.

CAPUT XVI.

VERS. 6.---Dixit autem Dominus ad Satan: Ecce in manu tua est, verumtamen animam illius serva.

29. Satanae membra, omnes male viventes. Satanae manus, potestas ejus. Illi se tradens Dominus, eum sibi servire cogit.---Conditorem omnium Satanae manui traditum quis vel desipiens credat? sed tamen edoctus veritate, quis nesciat quod ejusdem Satanae membra sunt omnes, qui ei perverse vivendo junguntur? Membrum quippe ejus Pilatus exstitit, qui, usque ad mortis extrema, venientem in redemptionem nostram Dominum non cognovit. Corpus ejus sacerdotum principes exstiterunt, qui Redemptorem mundi a mundo repellere, usque ad crucem persequendo, conati sunt.

28. Whence Satan may know Christ, and whence he may doubt of Him. In estimating the charity and patience of Christ, whence he may be deceived. The speech of Satan both through himself and through his own.---The malignant spirit when he beholds our Redeemer shine with miracles, cries out: We know who thou art, the Holy One of God (Luke 4:34). Who saying these things, by knowing the Son of God is sore afraid; but yet ignorant of the power of supernal piety, sometimes while he considers Him passible, he thinks Him a pure man. But he had learned of many placed in a pastoral location under the appearance of sanctity, who being very much alienated from the bowels of charity, weighed the losses of others as very little. Collecting this one therefore as if from others, because many things being taken away, he did not see Him overcome, he so flared up even to His flesh, through the touch of the passion, that he said: Skin for skin, and all that a man hath, will he give for his life. But put forth thine hand now, and touch his bone and his flesh, and then thou shalt see that he will bless thee to thy face. As if he said plainly: He neglects to be moved by those things which are outside himself; but then he is truly recognized who he is, if he experience in himself what he may grieve. These things Satan, when he desires them to be done, said through himself, not by words, but by desires. These things through his members he brought in both by words and by desires. For he himself speaks, when according to the voice of the prophet his followers say: Let us put wood into his bread, and let us erase him from the land of the living (Jer. 11:19). For to put wood into bread is to apply the stake of the cross by fastening it to his body; and they think themselves able to erase his life from the land of the living, whom while they behold mortal, they suspect is finished by death.

CHAPTER XVI.

VERS. 6.---And the Lord said unto Satan: Behold, he is in thine hand; but save his life.

29. The members of Satan are all those who live wickedly. The hand of Satan is his power. The Lord, delivering Himself to him, compels him to serve Him.---Who, even if foolish, would believe that the Creator of all things was delivered into the hand of Satan? But yet, taught by the truth, who does not know that all those who are joined to him by living perversely are the members of that same Satan? For Pilate stood forth as his member, who, even to the extremities of death, did not know the Lord coming for our redemption. The chief priests stood forth as his body, who attempted to repel the Redeemer of the world from the world, by pursuing Him even to the cross.

Cum ergo se pro nostra redemptione Dominus membrorum Satanae manibus tradidit, quid aliud quam ejusdem Satanae manum in se saevire permisit; ut unde ipse exterius occumberet, inde nos exterius interiusque liberaret? Si igitur Satanae manus, ejus potestas accipitur, ejus manum juxta carnem pertulit, cujus potestatem corporis usque ad sputa, colaphos, flagella, crucem lanceamque toleravit. Unde et Pilato, ejus videlicet corpori, ad passionem veniens dicit: Non haberes in me potestatem, nisi tibi data esset desuper (Joan. XIX, 11). Sed tamen hanc potestatem, quam contra se ei extrinsecus dederat, suis servire lucris intrinsecus compellebat. Pilatus enim vel Satan, qui ejusdem Pilati caput exstiterat, sub potestate illius, super quem potestatem acceperat, tenebatur; quia et superior ipse disposuerat hoc quod inferius accedens a persecutore tolerabat; ut cum ex mala mente infidelium surgeret, utilitati tamen electorum omnium ipsa quoque crudelitas deserviret. Pie igitur disponebat intus quod semetipsum pati nequiter permittebat foris. Hinc est enim quod de illo in coena dicitur: Sciens Jesus, quia omnia dedit ei Pater in manus, et quia a Deo exivit, et ad Deum vadit, surgit a coena, et ponit vestimenta sua (Joan. XIII, 3). Ecce in manus persequentium iturus, sciebat quod in manu sua ipsos etiam persecutores acceperat. Qui enim omnia accepisse se noverat, constat quia et ipsos a quibus tenebatur tenebat; ut ipse in se ad usum pietatis intorqueret quidquid eorum contra se malitia permissa saeviret. Dicatur ergo ei: Ecce in manu tua est; quia ad feriendam carnem saeviens licentiam accepit, sed potestati illius nesciens deservivit.

30. Diabolus animam Christi superare non posse convincitur.---Animam vero illius servare praecipitur, non quod hanc tentare prohibetur, sed quod hanc superare non posse convincitur. Neque enim sicut nos, qui puri homines sumus, irruente saepe tentatione concutimur, ita Redemptoris nostri anima tentationis est necessitate turbata. Hostis namque noster, etsi in excelsum montem eum permissus assumpsit, si daturum se regna mundi perhibuit, si quasi in panem vertendos lapides ostendit (Matth. IV, 8; Luc. IV, 4), mentem tamen mediatoris Dei et hominum tentatione quassare non valuit. Sic enim dignatus est haec exterius cuncta suscipere, ut ejus tamen mens interius divinitati suae inhaerens inconcussa permaneret. Qui et si quando turbatus spiritu infremuisse dicitur (Joan. XI, 33, 38), ipse divinitus disponebat quantum ipse humanitus turbaretur, immutabiliter omnibus praesidens, et semetipsum mutabilem in satisfactione infirmitatis ostendens. Quietis ergo in semetipso manens, disposuit quidquid pro ostendenda humanitate, quam susceperat, etiam turbulentus fecit.

When, therefore, for our redemption, the Lord delivered Himself into the hands of the members of Satan, what else did He do than permit the hand of that same Satan to rage against Himself; so that whence He Himself might outwardly succumb, thence He might deliver us both outwardly and inwardly? If, therefore, the hand of Satan is taken for his power, He endured his hand according to the flesh, whose power over the body He tolerated even to the spittings, the buffets, the scourges, the cross, and the lance. Whence also He says to Pilate, namely to his body, when coming to His passion: Thou couldest have no power at all against me, except it were given thee from above (John 19:11). But yet this power, which He had given him from without against Himself, He compelled to serve His own gains within. For Pilate, or Satan, who had stood forth as the head of that same Pilate, was held under the power of Him over whom he had received power; because also the Superior Himself had disposed this which, coming from below, He tolerated from the persecutor; so that while it arose from the evil mind of the unfaithful, yet that very cruelty might serve the utility of all the elect. Piously, therefore, He disposed within what He wickedly permitted Himself to suffer without. For hence it is said of Him at the supper: Jesus knowing that the Father had given all things into his hands, and that he was come from God, and went to God; he riseth from supper, and layeth aside his garments (John 13:3). Behold, being about to go into the hands of persecutors, He knew that He had received even those very persecutors into His own hand. For He who knew that He had received all things, it is clear that He also held those by whom He was held; so that He Himself might turn to the use of piety whatever of their malice permitted might rage against Him. Let it be said to him, therefore: Behold, he is in thine hand; because he received license raging for the striking of the flesh, but unknowingly he served His power.

30. The devil is proved unable to overcome the soul of Christ.---But he is commanded to save his life (soul), not that he is prohibited from tempting this, but that he is proved unable to overcome this. For not as we, who are pure men, are often shaken by an rushing temptation, so was the soul of our Redeemer troubled by the necessity of temptation. For our enemy, even if permitted he took Him up into a high mountain, if he showed that he would give the kingdoms of the world, if he showed stones to be turned as if into bread (Matt. 4:8; Luke 4:4), yet he was not able to shake the mind of the Mediator of God and men by temptation. For He so deigned to receive all these things outwardly, that His mind, however, inwardly adhering to His divinity, remained unshaken. Who even if at any time He is said to have groaned being troubled in spirit (John 11:33, 38), He Himself divinely disposed how much He Himself should be troubled humanly, presiding immutably over all things, and showing Himself mutable in the satisfaction of infirmity. Remaining quiet, therefore, in Himself, He disposed whatever He did even being troubled, for the showing of the humanity which He had received.

31. Anima Christi dici possunt electi. Hi a potestate diaboli eximuntur.---Quia vero cum recte diligimus, nihil in rebus conditis anima nostra charius amamus; et sicut animam nos eos diligere dicimus, quibus amoris nostri exprimere pondus conamur, potest per ejus animam electorum vita signari. Et cum Satan ad feriendam Redemptoris carnem permittitur, ab anima separatur; quia cum corpus ejus ad passionem accipit, electos ejus a jure suae potestatis amittit; cumque illius caro per crucem moritur, horum mens contra tentamenta solidatur. Dicatur ergo: Ecce in manu tua est, verumtamen animam illius serva. Ac si aperte audiat: Licentiam contra corpus ejus accipe, et ab electis illius, quos apud se ante saecula praesciens possidet, jus pravae dominationis perde.

CAPUT XVII.

VERS. 7.---Egressus igitur Satan a facie Domini, percussit Job ulcere pessimo, a planta pedis usque ad verticem.

32. Christus ab exordio mundi in suis percussus.---Nullus in hanc vitam electorum venit, qui non hujus hostis adversa sustinuit. Membra autem nostri Redemptoris exstiterunt, etiam qui ab ipso mundi exordio, dum pie vivunt, crudelia passi sunt. An non hujus membrum Abel se esse perhibuit, qui ejus mortem, de quo scriptum est, Sicut agnus coram tondente se obmutescet, et non aperiet os suum (Isai. LIII, 7), non solum placens in sacrificio, sed etiam moriens tacendo signavit? Ab ipso itaque mundi exordio Redemptoris nostri corpus expugnare conatus est. A planta ergo pedis usque ad verticem vulnus intulit, quia a puris hominibus inchoans, usque ad ipsum caput Ecclesiae saeviendo pervenit. Bene autem dicitur:

CAPUT XVIII.

VERS. 8.---Testa saniem radebat.

31. The elect can be called the soul of Christ. These are exempted from the power of the devil.---But because when we love rightly, we love nothing in created things more dearly than our soul; and as we say that we love them as our soul, to whom we attempt to express the weight of our love, the life of the elect can be signified by His soul. And when Satan is permitted to strike the flesh of the Redeemer, he is separated from the soul; because while he takes His body for the passion, he loses the elect of Him from the right of his power; and while the flesh of that One dies through the cross, the mind of these is solidified against temptations. Let it be said, therefore: Behold, he is in thine hand; but save his life (soul). As if he should plainly hear: Receive license against His body, and lose the right of wicked domination from His elect, whom He possesses, foreknowing them with Himself before the ages.

CHAPTER XVII.

VERS. 7.---So went Satan forth from the presence of the Lord, and smote Job with sore boils from the sole of his foot unto his crown.

32. Christ smitten in His own from the beginning of the world.---No one of the elect has come into this life, who has not sustained the adversities of this enemy. Moreover, they stood forth as the members of our Redeemer, even those who from the very beginning of the world, while living piously, have suffered cruel things. Or did not Abel show himself to be a member of Him, who signified His death—of whom it is written: He shall be led as a sheep to the slaughter, and as a lamb before his shearer he shall be dumb, and shall not open his mouth (Isa. 53:7)—not only by pleasing in sacrifice, but also by being silent in dying? From the very beginning of the world, therefore, he has attempted to assault the body of our Redeemer. From the sole of the foot, therefore, even to the crown he has inflicted the wound, because beginning from pure men, he arrived even to the very Head of the Church by raging. But it is well said:

CHAPTER XVIII.

VERS. 8.---He scraped the filth with a potsherd.

33. Testa, hoc est, carne sua e terra sumpta, saniem peccati rasit.---Quid enim aliud in manu Domini testa est, nisi caro ex nostrae substantiae luto sumpta? Etenim testa igne solidatur. Caro autem Domini eo ex passione sua robustior exstitit, quo per infirmitatem moriens, a morte sine infirmitate surrexit. Unde recte etiam per Prophetam dicitur: Exaruit velut testa virtus mea (Psal. XXI, 16). Sicut testa enim ejus virtus exaruit, qui susceptae carnis infirmitatem passionis suae igne roboravit. Quid vero per saniem, nisi peccatum, debet intelligi? Per carnem quippe et sanguinem solent carnis peccata designari. Unde per Psalmistam dicitur: Libera me de sanguinibus (Psal. L, 16). Sanies itaque putredo est sanguinis. Quid ergo accipimus saniem, nisi peccata carnis ex longa vetustate pejora? Vulnus itaque in saniem vertitur, cum neglecta culpa usu deterius gravatur. Mediator itaque Dei et hominum homo Christus Jesus (I Tim. II, 5) corpus suum manibus persequentium tradens, saniem testa rasit, quia peccatum carne delevit. Venit enim, sicut scriptum est, in similitudinem carnis peccati, ut de peccato damnaret peccatum (Rom. VIII, 3). Dumque hosti objicit innocentiam carnis suae, extersit contagia carnis nostrae; et ex qua nos captivos inimicus tenuit, per illam nos liberos expiavit; quia quam nos instrumentum fecimus culpae, haec nobis per Mediatorem versa est in arma justitiae. Testa ergo sanies raditur, cum carne culpa superatur. Bene autem subditur:

CAPUT XIX.

IBID.---Sedens in sterquilinio.

34. In sterquilinio sedit, quia infirma mundi elegit.---Non in foro, in quo lex perstrepit; non in aedificio, quod se culmine in alta sustollit; sed in sterquilinio residet, quia videlicet Redemptor humani generis ad carnem veniens, attestante Paulo, Infirma mundi elegit, ut confunderet fortia (I Cor. I, 27). An non quasi ruentibus aedificiis in sterquilinio residet, qui relictis Judaeis superbientibus, in ea quam dudum abjecerat gentilitate requiescit?

33. With the potsherd, that is, with His flesh taken from the earth, He scraped away the filth of sin.---For what else is the potsherd in the hand of the Lord, except the flesh taken from the mud of our substance? For a potsherd is solidified by fire. Moreover, the flesh of the Lord stood forth the more robust from His passion, in that dying through infirmity, He rose from death without infirmity. Whence it is also rightly said by the Prophet: My strength is dried up like a potsherd (Psalm 22:15). For His strength dried up like a potsherd, who strengthened the infirmity of the assumed flesh by the fire of His passion. But what ought to be understood by the filth (sanies), except sin? For by flesh and blood the sins of the flesh are wont to be designated. Whence it is said by the Psalmist: Deliver me from bloodguiltiness (Psalm 51:14). Filth, therefore, is the putrefaction of blood. What then do we take as filth, except the sins of the flesh become worse from long antiquity? A wound, therefore, is turned into filth, when a neglected fault is weighed down more grievously by use. Therefore, the Mediator of God and men, the man Christ Jesus (1 Tim. 2:5), delivering His body into the hands of persecutors, scraped the filth with a potsherd, because He blotted out sin by His flesh. For He came, as it is written, in the likeness of sinful flesh, that He might condemn sin concerning sin (Rom. 8:3). And while He opposed the innocence of His flesh to the enemy, He wiped away the contagions of our flesh; and by that through which the enemy held us captive, through that He expiated us as free; because that which we made an instrument of fault, this was turned for us through the Mediator into arms of justice. The filth, therefore, is scraped with a potsherd, when fault is overcome by the flesh. But it is well added:

CHAPTER XIX.

IBID.---And he sat down among the ashes (on a dunghill).

34. He sat on a dunghill, because He chose the weak things of the world.---Not in the forum, in which the law resounds; not in the building, which lifts itself up with its summit on high; but He resides on a dunghill, because namely the Redeemer of the human race coming to the flesh, as Paul attests, chose the weak things of the world, that he might confound the strong (1 Cor. 1:27). Or does He not reside on a dunghill as if in falling buildings, who, having left the proud Jews, rests in that gentility which He had long ago cast off?

Extra habitaculum reperitur in vulnere, qui in eo quod Judaeam adversantem pertulit, passionis dolorem a gente propria despectus sensit; Joanne attestante, qui ait: In propria venit, et sui eum non receperunt (Joan. I, 11). Sed quomodo sedens in sterquilinio conquiescat, haec eadem de semetipsa Veritas dicat: Ait enim: Gaudium erit in coelo super uno peccatore poenitentiam agente, quam super nonaginta novem justis, qui non indigent poenitentia (Luc. XV, 7). Ecce dolens in sterquilinio sedet, qui post perpetratas culpas libenter corda poenitentium possidet. An non quasi quoddam sterquilinium sunt corda poenitentium, qui dum mala sua flendo considerant, quasi ante se stercora, sese abjiciendo coacervant? Percussus ergo Job montem non petiit, sed in sterquilinio resedit, quia ad passionem Redemptor veniens, alta superborum corda deseruit, et in afflictorum humilitate requievit. Quod tamen de se et prius quam incarnaretur, indicavit, cum per Prophetam dixit: Ad quem respiciam, nisi ad humilem et quietum et trementem sermones meos? (Isai. LXVI, 2, sec. LXX.)

35. Christus in suis, et ab infidelibus, et a fidelibus carnalibus multa patitur.---Quis vero consideret, is qui tot pia hominibus intulit, quot ab hominibus perversa toleravit? Quis consideret, quanta nunc usque tolerat, etiam cum de coelo super corda fidelium regnat? Ipse quippe quotidie patitur omne quod a reprobis ejus electi lacerantur. Et quamvis caput hujus corporis, quod videlicet nos sumus, jam sese super omnia liberum exerit, reproborum tamen vulnera adhuc per suum, quod deorsum retinet, corpus sentit. Sed quid ista de infidelibus dicimus, cum in ipsa quoque Ecclesia multos carnalium, pravis moribus contra Redemptoris vitam pugnare videamus? Sunt namque nonnulli qui hunc, quia gladiis non possunt, perversis actibus insequuntur; quia dum sibi in Ecclesia vident deesse quod ambiunt, hostes bonorum fiunt; et non solum pravae semetipsos actioni inserunt, sed etiam justorum rectitudinem inflectere ad perversa moliuntur. Aeterna quippe intueri negligunt, et appetitui temporalium mentis pusillanimitate succumbunt; tantoque ab aeternis altius corruunt, quanto bona temporalia esse quasi sola suspicantur. His justorum simplicitas displicet, et cum occasionem perturbationis inveniunt, suam eos arripere duplicitatem suadent. Unde hoc quoque congruit apte quod subditur:

CAPUT XX.

VERS. 9.---Dixit autem illi uxor sua: Adhuc permanens in simplicitate tua? Benedic Deo et morere.

He is found in a wound outside the habitation, who, in that He endured the opposing Judea, felt the pain of the passion, being despised by His own nation; as John attests, who says: He came unto his own, and his own received him not (John 1:11). But how He may rest sitting on a dunghill, let this same Truth say of Himself: for He says: There shall be joy in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance (Luke 15:7). Behold, grieving He sits on a dunghill, who after faults have been perpetrated willingly possesses the hearts of the penitent. Or are not the hearts of the penitent as it were a certain dunghill, who while they consider their evils by weeping, heap them up as it were dung before themselves, by casting themselves down? Job, therefore, being smitten did not seek the mountain, but sat down on a dunghill, because the Redeemer coming to His passion, deserted the high hearts of the proud, and rested in the humility of the afflicted. Which however He indicated concerning Himself even before He was incarnate, when He said through the Prophet: To whom shall I look, but to him that is humble and quiet and trembles at my words? (Isa. 66:2, according to LXX).

35. Christ suffers many things in His own, both from infidels and from carnal-minded believers.---But who may consider, how many pious things He brought to men, as many perverse things as He tolerated from men? Who may consider, how great things He tolerates even now, even when He reigns from heaven over the hearts of the faithful? For He Himself daily suffers everything by which His elect are torn by the reprobate. And although the Head of this body, which namely we are, now exerts Himself free above all things, yet He still feels the wounds of the reprobate through His body, which He retains below. But why do we say these things of infidels, when in the Church itself we see many of the carnal-minded fight with perverse manners against the life of the Redeemer? For there are some who pursue Him with perverse acts, because they cannot with swords; because while they see that what they covet is lacking to them in the Church, they become enemies of the good; and not only do they insert themselves into perverse action, but they also strive to bend the rectitude of the just to perverse things. For they neglect to look at eternal things, and they succumb to the appetite of temporal things by the pusillanimity of the mind; and they fall the more deeply from eternal things, as they suspect temporal goods to be as it were alone. To these the simplicity of the just is displeasing, and when they find an occasion of perturbation, they persuade them to seize their own duplicity. Whence this also fits aptly which is added:

CHAPTER XX.

VERS. 9.---Then said his wife unto him: Dost thou still retain thine integrity (simplicity)? Bless God, and die.

36. Uxor Job male suadens, figura est carnalium in Ecclesiae sinu positorum.---Cujus enim speciem male suadens mulier tenuit, nisi quorumlibet carnalium in Ecclesiae sinu positorum, qui quo verbis professae fidei intus sunt, eo bonos incorrectis suis moribus pejus premunt. Nam minus fortasse nocuissent, si non eos sancta Ecclesia introrsus admittens usque ad fidei cubile reciperet, quos dum per professam fidem recipit, sibi procul dubio pene inevitabiles facit. Hinc est, quod premente turba, una Redemptorem nostrum mulier tetigit; unde et isdem Redemptor noster protinus dicit: Quis me tetigit? Cui cum discipuli responderent: Turbae te comprimunt et affligunt, et dicis: Quis me tetigit? illico adjunxit: Tetigit me aliquis, nam et ego novi virtutem de me exisse (Luc. VIII, 44, 45, 46).

37. Hi premunt Christum, non tangunt.---Multi ergo Dominum comprimunt, et una tangit, quia carnales quique in Ecclesia eum premunt, a quo longe sunt; et soli tangunt qui huic veraciter humiles adjunguntur. Turba igitur premit, quia multitudo carnalium quo intus admittitur, gravius toleratur. Premit, et non tangit, quia et importuna est per praesentiam, et absens per vitam. Nonnunquam enim pravis nos sermonibus, nonnunquam vero solis perversis moribus insequuntur. Suadent namque aliquando quae tenent; aliquando vero etsi non suadent, praebere tamen iniquitatis exempla non cessant. Qui igitur ad mala nos vel verbis vel exemplis illiciunt, profecto persecutores nostri sunt a quibus tentationum certamina sumimus, quae saltem in corde vincamus.

38. Prava interdum metu, aliquando audacia suadent.---Sciendum vero est, quia carnales in Ecclesia aliquando metu, aliquando vero audacia suadere perversa contendunt; cumque ipsi vel pusillanimitate vel elatione deficiunt, haec justorum cordibus infundere quasi ex dilectione moliuntur. Carnalem videlicet mentem Petrus ante Redemptoris mortem resurrectionemque retinebat; carnali mente Sarviae filius duci suo David adjunctus inhaeserat; sed tamen unus formidine, alter elatione peccabat.

36. The wife of Job suggesting evil is a figure of the carnal-minded placed in the bosom of the Church.---For whose likeness did the woman suggesting evil hold, except that of any carnal-minded persons placed in the bosom of the Church, who, by the fact that they are within by words of professed faith, the more grievously press the good by their uncorrected manners? For they would perhaps have done less harm, if the holy Church, admitting them within, did not receive them even to the bedchamber of faith; whom, while she receives through professed faith, she undoubtedly makes almost inevitable to herself. Hence it is that, with the crowd pressing, one woman touched our Redeemer; whence also that same Redeemer of ours immediately says: Who touched me? To whom when the disciples answered: The multitudes throng thee and press thee, and sayest thou: Who touched me? He straightway added: Somebody hath touched me; for I perceive that virtue is gone out of me (Luke 8:44-46).

37. These press Christ, they do not touch Him.---Many, therefore, press the Lord, and one touches Him, because all the carnal-minded in the Church press Him, from whom they are far off; and they alone touch Him who are joined to Him truly humble. The crowd, therefore, presses, because the multitude of the carnal-minded is the more heavily tolerated as they are admitted within. It presses, and does not touch, because it is both troublesome by presence, and absent by life. For sometimes they pursue us with perverse speeches, sometimes however with perverse manners alone. For sometimes they suggest what they hold; but sometimes even if they do not suggest, they do not cease to offer examples of iniquity. Those, therefore, who allure us to evils either by words or by examples, are surely our persecutors from whom we take up the contests of temptations, which at least we may overcome in the heart.

38. They suggest perverse things sometimes from fear, sometimes from audacity.---But it must be known that the carnal-minded in the Church sometimes strive to suggest perverse things from fear, sometimes however from audacity; and when they themselves fail either from pusillanimity or from elation, they strive to infuse these into the hearts of the just as if from love. Namely Peter retained a carnal mind before the death and resurrection of the Redeemer; with a carnal mind the son of Zeruiah, joined to his leader David, had clung to him; but yet one sinned from dread, the other from elation.

Ille quippe magistri mortem audiens dixit: Absit a te, Domine, non erit tibi hoc (Matth. XVI, 22, 23); hic vero injurias ducis non ferens, ait: Nunquid pro his verbis non occidetur Semei, qui maledixit Christo Domini? (II Reg. XIX, 21, 22.) Sed illi mox dicitur: Redi post me, Satana; et hic cum germano audivit protinus: Quid mihi et vobis, filii Sarviae, cur efficimini mihi hodie in Satan? Male itaque suadentes, angeli apostatae appellatione censentur, qui blandis verbis ad illicita quasi diligentes trahunt. Valde vero deteriores sunt, qui huic culpae non formidine, sed elatione succumbunt: quorum specialiter beati Job uxor figuram tenuit, quae marito suadere superba tentavit, dicens: Adhuc permanes in simplicitate tua? Benedic Deo, et morere. Simplicitatem in marito redarguit, quod transitura cuncta despiciens, puro corde sola aeterna concupiscit. Ac si dicat: Quid simpliciter aeterna appetis, et sub malis praesentibus aequanimiter ingemiscis? Excedens, aeterna despice, et mala praesentia vel moriens evade. Sed electi quique cum prava intus a carnalibus tolerant, quantae se formam rectitudinis ostendant, discamus ex verbis vulnerati et incolumis, sedentis et erecti, qui ait:

CAPUT XXI.

VERS. 10.---Locuta es quasi una ex stultis mulieribus. Si bona accepimus de manu Domini, mala quare non sustineamus?

39. Sancti ferientibus opponunt scutum patientiae, male suadentibus jacula intorquent doctrinae.---Sancti viri tribulationum bello deprehensi, cum uno eodemque tempore alios ferientes, alios suadentes ferunt, illis opponunt scutum patientiae, istis intorquent jacula doctrinae; atque ad utrumque pugnandi modum mira virtutis arte se erigunt; quatenus et perversa intus sapienter doceant, et foras fortiter adversa contemnant; hos docentes corrigant, illos tolerantes premant. Insurgentes namque hostes patiendo despiciunt, infirmantes vero cives compatiendo ad salutem reducunt: illis resistunt, ne et alios subtrahant; istis metuunt, ne vitam rectitudinis funditus perdant.

For that one, hearing of the death of the Master, said: Be it far from thee, Lord: this shall not be unto thee (Matt. 16:22); but this one, not bearing the injuries of the leader, said: Shall not Shimei be put to death for this, because he cursed the Lord's anointed? (2 Sam. 19:21). But to the former it is soon said: Get thee behind me, Satan; and this one with his brother heard immediately: What have I to do with you, ye sons of Zeruiah, that ye should this day be as a Satan unto me? (2 Sam. 19:22). Those, therefore, suggesting evil are judged by the name of the apostate angel, who with bland words draw to unlawful things as if loving. But they are much worse, who succumb to this fault not from dread, but from elation: of whom especially the wife of blessed Job held the figure, who proudly attempted to suggest to her husband, saying: Dost thou still retain thine integrity? Bless God, and die. She rebuked the simplicity (integrity) in her husband, because despising all transitory things, he desires eternal things alone with a pure heart. As if she should say: Why do you simply seek eternal things, and groan with equanimity under present evils? Transgressing, despise eternal things, and escape present evils even by dying. But how great a form of rectitude all the elect show when they tolerate perverse things within from the carnal-minded, let us learn from the words of the wounded and the whole, the sitting and the upright, who says:

CHAPTER XXI.

VERS. 10.---Thou speakest as one of the foolish women speaketh. What? shall we receive good at the hand of God, and shall we not receive evil?

39. The saints oppose the shield of patience to those who smite them, and hurl the darts of doctrine at those who suggest evil.---Holy men, being caught in the war of tribulations, when they at one and the same time bear some smiting them and others suggesting evil, oppose the shield of patience to the former, and hurl the darts of doctrine at the latter; and they raise themselves to either mode of fighting with the wonderful art of virtue; so that they may both wisely teach perverse things within, and bravely despise adversities without; that they may correct these by teaching, and press those by tolerating. For they despise rising enemies by suffering, but they bring back weakening citizens to health by compassionating: they resist those, lest they also draw away others; they fear for these, lest they utterly lose the life of rectitude.

40. Id exemplo sancti Pauli comprobatur.---Videamus castrorum Dei militem contra utraque praeliantem. Ait: Foris pugnae, intus timores. Enumerat bella, quae extrinsecus tolerat, dicens: Periculis fluminum, periculis latronum, periculis ex genere, periculis ex gentibus, periculis in civitate, periculis in solitudine, periculis in mari, periculis in falsis fratribus (II Cor. VII, 5; XI, 26). In hoc bello, quae contra adversarium spicula intorqueat, adjungat: In labore et aerumna, in vigiliis multis, in fame et siti, in jejuniis multis, in frigore et nuditate. (Ibidem.) Sed inter tot certamina deprehensus dicat, quanto vigiliarum munimine etiam castra custodiat. Nam protinus adjungit: Praeter illa quae extrinsecus sunt, instantia mea quotidiana, sollicitudo omnium Ecclesiarum. Ecce in se bella fortiter suscipit, et tuendis se proximis misericorditer impendit. Narrat mala quae patitur, subjungit bona quae impartitur. Pensemus ergo cujus laboris sit, uno eodemque tempore foris adversa tolerare, intus infirma protegere. Foris pugnas patitur, quia verberibus scinditur, catenis ligatur; intus metum tolerat, quia passionem suam non sibi, sed discipulis obesse formidat. Unde et eisdem scribit, dicens: Nemo moveatur in tribulationibus istis. Ipsi enim scitis, quod in hoc positi sumus (I Thess. III, 3). Aliorum quippe casus in propria passione metuebat, ne dum ipsum discipuli afflictum pro fide verberibus agnoscerent, fideles se profiteri recusarent. O immensae charitatis viscera; despicit quod ipse patitur, et curat ne quid pravae persuasionis discipuli in corde patiantur. In se contemnit vulnera corporis, et in aliis vulnera medetur cordis. Habent quippe hoc justi proprium, ut in dolore positi tribulationis suae, curam non deserant utilitatis alienae; et cum de se adversa patientes dolent, aliis necessaria docentes praevident, et quasi percussi quidam magni medici aegrotant. Ipsi tolerant scissuras vulneris, et aliis proferunt medicamenta sanitatis. Valde autem minoris laboris est, aut docere cum nihil toleras; aut tolerare, cum nihil doces. Unde sancti viri ad utraque se solerter extendunt; et cum tribulationibus fortasse feriuntur, sic exteriora bella suscipiunt, ut sollicite cogitent, ne proximorum interiora lacerentur. Sic sancti viri fortes in acie assistunt; et illinc jaculis adversantia pectora feriunt, hinc scuto postpositos debiles tuentur, atque ita utrobique velocitate circumspectionis invigilant; quatenus et ante se audaces confodiant, et post se trepidos a vulnere defendant.

40. This is proved by the example of Saint Paul.---Let us see the soldier of the camps of God fighting against both. He says: Without were fightings, within were fears. He enumerates the wars which he tolerates from without, saying: In perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren (2 Cor. 7:5; 11:26). But in this war, what darts he may hurl against the adversary, let him add: In labour and travail, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness (Ibid.). But caught among so many contests, let him say with how great a defense of watchings he also guards the camps. For he straightway adds: Beside those things that are without, that which cometh upon me daily, the care of all the churches. Behold, he bravely takes up wars in himself, and mercifully spends himself in protecting his neighbors. He tells the evils which he suffers, he subjoins the goods which he imparts. Let us consider, therefore, of what labor it is, at one and the same time to tolerate adversities without, and to protect the weak within. Without he suffers fightings, because he is cut with scourges, bound with chains; within he tolerates fear, because he dreads that his passion may be a hindrance not to himself, but to his disciples. Whence also he writes to the same, saying: That no man should be moved by these afflictions: for yourselves know that we are appointed thereunto (1 Thess. 3:3). For he feared the fall of others in his own passion, lest while the disciples recognized him afflicted with scourges for the faith, they should refuse to profess themselves faithful. O bowels of immense charity! he despises what he himself suffers, and takes care lest the disciples suffer anything of perverse persuasion in their heart. In himself he contemns the wounds of the body, and in others he heals the wounds of the heart. For the just have this proper to them, that being placed in the pain of their tribulation, they do not desert the care of the utility of others; and when they grieve for themselves suffering adversities, they provide necessary things for others by teaching, and as it were some great smitten physicians, they are sick. They themselves tolerate the rendings of the wound, and bring forth the medicaments of health to others. But it is of much less labor, either to teach when you tolerate nothing; or to tolerate, when you teach nothing. Whence holy men skillfully extend themselves to both; and when they are perhaps smitten with tribulations, they so take up external wars, that they solicitously think lest the internal things of their neighbors be torn. Thus holy men stand bravely in the line of battle; and from there they smite opposing breasts with darts, from here they protect the weak placed behind with a shield, and thus on both sides they watch with the velocity of circumspection; so that they both transfix the audacious before them, and defend the trembling after them from a wound.

Quia igitur sancti viri sic sciunt foris adversa tolerare, ut intus etiam noverint perversa corrigere, dicatur recte: Locuta es quasi una ex stultis mulieribus. Quia enim electis dicitur: Viriliter agite, et confortetur cor vestrum (Psalm. XXX, 25), mentes carnalium, quae fluxa Deo intentione deserviunt, non immerito mulieres vocantur.

41. Ad aeterna bona tendens, non aegre fert mala temporalia.---Si bona accepimus de manu Domini, mala quare non sustineamus? Ac si dicat: Si ad bona aeterna tendimus, quid mirum si temporalia mala sufferamus? Haec autem bona sollicite Paulus inspexerat, quando illata aequanimiter mala tolerabat, dicens: Non sunt condignae passiones hujus temporis ad superventuram gloriam, quae revelabitur in nobis (Rom. VIII, 18).

IBID.---In omnibus his non peccavit Job labiis suis.

Nec in Deum, nec in adversarios est contumeliosus.---Sancti viri cum persecutionem foris intusque patiuntur, non solum in Dei injuriis minime excedunt, sed neque contra ipsos adversarios contumeliosa verba jaculantur. Quod dux bonorum recte Petrus admonet, dicens: Nemo vestrum patiatur quasi homicida, aut fur, aut maledicus (I Pet. IV, 15). Maledicus enim patitur, qui passionis suae tempore in sui salutem injuria persecutoris effrenatur. Sed quia Redemptoris corpus, sancta nimirum Ecclesia, ita pondus dolorum portat, ut humilitatis modum per verba non transeat, recte de hoc dolente dicitur:

Caput XXII

[Vet. XVII].

IBID. ET VERS. 11.---In omnibus his non peccavit Job labiis suis; neque stultum aliquid contra Deum locutus est. Igitur audientes tres amici Job omne malum, quod accidisset ei, venerunt singuli de loco suo: Eliphaz Themanites, et Baldad Suhites, et Sophar Naamathites.

42. In amicis Job adumbrati haeretici.---In praefatione hujus operis diximus, quia amici beati Job, etsi bona ad eum intentione conveniunt, haereticorum tamen idcirco speciem tenent, quia ad culpam indiscrete loquendo dilabuntur. Unde et illis ab eodem beato Job dicitur: Disputare cum Deo cupio, prius vos ostendens fabricatores mendacii, et cultores perversorum dogmatum. Sancta itaque Ecclesia omni hoc tempore peregrinationis suae in afflictione constituta, cum vulnera sustinet, cum membrorum suorum lapsus dolet, insuper alios sub Christi nomine tolerat hostes Christi. Ad augmentum namque doloris ejus, etiam haeretici in contentione conveniunt, eamque quasi quibusdam jaculis, irrationabilibus verbis transfigunt.

Because, therefore, holy men know how so to tolerate adversities without, that they also know how to correct perverse things within, let it be said rightly: Thou speakest as one of the foolish women speaketh. For because it is said to the elect: Be of good courage, and he shall strengthen your heart (Psalm 31:24), the minds of the carnal, which serve God with a flux intention, are not undeservedly called women.

41. He who tends toward eternal goods does not take temporal evils ill.---If we have received good things from the hand of the Lord, why should we not sustain evil things? As if he should say: If we tend toward eternal goods, what wonder is it if we suffer temporal evils? Moreover, Paul had solicitously inspected these goods, when he tolerably bore the evils brought upon him, saying: The sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us (Rom. 8:18).

IBID.---In all this did not Job sin with his lips.

He is contumelious neither toward God, nor toward his adversaries.---Holy men, when they suffer persecution from without and from within, not only do not exceed in injuries toward God, but neither do they hurl contumelious words against their adversaries themselves. Which Peter, the leader of the good, rightly admonishes, saying: Let none of you suffer as a murderer, or as a thief, or as a reviler (maledicus) (1 Peter 4:15). For he suffers as a reviler, who at the time of his passion is unbridled in injury of his persecutor unto his own salvation. But because the body of the Redeemer, namely the holy Church, so bears the weight of sorrows that it does not pass the measure of humility through words, it is rightly said of this one grieving:

CHAPTER XXII.

IBID. AND VERS. 11.---In all this did not Job sin with his lips; neither did he speak anything foolishly against God. Now when Job's three friends heard of all this evil that was come upon him, they came every one from his own place: Eliphaz the Temanite, and Bildad the Shuhite, and Zophar the Naamathite.

42. Heretics adumbrated in the friends of Job.---In the preface of this work we said that the friends of blessed Job, although they come together with a good intention toward him, yet hold the likeness of heretics for this reason, that they glide into fault by speaking indiscreetly. Whence also it is said to them by the same blessed Job: I desire to dispute with God, first showing you to be fabricators of a lie, and cultors of perverse dogmas (Job 13:3-4). Therefore the holy Church, being placed in affliction through all this time of her pilgrimage, while she sustains wounds, while she grieves at the falls of her members, moreover tolerates other enemies of Christ under the name of Christ. For unto the increase of her pain, even heretics come together in contention, and transfix her as if with certain darts, by irrational words.

43. Locus unde venerunt superbia.---Bene autem dicitur: Venerunt de loco suo. Haereticorum quippe locus ipsa superbia est; quia nisi prius in corde intumescerent, ad pravae assertionis certamina non venirent. Ita namque malorum locus superbia, sicut est e contra humilitas locus bonorum. De quo per Salomonem dicitur: Si spiritus potestatem habentis ascenderit super te, locum tuum ne dimiseris (Eccl. X, 4). Ac si aperte dicat: Si tentatoris spiritum contra te in aliquo praevalere consideras, humilitatem poenitentiae non relinquas. Qui quia locum nostrum humilitatem poenitentiae dixerit, verbis sequentibus ostendit, dicens: Quia curatio cessare faciet peccata maxima (Ibid.). Quid est enim aliud humilitas lamenti, nisi medicina peccati? Haeretici igitur de loco suo veniunt, quia contra sanctam Ecclesiam ex superbia moventur.

44. Amicorum Job nomina actionem signant haereticorum.---Quorum perversa quoque actio ex ipsa suorum nominum interpretatione colligitur. Dicuntur enim, Eliphaz, Baldad, Sophar; et, sicut superius diximus, Eliphaz interpretatus dicitur, Dei contemptus. Nisi enim Deum contemnerent, nequaquam de eo perversa sentirent. Baldad autem interpretatur, vetustas sola. Dum enim vere vinci refugiunt, et perverso studio esse victores quaerunt, novae vitae conversationem negligunt; et ex sola vetustate est quod intendunt, Sophar vero speculam dissipans. Hi etenim, qui in sancta Ecclesia siti sunt, Redemptoris sui mysteria fide vera humiliter contemplantur; sed dum haeretici cum falsis allegationibus veniunt, speculam dissipant, quia eorum mentes, quos ad se attrahunt, ab intentione rectae contemplationis inclinant.

[Vet. XVIII. Rec. XIV.] 45. Haereticorum curiositas, loquacitas, hypocrisis locis amicorum Job designata.---Bene autem loca de quibus veniunt congrua haereticorum actibus describuntur. Dicitur etenim Themanites, Suhites, Naamathites. Thema namque interpretatur Auster; Suhi, loquens; Naama, decor. Austrum autem ventum calidum esse quis nesciat? Haeretici igitur, quia ardentius appetunt sapere, quasi plusquam necesse est, student calere. Desidia quippe torpori frigoris et rursum inquietudo immoderatae curiositatis, intemperato concordat calori.

43. The place whence they came is pride.---But it is well said: They came every one from his own place. For the place of heretics is pride itself; because unless they first swelled in the heart, they would not come to the contests of perverse assertion. For thus pride is the place of the evil, just as on the contrary humility is the place of the good. Concerning which it is said through Solomon: If the spirit of him that hath power rise up against thee, leave not thy place (Eccles. 10:4). As if he should say plainly: If you consider the spirit of the tempter to prevail against you in anything, do not relinquish the humility of penitence. That he called our place the humility of penitence, he shows by the following words, saying: For healing will cause the greatest sins to cease (Ibid.). For what else is the humility of lamentation, except the medicine of sin? Heretics, therefore, come from their own place, because they are moved against the holy Church from pride.

44. The names of Job's friends signify the action of heretics.---Whose perverse action is also gathered from the interpretation of their names themselves. For they are called Eliphaz, Bildad, Zophar; and, as we said above, Eliphaz is said to be interpreted as "contempt of God." For unless they contemned God, they would by no means feel perverse things concerning Him. But Bildad is interpreted as "oldness alone." For while they truly shrink from being overcome, and seek to be victors by perverse study, they neglect the conversation of the new life; and it is from oldness alone that they intend. But Zophar is "dissipating the watchtower" (speculam). For these, who are situated in the holy Church, humbly contemplate the mysteries of their Redeemer with true faith; but while heretics come with false allegations, they dissipate the watchtower, because they incline the minds of those whom they draw to themselves from the intention of right contemplation.

45. The curiosity, loquacity, and hypocrisy of heretics designated by the places of Job's friends.---But the places from which they come are well described as congruent with the acts of heretics. For it is said: the Temanite, the Shuhite, the Naamathite. For Teman (Thema) is interpreted as the South wind (Auster); Shuah (Suhi), as speaking; Naamah (Naama), as beauty (decor). But who does not know that the South is a hot wind? Heretics, therefore, because they desire to know (to taste) more ardently, as it were more than is necessary, study to be hot. For sloth corresponds to the numbness of cold, and again the restlessness of immoderate curiosity corresponds to intemperate heat.

Quia ergo amplius quam debent, calorem sapientiae percipere appetunt, ab Austro venire referuntur. Ab hoc calore immoderatae sapientiae mentes fidelium Paulus temperare curaverat, cum dicebat: Non plus sapere quam oportet sapere, sed sapere ad sobrietatem (Rom. XII, 3). Hinc est quod David valles salinarum percutit (II Reg. VIII, 13), quia videlicet Redemptor noster suae districtionis examine in his qui de illo prava sentiunt stultitiam immoderati saporis exstinguit. Suhi autem dicitur loquens. Calorem quippe non ut bene vivant, sed ut elate loquantur, habere desiderant. A Thema igitur et Suhi, id est, a calore et loquacitate venire referuntur, quia per hoc quod Scripturarum se studiosos exhibent, solius verbis loquacitatis, non autem visceribus charitatis carent. Naama vero interpretatur decor. Quia enim docti non esse, sed videri appetunt, ex eruditionis verbis speciem bene viventium sumunt; et per calorem loquacitatis in se imaginem ostendunt decoris, ut eo per decorem linguae perversa facile persuadeant, quo foeditatem vitae sensus callide occultant. Sed neque ipsa locorum nomina inordinata sunt narratione distincta. Prius enim Thema, postmodum Suhi, ac deinde Naama ponitur; qua prius illos inordinatus calor accendit, nitor deinde loquacitatis erigit, et tunc demum decoros hominibus hypocrisis ostendit.

CAPUT XXIII.

IBID.---Condixerant enim ut pariter venientes visitarent eum, et consolarentur.---46. Haeretici contra Ecclesiam concordant. Amici possunt vocari. Condicunt sibi haeretici, quando prava quaedam contra Ecclesiam concorditer sentiunt; et in quibus a veritate discrepant, sibi in falsitate concordant. Omnes autem qui nos de aeternitate erudiunt, quid aliud faciunt, nisi in peregrinationis nostrae nos afflictione consolantur? Haeretici autem, quia sanctam Ecclesiam sua docere desiderant, ad eam quasi consolantes appropinquant. Nec mirum quod qui adversantium formam exprimunt, amici nominantur, cum ipsi quoque traditori dicitur: Amice, ad quid venisti (Matth. XXVI, 50)? et dives, qui in inferni igne exuritur, ab Abraham filius vocatur (Luc. XVI, 25); quia etsi per nos mali corrigi negligunt, dignum tamen est ut a nobis non ex sua nequitia, sed ex nostra benignitate amici nominentur.

CAPUT XXIV.

Because, therefore, they desire to perceive the heat of wisdom more than they ought, they are reported to come from the South wind. From this heat of immoderate wisdom Paul had taken care to temper the minds of the faithful, when he said: Not to think of himself more highly than he ought to think; but to think soberly (Rom. 12:3). Hence it is that David smote the valley of salt pits (2 Sam. 8:13), because namely our Redeemer, by the examination of His strictness, extinguishes the folly of immoderate taste in those who feel perverse things concerning Him. But Shuah is called "speaking." For they desire to have heat not that they may live well, but that they may speak elately. From Teman, therefore, and Shuah, that is, from heat and loquacity, they are reported to come, because through the fact that they exhibit themselves as students of the Scriptures, they lack not the words of loquacity alone, but the bowels of charity. But Naamah is interpreted as "beauty." For because they desire not to be, but to seem learned, from the words of erudition they take the appearance of those living well; and through the heat of loquacity they show in themselves an image of beauty, so that through the beauty of the tongue they may easily persuade perverse things, in that they cunningly hide the foulness of life from the sense. But neither are the names of the places themselves distinct in an inordinate narration. For first Teman, afterwards Shuah, and then Naamah is placed; because first an inordinate heat inflames them, then the brightness of loquacity raises them up, and then at last hypocrisy shows them beautiful to men.

CHAPTER XXIII.

IBID.—For they had made an appointment together to come to visit him and comfort him.—46. Heretics agree together against the Church. They can be called friends. Heretics make an appointment together when they feel certain perverse things concordantly against the Church; and in those things in which they disagree with the truth, they agree with one another in falsehood. But all who instruct us concerning eternity, what else do they do but comfort us in the affliction of our pilgrimage? But heretics, because they desire to teach holy Church their own things, approach her as if comforting her. Nor is it a wonder that those who express the form of adversaries are called friends, since it is said also to the traitor himself: Friend, whereto art thou come? (Matt. 26:50); and the rich man, who is burned in the fire of hell, is called son by Abraham (Luke 16:25); because even if through us the evil neglect to be corrected, it is nevertheless fitting that they be called friends by us, not from their wickedness, but from our benignity.

CHAPTER XXIV.

VERS. 12.---Cumque elevassent procul oculos suos, non cognoverunt eum. 47. Non cognoscunt Ecclesiam. Cur.---Haeretici quique cum sanctae Ecclesiae facta considerant, oculos levant, quia videlicet ipsi in imo positi sunt, et cum ejus opera respiciunt, in alto sunt sita quae cernunt; sed tamen hanc in dolore positam non cognoscunt. Ipsa quippe appetit hic mala recipere, ut possit ad aeternae remunerationis praemium purgata pervenire. Plerumque prospera metuit, et disciplina eruditionis hilarescit. Haeretici igitur, quia pro magno praesentia appetunt, eam in vulneribus positam non cognoscunt. Hoc namque quod in illa cernunt, in suorum cordium cognitione non relegunt. Cum ergo haec et adversitatibus proficit, ipsi suo stupori inhaerent: quia per experimentum ignorant quae vident.

Caput XXV

[Vet. XIX].

IBID.---Scissisque vestibus, sparserunt pulverem super caput suum in coelum. 48. Multas in partes scinduntur.---Sicut vestimenta Ecclesiae cunctos fideles accipimus; unde et per prophetam dicitur: Omnibus his velut ornamento vestieris; ita haereticorum vestes sunt omnes, qui eis concorditer inhaerentes, illorum erroribus involvuntur. Habent vero haeretici hoc proprium, quod in eo gradu in quo de Ecclesia exeunt, diu stare non possunt; sed ad deteriora quotidie ruunt, et sentiendo pejora, in multis se partibus scindunt, atque a semetipsis plerumque longius confusionis suae altercatione dividuntur. Quia ergo hos quos suae perfidiae adjungunt, 93 adhuc in multa divisione dilaniant, dicatur recte quod amici qui veniunt vestes rumpant. Ruptis autem vestibus corpus ostenditur, quia saepe scissis sequacibus, malitia eorum cogitationis aperitur; ut discordia dolos patefaciat, quos gravis prius concordiae culpa claudebat. 49. Terrena de verbis coelestibus sapiunt.---Pulverem vero in coelum super capita spargunt. Quid per pulverem, nisi terrena intelligentia? quid per caput, nisi hoc, quod principale nostrum est, mens videlicet, designatur? Quid per coelum, nisi praeceptum supernae locutionis exprimitur? Pulverem ergo super caput in coelum spargere, est saeculari intellectu mentem corrumpere, et de verbis coelestibus terrena sentire. Divina autem verba plus discutiunt plerumque, quam capiunt. Super capita igitur pulvorem spargunt, quia in praeceptis Dei per terrenam intelligentiam ultra suarum mentium vires enituntur.

VERSE 12.—And when they had lifted up their eyes afar off, they knew him not. 47. They do not know the Church. Why.—Heretics, whenever they consider the facts of holy Church, lift up their eyes, because namely they themselves are placed in the lowest part, and when they look back at her works, the things they discern are situated on high; but yet they do not know her when she is placed in sorrow. For she desires to receive evils here, so that, being purged, she may arrive at the prize of eternal remuneration. Often she fears prosperous things, and grows cheerful in the discipline of instruction. Heretics, therefore, because they desire present things as great, do not know her when she is placed in wounds. For that which they discern in her, they do not read over again in the knowledge of their own hearts. When therefore she profits even by adversities, they stick to their own amazement; because by experience they are ignorant of the things they see.

Chapter XXV

[Old Edit. XIX].

IBID.—And they rent every one his mantle, and sprinkled dust upon their heads toward heaven. 48. They are rent into many parts.—As we receive all the faithful as the garments of the Church; whence also it is said by the prophet: Thou shalt be clothed with all these as with an ornament; so the garments of heretics are all those who, adhering concordantly to them, are involved in their errors. But heretics have this peculiar to them, that in that degree in which they go out from the Church, they cannot stand for long; but they rush daily to worse things, and by feeling worse things, they rend themselves into many parts, and are for the most part divided even from themselves by the altercation of their own confusion. Because, therefore, they still tear in much division those whom they join to their own perfidy, let it be rightly said that the friends who come rend their garments. But when the garments are rent, the body is shown, because often when their followers are rent, the malice of their thought is opened; so that discord may lay open the deceits which the heavy fault of concord before closed up. 49. They taste earthly things from heavenly words.—But they sprinkle dust upon their heads toward heaven. What is signified by dust, but earthly understanding? what by the head, but that which is our principal part, namely the mind? What is expressed by heaven, but the precept of supernal locution? To sprinkle dust, therefore, upon the head toward heaven, is to corrupt the mind with a worldly intellect, and to feel earthly things concerning heavenly words. But for the most part they discuss divine words more than they receive them. They sprinkle dust, therefore, over their heads, because in the precepts of God, through an earthly understanding, they strive beyond the strength of their own minds.

Caput XXVI

[Rec. XV].

Vers. 13.---Sederuntque cum eo in terra septem diebus et septem noctibus. 50. Per fictam humilitatem persuadere tentant superba.---In die quae videmus agnoscimus; in nocte autem, aut caecitate nil cernimus, aut dubietate caligamus. Per diem itaque intelligentia, per noctem vero ignorantia designatur. Septenario autem numero summa universitatis exprimitur. Unde et non amplius, quam diebus septem, omne hoc tempus transitorium consummatur. Quid est ergo, quod amici beati Job consedere ei septem diebus et septem noctibus referuntur, nisi quod haeretici, vel in his in quibus verum lumen intelligunt, vel in his in quibus ignorantiae tenebras patiuntur, quasi infirmanti sanctae Ecclesiae se condescendere simulant, eique sub blandimentorum specie, dolos deceptionis parant? Et quamvis vel in his quae intelligunt, vel in his quae intelligere non possunt, elationis typo turgidi, magnos se apud semetipsos existimant, nonnunquam tamen sanctae Ecclesiae specie tenus inclinant; et dum verba molliunt, virus infundunt. In terra ergo consedere, est aliquid de imagine humilitatis ostendere; ut dum humilia exhibent, persuadeant superba quae docent.

[Vet. XX.] 51. Nobiscum in terra sedent cum de incarnatione nobiscum consentiunt.---Potest vero per terram ipsa etiam Mediatoris incarnatio designari. Unde et ad Israel dicitur: Altare de terra facietis mihi (Exod. XX, 24). Altare enim de terra Deo facere, est in incarnationem Mediatoris sperare. Tunc quippe a Deo munus nostrum accipitur, quando in hoc altari nostra humilitas, id est, super Dominicae incarnationis fidem, posuerit quidquid operatur. In altari ergo de terra oblatum munus ponimus, si actus nostros Dominicae incarnationis fide solidamus. Sed sunt nonnulli haeretici qui factam Mediatoris incarnationem non denegant, sed aut de divinitate quam est aliter aestimant, aut in ipsa a nobis incarnationis qualitate discordant. Qui ergo veram nobiscum incarnationem Redemptoris perhibent, quasi cum Job in terra pariter sedent. Septem vero diebus et septem noctibus in terra consedere describuntur, quia vel in hoc quod aliquid de plenitudine veritatis intelligunt, vel in hoc quod suae stultitiae tenebris excaecantur, incarnationis mysterium negare non possunt. Cum beato ergo Job in terra sedere, est veram Redemptoris carnem cum sancta Ecclesia credere.

Chapter XXVI

[Rec. XV].

Verse 13.—So they sat down with him upon the ground seven days and seven nights. 50. They try to persuade proud things through a feigned humility.—In the day we recognize what we see; but in the night, either by blindness we discern nothing, or by doubt we are in darkness. By the day, therefore, understanding is designated, but by the night, ignorance. Moreover, by the number seven the sum of universality is expressed. Whence also in no more than seven days is all this transitory time consumed. What is it, therefore, that the friends of blessed Job are reported to have sat with him seven days and seven nights, but that heretics, whether in those things in which they understand the true light, or in those in which they suffer the darkness of ignorance, feign to condescend to holy Church as if weak, and prepare for her, under the appearance of blandishments, the deceits of deception? And although either in those things which they understand, or in those which they cannot understand, being swollen with the type of elation, they think themselves great among themselves, yet sometimes they incline toward holy Church as far as appearance goes; and while they soften their words, they infuse venom. To sit down on the ground, therefore, is to show something of the image of humility; so that while they exhibit humble things, they may persuade the proud things which they teach.

[Old Edit. XX.] 51. They sit with us on the earth when they agree with us concerning the Incarnation.—The incarnation itself of the Mediator can indeed be designated by the earth. Whence also it is said to Israel: An altar of earth thou shalt make unto me (Exod. 20:24). For to make an altar of earth to God is to hope in the incarnation of the Mediator. For then our gift is accepted by God, when our humility has placed whatever it works upon this altar, that is, upon the faith of the Lord's incarnation. In an altar of earth, therefore, we place the offered gift, if we solidify our acts with the faith of the Lord's incarnation. But there are some heretics who do not deny the incarnation of the Mediator which was made, but either they think otherwise concerning the Divinity than it is, or they disagree with us in the quality of the incarnation itself. Those, therefore, who maintain with us the true incarnation of the Redeemer, sit as it were with Job on the earth. Moreover, they are described as sitting seven days and seven nights on the earth, because whether in this that they understand something of the fullness of the truth, or in this that they are blinded by the darkness of their own folly, they cannot deny the mystery of the incarnation. To sit on the earth with blessed Job, therefore, is to believe the true flesh of the Redeemer with holy Church.

94 52. Mutis amici, contradicentibus fiunt adversarii.---Aliquando vero haeretici contra nos etiam suppliciis saeviunt, aliquando nos solis verbis insequuntur, aliquando quietos lacessunt, aliquando autem, si nos tacentes videant, quiescunt; et mutis amici sunt, loquentibus adversantur. Unde quia beatus Job necdum ad illos aliquid disserens dixerat, recte subjungitur: Et nemo loquebatur ei verbum. Tacentes enim adversarios habemus, si verae fidei filios praedicando generare negligimus. Si autem recta loqui incipimus, graves mox contumelias ex eorum responsione sentimus; protinus in adversitatem prosiliunt, et contra nos in vocem doloris erumpunt, quia videlicet metuunt ne corda, quae in infimis pondus stultitiae aggravat, ad altum vox recta loquentis trahat. Quia ergo, ut diximus, mutos nos adversarii diligunt, loquentes oderunt, recte apud tacentem Job dicitur:

CAPUT XXVII.

IBID. Nemo loquebatur ei verbum. 53. Quandoque silere coguntur haeretici.---Nonnunquam tamen cum per torporem inertia fidelium corda considerant, erroris semina spargere loquendo non cessant. Cum vero mentes bonorum vident alta sapere, ad patriam reditum quaerere, de aerumna hujus exsilii strenue dolere, circumspectione sollicita linguam frenant, quia vident quod contra corda dolentium incassum loquentes citius obmutescant. Unde et recte cum diceretur: Nemo loquebatur ei verbum, mox causa silentii subinfertur, cum dicitur:

CAPUT XXVIII.

IBID.---Videbant enim dolorem esse vehementem. 54. Cum ex amore Dei cor dolet, prava loqui adversarius metuit.---Cum enim amoris Dei dolor vehemens corda nostra transfigit, passim prava loqui adversarius metuit, quia videt quod intentam mentem lacessens, non solum ad perversitatem trahere non valet, sed per excitatam forsitan et quos tenuerat, perdet.

[Vet. XXI. Rec. XVI.] 55. In script. bene gesta interdum significant male gerenda; ac vice versa.---Fortasse aliquos movet nos haec ita dixisse, quod quae bene ab amicis gesta sunt, male ab haereticis gerenda significent. Sed sic plerumque res quaelibet per historiam virtus est, per significationem culpa: sicut aliquando res gesta, in facto causa damnationis est; in scripto autem prophetia virtutis. Quod verum citius ostendemus, si unum sacrae Scripturae testimonium ad utraque probanda proferamus.

52. They are friends to the silent, but become adversaries to those who contradict. —Sometimes indeed heretics rage against us even with punishments, sometimes they follow us with words alone, sometimes they provoke the quiet, but sometimes, if they see us silent, they are quiet; and they are friends to the silent, but they oppose the speaking. Whence because blessed Job had not yet said anything in discussion to them, it is rightly added: And none spake a word unto him. For we have adversaries when we are silent, if we neglect to beget sons of the true faith by preaching. But if we begin to speak right things, we soon feel heavy contumelies from their response; immediately they leap forth into adversity, and break out into a voice of grief against us, because namely they fear lest the right voice of the speaker should draw to the height the hearts which the weight of folly aggravates in the lowest things. Because therefore, as we have said, the adversaries love us when silent, and hate us when speaking, it is rightly said while Job was silent:

CHAPTER XXVII.

IBID. None spake a word unto him. 53. Sometimes heretics are compelled to be silent.—Sometimes, however, when they consider the hearts of the faithful to be in the torpor of inertia, they do not cease from scattering the seeds of error by speaking. But when they see the minds of the good to savor high things, to seek the return to their country, to grieve strenuously for the misery of this exile, they curb their tongue with solicitous circumspection, because they see that speaking in vain against the hearts of those who grieve, they are more quickly struck dumb. Whence also rightly, when it was said: None spake a word unto him, soon the cause of the silence is subjoined, when it is said:

CHAPTER XXVIII.

IBID.—For they saw that his grief was very great. 54. When the heart grieves from the love of God, the adversary fears to speak perverse things.—For when the vehement grief of the love of God transfixes our hearts, the adversary fears to speak perverse things at random, because he sees that by provoking an intent mind, he is not only unable to draw it to perversity, but perhaps, through its being excited, he will lose even those whom he had held.

[Old Edit. XXI. Rec. XVI.] 55. In Scripture, things well done sometimes signify things to be done ill; and vice versa.—Perhaps it moves some that we have said these things, that those things which were well done by the friends, signify things to be done ill by heretics. But thus for the most part any thing whatever is a virtue through history, and a fault through signification: just as sometimes a thing done, in fact, is a cause of condemnation; but in writing it is a prophecy of virtue. Which truth we shall show more quickly if we bring forward one testimony of holy Scripture to prove both.

Quis namque audiens, non solum fidelium, sed ipsorum quoque infidelium, non omni modo detestetur quod David, in solario deambulans, Bersabee Uriae concupiscit uxorem? Quem tamen a praelio revertentem ire ad domum admonet pedes lavare. Qui protinus respondit, dicens: Arca Domini sub pellibus est, et ego in domo mea resquiescam (II Reg. XI, 11)? Quem David ad mensam propriam suscepit, eique epistolas, per quas mori debeat, tradit. Cujus autem David in solario deambulans typum tenet, nisi ejus de quo scriptum est: In sole posuit tabernaculum suum (Psal. XVIII, 6)? Et quid est Bersabee ad se perducere, nisi legem litterae, carnali populo conjunctam, spiritali sibi intellectu sociare? Bersabee enim puteus septimus dicitur, quia nimirum per cognitionem legis, infusione spiritalis gratiae, perfecta nobis sapientia ministratur. Quem vero Urias, nisi Judaicum populum signat? Cujus nomen interpretatum dicitur, lux mea Dei. Judaicus 95 autem populus, quia de accepta legis scientia extollitur, quasi de Dei luce gloriatur. Sed huic Uriae David uxorem abstulit, sibique conjunxit: quia videlicet manu fortis, quod David dicitur, in carne Redemptor apparens, dum de se spiritaliter loqui legem innotuit, per hoc, quod juxta litteram tenebatur, hanc a Judaico populo extraneam demonstravit; sibique conjunxit, quia se per illam praedicari declaravit. Uriam tamen ad domum ire David admonet pedes lavare, quia incarnatus Dominus veniens Judaico populo praecepit ut ad conscientiam redeat, et sordes operum fletibus tergat; ut spiritaliter mandata legis intelligat, et post tantam duritiam praeceptorum, fontem baptismatis inveniens, ad aquam post laborem recurrat. Sed Urias, qui arcam Domini esse sub pellibus meminit, respondit quod domum suam intrare non possit. Ac si Judaicus populus dicat: Ego mandata Dei in sacrificiis carnalibus video, et redire ad conscientiam per spiritalem intelligentiam non requiro. Quasi enim arcam esse sub pellibus dicit, qui praecepta Dei non nisi ad exhibendum ministerium sacrificii carnalis intelligit. Hunc tamen etiam redire ad domum nolentem David ad mensam vocat; quia quamvis Judaicus populus ad conscientiam reverti contemnat, ei tamen Redemptor veniens mandata spiritalia praedicat, dicens: Si crederetis Moysi, crederetis forsitan et mihi, de me enim ille scripsit (Joan. V, 46). Legem itaque Judaicus populus tenet, quae ejus divinitatem loquitur, cui isdem populus credere dedignatur.

For who hearing it, not only of the faithful, but of the infidels also, would not in every way detest that David, walking on the roof, should lust after Bathsheba, the wife of Uriah? Whom nevertheless, returning from the battle, he admonishes to go to his house and wash his feet. Who immediately answered, saying: The ark of the Lord is under skins (tents), and shall I rest in my house? (2 Sam. 11:11). Whom David received at his own table, and delivered to him letters by which he should die. But of whom does David, walking on the roof, hold the type, except of Him of whom it is written: He hath set his tabernacle in the sun? (Psalm 19:4). And what is it to bring Bathsheba to himself, but to associate to Himself by a spiritual intellect the law of the letter, joined to a carnal people? For Bathsheba is called the "seventh well," because namely through the knowledge of the law, by the infusion of spiritual grace, perfect wisdom is ministered to us. But whom does Uriah signify, but the Jewish people? Whose name interpreted is said to be "my light of God." But the Jewish people, because they are extolled concerning the knowledge of the law which they have received, glory as it were in the light of God. But from this Uriah David took his wife, and joined her to himself: because namely the "strong of hand," which David is called, the Redeemer appearing in the flesh, while He made known that the law spoke of Him spiritually, by this, that it was held according to the letter, He showed this to be a stranger from the Jewish people; and joined it to Himself, because He declared that Himself was preached through it. Nevertheless, David admonishes Uriah to go to his house and wash his feet, because the incarnate Lord coming commanded the Jewish people to return to their conscience, and to wipe away the filth of their works with tears; so that they might spiritually understand the mandates of the law, and after such great hardness of the precepts, finding the font of baptism, they might return to the water after labor. But Uriah, who remembered that the ark of the Lord was under skins, answered that he could not enter his house. As if the Jewish people should say: I see the mandates of God in carnal sacrifices, and I do not seek to return to conscience through spiritual understanding. For as it were he says that the ark is under skins, who understands the precepts of God only for exhibiting the ministry of carnal sacrifice. Nevertheless, David calls him even when unwilling to return to his house to the table; because although the Jewish people contemn returning to conscience, yet the Redeemer coming preaches to them spiritual mandates, saying: If ye had believed Moses, ye would perhaps have believed me also; for he wrote of me (John 5:46). The Jewish people, therefore, hold the law, which speaks of His divinity, which same people deign not to believe.

Unde et Urias ad Joab cum epistolis, ex quibus occidi debeat, mittitur, quia idem ipse Judaicus populus legem portat, qua convincente moriatur. Dum enim mandata legis retinens implere renititur, ipse nimirum defert judicium unde damnetur. Quid ergo per factum istud David scelestius? quid Uria mundius dici potest? Sed rursus, per mysterium, quid David sanctius, quid Uria infidelius invenitur, quando et ille, per vitae culpam, in prophetia signat innocentiam; et iste, per vitae innocentiam, in prophetia exprimit culpam? Non ergo incongrue per ea quae bene ab amicis Job gesta sunt, male ab haereticis gerenda signantur, dum virtus sacri eloquii sic transacta narrat, ut ventura exprimat; sic in facto rem approbat, ut ei in mysterio contradicat; sic gesta damnat, ut haec mystice gerenda persuadeat.

SENSUS MORALIS.---[Vet. XXII]. 56. Cur diabolus aliquando a tentatione quiescat.---Igitur quia allegoriae mysteria membratim enodantes explevimus, nunc moralitatis intelligentiam raptim tangentes exsequamur. Ad obscuriora quippe disserenda mens properat; et si apertis diu involvitur, clausa, ut dignum est, pulsare praepeditur. Saepe antiquus hostis postquam menti nostrae tentationum certamen inflixerit, ab ipso suo certamine ad tempus recedit; non ut malitiae finem praebeat, sed ut corda quae per quietem secura reddiderit, repente rediens facilius inopinatus irrumpat. Hinc est quod ad tentandum beatum virum iterum redit, ejusque cruciatus expetit, quem tamen ei superna pietas retinendo concedit, dicens:

CAPUT XXIX.

VERS. 6.---Ecce in manu tua est, tantum animam illius serva. 57. Quandoque Deus nos deserit ut custodiat. Tentatio fit salva anima, ubi negatur consensus. Delectationis tamen vulnus poenitentia curandum.---Sic quippe ille nos deserit, ut custodiat; sic custodit, ut tamen permisso tentationis articulo 96 statum nobis nostrae infirmitatis ostendat. Qui mox a facie Domini exiit, atque a planta pedis usque ad verticem acceptum feriendo vulneravit, quia nimirum cum licentiam percipit, a minimis incipiens, atque usque ad majora perveniens, quasi omne corpus mentis illatis tentationibus lacerando transfigit. Sed tamen ad animam feriendo non pervenit, quia cunctis cogitationibus interior, inter ipsa vulnera delectationum quae suscipit, arcani propositi intentio resistit; ut quamvis delectatio mentem mordeat, deliberationem tamen sanctae rectitudinis usque ad consensus mollitiem non inflectat.

Whence also Uriah is sent to Joab with letters from which he ought to be killed, because the very same Jewish people carry the law by which, it convicting them, they may die. For while retaining the mandates of the law they refuse to fulfill them, they themselves namely carry the judgment whence they may be condemned. What therefore can be said more wicked than this deed of David? what more pure than Uriah? But again, through the mystery, what is found more holy than David, what more unfaithful than Uriah, when both he, through the fault of his life, signs innocence in prophecy; and the other, through the innocence of his life, expresses fault in prophecy? Therefore it is not incongruously that through those things which were well done by the friends of Job, things to be done ill by heretics are signified, while the power of the sacred eloquence so relates past things as to express future things; so approves a thing in fact as to contradict it in mystery; so condemns deeds as to persuade that these things are to be done mystically.

MORAL SENSE.—[Old Edit. XXII]. 56. Why the devil sometimes rests from temptation.—Therefore, since we have fulfilled the mysteries of allegory by unfolding them limb by limb, let us now proceed by touching briefly upon the understanding of morality. For the mind hastens to discuss more obscure things; and if it is involved for long in open things, it is hindered from knocking at closed things, as is fitting. Often the ancient enemy, after he has inflicted the contest of temptations on our mind, recedes from his contest for a time; not that he may provide an end to his malice, but that returning suddenly, he may more easily break in unawares upon the hearts which he has rendered secure through quiet. Hence it is that he returns again to tempt the blessed man, and seeks his tortures, whom nevertheless supernal piety grants to him while withholding him, saying:

CHAPTER XXIX.

VERSE 6.—Behold, he is in thine hand; but save his life (soul). 57. Sometimes God deserts us that He may keep us. Temptation occurs with the soul safe, when consent is denied. The wound of delight, however, must be cured by penitence.—For He so deserts us that He may keep us; He so keeps us, that yet by the permitted article of temptation He may show us the state of our own infirmity. Who soon went out from the face of the Lord, and wounded him whom he had received by striking him from the sole of the foot even to the crown of the head, because namely when he perceives license, beginning from the least things, and arriving even to the greater, he as it were transfixes the whole body of the mind by tearing it with the temptations inflicted. But yet he does not arrive at the soul by striking, because more interior than all thoughts, among the very wounds of delights which it receives, the intention of the secret purpose resists; so that although delight may bite the mind, yet it does not bend the deliberation of holy rectitude even to the softness of consent.

Debemus tamen per asperitatem poenitentiae ipsa delectationum vulnera tergere, et censura districtionis rigidae, si quid fluxum emanat in cogitatione, mundare. Unde bene mox subditur,

Caput XXX

[Rec. XVII].

VERS. 8.---Quia testa saniem radebat. 58. Quia testa saniem radere est se judicando fragilitatemque suam contemplando peccatum purgare.---Quid enim per testam, nisi vigor districtionis; quid per saniem, nisi fluxus illicitae cogitationis accipitur? Percussi ergo testa saniem radimus, cum post pollutiones cogitationis illicitae, nosmetipsos aspere dijudicando mundamus. Potest etiam testa fragilitas mortalitatis intelligi. Testa ergo saniem mundare, est mortalitatis cursum fragilitatemque pensare, et putredinem miserae delectationis abstergere. Nam dum quisque considerat, quam citius caro ad pulverem redeat, festine superat hoc, quod se de carne intus turpiter impugnat. Cum ergo ex tentatione prava mentem cogitatio influit, quasi ex vulnere sanies decurrit. Sed citius sanies tergitur, si in consideratione nostra fragilitas quasi in manu testa teneatur.

59. Cogitationes pravae non sunt spernendae.---Neque enim parvi pendenda sunt quae, quamvis usque ad effectum non pertrahunt, tamen illicite in mente versantur. Hinc est quod quasi a vulneribus Redemptor noster saniem radere venerat, cum dicebat: Audistis quia dictum est antiquis: Non moechaberis. Ego autem dico vobis quod si quis viderit mulierem ad concupiscendum eam, jam moechatus est eam in corde suo (Matth. V, 27). Sanies itaque tergitur, cum culpa non solum ab opere, sed etiam a cogitatione resecatur. Hinc est, quod Jerobaal cum a paleis frumenta excuteret, angelum vidit, ad cujus imperium protinus haedum coxit, quem super petram posuit, et jus carnium desuper effudit; quae angelus virga tetigit, eaque ignis exiens de petra consumpsit (Jud. VI, 11, 12, 19). Quid est enim frumentum virga caedere, nisi rectitudine judicii, a vitiorum paleis virtutum grana separare? Sed haec agentibus angelus apparet, quia tanto magis Dominus interiora denuntiat, quanto se studiosius homines ab exterioribus purgant.

We ought, however, through the asperity of penitence to wipe the very wounds of delights, and by the censure of rigid strictness, to cleanse if anything fluid emanates in thought. Whence well is it soon subjoined,

Chapter XXX

[Rec. XVII].

VERSE 8.—And he took him a potsherd to scrape the filth (pus). 58. To scrape the filth with a potsherd is to purge sin by judging oneself and contemplating one's own fragility.—For what is received by the potsherd but the vigor of strictness; what by the filth but the flux of illicit thought? Stricken, therefore, we scrape the filth with a potsherd when, after the pollutions of illicit thought, we cleanse ourselves by harshly judging ourselves. A potsherd can also be understood as the fragility of mortality. To cleanse the filth with a potsherd, therefore, is to weigh the course and fragility of mortality, and to wipe away the putrefaction of miserable delight. For while each one considers how quickly the flesh returns to dust, he speedily overcomes that which within basely assails him concerning the flesh. When, therefore, a perverse thought flows into the mind from temptation, filth as it were runs down from a wound. But the filth is more quickly wiped away if in our consideration fragility is held like a potsherd in the hand.

59. Perverse thoughts are not to be despised.—For neither are those things to be lightly esteemed which, although they do not draw out to the effect, yet are illicitly turned in the mind. Hence it is that our Redeemer had come as it were to scrape the filth from wounds, when He said: Ye have heard that it was said to them of old time, Thou shalt not commit adultery: But I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart (Matt. 5:27-28). The filth, therefore, is wiped away when the fault is cut off not only from the work but also from the thought. Hence it is that Jerubbaal, when he was shaking out the corn from the chaff, saw an angel, at whose command he immediately cooked a kid, which he placed upon a rock, and poured the broth of the flesh over it; which things the angel touched with a rod, and a fire going out from the rock consumed them (Judg. 6:11, 12, 19). For what is it to beat the corn with a rod but, by the rectitude of judgment, to separate the grains of virtues from the chaff of vices? But the angel appears to those doing these things, because the more the Lord denounces interior things, the more zealously men purge themselves from exterior things.

Qui occidi haedum praecipit, id est, omnem appetitum nostrae carnis immolari, carnesque super petram poni, et jus carnium desuper fundi. Quem alium signat petra, nisi eum, de quo per Paulum dicitur: Petra autem erat Christus (I Cor. X, 4). Carnes ergo super petram ponimus, cum corpus nostrum in Christi imitatione cruciamus. Jus etiam carnium desuper fundit, qui in conversatione Christi ipsas a se etiam carnales cogitationes exinanit. Quasi enim jus ex carne liquida in petram funditur, quando mens et a cogitationum carnalium fluxu vacuatur. Quae tamen mox angelus 97 virga tangit, quia intentionem nostram nequaquam potestas divini adjutorii deserit. De petra autem ignis exit, et jus carnesque consumit, quia afflatus a Redemptore spiritus, tanta cor nostrum flamma compunctionis concremat, ut omne quod in eo est illicitum et operis et cogitationis exurat. Quod ergo illic est jus in petram fundere, hoc est hic saniem testa mundare. Perfecta enim mens solerter invigilat, ut non solum perversa agere renuat, sed omne etiam quod in se per cogitationes turpiter liquatur tergat. [Vet. XXIII.] Sed saepe de ipsa victoria bellum oritur, ut cum immunda cogitatio vincitur, victoris animus elatione pulsetur. Sic ergo mentem necesse est per munditiam erigi, ut tamen sollicite debeat in humilitate substerni. [Rec. XXVIII.] Unde et cum de sancto viro diceretur, Testa saniem radebat, protinus apte subjungitur,

Caput XXXI.

IBID.---Sedens in sterquilinio.

60. Tentationis victor humilitatem servet. Elatio parva agentium, et magna de se sentientium. Elatio iniquorum, ubi alii peccant in quibus ipsi non peccent.---In sterquilinio quippe sedere, est vilia de se quempiam et abjecta sentire. In sterquilinio nobis sedere, est ad ea quae illicite gessimus mentis oculos poenitendo reducere; ut cum ante nos peccatorum stercora cernimus, omne quod in animo de elatione surgit inclinemus. In sterquilinio sedet, qui infirmitatem suam sollicitus respicit, et sese de bonis, quae per gratiam perceperit, non extollit. An non apud se in sterquilinio Abraham sederat, qui dicebat: Loquar ad Dominum meum, cum sim pulvis et cinis (Genes. XVIII, 27)? Aperte enim cernimus, in quo se apud se loco posuerat, qui pulverem se ac cinerem, etiam dum cum Deo loqueretur, aestimabat. Si igitur ita se despicit, qui usque ad honorem divinae collocutionis ascendit, sollicita intentione pensandum est qua poena illi feriendi sunt qui et ad summa non proficiunt, et tamen de minimis extolluntur.

He who commands the kid to be killed, that is, every appetite of our flesh to be immolated, and the flesh to be placed upon the rock, and the broth of the flesh to be poured over it. Whom else does the rock signify but Him of whom it is said by Paul: And that rock was Christ (1 Cor. 10:4). We place the flesh upon the rock, therefore, when we torture our body in the imitation of Christ. He also pours the broth of the flesh over it, who in the conversation of Christ empties out even carnal thoughts from himself. For as it were broth is poured from liquid flesh upon the rock, when the mind is also emptied of the flux of carnal thoughts. Which nevertheless the angel soon touches with a rod, because the power of divine help by no means deserts our intention. But from the rock fire goes out and consumes the broth and the flesh, because the spirit breathed from the Redeemer burns our heart with such a flame of compunction that it consumes everything in it that is illicit both of work and of thought. That, therefore, which there is to pour the broth upon the rock, this is here to cleanse the filth with a potsherd. For the perfect mind alertly watches that it not only refuses to do perverse things, but also wipes away everything that basely melts in itself through thoughts. [Old Edit. XXIII.] But often from the victory itself a war arises, so that when an unclean thought is conquered, the mind of the victor is struck with elation. Thus, therefore, it is necessary for the mind to be raised up through purity, that yet it should solicitously be laid low in humility. [Rec. XXVIII.] Whence also when it was said of the holy man, He scraped the filth with a potsherd, it is immediately aptly subjoined,

Chapter XXXI.

IBID.—Sitting in the dunghill.

60. The victor of temptation should preserve humility. The small elation of those who act, and those who think great things of themselves. The elation of the iniquitous, where others sin in things in which they themselves do not sin.—To sit in the dunghill, indeed, is for someone to feel vile and abject things about himself. For us to sit in the dunghill is to bring back the eyes of the mind to those things which we have done illicitly, by repenting; so that when we discern the filth of sins before us, we may incline everything that rises in the mind from elation. He sits in the dunghill who, solicitous, looks back at his own infirmity, and does not extol himself for the good things which he has perceived through grace. Had not Abraham sat in the dunghill within himself, who said: I will speak to my Lord, whereas I am dust and ashes (Gen. 18:27)? For we clearly discern in what place he had positioned himself within himself, who estimated himself as dust and ashes even while he was speaking with God. If, therefore, he so despises himself who has ascended even to the honor of divine conversation, it must be considered with solicitous intention by what punishment those are to be struck who neither profit toward the highest things and yet are extolled for the least.

Nam sunt nonnulli, qui cum parva agunt, de semetipsis magna sentiunt: in altum mentem sublevant, et praeire se caeteros virtutum meritis putant. Hi nimirum apud se introrsus humilitatis sterquilinium deserunt, et elationis fastigia ascendunt; illum videlicet imitantes, qui primus se apud se extulit, sed elevando prostravit; illum imitantes, qui accepta conditionis dignitate contentus non fuit, dicens: In coelum conscendam, super astra coeli exaltabo solium meum (Isai. XIV, 13). Unde et ei male conjuncta Babylonia, id est, confusa multitudo peccantium, dicit: Sedeo regina, et vidua non sum (Isai. XLVII, 8, sec. LXX.) Quisquis ergo introrsus intumescit, in altum se apud semetipsum posuit. Sed eo se gravius in infimis deprimit, quo de se infima veraciter sentire contemnit. Sunt vero nonnulli qui nihil quidem virtutis agere student, sed tamen cum alios peccare conspiciunt, justos se in eorum comparatione suspicantur. Neque enim corda omnium una vel similis culpa transfigit. Hunc namque superbia illaqueat, illum forsitan ira supplantat, hunc autem avaritia cruciat, illum vero luxuria inflammat. Et plerumque contingit ut is quem superbia deprimit, alium respiciat qualiter ira succendat; et quia se ira non citius instigat, meliorem iracundo jam reputat, atque apud semetipsum quasi de justitia extollitur, quia pensare negligit vitium quo gravius tenetur. Plerumque contingit ut is quem avaritia sauciat, alium in luxuriae voragine mersum cernat; et quia se a pollutione carnali alienum respicit, quibus ipse sordibus spiritalis vitii intrinsecus polluitur, non attendit; dumque in alio pensat malum quod ipse non habet, in se negligit considerare quod habet: sicque fit, ut dum ad aliena dijudicanda mens ducitur, proprii judicii lumine privetur; et eo durius contra aliena superbiat, quo sua negligentius ignorat.

[Vet. XXIV.] 61. Humilitatem qui non perdat perfectus, intuitu culpae alienae. Tentatio interdum foris et intus pulsat.---At contra hi, qui ad alta virtutum surgere veraciter appetunt, cum alienas culpas audiunt, mox cor ad proprias reducunt; et tanto rectius illas dijudicant, quanto verius istas deplorant. Quia igitur electus quisque in infirmitatis suae consideratione se comprimit, dicatur recte, quod vir sanctus in sterquilinio dolens sedet. Qui enim vere se humiliat, continuae considerationis oculo, quibus circumseptus sit delictorum sordibus proficiens pensat.

For there are some who, when they do small things, think great things of themselves: they raise the mind on high, and think that they precede others in the merits of virtues. These surely desert the dunghill of humility within themselves, and ascend the heights of elation; imitating him, namely, who first extolled himself within himself, but by elevating he prostrated himself; imitating him who was not content with the received dignity of his condition, saying: I will ascend into heaven, I will exalt my throne above the stars of heaven (Isa. 14:13). Whence also Babylonia, that is, the confused multitude of sinners, evilly joined to him, says: I sit a queen, and am no widow (Isa. 47:8, according to LXX). Whoever, therefore, swells within, has placed himself on high within himself. But he depresses himself more heavily in the lowest things by as much as he contemns to feel truly low things of himself. But there are some who indeed study to do nothing of virtue, but yet when they behold others sinning, they suspect themselves to be just in comparison with them. For neither does one or a similar fault transfix the hearts of all. For pride ensnares this one, anger perhaps supplants that one, but avarice tortures this one, and luxury indeed inflames that one. And it often happens that he whom pride depresses looks at another to see how anger enkindles him; and because anger does not instigate him as quickly, he already reputes himself better than the angry man, and is extolled within himself as if from justice, because he neglects to weigh the vice by which he is more heavily held. It often happens that he whom avarice wounds sees another submerged in the whirlpool of luxury; and because he sees himself alienated from carnal pollution, he does not attend to with what filth of spiritual vice he is internally polluted; and while he weighs in another the evil which he himself does not have, he neglects to consider in himself what he does have: and so it happens that while the mind is led to judging the things of others, it is deprived of the light of its own judgment; and it becomes proud against the things of others more harshly by as much as it more negligently ignores its own.

[Old Edit. XXIV.] 61. He who is perfect should not lose humility by the sight of another's fault. Temptation sometimes knocks without and within.—But on the contrary those who truly desire to rise to the heights of virtues, when they hear of others' faults, immediately bring back the heart to their own; and they judge those others more rightly by as much as they more truly deplore their own. Because, therefore, every chosen one restrains himself in the consideration of his own infirmity, let it be said rightly that the holy man sits grieving in the dunghill. For he who truly humbles himself, with the eye of continual consideration, weighs as he profits with what filth of sins he is hedged about.

Sciendam vero est quia plerumque in prosperis importuna tentatione mens tangitur; sed tamen aliquando et adversa exterius patimur, et intus tentationis impulsu fatigamur; ut et carnem flagella crucient, et tamen ad mentem carnalis suggestio inundet. Unde et bene post tot beati Job vulnera, adhuc subjuncta sunt etiam male suadentis uxoris verba, quae ait:

Caput XXXII.

VERS. 9.---Adhuc permanes in simplicitate tua? Benedic Deo et morere.

62. Uxor Job male suadens, est carnalis cogitatio.---Uxor quippe male suadens est carnalis cogitatio mentem lacessens. Saepe etenim, ut dictum est, et foris flagellis atterimur, et intus carnali suggestione fatigamur. Hinc est enim quod Jeremias deplorat, dicens: Foris interficit gladius, et domi mors similis est (Thren. I, 20). Foris enim gladius interficit, cum nos exterius feriens vindicta configit. Sed domï mors similis est, quia et flagella quidem sustinet, et tamen intus conscientia a tentationis sordibus munda non est. Hinc David ait: Fiant tanquam pulvis ante faciem venti, et angelus Domini affligens eos (Psal. XXXIV, 5). Qui enim in corde suo aura tentationis rapitur, quasi ante venti faciem pulvis elevatur. Et cum inter haec divina districtio percutit, quid aliud quam angelus Domini affligit?

63. Tentationem aliter electi, aliter reprobi excipiunt.---Sed haec aliter aguntur a reprobis, aliter ab electis. Illorum namque corda ita tentantur, ut consentiant. Istorum vero, tentationes quidem suscipiunt, sed repugnant. Illorum mens delectabiliter capitur; et si ad tempus quod male suggeritur displicet, sed postmodum per deliberationem libet. Isti vero sic tentationum jacula excipiunt, ut semper resistendo fatigentur; et si quando usque ad delectationem tentata mens rapitur, ipsam tamen citius erubescunt, et forti censura redarguunt quidquid intra se exsurgere carnale deprehendunt. Unde et bene mox subjungitur:

But it is to be known that often in prosperous things the mind is touched by importunate temptation; but yet sometimes we also suffer adverse things externally and are fatigued within by the impulse of temptation; so that both scourges torture the flesh, and yet carnal suggestion floods to the mind. Whence also well after so many wounds of blessed Job, there were still subjoined also the words of the evilly persuading wife, who says:

Chapter XXXII.

VERSE 9.—Dost thou still continue in thy simplicity? Bless God and die.

62. Job's wife, evilly persuading, is carnal thought.—The wife indeed evilly persuading is carnal thought harassing the mind. For often, as has been said, we are both worn down by scourges without and fatigued by carnal suggestion within. For hence it is that Jeremiah deplores, saying: Abroad the sword destroyeth, and at home there is death like unto it (Lam. 1:20). For abroad the sword destroyeth, when vengeance striking us externally pierces us. But at home there is death like unto it, because one indeed sustains scourges, and yet within the conscience is not clean from the filth of temptation. Hence David says: Let them be as dust before the face of the wind, and let the angel of the Lord afflict them (Ps. 35:5). For he who in his heart is carried away by the breeze of temptation is elevated like dust before the face of the wind. And when amidst these things divine strictness strikes, what else but the angel of the Lord afflicts?

63. The chosen receive temptation in one way, the reprobate in another.—But these things are done in one way by the reprobate, in another by the chosen. For the hearts of the former are so tempted that they consent. But those of the latter indeed receive temptations, but they resist. The mind of the former is captured with delight; and if for a time that which is evilly suggested displeases, yet afterwards through deliberation it pleases. But these so receive the darts of temptations that they are always fatigued by resisting; and if at any time the tempted mind is carried away even to delight, they nevertheless are sooner ashamed of that very subreption of their delight, and with strong censure they redargue whatever they detect arising carnal within themselves. Whence also well it is soon subjoined:

CAPUT XXXIII. [Rec. XIX]. VERS. 10.---Locuta es quasi una ex stultis mulieribus. Si bona accepimus de manu Domini, mala quare non sustineamus? 64. Contra aspera aut blanda quomodo resistendum.---Dignum quippe est ut sancta mens spiritali correptione comprimat, quidquid apud se carnale insolenter immurmurat; ne caro aut loquens aspera, ad impatientiam illam pertrahat, aut loquens blanda, ad libidinis fluxa dissolvat. Censura igitur virilis, illicitae cogitationis suggestionem redarguens, dissolutam turpitudinis mollitiem reprimat, dicens: Locuta es quasi una ex stultis mulieribus. Quisquis autem subigere vitia appetit, et ad aeterna internae retributionis culmina, verae intentionis gressibus tendit, quo magis vallari se vitiorum bello undique conspicit, eo se virtutum armis robustius accingit; et tanto minus jacula metuit, quanto contra haec venientia fortiter pectus munit.

65. Vitia se sub virtutum specie tegunt.---Sed plerumque dum contra hoc tentationum bellum fulciri magnis virtutibus nitimur, quaedam se nobis vitia sub specie virtutum tegunt, et quasi blanda ad nos facie veniunt; sed cujus adversitatis sint, discussa sentiuntur. Unde et amici beati Job quasi pro consolatione conveniunt, sed in contumelias erumpunt; quia insidiantia vitia virtutum faciem sumunt, sed hostili invectione nos feriunt. Nam saepe immoderata ira, justitia; et saepe dissoluta remissio, misericordia vult videri. Saepe incautus timor humilitas; saepe effrenata superbia appetit libertas apparere. Ad consolandum ergo amici veniunt, sed ad increpationis verba dilabuntur; quia nimirum vitia virtutum specie palliata, blanda quidem superficie inchoant, sed aspera nos contrarietate perturbant. Bene autem dicitur:

Et rursum consideratio munerum cogitationis asperae impatientiam refrenet, dicens: Si bona accepimus de manu Domini, mala quare non sustineamus?

Caput XXXIV.

VERS. 11.---Condixerant enim sibi, ut pariter venientes visitarent eum.

CHAPTER XXXIII [Rec. XIX]. VERSE 10.—Thou hast spoken like one of the foolish women. If we have received good things at the hand of the Lord, why should we not receive evil? 64. How one must resist things harsh or smooth.—It is indeed worthy that the holy mind should restrain by spiritual correction whatever carnally murmurs insolently within itself; lest the flesh, either speaking harsh things, should draw it to impatience, or speaking smooth things, should dissolve it to the fluxes of lust. Therefore let manly censure, redarguing the suggestion of illicit thought, repress the dissolved softness of turpitude, saying: Thou hast spoken like one of the foolish women. But whoever desires to subdue vices, and tends toward the eternal heights of internal retribution with the steps of true intention, the more he sees himself besieged on all sides by the war of vices, the more robustly he girds himself with the arms of virtues; and he fears the darts by so much the less as he strongly fortifies his breast against these coming things.

65. Vices hide themselves under the appearance of virtues.—But often while we strive to be supported by great virtues against this war of temptations, certain vices hide themselves under the appearance of virtues to us, and come to us as if with a smooth face; but of what adversity they are is felt when they are discussed. Whence also the friends of blessed Job come as if for consolation, but they break out into contumelies; because ensnaring vices take the face of virtues, but they strike us with hostile invective. For often immoderate anger wishes to appear as justice; and often dissolved remission, as mercy. Often incautious fear appears as humility; often unbridled pride desires to appear as liberty. Therefore friends come to console, but they slide into words of reproof; because surely vices cloaked with the appearance of virtues begin indeed with a smooth surface, but they disturb us with harsh contrariety. Well, however, it is said:

And again let the consideration of gifts refrain the impatience of harsh thought, saying: If we have received good things at the hand of the Lord, why should we not receive evil?

Chapter XXXIV.

VERSE 11.—For they had made an appointment together, that they might come and visit him together.

66. Foedus adversum nos ineunt.---Vitia quippe sibi sub virtutum praetextu condicunt, quia sunt quaedam quae adversum nos inter se quadam convenientia conjunguntur, sicut superbia et ira, remissio et timor. Vicina namque est ira superbiae, remissio timori. Condicendo ergo veniunt, quae contra nos sibi ex quadam pravitatis cognatione sociantur. [Vet. XXV.] Sed si aerumnam nostrae captivitatis agnoscimus, si ex amore aeternae patriae in intimis dolemus, vitia, quae male laetis surrepunt, bene tristibus praevalere non possunt. Unde et bene subditur:

Caput XXXV.

VERS. 12.---Cumque elevassent procul oculos suos, non agnoverunt eum.

67. Afflictio fugat vitia.---Afflictos enim nos vitia minime cognoscunt, quia triste cor mox ut pulsaverint, reprobata resiliunt; et quae nos laetos quasi noverant, quia penetrabant, moerentes cognoscere nequeunt, quia ipso nostro rigore franguntur. Sed antiquus hostis, quo in eis fortiter deprehendi se conspicit, eo illa sub virtutum imagine altius abscondit. Unde et subditur:

CAPUT XXXVI. IBID.---Et exclamantes ploraverunt, scissisque vestibus sparserunt pulverem super caput suum in coelum, et sederunt cum eo in terra septem diebus et septem noctibus. 68. Nisi sub virtutum specie illudant.---Signatur enim pietas per ploratum, discretio per scissionem vestium, affectus operum per pulverem capitum, humilitas per sessionem. Aliquando enim pium quid hostis insidians simulat, ut ad crudelitatis terminum deducat; sicut est, cum plecti per disciplinam culpam prohibet, quatenus quae hic non reprimitur, gehennae igne feriatur. Aliquando discretionis imaginem oculis objicit, et ad indiscretionis laqueos perducit; sicut est cum impulsu ejus pro infirmitate nobis plus alimentorum quasi discrete concedimus, sed indiscrete contra nos bella carnis excitamus. Aliquando affectum simulat bonorum operum, sed per hunc inquietudinem irrogat laborum; sicut est cum quis quiescere non valet, et quasi de otio judicari timet. Aliquando imaginem humilitatis ostentat, ut affectum utilitatis subtrahat; sicut est cum quosdam, plusquam sunt infirmos atque inutiles sibimetipsis asserit, ut dum se nimis indignos considerant, res in quibus prodesse proximis poterant, ministrare pertimescant.

66. They enter into a league against us.—Vices indeed make an appointment with one another under the pretext of virtues, because there are certain ones which are joined together among themselves by a certain agreement against us, just as pride and anger, remissness and fear. For anger is close to pride, remissness to fear. Therefore they come by appointment, which are associated against us from a certain kinship of perversity. [Old Edit. XXV.] But if we recognize the misery of our captivity, if from the love of the eternal fatherland we grieve in our innermost parts, the vices, which steal upon the evilly joyful, cannot prevail over the well sorrowful. Whence also well it is added:

Chapter XXXV.

VERSE 12.—And when they had lifted up their eyes afar off, they did not know him.

67. Affliction puts vices to flight.—For vices by no means know us when we are afflicted, because as soon as they have knocked at a sorrowful heart, being reprobated they leap back; and those things which had known us when joyful, because they penetrated us, are unable to know us when mourning, because they are broken by our very rigor. But the ancient enemy, by as much as he sees himself strongly detected in them, by so much the more deeply he hides them under the image of virtues. Whence also it is added:

CHAPTER XXXVI. IBID.—And crying out they wept, and rending their garments they sprinkled dust upon their heads toward heaven, and they sat with him on the ground seven days and seven nights. 68. Unless they should be mocked under the appearance of virtues.—For piety is signified by weeping, discretion by the rending of garments, the affection of works by the dust of heads, humility by sitting. For sometimes the ensnaring enemy simulates something pious, so that he may lead to the end of cruelty; as it is when he prohibits a fault from being punished through discipline, so that what is not repressed here may be struck by the fire of Gehenna. Sometimes he presents the image of discretion to the eyes, and leads to the snares of indiscretion; as it is when, by his impulse, we grant more of nourishment to ourselves as if discreetly for infirmity, but indiscreetly we excite the wars of the flesh against ourselves. Sometimes he simulates the affection of good works, but through this he inflicts the inquietude of labors; as it is when someone is not able to rest, and as if from leisure fears to be judged. Sometimes he ostentates the image of humility, so that he may subtract the affection of utility; as it is when he asserts some to be more infirm and useless to themselves than they are, so that while they consider themselves too unworthy, they may fear to minister the things in which they could profit their neighbors.

69. Compunctio contra vitia munit.---Sed haec vitia quae sub virtutum specie antiquus hostis occultat, valde subtiliter manus compunctionis examinat. Qui enim veraciter intus dolet, quae agenda foras, quae non agenda sint, fortiter praevidet. Si enim nos virtus compunctionis in intimis afficit, omnis strepitus pravae suggestionis obmutescit. Unde et sequitur:

Caput XXXVII.

VERS. 13.---Et nemo loquebatur ei verbum: videbant enim dolorem esse vehementem.

70. Qui vitia ad virtutis usum possunt famulari.---Si enim cor veraciter dolet, linguam contra nos vitia non habent. Nam cum plene vita rectitudinis quaeritur, supervacua suggestio pravitatis obturatur. Saepe autem si forti nos studio contra vitiorum incentiva stringimus, ipsa etiam vitia ad usum virtutis immutamus. Nonnullos namque ira possidet: sed hanc, dum rationi subjiciunt, in sancti zeli ministerium vertunt. Nonnullos superbia erigit; sed dum divinae formidini animum inclinant, hanc ad defensionem justitiae in vocem liberae auctoritatis immutant. Nonnullos fortitudo carnis illecebrat; sed dum exercendis piis operibus corpus subdunt, unde iniquitatis stimulum passi sunt, inde pietatis lucra mercantur. Unde et bene isdem beatus Job post multa certamina hostiam pro amicis immolat. Quos enim per contentionem diu hostes pertulit, quandoque per sacrificium cives reddit; quia dum vitiosas quasque cogitationes subigendo in virtutes vertimus, tentationum adversa studia per intentionis hostiam, quasi ad amica corda permutamus. Haec nos in tribus voluminibus tripliciter disseruisse sufficiat. In ipso namque operis hujus exordio velut in molem nasciturae arboris, linguae radicem fiximus, ut expositionis ramos postmodum, prout singula expetunt loca, producamus.

69. Compunction fortifies against vices.—But these vices which the ancient enemy hides under the appearance of virtues, the hand of compunction examines very subtly. For he who truly grieves within, strongly foresees what things are to be done without, and what are not to be done. For if the virtue of compunction affects us in our innermost parts, all the noise of perverse suggestion falls silent. Whence also follows:

Chapter XXXVII.

VERSE 13.—And no one spoke a word to him: for they saw that his grief was very great.

70. Those who can make vices serve the use of virtue.—For if the heart truly grieves, vices have no tongue against us. For when the life of rectitude is fully sought, the superfluous suggestion of perversity is stopped. But often if we bind ourselves with strong study against the incentives of vices, we even change those very vices to the use of virtue. For anger possesses some: but this, while they subject it to reason, they turn into the ministry of holy zeal. Pride raises some; but while they incline the mind to divine fear, they change this to the defense of justice into the voice of free authority. The strength of the flesh entices some; but while they subject the body to exercising pious works, whence they suffered the sting of iniquity, thence they purchase the gains of piety. Whence also well the same blessed Job after many contests immolates a victim for his friends. For those whom he bore long as enemies through contention, at length through sacrifice he restores as citizens; because while by subduing we turn whatever vicious thoughts into virtues, we change the adverse studies of temptations through the victim of intention, as it were to friendly hearts. Let it suffice that we have discussed these things in three volumes in a threefold way. For in the very beginning of this work we fixed the root of the tongue as if into the mass of a tree about to be born, so that we may afterwards produce the branches of exposition, as individual places require.

LIBER QUARTUS.

In quo Gregorius paucis praefatus Scripturae litteram secum aliquando pugnare, et imprecationes Job sicut Jeremiae ac David, secundum id quod sonant, sine absurditate intelligi non posse, verba Job ab initio capitis tertii, ad versum vigesimum historice, mystice ac moraliter exponit.

Caput Primum.

PRAEFATIO. 101 Scripturae littera aliquando sibi contradicit.

Scripturae sensus ab humilibus assiduitate legendi penetratur.---Qui textum considerat, et sensum sacrae locutionis ignorat, non tam se eruditione instruit, quam ambiguitate confundit, quia nonnunquam sibi litterae verba contradicunt; sed dum a semetipsis per cotrarietatem dissident, lectorem ad intelligentiam veritatis mittunt. Quid enim est quod Salomon ait: Melius est comedere et bibere (Eccle. II, 24); et non longe post subjicit: Melius est ire ad domum luctus, quam ad domum convivii (Eccle. VII, 3)? Cur luctum convivio praetulit, qui prius esum potumque laudavit? Si enim per electionem bonum est comedere et bibere, procul dubio esse melius debet ad domum gaudii, quam ad domum lamenti properare. Hinc est quod iterum dicit: Laetare, juvenis, in adolescentia tua (Eccle. XI, 9). Et paulo post subjicit: Adolescentia enim et voluptas vana sunt (Ibid., 10). Quid est hoc quod vel prius reprehendenda praecipit, vel post praecepta reprehendit, nisi quod ipsis litterae verbis innuit, ut qui difficultatem exterius patitur, veritatis intelligentiam consideret, quam sequatur? quae nimirum veritatis intelligentia cum per cordis humilitatem quaeritur, legendi assiduitate penetratur. Sicut enim ignotorum hominum facies cernimus, et corda nescimus, sed si familiari eis locutione conjungimur, usu colloquii eorum etiam cogitationes indagamus; ita cum in sacro eloquio sola historia aspicitur, nihil aliud quam facies videtur; sed si huic assiduo usu conjungimur, ejus nimirum mentem quasi ex collocutionis familiaritate penetramus. Dum enim alia ex aliis colligimus, facile in ejus verbis agnoscimus, aliud esse quod intimant, aliud quod sonant. Tanto autem quisque notitiae illius extraneus redditur, quanto in sola ejus superficie ligatur.

BOOK FOUR.

In which Gregory, having prefaced with a few words that the letter of Scripture sometimes fights with itself, and that the imprecations of Job like those of Jeremiah and David, according to that which they sound, cannot be understood without absurdity, exposes the words of Job from the beginning of the third chapter, to the twentieth verse historically, mystically, and morally.

Chapter I.

PREFACE. 101. The letter of Scripture sometimes contradicts itself.

The sense of Scripture is penetrated by the humble by assiduity of reading.—He who considers the text and ignores the sense of sacred locution, does not so much instruct himself with erudition as confound himself with ambiguity, because sometimes the words of the letter contradict themselves; but while they dissent from themselves through contrariety, they send the reader to the understanding of the truth. For what is it that Solomon says: It is better to eat and drink (Eccles. 2:24); and not long after subjoins: It is better to go to the house of mourning than to the house of feasting (Eccles. 7:3)? Why did he prefer mourning to feasting, who before praised eating and drinking? For if by election it is good to eat and drink, without doubt it ought to be better to hasten to the house of joy than to the house of lamentation. Hence it is that he again says: Rejoice, O young man, in thy youth (Eccles. 11:9). And a little after subjoins: For youth and pleasure are vain (ibid. 11:10). What is this, that he either first commands things to be reprehended, or after commands he reprehends, except that he hints by the words of the letter themselves, that he who suffers difficulty externally should consider the understanding of truth, which he may follow? which understanding of truth surely, when it is sought through humility of heart, is penetrated by assiduity of reading. For as we discern the faces of unknown men and do not know their hearts, but if we are joined to them by familiar locution, by the use of colloquy we also investigate their thoughts; so when in sacred eloquence only the history is looked at, nothing else than the face is seen; but if we are joined to this by assiduous use, we surely penetrate its mind as if from the familiarity of conversation. For while we collect some things from others, we easily recognize in its words that it is one thing which they intimate, another which they sound. But by so much is anyone rendered a stranger to that knowledge as he is bound in its surface alone.

Caput II.

Imprecationes Job intelligi ad litteram sine absurditate nequeunt.

Ecce enim quod beatus Job diei suo maledixisse describitur dicens: Pereat dies in qua natus sum, et nox in qua dictum est: Conceptus est homo, si superficie tenus attenditur, quid his verbis reprehensibilius invenitur? Quis autem nesciat, diem in quo natus est nequaquam tunc stare potuisse? Modus quippe est temporis, ut statum non habeat mansionis. Quia enim per ventura tendit ad esse, semper ex praeteritis festinat non esse. Cur ergo vir tantus malediceret rei, quam nequaquam subsistere non ignoraret? Sed fortasse aliquis dicat, quod ex eo pondus virtutis ejus aspicitur, quia tribulatione commotus, illi rei maledictum irrogat quae constat quod minime subsistat. Sed hoc citius perspecta ratio destruit, quia si subsistebat res cui malediceret, perniciosum maledictum intulit: si autem non subsistebat, otiosum.

Quisquis vero ejus spiritu plenus est, qui ait: Omne verbum otiosum, quod locuti fuerint homines, rationem reddent de eo in die judicii (Matth. XII, 36), ita otiosa admittere, sicut etiam perniciosa formidat. Cui adhuc sententiae adjungitur: Dies ille vertatur in tenebras, non requirat eum Deus desuper, et non sit in recordatione, et non illustret lumine: obscurent eum tenebrae et umbra mortis, occupet eum caligo, et involvatur amaritudine. Noctem illam tenebrosus turbo possideat, sit nox illa solitaria, nec laude digna; exspectet lucem, et non videat, nec ortum surgentis aurorae. Dies qui elapsus cursu temporis scitur, cur verti in tenebras dicitur? Et cum constaret quia non subsisteret, cur optatur ut eum umbra mortis obscuret ; vel quae caligo occupat, quae implicatio amaritudinis involvit; aut quis noctem tenebrosus turbo possidet, quam nullus status tenet? Aut quomodo optatur fieri solitaria, quae transeundo jam fuerat nulla? Aut lucem quomodo exspectat, quae et sensu caret, et in proprio statu non permanet? Quibus adhuc verbis subjicit:

VERS. 11.---Quare non in vulva mortuus sum, egressus ex utero non statim perii? 71. In Jobo nihil impatientiae.---Si enim historiae tantummodo superficiem pensamus, nihil impatientiae magis apertum videtur, quam quod vir tantus dolorum mole confractus, mortem sibi propriam quaerat. Sed quia eum confractum doloribus non fuisse constat, restat ut in ejus sermonum sensu quaeratur.

Chapter II.

Job's imprecations cannot be understood according to the letter without absurdity.

Ecce, for that which blessed Job is described to have cursed his day, saying: Let the day perish wherein I was born, and the night in which it was said: A man-child is conceived; if it be attended to according to the surface, what is found more reprehensible than these words? For who does not know that the day in which he was born could by no means stand then? For it is the mode of time that it has no state of mansion. For because it tends to be through things to come, it always hastens from things past not to be. Why therefore would so great a man curse a thing which he was not ignorant did by no means subsist? But perhaps someone may say that from this the weight of his virtue is seen, because being moved by tribulation, he brings a curse upon that thing which it is clear least subsists. But a perceived reason quickly destroys this, because if the thing which he cursed did subsist, he brought in a pernicious curse: but if it did not subsist, an idle one.

Whoever indeed is full of His spirit, who says: Every idle word that men shall speak, they shall give account thereof in the day of judgment (Matt. 12:36), fears so to admit idle things, as also pernicious ones. To which sentence is still added: Let that day be turned into darkness, let not God regard it from above, and let it not be in recordation, and let it not be illustrated with light: let darkness and the shadow of death obscure it, let a mist occupy it, and let it be involved in bitterness. Let a darksome whirlwind possess that night, let that night be solitary, nor worthy of praise; let it expect light, and not see it, nor the rising of the surging aurora. Why is the day, which is known to have passed by the course of time, said to be turned into darkness? And since it was clear that it did not subsist, why is it wished that the shadow of death obscure it; or what mist occupies it, what implication of bitterness involves it; or what darksome whirlwind possesses the night, which no state holds? Or how is it wished to become solitary, which by passing was already nothing? Or how does it expect light, which both lacks sense and does not remain in its own state? To which words is still subjoined:

VERSE 11.—Why did I not die in the womb? Why did I not perish immediately as I came out of the belly? 71. Nothing of impatience in Job.—If we consider only the surface of the history, nothing of impatience seems more open than that so great a man, broken by the weight of sorrows, should seek his own death. But because it is certain that he was not broken by sorrows, it remains that he should be sought in the sense of his words.

Qui enim amissis omnibus dicebat: Dominus dedit, Dominus abstulit; sicut Domino placuit, ita factum est: sit nomen Domini benedictum (Job I, 21); qui percussus vulnere dicebat: Si bona accepimus de manu Domini, mala quare non sustineamus? (Job II, 10); quomodo is, qui nec rerum damno, nec filiorum interitu, nec corporis vulnere fractus fuerat, frangi poterat verbis uxoris? Qui enim contra res firmus stetit, quomodo ante verba cadere poterat? Cur ergo diem suum maledicit, nisi quia dies hic non est ille, qui temporis cursu transigitur, sed ille, qui est lux notitiae? Et nox hic non est illa, quae diem sequitur, sed illa, quae est ignorantia mentis.

Sed quid per diem, nisi ipsum tempus lapsus humani intelligitur? Tunc enim ei lux veritatis quasi in erroris tenebras versa est. Aut quid per diem, nisi ipsa lux notitiae Dei intelligitur, quam homo peccando perdidit? Qui enim peccando notitiae lucem perdidit, in ignorantiae procul dubio noctem cecidit. Cur ergo nativitatis suae diem maledicit, nisi quia ipsam humanae fragilitatis conditionem deplorat? Qui enim in ignorantiae nocte nascitur, lucem procul dubio veritatis quaerit. Qui autem in notitiae luce nascitur, si peccat, lucem quam habebat amittit. Maledicit ergo nativitatis suae diem, quia deplorat se ad peccatum natum fuisse. Qui enim ad peccatum nascitur, in ignorantiae procul dubio noctem nascitur. Unde et sequitur:

CAPUT III.

Quare non in vulva mortuus sum, egressus ex utero non statim perii? Quare exceptus genibus? Cur lactatus uberibus? Nunc enim dormiens silerem, et somno meo requiescerem.

Argumenti propositi confirmatio. Qui liberarentur homines ab originali peccato, ante institutum baptismum. Nunquid si egressus ex utero statim periisset, retributionis meritum ex hac ipsa perditione conciperet? Nunquid aeterna requie abortivi perfruuntur? Quisquis enim regenerationis unda non solvitur, reatu primi vinculi ligatus tenetur. Quod vero apud nos valet aqua baptismatis, hoc egit apud veteres vel pro parvulis sola fides, vel pro majoribus virtus sacrificii, vel pro his qui ex Abrahae stirpe prodierant, mysterium circumcisionis. Nam quia unusquisque cum primi parentis culpa concipitur, Propheta testatur, dicens: Ecce enim in iniquitatibus conceptus sum (Psal. L, 7). Et quia is quem salutis unda non diluit, originalis culpae supplicia non amittit, aperte per semetipsam Veritas perhibet, dicens: Nisi quis renatus fuerit ex aqua et Spiritu sancto, non habebit vitam aeternam (Joan. III, 5).

For he who, when he had lost everything, said: The Lord gave, and the Lord hath taken away; as it hath pleased the Lord, so is it done: blessed be the name of the Lord (Job 1:21); he who, when he was struck with a wound, said: If we have received good things at the hand of the Lord, why should we not receive evil? (Job 2:10); how could he, who was not broken by the loss of things, nor by the death of children, nor by the wound of the body, be broken by the words of a wife? For he who stood firm against things, how could he fall before words? Why therefore does he curse his day, except that the 'day' here is not that which passes by the course of time, but that which is the light of knowledge? And the 'night' here is not that which follows the day, but that which is the ignorance of the mind.

But what is understood by the 'day' but that very time of the fall of man? For then the light of truth was as it were turned into the darkness of error for him. Or what is understood by the 'day' but the very light of the knowledge of God, which man lost by sinning? For he who by sinning lost the light of knowledge, surely fell into the night of ignorance. Why therefore does he curse the day of his birth, except that he deplores the very condition of human fragility? For he who is born in the night of ignorance, surely seeks the light of truth. But he who is born in the light of knowledge, if he sins, loses the light which he had. Therefore he curses the day of his birth, because he deplores that he was born to sin. For he who is born to sin, surely is born to the night of ignorance. Whence also follows:

CHAPTER III.

Why did I not die in the womb, why did I not perish immediately as I came out of the belly? Why was I received upon the knees? Why was I suckled at the breasts? For now I should have been lying still and quiet, and I should have rested in my sleep.

A confirmation of the proposed argument. How men were delivered from original sin before baptism was instituted. If he had perished immediately upon coming out of the womb, would he have conceived the merit of retribution from this very destruction? Do the stillborn enjoy eternal rest? For whoever is not released by the water of regeneration is held bound by the guilt of the first bond. But what the water of baptism avails among us, this among the ancients was effected either by faith alone for little ones, or by the virtue of sacrifice for those older, or for those who had come from the stock of Abraham, by the mystery of circumcision. For that everyone is conceived with the fault of the first parent, the Prophet testifies, saying: Behold, I was conceived in iniquities (Psal. L, 7). And because he whom the water of salvation does not wash does not lose the punishments of original guilt, Truth openly declares through itself, saying: Unless a man be born again of water and the Holy Spirit, he shall not have eternal life (John III, 5).

Quid est ergo quod in vulva se mortuum fuisse desiderat, et potuisse se quiescere ejusdem mortis beneficiis sperat, dum constet quod nequaquam eum requies vitae susciperet, si a reatu illum originalis culpae nequaquam divinae cognitionis sacramenta liberassent? Qui adhuc cum quibus quiescere potuisset, adjungit dicens: Cum regibus et consulibus terrae, qui aedificant sibi solitudines. Quis ignoret quod reges terrae ac consules eo a solitudine longe sunt, quo innumeris obsequentium cuncis constipantur? Vel quam difficile hi ad requiem tendunt, qui tam duris rationum multiplicium nexibus astringuntur? Scriptura attestante, quae ait: Judicium durissimum in his qui praesunt fiet (Sap. VI, 6). Unde in Evangelio Veritas dicit: Cui multum datum est, multum quaeretur ab eo (Luc. XII, 48). Qui adhuc quos in eadem requie socios habuisset, insinuat dicens: Aut cum principibus, qui possident aurum, et replent domos suas argento. Rarum valde est ut qui aurum possident, ad requiem tendant, dum per semetipsam Veritas dicat: Difficile, qui pecunias habent, intrabunt in regnum coelorum (Matth. XIX, 24). Nam qui hic multiplicandis divitiis inhiant, quae alterius vitae gaudia sperant? Quod tamen, ut Redemptor noster valde rarum, et ex solo divino miraculo evenire posse monstraret: Apud homines, inquit, hoc impossibile est, apud Deum autem possibilia omnia sunt. Quia igitur verba haec in superficie a ratione discordant, ipsa jam littera indicat, quod in eis sanctus vir juxta litteram nihil dicat.

Caput IV

[Vet. III].

Nec David nec Jeremiae imprecationes ad litteram accipiendae. Sed si prius in sacro eloquio alia maledicta discutimus, hoc quod beati Job ore prolatum est, subtilius indagamus. Quid est enim, quod David, qui retribuentibus sibi mala non reddidit, cum Saul et Jonathas bello occumberent, Gelboe montibus maledicit, dicens: Montes Gelboe, nec ros nec pluvia veniat super vos, neque sint agri primitiarum, quia ibi abjectus est clypeus Saul, quasi non esset unctus oleo (II Reg. I, 21)? Quid est quod Jeremias, cum praedicationem suam cerneret audientium difficultate praepediri, maledicit dicens: Maledictus vir qui annuntiavit patri meo, dicens: Natus est tibi puer masculus (Jerem. XX, 15)? Quid ergo montes Gelboe, Saul moriente deliquerunt, quatenus in eis nec ros nec pluvia caderet, et ab omni eos viriditatis germine sententiae sermo siccaret?

What is it then that he desires to have been dead in the womb, and hopes that he could have rested by the benefits of that same death, since it is certain that the rest of life would by no means receive him, if the sacraments of divine knowledge had by no means delivered him from the guilt of original fault? He who still adds with whom he could have rested, saying: With kings and counselors of the earth, who build solitudes for themselves. Who is ignorant that the kings of the earth and the counselors are as far from solitude as they are thronged by innumerable crowds of followers? Or how difficult it is for those to tend toward rest who are bound by such hard knots of multiple reasonings? Scripture attesting, which says: A most severe judgment shall be for those who are in authority (Wisd. VI, 6). Whence in the Gospel Truth says: To whom much is given, much will be required of him (Luke XII, 48). He who still suggests whom he would have had as companions in the same rest, saying: Or with princes, who possess gold, and fill their houses with silver. It is very rare that those who possess gold tend toward rest, since Truth says through itself: It is difficult for those who have riches to enter into the kingdom of heaven (Matth. XIX, 24). For those who here gape for the multiplying of riches, what joys of the other life do they hope for? Which, however, to show that it is very rare, and can happen only from a divine miracle, our Redeemer said: With men this is impossible, but with God all things are possible. Because therefore these words on the surface disagree with reason, the letter itself already indicates that the holy man says nothing according to the letter in them.

Chapter IV

[Old III].

The imprecations of neither David nor Jeremiah are to be taken literally. But if we first discuss other curses in the sacred eloquence, we shall more subtly investigate that which was uttered by the mouth of blessed Job. For what is it that David, who did not return evil to those who requited him with evil, when Saul and Jonathan fell in war, curses the mountains of Gilboa, saying: Ye mountains of Gilboa, let neither dew nor rain come upon you, neither let there be fields of firstfruits, for there the shield of Saul was cast away, as though he had not been anointed with oil (II Sam. I, 21)? What is it that Jeremiah, when he saw his preaching hindered by the difficulty of his hearers, curses, saying: Cursed be the man who brought tidings to my father, saying: A man child is born to thee (Jerem. XX, 15)? What then did the mountains of Gilboa offend at the death of Saul, so that neither dew nor rain should fall on them, and the word of the sentence should dry them from every bud of greenness?

Sed quia Gelboe interpretatur decursus, per Saul autem unctum et mortuum, mors nostri Mediatoris exprimitur; non immerito per Gelboe montes superba Judaeorum corda signantur, quae dum in hujus mundi desideriis defluunt, in Christi, id est uncti, se morte miscuerunt. Et quia in eis unctus rex corporaliter moritur, ipsi ab omni gratiae rore siccantur. De quibus et bene dicitur: Ut agri primitiarum esse non possint. Superbae quippe Hebraeorum mentes primitivos fructus non ferunt, quia in Redemptoris adventu ex parte maxima in perfidia remanentes, primordia fidei sequi noluerunt. Sancta namque Ecclesia in primitiis suis multitudine gentium fecundata, vix in mundi fine Judaeos, quos invenerit, suscipiet; et extrema colligens, eos quasi reliquias frugum ponet. De quibus nimirum reliquiis Isaias dicit: Si fuerit numerus filiorum Israel sicut arena maris, reliquiae salvae fient (Isaiae X, 22, sec. LXX; Rom. IX, 27). Possunt tamen idcirco Gelboe montes ore prophetae maledici, ut dum fructus exarescente terra non oritur, possessores terrae sterilitatis damno feriantur, quatenus ipsi maledictionis sententiam acciperent, qui apud se mortem regis suscipere iniquitate sua exigente meruissent. Sed quid est quod a Propheta maledictionis sententiam vir ille suscepit, qui nativitatem illius patri nuntiavit? Hoc nimirum tanto intrinsecus majori mysterio plenum est, quanto extrinsecus humana ratione vacuum. Nam si quid exterius rationabile fortasse sonuisset, nequaquam nos ad studium interioris intellectus accenderet. Eo ergo nobis plenius aliquid intus innuit, quo foris rationabile nihil ostendit. Si enim ex matris suae utero hoc in mundo propheta affligendus prodiit, nativitatis ejus nuntius quid deliquit? Sed quid persona prophetae fluctuantis, nisi per poenae meritum veniens humani generis mutabilitas designatur? Et quid per patrem illius, nisi iste de quo nascimur mundus exprimitur? Et quis est ille vir qui nativitatem nostram patri annuntiat, nisi antiquus hostis, qui cum nos in cogitationibus fluctuare considerat, malorum mentes, qui ex auctoritate hujus mundi praeeminent, ad persuasionem nostrae deceptionis instigat; cumque nos agere infirma conspexerit, ea quasi fortia favoribus extollit, et quasi natos masculos loquitur, cum corruptores veritatis per mendacium nos exstitisse gratulatur? Patri ergo masculum natum denuntiat, quando huic mundo eum, quem persuaserit, factum innocentiae corruptorem demonstrat.

But because Gilboa is interpreted as "a running down," and by Saul, anointed and dead, the death of our Mediator is expressed; not undeservedly by the mountains of Gilboa the proud hearts of the Jews are signified, which while they flow down in the desires of this world, mixed themselves in the death of Christ, that is, the Anointed. And because in them the anointed king dies corporally, they themselves are dried from all dew of grace. Of whom also it is well said: That they may not be fields of firstfruits. For the proud minds of the Hebrews do not bear firstfruits, because at the coming of the Redeemer, for the most part remaining in perfidy, they would not follow the beginnings of faith. For the holy Church, fertilized in her firstfruits by the multitude of the Gentiles, will hardly at the end of the world receive the Jews whom she shall find; and gathering the last, she will place them as the remnants of the crops. Of which remnants indeed Isaiah says: If the number of the children of Israel be as the sand of the sea, a remnant shall be saved (Isaiah X, 22, sec. LXX; Rom. IX, 27). However, the mountains of Gilboa can for this reason be cursed by the mouth of the prophet, so that while the fruit does not arise because the earth is parched, the possessors of the earth may be struck with the loss of sterility, so that they themselves might receive the sentence of the curse, who had deserved by their iniquity to receive the death of the king among them. But what is it that that man received the sentence of the curse from the Prophet, who announced his birth to his father? This indeed is as much more full of mystery within as it is void of human reason without. For if anything outwardly reasonable had perhaps sounded, it would by no means have kindled us to the study of interior understanding. Therefore he hints something more fully to us within, by showing nothing reasonable without. For if from his mother's womb the prophet came forth to be afflicted in this world, what did the messenger of his birth offend? But what does the person of the fluctuating prophet designate, if not the mutability of the human race coming through the merit of punishment? And what is expressed by his father, if not this world from which we are born? And who is that man who announces our birth to the father, if not the ancient enemy, who when he considers us fluctuating in thoughts, instigates the minds of the evil, who excel from the authority of this world, to the persuasion of our deception; and when he sees us act weakly, he extols those things as strong with favors, and speaks as of male children born, when he congratulates that we have stood out as corrupters of truth through a lie? Therefore he announces a male born to the father, when he demonstrates to this world him whom he has persuaded to be made a corrupter of innocence.

Nam cum cuilibet peccanti ac superbienti dicitur, Fecisti sicut vir, quid aliud quam natus masculus in mundo perhibetur? Jure itaque vir, qui masculum natum nuntiat, maledicitur, quia ipso ejus nuntio reprobum gaudium nostri corruptoris indicatur. His ergo Scripturae sacrae maledictionibus discimus quid apud beatum Job in voce maledictionis inquiramus, ne quem Deus post vulnera et verba remunerat, lector verba ejus redarguere non intelligens praesumat. Quia igitur utcunque haec quae in praefatione fuerant exquirenda distinximus, verba jam historiae disserentes exsequamur.

Caput Primum

[Rec. V].

CAP. III. VERS. 1-3.---Post haec aperuit Job os suum, et maledixit diei suo, dicens: Pereat dies in qua natus sum.

1. HISTORICUS ET MYSTICUS SENSUS. Job ex impatientia maledictum non protulit.---Non est neglecte disserendum quod dicitur, Aperuit os suum. Scriptura enim sacra ex his quae tenuiter praemittit, reverenter exspectanda indicat quae subjungit. Sicut enim clausa vascula quid intus habeant ignoramus, aperto vero ore vasculorum quid intrinsecus contineatur agnoscimus; ita sanctorum corda, quae clauso ore occulta sunt, aperto ore deteguntur; et cum cogitationes detegunt, os aperire referuntur, ut intenta mente, quasi apertis vasculis, quid intus contineant festinemus cognoscere, ac nosmetipsos eorum intimo odore recreare. Unde et sublimia praecepta Domino in monte dicturo praemittitur: Aperiens os suum dixit (Matth. V, 2); quamvis illic et hoc accipi debeat, quia tunc os suum in praeceptis aperuit, in quibus dudum aperuerat ora prophetarum. Valde autem solerter intuendum est quod dicitur, Post haec, ut nimirum rei virtus quae agitur veraciter ex tempore sentiatur. Prius enim vastitas rerum, exstinctio pignorum, dolor vulnerum, persuasio conjugis, adventus amicorum describitur, qui scidisse vestes, exclamantesque flevisse, pulvere capita conspersisse, et diu considentes in terra tacuisse memorantur, ac deinde subjungitur: Post haec aperuit Job os suum, et maledixit diei suo; ut ipso videlicet narrationis ordine perpendatur quia nequaquam maledictum per impatientiam protulit, qui ad maledictionis vocem amicis adhuc tacentibus erupit.

For when it is said to anyone sinning and being proud, Thou hast acted like a man, what else is he declared than a male born in the world? Rightly therefore the man who announces the male born is cursed, because by his very announcement the reprobate joy of our corrupter is indicated. By these curses of holy Scripture, then, we learn what to seek in the voice of the curse in blessed Job, lest the reader, not understanding, should presume to redargue his words, whom God remunerates after wounds and words. Because therefore we have in some way distinguished these things which were to be sought in the preface, let us now follow the words of the history by discoursing on them.

Chapter I

[Rec. V].

CHAP. III. VERS. 1-3.---After this Job opened his mouth, and cursed his day, saying: Let the day perish in which I was born.

1. HISTORICAL AND MYSTICAL SENSE. Job did not utter a curse out of impatience.---It must not be discussed neglectfully what is said, He opened his mouth. For sacred Scripture indicates from these things which it smallly premises, that those which it subjoins are to be reverently expected. For as we do not know what closed vessels have within, but when the mouth of the vessels is opened we recognize what is contained inside; so the hearts of the saints, which are hidden while the mouth is closed, are detected when the mouth is opened; and when they detect their thoughts, they are said to open the mouth, so that with an intent mind, as if from opened vessels, we may hasten to know what they contain within, and recreate ourselves with their inward odor. Whence also to the Lord about to speak sublime precepts on the mount it is premised: Opening His mouth He spoke (Matth. V, 2); although there this also ought to be taken, because then He opened His mouth in precepts, in which He had long since opened the mouths of the prophets. But it is to be very skillfully observed what is said, After this, so that indeed the virtue of the thing which is done may be truly felt from the time. For first the vastness of things, the extinction of pledges, the pain of wounds, the persuasion of the wife, the arrival of the friends are described, who are remembered to have rent their garments, and to have wept crying out, to have sprinkled their heads with dust, and to have sat long in the earth in silence, and then it is subjoined: After this Job opened his mouth, and cursed his day; so that by the very order of the narration it may be weighed that he by no means uttered a curse through impatience, who broke out into the voice of the curse while his friends were still silent.

[Vet. V.] Si enim ira motus malediceret, audito damno substantiae, cognita morte filiorum, eum procul dubio ad maledictionem dolor excitaret. Sed quid tunc dixit audivimus. Ait namque: Dominus dedit, Dominus abstulit (Job. I, 21). Rursum, si ira motus malediceret saltem percussus in corpore, vel male suasus a conjuge, maledictum inferre potuisset. Sed quid tunc respondit agnovimus. Ait namque: Locuta es quasi una ex stultis mulieribus. Si bona accepimus de manu Domini, mala quare non sustineamus? (Job. II, 10.) Post haec vero describitur, quia amici veniunt, flent, considerent, tacent; moxque subjungitur hoc, quod diei suo maledixisse perhibetur. Nimis itaque incongruum est ut suspicemur eum, nullo instigante, nullo pulsante, ex impatientia ad vocem maledictionis erumpere, quem nimirum novimus inter damna rerum mortemque filiorum, inter vulnera corporis, inter verba male suadentis uxoris, magna creatori praeconia humili mente reddidisse. Patefecit ergo qua mente haec quietus dixerit, qui tot Dei laudes etiam percussus emanavit. Neque enim postmodum non percussus superbire potuit, quem et in percussione dolor humilem ostendit. Sed cum certo novimus quod maledictum sacra Scriptura prohibet, cur recte aliquando fieri dicimus quod vitari eodem sacro eloquio non ignoramus?

[Rec. VI.] 2. Maledictum aliud ex judicio, aliud ex vindicta.---Sciendum vero est quod Scriptura sacra duobus modis maledictum memorat, aliud videlicet quod approbat, aliud quod damnat (24, q. 3, c. 1, can. Cum sancti). Aliter enim maledictum profertur judicio justitiae, aliter livore vindictae. Maledictum quippe judicio justitiae, ipsi primo homini peccanti prolatum est, cum audivit: Maledicta terra in opere tuo (Genes. III, 17). Maledictum justitiae judicio profertur, cum ad Abraham dicitur: Maledicam maledicentibus tibi (Genes. XII, 3). Rursum quia maledictum non judicio justitiae, sed livore vindictae promitur, voce Pauli apostoli praedicantis admonemur, qui ait: Benedicite, et nolite maledicere (Rom. XII, 14). Et rursum: Neque maledici regnum Dei possidebunt (I Cor. VI, 10). Deus ergo maledicere dicitur, et tamen maledicere homo prohibetur; quia quod homo agit malitia vindictae, Deus non facit nisi examine et virtute justitiae. [Vet. VI.] Cum vero sancti viri maledictionis sententiam proferunt (24, q. 3, can. 12, Cum sancti), non ad hanc ex voto ultionis, sed ex justitiae examine erumpunt.

If indeed being moved by anger he cursed, at the hearing of the loss of substance, at the knowledge of the death of his sons, the pain would surely excite him to the curse. But what he then said we have heard. For he said: The Lord gave, the Lord hath taken away (Job I, 21). Again, if being moved by anger he cursed, at least being struck in the body, or being evilly persuaded by his wife, he could have brought in a curse. But what he then answered we have acknowledged. For he said: Thou hast spoken as one of the foolish women. If we have received good things from the hand of the Lord, why should we not sustain evil things? (Job II, 10.) But after this it is described that the friends come, weep, sit, are silent; and soon this is subjoined, that he is said to have cursed his day. Too incongruous, therefore, it is that we should suspect him, with no one instigating, with no one striking, to break out into the voice of the curse from impatience, whom indeed we know among the losses of things and the death of sons, among the wounds of the body, among the words of the evilly persuading wife, to have returned great praises to the creator with a humble mind. He manifested, therefore, with what mind he said these things in quiet, who even being struck poured out so many praises of God. Nor indeed could he afterwards be proud when not struck, whom pain showed humble even in the striking. But when we certainly know that sacred Scripture prohibits a curse, why do we say that that is sometimes rightly done which we are not ignorant is to be avoided by the same sacred eloquence?

[Rec. VI.] 2. One curse is from judgment, another from vengeance.---It is to be known indeed that sacred Scripture mentions a curse in two ways, one indeed which it approves, another which it condemns. For a curse is uttered in one way by the judgment of justice, in another by the malice of vengeance. For a curse by the judgment of justice was uttered to the first man himself when he sinned, when he heard: Cursed is the earth in thy work (Gen. III, 17). A curse is uttered by the judgment of justice when it is said to Abraham: I will curse them that curse thee (Gen. XII, 3). Again, because a curse is brought forth not by the judgment of justice, but by the malice of vengeance, we are admonished by the voice of the apostle Paul preaching, who says: Bless, and curse not (Rom. XII, 14). And again: Neither shall railers possess the kingdom of God (I Cor. VI, 10). God therefore is said to curse, and yet man is prohibited to curse; because what man does from the malice of vengeance, God does only from the examination and virtue of justice. But when holy men utter the sentence of a curse, they do not break out into this from a desire for revenge, but from the examination of justice.

Intus enim subtile Dei judicium aspiciunt, et mala foras exsurgentia, quia maledicto debeant ferire, cognoscunt; et eo in maledicto non peccant, quo ab interno judicio non discordant. Hinc est quod Petrus in offerentem sibi pecuniam Simonem, sententiam maledictionis intorsit, dicens: Pecunia tua tecum sit in perditionem (Act. VIII, 20). Qui enim non ait, est; sed sit, non indicativo, sed optativo modo se haec dixisse signavit. Hinc Elias duobus quinquagenariis ad se venientibus dixit: Si homo Dei sum, descendat ignis de coelo, et consumat vos (IV Reg. I, 10). Quorum utrorumque sententia quanta veritatis ratione convaluit, terminus causae monstravit. Nam et Simon aeterna perditione interiit, et duos quinquagenarios desuper veniens flamma consumpsit. Virtus ergo subsequens testificatur, qua mente maledictionis sententia promitur. Cum enim et maledicentis innocentia permanet, et tamen eum qui maledicitur, usque ad interitum maledictio absorbet, ex utriusque partis fine colligitur, quia ab uno et intimo judice in reum sententia sumpta jaculatur.

3. Maledictio Job ex rectitudine judicis.---Igitur si subtiliter beati Job verba pensamus, non est ejus maledictio ex malitia delinquentis, sed ex rectitudine judicis; non est ira commoti, sed doctrina tranquilli. Qui enim tam recta maledicens intulit, non perturbationis vitio succubuit, sed doctrinae magisterium impendit. Vidit quippe amicos cum clamore flevere, vidit vestes scindere, vidit pulvere capita conspersisse, vidit consideratione suae percussionis obmutescere; et vir sanctus inspexit, quia hi qui prospera temporalia requirebant, ex comparatione mentis propriae eum temporali fractum adversitate crediderant. Perspexit quod transitoria afflictione percussum desperate non flerent, nisi ipsi desperatam mentem ab spe incolumitatis internae subtraherent; et dum erumpit foras in vocem doloris, vulneratis intus ostendit virtutem medicaminis, dicens: Pereat dies in qua natus sum.

[Rec. VII.] 4. Maledicit diei mutabilitatis, ex intuitu aeternitatis.---Quid enim debet per diem nativitatis, nisi omne hoc tempus nostrae mortalitatis intelligi? quod quandiu nos in hac nostrae mutabilitatis corruptione retinet, aeternitatis nobis incommutabilitas non apparet. Qui igitur diem jam aeternitatis videt, aegre diem suae mortalitatis sustinet. Et notandum quia non ait, Pereat dies in qua conditus: sed, Pereat dies in qua natus sum. In die quippe justitiae homo est conditus, sed jam in tempore culpae natus. Adam enim conditus, sed Cain primus natus est. Quid est ergo diei nativitatis maledicere, nisi aperte dicere: Dies mutabilitatis pereat, et lumen aeternitatis erumpat.

For within they behold the subtle judgment of God, and they know that they ought to strike with a curse the evils arising without; and in that they do not sin in the curse, in that they do not disagree from the internal judgment. Hence it is that Peter twisted the sentence of a curse against Simon offering him money, saying: Thy money be with thee unto perdition (Acts VIII, 20). For he who did not say, is, but be, signified that he said these things in the optative, not the indicative mood. Hence Elijah said to the two captains of fifty coming to him: If I be a man of God, let fire come down from heaven and consume thee (II Kings I, 10). With how much reason of truth the sentence of both of these prevailed, the end of the case showed. For both Simon perished in eternal perdition, and a flame coming from above consumed the two captains of fifty. Therefore the subsequent virtue testifies with what mind the sentence of the curse is brought forth. For when both the innocence of the curser remains, and yet the curse absorbs him who is cursed even unto destruction, it is gathered from the end of both parts that the sentence taken from the one and inward Judge is hurled against the guilty one.

3. Job's curse is from the rectitude of the judge.---Therefore if we subtly weigh the words of blessed Job, his curse is not from the malice of a delinquent, but from the rectitude of a judge; it is not of one moved by anger, but of one tranquil in doctrine. For he who brought in such right things while cursing did not succumb to the vice of perturbation, but bestowed the mastership of doctrine. For he saw the friends weep with a cry, he saw them rend their garments, he saw them sprinkle their heads with dust, he saw them become mute by the consideration of his percussion; and the holy man perceived that those who were seeking temporal prosperity, from the comparison of their own mind had believed him broken by temporal adversity. He perceived that they would not weep so desperately for him struck with transitory affliction, unless they themselves withdrew a desperate mind from the hope of internal health; and while he breaks out outwardly into the voice of grief, he shows to those wounded within the virtue of the medicine, saying: Let the day perish in which I was born.

[Rec. VII.] 4. He curses the day of mutability from the intuition of eternity.---For what ought to be understood by the day of birth, but all this time of our mortality? which as long as it retains us in this corruption of our mutability, the immutability of eternity does not appear to us. He therefore who already sees the day of eternity sustains with difficulty the day of his mortality. And it is to be noted that he does not say, Let the day perish in which I was fashioned; but, Let the day perish in which I was born. For man was fashioned in the day of justice, but born already in the time of fault. For Adam was fashioned, but Cain was first born. What is it therefore to curse the day of birth, but openly to say: Let the day of mutability perish, and the light of eternity break forth.

[Vet. VII.] 5. Tempus mutabilitatis nostrae aliquando penitus periturum. Dies qui hic ita optatur perire ut male sit, est apostata spiritus.---Sed quia perire duobus modis dicere solemus (aliter enim perire dicimus, quando aliquid optamus ut non sit; et aliter perire dicimus, quando optamus ut male sit), hoc, quod de hoc die subditur, Obscuret eum caligo, et involvatur amaritudine, liquido ostenditur quia dies iste non ita ut non sit, sed ita perire optatur, ut male sit. Involvi enim amaritudine non potest quod omni modo perditum non est penitus. Hoc autem tempus nostrae mutabilitatis non quandoque ita periturum, id est, transiturum est, ut male sit; sed ut penitus non sit, angelo in sacro eloquio attestante, qui ait: Per viventem in saecula, quia tempus jam non erit (Apoc. X, 6). Nam etsi Propheta dicit, Erit tempus eorum in aeternum (Psal. LXXX, 16), quia per momenta tempus deficit, nomine temporis eorum defectum vocavit, ostendens quod sine omnimodo defectu deficiunt hi qui a visionis intimae consolatione separantur. Quia ergo nostrae mortalitatis hoc tempus non ita ut male sit, sed ita perit ut non sit; quaerendum est quid sit quod non ita ut non sit, sed ita perire optatur ut male sit. Humana enim anima, seu angelicus spiritus ita immortalis est, ut mori possit; ita mortalis, ut mori non possit. Nam beate vivere, sive per vitium, sive per supplicium perdit. Essentialiter autem vivere, neque per vitium, neque per supplicium amittit. A qualitate enim vivendi deficit, sed omni modo subsistendi interitum nec moriens sentit. Ut ergo breviter dixerim, et immortaliter mortalis est, et mortaliter immortalis.

[Rec. VIII.] Dum igitur dies ut pereat optatur, et paulo post involvendus amaritudine dicitur; quem credamus, quod vir sanctus diei nomine exprimere voluit, nisi apostatam spiritum, qui in vivendi essentia etiam moriendo subsistit? quem perditio vitae non subtrahit, quia in aeterno dolore positum, servando mors immortalis exstinguit: qui jam a beatitudinis gloria dejectus, adhuc optatur ut pereat, ut videlicet retrusus dignis suppliciis, etiam tentandi licentiam amittat.

[Vet. VIII, Rec. IX]. 6. Qua ratione dies, quave nox sit. Quid ei optetur, dum ut pereat optatur.---Is nimirum diem se exhibet, quia per prospera illicit; sed in noctis tenebras desinit, quia ad adversa perducit. Diem namque ostendebat, cum diceret, In quocunque die comederitis ex eo, aperientur oculi vestri, et eritis sicut dii (Genes. III, 5); sed noctem intulit, cum ad mortalitatis tenebras perduxit. Dies itaque est, illata promissio meliorum; sed nox est, exhibita ipsa experientia calamitatum. Antiquus hostis dies est per naturam bene conditus; sed nox est per meritum ad tenebras delapsus.

[Vet. VII.] 5. The time of our mutability will one day utterly perish. The day which is here so desired to perish that it be ill, is the apostate spirit.---But because we are accustomed to say "perish" in two ways (for we say "perish" in one way when we wish something not to be; and we say "perish" in another way when we wish it to be ill), by this which is subjoined of this day, Let darkness obscure it, and let it be wrapped in bitterness, it is clearly shown that this day is desired to perish not so that it be not, but so that it be ill. For that cannot be wrapped in bitterness which is not in every way utterly lost. But this time of our mutability is not some day so to perish, that is, to pass away, that it be ill; but so that it utterly be not, the angel in the sacred eloquence attesting, who says: By Him that liveth for ever and ever, that time shall be no longer (Apoc. X, 6). For even if the Prophet says, Their time shall be for ever (Psal. LXXX, 16), because time fails by moments, he called their failure by the name of time, showing that those who are separated from the consolation of internal vision fail without utter failure. Because therefore this time of our mortality perishes not so that it be ill, but so that it be not; it is to be sought what it is that is desired to perish not so that it be not, but so that it be ill. For the human soul, or the angelic spirit, is so immortal that it can die; so mortal that it cannot die. For it loses living blessedly, whether through vice or through punishment. But it does not lose living essentially, neither through vice nor through punishment. For it fails from the quality of living, but it does not feel the destruction of subsisting in every way even while dying. So that I may speak briefly, it is both immortally mortal and mortally immortal.

[Rec. VIII.] While therefore the day is desired that it perish, and a little after is said to be about to be wrapped in bitterness; whom shall we believe that the holy man wished to express by the name of day, but the apostate spirit, who in the essence of living subsists even by dying? whom the destruction of life does not withdraw, because being placed in eternal pain, an immortal death extinguishes him by preserving him: who being already cast down from the glory of blessedness, is still desired to perish, so that, indeed, being thrust back with worthy punishments, he may also lose the license of tempting.

[Vet. VIII, Rec. IX]. 6. For what reason it is day, or for what reason it is night. What is desired for him, while he is desired to perish.---He indeed exhibits himself as day, because he entices through prosperity; but he ends in the darkness of night, because he leads to adversity. For he was showing day when he said, In whatever day you eat of it, your eyes shall be opened, and you shall be as gods (Gen. III, 5); but he brought in night when he led to the darkness of mortality. The day therefore is the brought-in promise of better things; but the night is the exhibited experience of calamities. The ancient enemy is day by nature well fashioned; but he is night by merit fallen into darkness.

Dies est, cum pollicendo bona, humanis aspectibus lucis se angelum simulat, Paulo attestante qui ait, Ipse enim Satanas transfigurat se in angelum lucis (II Cor. XI, 14), sed nox est, cum mentes consentientium erroris tenebris obscurat. Vir ergo sanctus in dolore proprio causam totius humani generis deflens, et nihil speciale omni modo in speciali vulnere cogitans, reducat ad animum originem culpae; et consideratione justitiae, dolorem temperet poenae. Videat humanum genus unde quo cecidit, et dicat: Pereat dies in qua natus sum, et nox in qua dictum est, Conceptus est homo. Ac si aperte dicat: Pereat spes ab apostata angelo illata, qui diem se simulans, ex promissione divinitatis emicuit; sed noctem se exhibens, lucem nobis nostrae immortalitas obscuravit. Pereat antiquus hostis, qui lucem promissionis ostendit, et peccati tenebras contulit; qui quasi diem se blandiendo innotuit, sed usque ad tenebrosam noctem ex impressa cordis caecitate perduxit. Sequitur:

CAPUT II.

VERS. 4.---Dies ille vertatur in tenebras.

7. Vertitur in tenebras, cum quae promittit prospera, intelliguntur adversa.---Quasi lucet dies iste mentibus hominum, cum pravitatis ejus persuasio prospera creditur, et qualis sit intrinsecus non videtur. Sed cum iniquitas illius, sicut est, agnoscitur, dies falsae promissionis quasi quibusdam ante judicii nostri oculos tenebris obscuratur; quia videlicet qualis est ex merito, talis perspicitur in blandimento. In tenebras ergo dies vertitur, quando adversa intelligimus, etiam quae prospera suadendo pollicetur. In tenebras dies vertitur, quando antiquus hostis qualis est saeviens, talis a nobis perspicitur etiam sub blandimentis latens; ne fictis prosperitatibus quasi ex diei lumine illudat, et veris miseriis ad peccati tenebras pertrahat. Sequitur:

Caput III

[Vet. IX].

IBID.---Non requirat eum Deus desuper, et non illustret lumine.

He is day when by promising good things he simulates himself an angel of light to human aspects, Paul attesting who says, For Satan himself transformeth himself into an angel of light (II Cor. XI, 14), but he is night when he obscures the minds of those consenting with the darkness of error. The holy man, therefore, bewailing the cause of the whole human race in his own grief, and thinking nothing special in every way in a special wound, let him bring back to mind the origin of the fault; and by the consideration of justice, let him temper the pain of the punishment. Let him see the human race whence whither it fell, and let him say: Let the day perish in which I was born, and the night in which it was said, A man is conceived. As if he should say openly: Let the hope brought in by the apostate angel perish, who simulating himself as day, shone forth from the promise of divinity; but exhibiting himself as night, obscured to us the light of our immortality. Let the ancient enemy perish, who showed the light of promise, and conferred the darkness of sin; who made himself known as day by fawning, but led even to the dark night from the impressed blindness of the heart. It follows:

CAPUT II.

VERS. 4.---Let that day be turned into darkness.

7. It is turned into darkness when the prosperity which it promises is understood to be adversity.---This day as it were shines to the minds of men when the persuasion of its depravity is believed to be prosperity, and what it is within is not seen. But when its iniquity is acknowledged as it is, the day of false promise is as it were obscured by certain darkness before the eyes of our judgment; because, indeed, what it is by merit is perceived such in its blandishment. Into darkness, therefore, the day is turned, when we understand as adversity even the prosperity which it promises by persuading. Into darkness the day is turned when the ancient enemy is perceived by us as he is when raging, even while lurking under blandishments; lest he should mock by feigned prosperities as if from the light of day, and draw us through true miseries to the darkness of sin. It follows:

Chapter III

[Old IX].

IBID.---Let not God seek it from above, and let it not be illustrated with light.

8. Cur humana natura reparata, non angelica.---Omnipotens Deus sicut ex nihilo bona facere potuit, ita, cum voluit, per incarnationis suae mysterium etiam perdita bona reparavit. Duas vero ad intelligendum se creaturas fecerat, angelicam videlicet, et humanam: utramque vero superbia perculit, atque ab statu ingenitae rectitudinis fregit. Sed una tegmen carnis habuit, alia vero nihil infirmum de carne gestavit. Angelus namque solummodo spiritus, homo vero et spiritus est et caro. Misertus ergo creator ut redimeret, illam ad se debuit reducere, quam in perpetratione culpae ex infirmitate aliquid constat habuisse; et eo altius debuit apostatam angelum repellere, quo cum a persistendi fortitudine corruit, nihil infirmum ex carne gestavit. Unde recte Psalmista, cum misertum Redemptorem hominibus diceret, ipsam quoque causam misericordiae expressit, dicens: Et memoratus est, quia caro sunt (Psal. LXXVII, 39). [Rec. X.] Ac si diceret: Quo eorum infirma vidit, eo districte culpas punire noluit. Est adhuc aliud, quo et perditus homo reparari debuit, et superbiens spiritus reparari non possit, quia nimirum angelus sua malitia cecidit, hominem vero aliena prostravit. Quia ergo humanum genus ad lucem poenitentiae Redemptoris adventu reducitur, apostata vero angelus ad restaurationis lucem nulla spe veniae, nulla conversionis emendatione revocatur; dicatur recte: Non requirat eum Deus desuper, et non illustret lumine. Ac si aperte diceretur: Quia ipse tenebras intulit, toleret sine fine quod fecit; nec unquam lumen pristini status recipiat, quia hoc etiam non suasus amisit. Sequitur:

CAPUT IV.

VERS. 5.---Obscurent eum tenebrae et umbra mortis.

9. Diabolum erroris caecitas sic obruit, ut ad poenitentiae lucem non sit resurrecturus.---Per umbram mortis, oblivio debet intelligi; quia sicut mors interimit vitam, ita oblivio exstinguit memoriam. Quia ergo apostata angelus aeternae oblivioni traditur, umbra mortis obscuratur. Dicatur igitur: Obscurent eum tenebrae et umbra mortis; id est, sic eum erroris sui caecitas obruat, ut nequaquam ulterius ad lucem poenitentiae per divini respectus memoriam resurgat. Sequitur:

Caput V

[Vet. X].

IBID.---Occupet eum caligo, et involvatur amaritudine.

8. Why human nature was repaired, and not the angelic.---Omnipotent God, as He was able to make good things out of nothing, so, when He willed, through the mystery of His incarnation He repaired even lost goods. But He had made two creatures for understanding Him, namely, the angelic and the human: but pride struck both, and broke them from the state of innate rectitude. But one had the covering of flesh, but the other bore nothing weak of flesh. For an angel is only spirit, but man is both spirit and flesh. Therefore the Creator, having pitied that He might redeem, ought to have brought back to Himself that one which in the perpetration of the fault is certain to have had something from weakness; and He ought to have repelled the apostate angel so much more deeply, as when he fell from the fortitude of persisting, he bore nothing weak from the flesh. Whence rightly the Psalmist, when he said that the Redeemer had pitied men, expressed also the very cause of the mercy, saying: And He remembered that they are flesh (Psal. LXXVII, 39). [Rec. X.] As if He were saying: By how much He saw their weak things, by so much He would not strictly punish their faults. There is yet another thing, for which both lost man ought to be repaired, and the proud spirit could not be repaired, because indeed the angel fell by his own malice, but an alien one prostrated man. Because therefore the human race is brought back to the light of penitence by the coming of the Redeemer, but the apostate angel is recalled to the light of restoration by no hope of pardon, by no amendment of conversion; let it be rightly said: Let not God seek him from above, and let him not be illustrated with light. As if it were openly said: Because he himself brought in darkness, let him tolerate without end what he did; nor let him ever receive the light of his former status, because he lost this even without being persuaded. It follows:

CHAPTER IV.

VERS. 5.---Let darkness and the shadow of death obscure it.

9. The blindness of error so overwhelms the devil, that he is not about to rise again to the light of penitence.---By the shadow of death, oblivion ought to be understood; because as death slays life, so oblivion extinguishes memory. Because therefore the apostate angel is delivered to eternal oblivion, he is obscured by the shadow of death. Let it be said therefore: Let darkness and the shadow of death obscure him; that is, let the blindness of his error so overwhelm him, that he may by no means rise again further to the light of penitence through the memory of divine regard. It follows:

Chapter V

[Old X].

IBID.---Let a dark cloud occupy it, and let it be wrapped in bitterness.

10. Quid nunc patiatur, et quid passurus sit post judicium.---Antiquus hostis nequitiae suae vinculis astrictus, aliud est quod nunc patitur, aliud quod in fine patietur. Quia enim a lucis intimae ordine cecidit, nunc semetipsum intrinsecus erroris caligine confundit. Sed post hoc amaritudine involvitur, quia ex merito spontaneae caliginis aeterno gehennae tormento cruciatur. Dicatur ergo: Is qui serenitatem lucis intimae perdidit, quid est quod ante extremum supplicium tolerat? Occupet eum caligo. Subjungatur etiam, quae illum poena subsequens etiam sine termino devastat: Involvatur amaritudine. Omne quippe quod involutum est finem suum quasi nusquam indicat; quia sicut non ostendit quo incipit, ita non detegit quo desistit. Involvi ergo amaritudine antiquus hostis dicitur, quia superbiae ejus supplicia non solum omnimoda, sed etiam infinita praeparantur. Quae videlicet ejus poena tunc initium accipit, cum districtus ad extremum judicium judex venit. Unde et bene subditur:

Caput VI

[Rec. XI].

VERS. 6.---Noctem illam tenebrosus turbo possideat.

11. Quanta tempestate ad aeterna supplicia raptus.---Scriptum quippe est: Deus manifestus veniet, Deus noster, et non silebit. Ignis in conspectu ejus ardebit, et in circuitu ejus tempestas valida (Psal. XLIX, 3). Tenebrosus ergo turbo hanc noctem possidet, quia apostatam spiritum a conspectu districti judicis ad aeterna supplicia, pavenda illa tempestas rapit. Turbine ergo nox ista possidetur, quia superba ejus caecitas districta animadversione percutitur. Sequitur:

CAPUT VII.

IBID.---Non computetur in diebus anni, nec numeretur in mensibus.

12. Quid diei mensis et anni nomine, in verbis Job intelligendum.---Annum praedicationem supernae gratiae non inconvenienter accipimus; quia sicut in anno congestis diebus tempus perficitur, ita in superna gratia virtutum multiplex vita completur. Potest per annum etiam multitudo intelligi redemptorum; quia sicut ex dierum multitudine annus ducitur, ita ex collectione bonorum omnium, illa electorum innumerabilis universitas expletur.

10. What he suffers now, and what he is about to suffer after the judgment.---The ancient enemy, bound by the chains of his own iniquity, is suffering one thing now, and will suffer another at the end. For because he fell from the order of inward light, he now confounds himself within by the dark cloud of error. But after this he is wrapped in bitterness, because from the merit of his voluntary dark cloud he is tortured with the eternal torment of Gehenna. Let it be said therefore: He who lost the serenity of inward light, what is it that he tolerates before the extreme punishment? Let a dark cloud occupy him. Let there also be subjoined the subsequent punishment which devastates him even without end: Let him be wrapped in bitterness. For everything which is wrapped indicates its end as if nowhere; because as it does not show where it begins, so it does not detect where it ceases. The ancient enemy, therefore, is said to be wrapped in bitterness, because punishments not only of every kind, but also infinite, are prepared for his pride. Which punishment of his indeed receives its beginning when the Judge, having become strict, comes to the extreme judgment. Whence also it is well added:

Chapter VI

[Rec. XI].

VERS. 6.---Let a dark whirlwind possess that night.

11. With how great a tempest he is snatched to eternal punishments.---For it is written: God our God shall come manifestly, and shall not be silent. A fire shall burn in His sight, and a mighty tempest round about Him (Psal. XLIX, 3). A dark whirlwind therefore possesses this night, because that dreadful tempest snatches the apostate spirit from the sight of the strict Judge to eternal punishments. By a whirlwind therefore this night is possessed, because his proud blindness is struck by strict animadversion. It follows:

CHAPTER VII.

IBID.---Let it not be accounted in the days of the year, nor numbered in the months.

12. What is to be understood by the name of day, month, and year, in the words of Job.---We receive not inconveniently the year as the preaching of supernal grace; because as in a year time is perfected by gathered days, so in supernal grace the manifold life of virtues is completed. By the year also the multitude of the redeemed can be understood; because as a year is drawn from a multitude of days, so from the collection of all goods, that innumerable universe of the elect is filled.

Hunc namque annum perfectae multitudinis Isaias praedicat, dicens: Spiritus Domini super me, eo quod unxerit me Dominus: ad annuntiandum mansuetis misit me, ut mederer contritis corde, et praedicarem captivis indulgentiam, et clausis apertionem, ut praedicarem annum placabilem Domini (Isai. LXI, 1). Annus enim placabilis Domini praedicatur, cum futura plebs fidelium veritatis lumine illustranda praedicitur. Quid vero per dies, nisi singulae quaeque electorum mentes; quid per menses, nisi multiplicatae eorum Ecclesiae, quae unam catholicam faciunt, designatur? Illa ergo nox non computetur in diebus anni, nec numeretur in mensibus; quia antiquus hostis superbiae suae tenebris pressus, adventum quidem Redemptoris conspicit, sed nequaquam ad veniam cum electis redit. Hinc enim scriptum est: Nusquam enim angelos apprehendit, sed semen Abrahae apprehendit (Hebr. II, 16). [Rec. XII.] Idcirco namque Redemptor noster non angelus, sed homo factus est, quia hoc procul dubio fieri debuit, quod redemit; ut et perditum angelum non apprehendendo desereret, et hominem in semetipso apprehendendo repararet. [Vet. XI.] Possunt etiam dies hi qui in interna luce permanent, angelici spiritus; menses autem, eorum ordines et dignitates intelligi. Singuli enim quique spiritus, quia lucent, dies sunt. Sed quia certis quibusdam dignitatibus distinguuntur, ut alii throni, alii dominationes, alii principatus, alii potestates sint; pro hac ipsa distributione agminum, menses vocantur. Sed quia antiquus hostis nequaquam ad meritum lucis, nequaquam ad ordinem supernorum agminum reducitur: nec in diebus anni, nec in mensibus numeratur. Sic quippe illum perpetratae superbiae caecitas gravat, ut ultra ad illa claritatis intimae agmina superna non redeat. Nequaquam jam stantibus lucis dignitatibus admiscetur, quia tenebrarum suarum merito semper ad ima deprimitur. Qui quia ab illa patriae coelestis frequentia exsors in perpetuum permanet, recte adhuc subjungitur:

CAPUT VIII.

VERS. 7.---Sit nox illa solitaria, nec laude digna.

13. Diabolus redempto homine et idolis reprobatis fit solitarius et sine laude.---Nox illa solitaria efficitur, quia distinctione perpetua a frequentia patriae supernae separatur. Quod tamen intelligi et aliter potest, ut videlicet hominem, quem sibi socium ad perditionem fecerat, amittat; et solus cum suo corpore hostis pereat, dum multos quos destruxerat, Redemptoris gratia reformat. Solitaria ergo nox efficitur, cum sublatis eis qui electi sunt, solus hostis antiquus aeternis ignibus gehennae mancipatur. Bene autem dicitur: Nec laude digna.

For Isaiah preaches this year of perfect multitude, saying: The Spirit of the Lord is upon me, because the Lord hath anointed me: He hath sent me to preach to the meek, that I might heal the contrite of heart, and preach indulgence to the captives, and opening to those shut up, that I might preach the acceptable year of the Lord (Isai. LXI, 1). For the acceptable year of the Lord is preached when the future people of the faithful to be illustrated with the light of truth is foretold. But what through the days, if not each single mind of the elect; what through the months, if not their multiplied Churches, which make one catholic one, is designated? That night therefore let it not be accounted in the days of the year, nor numbered in the months; because the ancient enemy, pressed by the darkness of his own pride, beholds indeed the coming of the Redeemer, but by no means returns to pardon with the elect. For hence it is written: For nowhere doth He take hold of angels, but of the seed of Abraham He taketh hold (Hebr. II, 16). [Rec. XII.] For for this reason our Redeemer was made not an angel, but man, because this without doubt ought to have been made, which He redeemed; so that He might both desert the lost angel by not taking hold of him, and repair man by taking hold of him in Himself. [Vet. XI.] These days which remain in internal light can also be understood as angelic spirits; but the months as their orders and dignities. For each single spirit, because they shine, are days. But because they are distinguished by certain certain dignities, as some are thrones, others dominations, others principalities, others powers; for this very distribution of the hosts, they are called months. But because the ancient enemy by no means is reduced to the merit of light, by no means to the order of supernal hosts: he is neither numbered in the days of the year, nor in the months. For thus the blindness of perpetrated pride weighs him down, that he should not return further to those supernal hosts of inward clarity. By no means already is he mixed with the standing dignities of light, because by the merit of his own darkness he is always depressed to the lowest parts. Who because he remains for ever void of that frequency of the heavenly country, rightly is there still subjoined:

CHAPTER VIII.

VERSE 7.---Let that night be solitary, and not worthy of praise.

13. The devil, when man is redeemed and idols are rejected, becomes solitary and without praise.---That night is made solitary, because it is separated by a perpetual distinction from the frequency of the heavenly country. Which, however, can also be understood in another way, namely, that it loses man, whom it had made its companion to perdition; and the enemy perishes alone with his own body, while the grace of the Redeemer reforms many whom he had destroyed. Therefore, the night is made solitary, when those who are elect being taken away, the ancient enemy alone is delivered over to the eternal fires of Gehenna. But it is well said: "Nor worthy of praise."

Cum enim humanum genus, erroris tenebris pressum, deos lapides crederet, per hoc quod idolis serviebat, quid aliud quam seductoris sui facta laudabat? Unde bene per Paulum dicitur: Scimus, quia nihil est idolum; sed quae immolant gentes, daemoniis immolant (I Cor. VIII, 4). Qui ergo idolorum venerationi substrati sunt, quid aliud quam noctis tenebras laudaverunt? Sed ecce jam cernimus, quia nox illa non esse laude digna cognoscitur, cum jam a redempto humano genere idolorum veneratio reprobatur; et solitaria nox relinquitur, quia cum damnato apostata spiritu ad tormenta non itur. Sequitur:

CAPUT IX.

VERS. 8.---Maledicant ei qui maledicunt diei, qui parati sunt suscitare Leviathan.

14. A Christo ejus malitia jam destruitur; in fine mundi potentia exstinguetur.---In translatione veteri ita non dicitur; sed, Maledicat eam, qui maledixit diem, qui capturus est grandem cetum. Quibus verbis aperte ostenditur quod a sancto viro in fine mundi ventura Antichristi perditio praevidetur. Malignus namque spiritus, qui per meritum nox est, diem se in mundi fine simulat, cum se quasi Deum hominibus ostentat, cum claritatem sibi Divinitatis fallaciter tribuit, et se supra omne quod Deus vel dicitur, vel colitur, extollit. Noctem igitur maledicit, qui maledicit diem; quia ille nunc ejus malitiam destruit, qui illustratione adventus sui tunc etiam potentiam ejus fortitudinis exstinguet. Unde et bene subjungitur: Qui capturus est grandem cetum. Hujus enim ceti fortitudo in aquis capitur, quia antiqui hostis versutia baptismi sacramento superatur.

15. Electi angeli ejus doli tenebras nobis indicant.---Sed quod translatione veteri de auctore omnium dicitur, hoc translatione hac, quae ad nos ex Hebraeo est Arabicoque sermone derivata, de electis ejus angelis memoratur (Consule quae diximus l. XXXV, cap. olim 13, ad vers. 14 c. ult. l. Job.) De his namque dicitur: Maledicant ei qui maledicunt diei. [Rec. XIII.] Diem se quippe iste superbiens spiritus ostentare etiam angelicis potestatibus voluit, cum se super caeteros quasi in potentia divinitatis extollens; tot post se ad interitum legiones traxit.

For when the human race, weighed down by the darkness of error, believed stones to be gods, by this very fact that it served idols, what else did it do than praise the deeds of its seducer? Whence it is well said by Paul: "We know that an idol is nothing; but the things which the Gentiles sacrifice, they sacrifice to demons" (1 Cor. 8:4). Those therefore who were subjected to the veneration of idols, what else did they praise than the darkness of night? But behold we now see, that that night is known not to be worthy of praise, when already the veneration of idols is rejected by the redeemed human race; and a solitary night is left, because one does not go to torments with the damned apostate spirit. It follows:

CHAPTER IX.

VERSE 8.---Let them curse it who curse the day, who are ready to raise up Leviathan.

14. By Christ his malice is already destroyed; in the end of the world his power shall be extinguished.---In the old translation it is not so said; but, "Let him curse it, who cursed the day, who is to take the great whale." By which words it is openly shown that the coming perdition of Antichrist at the end of the world is foreseen by the holy man. For the malignant spirit, who by merit is night, feigns himself to be day in the end of the world, when he shows himself as if God to men, when he falsely attributes to himself the clarity of Divinity, and exalts himself above all that is called God, or that is worshipped. Therefore he curses the night, who curses the day; because He now destroys his malice, who by the illumination of His coming shall then also extinguish the power of his strength. Whence also it is well subjoined: "Who is to take the great whale." For the strength of this whale is taken in the waters, because the craftiness of the ancient enemy is overcome by the sacrament of baptism.

15. The elect angels indicate to us the darkness of his deceit.---But what is said in the old translation concerning the Author of all things, this in this translation, which is derived to us from the Hebrew and Arabic speech, is mentioned concerning His elect angels. Concerning these it is said: "Let them curse it who curse the day." [Rec. XIII.] For this proud spirit wished to show himself as day even to the angelic powers, when exalting himself above the rest as if in the power of divinity, he drew so many legions after him to destruction.

Sed hi nimirum, qui in auctore suo humili corde perstiterunt, cum errori ejus noctem inesse conspicerent, diem claritatis illius de semetipsis humilia sentiendo calcaverunt: qui nunc nobis doli ejus tenebras indicant, et quam sit illius despicienda ficta claritas, demonstrant. Dicatur ergo de tenebrosa nocte, quae humanae infirmitatis oculos claudit: Maledicant ei, qui maledicunt diei, id est, illi electi spiritus erroris ejus tenebras damnando denuntient, qui magnitudinem claritatis illius jam ab exordio fictam vident. Bene autem subditur: Qui parati sunt suscitare Leviathan. Leviathan quippe intepretatus dicitur additamentum eorum. Quorum scilicet, nisi hominum? Recta autem additamentum eorum dicitur, quia postquam primam culpam mala suggestione intulit, hanc quotidie augere gravioribus persuasionibus non desistit. Vel certe per exprobrationem Leviathan vocatus est, id est, additamentum hominum dictus. Eos namque in paradiso immortales reperit; sed divinitatem immortalibus promittendo, quasi eis aliquid ultra quam erant se addere spopondit. Sed dum blande non habita se daturum perhibuit, callide et habita subtraxit. Unde et eumdem Leviathan ita propheta describit dicens: Super Leviathan serpentem vectem, super Leviathan serpentem tortuosum (Isai. XXVII, 1). Leviathan quippe iste in eo, quod se addere homini spopondit, tortuosis ad eum sinibus irrepsit; quia dum falso impossibilia promisit, vere et possibilia sustulit. [Vet. XII.] Quaerendum vero nobis est cur qui serpentem dixerat, tortuosumque illico subjungens, interposuit vectem, nisi forte quod in serpentis tortitudine fluxa mollities, in vecte autem est duritia rigiditatis. Ut ergo hunc et durum signaret, et mollem; et vectem nominat, et serpentem. Durus quippe est per malitiam, mollis per blandimenta. Vectis ergo dicitur, quia usque ad necem percutit; serpens autem, quia se per insidias molliter infundit.

16. Diabolum electi angelorum in puteo abyssi clausum premunt.---Sed hunc Leviathan electi angelorum spiritus nunc in puteo abyssi clausum premunt. Unde scriptum est: Vidi angelum descendentem de coelo, habentem clavem abyssi, et catenam magnam in manu sua: et apprehendit draconem serpentem antiquum, qui est diabolus et Satanas, et ligavit eum per annos mille, et misit eum in abyssum (Apocal. XX, 1, 2 et seq.). Quem tamen in mundi fine ad apertiora certamina revocant, et totum contra nos in suis viribus ralaxant. Unde et illic rursum scriptum est: Cum completi fuerint mille anni, solvetur Satanas (Ibid., 7). Ille enim apostata angelus, quia ita conditus fuerat, ut angelorum caeteris legionibus emineret, ita superbiendo succubuit, ut hunc stantium angelorum ditioni substratus sit; quatenus vel nunc ad utilitatem nostram eis ministrantibus religatus lateat, vel tunc ad probationem nostram eis relaxantibus, totis se contra nos suis viribus solutus exerceat.

But these indeed, who persisted with a humble heart in their Author, when they perceived night to be in his error, trod under foot the day of that clarity by thinking humble things of themselves: who now indicate to us the darkness of his deceit, and demonstrate how much his feigned clarity is to be despised. Let it be said therefore of the dark night, which closes the eyes of human infirmity: "Let them curse it, who curse the day," that is, let those elect spirits denounce by damning the darkness of his error, who see the magnitude of that clarity already feigned from the beginning. But it is well added: "Who are ready to raise up Leviathan." For Leviathan interpreted is called "their addition." Of whom indeed, but of men? But it is rightly called "their addition," because after he brought in the first fault by evil suggestion, he does not cease to increase this daily by more grievous persuasions. Or certainly by way of reproach he was called Leviathan, that is, called the addition of men. For he found them immortal in paradise; but by promising divinity to immortals, he promised as it were to add to them something beyond what they were. But while he blandly asserted that he would give things not possessed, he craftily withdrew also those possessed. Whence also the prophet describes the same Leviathan, saying: "Upon Leviathan the bar serpent, upon Leviathan the crooked serpent" (Isai. 27:1). For this Leviathan in that which he promised to add to man, crept to him with crooked windings; because while he falsely promised impossibilities, he truly took away also possibilities. [Vet. XII.] We must indeed inquire why he who had said "serpent," and immediately subjoining "crooked," interposed "bar," unless perhaps because in the crookedness of the serpent there is a flowing softness, but in the bar there is the hardness of rigidity. That he might therefore mark him both as hard and soft, he names both "bar" and "serpent." For he is hard through malice, soft through blandishments. Therefore he is called a bar, because he strikes even to death; but a serpent, because he pours himself in softly through snares.

16. The elect of the angels keep the devil shut up in the pit of the abyss.---But the elect spirits of the angels now keep this Leviathan shut up in the pit of the abyss. Whence it is written: "I saw an angel coming down from heaven, having the key of the abyss, and a great chain in his hand: and he apprehended the dragon, the ancient serpent, which is the devil and Satan, and bound him for a thousand years, and cast him into the abyss" (Apoc. 20:1, 2 et seq.). Whom however in the end of the world they recall to more open contests, and relax him entirely in his strengths against us. Whence also there again it is written: "When the thousand years shall be finished, Satan shall be loosed" (Ibid., 7). For that apostate angel, because he had been so created, that he was eminent above the other legions of angels, so by pride fell, that he is subjected to the dominion of the standing angels; so that either now for our utility, they ministering, he lies hid bound, or then for our probation, they relaxing him, being loosed he may exercise himself with all his strengths against us.

Quia igitur hi electi spiritus superbum apostatam comprimunt, qui humiles hunc sequi noluerunt, ipsisque administrantibus disponitur, ut ad intentionem aperti certaminis destruendus funditus quandoque revocetur, dicatur recte: Qui parati sunt suscitare Leviathan. Quia tamen hostis callidus ad aperta bella necdum suscitatus est, quomodo quorumdam menses nox ista nunc latenter obscuret, insinuet. Sequitur:

CAPUT X.

VERS. 9.---Obtenebrentur stellae caligine ejus.

17. Stellae aliquando sancti, aliquando hypocritae in Scripturis dicuntur. Hypocritarum lux obscuratur aperto errore.---In Scriptura sacra stellarum nomine aliquando sanctorum justitia, quae in hujus vitae tenebris lucet, aliquando vero hypocritarum fictio demonstratur, qui bona quae faciunt, ad percipiendas laudes hominibus ostendunt. Si enim recte viventes, stellae non essent, nequaquam Paulus discipulis diceret: In medio nationis pravae et perversae, inter quos lucetis sicut luminaria in mundo (Philip. II, 15). Rursum, si inter eos qui recta agere videntur, quidam de actione sua retributionem favoris humani non quaererent, nequaquam stellas Joannes ruere a coelestibus videret, dicens: Misit draco caudam, et traxit tertiam partem stellarum (Apoc. XII, 4). Draconis enim cauda stellarum pars trahitur, quia extrema persuasione Antichristi quidam qui videntur lucere rapientur. Stellas namque in terram trahere, est eos qui videntur studio vitae coelestis inhaerere, ex amore terreno iniquitate aperti erroris involvere. Sunt namque nonnulli qui ante humanos oculos velut magnis operibus lucent; sed quia haec ipsa opera a mundo corde non prodeunt, capti in occultis cogitationibus, noctis hujus tenebris obscurantur; qui saepe ea quae mundo corde non faciunt, etiam opera amittunt. Quia ergo nox praevalere permittitur, quando et inter bona opera cordis intentio minime mundatur, dicatur recte: Obscurentur stellae caligine ejus; id est, contra eos qui ante humanos oculos quasi bonis operibus splendent, malitia antiqui hostis obscura praevaleat; et hoc, quod ante humana judicia sumpserant, lumen laudis deponant. Caligine quippe noctis obscurantur, cum eorum vita aperto errore confunditur; ut nimirum tales etiam foris in actione appareant, quales apud semetipsos intus divino parere judicio non formidant. Sequitur:

Caput XI

[Vet. XIV].

IBID. Exspectet lucem, et non videat, nec ortum surgentis aurorae.

Because therefore these elect spirits compress the proud apostate, who humble would not follow him, and by their administration it is disposed, that he should sometime be recalled to be utterly destroyed for the purpose of an open contest, let it be rightly said: "Who are ready to raise up Leviathan." But because the crafty enemy is not yet raised up to open wars, let it be insinuated how this night now latently obscures the months of some. It follows:

CHAPTER X.

VERSE 9.---Let the stars be darkened with the mist thereof.

17. Stars in the Scriptures are sometimes called saints, sometimes hypocrites. The light of hypocrites is obscured by open error.---In sacred Scripture by the name of stars sometimes the justice of the saints, which shines in the darkness of this life, is demonstrated, but sometimes the fiction of hypocrites, who show the good things which they do to men in order to receive praises. For if those living rightly were not stars, Paul would by no means say to his disciples: "In the midst of a crooked and perverse nation, among whom you shine as lights in the world" (Philip. 2:15). Again, if among those who seem to act rightly, some did not seek the retribution of human favor for their action, John would by no means see stars fall from the heavens, saying: "The dragon sent his tail, and drew a third part of the stars" (Apoc. 12:4). For by the tail of the dragon a part of the stars is drawn, because by the extreme persuasion of Antichrist some who seem to shine shall be snatched away. For to draw stars to the earth, is to involve those who seem to adhere to the study of heavenly life in the iniquity of open error from earthly love. For there are some who shine before human eyes as if by great works; but because these very works do not proceed from a pure heart, being captured in hidden thoughts, they are obscured by the darkness of this night; who often lose even those works which they do not do with a pure heart. Because therefore night is permitted to prevail, when even among good works the intention of the heart is by no means purified, let it be rightly said: "Let the stars be darkened with the mist thereof"; that is, against those who before human eyes shine as if by good works, let the dark malice of the ancient enemy prevail; and let them lay down this light of praise which they had taken before human judgments. For they are obscured by the mist of night, when their life is confounded by open error; that doubtless such they may appear even without in action, as they do not fear to appear to the divine judgment within themselves. It follows:

CHAPTER XI.

IBID. Let it expect light, and not see it, nor the rising of the dawning day.

18. Christus cum bonis una est persona, et diabolus una cum reprobis. Qui prava agunt, aut recta non recto corde, mercedem aeternam frustra sperant.---In Evangelio Veritas dicit: Ego sum lux mundi (Joan. VIII, 12). Sicut autem isdem Redemptor noster una persona est cum congregatione bonorum; ipse namque caput est corporis, et nos hujus capitis corpus; ita antiquus hostis una persona est cum cuncta collectione reproborum, quia ipse eis ad iniquitatem quasi caput praeeminet, illi autem dum ad persuasa deserviunt, velut subjunctum capiti corpus inhaerent. Quod ergo de hac nocte, id est antiquo hoste dicitur, dignum est ut ad corpus ejus, id est ad iniquos quosque, derivetur. Quia igitur Redemptor humani generis lux est, quid est quod de hac nocte dicitur: Exspectet lucem, et non videat: nisi quod sunt nonnulli qui fidem, quam operibus destruunt, tenere se sermonibus ostendunt? De quibus per Paulum dicitur: Qui confitentur se nosse Deum, factis autem negant (Tit. I, 16). Hi nimirum aut prava sunt quae faciunt, aut recta opera non recto corde sectantur. Non enim de suis operibus retributiones perpetuas, sed transitorios favores quaerunt; et tamen quia quasi sanctos laudari se audiunt, esse se veraciter sanctos arbitrantur; et quanto se ex multorum aestimatione irreprehensibiles putant, tanto diem districti judicii securius exspectant. De quibus bene per prophetam dicitur: Vae desiderantibus diem Domini (Amos V, 18). Quibus beatus Job debitam sententiam profert, praedicentis studio; non optantis voto dicens: Exspectet lucem, et non videat. Nox quippe illa, videlicet tenebrosus hostis, in membris suis lucem exspectat, et non videt, quia vel hi qui fidem sine operibus retinent, cum pro eadem fide in extremo judicio salvari se posse confidunt, spes eorum frustrabitur, quia hanc vivendo demoliti sunt, quam confitendo tenuerunt, vel hi qui pro humana laude in bona actione se exhibent, incassum a veniente judice retributionem bonorum operum sperant; quia dum haec in ostentationem faciunt laudis, jam praemium ab humano ore receperunt, Veritate attestante, quae ait: Amen dico vobis, receperunt mercedem suam (Matth. VI, 2, 5). Ubi et bene subditur: Nec ortum surgentis aurorae.

[Vet. XV.) 19. Ecclesiae in judicio novissimo claritatem non videbunt.--- Aurora quippe Ecclesia dicitur, quae a peccatorum suorum tenebris ad lucem justitiae permutatur. Unde et hanc sponsus in Canticorum cantico miratur, dicens: Quae est ista, quae progreditur quasi aurora consurgens (Cant. VI, 9)? Quasi aurora quippe electorum surgit Ecclesia, quae pravitatis pristinae tenebras deserit, et sese in novi luminis fulgorem convertit.

18. Christ with the good is one person, and the devil one with the reprobate. Those who act wickedly, or rightly not with a right heart, in vain expect eternal reward.---In the Gospel the Truth says: "I am the light of the world" (John 8:12). But as the same our Redeemer is one person with the congregation of the good; for He is the head of the body, and we the body of this head; so the ancient enemy is one person with the whole collection of the reprobate, because he himself as the head is eminent above them to iniquity, but they while they serve his persuasions, adhere like a body joined to the head. That therefore which is said of this night, that is, the ancient enemy, is worthy to be derived to his body, that is, to all the wicked. Because therefore the Redeemer of the human race is light, what is it that is said of this night: "Let it expect light, and not see it": unless that there are some who show that they hold the faith by words, which they destroy by works? Concerning whom it is said by Paul: "Who confess that they know God, but in their deeds they deny Him" (Tit. 1:16). These doubtless either the things which they do are wicked, or they follow right works not with a right heart. For they do not seek perpetual retributions for their works, but transitory favors; and yet because they hear themselves praised as if holy, they think themselves to be truly holy; and by as much as they think themselves irreproachable from the estimation of many, by so much more securely do they expect the day of strict judgment. Concerning whom it is well said by the prophet: "Woe to those that desire the day of the Lord" (Amos 5:18). To whom blessed Job brings forth the due sentence, with the zeal of one foretelling, not with the wish of one desiring, saying: "Let it expect light, and not see it." For that night, namely the dark enemy, expects light in his members, and sees it not, because either these who hold the faith without works, when for the sake of the same faith they trust that they can be saved in the last judgment, their hope shall be frustrated, because they have demolished by living that which they held by confessing, or those who for human praise exhibit themselves in good action, in vain expect the retribution of good works from the coming Judge; because while they do these for the ostentation of praise, they have already received their reward from the human mouth, the Truth attesting, who says: "Amen I say to you, they have received their reward" (Matth. 6:2, 5). Where also it is well added: "Nor the rising of the dawning day."

19. The wicked shall not see the brightness of the Church in the last judgment. For the Church is called the dawn, which is changed from the darkness of its sins to the light of justice. Whence also the Bridegroom wonders at her in the Song of Songs, saying: "Who is she that cometh forth as the rising dawn?" (Cant. 6:9). For the Church of the elect rises as a dawn, which deserts the darkness of its former wickedness and turns itself to the brightness of new light.

In illa igitur luce, quae in districti judicis adventu monstratur, corpus damnati hostis ortum surgentis aurorae non videt; quia cum districtus judex ad retributionem venerit, iniquus quisque suorum caligine meritorum pressus, quanta claritate sancta Ecclesia in internum cordis lumen surgat, ignorat. Tunc namque electorum mens in altum rapitur, ut divinitatis radiis illustretur; et quo ejus respectu perfunditur, eo ultra se gratia coruscante sublevatur. Tunc sancta Ecclesia plena aurora fit, cum mortalitatis atque ignorantiae suae tenebras funditus amittit. In judicio ergo adhuc aurora est, sed in regno dies; quia etsi jam cum restauratione corporum videre lumen in judicio inchoat, ejus tamen visum plenius in regno consummat. Ortus itaque aurorae est exordium clarescentis Ecclesiae, quem videre reprobi nequeunt, quia a conspectu districti judicis malorum suorum pondere ad tenebras pressi pertrahuntur. Unde recte per prophetam dicitur: Tollatur impius ne videat gloriam Dei (Isai. XXVI, 10, sec. LXX). Hinc est quod de hac aurora per Psalmistam dicitur: Abscondes eos in abdito vultus tui, a conturbatione hominum (Psal. XXX, 21). Electus enim quisque in judicio per internum visum in vultu Divinitatis absconditur, dum reproborum foris caecitas districta animadversione justitiae repulsa turbatur.

20. Hypocritae justorum opera non intentionem cernentes, lucem eorum non vident.--- Quod etiam ad praesens non inconvenienter accipimus, si simulatorum corda subtilius indagamus. Arrogantes namque et hypocritae bonorum facta exterius aspiciunt, eosque in factis suis laudari ab hominibus agnoscunt, eorumque celebre nomen mirantur, et quod pro bene gestis laudes suscipiant vident; sed quanto studio easdem laudes fugiant, non vident. Aperta eorum opera considerant; sed quod sola spe intima haec operentur, ignorant. Qui enim vera luce justitiae clari sunt, prius a tenebris internae intentionis immutantur, ut obscuritatem intus terrenae appetitionis plene deserant, et corda sua ad supernae lucis desideria perfecte convertant, ne cum aliis apparent lucidi, sibimetipsis sint obscuri. Arrogantes ergo quia bonorum facta considerant, et corda non pensant, imitantur unde laudari foris valeant, non unde intus ad justitiae lumen surgant: et quasi ortum surgentis aurorae videre nesciunt, quia intentionem religiosae mentis considerare contemnunt.

Therefore, in that light which is shown at the coming of the strict Judge, the body of the damned enemy does not see the rising of the dawning day; because when the strict Judge comes for retribution, every wicked man, pressed down by the darkness of his own merits, is ignorant of with how great brightness the holy Church rises into the internal light of the heart. For then the mind of the elect is caught up on high, that it may be illustrated by the rays of the Divinity; and by that respect wherewith it is bedewed, it is raised above itself by the flashing of grace. Then the holy Church becomes a full dawn, when it utterly loses the darkness of its mortality and ignorance. In judgment, therefore, it is still dawn, but in the kingdom it is day; because although it already begins to see the light in judgment with the restoration of bodies, yet it consumes the fuller sight of it in the kingdom. The rising of the dawn, therefore, is the beginning of the brightening Church, which the reprobate cannot see, because they are dragged away from the sight of the strict Judge, pressed down to the darkness by the weight of their evils. Whence it is rightly said by the prophet: "Let the impious be taken away, lest he see the glory of God" (Isai. 26:10, sec. LXX). Hence it is that it is said of this dawn through the Psalmist: "Thou shalt hide them in the secret of Thy face, from the disturbance of men" (Psal. 30:21). For every elect one in judgment is hidden by an internal sight in the face of the Divinity, while the blindness of the reprobate without is disturbed, being repelled by the strict animadversion of justice.

20. Hypocrites, beholding the works of the just but not their intention, see not their light. Which also we receive not inconveniently for the present, if we search more subtly into the hearts of simulators. For the arrogant and hypocrites behold the deeds of the good outwardly, and recognize them as praised by men in their deeds, and they wonder at their celebrated name, and see that they receive praises for things well done; but with what zeal they flee those same praises, they see not. They consider their open works; but that they work these with inward hope alone, they are ignorant. For those who are bright with the true light of justice are first changed from the darkness of internal intention, so that they may fully desert the obscurity of earthly appetite within, and perfectly convert their hearts to the desires of supernal light, lest while they appear bright to others, they be obscure to themselves. The arrogant, therefore, because they consider the deeds of the good and do not weigh their hearts, imitate that whence they may be able to be praised without, not that whence they may rise within to the light of justice: and as it were they know not how to see the rising of the dawning day, because they disdain to consider the intention of a religious mind.

[Vet. XVI.] 21. Judaea Christi venientis et Ecclesiae nascentis lucem non vidit.---Potest etiam sanctus vir, gratia prophetici spiritus plenus, Judaeae perfidiam Redemptore veniente conspicere, ejusque caecitatis damna per verba haec quasi ex optantis qualitate prophetare, ut dicat: Exspectet lucem, et non videat, nec ortum surgentis aurorae. Judaea quippe lucem exspectavit, et non vidit; quia humani generis Redemptorem venturum quidem prophetando sustinuit, sed venientem minime cognovit; et quos ad spem aperuit mentis oculos, ad praesentiam lucis clausit. Quae et surgentis aurorae ortum non vidit: quia infirma illa sanctae Ecclesiae primordia venerari contempsit; dumque hanc labefactari suorum mortibus credidit, ad quae fortia perveniret, ignoravit. Sed quia de infidelibus loquens, iniqui capitis membra innotuit, ad ipsum rursum iniquorum caput verba convertit, dicens:

CAPUT XII.

VERS. 10.---Quia non conclusit ostia ventris, qui portavit me, nec abstulit mala ab oculis meis.

22. Paradisus humani generis uterus, cujus ostia serpens aperuit.---Quod unicuique hominum venter est matris, hoc universo humano generi exstitit habitatio illa summa paradisi. Ex ipsa namque proles humani generis velut ex ventre prodiit, et quasi ad incrementa corporis, sic ad augmenta propaginis foras emanavit. Ibi conceptio nostra coaluit, ubi origo hominum homo primus habitavit. But the serpent opened the doors of this belly, because by crafty persuasion he dissolved the heavenly command in the heart of man. Hujus ventris ostia serpens aperuit, quia munita supernis monitis claustra mentis irrupit. Sanctus igitur vir in poena quam tolerat, ad culpam mentis oculos reducat. Doleat hoc, quod tenebrosa nox, id est, antiqui hostis obscura suggestio humanis mentibus intulit; doleat hoc, quod suggestioni callidae humana mens in sua deceptione consensit, et dicat: Quia non conclusit ostia ventris, qui portavit me, nec abstulit mala ab oculis meis. Nec moveat quod non conclusisse queritur, quem aperuisse paradisi januam detestatur. Non conclusit enim dicit, aperuit; et mala non abstulit, irrogavit. Quasi enim auferret, si quiesceret; et quasi clauderet, si ab irruptione cessaret. Pensat namque de quo loquitur, et perpendit quod pravo spiritui quasi lucra nobis dedisse fuerat, si damna non intulisset. Sic nos de latronibus loquimur, quia captivis suis donant vitam, si non abstulerint.

21. Judea saw not the light of Christ coming and of the Church being born. The holy man also, full of the grace of the prophetic spirit, can behold the perfidy of Judea at the coming of the Redeemer, and prophesy the losses of its blindness through these words as from the quality of one wishing, so as to say: "Let it expect light, and not see it, nor the rising of the dawning day." For Judea expected the light, and saw it not; because it sustained that the Redeemer of the human race was indeed to come by prophesying, but knew Him not when He came; and those eyes of the mind which it opened to hope, it closed to the presence of the light. Which also saw not the rising of the dawning day: because it despised to venerate those weak beginnings of the holy Church; and while it believed that this was being weakened by the deaths of its own people, it was ignorant to what strong things it would arrive. But because speaking of the infidels, he has made known the members of the wicked head, he turns his words again to the head of the wicked themselves, saying:

CHAPTER XII.

Verse 10. "Because it shut not up the doors of the belly that bore me, nor took away evils from my eyes."

22. Paradise was the womb of the human race, whose doors the serpent opened. What the mother's womb is to each man, that supreme habitation of paradise was to the whole human race. For from it the offspring of the human race came forth as from a womb, and as if to the increments of the body, so to the increases of the progeny it emanated without. Our conception coalesced there, where the first man, the origin of men, dwelt. But the serpent opened the doors of this belly, because by crafty persuasion he dissolved the heavenly command in the heart of man. The serpent opened the doors of this belly, because he burst into the enclosures of the mind fortified by supernal admonitions. The holy man, therefore, in the punishment which he endures, brings back the eyes of the mind to the fault. Let him grieve for this, which the dark night, that is, the obscure suggestion of the ancient enemy, brought into human minds; let him grieve for this, that the human mind in its deception consented to the crafty suggestion, and let him say: "Because it shut not up the doors of the belly that bore me, nor took away evils from my eyes." Nor let it move that he complains of not having shut, whom he detests for having opened the gate of paradise. For he says "it shut not up," meaning it opened; and "it took not away evils," meaning it inflicted them. For as it were he would take them away, if he were to rest; and as it were he would shut them, if he were to cease from irruption. For he considers of whom he speaks, and weighs that it was to the evil spirit as if he had given us gains, if he had not brought losses. Thus we speak of robbers, that they give life to their captives, if they have not taken it away.

23. SENSUS MORALIS.---Libet haec ab inchoatione repetere, atque ex eo quod in usu praesentis vitae recognoscimus, moraliter retractare. [Vet. XVII.] Beatus Job considerans, postquam a mentis statu succubuit genus humanum, quanta in rebus prosperis fiducia sublevetur, vel quanta ex adversis perturbatione frangatur, ad illum, quem habere in paradiso potuit, incommutabilitatis statum mente recurrit, et mortalitatis lapsum per prospera et adversa variantem, quam despicabilem cerneret, maledicendo declaravit dicens:

Caput XIII

[Rec. XV].

VERS. 3. Pereat dies in qua natus sum, et nox in qua dictum est, Conceptus est homo.

24. Dies est prosperitas, nox tribulatio. Dies peccati delectatio, nox caecitas mentis.---Quasi dies quaedam est, cum mundi hujus prosperitas arridet. Sed dies iste in noctem desinit, quia saepe temporalis prosperitas ad tribulationis tenebras perducit. Hunc prosperitatis diem propheta despexerat, cum dicebat: Diem hominis non concupivi, tu scis (Jerem. XVII, 16). Hanc tribulationis noctem postremo incarnationis suae tempore passurum se Dominus nuntiabat, cum per Psalmistam quasi ex praeterito diceret: Usque ad noctem increpuerunt me renes mei (Psal. XV, 7). Potest autem per diem, peccati delectatio, per noctem vero caecitas mentis intelligi, per quam se homo patitur in culpae perpetratione prosterni. Optat igitur perire diem, ut omne quod blandiri culpa cernitur, vigore justitiae interveniente destruatur. Optat etiam perire noctem, ut quod caecata mens etiam per consensum perpetrat, animadversione poenitentiae exstinguat.

25. Scriptura tribus modis hominem appellat. Homo per voluntarias mentis tenebras a delectatione peccati rapitur.---Sed quaerendum nobis est cur in die homo natus dicitur, in nocte conceptus? Scriptura sacra tribus modis hominem appellat, scilicet aliquando per naturam, aliquando per culpam, aliquando per infirmitatem. Homo quippe per naturam dicitur, sicut scriptum est: Faciamus hominem ad imaginem et similitudinem nostram (Genes. I, 26). Homo per culpam, sicut scriptum est: Ego dixi, Dii estis, et filii Excelsi omnes; vos autem sicut homines moriemini (Psal. LXXXI, 6).

23. MORAL SENSE. It is pleasing to repeat these things from the beginning, and to retract them morally from that which we recognize in the use of present life. Blessed Job, considering, after the human race fell from the state of mind, with how great confidence it is raised up in prosperous things, or with how great perturbation it is broken by adverse things, recurs in mind to that state of immutability which it could have had in paradise, and declared by cursing how despicable he beheld the lapse of mortality varying through prosperity and adversity, saying:

CHAPTER XIII.

Verse 3. "Let the day perish wherein I was born, and the night in which it was said, A man is conceived."

24. Day is prosperity, night tribulation. Day is the delight of sin, night the blindness of the mind. It is as it were a certain day when the prosperity of this world smiles. But this day ends in night, because often temporal prosperity leads to the darkness of tribulation. The prophet had despised this day of prosperity, when he said: "I have not desired the day of man, Thou knowest" (Jer. 17:16). The Lord announced that He would suffer this night of tribulation in the last time of His incarnation, when He said through the Psalmist as if from the past: "Even unto the night my reins have rebuked me" (Psal. 15:7). Moreover, by the day the delight of sin can be understood, and by the night the blindness of the mind, through which man suffers himself to be prostrated in the perpetration of fault. He wishes, therefore, the day to perish, that everything which is seen to flatter fault may be destroyed by the intervening vigor of justice. He wishes also the night to perish, that what the blinded mind perpetrates even by consent, it may extinguish by the animadversion of penitence.

25. Scripture calls man in three ways. Man is snatched from the delight of sin through voluntary darkness of the mind. But we must inquire why in the day man is said to be born, and in the night conceived? Sacred Scripture calls man in three ways, namely, sometimes by nature, sometimes by fault, sometimes by infirmity. For man is called by nature, as it is written: "Let us make man in our image and likeness" (Genes. 1:26). Man by fault, as it is written: "I have said, Ye are gods, and all children of the Most High; but ye shall die like men" (Psal. 81:6).

Ac si aperte dicat: Sicut delinquentes obibitis. Unde et Paulus ait: Cum sit inter vos zelus et contentio, nonne carnales estis, et secundum hominem ambulatis (I Cor. III, 3)? Ac si dicat: Qui discordes mentes ducitis, nonne adhuc ex reprehensibili humanitate peccatis? Homo per infirmitatem dicitur, sicut scriptum est: Maledictus homo, qui spem suam ponit in homine (Jerem. XVII, 5). Ac si aperte diceret, in infirmitate. Homo ergo in die nascitur, sed in nocte concipitur, quia nequaquam a delectatione peccati rapitur, nisi prius per voluntarias mentis tenebras infirmetur. Ante enim caecus in mente fit, et postmodum se reprobae delectationi substernit. Dicatur ergo: Pereat dies in qua natus sum, et nox in qua dictum est, Conceptus est homo: id est, pereat delectatio, quae in culpam hominem rapuit, pereat incauta mentis infirmitas, quae usque ad tenebras pravi consensus excaecavit. Homo enim dum blandimenta delectationis caute non perspicit, etiam in noctem nequissimae perpetrationis ruit. Solerter ergo vigilandum est, ut cum blandiri culpa inchoat, ad quantum interitum mens trahatur, agnoscat. Unde et apte subditur:

CAPUT XIV.

VERS. 4.---Dies illa vertatur in tenebras.

26. Delectationis initium poenitentiae lamentis castigandum.---Dies quippe in tenebras vertitur, cum culpa in ipso delectationis exordio, ad quem perditionis finem rapiat, videtur. In tenebras diem vertimus, cum nosmetipsos districte punientes, ipsa delectationis pravae blandimenta per districta poenitentiae lamenta cruciamus, cum flendo insequimur quidquid in corde taciti ex delectatione peccamus. Quia enim fidelis quisque cogitationes in judicio exquiri subtiliter non ignorat, Paulo attestante, qui ait: Inter se invicem cogitationum accusantium, aut etiam defendentium (Rom. II, 15); semetipsum introrsus discutiens, ante judicium vehementer examinat, ut districtus judex eo jam tranquillius veniat, quo reatum suum, quem discutere appetit, jam pro culpa punitum cernit. Unde et recte subjungitur:

Caput XV

[Vet. XVIII, Rec. XVI].

IBID.---Non requirat eum Deus desuper.

As if He should openly say: Like delinquents ye shall die. Whence also Paul says: "Whereas there is among you envying and strife, are ye not carnal, and walk according to man?" (1 Cor. 3:3). As if he should say: Ye who lead discordant minds, do ye not yet sin from reprehensible humanity? Man is called by infirmity, as it is written: "Cursed is the man that putteth his trust in man" (Jerem. 17:5). As if he openly said, in infirmity. Man, therefore, is born in the day, but conceived in the night, because he is by no means snatched away by the delight of sin, unless he be first weakened through voluntary darkness of the mind. For first he becomes blind in mind, and afterwards he subjects himself to reprobate delight. Let it be said, therefore: "Let the day perish wherein I was born, and the night in which it was said, A man is conceived": that is, let the delight perish which snatched man into fault, let the incautious infirmity of the mind perish, which blinded even to the darkness of wicked consent. For while man does not cautiously perceive the blandishments of delight, he falls even into the night of most wicked perpetration. We must, therefore, watch skillfully, so that when fault begins to flatter, the mind may recognize to how great destruction it is being drawn. Whence it is aptly added:

CHAPTER XIV.

Verse 4. "Let that day be turned into darkness."

26. The beginning of delight is to be chastised by the lamentations of penitence. For the day is turned into darkness when fault is seen in the very beginning of delight, to what end of destruction it snatches. We turn the day into darkness when, punishing ourselves strictly, we torment those same blandishments of wicked delight through the strict lamentations of penitence, when by weeping we pursue whatever we sin silently in the heart from the delight of sin. Because every faithful one is not ignorant that thoughts are to be subtly searched out in judgment, Paul attesting, who says: "Their thoughts between themselves accusing, or also defending one another" (Rom. 2:15); discussing himself inwardly, he vehemently examines himself before the judgment, that the strict Judge may come already more tranquilly, in that He sees his guilt, which He desires to discuss, already punished as a fault. Whence also it is rightly subjoined:

CHAPTER XV.

Ibid. "Let not God require it from above."

27. Ut a Deo in judicio non puniatur.---Requirit Deus quae judicando discutit; non requirit quae ignoscendo in suo jam judicio impunita derelinquit. Hic itaque dies, id est, haec peccati delectatio, a Domino non requiretur, si animadversione spontanea punitur, Paulo attestante, qui ait: Si nosmetipsos dijudicaremus, non utique a Domino judicaremur (I Cor. XI, 31). Deo ergo diem nostrum requirere, est contra mentem nostram subtiliter in judicio omne quod de culpa gratulatur indagare; in qua scilicet requisitione illum tunc severius percutit, quem sibi nunc mollius pepercisse deprehendit. Bene autem sequitur: Et non illustret lumine. In judicio namque Dominus apparens, omne quod tunc redarguit, lumine illustrat. Quasi enim sub quadam obscuritate tegitur, quidquid tunc in memoriam judicis non revocatur. Scriptum quippe est: Omnia autem quae arguuntur, a lumine manifestantur (Ephes. V, 13). Quasi quaedam tenebrae peccata poenitentium abscondunt, de quibus per Prophetam dicitur: Beati quorum remissae sunt iniquitates, et quorum tecta sunt peccata (Psal. XXXI, 1). Quia ergo omne quod tegitur, velut in tenebris occultatur; in die extremi judicii non illustratur lumine, quod non discutitur ultione. Actus namque nostros, quos tunc juste punire noluerit, ipsa sibi aliquo modo sciens divina misericordia abscondit. In lumine vero ostenditur, quidquid tunc in conspectu omnium demonstratur. Hic ergo dies vertatur in tenebras, ut videlicet omne quod delinquimus, nos per poenitentiam feriamus. Hunc diem Dominus non requirat, et lumine non illustret; ut scilicet nobis culpam nostram ferientibus, ipse hanc extremi judicii animadversione non increpet.

28. Poenitens solus locum invenit, quo se Deo judici abscondat.---Ipse autem judex venturus est, qui cuncta penetret, cuncta perstringat. Qui quia ubique est, locus quo fugiatur, non est. Sed quia correctionis nostrae fletibus placatur, solus ab illo locum fugae invenit, qui post perpetratam culpam nunc se ei in poenitentia abscondit. Unde et apte adhuc de hoc delectationis die subjungitur:

Caput XVI

[Rec. XVII].

VERS. 5.---Obscurent eum tenebrae et umbra mortis.

27. That he may not be punished by God in judgment. God requires those things which He discusses by judging; He does not require those which by forgiving He leaves already unpunished in His own judgment. Therefore this day, that is, this delight of sin, shall not be required by the Lord, if it is punished by spontaneous animadversion, Paul attesting, who says: "If we would judge ourselves, we should not be judged of the Lord" (1 Cor. 11:31). For God to require our day, therefore, is to search out subtly in judgment everything which rejoices in fault against our mind; in which requisition He then more severely strikes him, whom He finds to have now more softly spared himself. But it well follows: "And let it not be illustrated by light." For the Lord appearing in judgment, illustrates by light everything which He then rebukes. For as it were under a certain obscurity is covered whatever is not then recalled to the memory of the Judge. For it is written: "But all things that are reproved are made manifest by the light" (Ephes. 5:13). As it were certain darknesses hide the sins of the penitent, of whom it is said by the Prophet: "Blessed are they whose iniquities are forgiven, and whose sins are covered" (Psal. 31:1). Because, therefore, everything that is covered is hidden as it were in darkness; in the day of the last judgment that is not illustrated by light, which is not discussed by vengeance. For those acts of ours, which He shall not then have wished justly to punish, Divine mercy itself in some way hides from itself by knowing them. But in the light is shown whatever is then demonstrated in the sight of all. Let this day, therefore, be turned into darkness, so that we may strike everything wherein we fail through penitence. Let the Lord not require this day, and not illustrate it with light; so that we striking our own fault, He may not rebuke this by the animadversion of the last judgment.

28. The penitent alone finds a place where he may hide himself from God the Judge. But the Judge Himself is to come, who may penetrate all things, and touch all things. Who because He is everywhere, there is no place whither one may flee. But because He is appeased by the weepings of our correction, he alone finds a place of flight from Him, who after perpetrating fault now hides himself from Him in penitence. Whence also it is aptly added concerning this day of delight:

CHAPTER XVI.

Verse 5. "Let darkness and the shadow of death obscure it."

29. Occulta Dei judicia, quaedam tenebrae sunt.---Diem profecto tenebrae obscurant, quando delectationem mentis inflicta poenitentiae lamenta transverberant. Possunt etiam per tenebras occulta judicia designari. In luce namque quod videmus agnoscimus; in tenebris vero aut omnino nihil cernimus, aut incerto visu caligamus. Occulta ergo judicia quasi quaedam ante oculos nostros tenebrae sunt, quia perscrutari nequaquam possunt. Unde et de Deo scriptum est: Posuit tenebras latibulum suum (Psal. XVII, 12). And because we do not deserve to be absolved, we acknowledge: but by Divine grace preventing us, we are liberated through His hidden judgments. Diem igitur tenebrae obscurant, cum flendum nostrae delectationis gaudium, ab illo justae animadversionis radio inscrutabilia ejus judicia misericorditer occultant. Unde et apte subjungitur: Et umbra mortis.

[Vet. XX.] 30. Umbra mortis tripliciter in Scripturis accipitur.---In Scriptura enim sacra umbra mortis aliquando oblivio mentis accipitur, aliquando imitatio diaboli, aliquando mors carnis. Umbra enim mortis, oblivio mentis accipitur; quia, ut superius diximus, sicut mors hoc quod interficit, agit ut non sit in vita; ita et oblivio hoc quod intercipit, agit ut non sit in memoria. Unde et recte, quia Joannes Hebraeorum populo eum, cujus obliti fuerant, Deum praedicare veniebat, per Zachariam dicitur: Illuminare his qui in tenebris et in umbra mortis sedent (Luc. I, 79). In umbra enim mortis sedere, est a divini amoris notitia in oblivione lassescere. Umbra mortis imitatio antiqui hostis accipitur. Ipse enim quia mortem intulit, mors vocatur, Joanne attestante, qui ait: Ut nomen illi mors (Apoc. VI, 8). Per umbram igitur mortis ejus imitatio designatur; quia sicut umbra juxta qualitatem corporis ducitur, ita actiones iniquorum de specie imitationis ejus exprimuntur. Unde recte Isaias cum gentiles populos in antiqui hostis cerneret imitatione defecisse, eosque ad veri solis ortum resurgere, quae certo futura considerat, quasi ex praeteritis narrat, dicens: Sedentibus in tenebris et umbra mortis, lux orta est eis (Isai. IX, 2). Umbra etiam mortis mors carnis accipitur; quia sicut vera mors est, qua anima separatur a Deo, ita umbra mortis est, qua caro separatur ab anima. Unde recte voce martyrum per Prophetam dicitur: Humiliasti nos in loco afflictionis, et cooperuit nos umbra mortis (Psal. XLIII, 20). Quos enim constat non spiritu, sed sola carne mori, nequaquam se vera morte, sed umbra dicunt mortis operiri.

29. The hidden judgments of God are certain darknesses. Darkness indeed obscures the day, when the lamentations of penitence inflicted transfix the delight of the mind. By darkness also hidden judgments can be designated. For in the light we recognize what we see; but in darkness either we discern nothing at all, or we are blinded with uncertain sight. Hidden judgments, therefore, are as it were certain darknesses before our eyes, because they can by no means be searched out. Whence also it is written of God: "He made darkness His secret place" (Psal. 17:12). And because we do not deserve to be absolved, we acknowledge: but by Divine grace preventing us, we are liberated through His hidden judgments. Darkness, therefore, obscures the day, when His inscrutable judgments mercuryfully hide from that ray of strict animadversion the joy of our delight which is to be wept for. Where also it is aptly subjoined: "And the shadow of death."

30. The shadow of death is taken in three ways in the Scriptures. For in Sacred Scripture the shadow of death is sometimes taken for oblivion of the mind, sometimes for imitation of the devil, sometimes for death of the flesh. For the shadow of death is taken for oblivion of the mind; because, as we said above, as death makes that which it kills not to be in life, so also oblivion makes that which it intercepts not to be in memory. Whence also rightly, because John came to preach to the people of the Hebrews that God whom they had forgotten, it is said through Zacharias: "To give light to them that sit in darkness and in the shadow of death" (Luke 1:79). For to sit in the shadow of death is to grow faint in oblivion from the notice of Divine love. The shadow of death is taken for imitation of the ancient enemy. For he, because he brought in death, is called death, John attesting, who says: "And his name was Death" (Apoc. 6:8). By the shadow of death, therefore, his imitation is designated; because as a shadow is drawn according to the quality of the body, so the actions of the wicked are expressed from the species of his imitation. Whence rightly Isaias, when he saw the Gentile peoples fail in imitation of the ancient enemy, and rise again to the rising of the true sun, relates as if from the past what he considers certainly to be future, saying: "To them that sat in darkness and the shadow of death, light is risen unto them" (Isai. 9:2). The shadow of death is also taken for death of the flesh; because as true death is that by which the soul is separated from God, so the shadow of death is that by which the flesh is separated from the soul. Whence rightly it is said by the voice of the martyrs through the Prophet: "Thou hast humbled us in the place of affliction, and the shadow of death has covered us" (Psal. 43:20). For those whom it is certain die not in spirit, but in the flesh alone, say that they are by no means covered by true death, but by the shadow of death.

31. Christus unica morte duplicem hominum mortem delevit.---Quid est ergo, quod beatus Job, ad obscurandum diem pravae delectationis postulat umbram mortis; nisi quod ad delenda peccata ante Dei oculos, Dei et hominum mediatorem requirit, qui solam pro nobis mortem carnis susciperet, et veram mortem delinquentium per umbram suae mortis deleret? Ad nos quippe venit, qui in morte spiritus carnisque tenebamur; unam ad nos suam mortem detulit, et duas nostras, quas reperit, solvit. Si enim ipse utramque susciperet, nos a nulla liberaret. Sed unam misericorditer accepit, et juste utramque damnavit. Simplam suam duplae nostrae contulit, et duplam nostram moriens subegit. Unde et non immerito uno die in sepulcro et duabus noctibus jacuit, quia videlicet lucem suae simplae mortis, tenebris duplae nostrae mortis adjunxit. Qui ergo solam pro nobis mortem carnis accepit, umbram mortis pertulit, et a Dei oculis culpam quam fecimus abscondit. Dicatur igitur recte: Obscurent eum tenebrae et umbra mortis. Ac si aperte diceretur: ille veniat, qui ut a morte carnis et spiritus debitores eripiat, mortem carnis non debens solvat. [Vet. XXI.] Sed quia nullum peccatum Dominus inultum relaxat, aut enim nos hoc flendo insequimur, aut ipse judicando, restat ut ad emendationem suam semper mens solerter invigilet. In quo ergo sibi quisque misericorditer subveniri considerat, hoc necesse est ut confitens tergat. Unde et apte subjungitur:

CAPUT XVII.

IBID.---Occupet eum caligo.

32. Mentis poenitentis salubris caligo.---Quia enim in caligine oculus confunditur, ipsa per poenitentiam mentis nostrae confusio, caligo nominatur. Nam sicut caligo nebulosa congerie obscurat diem, ita confusio perturbatis cogitationibus obnubilat mentem. De qua per quemdam dicitur: Est confusio adducens gloriam (Eccli. IV, 25). Cum enim ad mentem male gesta poenitendo reducimus, gravi mox moerore confundimur, perstrepit in animo turba cogitationum, moeror conterit, anxietas devastat, in aerumnam mens vertitur, et quasi quodam nubilo caliginis obscuratur. Haec namque caligo confusionis eorum mentem salubriter oppresserat; quibus Paulus dicebat: Quem enim fructum habuistis tunc in illis, in quibus nunc erubescitis (Rom. VI, 21)? Hunc ergo peccati diem caligo occupet, id est, blandimentum nequitiae afflictio poenitentiae digno moerore perturbet. Unde et apte subjungitur:

CAPUT XVIII.

31. Christ by His single death deleted the double death of men. What is it, therefore, that blessed Job asks for the shadow of death to obscure the day of wicked delight; except that for deleting sins before God's eyes, he requires the Mediator of God and men, who would take upon Himself only the death of the flesh for us, and delete the true death of delinquents through the shadow of His death? For He came to us who were held in death of the spirit and the flesh; He brought His one death to us, and loosed our two which He found. For if He Himself should take both, He would liberate us from neither. But He mercuryfully accepted one, and justly condemned both. He brought His single death to our double death, and dying He subdued our double death. Whence also not undeservedly He lay in the sepulcher for one day and two nights, because namely He joined the light of His single death to the darkness of our double death. He therefore who took only the death of the flesh for us, bore the shadow of death, and hid from God's eyes the fault which we committed. Let it be said therefore rightly: "Let darkness and the shadow of death obscure it." As if it were openly said: let Him come who, to snatch debtors from death of the flesh and spirit, may pay the death of the flesh not owing. But because the Lord relaxes no sin unpunished, for either we pursue this by weeping, or He by judging, it remains that the mind always watch skillfully for its emendation. In what therefore each one considers himself to be mercuryfully succored, this it is necessary that confessing he wipe away. Whence also it is aptly subjoined:

CHAPTER XVII.

Ibid. "Let a mist occupy it."

32. The salutary mist of a penitent mind. Because in a mist the eye is confounded, that very confusion of our mind through penitence is called a mist. For as a cloudy mist obscures the day with a nebulous mass, so confusion clouds the mind with perturbed thoughts. Concerning which it is said by someone: "There is a shame that bringeth glory" (Ecclus. 4:21). For when by repenting we bring back to the mind things badly done, we are soon confounded by heavy grief, a crowd of thoughts makes an uproar in the soul, grief crushes, anxiety devastates, the mind is turned into misery, and is as it were obscured by a certain cloud of mist. For this mist of confusion had salutarily oppressed the mind of those to whom Paul said: "What fruit had ye then in those things whereof ye are now ashamed?" (Rom. 6:21). Therefore let a mist occupy this day of sin, that is, let the affliction of penitence perturb the blandishment of wickedness with worthy grief. Whence also it is aptly subjoined:

CHAPTER XVIII.

IBID.---Involvatur amaritudine.

33. Salubris moeror de prava delectatione.---Dies enim amaritudine involvitur, cum ad cognitionem mente redeunte, peccati blandimenta cruciatus poenitentiae sequuntur. Diem amaritudine involvimus, cum pravae delectationis gaudium, quae supplicia sequantur aspicimus, et asperis hoc fletibus circumdamus. Quia enim hoc quod involvitur, ex latere omnis partis operitur, involvi dies amaritudine optatur, quatenus quae mala incorrectis imminent, ex omni parte quisque conspiciat, et voluptatis suae lasciviam tristitiae lamentis tergat.

34. Quanto major esse debeat de consensu ad culpam.---Sed si diem, quam peccati delectationem diximus, tot impeti precibus audivimus, ut videlicet circumdantes fletus expient quidquid delectatus per negligentiam animus delinquit, quanta animadversione poenitentiae hujus diei nox ferienda est, videlicet ipse jam consensus ad culpam? Sicut enim minoris culpae est, cum carnaliter mens in delectatione rapitur, sed tamen delectationi suae per spiritum reluctatur; ita gravioris et plenae est nequitiae, ad peccati illecebram non solum delectatione pertrahi, sed etiam consensu famulari. Tanto igitur arctiori manu poenitentiae, mens a pollutione tergenda est, quanto se per consensum conspicit sordidius inquinatam. Unde et apte subjungitur:

CAPUT XIX.

VERS. 6.---Noctem illam tenebrosus turbo possideat.

35. Vis compunctionis.---Quasi enim quidam turbo tempestatis est concitatus spiritus moeroris. Nam dum peccatum quisque quod fecit, intelligit; dum pravitatis suae nequitiam subtiliter pensat, moerore mentem obnubilat et quasi concusso serenae laetitiae aere, omnem in se tranquillitatem cordis poenitentiae turbo devastat. Nisi enim recognoscentem se animum iste turbo contereret, nequaquam Propheta dixisset: In spiritu vehementi conteres naves Tharsis (Psal. XLVII, 8). Tharsis quippe exploratio gaudii dicitur. [Vet. XXII.] Sed cum vehemens poenitentiae spiritus mentem occupat, omnem in ea explorationem reprehensibilis gaudii perturbat, ut nihil ei jam nisi flere libeat, nihil nisi quod se terrere possit attendat. Ponit namque ante oculos illinc districtionem justitiae, hinc meritum culpae: conspicit quo supplicio digna sit, si parcentis pietas desit, quae per lamenta praesentia ab aeterna eruere poena consuevit. Spiritus ergo vehemens Tharsis naves conterit, cum vis compunctionis valida mentes nostras huic mundo, quasi mari deditas, salubri terrore confundit.

Ibid. "Let it be involved in bitterness."

33. Salutary grief for wicked delight. For the day is involved in bitterness when, the mind returning to cognition, the torments of penitence follow the blandishments of sin. We involve the day in bitterness when we behold what punishments follow the joy of wicked delight, and surround this with sharp weepings. For because that which is involved is covered on every side, it is desired that the day be involved in bitterness, so that each one may behold from every part what evils threaten the uncorrected, and may wipe away the wantonness of his pleasure by the lamentations of sadness.

34. How much greater it ought to be for consent to fault. But if we have heard the day, which we called the delight of sin, assailed by so many prayers, that namely surrounding weepings may expiate whatever the soul through negligence commits while delighted, with how great animadversion of penitence is the night of this day to be struck, namely the very consent to fault? For as it is of lesser fault when the mind is carnally snatched into delight, but yet resists its delight through the spirit; so it is of heavier and full wickedness not only to be dragged into the enticement of sin by delight, but also to serve it by consent. By a hand of penitence so much the tighter, therefore, is the mind to be wiped from pollution, as it beholds itself more filthily defiled through consent. Whence also it is aptly subjoined:

CHAPTER XIX.

Verse 6. "As for that night, let a dark whirlwind seize upon it."

35. The force of compunction. For the excited spirit of grief is as it were a certain whirlwind of a tempest. For while each one understands the sin which he has done; while he subtly weighs the wickedness of his own depravity, he clouds the mind with grief, and as if the air of serene joy were shaken, he devastates all tranquility of heart with the whirlwind of penitence. For unless this whirlwind crushed the mind as it recognizes itself, the Prophet would by no means have said: "In a vehement spirit Thou shalt break the ships of Tarshish" (Psal. 47:8). Tarshish indeed is called the exploration of joy. But when the vehement spirit of penitence occupies the mind, it perturbs in it all exploration of reprehensible joy, so that it no longer pleases it to do anything but weep, it attends to nothing but what can terrify it. For it sets before its eyes on one side the strictness of justice, on the other the merit of fault: it beholds with what punishment it is worthy, if the piety of the sparing One be wanting, which is accustomed to rescue from eternal penalty through present lamentations. A vehement spirit, therefore, breaks the ships of Tarshish, when the strong force of compunction confounds our minds given to this world, as to a sea, with salutary terror.

Dicat igitur: Noctem illam tenebrosus turbo possideat; id est, perpetrationem culpae, non blandimenta securae quietis foveant, sed pie desaeviens amaritudo poenitentiae irrumpat.

36. Quid sit possidere noctem, et a nocte possideri.---Sciendum vero est, quia cum peccata impunita relinquimus, a nocte possidemur; cum vero haec animadversione poenitentiae plectimus, nimirum nos noctem, quam fecimus, possidemus. But then the sin of the heart is brought back under the possession of our right, if it is repressed when it begins. Unde et divina voce Cain prava cogitanti dicitur: In foribus peccatum tuum aderit, sed sub te erit appetitus ejus, et tu dominaberis illius (Genes. IV, 7). In foribus quippe peccatum adest, cum in cogitationibus pulsat. Cujus appetitus subter est, eique homo dominatur, si cordis nequitia inspecta, citius prematur, et priusquam ad duritiam crescat, reluctanti mente subigatur. Ut ergo delictum suum citius animus sentiat, et culpae tyrannidem sub jure suo poenitendo restringat, dicatur recte: Noctem illam tenebrosus turbo possideat. Ac si aperte diceretur: Ne captiva mens culpae serviat, culpam a poenitentia liberam non relinquat. Et quia quod flendo insequimur, nequaquam nobis a venturo judice hoc objici certe speramus, bene subditur:

Caput XX

[Rec. XVIII].

IBID.---Non computetur in diebus anni, nec numeretur in mensibus.

37. Rogandus Deus ne mala quae gessimus, in judicio nobis objiciantur.---Illuminationis nostrae annus tunc perficitur, quando apparente aeterno judice sanctae Ecclesiae, peregrinationis suae vita completur. Tunc laboris sui remunerationem recipit, cum expleto hoc belli tempore, ad patriam redit. Unde bene per Prophetam dicitur: Benedices coronae anni benignitatis tuae (Psal. LXIV, 12). Quasi enim corona anni benedicitur, cum finito laboris tempore, virtutum remuneratio confertur. Dies vero hujus anni sunt singulae quaeque virtutes; menses autem multiplicia facta virtutum.

Let him say therefore: "As for that night, let a dark whirlwind seize upon it"; that is, let not the blandishments of secure quiet cherish the perpetration of fault, but let the piously raging bitterness of penitence burst in.

36. What it is to possess the night, and to be possessed by the night. But it is to be known, that when we leave sins unpunished, we are possessed by the night; but when we punish these with the animadversion of penitence, doubtless we possess the night which we have made. But then the sin of the heart is brought back under the possession of our right, if it is repressed when it begins. Whence also it is said by the Divine voice to Cain thinking wicked things: "Thy sin shall be at the doors, but the appetite thereof shall be under thee, and thou shalt have dominion over it" (Genes. 4:7). For sin is present at the doors, when it knocks in thoughts. Whose appetite is underneath, and man has dominion over it, if the wickedness of the heart being inspected, it is more quickly pressed down, and before it grows to hardness, it is subdued by a resisting mind. That the mind therefore may more quickly feel its transgression, and restrain the tyranny of fault under its own right by repenting, let it be rightly said: "As for that night, let a dark whirlwind seize upon it." As if it were openly said: Lest the captive mind serve fault, let it not leave fault free from penitence. And because what we pursue by weeping, we certainly hope this will by no means be objected to us by the coming Judge, it is well subjoined:

CHAPTER XX.

Ibid. "Let it not be counted in the days of the year, nor numbered in the months."

37. God is to be asked that the evils we have done may not be objected to us in judgment. The year of our illumination is then perfected, when, the eternal Judge appearing to the holy Church, the life of its pilgrimage is completed. Then it receives the remuneration of its labor, when, this time of war being fulfilled, it returns to the fatherland. Whence it is well said by the Prophet: "Thou shalt bless the crown of the year of Thy goodness" (Psal. 64:12). For as it were the crown of the year is blessed, when the time of labor being finished, the remuneration of virtues is conferred. The days indeed of this year are each of the individual virtues; but the months are the multiple deeds of virtues.

Sed ecce cum per fiduciam mens erigitur, ut speret quod veniente judice de virtutibus remuneretur, occurrunt ejus memoriae etiam mala quae gessit; et valde formidat, ne districtus judex qui venit ut virtutes remuneret, etiam ea quae illicite gesta sunt examinans, subtiliter penset; ne cum annum complet, etiam noctem numeret. Dicat itaque de hac nocte: Non computetur in diebus anni, nec numeretur in mensibus. Ac si districtum judicem exoret, dicens: Cum completo sanctae Ecclesiae tempore, extremo te examini manifestas, sic dona quae contulisti remunera, ut mala quae commisimus non requiras. Si enim nox illa in diebus anni computatur, omne quod egimus, ex pravitatis nostrae aestimatione confunditur. Et dies virtutum jam non lucent, si hos in conspectu tuo annum eratanostrae noctis tenebrosa confusio obscuret.

[Vet. XXIII.] 38. Ideo nulla impunita relinquamus.---Sed si de nocte nostra moveri tunc inquisitionem nolumus, magnopere nunc curandum est, ut nos in ejus discussione vigilemus; ne quaelibet nobis culpa impunita remaneat, ne mens perversa quod fecit, defendere audeat, et defendendo, nequitiae nequitiam adjungat. Unde et bene subditur:

Caput XXI

[Rec. XIX].

VERS. 7.---Sit nox illa solitaria, nec laude digna.

39. Nulla excusando exaggeremus.---Sunt nonnulli, qui non solum nequaquam deflent quod faciunt, sed etiam laudare et defendere non desistunt. Et nimirum dum defenditur culpa, geminatur. Contra quod recte per quemdam dicitur: Peccasti, ne adjicias iterum (Eccli. XXI, 1). Peccatum quippe peccato adjicit, qui male gesta etiam defendit; et noctem solitariam non relinquit, qui culpae suae tenebris etiam patrocinia defensionis adjungit. Hinc est, quod primus homo de erroris sui nocte requisitus, eamdem noctem esse solitariam noluit; quia dum requisitione ad poenitentiam vocaretur, ei adminicula excusationis adjunxit, dicens: Mulier, quam dedisti mihi sociam, dedit mihi de ligno, et comedi (Genes. III, 12); scilicet excessus sui vitium in auctorem latenter intorquens, ac si diceret: Tu occasionem delinquendi praebuisti, qui mulierem dedisti. Hinc est, quod hujus erroris ramus in humano genere ex illa nunc usque radice protrahitur, ut quod male agitur, adhuc etiam defendatur. Dicat ergo: Sit nox illa solitaria, nec laude digna.

But behold when the mind is raised up through confidence, so that it hopes to be remunerated for its virtues when the Judge comes, there occur to its memory also the evils which it has done; and it greatly fears, lest the strict Judge who comes to remunerate virtues, also examining those things which have been illicitly done, should subtly weigh them; lest when He completes the year, He should also number the night. Let it say, therefore, of this night: "Let it not be counted in the days of the year, nor numbered in the months." As if it should pray to the strict Judge, saying: When, the time of the holy Church being completed, Thou manifestest Thyself for the last examination, so remunerate the gifts which Thou hast conferred, that Thou require not the evils which we have committed. For if that night is counted in the days of the year, everything which we have done is confounded from the estimation of our depravity. And the days of virtues no longer shine, if the dark confusion of our night obscures them in Thy sight.

38. Therefore let us leave nothing unpunished. But if we do not wish an inquisition to be moved then concerning our night, it is now to be greatly cared for, that we watch in the discussion of it; lest any fault whatever remain unpunished for us, lest the perverse mind dare to defend what it has done, and by defending, join wickedness to wickedness. Whence also it is well subjoined:

Chapter XXI

[Rec. XIX].

VERSE 7.---Let that night be solitary, and not worthy of praise.

39. Let us not exaggerate by excusing.---There are some who not only in no way bewail what they do, but even do not cease to praise and defend it. And surely while a fault is defended, it is doubled. Against which it is rightly said by a certain one: Thou hast sinned, add not again (Ecclus. 21:1). For he indeed adds sin to sin, who also defends his ill deeds; and he does not leave the night solitary, who also adds the patronage of defense to the darkness of his fault. Hence it is that the first man, being questioned concerning the night of his error, would not have that same night be solitary; because while he was called to penitence by the questioning, he added to it the supports of excuse, saying: The woman, whom Thou gavest to be my companion, gave me of the tree, and I did eat (Gen. 3:12); namely, secretly twisting the vice of his transgression upon the Author, as if he were to say: Thou didst provide the occasion of delinquency, who gavest the woman. Hence it is that the branch of this error is protracted in the human race from that root even until now, so that what is ill done is still even defended. Let him say therefore: Let that night be solitary, and not worthy of praise.

Ac si aperte exoret, dicens: Culpa, quam fecimus, sola remaneat, ne dum laudatur et defenditur, in conspectu nos nostri judicis multiplicius astringat. Peccare quidem non debuimus; sed utinam alia non jungentes, vel ea quae fecimus sola deseramus.

40. Culpam suam veraciter insequitur, qui prosperitatem saeculi calcat.---Sed inter haec sciendum est, quia ille culpam suam veraciter insequitur, qui jam ad amorem praesentis saeculi nullo appetitu prosperitatis instigatur; qui hujus mundi blandimenta quam sint fraudulenta considerat, favoresque ejus quasi quasdam persecutiones pensat. Unde et bene subditur:

Caput XXII

[Rec. XX].

VERS. 8.---Maledicant ei, qui maledicunt diei.

41. Transactas culpas punit qui seductoris insidias in ipsa suggestione deprehendit.---Ac si aperte dicat: Illi hujus noctis tenebras vere poenitendo feriant, qui jam lucem prosperitatis saeculi despicientes calcant. Si enim diem laetitiam delectationis accipimus, recte de hac nocte dicitur: Maledicant ei qui maledicunt diei; quia nimirum illi veraciter mala transacta per animadversionem poenitientiae corrigunt, qui jam ad bona fallentia nulla delectatione rapiuntur. Nam quos adhuc noxia alia delectant, falsum est quod cernitur, quia perpetrata alia deplorant. Si autem, ut supra dictum est, suggestionem callidam antiqui hostis accipimus, illi maledicere noctem intelligendi sunt, qui diei maledicunt; quia scilicet illi transactas culpas vere puniunt, qui maligni seductoris insidias in ipsa blanda suggestione deprehendunt. Bene autem subditur:

Caput XXIII

[Vet. XXIV, Rec. XXI].

IBID.---Qui parati sunt suscitare Leviathan.

42. Diabolum contra se suscitant, qui ejus tyrannidem despiciunt.---Omnes enim, qui ea quae mundi sunt mente calcant, et ea quae Dei sunt plena intentione desiderant, Leviathan contra se suscitant, quia ejus malitiam instigatione suae conversationis inflammant. Nam qui ejus voluntati subjecti sunt, quasi quieto ab illo jure possidentur, et superbus eorum rex quasi quadam securitate perfruitur, dum eorum cordibus inconcussa potestate dominatur.

As if he were openly to pray, saying: Let the fault which we have committed remain alone, lest while it is praised and defended, it bind us more manifoldly in the sight of our Judge. We ought not indeed to have sinned; but would that, not joining other things, we might at least leave alone those things which we have done.

40. He truly pursues his own fault, who treads underfoot the prosperity of the world.---But among these things it is to be known, that he truly pursues his own fault, who is now instigated to the love of the present world by no appetite for prosperity; who considers how fraudulent are the blandishments of this world, and weighs its favors as certain persecutions. Whence also it is well subjoined:

Chapter XXII

[Rec. XX].

VERSE 8.---Let them curse it, who curse the day.

41. He punishes past faults who detects the snares of the seducer in the very suggestion.---As if he were openly to say: Let those truly strike the darkness of this night by repenting, who now, despising, tread underfoot the light of the prosperity of the world. For if we take the day as the joy of delight, it is rightly said of this night: Let them curse it who curse the day; because surely those truly correct past evils through the animadversion of penitence, who are now carried away by no delight to deceptive goods. For as for those whom other harmful things still delight, it is false what is seen, because they bewail other things perpetrated. But if, as was said above, we take the crafty suggestion of the old enemy, they are understood to curse the night, who curse the day; because namely those truly punish past faults, who detect the snares of the malignant seducer in the very bland suggestion. But it is well subjoined:

Chapter XXIII

[Vet. XXIV, Rec. XXI].

[VERSE 8.] Who are ready to raise up Leviathan.

42. They raise up the devil against themselves, who despise his tyranny.---For all who tread underfoot with the mind those things which are of the world, and desire with full intention those things which are of God, raise up Leviathan against themselves, because they inflame his malice by the instigation of their conduct. For those who are subject to his will are possessed by him as if by quiet right, and their proud king enjoys a certain security, while he dominates their hearts with unshaken power.

Sed cum uniuscujusque spiritus ad conditoris sui desiderium recalescit, cum torporem negligentiae deserit, et frigus insensibilitatis pristinae igne sancti amoris accendit; cum libertatis ingenitae meminit, et teneri ab hoste servus erubescit, quia isdem hostis se considerat despici, quia vias Dei videt apprehendi, dolet contra se captum reniti, et mox zelo accenditur, mox ad certamen movetur, mox ad tentationes innumeras contra rebellantem mentem se excitat, atque in omni arte lacerationis instigat, ut tentationum jacula intorquendo confodiat cor, quod dudum quieto jure possidebat. Quasi dormiebat quippe, dum sopitus in pravo corde quiesceret: sed excitatur in provocatione certaminis, cum jus amiserit perversae dominationis. Huic ergo nocti maledicant, qui parati sunt suscitare Leviathan: id est, hi se contra peccatum fortiter judicio districtionis erigant, qui in suis tentationibus excitare antiquum adversarium non formidant. Scriptum namque est: Fili, accedens ad servitutem Dei, sta in justitia et timore, et praepara animam tuam ad tentationem (Eccli. II, 1). Quisquis enim accingi in divino servitio properat, quid aliud, quam se contra antiqui adversarii certamen parat, ut liber in certamine ictus suscipiat, qui quietus sub tyrannide in captivitate serviebat? Sed in eo ipso, quod mens contra hostem accingitur, quod alia vitia subigit, aliis reluctatur, aliquando de culpa aliquid, quod tamen non valde noceat, remanere permittitur.

43. Ob humilitatem Deus sinit ut qui multa et gravia vitia subegit, unum minimum non expugnet.---Et saepe mens, quae adversa multa et fortia superat, unum in se, et fortasse minimum, quamvis magna intentione invigilet, non expugnat. Quod divina nimirum dispensatione agitur, ne ex omni parte virtutibus splendens, in elatione sublevetur; ut dum in se parvum quid reprehensibile videt, et tamen hoc subigere non valet, nequaquam sibi, sed auctori victoriam tribuat in his quae subigere fortiter valet. Unde et bene subjungitur:

Caput XXIV

[Rec. XXII].

VERS. 9.---Obtenebrentur stellae caligine ejus.

But when the spirit of each one grows warm again toward the desire for his Creator, when he leaves the torpor of negligence, and kindles the cold of his former insensibility with the fire of holy love; when he remembers his innate liberty, and blushes as a servant to be held by the enemy, because that same enemy considers himself to be despised, because he sees the ways of God being apprehended, he grieves that the one taken should resist against him, and soon he is kindled with zeal, soon he is moved to contest, soon he excites himself to innumerable temptations against the rebelling mind, and instigates in every art of laceration, so that by hurling the darts of temptations he may pierce the heart, which but a short time ago he possessed by quiet right. He was, as it were, sleeping indeed, while he rested lulled in the depraved heart; but he is awakened in the provocation of the contest, when he has lost the right of perverted domination. Let those therefore curse this night, who are ready to raise up Leviathan: that is, let those strongly raise themselves against sin by the judgment of strictness, who in their temptations do not fear to excite the ancient adversary. For it is written: Son, coming to the service of God, stand in justice and fear, and prepare thy soul for temptation (Ecclus. 2:1). For whoever hastens to be girded in divine service, what else does he do than prepare himself for the contest against the ancient adversary, so that being free in the contest he may receive blows, who quiet under tyranny served in captivity? But in that very thing, that the mind is girded against the enemy, that it subdues some vices, and resists others, sometimes something of a fault, which however may not greatly harm, is permitted to remain.

43. On account of humility God allows that he who has subdued many and grave vices, should not expugn one very small one.---And often the mind, which overcomes many and strong adversities, does not expugn one in itself, and perhaps a very small one, although it watch with great intention. Which is surely done by divine dispensation, lest shining on every side with virtues, it be lifted up in elation; so that while it sees in itself some small thing reprehensible, and yet is not able to subdue this, it may by no means attribute the victory to itself, but to the Author in those things which it is able strongly to subdue. Whence also it is well subjoined:

Chapter XXIV

[Rec. XXII].

VERSE 9.---Let the stars be darkened by the mist thereof.

44. Sic qui stellae sunt, aliqua caligine obscurantur.---Stellae quippe hujus noctis caligine tenebrantur, quando et hi qui magnis jam virtutibus splendent, adhuc de obscuritate culpae aliquid renitentes sustinent, ut etiam magna vitae claritate luceant, et tamen adhuc noctis reliquias nolentes trahant. Quod ad hoc, sicut dictum est, agitur, ut mens proficiens ad virtutem justitiae suae, melius infirmitate roboretur; et inde verius in bonis luceat, unde eam etiam nolentem parva reprehensibilia humiliter obscurant. Unde et bene cum Israelitico populo, percepta repromissionis terra, partiretur, Ephraim tribui Chananaeus gentilis populus non occisus, sed factus tributarius dicitur, sicut scriptum est: Habitavit Chananaeus in medio Ephraim tributarius (Jos. XVI, 10). Quid enim Chananaeus, gentilis videlicet populus, nisi vitium significat? Et saepe magnis virtutibus terram repromissionis ingredimur, quia spe intima de aeternitate roboramur. [Vet. XXV.] Sed dum inter acta sublimia, vitia quaedam parva retinemus, quasi Chananaeum vivere in terra nostra concedimus. Qui tamen tributarius efficitur, quia hoc ipsum vitium, quod subigere non possumus, ad usum nostrae utilitatis humiliter retorquemus; ut eo de se mens et in summis vilia sentiat, quo suis viribus etiam parva quae appetit, non expugnat. Unde bene rursum scriptum est: Hae sunt gentes quas Dominus dereliquit, ut erudiret in eis Israelem (Jud. III, 1). Ad hoc namque quaedam minima vitia nostra retinentur, ut sese nostra intentio sollicitam in certamine semper exerceat; et eo de victoria non superbiat, quo vivere in se hostes conspicit, a quibus adhuc vinci formidat. Israel ergo reservatis gentibus eruditur, quando in quibusdam minimis vitiis elatio virtutis nostrae comprimitur, et in parvis sibi resistentibus discit, quod ex se majora non subigit.

45. Nemo in hac vita, quantalibet sanctitate fulgeat, Deum sicut est videre valet.---Hoc tamen quod dicitur: Obtenebrentur stellae caligine ejus; intelligi et aliter potest. Nox quippe illa, videlicet consensus ad culpam, quae ad nos primi parentis est excessu propagata, mentis nostrae oculum tanta obscuritate perculit, ut in hujus vitae exsilio, caecitatis suae tenebris pressus, quantalibet vi aeternitatis lumen intenderit, penetrare non possit. Post poenam namque damnati peccatores nascimur, atque ad hanc vitam cum mortis nostrae merito venimus; et cum ad supernae lucis radium aciem mentis erigimus, ipsa infirmitatis nostrae obscuritate caligamus. Et quidem multi in hac infirmitate carnis tanta virtute roborati sunt, ut resplendere mundo quasi stellae potuissent.

44. Thus those who are stars, are obscured by some mist.---For the stars of this night are darkened by mist, when even those who already shine with great virtues, still sustain something remaining of the obscurity of fault, so that they also shine with great clarity of life, and yet still unwillingly drag the relics of the night. Which is done for this purpose, as has been said, that the mind advancing to the virtue of its justice, may be better strengthened by infirmity; and may shine more truly in good things from that source, whence small reprehensible things humbly obscure it even unwillingly. Whence also well with the Israelitish people, having received the land of promise, the Gentile people of the Canaanites, not being slain, but made tributary, is said to have been divided, as it is written: The Canaanite dwelt in the midst of Ephraim, being made tributary (Josh. 16:10). For what does the Canaanite, a Gentile people indeed, signify but vice? And often with great virtues we enter the land of promise, because we are strengthened by inward hope of eternity. [Vet. XXV.] But while among sublime deeds, we retain certain small vices, we as it were allow the Canaanite to live in our land. Who nevertheless is made tributary, because this very vice, which we cannot subdue, we humbly turn back to the use of our utility; so that from it the mind may feel mean things of itself even in the highest, in that it does not expugn even the small things which it desires by its own strength. Whence well again it is written: These are the nations which the Lord left, that He might instruct Israel in them (Judges 3:1). For to this end certain of our minimal vices are retained, that our intention may always exercise itself solicitous in the contest; and may not be proud of victory from that source, from which it sees enemies living in itself, by whom it still fears to be overcome. Israel therefore is instructed by the reserved nations, when in certain minimal vices the elation of our virtue is compressed, and it learns in the small things resisting it, that of itself it does not subdue the greater.

45. No one in this life, with however great holiness he may shine, is able to see God as He is.---This nevertheless which is said: Let the stars be darkened by the mist thereof; can also be understood otherwise. For that night, namely the consent to fault, which was propagated to us by the transgression of the first parent, struck the eye of our mind with so great obscurity, that in the exile of this life, oppressed by the darkness of its own blindness, with however great force it has intended the light of eternity, it is not able to penetrate it. For after the punishment we are born condemned sinners, and we come to this life with the merit of our death; and when we raise the edge of the mind to the ray of the supernal light, we are darkened by the very obscurity of our infirmity. And indeed many in this infirmity of the flesh have been strengthened with so great virtue, that they were able to shine to the world as stars.

Multi in tenebris vitae praesentis, dum superiora de se exempla exhibent, astrorum more nobis desuper lucent; sed quantalibet coruscatione operis fulgeant, quantolibet se igne compunctionis accendant; nimirum constat quia dum corruptibili adhuc carne gravati sunt, aeternum lumen, sicut est, videre nequaquam possunt. Dicat ergo: Obtenebrentur stellae caligine ejus; id est, etiam illi in contemplatione sua, antiquae noctis adhuc tenebras sentiant, de quibus nimirum constat quod humano generi in hujus vitae caligine virtutum suarum jam radios expandant, quia etsi mente jam ad summa exsiliunt, adhuc tamen in infimis primae culpae pondere gravantur. Unde fit ut et foras exempla lucis velut astra praebeant, sed tamen intus usque ad fixae visionis certitudinem pressi noctis caligine non ascendant. Saepe autem ita mens accenditur, ut quamvis in carne sit posita, in Deum tamen omni subjugata carnali cogitatione rapiatur; nec tamen Deum sicut est conspicit, quia hanc nimirum, sicut dictum est, in carne corruptibili pondus primae damnationis premit. Saepe ita ut est, absorberi desiderat, ut aeternam vitam, si possit fieri, sine interventu corporeae mortis attingat. Unde Paulus, cum ardenter internam lucem quaereret, sed tamen utcunque exterioris mortis damna formidaret, ait: Quandiu sumus in hoc habitaculo, ingemiscimus gravati, eo quod nolumus exspoliari, sed supervestiri, ut absorbeatur quod mortale est a vita (II Cor. V, 4). [Vet. XXVI.] Sancti igitur viri videre verum mane appetunt, et, si concedatur, etiam cum corpore illud attingere lucis intimae secretum volunt. Sed quantolibet ardore intentionis exsiliant, adhuc antiqua nox gravat, et corruptibilis hujus carnis oculos, quos hostis callidus ad concupiscentiam aperuit, judex justus a contuitu interni sui fulgoris premit. Unde et bene subditur:

Caput XXV

[Rec. XXIII].

IBID.---Exspectet lucem, et non videat, nec ortum surgentis aurorae.

46. Ortus aurorae est internae veritatis claritas.---Quantalibet namque intentione adhuc peregrina mens satagat vedere lucem sicut est, non valet, quia hanc ei damnationis suae caecitas abscondit.

Many in the darkness of the present life, while they exhibit superior examples of themselves, shine above us in the manner of stars; but with however great coruscation of work they shine, with however great fire of compunction they kindle themselves; it is surely certain that while they are still burdened with corruptible flesh, they are by no means able to see the eternal light as it is. Let him say therefore: Let the stars be darkened by the mist thereof; that is, let even those in their contemplation still feel the darkness of the ancient night, concerning whom it is surely certain that they already expand the rays of their virtues to the human race in the mist of this life, because although they already leap up with the mind to the highest things, yet they are still burdened in the lowest things by the weight of the first fault. Whence it comes to pass that they provide examples of light without as stars, but yet within they do not ascend, being oppressed by the mist of the night, even to the certitude of fixed vision. For often the mind is so kindled, that although it be placed in the flesh, yet it is snatched away into God, all carnal thought being subjugated; and yet it does not behold God as He is, because namely, as has been said, the weight of the first damnation presses it in the corruptible flesh. Often it desires to be so absorbed as it is, that it may attain eternal life, if it could be done, without the intervention of bodily death. Whence Paul, when he ardently sought the internal light, but yet somehow feared the losses of exterior death, says: As long as we are in this tabernacle, we groan being burdened, because we would not be unclothed, but clothed upon, that that which is mortal may be swallowed up by life (2 Cor. 5:4). [Vet. XXVI.] Holy men therefore desire to see the true morning, and, if it be granted, they wish to attain even with the body that secret of inward light. But with however great ardor of intention they leap up, the ancient night still burdens them, and the just Judge presses down the eyes of this corruptible flesh, which the crafty enemy opened to concupiscence, from the contemplation of His internal splendor. Whence also it is well subjoined:

Chapter XXV

[Rec. XXIII].

[VERSE 9.] Let it look for light, and not see it, nor the dawning of the rising aurora.

46. The rising of the aurora is the clarity of internal truth.---For with however great intention the still pilgrim mind bestirs itself to see the light as it is, it is not able, because the blindness of its own damnation hides this from it.

(Ortus vero aurorae est internae veritatis claritas, quae semper nobis debet esse nova. Quam nox procul dubio non videt, quia per culpam caeca nostra infirmitas ad illud lumen, quod supernos jam cives irradiat, in carne adhuc corruptibili posita non ascendit. Intus namque haec aurora surgit, ubi angelorum spiritibus divinitatis claritas nova semper ostenditur; et quasi semper gaudium lucis oritur, quod nunquam finitur.) Ortus vero aurorae est illa nova nativitas resurrectionis, qua sancta Ecclesia etiam carne suscitata oritur ad contemplandum lumen aeternitatis. Si enim ipsa carnis nostrae resurrectio quasi quaedam nativitas non esset, de ea Veritas non dixisset: In regeneratione, cum sederit Filius hominis in sede majestatis suae (Matth. XIX, 28; Luc. XXII, 69). Esse ergo hanc ortum vidit, quam regenerationem vocavit. Sed quantalibet virtute electi nunc fulgeant, penetrare nequeunt, quae erit illa novae nativitatis gloria, qua tunc cum carne ad contemplandum aeternitatis lumen ascendunt. Unde et Paulus ait: Quod oculus non vidit, nec auris audivit, nec in cor hominis ascendit, quae praeparavit Deus diligentibus se (I Cor. II, 9). Dicat ergo: Exspectet lucem, et non videat, nec ortum surgentis aurorae; quia spontaneo vitio tenebrata nostra infirmitas, nisi prius per mortem poenae suae debitum solvat, claritatem lucis internae non penetrat. Sequitur:

Caput XXVI

[Rec. XXIV].

VERS. 10.---Quia non conclusit ostia ventris qui portavit me, nec abstulit mala ab oculis meis.

47. Concupiscentiae ostia consensus noster aperuit, unde innumera mala.---Sicut et superius dictum est, non conclusit, dicit aperuit; et non abstulit, irrogavit. Haec itaque nox, videlicet culpa, ostia ventris aperuit, quia concepto ad peccatum homini desideria concupiscentiae reseravit. Ostia quippe ventris sunt desideria concupiscentiae, de quibus per prophetam dicitur: Intra in cubicula tua, claude ostia tua (Isai. XXVI, 20). Cubicula quippe ingredimur, cum secreta nostrae mentis intramus. Ostia autem claudimus, cum desideria illicita coercemus. Haec itaque concupiscentiae carnalis ostia, dum consensus noster aperuit, ad innumera nos mala corruptionis pertraxit. Unde jam nunc sub mortalitatis pondere gemimus, quamvis ad hoc arbitrio nostro venerimus; quia et judicii sic justitia exigit, ut quod sponte fecimus, inviti toleremus. Sequitur:

CAPUT XXVII.

(Now the rising of the aurora is the clarity of internal truth, which ought always to be new to us. Which the night undoubtedly does not see, because through fault our blind infirmity does not ascend to that light, which already irradiates the supernal citizens, while it is still placed in the corruptible flesh. For within this aurora rises, where to the spirits of the angels the clarity of the divinity is always shown new; and as it were the joy of light always arises, which is never finished.) But the rising of the aurora is that new birth of the resurrection, by which the holy Church, the flesh also being raised up, rises to contemplate the light of eternity. For if the resurrection of our flesh itself were not as it were a certain birth, the Truth would not have said of it: In the regeneration, when the Son of Man shall sit in the seat of His majesty (Mat. 19:28; Luke 22:69). He saw therefore that this was a rising, which He called a regeneration. But with however great virtue the elect now shine, they are not able to penetrate what that glory of the new birth will be, by which then with the flesh they ascend to contemplate the light of eternity. Whence also Paul says: That which eye hath not seen, nor ear heard, nor hath it ascended into the heart of man, what things God hath prepared for them that love Him (1 Cor. 2:9). Let him say therefore: Let it look for light, and not see it, nor the dawning of the rising aurora; because our infirmity, darkened by spontaneous vice, unless it first pay the debt of its own punishment through death, does not penetrate the clarity of the internal light. It follows:

Chapter XXVI

[Rec. XXIV].

VERSE 10.---Because it shut not up the doors of the womb that bore me, nor took away evils from mine eyes.

47. Our consent opened the doors of concupiscence, whence innumerable evils.--- As also was said above, it shut not up, he says for it opened; and it took not away, for it brought upon. This night therefore, namely fault, opened the doors of the womb, because it unlocked the desires of concupiscence to man conceived to sin. For the doors of the womb are the desires of concupiscence, concerning which it is said by the Prophet: Enter into thy chambers, shut thy doors (Isai. 26:20). For we enter the chambers, when we enter the secrets of our mind. But we shut the doors, when we restrain illicit desires. These doors of carnal concupiscence therefore, while our consent opened them, drew us away to innumerable evils of corruption. Whence we groan even now under the weight of mortality, although we have come to this by our own will; because the justice of judgment also so requires, that what we did spontaneously, we should endure unwillingly. It follows:

CHAPTER XXVII.

VERS. 11, 12.---Quare non in vulva mortuus sum; egressus ex utero non statim perii? cur exceptus genibus? cur lactatus uberibus?

48. Quid intelligendum in verbis Job cum se optat abortivum.---Absit nos credere quod beatus Job, tanta spiritus scientia praeditus, tanta interni judicis attestatione laudatus, abortivum se optet interiisse. Sed quia, sicut etiam per remunerationem cognoscitur, intus habet testem suae fortitudinis, intus pensanda sunt ejus pondera locutionis.

[Vet. XXVII. Rec. XXV.] 49. Peccatum quatuor modis seu gradibus in corde, ac totidem in opere perficitur.---Quatuor quippe modis peccatum perpetratur in corde, quatuor consummatur in opere. In corde namque suggestione, delectatione, consensu, et defensionis audacia perpetratur. Fit enim suggestio per adversarium, delectatio per carnem, consensus per spiritum, defensionis audacia per elationem. Culpa enim, quae terrere mentem debuit, extollit, et dejiciendo elevat, sed gravius elevando supplantat. Unde et illam primi hominis rectitudinem antiquus hostis his quatuor ictibus fregit. Nam serpens suasit, Eva delectata est, Adam consensit; qui etiam requisitus, confiteri culpam per audaciam noluit. Hoc vero in humano genere quotidie agitur, quod actum in primo parente nostri generis non ignoratur. Serpens suasit; quia occultus hostis mala cordibus hominum latenter suggerit. Eva delectata est; quia carnalis sensus, ad verba serpentis mox se delectationi substernit. Assensum vero Adam mulieri praepositus praebuit; quia dum caro in delectationem rapitur, etiam a sua rectitudine spiritus infirmatus inclinatur. Et requisitus Adam confiteri noluit culpam, quia videlicet spiritus, quo peccando a veritate disjungitur, eo in ruinae suae audacia nequius obduratur. Eisdem etiam quatuor modis peccatum consummatur in opere. Prius namque latens culpa agitur; postmodum vero etiam ante oculos hominum sine confusione reatus aperitur; dehinc et in consuetudinem ducitur; ad extremum quoque vel falsae spei seductionibus, vel obstinatione miserae desperationis enutritur.

50. Job deplorat hos quatuor in corde peccandi modos.---Hos itaque peccati modos, qui vel in corde latenter fiunt, vel patenter in opere perpetratur, beatus Job considerat, et humanum genus in quot peccatorum gradibus sit lapsum, deplorat, dicens: Quare non in vulva mortuus sum; egressus ex utero non statim perii? cur exceptus genibus? cur lactatus uberibus? Prima enim vulva conceptionis, fuit lingua malae suggestionis. Sed peccator in vulva moreretur, si moriturum se homo in ipsa suggestione cognosceret.

VERSES 11, 12.---Why did I not die in the womb? Why did I not perish immediately as I came forth from the womb? Why was I received upon the knees? Why suckled at the breasts?

48. What is to be understood in the words of Job when he wishes himself an abortion.---Far be it from us to believe that blessed Job, endowed with so great knowledge of the spirit, praised by so great attestation of the internal Judge, wished that he had perished as an abortion. But because, as is also known by the remuneration, he has within a witness of his fortitude, his weights of locution are to be weighed within.

[Vet. XXVII. Rec. XXV.] 49. Sin is perfected in the heart in four modes or stages, and as many in deed.---For in four modes sin is perpetrated in the heart, in four it is consumed in deed. For in the heart it is perpetrated by suggestion, by delight, by consent, and by the audacity of defense. For suggestion is made by the adversary, delight by the flesh, consent by the spirit, the audacity of defense by elation. For the fault, which ought to have terrified the mind, extols it, and by casting it down elevates it, but by elevating it more heavily supplants it. Whence also the ancient enemy broke that rectitude of the first man with these four blows. For the serpent persuaded, Eve was delighted, Adam consented; who also being questioned, would not through audacity confess his fault. This indeed is done daily in the human race, which is not unknown to have been done in the first parent of our race. The serpent persuaded; because the hidden enemy secretly suggests evils to the hearts of men. Eve was delighted; because the carnal sense soon subjects itself to delight at the words of the serpent. But Adam, being placed over the woman, gave assent; because while the flesh is snatched away into delight, the spirit also being weakened is inclined from its own rectitude. And Adam being questioned would not confess his fault, because namely the spirit, by which in sinning it is disjoined from the truth, is in that degree more wickedly hardened in the audacity of its ruin. In the same four modes also sin is consumed in deed. For first the hidden fault is done; but afterwards it is even opened before the eyes of men without confusion of guilt; from then on it is also led into custom; at the last also it is nourished either by the seductions of false hope, or by the obstination of miserable despair.

50. Job deplores these four modes of sinning in the heart.---These modes of sin therefore, which are either done secretly in the heart, or perpetrated openly in deed, blessed Job considers, and deplores into how many stages of sins the human race has fallen, saying: Why did I not die in the womb? Why did I not perish immediately as I came forth from the womb? Why was I received upon the knees? Why suckled at the breasts? For the first womb of conception was the tongue of evil suggestion. But the sinner would have died in the womb, if man had recognized that he was about to die in the suggestion itself.

Qui tamen ex utero egressus est; quia postquam in peccato eum suggerens lingua concepit, foras mox etiam delectatio rapuit. Post egressionem vero exceptus est genibus; quia cum ad delectationem carnis prodiit, nimirum culpam per consensionem spiritus, subjectis cunctis sensibus, quasi suppositis genibus consummavit. Sed genibus exceptus, etiam uberibus est lactatus. In consensu enim culpae addictis spiritus sensibus, multa cassae fiduciae argumenta subsecuta sunt, quae natam in peccato animam, virulento lacte nutrierunt, et ne aspera mortis supplicia metueret, hanc blandis excusationibus foverunt. [Vet. XXVIII.] Unde et primus homo post culpam audacior exstitit, dicens: Mulier, quam dedisti mihi sociam, ipsa dedit mihi de ligno, et comedi (Genes. III, 12). Qui quidem per timorem semetipsum absconsurus fugerat; sed tamen requisitus innotuit quantum etiam timens tumebat. Cum enim ex peccato praesens poena metuitur, et amissa Dei facies non amatur; timor ex tumore est, non ex humilitate. Superbit quippe, qui peccatum, si liceat non puniri, non deserit.

51. Deplorat ac deprecatur quatuor modos quibus homines peccant in opere.--- Sed his, sicut dictum est, quatuor modis culpa, ut in corde agitur, etiam in opere perpetratur. Ait enim: Quare non in vulva mortuus sum? Vulva quippe peccantis, est hominis culpa latens, quae occulte peccatorem concipit, et reatum suum adhuc in tenebris abscondit. Egressus ex utero non statim perii? A vulva de utero exitur, cum peccator quae in occulto commiserit, haec etiam in aperto committere non erubescit. Quasi enim ab occultationis suae vulva processerant, de quibus Propheta dicebat: Et peccatum suum quasi Sodoma praedicaverunt, nec absconderunt (Isai. III, 9). Quare exceptus genibus? Quia nimirum peccator, cum jam de iniquitate sua non confunditur, in iniquitate eadem etiam adminiculis pessimae consuetudinis roboratur. Quasi genibus peccator fovetur ut crescat, dum culpa consuetudinibus firmatur ut vigeat. Cur lactatus uberibus? Quia dum prodire culpa in usum coeperit, nimirum se vel falsa spe divinae misericordiae, vel aperta miseria desperationis pascit; ut eo nequaquam ad correptionem redeat, quo vel factorem suum pium sibi inordinate simulat, vel hoc quod fecit, inordinate formidat. Beatus igitur vir humani generis lapsus aspiciat, et quibus praecipitiis mersum sit in foveam iniquitatis intendat, dicens: Quare non in vulva mortuus sum? id est, in ipsa occulta perpetratione peccati, cur a carnis vita mortificare me nolui? Egressus ex utero non statim perii?

Who nevertheless came forth from the womb; because after the suggesting tongue conceived him in sin, soon delight also snatched him away without. After the coming forth he was received upon the knees; because when he proceeded to the delight of the flesh, he surely consumed the fault through the consent of the spirit, all the senses being subjected as if the knees were placed under. But being received upon the knees, he was also suckled at the breasts. For in the consent of the fault, the senses of the spirit being addicted, many arguments of empty confidence followed, which nourished the soul born in sin with poisonous milk, and lest it should fear the harsh punishments of death, they cherished it with bland excuses. [Vet. XXVIII.] Whence also the first man after the fault stood forth more audacious, saying: The woman, whom Thou gavest to be my companion, she gave me of the tree, and I did eat (Gen. 3:12). Who indeed through fear had fled to hide himself; but yet being questioned it became known how much even in fearing he was swollen. For when present punishment is feared from sin, and the lost face of God is not loved; the fear is from swelling, not from humility. For he is proud, who does not leave sin, if it were permitted not to be punished.

51. He deplores and prays against the four modes by which men sin in deed.--- But by these four modes, as has been said, fault, as it is done in the heart, is also perpetrated in deed. For he says: Why did I not die in the womb? For the womb of the sinner is the hidden fault of man, which secretly conceives the sinner, and still hides its guilt in darkness. Why did I not perish immediately as I came forth from the womb? One comes forth from the womb out of the uterus, when the sinner is not ashamed to commit also in the open those things which he has committed in secret. For as if from the womb of their hiding they had proceeded, of whom the Prophet said: And they have preached their sin as Sodom, and have not hidden it (Isai. 3:9). Why was I received upon the knees? Because surely the sinner, when he is no longer confounded by his iniquity, is also strengthened in that same iniquity by the supports of very bad custom. As if upon the knees the sinner is cherished that he may grow, while the fault is firmed by customs that it may flourish. Why suckled at the breasts? Because while the fault has begun to proceed into use, surely it feeds itself either with the false hope of divine mercy, or with the open misery of despair; so that it may by no means return to correction, in that it either inordinately simulates its Creator to be pious to it, or inordinately fears this which it has done. Let the blessed man therefore behold the falls of the human race, and let him intend into what precipices it has been merged into the pit of iniquity, saying: Why did I not die in the womb? that is, in that hidden perpetration of sin, why did I not wish to mortify myself from the life of the flesh? Why did I not perish immediately as I came forth from the womb?

id est, postquam ad apertam iniquitatem exii, cur me tunc saltem perditum non cognovi? Perisset quippe in suo judicio, si se perditum cognovisset. Quare exceptus genibus? id est, etiam post apertam culpam, cur me adhuc in illa etiam consuetudo suscepit, ut valentiorem ad nequitias redderet, et pravis me usibus sustinens foveret? Cur lactatus uberibus? id est, postquam in culpae consuetudinem veni, cur me ad atrociorem nequitiam vel falsae spei fiducia, vel lacte miserae desperationis enutrivi? Cum enim culpa in usum venerit, ei jam animus etiam si appetat, debilius resistit; quia quot vicibus pravae frequentationis astringitur, quasi tot vinculis ad mentem ligatur. [Vet. XXIX.] Unde fit ut enervis animus, cum solvi non valet, ad quaedam se solatia falsae consolationis inclinet; quatenus venturum judicem tantae sibi misericordiae spondeat, ut eos etiam quos arguendos invenerit penitus non occidat. Cui rei hoc deterius accidit, quod ei multorum similium lingua consentit, cum multi etiam male gesta laudibus exaggerant: unde fit ut incessanter crescat culpa, favoribus nutrita. Curari autem vulnus negligitur, quod dignum praemio laudis videtur. Unde bene per Salomonem dicitur: Fili mi, si te lactaverint peccatores, ne acquiescas eis (Prov. I, 10). Peccatores etenim lactant, cum vel perpetranda mala blandimentis inferunt, vel perpetrata favoribus extollunt. An non lactantur, de quo per Psalmistam dicitur: Quoniam laudatur peccator in desideriis animae suae: et qui iniqua gerit benedicitur (Psal. IX, 24)?

52. Peccati quartus gradus difficilius corrigitur.---Sciendum quoque est, quod tres illi modi peccantium juxta descensus sui ordinem facilius corriguntur, quartus vero iste difficilius emendatur. Unde et Redemptor noster puellam in domo, juvenem extra portam, in sepulcro autem Lazarum suscitat. Adhuc quippe in domo mortuus jacet, qui latet in peccato. Jam quasi extra portam educitur, cujus iniquitas usque ad inverecundiam publicae perpetrationis aperitur. Sepulturae vero aggere premitur, qui in perpetratione nequitiae etiam usu consuetudinis pressus gravatur. Sed hos ad vitam miseratus revocat, quia plerumque divina gratia, non solum in occultis, sed etiam in apertis iniquitatibus mortuos, et mole pravae consuetudinis pressos, respectus sui lumine illustrat. Quartum vero mortuum Redemptor noster nuntiante discipulo agnoscit, nec tamen suscitat, quia valde difficile est ut is quem post usum malae consuetudinis etiam adulantium linguae excipiunt, a mentis suae morte revocetur. De quo et bene dicitur: Sine mortuos sepelire mortuos suos (Luc. IX, 60). Mortui enim mortuos sepeliunt, cum peccatores peccatorem favoribus premunt.

that is, after I went forth to open iniquity, why did I not even then know myself lost? For he would have perished in his own judgment, if he had known himself lost. Why was I received upon the knees? that is, even after the open fault, why did custom still receive me in it, so that it might render me stronger for wickednesses, and cherish me sustaining me in depraved uses? Why suckled at the breasts? that is, after I came into the custom of fault, why did I nourish myself for more atrocious wickedness either by the confidence of false hope, or by the milk of miserable despair? For when fault has come into use, the mind now resists it more weakly even if it desire it; because as many times as it is bound by depraved frequentation, it is as it were tied by so many chains to the mind. [Vet. XXIX.] Whence it comes to pass that the enervated mind, when it is not able to be loosed, inclines itself to certain solaces of false consolation; insofar as it promises itself so great mercy from the coming Judge, that He will not utterly kill even those whom He shall find to be rebuked. To which thing this worse happens, that the tongue of many like him consents to it, when many also exaggerate ill deeds with praises: whence it comes to pass that the fault grows incessantly, nourished by favors. But to cure the wound is neglected, which seems worthy of the reward of praise. Whence it is well said by Solomon: My son, if sinners suckle thee, do not acquiesce to them (Prov. 1:10). For sinners indeed suckle, when they either bring in evils to be perpetrated with blandishments, or extol those perpetrated with favors. Or are they not suckled, of whom it is said by the Psalmist: Since the sinner is praised in the desires of his soul: and he who does iniquitous things is blessed (Psalm 9:24)?

52. The fourth stage of sin is more difficult to correct.---It is also to be known, that those three modes of sinners are more easily corrected according to the order of their descent, but this fourth one is more difficult to emend. Whence also our Redeemer raises up the girl in the house, the young man outside the gate, but Lazarus in the sepulchre. For he still lies dead in the house, who is hidden in sin. He is already led out as if outside the gate, whose iniquity is opened even to the shamelessness of public perpetration. But he is pressed by the mound of burial, who in the perpetration of wickedness is also burdened being pressed by the use of custom. But these He mercifully recalls to life, because for the most part divine grace illustrates with the light of its respect not only those dead in hidden iniquities, but also in open ones, and those pressed by the mass of depraved custom. But the fourth dead man our Redeemer acknowledges at the report of the disciple, yet He does not raise him up, because it is very difficult that he whom after the use of bad custom even the tongues of flatterers receive, should be recalled from the death of his mind. Of whom it is also well said: Let the dead bury their dead (Luke 9:60). For the dead bury the dead, when sinners press down a sinner with favors.

Quid enim aliud est peccare, quam occumbere; et sepelire, quam abscondere? Sed qui peccantem laudibus prosequuntur, exstinctum sub verborum suorum aggere abscondunt. Erat autem et Lazarus mortuus, sed tamen non a mortuis sepultus. Fideles quippe mulieres illum obruerant, quae et ejus mortem vivificatori nuntiabant. Unde et protinus ad lucem rediit, quia cum in peccato animus moritur, citius ad vitam reducitur, si super hunc sollicitae cogitationes vivunt. Aliquando autem, sicut et superius dictum est, falsa spes mentem non intercipit, sed hanc deterior desperatio configit, quae dum omnem spem veniae funditus interimit, erroris lacte animam uberius nutrit.

[Vet. XXX, Rec. XXVI]. 53. Job se in primo homine peccasse, et hujus peccati aerumnas deflet.---Consideret igitur sanctus vir, post primam culpam quanta deterius homo mala commisit; postquam paradisum perdidit, usque ad quanta hujus exsilii praerupta descendit, et dicat: Quare non in vulva mortuus sum? id est, cum serpentis suggestio peccatorem me conciperet, tunc utinam quae me mors sequeretur agnovissem, ne usque ad delectationem suggestio raperet, et morti arctius ligaret. Egressus ex utero non statim perii? Ac si dicat: Utinam ad exteriorem delectationem exiens, quod interiore lumine privabar agnovissem; et saltem in ipsa delectatione occumberem, ne per consensum mors acrius puniret. Cur exceptus genibus? Ac si dicat: Utinam minime me consensus subjectis pravitati sensibus excepisset, ne ipsa me consensio ad audaciam deterius raperet. Cur lactatus uberibus? Ac si dicat: Utinam blandiri mihi saltem post mala perpetrata noluissem, ne tanto me culpae nequius astringerem, quanto me in illa mollius foverem. His itaque reprehensionum suarum vocibus in parente primo se peccasse redarguit. Sed si ad aerumnam hujus exsilii nequaquam homo peccando descenderet, dicat qua perfrui quiete potuisset. Sequitur:

CAPUT XXVIII.

VERS. 13.---Nunc enim dormiens silerem, et somno meo requiescerem.

54. Prima hominis conditio, a qua peccando cecidit. Quietum silentium hominis innocentis.---Ad hoc in paradiso homo positus fuerat, ut si se ad conditoris sui obedientiam vinculis charitatis astringeret, ad coelestem angelorum patriam quandoque sine carnis morte transiret. Sic namque immortalis est conditus, ut tamen si peccaret, et mori posset; et sic mortalis est conditus, ut si non peccaret, etiam non mori posset; atque ex merito liberi arbitrii beatitudinem illius regionis attingeret, in qua vel peccare, vel mori non posset.

For what else is it to sin, but to fall; and to bury, but to hide? But those who follow the sinner with praises, hide the extinguished one under the mound of their words. But Lazarus also was dead, yet not buried by the dead. For faithful women had overwhelmed him, who also reported his death to the giver of life. Whence also he immediately returned to the light, because when the mind dies in sin, it is more quickly brought back to life, if solicitous thoughts live over it. But sometimes, as also was said above, false hope does not intercept the mind, but a worse despair pierces it, which while it utterly kills all hope of pardon, nourishes the soul more abundantly with the milk of error.

[Vet. XXX, Rec. XXVI]. 53. Job bewails that he sinned in the first man, and the miseries of this sin.---Let the holy man consider therefore, after the first fault how much worse evils man committed; after he lost paradise, even to how great precipices of this exile he descended, and let him say: Why did I not die in the womb? that is, when the suggestion of the serpent conceived me a sinner, then would that I had recognized what death would follow me, lest suggestion should snatch me away even to delight, and bind me more tightly to death. Why did I not perish immediately as I came forth from the womb? As if he were to say: Would that coming forth to exterior delight, I had recognized that I was being deprived of the interior light; and at least in that delight I might fall, lest through consent death should punish more sharply. Why was I received upon the knees? As if he were to say: Would that consent had by no means received me, my senses being subjected to depravity, lest that same consenting should snatch me away worse to audacity. Why suckled at the breasts? As if he were to say: Would that I had been unwilling to flatter myself at least after the evils perpetrated, lest I should bind myself more wickedly to the fault, the more softly I should cherish myself in it. By these voices of his reprehensions therefore he refutes that he sinned in the first parent. But if man by no means descended to the misery of this exile by sinning, let him say what quiet he could have enjoyed. It follows:

CHAPTER XXVIII.

VERSE 13.---For now should I have been asleep and been silent, and should have rested in my sleep.

54. The first condition of man, from which he fell by sinning. The quiet silence of innocent man.---For this purpose man had been placed in paradise, that if he should bind himself to the obedience of his Creator by the bonds of charity, he might at some time pass to the heavenly fatherland of the angels without the death of the flesh. For so was he created immortal, that yet if he should sin, he could also die; and so was he created mortal, that if he should not sin, he could also not die; and by the merit of free will he might reach the beatitude of that region, in which he could neither sin nor die.

Ubi igitur post redemptionis tempus, carnis morte interposita, electi transeunt, illuc procul dubio parentes primi, si in conditionis suae statu perstitissent, etiam sine morte corporum transferri potuissent. Dormiens igitur sileret, et somno suo homo requiesceret, dum ad aeternae patriae requiem ductus, quasi secessum quemdam a clamore hoc humanae infirmitatis inveniret. Post peccatum namque quasi clamans vigilat, qui contentionem carnis propriae repugnans portat. Hoc quietis silentium homo conditus habuit, cum contra hostem suum liberum voluntatis arbitrium accepit. Cui quia sua sponte succubuit, mox de se, quod contra se perstreperet, invenit, mox in certamine infirmitatis tumultus reperit; et quamvis in pace silentii ab auctore fuerat conditus, hosti tamen sponte substratus, clamores de pugna toleravit.

Ipsa enim carnis suggestio, quasi quidam clamor est contra quietem mentis, quam ante transgressionem homo non sensit; quia nimirum quod de infirmitate posset tolerare, non habuit. Postquam vero se sponte hosti subdidit, astrictus culpae suae vinculis, in quibusdam ei etiam nolens servit, et clamores in mente patitur, cum caro spiritui reluctatur. An non clamores intrinsecus audiebat, qui pravae contra se legis verba tolerabat, dicens: Video aliam legem in membris meis repugnantem legi mentis meae, et captivum me ducentem in lege peccati, quae est in membris meis (Rom. VII, 23)? Contempletur ergo vir sanctus in quanta cordis pace requiesceret, si serpentis verba suscipere homo noluisset, et dicat: Nunc enim dormiens silerem, et somno meo requiescerem, id est, intra secretum mentis ad conditoris contemplationem secederem, nisi me extra me tentationum tumultibus consensus primi culpa prodidisset. Hujus autem quietis gaudiis cum quibus etiam sociis perfrueretur, adjungat, dicens:

Caput XXIX

[Vet. XXXI, Rec. XXVII].

VERS. 14.---Cum regibus et consulibus terrae.

55. Angelici gaudii socius fuisset. Qui angeli sint reges et consules.---Ex rebus insensibilibus discimus quid de sensibilibus atque intelligibilibus sentiamus. Terra namque aere fecundatur, aer autem ex coeli qualitate disponitur. Sic jumentis homines, hominibus angeli, archangeli vero angelis praesunt. Nam quod jumentis homines praesint, et usu cernimus, et verbis Psalmistae docemur, qui ait: Omnia subjecisti sub pedibus ejus, oves et boves universas, insuper et pecora campi (Psal. VIII, 8).

Where therefore after the time of redemption, the death of the flesh being interposed, the elect pass over, thither without doubt the first parents, if they had persisted in the state of their creation, could have been transferred even without the death of their bodies. Sleeping therefore he would be silent, and in his sleep man would rest, while being led to the rest of the eternal fatherland, he would find as it were a certain retreat from this clamor of human infirmity. For after sin he watches as if crying out, who bears repugnant the contention of his own flesh. This silence of rest man when created had, when he received the free choice of will against his enemy. To whom because he succumbed of his own accord, he soon found in himself what would make a noise against him, soon in the contest of infirmity he found tumults; and although he had been created by the author in the peace of silence, yet being voluntarily subjected to the enemy, he endured the clamors of the fight.

For the very suggestion of the flesh is as it were a certain clamor against the quiet of the mind, which before the transgression man did not feel; because doubtless he had not that which he might endure from infirmity. But after he voluntarily subjected himself to the enemy, bound by the chains of his own fault, he serves him in certain things even unwillingly, and suffers clamors in his mind, when the flesh struggles against the spirit. Or did he not hear clamors within, who endured the words of the depraved law against himself, saying: I see another law in my members fighting against the law of my mind, and leading me captive in the law of sin, which is in my members (Rom. 7:23)? Let the holy man contemplate therefore in how great peace of heart he would rest, if man had been unwilling to receive the words of the serpent, and let him say: For now should I have been asleep and been silent, and should have rested in my sleep, that is, I should retreat within the secret of the mind to the contemplation of the Creator, unless the fault of the first consent had betrayed me outside of myself to the tumults of temptations. But with what companions also he would enjoy the joys of this rest, let him add, saying:

CHAPTER XXIX.

VERSE 14.---With kings and consuls of the earth.

55. He would have been a companion of angelic joy. Who the angels are as kings and consuls.---From insensible things we learn what we should think of sensible and intelligible things. For the earth is fecundated by the air, and the air is disposed from the quality of the sky. So men are over the beasts, angels are over men, and archangels indeed over the angels. For that men are over the beasts, we both see by use, and are taught by the words of the Psalmist, who says: Thou hast subjected all things under his feet, all sheep and oxen, moreover also the beasts of the field (Psal. 8:8).

Quia vero angeli hominibus praesint, per prophetam testatur angelus, dicens: Princeps regni Persarum restitit mihi (Dan. X, 13). Quod vero angeli a superiorum angelorum potestatibus dispensentur, Zacharias perhibet propheta, qui ait: Ecce angelus, qui loquebatur in me, egrediebatur; et angelus alius egrediebatur in occursum ejus, et dixit ad eum: Curre, loquere ad puerum istum, dicens: Absque muro habitabitur Jerusalem (Zach. II, 3). Si enim in ipsis officiis sanctorum spirituum nequaquam potestates summae minimas disponerent, nullo modo hoc, quod homini diceret, angelus ab angelo cognovisset.

Quia igitur cunctorum conditor omnia per semetipsum tenet, et tamen ad distinguendum pulchrae universitatis ordinem, alia aliis dispensantibus regit, non immerito reges, angelorum spiritus accipimus, qui quo auctori omnium familiarius serviunt, eo subjecta potius regunt. Cum regibus ergo dormiret, quia nimirum jam cum angelis homo quiesceret, si persuasoris linguam sequi noluisset. Qui bene etiam consules vocantur, quia spiritali reipublicae consulunt, dum nos sibi ad regnum socios jungunt. Bene consules vocantur, quia dum ipsis nuntiantibus voluntatem conditoris agnoscimus, in eis procul dubio consultum ab hac angustia nostrae tribulationis invenimus.

[Vet. XXXII.] 56. Sancti ante Christum inferno detinebantur, nunc sine mora coelum petunt. Reges et consules sunt sancti praedicatores.---Sed quia beatus Job sancto aeternitatis spiritu impletur, et fuisse, vel futurum esse aeternitas non habet, cui nimirum, nec praeterita transeunt, nec quae futura sunt, veniunt, quia cuncta per praesens videt, potest futuros praedicatores Ecclesiae in praesentia spiritus contemplari, qui postquam de corporibus transeunt, nequaquam per morarum spatia, sicut antiqui Patres, a coelestis patriae perceptione differuntur. Mox quippe ut a carnis colligatione exeunt, in coelesti sede requiesculnt, Paulo attestante, qui ait: Scimus quoniam si terrestris domus nostra hujus habitationis dissolvatur, quod aedificationem ex Deo habemus domum non manufactam, aeternam in coelis (II Cor. V, 1).

Prius autem quam Redemptor noster morte sua humani generis poenam solveret, eos etiam qui coelestis patriae vias sectati sunt, post egressum carnis inferni claustra tenuerunt: non ut poena quasi peccatores plecteret, sed ut eos in locis remotioribus quiescentes, quia necdum intercessio Mediatoris advenerat, ab ingressu regni reatus primae culpae prohiberet. Unde juxta ejusdem Redemptoris nostri testimonium, dives qui apud inferos torquetur, in sinu Abrahae requiescere Lazarum contemplatur (Luc. XVI, 19). Qui profecto si adhuc in imis non essent, hos ille in tormentis positus non videret.

But that angels are over men, the angel testifies through the prophet, saying: The prince of the kingdom of the Persians resisted me (Dan. 10:13). But that angels are dispensed by the powers of the superior angels, Zechariah the prophet bears witness, who says: Behold the angel, who spoke in me, went forth; and another angel went forth to meet him, and said to him: Run, speak to this boy, saying: Jerusalem shall be inhabited without a wall (Zech. 2:3). For if in the very offices of the holy spirits the highest powers by no means disposed the least, in no way would the angel have known from the angel this which he should say to the man.

Since therefore the Creator of all things holds all things through Himself, and yet for the distinguishing of the order of the beautiful universe, He rules some things by the dispensing of others, not undeservedly do we receive the spirits of the angels as kings, who the more familiarly they serve the Author of all, the more do they rule the subjects. With kings therefore he would sleep, because doubtless man would already rest with the angels, if he had been unwilling to follow the tongue of the persuader. Who are well also called consuls, because they consult for the spiritual republic, while they join us to themselves as companions for the kingdom. They are well called consuls, because while we acknowledge the will of the Creator at their reporting, we find in them without doubt a counsel from this narrowness of our tribulation.

[Vet. 32.] 56. The saints before Christ were detained in hell, now they seek heaven without delay. The holy preachers are kings and consuls.---But because blessed Job is filled with the holy spirit of eternity, and eternity has not "to have been" or "to be about to be," to which doubtless neither things past pass away, nor things which are to come, come, because it sees all things by the present, he can contemplate the future preachers of the Church in the presence of the spirit, who after they pass from their bodies, are by no means deferred by spaces of delays, like the ancient Fathers, from the perception of the heavenly fatherland. For as soon as they go out from the binding of the flesh, they rest in the heavenly seat, Paul attesting, who says: We know that if our earthly house of this habitation be dissolved, that we have a building from God, a house not made with hands, eternal in the heavens (2 Cor. 5:1).

But before our Redeemer by His death paid the penalty of the human race, the barriers of hell held even those who followed the ways of the heavenly fatherland, after their egress from the flesh: not that penalty should strike them as sinners, but that, because the intercession of the Mediator had not yet arrived, the guilt of the first fault might prohibit them, resting in more remote places, from the entrance of the kingdom. Whence according to the testimony of the same our Redeemer, the rich man who is tortured among those in hell, contemplates Lazarus resting in the bosom of Abraham (Luke 16:19). Who indeed if they were not still in the depths, he being placed in torments would not see them.

Unde et isdem Redemptor noster pro nostrae culpae debito occumbens, inferna penetrat; ut suos, qui ei inhaeserant, ad coelestia reducat.

Sed quo nunc homo redemptus ascendit, illuc profecto si peccare noluisset, etiam sine redemptione pertingeret. Consideret ergo vir sanctus quia si non peccasset, illuc etiam non redemptus ascenderet, ad quod praedicatores sanctos post redemptionem necesse est cum magno labore pervenire. Et cum quibus jam nunc quiesceret, insinuet, dicens: Cum regibus et consulibus terrae [Vet. XXXIII]. Reges quippe sunt sancti praedicatores res Ecclesiae, qui et commissos sibi recte disponere, et sua bene regere corpora sciunt; qui dum desideriorum in se motus temperant, super subjectis cogitationibus lege virtutis regnant. Qui bene etiam terrae consules vocantur. Reges enim sunt, quia sibimetipsis praesident; terrae autem consules, quia exstinctis peccatoribus vitae consultum praebent. Reges sunt, quia semetipsos regere sciunt; terrae sunt consules, quia terrenas mentes per exhortationis suae consilium ad coelestia pertrahunt. An terrae consul non erat, qui dicebat: De virginibus autem praeceptum Domini non habeo, consilium autem do (I Cor. VII, 25)? Et iterum: Beatior erit, si sic permanserit, secundum meum consilium (Ibid., 40). Bene autem subditur:

Caput XXX

[Rec. XXVIII.]

IBID.---Qui aedificant sibi solitudines.

57. Turbam tumultuantem in se gestant. Luxuriae deditus, iracundus, avarus, superbus, curis saecularibus deserviens.---Omnes enim, qui vel illicita appetunt, vel in hoc mundo videri aliquid volunt, densis cogitationum tumultibus in corde comprimuntur; dumque desideriorum turbas intra se excitant, prostratam mentem pede miserae frequentationis calcant. Alius namque juri se luxuriae subdidit, atque ante mentis oculos schemata turpium perpetrationum fingit: et cum effectus non tribuitur operis, hoc crebrius agitur intentione cogitationis. Voluptatis perfectio quaeritur, et concussus enerviter animus, hinc inde et sollicitus et caecatus, occasionem nequissimae expletionis rimatur. Mens itaque haec quasi quemdam populum patitur, quae insolenti cogitationum tumultu vastatur.

Alius irae se dominio stravit; et quid in corde, nisi jurgia, etiam quae desunt peragit? Hic saepe praesentes non videt, absentibus contradicit, intra semetipsum contumelias profert et recipit, receptis autem durius respondet; et cum qui obviet nullus adsit, magnis clamoribus rixas in corde componit. Turbam itaque hic intus sustinet, quem pondus vehemens inflammatae cogitationis premit.

Whence also the same our Redeemer, dying for the debt of our fault, penetrates the hells; that He might bring back His own, who had adhered to Him, to heavenly things.

But whither redeemed man now ascends, thither indeed if he had been unwilling to sin, he would reach even without redemption. Let the holy man consider therefore that if he had not sinned, he would ascend even not redeemed to that whither it is necessary for the holy preachers to arrive with great labor after redemption. And with whom he would already now rest, let him intimate, saying: With kings and consuls of the earth [Vet. 33]. For the kings are the holy preachers of the Church, who know both how to dispose rightly those committed to them, and how to rule their own bodies well; who while they temper the motions of desires in themselves, reign over the subjected thoughts by the law of virtue. Who are also well called consuls of the earth. For they are kings, because they preside over themselves; but consuls of the earth, because they provide a counsel of life to extinguished sinners. They are kings, because they know how to rule themselves; they are consuls of the earth, because they draw earthly minds to heavenly things through the counsel of their exhortation. Or was he not a consul of the earth, who said: But concerning virgins I have no commandment of the Lord, but I give a counsel (1 Cor. 7:25)? And again: She will be more blessed, if she so remain, according to my counsel (ibid., 40). But it is well added:

CHAPTER XXX.

THE SAME.---Who build solitudes for themselves.

57. They bear a tumultuous crowd within themselves. One given to luxury, angry, avaricious, proud, serving secular cares.---For all, who either desire unlawful things, or wish to be seen as something in this world, are compressed in the heart by dense tumults of thoughts; and while they excite crowds of desires within themselves, they trample the prostrate mind with the foot of a miserable frequentation. For one has subjected himself to the law of luxury, and fashions before the eyes of the mind schemes of base deeds: and when the effect of the work is not granted, this is more frequently done by the intention of the thought. Perfection of pleasure is sought, and the mind being enervatedly shaken, hence and thence both solicitous and blinded, searches into the occasion of the most wicked fulfillment. This mind therefore suffers as it were a certain people, which is devastated by the insolent tumult of thoughts.

Another has laid himself down under the dominion of anger; and what does he carry out in his heart, except strifes, even those which are absent? He often does not see those present, contradicts those absent, brings forth and receives insults within himself, and answers more harshly to those received; and when no one is present who might oppose him, he composes strifes in his heart with great clamors. He therefore sustains a crowd within, whom the vehement weight of inflamed thought presses.

Alius juri se avaritiae tradidit, et fastidiens propria, aliena concupiscit: Hic plerumque concupita adipisci non valens, diem quidem in otium, noctem vero in cogitationem versat: torpet ab utili opere, quia fatigatur illicita cogitatione; consilia multiplicat, et sinum mentis cogitationum inventionibus latius expandit; pervenire ad concupita satagit, atque ad obtinenda haec quosdam secretissimos causarum meatus quaerit. Qui mox ut in causa aliquid subtile invenisse se aestimat, jam se obtinuisse quod concupierat, exsultat: jam quid etiam adeptae rei adjungat, excogitat, atque ut in meliori statu debeat excoli, pertractat. Quam quia jam quasi possidet, et quasi ad meliorem speciem adducit, mox insidias invidentium considerat, et quid contra se jurgii moveatur, pensat: exquirit quid respondeat, et cum rem nullam teneat, jam in defensione rei quam appetit, vacuus litigator elaborat. Quamvis ergo nihil de concupita re ceperit, habet tamen in corde jam fructum concupiscentiae, laborem rixae. Gravi itaque populo premitur, qui instigantis avaritiae tumultu vastatur.

Alius se tyrannidi superbiae subjecit; et cor miserum, dum contra homines erigit, vitio substernit. Honorum sublimium infulas appetit, exaltari successibus exquirit, totumque quod esse desiderat, sibi apud semetipsum in cogitationibus depingit: jam quasi tribunali praesidet, jam sibi parere obsequia subjectorum videt, jam caeteris eminet, jam aliis mala irrogat, aliis quia irrogaverint recompensat. Jam apud semetipsum stipatus cuneis ad publicum procedit, jam quibus obsequiis fulciatur conspicit; qui tamen haec cogitans solus repit; jam alia conculcat, alia sublevat; jam de conculcatis satisfacit odiis, jam de sublevatis recipit favores. Qui igitur tot phantasmata cordi imprimit, quid iste aliud quam somnium vigilans videt? Quia ergo tot rerum causas quas fingit tolerat, nimirum intrinsecus natas ex desideriis turbas portat.

Alius jam illicita refugit, sed tamen bonis mundi carere pertimescit: concessa tenere appetit, videri inter homines minor erubescit, et curat summopere ne inops in domo sit, ne despectus in publico. Exquirit quid sibi sufficiat, quid necessitas subjectorum petat; atque ut sufficienter jura patronatus subditis expleat, patronos quaerit quibus ipse famuletur; sed his dum familiariter jungitur, eorum procul dubio causis implicatur, quibus saepe consentit in illicitis, et mala quae propter semetipsum non appetit, committit propter alia quae non derelinquit.

Another has delivered himself to the law of avarice, and loathing his own things, covets those of others: He for the most part being unable to obtain the things coveted, turns the day indeed into idleness, but the night into thought: he is torpid from useful work, because he is fatigued by unlawful thought; he multiplies counsels, and expands the bosom of the mind more widely with inventions of thoughts; he is busy to reach the things coveted, and seeks certain most secret channels of causes to obtain these. Who as soon as he estimates that he has found something subtle in a cause, already exults that he has obtained what he had coveted: already he meditates what he should add even to the thing acquired, and treats how it ought to be cultivated in a better state. Because he already as it were possesses it, and as it were brings it to a better appearance, soon he considers the snares of the envious, and weighs what strife may be moved against him: he inquires what he should answer, and when he holds nothing, already the empty litigator labors in the defense of the thing which he desires. Although therefore he has received nothing of the coveted thing, he has yet in his heart already the fruit of concupiscence, the labor of strife. He is therefore pressed by a heavy people, who is devastated by the tumult of instigating avarice.

Another has subjected himself to the tyranny of pride; and while he raises the miserable heart against men, he subjects it to vice. He covets the fillets of high honors, seeks to be exalted by successes, and the whole of that which he desires to be, he depicts for himself within himself in his thoughts: already he as it were presides at the tribunal, already he sees the obediences of subjects obey him, already he is eminent above the rest, already he inflicts evils on others, or recompenses others because they have inflicted them. Already within himself, surrounded by wedges, he proceeds to the public, already he beholds by what obediences he may be supported; who yet thinking these things, creeps alone; already he tramples on some things, raises up others; already from those trampled on he satisfies his hatreds, already from those raised up he receives favors. He therefore who imprints so many phantasms on his heart, what else does he see than a waking dream? Because therefore he endures the causes of so many things which he fashions, doubtless he bears within him crowds born from desires.

Another already flees from unlawful things, but yet fears to be without the goods of the world: he desires to hold things granted, and is ashamed to be seen as less among men, and cares above all that he be not destitute in his house, nor despised in public. He inquires what may suffice him, what the necessity of subjects may ask; and that he may sufficiently fulfill the laws of patronage for his subjects, he seeks patrons whom he himself may serve; but while he is familiarly joined to these, he is doubtless implicated in their causes, to which he often consents in unlawful things, and commits evils which on account of himself he does not desire, on account of other things which he does not leave.

Nam saepe dum honorem suum in hoc mundo imminui trepidat, ea apud majores personas approbat, quae jam per proprium judicium damnat. Is dum sollicite cogitat, quid patronis debeat, quid subjectis; quid sibi augeat, quid affectibus prosit, quasi tanta frequentia turbarum premitur, quanta curarum importunitate laceratur.

[Vet. XXXIV.] 58. Soli secum sunt qui vitia subegerunt.---At contra sancti viri, quia nihil hujus mundi appetunt, nullis procul dubio in corde tumultibus premuntur; omnes quippe inordinatos desideriorum motus a cubili cordis, manu sanctae considerationis ejiciunt, et quia transitoria cuncta despiciunt, ex his nascentes cogitationum insolentias non patiuntur. Solam namque aeternam patriam appetunt; et quia nulla hujus mundi diligunt, magna mentis tranquillitate perfruuntur. Unde et recte dicitur: Qui aedificant sibi solitudines. Solitudines quippe aedificare, est a secreto cordis terrenorum desideriorum tumultus expellere, et una intentione aeternae patriae in amorem intimae quietis anhelare. An non cunctos a se cogitationum tumultus expulerat, qui dicebat: Unam petii a Domino, hanc requiram, ut inhabitem in domo Domini (Psal. XXVI, 4)? A frequentia quippe terrenorum desideriorum fugerat, ad magnam videlicet solitudinem semetipsum, ubi eo tutius nihil extraneum conspiceret, quo incompetens nihil amaret. A tumultu rerum temporalium magnum quemdam secessum petierat quietam mentem, in qua tanto purius Deum cerneret, quanto hunc cum se solo solum inveniret.

59. Et vere consules sunt, quia consulere aliis non desistunt.---Bene autem hi, qui sibi solitudines construunt, etiam consules vocantur, quia sic in se solitudinem mentis aedificant, ut tamen in quo praevalent, aliis per charitatem consulere minime desistant. Hunc ergo, quem modo praetulimus consulem, paulo subtilius perpendamus, quomodo ad praebenda vitae sublimioris exempla, subjectis populorum cuneis, virtutum calculos spargat. Ecce ad insinuandam retributionem boni pro malo, de semetipso fatetur, dicens: Si reddidi retribuentibus mihi mala, decidam merito ab inimicis meis inanis (Ps. VII, 5). Ad dilectionem conditoris excitandam insinuat, dicens: Mihi autem adhaerere Deo bonum est (Psal. LXXII, 28). Ad formam sanctae humilitatis imprimendam, secreta cordis sui indicat, dicens: Domine, non est exaltatum cor meum, neque elati sunt oculi mei (Psal. CXXX, 1).

For often while he trembles that his honor in this world should be diminished, he approves those things before greater persons, which he already damns by his own judgment. While he considers solicitously what he owes to patrons, what to subjects; what he may increase for himself, what he may benefit his affections, he is as it were pressed by so great a frequency of crowds, as he is torn by the importunity of cares.

[Vet. 34.] 58. They alone are with themselves who have subdued vices.---But on the contrary holy men, because they desire nothing of this world, are doubtless pressed by no tumults in the heart; for they cast out all inordinate motions of desires from the bed of the heart with the hand of holy consideration, and because they despise all transitory things, they do not suffer the insolences of thoughts arising from them. For they desire only the eternal fatherland; and because they love nothing of this world, they enjoy great tranquility of mind. Whence also it is rightly said: Who build solitudes for themselves. For to build solitudes is to expel the tumults of earthly desires from the secret of the heart, and with one intention to pant for the love of interior quiet of the eternal fatherland. Or had he not expelled all tumults of thoughts from himself, who said: One thing have I asked of the Lord, this will I seek after, that I may dwell in the house of the Lord (Psal. 26:4)? He had fled indeed from the frequency of earthly desires to a great solitude namely himself, where he might the more safely behold nothing extraneous, the more he loved nothing incompetent. He had sought from the tumult of temporal things a certain great retreat, a quiet mind, in which he might the more purely discern God, the more he should find Him alone with himself alone.

59. And they are truly consuls, because they do not cease to consult for others.---But well these, who construct solitudes for themselves, are also called consuls, because they so build the solitude of the mind in themselves, that yet in that in which they prevail, they by no means cease to consult for others through charity. This consul, therefore, whom we just now brought forward, let us weigh a little more subtly, how for the offering of examples of a more sublime life, he scatters the counters of virtues to the subjected wedges of peoples. Behold for the insinuating of the retribution of good for evil, he confesses of himself, saying: If I have repaid to those repaying me evil, let me fall deservedly empty from my enemies (Ps. 7:5). For the exciting of the love of the Creator he insinuates, saying: But for me it is good to adhere to God (Psal. 72:28). For the imprinting of the form of holy humility, he indicates the secrets of his heart, saying: Lord, my heart is not exalted, nor are my eyes lifted up (Psal. 130:1).

Ad imitandam zeli rectitudinem exemplo suo nos excitat, dicens: Nonne qui te oderunt, Deus, oderam eos, et super inimicos tuos tabescebam? Perfecto odio oderam illos, inimici facti sunt mihi (Psal. CXXXVIII, 22). Ad aeternae nobis patriae desiderium succendendum, vitae praesentis longitudinem deplorat, dicens: Heu mihi! quod incolatus meus prolongatus est (Psal. CXIX, 5). Largitate nimirum consulatus emicuit, qui exemplo conversationis propriae, tot nobis virtutum calculos spargit.

[Vet. XXXV.] 60. Sed iste consul an sibi etiam solitudinem aedificet, narret. Ait enim: Ecce elongavi fugiens, et mansi in solitudine (Psal. LIV, 8). Fugiens elongat, quia a turba desideriorum temporalium in alta Dei contemplatione se sublevat. Manet vero in solitudine, quia perseverat in remota mentis intentione. De qua bene solitudine Domino Jeremias ait: A facie manus tuae solus sedebam, quoniam comminatione replesti me (Jerem. XV, 17).

Facies quippe manus Dei, est illa percussio justi judicii, qua superbientem hominem a paradiso repulit, et in hac caecitate praesentis exsilii exclusit. Comminatio vero ejus, est terror adhuc supplicii sequentis. Post faciem igitur manus adhuc nos minae terrificant, quia per experimentum judicii jam nos et poena praesentis exsilii perculit, et si peccare non desistimus, aeternis adhuc suppliciis addicit.

Consideret ergo vir sanctus, projectus huc, unde homo ceciderit, atque hunc post ista peccantem, quo adhuc justitia judicantis rapit; et cunctas a se desideriorum temporalium turbas ejiciat, seque in magna mentis solitudine abscondat, dicens: A facie manus tuae solus sedebam, quoniam comminatione replesti me. Ac si dicat: Dum considero quid jam per judicii experimentum patior, a tumultu desideriorum temporalium trepidus mentis secessum peto, quia et adhuc acrius illa quae minaris, aeterna supplicia formido. Bene ergo de regibus atque consulibus dicitur: Qui aedificant sibi solitudines. Quia ii qui et se bene regere, et consulere aliis sciunt, quoniam praesentari interim illi intimae quieti non possunt, hanc apud semetipsos per studium tranquillae mentis imitantur. Sequitur:

CAPUT XXXI.

VERS. 15.---Cum principibus, qui possident aurum, et replent domos suas argento.

For the imitating of the rectitude of zeal by his own example he excites us, saying: Did I not hate them, O God, who hated Thee, and did I not pine away over Thy enemies? I hated them with a perfect hatred, they were made enemies to me (Psal. 138:22). For the kindling in us of the desire of the eternal fatherland, he deplores the length of the present life, saying: Woe is me! that my sojourn is prolonged (Psal. 119:5). Truly he shone by the largess of the consulship, who by the example of his own conversation, scatters so many counters of virtues to us.

[Vet. 35.] 60. But let this consul tell whether he also builds a solitude for himself. For he says: Behold I have gone far off flying, and I remained in the solitude (Psal. 54:8). Flying he goes far off, because from the crowd of temporal desires he raises himself in the high contemplation of God. But he remains in solitude, because he perseveres in the remote intention of the mind. Concerning which solitude Jeremiah well says to the Lord: I sat alone from the face of Thy hand, because Thou hast filled me with threatening (Jer. 15:17).

For the face of the hand of God is that percussion of just judgment, by which He repelled proud man from paradise, and excluded him in this blindness of the present exile. But His threatening is the terror of the punishment still following. After the face of the hand therefore threats still terrify us, because by the experiment of judgment already both the punishment of the present exile has struck us, and if we do not cease to sin, it still adjudges to eternal punishments.

Let the holy man consider therefore, being cast forth hither, whence man has fallen, and this one sinning after those things, whither the justice of the judge still snatches; and let him cast out all crowds of temporal desires from himself, and hide himself in a great solitude of mind, saying: I sat alone from the face of Thy hand, because Thou hast filled me with threatening. As if he should say: While I consider what I already suffer by the experiment of judgment, trembling I seek a retreat of mind from the tumult of temporal desires, because I also still more sharply dread those eternal punishments which Thou threatenest. Well therefore it is said of kings and consuls: Who build solitudes for themselves. Because those who know both how to rule themselves well, and how to consult for others, since they cannot meanwhile be presented to that interior quiet, they imitate this within themselves through the study of a tranquil mind. It follows:

CHAPTER XXXI.

VERSE 15.---With princes, who possess gold, and fill their houses with silver.

61. Principes sunt rectores Ecclesiae, aurum sapientia, argentum verbum Dei.---Quos alios principes, nisi sanctae Ecclesiae rectores vocat, quos indesinenter in loco praedicatorum praecedentium divina dispensatio subrogat? De quibus eidem Ecclesiae Psalmista ait: Pro patribus tuis nati sunt tibi filii: constitues eos principes super omnem terram (Psal. XLIV, 17). Quid vero aurum, nisi sapientiam appellat? de qua per Salomonem dicitur: Thesaurus desiderabilis requiescit in ore sapientis (Prov. XXI, 20). Aurum nempe sapientiam vidit, quam thesaurum vocavit. Quae et recte auri appellatione signatur; quia sicut auro temporalia, ita sapientia bona aeterna mercantur. Si aurum sapientia non esset, nequaquam Laodiceae Ecclesiae ab angelo diceretur: Suadeo tibi emere a me aurum ignitum (Apoc. III, 18). Aurum quippe emimus, cum accepturi sapientiam, prius obedientiam praebemus. Ad quem videlicet nos contractum bene quidam sapiens excitat, dicens: Concupisti sapientiam? Serva mandata, et Dominus praebebit illam tibi (Eccli. I, 33).

Quid autem per domos, nisi conscientiae designantur? Unde sanato cuidam dicitur: Vade in domum tuam (Matth. IX, 6). Ac si aperte audiat: Post exterius miraculum ad conscientiam revertere, et qualem te intrinsecus Deo debeas exhibere, perpende. Quid etiam per argentum, nisi eloquia divina figurantur? de quibus per Psalmistam dicitur: Eloquia Domini, eloquia casta, argentum igne examinatum (Psal. XI, 7). Eloquium Domini argentum igne examinatum dicitur, quia sermo Dei si in corde figitur, tribulationibus probatur.

[Vet. XXXVI.] 62. Si Adam non peccasset, soli nascerentur, qui nunc salvandi sunt.---Vir igitur sanctus spiritu aeternitatis plenus, quaeque futura sunt colligat; et quos longe post ventura saecula gignerent, laxato mentis sinu comprehendat; et magna admiratione consideret cum quibus electis sine labore in aeternitate quiesceret, si per appetitum superbiae nemo peccasset, et dicat: Nunc enim dormiens silerem, et somno meo requiescerem cum regibus et consulibus terrae qui aedificant sibi solitudines, aut cum principibus qui possident aurum, et replent domos suas argento.

Quia enim si parentem primum nulla peccati putredo corrumperet, nequaquam ex se filios gehennae generaret; sed hi qui nunc per redemptionem salvandi sunt, soli ab illo electi nascerentur, eosdem electos aspiciat, atque cum eis quomodo quiescere potuisset intendat. Videat sanctos apostolos sic susceptam Ecclesiam regere, ut ei praedicationis verbo non desinant consultum praebere, eosque reges et consules appellet.

61. The princes are the rectors of the Church, gold is wisdom, silver the word of God.---Whom else does he call princes, except the rectors of holy Church, whom divine dispensation substitutes without ceasing in the place of the preceding preachers? Of whom the Psalmist says to the same Church: Instead of thy fathers sons are born to thee: thou shalt constitute them princes over all the earth (Psal. 44:17). But what does he call gold, except wisdom? concerning which it is said through Solomon: A desirable treasure rests in the mouth of the wise (Prov. 21:20). Truly he saw wisdom as gold, which he called treasure. Which also is rightly signified by the appellation of gold; because as temporal things are bought with gold, so eternal goods with wisdom. If wisdom were not gold, in no way would it be said to the Church of Laodicea by the angel: I counsel thee to buy of me gold fired (Apoc. 3:18). For we buy gold, when being about to receive wisdom, we first offer obedience. To which contract indeed a certain wise man excites us, saying: Hast thou coveted wisdom? Keep the commandments, and the Lord will offer it to thee (Ecclus. 1:33).

But what are designated by houses, except consciences? Whence it is said to a certain healed one: Go into thy house (Matt. 9:6). As if he should hear openly: After the exterior miracle return to the conscience, and weigh what kind of one thou oughtest to exhibit thyself within to God. What also by silver, except the divine eloquences are figured? concerning which it is said by the Psalmist: The eloquences of the Lord are chaste eloquences, silver examined by fire (Psal. 11:7). The eloquence of the Lord is called silver examined by fire, because the word of God if it is fixed in the heart, is proved by tribulations.

[Vet. 36.] 62. If Adam had not sinned, only those would be born who are now to be saved.---The holy man therefore full of the spirit of eternity, gathers together even what things are future; and those whom the centuries to come long after would beget, he comprehends with the bosom of the mind being relaxed; and with great admiration he considers with what elect he would rest without labor in eternity, if through the appetite of pride no one had sinned, and let him say: For now should I have been asleep and been silent, and should have rested in my sleep with kings and consuls of the earth who build solitudes for themselves, or with princes who possess gold, and fill their houses with silver.

For because if no rottenness of sin corrupted the first parent, he would by no means beget from himself sons of Gehenna; but these who now are to be saved through redemption, alone should be born elect from him, let him look upon the same elect, and let him intend how he could have rested with them. Let him see the holy apostles so ruling the Church received, that they do not cease to offer counsel to it by the word of preaching, and let him call them kings and consuls.

Videat post hos in eorum loco rectores exsurgere, qui et sapienter vivendo aurum possideant, et aliis recta praedicando, argento sacrae locutionis enitescant, eosque principes repletis conscientiarum domibus auro et argento divites memoret.

Sed quia aliquando prophetico spiritui nequaquam sufficit ut ventura praevideat, nisi cordi prophetantis etiam praeterita et antiqua repraesentet, sanctus vir infra supraque oculos aperit, et non solum ventura conspicit, sed etiam transacta ad memoriam reducit. Nam protinus adjungit:

Caput XXXII

[Rec. XXIX].

VERS. 16.---Aut sicut abortivum absconditum non subsisterem: vel qui concepti non viderunt lucem.

63. Sancti ante redemptionis tempus orti, sunt velut abortivi. Plures fuerunt quam quos memorat Moyses---Abortivum, quia ante plenum tempus oritur, exstinctum protinus occultatur. Quos ergo sanctus vir alios abortivos vocat, cum quibus se quiescere potuisse considerat, nisi electos quosque, qui ab ipso mundi primordio ante redemptionis tempus exorti sunt, et tamen huic mundo semetipsos mortificare curaverunt? Qui conscriptae legis tabulas non habentes, quasi ab utero mortui sunt, quia auctorem suum naturali lege timuerunt; et cum venturum Mediatorem crederent, studuerunt summopere, mortificandis voluptatibus, etiam quae scripto non acceperant praecepta servare.

Tempus itaque illud, quod juxta mundi initium mortuos huic saeculo patres nostros protulit, quasi abortivi uterus fuit. Ibi namque Abel, qui occidenti se fratri restitisse non legitur (Genes. IV, 8, 24). Ibi Enoch, qui talem se exhibuit, ut ambulaturus cum Domino transferretur (Genes. V, 22, 24). Ibi Noe, qui per hoc, quod divino examini placuit, in mundo mundo superstes fuit (Genes. VII, 23). Ibi Abraham, qui dum peregrinus est in saeculo, factus est amicus Deo (Genes. XII, 1). Ibi Isaac, qui caligantibus carnis oculis, per aetatem quidem praesentia non vidit, sed per virtutem prophetici spiritus in futuris etiam saeculis magna videndi luce radiavit (Genes. XXVII, 1). Ibi Jacob, qui iram fratris humiliter fugit, clementer edomuit; qui prole quidem fecundus exstitit, sed tamen spiritus ubertate fecundior, eamdem prolem sub prophetiae suae vinculis astrinxit (Genes. XXXIII, 4).

Let him see after these rectors rise up in their place, who both by living wisely possess gold, and by preaching right things to others, shine with the silver of sacred locution, and let him remember those princes rich with gold and silver, their houses of consciences being filled.

But because sometimes it by no means suffices for the prophetic spirit that it should foresee future things, unless it also represents past and ancient things to the heart of the one prophesying, the holy man opens his eyes below and above, and not only beholds future things, but also brings back past things to memory. For he immediately joins:

CHAPTER XXXII.

VERSE 16.---Or as a hidden abortion I should not have subsisted: or as those who being conceived saw not the light.

63. The saints born before the time of redemption are as it were abortions. They were more than those whom Moses mentions.---An abortion, because it is born before the full time, being extinguished is immediately hidden. Whom else therefore does the holy man call abortions, with whom he considers that he could have rested, except all the elect, who from the very beginning of the world were born before the time of redemption, and yet took care to mortify themselves to this world? Who not having the tables of the written law, died as it were from the womb, because they feared their Author by the natural law; and since they believed the Mediator about to come, they studied above all, by mortifying pleasures, to keep even those precepts which they had not received in writing.

That time therefore, which near the beginning of the world brought forth our fathers dead to this age, was as it were the womb of an abortion. For there Abel, who is not read to have resisted his brother killing him (Gen. 4:8, 24). There Enoch, who exhibited himself such, that he should be transferred to walk with the Lord (Gen. 5:22, 24). There Noah, who by this, that he pleased the divine examination, was a survivor in a clean world (Gen. 7:23). There Abraham, who while he is a pilgrim in the age, was made a friend to God (Gen. 12:1). There Isaac, who with the eyes of the flesh being dimmed, did not see present things indeed by reason of age, but by the power of the prophetic spirit radiated with great light of seeing even in future ages (Gen. 27:1). There Jacob, who humbly fled the anger of his brother, and gently tamed it; who indeed was fecund with offspring, but yet more fecund with the abundance of the spirit, bound the same offspring under the bonds of his prophecy (Gen. 33:4).

Bene autem abortivum hoc absconditum dicitur, quia a mundi primordiis, dum quosdam paucos Moyse scribente cognoscimus, pars nobis maxima humani generis occultatur. Neque enim tot justos solummodo usque ad acceptam legem exstitisse credendum est, quot Moyses brevissima descriptione perstrinxit. Quia ergo a mundi primordio edita multitudo bonorum, ex magna parte notitiae nostrae subtrahitur, abortivum hoc absconditum vocatur. Quod et non substitisse dicitur, quia, enumeratis paucis, eorum frequentia nullo apud nos memoriae scripto retinetur.

[Vet. XXXVII.] 64. Concepti sunt, sed lucem non viderunt, qui post legem ante Christum nati.---Recte vero additur: Vel qui concepti non viderunt lucem. Hi namque, qui post acceptam legem in hoc mundo nati sunt, auctori suo ejusdem legis sunt admonitione concepti. Sed tamen concepti lucem minime viderunt, quia ad adventum incarnationis Dominicae, quamvis hanc fideliter crederent, pervenire nequiverunt. Incarnatus quippe Dominus dicit: Ego sum lux mundi (Joan. VIII, 12). Atque ipsa Lux ait: Multi prophetae et justi desideraverunt videre quae videtis, et non viderunt (Matth. XIII, 17). Concepti igitur non viderunt lucem, quia ad spem venturi Mediatoris apertis prophetarum vocibus excitati, nequaquam potuerunt cernere ejus incarnationem. In his itaque conceptus interior formam fidei edidit, sed hanc usque ad apertam visionem divinae praesentiae non perduxit, quia prius hos a mundo mors interveniens rapuit, quam manifesta mundum Veritas illustravit.

[Vet. XXXVIII.] 65. Job praeterita cernens et futura, ad aeterna anhelat.---Vir igitur sanctus spiritu aeternitatis plenus, manu cordis cuncta labentia ad memoriam astringit; et quia angusta est omnis creatura creatori, per eumdem spiritum, qui nihil in se vel juxta se aliud, nisi semper esse habet, hoc quod erit, hoc quod praeteriit, conspicit; ac infra supraque mentis oculum tendit, et venientia velut transacta considerans, ad aeternum esse medullitus inardescit, dicens: Nunc enim dormiens silerem. Nunc enim praesentis est temporis. Et quid est stantem semper in praesenti quietem quaerere, nisi ad illud, cui nihil venit, nihil praeterit, gaudium aeternitatis anhelare? Quod nimirum Veritas semper esse suum, ut nobis utcunque infunderet, Moyse mediante insinuat, dicens: Ego sum qui sum. Et dices filiis Israel: Qui est, misit me ad vos (Exod. III, 14).

But well this hidden abortion is said, because from the beginnings of the world, while we know some few by the writing of Moses, the greatest part of the human race is hidden from us. For it is not to be believed that only so many just ones existed even until the law was received, as many as Moses touched upon in a very brief description. Because therefore a multitude of good men brought forth from the beginning of the world, is for the most part withdrawn from our notice, it is called this hidden abortion. Which also is said not to have subsisted, because, a few being enumerated, their frequency is retained by no writing of memory among us.

[Vet. 37.] 64. They were conceived, but saw not the light, who were born after the law before Christ.---But it is rightly added: Or as those who being conceived saw not the light. For these, who after the law was received were born in this world, were conceived to their Author by the admonition of the same law. But yet being conceived they by no means saw the light, because they were unable to reach to the advent of the Lord's incarnation, although they faithfully believed it. For the incarnate Lord says: I am the light of the world (John 8:12). And the Light itself says: Many prophets and just men have desired to see the things which you see, and have not seen them (Matt. 13:17). They were conceived therefore and saw not the light, because being excited to the hope of the Mediator about to come by the open voices of the prophets, they could in no way discern His incarnation. In these therefore the interior conception brought forth the form of faith, but did not lead this as far as the open vision of the divine presence, because death intervening snatched these from the world before the manifest Truth illustrated the world.

[Vet. 38.] 65. Job seeing things past and future, pants for eternal things.---The holy man therefore full of the spirit of eternity, binds to memory all things passing away with the hand of the heart; and because every creature is narrow to the Creator, through the same spirit, which has nothing else in itself or beside itself, except always to be, he beholds this which will be, this which has passed; and he extends the eye of the mind below and above, and considering things to come as if past, he burns in his marrow for eternal being, saying: For now should I have been asleep and been silent. For now is of the present time. And what is it to seek a rest standing always in the present, except to pant for that joy of eternity, to which nothing comes, nothing passes? Which doubtless Truth, that He might in some way infuse His always-being into us, insinuates by Moses, saying: I am who I am. And thou shalt say to the children of Israel: He who is, has sent me to you (Exod. 3:14).

Sed ecce, quia labentia conspicit, quia semper praesens gaudium quaerit, quia venturae lucis memorat, quia electorum ejus ordines enumerans pensat: ipsam jam nobis apertius quietem hujus lucis insinuet, et quid apud illam quotidie de pravorum conversatione agitur, verbis manifestioribus demonstret. Sequitur:

Caput XXXIII

[Vet. XXXIX, Rec. XXX].

VERS. 17.---Ibi impii cessaverunt a tumultu, et ibi requieverunt fessi robore.

66. Impii Incarnationis beneficio a gravi labore erepti.---Paulo ante jam diximus quia corda peccantium per hoc quod strepitus desideriorum possidet, gravis cogitationum instigantium tumultus premit. Sed in hac luce, quam concepti minime viderunt, a tumultu suo impii cessare perhibentur, quia nimirum Mediatoris adventum, quem patres in lege positi diu praestolati sunt, ad vitae suae requiem populi gentiles invenerunt, Paulo attestante, qui ait: Quod quaerebat Israel, hoc non est consecutus, electio autem consecuta est (Rom. XI, 7). In hac itaque luce impii a tumultu cessant, dum perversorum mentes, veritate cognita, laboriosa mundi desideria fugiunt, et tranquillitati intimi amoris acquiescunt. An non ad cessationem vocat Lux ipsa, quae ait: Venite ad me omnes qui laboratis et onerati estis, et ego vos reficiam: tollite jugum meum super vos, et discite a me, quia mitis sum et humilis corde, et invenietis requiem animabus vestris; jugum enim meum suave est, et onus meum leve est (Matth. XI, 28, 29, 30)? Quid enim grave mentis nostrae cervicibus imponit, qui vitari omne desiderium quod perturbat praecipit? Quid grave subjectis jubet, qui declinari laboriosa mundi hujus itinera admonet? Attestante autem Paulo apostolo, Christus pro impiis mortuus est (Rom. V, 6). Sed idcirco dignata est pro impiis ipsa Lux occumbere, ne impii in tenebrarum suarum tumultu remanerent. Contempletur ergo vir sanctus quod Lux per incarnationis suae mysterium ex gravi labore impios eripit, dum ab eorum cordibus desideria pravitatis tergit; contempletur quod conversi quique quietem, quam percipere in aeternitate desiderant, hic jam per tranquillitatem mentis degustant, et dicat: Ibi impii cessaverunt a tumultu, et ibi requieverunt fessi robore.

But behold, because he beholds things passing, because he seeks a joy always present, because he remembers the light to come, because enumerating he weighs the orders of His elect: let him now insinuate to us more openly the rest of this light, and let him demonstrate by more manifest words what is done daily concerning the conversation of the wicked at that rest. It follows:

Chapter XXXIII

[Old XXXIX, New XXX].

VERSE 17. --- There the wicked have ceased from tumult, and there the weary in strength have rested.

66. The wicked delivered from heavy labor by the benefit of the Incarnation. --- A little before we have already said that because the noise of desires possesses the hearts of sinners, a heavy tumult of instigating thoughts oppresses them. But in this light, which those conceived have not at all seen, the wicked are said to cease from their tumult, because doubtless the Gentile peoples have found for the rest of their life the advent of the Mediator, which the fathers placed under the law long waited for, Paul attesting, who says: That which Israel sought, he hath not obtained, but the election hath obtained it (Rom. 11:7). In this light, therefore, the wicked cease from tumult, while the minds of the perverse, the truth being known, flee the laborious desires of the world, and acquiesce in the tranquility of inward love. Does not the Light itself call to cessation, which says: Come to me all you that labor and are burdened, and I will refresh you: take my yoke upon you, and learn of me, because I am meek and humble of heart, and you shall find rest for your souls; for my yoke is sweet, and my burden is light (Matth. 11:28, 29, 30)? For what heavy thing does He impose upon the necks of our mind, who commands every desire that disturbs to be avoided? What heavy thing does He command His subjects, who admonishes that the laborious journeys of this world be declined? Moreover, Paul the apostle attesting, Christ died for the ungodly (Rom. 5:6). But for this reason the Light itself deigned to set for the ungodly, lest the ungodly should remain in the tumult of their darkness. Let the holy man, therefore, contemplate that the Light, through the mystery of His incarnation, delivers the ungodly from heavy labor, while He wipes away the desires of depravity from their hearts; let him contemplate that all who are converted already taste here, through the tranquility of the mind, the rest which they desire to perceive in eternity, and let him say: There the wicked have ceased from tumult, and there the weary in strength have rested.

134 67. Quo plus in amore Dei roboramur, eo magis deficimus a propria virtute. Lux aeterna locus noster.---Omnes enim qui in hoc mundo fortes sunt, robore quasi fortes sunt, non robore defessi. Qui vero in auctoris sui amore roborantur, quo magis in concupita Dei fortitudine convalescunt, eo a propria virtute deficiunt; et quo robustius aeterna appetunt, eo a temporalibus salubri defectione lassantur. Hinc Psalmista amoris sui robore fessus dicebat: Defecit in salutari tuo anima mea (Psal. CXVIII, 81). In salutare enim Dei proficiendo defecerat, quia aeternitatis lucem desiderans, a carnis jam fiducia fractus anhelabat. Hinc rursum dicit: Concupivit, et defecit anima mea in atria Domini (Psal. LXXXIII, 3). Qui nimirum cum diceret, Concupivit, recte subdidit, Et defecit: quia valde minor est divinitatis concupiscentia, quam non mox etiam proprius sequitur defectus. Qui enim ad appetenda aeternitatis atria accenditur, dignum profecto est ut ab hoc temporalitatis amore lassetur, ut tanto frigescat ab studio saeculi, quanto surgit ardentior in amorem Dei. Quem scilicet si perfecte arripit, mundum etiam plene derelinquit; et eo funditus temporalibus moritur, quo ad supernam vitam altius afflatu aeternitatis animatur. An non robore suo fessam se invenerat, quae dicebat: Anima mea liquefacta est, ut locutus est (Cant. V, 6)? Quia nimirum mens dum occultae locutionis aspiratione tangitur, a statu suae fortitudinis infirmata, ipso quo absorbetur desiderio liquatur; et inde se apud semetipsam fessam invenit, unde ultra se esse conspicit fortitudinem, quam conscendit. Hinc propheta, cum visionem Dei se conspexisse diceret, adjungit, Elangui et aegrotavi per dies plurimos (Dan. VIII, 27), quia cum ad virtutem Dei mens stringitur, a fortitudine propria caro lassatur. [Vet. XL.] Hinc Jacob, qui angelum tenuit, uno mox pede claudicavit (Genes. XXXII, 25), quia qui vero amore sublimia respicit, jam in hunc mundum duplicibus incedere desideriis nescit. Uno enim pede innititur, qui solo Dei amore roboratur; et necesse est ut alius marceat, quia, mentis virtute crescente, oportet procul dubio ut carnis fortitudo torpescat. Beatus igitur Job alta fidelium corda respiciat, atque perpendat quem sinum intimae quietis inveniunt, dum a viribus propriis in Deum proficiendo lassantur, et dicat: Ibi requieverunt fessi robore. Ac si aperte insinuet, dicens: Illic requies lucis remunerat, quos hic interius recreans provectus fatigat. Nec movere debet quod lucem nominans, nequaquam subdidit: In hac, sed Ibi. Quam enim continere electos conspicit, quasi locum nostrum hanc esse deprehendit.

134 67. The more we are strengthened in the love of God, the more we fail from our own virtue. Eternal light our place. --- For all who are strong in this world are strong as if by strength, not weary in strength. But those who are strengthened in the love of their Author, the more they grow strong in the desired fortitude of God, the more they fail from their own virtue; and the more robustly they seek eternal things, the more they are wearied by a healthy failing from temporal things. Hence the Psalmist, weary in the strength of his love, said: My soul hath failed in thy salvation (Psal. 119:81). For in advancing into the salvation of God he had failed, because desiring the light of eternity, now broken from confidence in the flesh, he panted. Hence again he says: My soul hath coveted and failed into the courts of the Lord (Psal. 84:3). Who doubtless when he said, Hath coveted, rightly added, And failed: because the coveting of divinity is much less if a proper failure does not soon also follow. For he who is kindled to desire the courts of eternity, it is surely worthy that he be wearied from this love of temporality, that he may grow as much cold from the study of the world as he rises more ardent into the love of God. Which if he perfectly seizes, he also fully leaves the world; and he dies to temporal things so much the more profoundly as he is animated more highly to the supernal life by the breath of eternity. Did she not find herself weary in her strength, who said: My soul melted when he spoke (Cant. 5:6)? Because doubtless the mind, while it is touched by the aspiration of hidden locution, weakened from the state of its own fortitude, is melted by that very desire by which it is absorbed; and thence it finds itself weary within itself, from where it beholds the fortitude which it ascends to be beyond itself. Hence the prophet, when he said that he had beheld a vision of God, adds: I languished and was sick for many days (Dan. 8:27), because when the mind is strained toward the virtue of God, the flesh is wearied from its own fortitude. [Old XL.] Hence Jacob, who held the angel, soon limped on one foot (Gen. 32:25), because he who with true love looks back at sublime things, no longer knows how to walk into this world with double desires. For he leans upon one foot, who is strengthened by the love of God alone; and it is necessary that the other wither, because, the virtue of the mind increasing, it must without doubt follow that the strength of the flesh grows torpid. Let blessed Job, therefore, look upon the deep hearts of the faithful, and let him weigh what bosom of inward rest they find, while in advancing into God they are wearied from their own powers, and let him say: There the weary in strength have rested. As if he should openly insinuate, saying: There the rest of light remunerates those whom here, inwardly refreshing, their progress fatigues. Nor ought it to move that naming the light, he by no means added: In this, but There. For that which he beholds to contain the elect, he discovers this to be as it were our place.

Unde Psalmista cum incommutabilitatem aeternitatis aspiceret, dicens: Tu autem idem ipse es, et anni tui non deficient (Psal. CI, 28), hunc electorum locum esse denuntiat, subdens: Filii servorum tuorum inhabitabunt ibi (Ibid., 29). Deus enim, qui sine situ omnia continet, nobis ad se venientibus locus non localis manet. Quem locum dum pertingimus, etiam ipsa in hac vita mentis nostrae tranquillitas, quanta fuerit perturbatio videmus; quia etsi jam justi in pravorum comparatione quieti sunt, in aestimatione tamen quietis intimae omni modo quieti non sunt. Unde et bene subditur:

CAPUT XXXIV.

VERS. 18.---Et quondam vincti pariter sine molestia.

68. Vincula dura quibus hic ligantur etiam justi.---Justos enim quamvis nullus desideriorum carnalium tumultus possideat, duris tamen vinculis eos in hac vita positos suae molestia corruptionis 135 ligat. Scriptum quippe est: Corpus quod corrumpitur, aggravat animam, et deprimit terrena inhabitatio sensum multa cogitantem (Sap. IX, 15). Eo itaque ipso quo adhuc mortales sunt, corruptionis suae pondere gravantur, et astricti molestia vincti sunt, quia in illa adhuc libertate vitae incorruptibilis non exsurgunt. Aliud namque de mente, aliud de corpore tolerant, et contra semetipsos quotidie in interno certamine desudant. An non duro molestiae vinculo ligantur, quorum nimirum mens sine labore in ignorantia solvitur, et non nisi cum studio laboris eruditur? Coacta erigitur, libens jacet, ab infimis vix levatur, et tamen elevata protinus labitur. Semetipsam laboriose vincendo, superna conspicit; sed reverberata, lumen, quod se irradiaverat, refugit. An non duro molestiae vinculo ligantur, quos cum accensus spiritus ad sinum pacis intimae pleno desiderio pertrahat, fervente certamine caro perturbat? Quae etsi jam ante faciem velut ex adverso acie erecta non obviat, adhuc tamen a mentis dorso quasi captiva submurmurat: et quamvis timendo, sed tamen turpi strepitu in corde speciem pulchrae quietis foedat. Electi igitur etsi valenter omnia superant, cum securitatem pacis internae desiderant, gravis eis est molestia, adhuc habere quod vincant. Qui his exceptis, ea etiam vincula sustinent, quae gravis exterius necessitas astringit. Esurire quippe, sitire, lassescere, vincula corruptionis sunt: quae scilicet solvi nequeunt, nisi cum in illam immortalitatis gloria nostra mortalitas permutatur.

Whence the Psalmist, when he looked upon the immutability of eternity, saying: But thou art the self-same, and thy years shall not fail (Psal. 102:27), denounces this to be the place of the elect, adding: The children of thy servants shall inhabit there (Ibid., 28). For God, who contains all things without position, remains a non-local place to us coming to Him. Which place while we reach, we see also even in this life how great the perturbation of our mind's tranquility was; because although the just are already quiet in comparison with the wicked, yet in the estimation of inward quiet they are by no means quiet. Whence also it is well added:

CHAPTER XXXIV.

VERSE 18. --- And formerly bound together without trouble.

68. The hard bonds with which even the just are bound here. --- For although no tumult of carnal desires possesses the just, yet the trouble of their corruption binds them, placed in this life, with hard bonds. For it is written: The corruptible body presseth down the soul, and the earthly habitation casteth down the mind that museth upon many things (Wisd. 9:15). By this very fact, therefore, that they are still mortal, they are weighed down by the weight of their corruption, and bound, being tightened by trouble, because they do not yet rise up in that liberty of incorruptible life. For they tolerate one thing from the mind, another from the body, and they sweat daily in an internal contest against themselves. Are they not bound by a hard bond of trouble, whose mind doubtless is dissolved in ignorance without labor, and is not learned except with the study of labor? Forced it is raised, willingly it lies, from the lowest things it is scarcely lifted, and yet being elevated it straightway falls. laboriously overcoming itself, it beholds supernal things; but being beaten back, it flees the light which had irradiated it. Are they not bound by a hard bond of trouble, whom when the kindled spirit draws with full desire to the bosom of inward peace, the flesh disturbs with a fervent contest? Which although it no longer meets them as if in an army set up in opposition before their face, yet it still murmurs from the back of the mind as if captive: and although fearing, yet with a base noise it fouls the appearance of beautiful quiet in the heart. The elect, therefore, although they valiantly overcome all things, when they desire the security of inward peace, it is a heavy trouble to them still to have something to overcome. Who, besides these, sustain also those bonds which heavy necessity tightens from without. For to hunger, to thirst, to grow weary, are bonds of corruption: which indeed cannot be loosed, except when our mortality is changed into that glory of immortality.

[Vet. XLI.] Replemus etenim refectionibus corpus, ne extenuatum deficiat; extenuamus abstinentia, ne nos repletum premat. Vegetamus hoc motibus, ne situ immobilitatis intereat; sed citius hoc collocando sistimus, ne ipsa sua vegetatione succumbat. Adjumentis hoc vestium tegimus, ne frigus interimat, et quaesita adjumenta projicimus, ne calor exurat. Tot igitur diversitatibus occurrentes quid agimus, nisi corruptibilitati servimus, ut saltem multiplicitas impensi obsequii corpus sustineat, quod anxietas infirmae mutabilitatis gravat? Unde bene per Paulum dicitur: Vanitati enim creatura subjecta est non volens, sed propter eum qui subjecit in spe: quia et ipsa creatura liberabitur a servitute corruptionis, in libertatem gloriae filiorum Dei (Rom. VIII, 20). Vanitati quippe creatura non volens subditur, quia homo, qui ingenitae constantiae statum volens deseruit, pressus justae mortalitatis pondere, nolens mutabilitatis suae corruptioni servit. Sed creatura haec tunc a servitute corruptionis eripitur, cum ad filiorum Dei gloriam incorrupta resurgendo sublevatur. Hic itaque electi molestia vincti sunt, quia adhuc corruptioni suae poena deprimuntur. Sed cum corruptibili carne exuimur, quasi ab his, quibus nunc astringimur, molestiae vinculis relaxamur. Praesentari namque jam Deo cupimus, sed adhuc mortalis corporis obligatione praepedimur. Jure ergo vincti dicimur, quia adhuc incessum 136 nostri desiderii ad Deum liberum non habemus. Unde bene Paulus aeterna desiderans, sed tamen adhuc corruptionis suae sarcinam portans, vinctus clamat: Cupio dissolvi et esse cum Christo (Phil. I, 23). Dissolvi enim non quaereret, nisi se procul dubio vinctum videret. Haec autem vincula, quia certissime rumpenda in resurrectione conspexerat, jam quasi rupta gaudebat Propheta, cum diceret: Dirupisti vincula mea, tibi sacrificabo hostiam laudis (Psal. CXV, 7).

Epilogus.---Contempletur itaque vir sanctus, quod conversos peccatores lux interna recipiat, et dicat: Ibi impii cessaverunt a tumultu. Contempletur, quod sancti viri desiderii exercitatione fatigati, altius in illo intimo sinu requiescant, et dicat: Et ibi requieverunt fessi robore. Contempletur, quod cunctis simul corruptionis suae vinculis absoluti, ad illa libertatis gaudia incorrupta perveniant, et dicat: Et quondam vincti pariter sine molestia. Bene autem dicitur, Quondam vincti; quia dum illa semper praesens laetitia cernitur, omne quod erit et defluit, quasi praeteritum jam videtur. Dum enim rerum finis attenditur, omne quod praeterit, quasi jam fuisse pensatur. Sed omnes hi quos illuc quies interna suscipiet, hic interim quid egerint, narret. Sequitur:

[Old XLI.] For we fill the body with refreshments, lest being attenuated it fail; we attenuate it with abstinence, lest being filled it oppress us. We enliven it with motions, lest it perish by the stillness of immobility; but we sooner stop this by placing it, lest it succumb by its own enlivening. We cover it with the aids of garments, lest cold destroy it, and we cast away the sought aids, lest heat burn it. Meeting so many diversities, therefore, what do we do, except serve corruptibility, so that at least the multiplicity of bestowed service may sustain the body, which the anxiety of weak mutability weighs down? Whence it is well said by Paul: For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected it in hope: Because the creature itself also shall be delivered from the servitude of corruption, into the liberty of the glory of the children of God (Rom. 8:20). For the creature is subjected to vanity not willingly, because man, who willingly deserted the state of innate constancy, weighed down by the weight of just mortality, unwillingly serves the corruption of his mutability. But this creature is then snatched from the servitude of corruption, when it is raised up by rising incorrupt into the glory of the children of God. Here, therefore, the elect are bound by trouble, because they are still cast down by the penalty of their corruption. But when we are stripped of the corruptible flesh, we are relaxed as if from these bonds of trouble by which we are now tightened. For we already desire to be presented to God, but we are still hindered by the obligation of the mortal body. Rightly, therefore, are we said to be bound, because we do not yet have the free progress of our desire to God. Whence Paul well, desiring eternal things, but yet still carrying the burden of his corruption, being bound cries out: I desire to be dissolved and to be with Christ (Phil. 1:23). For he would not seek to be dissolved, unless he doubtless saw himself bound. But these bonds, because he had seen that they were most certainly to be broken in the resurrection, the Prophet already rejoiced as if broken, when he said: Thou hast broken my bonds, I will sacrifice to thee the host of praise (Psal. 116:16).

Epilogue. --- Let the holy man, therefore, contemplate that internal light receives converted sinners, and let him say: There the wicked have ceased from tumult. Let him contemplate that holy men, fatigued by the exercise of desire, rest more deeply in that inward bosom, and let him say: And there the weary in strength have rested. Let him contemplate that, being absolved from all the bonds of their corruption at once, they reach those incorrupt joys of liberty, and let him say: And formerly bound together without trouble. Moreover, it is well said, Formerly bound; because while that always present gladness is discerned, all that will be and flows away already seems as if past. For while the end of things is attended to, all that passes is weighed as if already having been. But let him tell what all these whom inward rest will receive have done here in the meantime. It follows:

Caput XXXV

[Rec. XXXI].

IBID.---Non exaudierunt vocem exactoris.

69. Diabolus exactor. Non exauditur, cum tentanti resistitur.---Quis alius debet nomine exactoris intelligi, nisi importunus ille persuasor, qui humano generi semel nummum deceptionis contulit, et ab hoc quotidie expetere mortis debitum non desistit? Qui in paradiso homini peccati pecuniam commodavit; sed iniquitate crescente, hanc quotidie cum usuris exigit. De hoc exactore in Evangelio Veritas dicit, Et judex tradet te exactori (Luc. XII, 58). Hujus igitur exactoris vox est tentatio miserae suggestionis. Audimus autem vocem exactoris, cum ejus tentatione pulsamur; sed non exaudimus, si pulsanti resistimus. Audit enim, qui tentationem sentit; exaudit vero qui tentationi consentit. Dicatur itaque de justis: Non exaudierent vocem exactoris, quoniam suggestionem ejus etsi audiunt, quia tentantur; non exaudiunt, quia consentire contemnunt. [Vet. XLII.] Sed quia quod valde mens amat, etiam in sermone saepius replicat, beatus Job, quia internae pacis frequentiam diligens conspicit, descriptioni ejus iterum servit, dicens:

CAPUT XXXVI.

VERS. 19.---Parvus et magnus ibi sunt, et servus liber a domino suo.

70. Ut hic merita, ita in coelo erunt praemia diversa.---Quia in hac vita nobis est discretio operum, erit in illa procul dubio discretio dignitatum, ut quod hic alius alium merito superat, illic alius alium retributione transcendat. Unde in Evangelio Veritas dicit: In domo Patris mei mansiones multae sunt (Joan. XIV, 2). Sed in eisdem multis mansionibus erit aliquo modo ipsa retributionum diversitas concors; quia tanta vis in illa pace nos sociat, ut quod in se quisque non acceperit, hoc se accepisse in alio exsultet.

Chapter XXXV

[New XXXI].

IBID. --- They have not heard the voice of the exactor.

69. The devil is the exactor. He is not heard when he who tempts is resisted. --- Who else ought to be understood by the name of exactor, except that importunate persuader, who once bestowed the coin of deception upon the human race, and from this daily does not desist from demanding the debt of death? Who in paradise lent to man the money of sin; but iniquity increasing, he daily demands this with usury. Concerning this exactor, Truth says in the Gospel: And the judge deliver thee to the exactor (Luke 12:58). The voice of this exactor, therefore, is the temptation of a wretched suggestion. Now we hear the voice of the exactor when we are beaten by his temptation; but we do not hear [so as to obey] if we resist him who beats. For he hears who feels the temptation; but he hears [so as to obey] who consents to the temptation. Let it be said, therefore, of the just: They have not heard the voice of the exactor, because although they hear his suggestion, because they are tempted, they do not hear [so as to obey], because they contemn consenting. [Old XLII.] But because what the mind greatly loves, it also more often repeats in speech, blessed Job, because with love he beholds the frequency of inward peace, again serves the description of it, saying:

CHAPTER XXXVI.

VERSE 19. --- The small and the great are there, and the servant is free from his master.

70. As merits are here, so in heaven will rewards be diverse. --- Because in this life there is a distinction of works for us, in that life there will doubtless be a distinction of dignities, so that what here one exceeds another in merit, there one may transcend another in retribution. Whence Truth says in the Gospel: In my Father's house there are many mansions (John 14:2). But in those same many mansions that very diversity of retributions will be in some way concordant; because so great a force in that peace associates us, that what each one has not received in himself, he may exult to have received in another.

Unde et non aeque laborantes in vinea (Matth. XX, 10), aeque 137 cuncti denarium sortiuntur. Et quidem apud Patrem mansiones multae sunt, et tamen eumdem denarium dispares laboratores accipiunt; quia una cunctis erit beatitudo laetitiae, quamvis non una sit omnibus sublimitas vitae. Parvum et magnum in hac luce conspexerat, qui ex voce capitis dicebat: Imperfectum meum viderunt oculi tui, et in libro tuo omnes scribentur (Psal. CXXXVIII, 16). Parvum et magnum conspexerat, cum dicebat: Benedixit omnes timentes se Dominus, pusillos cum majoribus (Psal. CXIII, 13).

71. Quis peccati servus, quis ab eo liber, et quod hic nemo ab eo liber.---Bene autem subditur: Et servus liber a domino suo. Scriptum quippe est, Omnis qui peccat, servus est peccati (Joan. VIII, 34); quia nimirum quisquis se pravo desiderio subjicit, iniquitatis dominio dudum libera mentis colla supponit. Sed huic domino contradicimus, cum iniquitati quae nos ceperat, reluctamur; cum consuetudini violenter resistimus, et desideria perversa calcantes contra hanc jus nobis libertatis ingenitae vindicamus; cum culpam poenitendo percutimus, et maculas sordium fletibus lavamus. Plerumque autem jam mens quidem quod perverse egisse se meminit, deplorat; jam prave acta non solum deserit, sed amarissimis etiam lamentis punit; sed tamen dum eorum quae egit reminiscitur, gravi de judicio pavore terretur. Jam se perfecte convertit; sed adhuc se perfecte in securitatem non erigit, quia dum quanta sit districtio extremi examinis pensat, inter spem ac formidinem sollicita trepidat, quia justus judex veniens, quid de perpetratis reputet, quid relaxet, ignorat. Nam quam prava commiserit, meminit; sed an commissa digne defleverit, nescit; ac ne culpae immanitas modum poenitentiae transeat, metuit. Et plerumque culpam jam veritas relaxat, sed mens afflicta adhuc de venia, dum valde sibi est sollicita, trepidat. Servus ergo hic jam fugit dominum, sed liber non est, quia peccatum suum homo jam corrigendo et poenitendo deserit, sed tamen adhuc districtum judicem de ejus retributione pertimescit. Ibi ergo servus a domino liber erit, ubi jam de peccati venia dubietas non erit, ubi jam securam mentem culpae suae memoria non addicit, ubi non sub reatu animus trepidat, sed de ejus indulgentia liber exsultat.

Whence also those not laboring equally in the vineyard (Matth. 20:10), all equally obtain a penny. And indeed in the Father's house there are many mansions, and yet disparate laborers receive the same penny; because there will be one beatitude of gladness for all, although there is not one sublimity of life for all. He had beheld the small and the great in this light, who said from the voice of the Head: Thy eyes did see my imperfect state, and in thy book all shall be written (Psal. 139:16). He had beheld the small and the great when he said: The Lord hath blessed all that fear him, the little with the great (Psal. 115:13).

71. Who is the servant of sin, who is free from it, and that here no one is free from it. --- Moreover, it is well added: And the servant free from his master. For it is written, Whosoever committeth sin is the servant of sin (John 8:34); because doubtless whosoever subjects himself to an evil desire, submits the necks of his mind, formerly free, to the dominion of iniquity. But we contradict this master when we resist the iniquity which had taken us; when we violently resist habit, and treading under foot perverse desires, we claim for ourselves against this the right of our inborn liberty; when we strike at fault by repenting, and wash the stains of filth with tears. But for the most part, the mind already bewails that which it remembers to have done perversely; it now not only forsakes the things wickedly done, but even punishes them with most bitter lamentations; yet nevertheless, while it remembers those things which it has done, it is terrified with dread concerning the heavy judgment. It has now perfectly converted itself; but it does not yet perfectly raise itself into security, because while it weighs how great is the strictness of the last examination, it trembles anxious between hope and fear, because it knows not what the coming just Judge may repute concerning the things perpetrated, or what He may relax. For it remembers how wickedly it has committed things; but it knows not whether it has worthily bewailed the things committed; and it fears lest the enormity of the fault exceed the measure of penitence. And for the most part Truth already relaxes the fault, but the afflicted mind still trembles concerning pardon, while it is greatly anxious for itself. Here therefore the servant already flees his master, but he is not free, because man already forsakes his sin by correcting and repenting, but yet still he greatly fears the strict Judge concerning the retribution for it. There therefore the servant shall be free from his master, where there shall no longer be any doubt concerning the pardon of sin, where the memory of his fault no longer sentences the secure mind, where the soul does not tremble under guilt, but exults free in His indulgence.

72. An nulla in coelo peccati memoria: qui haec beatitudini non officiat.---Sed si nulla ibi homo peccati sui memoria tangitur, ereptum se unde gratulatur? Aut quomodo largitori gratias refert de venia quam accepit, si interveniente oblivione transactae nequitiae, esse se poenae debitorem nescit? Neque enim neglecte praetereundum est quod Psalmista ait: Misericordias tuas, Domine, in aeternum cantabo (Psal. LXXXVIII, 1). Quomodo enim Dei misericordias in aeternum cantat, si se fuisse miserum ignorat? Et si miseriae transactae non meminit, unde largitati misericordiae laudes reddit? Sed rursum quaerendum est, quomodo electorum mens perfecta esse in beatitudine poterit, si hanc inter gaudia memoria sui reatus tangit? Aut quomodo perfectae lucis clarescit gloria, quam reducta ad animum obumbrat culpa? Sed sciendum est quia sicut saepe nunc tristium laeti reminiscimur, ita tunc transactae nequitiae sine laesione nostrae beatitudinis recordamur. Plerumque enim incolumitatis tempore ad memoriam dolores praeteritos sine dolore reducimus; et quo aegros recolimus, eo nos incolumes plus amamus. Erit ergo et in illa beatitudine culpae memoria, non quae mentem polluat, sed quae nos arctius laetitiae astringat; ut dum doloris sui animus sine dolore reminiscitur, et debitorem se medico verius intelligat, et eo magis acceptam salutem diligat, quo de molestia meminit, quid evasit. In illa itaque laetitia sic tunc sine taedio mala nostra conspicimus, sicut nunc in luce positi, sine ulla cordis caligine animo tenebras videmus; quia etsi obscurum est quod mente cernimus, de judicio est hoc luminis, non de passione caecitatis. Et in aeternum ergo laudem misericordiae largitori nostro referimus, et nequaquam miseriae conscientia gravamur; quia dum mala nostra sine aliquo mentis malo respicimus, et nunquam erit quod corda laudantium de transactis iniquitatibus polluat, et semper erit quod haec ad laudem liberatoris accendat. Quia ergo internae lucis requies sic in se magnos sublevat, ut tamen nec parvulos derelinquat, dicatur recte: Parvus et magnus ibi sunt. Quia autem sic ibi conversi peccatoris animus culpae suae memoria tangitur, ut tamen nulla ejusdem memoriae confusione deprimatur, congrue subjungitur: Et servus liber a domino suo.

72. Whether there is no memory of sin in heaven; and how this does not hinder beatitude. --- But if man is touched by no memory of his sin there, whence does he congratulate himself on being rescued? Or how does he return thanks to the Bestower for the pardon he has received, if, by the intervening oblivion of past wickedness, he knows not himself to be a debtor to punishment? For that which the Psalmist says is not to be passed over neglectfully: The mercies of the Lord I will sing for ever (Psal. 89:1). For how does he sing the mercies of God for ever, if he knows not that he has been miserable? And if he remembers not past misery, whence does he return praises to the largess of mercy? But again it is to be asked, how the mind of the elect can be perfect in beatitude, if the memory of its guilt touches it amidst its joys? Or how does the glory of perfect light shine bright, which fault, brought back to the mind, overshadows? But it is to be known that as we now often remember sad things with joy, so then we remember past wickedness without injury to our beatitude. For for the most part in the time of health we bring back past pains to memory without pain; and by the more we recollect ourselves to have been sick, the more we love ourselves being healthy. There will therefore be even in that beatitude a memory of fault, not such as may pollute the mind, but such as may bind us more closely to joy; so that while the soul remembers its pain without pain, it may both more truly understand itself a debtor to the Physician, and love the health it has received all the more, by as much as it remembers from what trouble it has escaped. In that joy, therefore, we shall then so behold our evils without weariness, as now being placed in the light, we see darkness with the mind without any dimness of heart; because although that is obscure which we discern with the mind, this is of the judgment of light, not of the passion of blindness. And for ever therefore we return praise of mercy to our Bestower, and are in no wise burdened by the consciousness of misery; because while we look back upon our evils without any evil of the mind, both there will never be anything which may pollute the hearts of those praising from past iniquities, and there will always be that which may kindle these to the praise of the Deliverer. Because therefore the rest of internal light so raises the great in itself, that yet it does not leave even the little ones, let it be rightly said: The small and the great are there. And because the soul of the converted sinner is there so touched by the memory of its fault, that nevertheless it is depressed by no confusion of that same memory, it is congruously subjoined: And the servant free from his master.

LIBER QUINTUS.

Reliquam capitis tertii partem a XX versu, totum caput quartum, et quinti duos priores versus enarrat.

CAPUT PRIMUM.

1. Sancti hic prospera magis formidare, quam adversa.---Cum valde occulta sint divina judicia, cur in hac vita nonnunquam bonis male sit, malis bene, tunc occultiora sunt, cum et bonis hic bene est, et malis male. Nam cum bonis male est, malis bene, hoc fortasse deprehenditur, quia et boni, si qua deliquerunt, hic recipiunt, ut ab aeterna plenius damnatione liberentur; et mali bona, quae pro hac vita faciunt, hic inveniunt, ut ad sola in posterum tormenta pertrahantur. Unde et ardenti in inferno diviti dicitur: Memento, fili, quia recepisti bona in vita tua, et Lazarus similiter mala (Luc. XVI, 25). At cum bonis hic bene est, et malis male, incertum valde fit utrum boni idcirco bona accipiant, ut provocati ad aliquid melius crescant; an justo latentique judicio hic suorum operum remunerationem percipiant, ut a praemiis vitae sequentis inanescant; et utrum malos idcirco adversa feriant, ut ab aeternis suppliciis corrigentia defendant; an hic eorum poena incipiat, ut quandoque complenda eos ad ultima gehennae 139 tormenta perducat. Quia ergo inter divina judicia gravi incertitudinis suae caligine humana mens premitur, sancti viri cum sibi suppetere prospera hujus mundi conspiciunt, pavida suspicione turbantur. Timent enim ne hic laborum suorum fructus recipiant; timent ne quod divina justitia latens in eis vulnus aspiciat, et exterioribus eos muneribus cumulans, ab intimis repellat.

BOOK FIVE.

It expounds the remaining part of the third chapter from verse 20, the whole of the fourth chapter, and the first two verses of the fifth.

CHAPTER FIRST.

1. That the saints here fear prosperity more than adversity. --- Although the divine judgments are very occult, as to why it often goes ill with the good in this life, and well with the bad, they are then more occult, when it also goes well with the good here, and ill with the bad. For when it goes ill with the good, and well with the bad, this is perhaps discovered, because even the good, if they have committed any faults, receive them here, that they may be more fully freed from eternal damnation; and the bad find here the good things which they do for this life, that they may be drawn forth to torments alone for the future. Whence also it is said to the rich man burning in hell: Son, remember that thou didst receive good things in thy lifetime, and likewise Lazarus evil things (Luke 16:25). But when it goes well with the good here, and ill with the bad, it becomes very uncertain whether the good receive good things for this reason, that being provoked they may grow to something better; or whether by a latent and just judgment they perceive here the remuneration of their works, that they may become empty of the rewards of the life following; and whether adversity strikes the bad for this reason, that it may defend them, by correcting them, from eternal punishments; or whether their punishment begins here, that when at length to be completed it may lead them to the last torments of Gehenna. Because therefore the human mind is pressed by the heavy dimness of its uncertainty amidst the divine judgments, holy men, when they behold the prosperity of this world to be at hand for them, are troubled with fearful suspicion. For they fear lest they receive the fruit of their labors here; they fear lest that which the divine justice beholds as a latent wound in them, it may repel them from inward things by heaping upon them outward gifts.

Cum vero taciti cogitant quod nec bona agunt, nisi ut soli Domino placeant, nec in ipsa affluentia suae prosperitatis exsultant, minus quidem de prosperis occulta contra se judicia metuunt, sed tamen eadem prospera, quia se ab intima intentione praepediunt, aegre ferunt; et moleste praesentis vitae blandimenta tolerant, quia per haec se utcunque tardari in interno desiderio non ignorant. Plus enim in hoc mundo honor quam despectio occupat, et magis prosperitatis sublimitas quam necessitatis adversitas gravat. Per hanc namque nonnunquam cum homo exterius premitur, ad concupiscenda quae intus sunt, liberius relaxatur. Per illam vero animus, dum multis parere cogitur, a desiderii sui cursu retinetur. Unde fit ut sancti viri magis in hoc mundo prospera quam adversa formident. Sciunt namque quia mens dum blanda occupatione premitur, aliquando libens ad exteriora derivatur. Sciunt quia saepe sic hanc clandestina cogitatio decipit, ut quomodo permutetur ignoret. Pensat autem quae sint aeterna bona quae cupiunt, et cognoscunt quam nihil sit omne quod blandum temporaliter arridet; cunctaque hujus mundi prospera mens eorum eo aegre tolerat, quo supernae felicitatis est amore sauciata, tantoque magis in praesentis dulcedinis aspernatione erigitur, quanto hanc conspicit, quia furtive sibi in aeternae gloriae despectu blanditur. Unde beatus Job cum supernam requiem contemplatus diceret: Parvus et magnus ibi sunt, et servus liber a domino suo, illico adjungit:

Caput II

[Rec. II].

VERS. 20.---Quare data est misero lux?

2. Aeterna contemplantes terrenam prosperitatem refugiunt.---In Scriptura sacra nonnunquam lucis appellatione prosperitas, noctis autem nomine hujus mundi adversitas designatur. Unde et bene per Psalmistam dicitur: Sicut tenebrae ejus, ita et lumen ejus (Psal. CXXXVIII, 12). Quia enim sancti viri ita prosperitatem saeculi despicientes calcant, sicut et adversitatem ejus calcantes tolerant, per magnam mentis celsitudinem mundi sibi et adversa et prospera substernentes dicunt: Sicut tenebrae ejus, ita et lumen ejus.

But when they silently think that they do no good things except that they may please the Lord alone, nor do they exult in the very abundance of their prosperity, they indeed fear less the occult judgments against themselves concerning prosperous things, but nevertheless they bear the same prosperous things with difficulty, because they hinder them from their inward intention; and they tolerate the blandishments of the present life with molestation, because they are not ignorant that they are somehow delayed in their internal desire by these. For in this world honor occupies more than contempt, and the sublimity of prosperity burdens more than the adversity of necessity. For through the latter sometimes, when a man is pressed externally, he is more freely relaxed to concupiscent those things which are within. But through the former the mind, while it is compelled to obey many things, is restrained from the course of its desire. Whence it comes to pass that holy men fear the prosperity of this world more than its adversity. For they know that the mind, while it is pressed by bland occupation, is sometimes willingly derived to external things. They know that often a clandestine thought so deceives it, that it knows not how it is changed. Moreover, they weigh what are the eternal good things which they desire, and they know how nothing is all that which blandly smiles for a time; and their mind tolerates all the prosperity of this world the more with difficulty, by as much as it is wounded by the love of supernal felicity, and it is the more raised in the aspernality of present sweetness, by as much as it beholds this, because it blandly smiles on it furtively in the contempt of eternal glory. Whence blessed Job, when contemplating the supernal rest he said: The small and the great are there, and the servant is free from his master, immediately adds:

Chapter II

[New II].

VERSE 20. --- Wherefore is light given to him that is in misery?

2. That those contemplating eternal things flee earthly prosperity. --- In sacred Scripture prosperity is sometimes designated by the appellation of light, but the adversity of this world by the name of night. Whence also it is well said through the Psalmist: As is its darkness, so is its light (Psal. 139:12). For because holy men so tread under foot the prosperity of the world, despising it, as they also tolerate its adversity, treading it under foot, they say, subtruding both the adversity and prosperity of the world to themselves through great highness of mind: As is its darkness, so is its light.

Ac si apertius dicant: Sicut intentionis nostrae fortitudinem ejus tristia non premunt, ita hanc nec blanda corrumpunt. Sed quia haec, ut diximus, bonorum mentem etiam cum non sublevant, perturbant, sancti viri, qui se in hujus exsilii aerumna miseros cognoscunt, clarescere in ejus prosperitate refugiunt. Unde bene nunc dicitur: Quare data est misero lux? Lux enim miseris datur, quando ii qui sublimia contemplantes, esse se in hac peregrinatione miseros agnoscunt, claritatem transitoriae prosperitatis accipiunt. Et cum valde defleant quia tarde ad patriam redeunt, tolerare insuper honoris onera compelluntur. Amor eos aeternorum conterit, et gloria de temporalibus arridet. Qui dum cogitant 140 quae sint quae in infimis tenent, et quae sint quae de sublimibus non vident; quae sint quae in terra fulciunt, quae autem de coelestibus perdiderunt, prosperitatis suae moerore mordentur; quia etsi vident nequaquam se ab ea funditus opprimi, pensant tamen sollicite cogitationem suam in amore Domini et in ejus dispensatione partiri. Unde bene cum dicit: Quare data est misero lux? protinus adjungit:

Caput III

[Vet. II, Rec. III].

VERS. 20.---Et vita his qui in amaritudine animae sunt.

3. Hic in amaritudine sunt electi et reprobi; quo discrimine.---In amaritudine quippe animae sunt omnes electi, quia vel punire flendo non desinunt quae deliquerunt, vel gravi se moerore afficiunt, quia longe huc a facie conditoris projecti, adhuc in aeternae patriae gaudiis non sunt. De quorum corde per Salomonem bene dicitur: Cor, quod novit amaritudinem animae suae, in gaudio illius non miscebitur extraneus (Prov. XIV, 10). In amaritudine namque sunt et corda reproborum, quia ipsis etiam pravis suis desideriis affliguntur; sed eamdem amaritudinem nesciunt, quia pensare quod tolerant, sponte sua excaecati non possunt. At contra cor bonorum amaritudinem suam novit, quia aerumnam exsilii, in qua projectum laceratur, intelligit; et quam sint tranquilla quae perdidit, quam confusa in quibus cecidit, sentit. Sed hoc amaricatum cor ad gaudium suum quandoque reducitur, atque in ejus gaudio extraneus non miscetur; quia is qui nunc ab hoc moerore cordis foras se per desideria ejicit, seclusus tunc ab illa intima ejus solemnitate remanebit.

As if they should say more openly: As its sad things do not press the fortitude of our intention, so its bland things do not corrupt it. But because these things, as we have said, disturb the mind of the good even when they do not raise it, holy men, who know themselves to be miserable in the affliction of this exile, flee to shine bright in its prosperity. Whence it is well said now: Wherefore is light given to him that is in misery? For light is given to the miserable when they who, contemplating things sublime, acknowledge themselves to be miserable in this pilgrimage, receive the clarity of transitory prosperity. And when they greatly bewail because they return slowly to their country, they are compelled moreover to tolerate the burdens of honor. The love of eternal things wears them away, and glory from temporal things smiles on them. Who, while they think what those things are which hold them in the lowest, and what those things are which they do not see of the sublime; what those things are which support them on earth, and what they have lost of the celestial, are bitten by the grief of their prosperity; because although they see that they are in no wise fundamentally oppressed by it, they nevertheless weigh anxiously that their thought is divided in the love of the Lord and in the dispensation of it. Whence well when he says: Wherefore is light given to him that is in misery? he immediately adds:

Chapter III

[Old II, New III].

VERSE 20. --- And life to them that are in bitterness of soul.

3. That here both the elect and the reprobate are in bitterness; by what distinction. --- For all the elect are in bitterness of soul, because they either do not cease to punish by weeping those things which they have committed, or they affect themselves with heavy grief because, being cast far hither from the face of their Creator, they are not yet in the joys of their eternal country. Of whose heart it is well said through Solomon: The heart that knoweth the bitterness of its soul, in its joy a stranger shall not be mingled (Prov. 14:10). For the hearts of the reprobate are also in bitterness, because they are afflicted even by their own evil desires; but they know not that same bitterness, because, being blinded of their own accord, they cannot weigh that which they tolerate. But on the contrary, the heart of the good knows its bitterness, because it understands the affliction of exile in which, being cast out, it is lacerated; and it feels how tranquil are those things which it has lost, and how confused those in which it has fallen. But this embittered heart is at length brought back to its joy, and a stranger is not mingled in its joy; because he who now by the desires of the heart casts himself out from this grief, will remain excluded then from that inward solemnity of it.

4. Quis mortuus mundo, et cui mundus mortuus.---Hi itaque qui in amaritudine animae sunt, mori mundo funditus concupiscunt; ut sicut in saeculo ipsi nihil appetunt, ita jam a saeculo nulla obligatione teneantur. Et plerumque contingit ut jam homo mundum mente non teneat, sed tamen mundus hominem occupationibus astringat: et ipse quidem mundo jam mortuus est, sed ipsi mundus adhuc mortuus non est. Quasi enim adhuc vivus mundus eum conspicit, dum alio intentum in suis actibus rapere contendit. Unde bene Paulus, cum et ipse saeculum perfecte despiceret, et talem se factum videret, quem jam hoc saeculum concupiscere omnino non posset, ruptis hujus vitae vinculis liber dicit: Mihi mundus crucifixus est, et ego mundo (Gal. VI, 14). Mundus quippe ei crucifixus fuerat, quia hunc cordi suo jam mortuum non amabat. Sed et se ipsum mundo crucifixerat, quia talem se ei exhibere studuit, ut ab eo quasi mortuus concupisci non posset. Si enim uno in loco sint mortuus et vivens; etsi mortuus vivum non videt, vivus tamen mortuum videt; si vero utrique sint mortui, alter alterum nequaquam videt. Ita qui jam mundum non amat, sed tamen ab illo vel non volens amatur, etsi ipse velut mortuus mundum non videt, hunc tamen mundus adhuc non mortuus videt. Si vero nec ipse in amore mundum retinet, nec rursum a mundi amore retinetur, vicissim sibi utrique exstincti sunt; quia dum alter alterum non appetit, quasi mortuum mortuus non attendit. Quia igitur Paulus nec mundi gloriam quaerebat, nec a mundi gloria ipse quaerebatur, et se mundo, et mundum sibi crucifixum esse gloriatur. Quod quia multi appetunt, sed tamen usque ad culmen exstinctionis 141 omni modo non assurgunt, recte gementes dicunt: Quare data est misero lux, et vita his qui in amaritudine animae sunt? Vita quippe amaricatis datur, cum hujus mundi gloria tristibus gementibusque tribuitur. In qua nimirum vita poena se validissimi timoris afficiunt, quia etsi ipsi mundum non tenent, adhuc tamen tales esse se metuunt, qui a mundo teneantur; quia nisi ei quantulumcunque viverent, hos ad usum suum procul dubio non amaret. Mare enim viva corpora in semetipso retinet; nam mortua extra se protinus expellit. Sequitur:

Caput IV

[Rec. IV].

VERS. 21.---Qui exspectant mortem, et non venit.

4. Who is dead to the world, and to whom the world is dead. --- These therefore who are in bitterness of soul, desire fundamentally to die to the world; so that as they themselves seek nothing in the world, so now they may be held by no obligation from the world. And it often happens that a man now does not hold the world in his mind, but nevertheless the world binds the man with occupations: and he indeed is already dead to the world, but the world is not yet dead to him. For the world still beholds him as if living, while it contends to snatch him, intent on other things, into its acts. Whence well Paul, when he also perfectly despised the world, and saw himself made such as this world could in no wise concupiscent, says free, the bonds of this life being broken: The world is crucified unto me, and I unto the world (Gal. 6:14). For the world had been crucified to him, because he did not love it, being already dead to his heart. But he had also crucified himself to the world, because he studied to exhibit himself to it such that he could not be concupiscented by it as if dead. For if in one place there be a dead man and a living man; although the dead man does not see the living, yet the living sees the dead; but if both be dead, the one in no wise sees the other. So he who no longer loves the world, but nevertheless is loved by it, even if not willing, although he himself, as if dead, does not see the world, nevertheless the world, not yet dead, sees him. If indeed neither does he himself retain the world in love, nor again is he retained by the love of the world, they are mutually extinct to each other; because while the one does not seek the other, the dead, as if dead, does not attend. Because therefore Paul neither sought the glory of the world, nor was he himself sought by the glory of the world, he glories that both he was crucified to the world, and the world to him. Because many seek this, but nevertheless do not in every way rise to the summit of extinction, they rightly say, groaning: Wherefore is light given to him that is in misery, and life to them that are in bitterness of soul? For life is given to the embittered when the glory of this world is bestowed on the sad and groaning. In which life, truly, they affect themselves with the punishment of a most powerful fear, because although they themselves do not hold the world, nevertheless they still fear themselves to be such as may be held by the world; because unless they lived to it in some small measure, it would doubtless not love them for its use. For the sea retains living bodies in itself; but dead ones it immediately expels outside itself. It follows:

Chapter IV

[New IV].

VERSE 21. --- Who look for death, and it cometh not.

5. Mori saeculo appetentes, saepe humanis ministeriis servire coguntur. Non sine suo et aliorum lucro.---Desiderant quippe mortificare se funditus, atque ab omni vita gloriae temporalis exstinguere; sed occultis saepe Dei judiciis vel praeesse in regimine, vel occupari injunctis honoribus compelluntur, atque inter haec mortificationem plenissimam indesinenter exspectant. Sed exspectata mors non venit, quia eorum usus temporali gloriae etiam nolens vivit, quam tamen pro divino timore tolerant. Et intus quidem servant desiderium pietatis, foris autem explent ministerium ordinis; quatenus nec a perfectione per intentionem recedant, nec dispositioni conditoris per superbiam contradicant. Mira enim divinitatis pietate agitur, cum is qui perfecto corde ad contemplationem tendit, humanis ministeriis occupatur; ut et multis infirmioribus ejus mens perfecta proficiat, et quo se ipse imperfectum respicit, inde ad humilitatis culmen perfectior assurgat. [Vet. III.] Nonnunquam etenim sancti viri unde desideriorum suorum detrimenta tolerant, inde majora lucra, conversis aliis, reportant; quia dum eis vacare ut appetunt non licet, rapere secum alios, quibus admiscentur, libet. Fit ergo mira dispensatione pietatis ut unde se destructiores aestimant, inde locupletiores ad coelestis patriae constructionem surgant.

6. Desideria pia saepe Deus explere differt, ut crescant.---Nonnunquam vero idcirco ad concepta desideria minime perveniunt, ut ipsa interveniente tarditate, ad eadem desideria laxato mentis sinu dilatentur; et quae extenuari fortasse impleta poterant, magna dispositione agitur, ut repulsa crescant. Sic quippe mortificari appetunt, ut jam perfecte, si liceat, conditoris sui faciem contemplentur. Sed eorum desiderium differtur, ut proficiat; et tarditatis suae sinu nutritur, ut crescat. Unde bene sponsa in sponsi sui desiderio anhelans clamat: In lectulo meo per noctes quaesivi quem diligit anima mea; quaesivi illum, et non inveni (Cant. III, 1). Abscondit se sponsus cum quaeritur, ut non inventus ardentius quaeratur; et differtur quaerens sponsa, ne inveniat, ut tarditate sua capacior reddita, multiplicius quandoque inveniat quod quaerebat. Unde beatus Job cum diceret: Exspectant mortem, et non venit, ut hoc ipsum quaerentium desiderium subtilius expleret, illico adjungit:

CAPUT [Rec. V].

IBID.---Quasi effodientes thesaurum.

5. That those desiring to die to the world are often compelled to serve in human ministries. Not without gain to themselves and others. --- For they desire to mortify themselves fundamentally, and to be extinguished from all life of temporal glory; but by the occult judgments of God they are often compelled either to be set over in government, or to be occupied with enjoined honors, and amidst these they look for most full mortification without ceasing. But the expected death does not come, because their use lives to temporal glory even against their will, which nevertheless they tolerate for the fear of God. And within indeed they preserve the desire of piety, but without they fulfill the ministry of order; to the end that they may neither recede from perfection through intention, nor contradict the disposition of the Creator through pride. For it is done by the wonderful piety of the Divinity, when he who with a perfect heart tends to contemplation, is occupied with human ministries; that both his perfect mind may benefit many weaker ones, and whence he himself regards himself as imperfect, thence he may rise more perfect to the summit of humility. [Old III.] For sometimes holy men, from whence they tolerate the detriments of their desires, from thence they bring back greater gains, others being converted; because while it is not permitted to them to be vacant as they seek, it pleases them to snatch others with themselves, with whom they are mingled. It comes to pass therefore by a wonderful dispensation of piety that from whence they judge themselves to be more destroyed, from thence they rise more opulent to the construction of the celestial country.

6. That God often defers fulfilling pious desires, that they may grow. --- But sometimes for this reason they by no means arrive at conceived desires, that by that intervening slowness, they may be dilated in the same desires, the bosom of the mind being relaxed; and those things which perhaps being fulfilled could be extenuated, it is done by a great disposition that, being repelled, they may grow. For they so seek to be mortified, that they may now perfectly, if it were permitted, contemplate the face of their Creator. But their desire is deferred, that it may profit; and it is nourished by the bosom of its slowness, that it may grow. Whence the Bride, panting in the desire of her Bridegroom, well cries out: In my bed by night I sought him whom my soul loveth; I sought him, and I found him not (Cant. 3:1). The Bridegroom hides himself when he is sought, that not being found he may be sought more ardently; and the seeking Bride is deferred, lest she find, that being made more capable by her slowness, she may find more manifoldly in some time what she sought. Whence blessed Job, when he said: They look for death, and it cometh not, that he might subtly expound this very desire of those seeking, immediately adds:

CHAPTER [New V].

IBID. --- Like those digging for a treasure.

7. Crescunt, ubi finis propinquior.---Omnes namque qui fodiendo thesaurum quaerunt, cum fodere altius coeperint, ad laborem instantius inardescunt; quia quo se thesauro abscondito jam jamque appropinquare aestimant, eo in effossione enixius laborant. Qui igitur plene mortificationem suam appetunt, quasi effodientes thesaurum quaerunt; quia quanto fiunt viciniores ad finem, tanto se exhibent ardentiores in opere. Laborando ergo non deficiunt, sed magis ad usum laboris crescunt; quia quo jam praemia propinquiora considerant, eo in opere delectabilius exsudant. Unde bene Paulus quibusdam absconditum aeternae patriae thesaurum quaerentibus dicit: Non deserentes collectionem nostram, sicut est consuetudinis quibusdam, sed consolantes, et tanto magis, quanto videritis appropinquantem diem (Hebr. X, 25). Laborantem quippe consolari, est pariter in labore persistere, quia sublevatio laboris est visio collaborantis: sicut cum in itinere comes jungitur, via quidem non abstrahitur, sed tamen de societate comitis labor itineris leviatur. Dum itaque Paulus consolantes se in laboribus quaereret, adjunxit dicens: Tanto magis, quanto videritis appropinquantem diem. Ac si diceret: Eo labor crescat, quo ipsa jam praemia laboris appropinquant, velut si aperte dicat: Thesaurum quaeritis? sed eo fodere ardentius debetis, quo jam juxta quaesitum aurum fodiendo pervenistis.

8. Mortui mundo se intra se a terrenis abscondunt.---Quamvis hoc quod dicitur: Exspectant mortem, et non venit, quasi effodientes thesaurum, intelligi et aliter potest. Quia enim perfecte mori mundo non possumus, nisi intra mentis nostrae invisibilia a visibilibus abscondamur, recte ii qui mortificationem suam appetunt, thesaurum effodientibus comparantur. Mundo enim per invisibilem sapientiam morimur, de qua per Salomonem dicitur: Si quaesieris illam quasi pecuniam, et sicut thesauros effoderis eam (Prov. II, 4, 5). Sapientia quippe in rerum superficie non jacet; quia in invisibilibus latet. Et tunc mortificationem nostram sapientiam contingentes apprehendimus, si relictis visibilibus in invisibilibus abscondamur; si sic hanc, cor effodientes, quaerimus, ut omne quod terrenum mens cogitat, a semetipsa, manu sanctae discretionis ejiciat, et thesaurum virtutis, qui se latebat, agnoscat. Facile enim in se thesaurum invenit, si eam quae se male presserat molem a se terrenae cogitationis repellit. Quia autem quaesitam mortem sicut thesaurum dicit, recte subjungit:

CAPUT VI.

VERS. 22.---Gaudentque vehementer, cum invenerint sepulcrum.

7. That they increase where the end is nearer. --- For all who seek a treasure by digging, when they have begun to dig deeper, they burn more instantly for the labor; because from whence they judge themselves to be even now approaching the hidden treasure, thence they labor more strenuously in the digging. Those therefore who fully desire their own mortification, seek it as those digging for a treasure; because by how much they become nearer to the end, by so much they exhibit themselves more ardent in the work. Therefore they do not fail by laboring, but rather they increase to the use of labor; because from whence they consider the rewards now nearer, thence they sweat more delectably in the work. Whence well Paul says to certain ones seeking the hidden treasure of the eternal country: Not deserting our collection, as is the custom of some, but consoling, and so much the more, as you shall see the day approaching (Heb. 10:25). For to console one laboring, is likewise to persist in labor, because the relief of labor is the vision of one laboring with him: just as when a companion is joined on a journey, the way indeed is not taken away, but nevertheless by the society of the companion the labor of the journey is lightened. While therefore Paul sought those consoling themselves in labors, he added saying: So much the more, as you shall see the day approaching. As if he should say: Let the labor increase from whence the rewards of labor themselves now approach, as if he clearly say: Do you seek a treasure? but you ought to dig more ardently from whence you have now arrived at the sought-for gold by digging.

8. Those dead to the world hide themselves within themselves from earthly things. --- Although this which is said: They look for death, and it cometh not, as those digging for a treasure, can be understood also in another way. For because we cannot perfectly die to the world, unless we be hidden from visible things within the invisible things of our mind, rightly those who desire their own mortification are compared to those digging for a treasure. For we die to the world through invisible wisdom, of which it is said by Solomon: If thou shalt seek her as money, and shalt dig her up as treasures (Prov. 2:4-5). For wisdom does not lie on the surface of things; because it lies hidden in invisible things. And then touching wisdom we apprehend our mortification, if having left visible things we be hidden in invisible things; if we so seek this, digging the heart, that the mind may cast out from itself, by the hand of holy discretion, everything that it thinks which is earthly, and may recognize the treasure of virtue, which was hiding itself. For it easily finds the treasure in itself, if it repels from itself that mass of earthly thought which had evilly pressed it down. But because he calls the sought death like a treasure, he rightly subjoins:

CHAPTER VI.

VERSE 22. --- And they rejoice vehemently, when they have found the sepulcher.

9. Divina contemplatio sepulcrum est in quo mens mundo mortua quiescit.---Sicut enim sepulcrum locus est quo absconditur corpus, ita divina contemplatio quoddam sepulcrum mentis est, quo absconditur anima. Quasi enim huic adhuc mundo vivimus, cum mente in eum foras vagamur; sed mortui in sepulcro abscondimur, cum mortificati exterius, in secreto internae contemplationis celamur. Sancti igitur viri ab importunitate desideriorum temporalium, a tumultu inutilium curarum, a clamore perstrepentium perturbationum, semetipsos sacri verbi gladio mortificare non desinunt, atque intus ante Dei faciem in sinu mentis abscondunt. Unde bene per Psalmistam dicitur: Abscondes eos in abscondito vultus tui, a conturbatione hominum (Psal. XXX, 21). Quod quamvis perfecte postmodum fiat, etiam nunc ex magna parte agitur, cum a temporalium desideriorum tumultibus delectatione in interiora rapiuntur; ut mens eorum dum in amorem Dei tota tenditur, nulla inutili perturbatione laceretur. Hinc est quod Paulus per contemplationem mortuos et quasi in sepulcro absconditos discipulos viderat, quibus dicebat: Mortui enim estis, et vita vestra abscondita est cum Christo in Deo (Col. III, 3, 4). Qui ergo mortem quaerit, gaudet dum sepulcrum invenit, quia qui mortificare se appetit, valde ad inventam requiem contemplationis hilarescit; ut exstinctus mundo lateat, et a cunctis exteriorum rerum perturbationibus intra sinum se intimi amoris abscondat.

10. Mortui olim cum divitiis sepulti.---Si vero ad hoc quod thesaurus effodi dicitur, etiam sepulcri inventio subinfertur, hoc necesse est ut intentio nostra conspiciat, quod antiqui mortuos cum divitiis obruebant. Qui igitur thesaurum quaerit, gaudet cum sepulcrum invenerit, quia sapientiam perquirentes, cum sacrae Scripturae paginas volvimus, cum exempla praecedentium perscrutamur, quasi ex sepulcro gaudium sumimus, quia mentis divitias apud mortuos invenimus: qui quia huic mundo perfecte exstincti sunt, in occulto cum divitiis requiescunt. Sepulcro ergo dives efficitur, qui per exempla justorum in contemplationis virtute sublevatur. Sed cum requirens dicat: Quare data est misero lux? cur hoc ipsum requirere praesumat, insinuat dicens:

Caput VII

[Rec. VI].

VERS. 23.---Viro, cujus abscondita est via, et circumdedit eum Deus tenebris.

9. That divine contemplation is a sepulcher in which the mind dead to the world rests. --- For as a sepulcher is the place where the body is hidden, so divine contemplation is a certain sepulcher of the mind, where the soul is hidden. For we live as it were still to this world, when we wander abroad into it with the mind; but being dead we are hidden in the sepulcher, when being mortified outwardly, we are concealed in the secret of internal contemplation. Therefore holy men do not cease to mortify themselves with the sword of the sacred word from the importunity of temporal desires, from the tumult of useless cares, from the clamor of resounding perturbations, and they hide themselves within before the face of God in the bosom of the mind. Whence well it is said by the Psalmist: Thou shalt hide them in the secret of Thy face, from the disturbance of men (Ps. 31:20 [30:21 Vulg.]). Which although it be done perfectly hereafter, even now it is done in great part, when they are snatched into interior things by delight from the tumults of temporal desires; that their mind while it is wholly stretched into the love of God, may be lacerated by no useless perturbation. Hence it is that Paul had seen the disciples through contemplation dead and as it were hidden in a sepulcher, to whom he said: For you are dead, and your life is hidden with Christ in God (Col. 3:3). He therefore who seeks death, rejoices when he finds the sepulcher, because he who desires to mortify himself, greatly cheers up at the found rest of contemplation; that being extinguished to the world he may lie hid, and may hide himself within the bosom of intimate love from all perturbations of exterior things.

10. That the dead were formerly buried with riches. --- But if to this which is said that a treasure is dug up, the finding of a sepulcher also be subjoined, it is necessary that our intention should behold this, that the ancients used to bury the dead with riches. He therefore who seeks a treasure, rejoices when he shall have found a sepulcher, because seeking out wisdom, when we turn the pages of sacred Scripture, when we search out the examples of those going before, we take joy as it were from a sepulcher, because we find the riches of the mind among the dead: who because they are perfectly extinguished to this world, rest in secret with riches. By the sepulcher therefore he is made rich, who is raised up in the virtue of contemplation through the examples of the just. But when he seeking asks: Why is light given to the miserable? he intimates why he presumes to ask this very thing, saying:

Chapter VII

[New VI].

VERSE 23. --- To a man whose way is hidden, and whom God hath surrounded with darkness.

11. Ignorat recte agens utrum perseveraturus sit.---Via enim sua viro abscondita est, quia etsi jam in qua sit vitae qualitate considerat, adhuc tamen ad quem finem tendat, ignorat. Etsi jam superna appetit, etsi plenis haec desideriis quaerit, adhuc tamen si in eisdem desideriis permaneat, nescit. Peccata quippe deserentes, ad justitiam tendimus; et unde venimus, novimus; sed quo perveniamus, ignoramus. Quid hesterna die fuimus, scimus; sed quid contingat crastina nos esse, nescimus. Via ergo sua viro abscondita est, quia sic pedem ponit operis, ut tamen praevidere nequeat exitum consummationis ejus.

[Vet. IV.] 12. Ignorat utrum quod rectum putat, Deus non damnet. Circumdatur tenebris.---Est autem et alia viae nostrae absconsio; quia nonnunquam ea ipsa quae recte nos agere credimus, an in districti judicis examine recta sint, ignoramus. Saepe enim, sicut et longe superius diximus, opus nostrum causa damnationis est, et provectus putatur esse virtutis. Saepe unde placari judex creditur, inde ad irascendum placidus instigatur; Salomone attestante, qui ait. Est quae videtur homini recta; novissima autem ejus ducunt ad mortem (Prov. XIV, 12). Unde sancti viri cum mala superant, sua etiam bene gesta formidant, ne cum bona agere appetunt, de actionis imagine fallantur, ne pestifera tabes putredinis sub boni specie lateat coloris. Sciunt enim quia corruptionis adhuc pondere gravati, dijudicare bona subtiliter nesciunt; et cum ante oculos extremi examinis regulam deducunt, haec ipsa in se nonnunquam et quae approbant metuunt. Et tota quidem mente interna desiderant, sed tamen de incertitudine operum trepidi, quo gradiuntur ignorant. Unde bene postquam dictum est: Quare data est misero lux? adjungitur: Viro, cujus abscondita est via. Ac si dicatur: Cur hujus vitae successus accipit, qui sub qua sit aestimatione judicis iter sui operis nescit? Bene autem subditur: Et circumdedit eum Deus tenebris. Tenebris namque homo circumdatur; quia quamvis coelesti desiderio ferveat, quid de semetipso sit dispositum intrinsecus, ignorat. Et valde metuit, ne quid sibi in judicio obviet, quod se de se nunc in desiderio boni fervoris latet. Tenebris homo circumdatur, quia ignorantiae suae caligine premitur. An tenebris circumdatus non est, qui plerumque praeteritorum non meminit, futura non invenit, praesentia vix cognoscit?

11. That he who acts rightly is ignorant whether he shall persevere. --- For his way is hidden from a man, because although he considers in what quality of life he now is, yet he is ignorant to what end he tends. Although he now seeks heavenly things, although he asks for these with full desires, yet he knows not if he shall remain in the same desires. For leaving sins, we tend toward justice; and whence we came, we know; but whither we arrive, we are ignorant. What we were yesterday, we know; but what it may happen that we be tomorrow, we know not. Therefore his way is hidden from a man, because he so places the foot of work, that nevertheless he cannot foresee the exit of its consummation.

[Old IV.] 12. He is ignorant whether God does not condemn what he thinks is right. He is surrounded with darkness. --- But there is also another hiding of our way; because sometimes those very things which we believe ourselves to do rightly, we are ignorant whether they be right in the examination of the strict Judge. For often, as we also said far above, our work is a cause of condemnation, and it is thought to be a progress of virtue. Often from whence the Judge is believed to be placated, from thence the peaceful one is incited to be angry; Solomon attesting, who says: There is a way which seemeth right to a man; but its last ends lead to death (Prov. 14:12). Whence holy men, when they overcome evil things, dread even their own well-performed deeds, lest while they seek to do good things, they be deceived by the image of the action, lest a pestiferous rot of putrefaction lie hid under the appearance of good color. For they know that being still burdened with the weight of corruption, they know not how to judge good things subtly; and when they bring before their eyes the rule of the last examination, they fear sometimes these very things in themselves even which they approve. And indeed they desire internal things with all their mind, but yet trembling concerning the uncertainty of works, they are ignorant whither they step. Whence well after it was said: Why is light given to the miserable? it is added: To a man whose way is hidden. As if it were said: Why does he receive the success of this life, who knows not under what estimation of the Judge is the journey of his work? But well it is subjoined: And God hath surrounded him with darkness. For man is surrounded with darkness; because although he burns with celestial desire, he is ignorant what is disposed concerning himself within. And he greatly fears, lest anything should meet him in judgment, which now lies hid from him in the desire of good fervor. Man is surrounded with darkness, because he is pressed by the mist of his own ignorance. Or is he not surrounded with darkness, who for the most part remembers not past things, finds not future things, scarcely knows present things?

Tenebris se circumdatum quidam sapiens viderat, cum dicebat: Quae in prospectu sunt, invenimus cum labore; et quae in coelis sunt, quis investigabit (Sap. IX, 16)? His se tenebris Propheta circumdatum vidit, cum dispositionis intimae penetrare interna non potuit, dicens: Posuit tenebras latibulum suum (Psal. XVII, 12). Auctor enim noster, quia nobis in hoc exsilium dejectis, lucem suae visionis abstulit, sese nostris oculis quasi in tenebrarum latibulo abscondit.

13. Hinc sanctis materia flendi.---Quas nimirum caecitatis nostrae tenebras cum studiose conspicimus, mentem ad lamenta provocamus. Flet enim caecitatem quam foris patitur, si humiliter meminit quod in interioribus lumine privatur. Cumque tenebras, quibus circumdatur, respicit, splendoris intimi ardenti se desiderio affligit; omnique intentionis adnisu semetipsam concutit, et supernam lucem, quam condita deseruit, repulsa quaerit. Unde fit plerumque, ut in ipsis piis fletibus illa interni gaudii claritas erumpat; et mens, quae in torpore prius caeca jacuerat, ad inspectionem fulgoris intimi suspiriis vegetata convalescat. Unde bene sequitur:

Caput VIII

[Rec. VII].

VERS. 24.---Antequam comedam, suspiro.

14. Lacrymas saepe excipit gaudium contemplationis.---Comedere namque est animae, supernae lucis contemplationibus pasci. Suspirat ergo antequam comedat, quia prius gemitibus tribulationis afficitur, et postmodum contemplationis refectione satiatur. Nisi enim suspiret, non comedit; quia qui se in hoc exsilio per desideriorum coelestium lamenta non humiliat, aeternae patriae gaudia non degustat. A veritatis enim pabulo jejuni sunt, qui in hac peregrinationis inopia laetantur. Suspirat autem qui comedit, quia quos amor veritatis afficit, etiam refectio contemplationis pascit. Suspirans Propheta comedebat, cum diceret: Fuerunt mihi lacrymae meae panes (Psal. XIV, 4). Luctu enim suo anima pascitur, cum ad superna gaudia flendo sublevatur, et intus quidem doloris sui gemitus tolerat; sed eo refectionis pabulum percipit, quo vis amoris per lacrymas emanat. Unde et eamdem lacrymarum vim beatus Job adhuc sequitur, subdens:

CAPUT IX.

IBID.---Et quasi inundantes aquae, sic rugitus meus.

A certain wise man had seen himself surrounded with darkness, when he said: The things that are in prospect, we find with labor; and the things that are in heaven, who shall search out? (Wisd. 9:16). With these darknesses the Prophet saw himself surrounded, when he could not penetrate the internal things of the intimate disposition, saying: He set darkness for His hiding place (Ps. 18:11 [17:12 Vulg.]). For our Author, because He took away the light of His vision from us cast down into this exile, hid Himself from our eyes as if in the hiding place of darkness.

13. Hence there is matter of weeping for the saints. --- Which darknesses of our blindness indeed when we studiously behold, we provoke the mind to lamentations. For it weeps for the blindness which it suffers without, if it humbly remembers that it is deprived of light in interior things. And when it regards the darknesses with which it is surrounded, it afflicts itself with an ardent desire for intimate splendor; and with every effort of intention it shakes itself, and being repulsed seeks the heavenly light, which being created it deserted. Whence it happens for the most part, that in those very pious weepings that clarity of internal joy breaks forth; and the mind, which before had lain blind in torpor, vegetated by sighs recovers for the inspection of intimate brightness. Whence well follows:

Chapter VIII

[New VII].

VERSE 24. --- Before I eat, I sigh.

14. That the joy of contemplation often follows tears. --- For to eat is for the soul to be fed by the contemplations of heavenly light. Therefore it sighs before it eats, because first it is affected by the groans of tribulation, and afterwards it is satiated by the refreshment of contemplation. For unless it sigh, it does not eat; because he who does not humble himself in this exile through the lamentations of celestial desires, does not taste the joys of the eternal country. For they are fasting from the food of truth, who rejoice in this poverty of pilgrimage. But he sighs who eats, because those whom the love of truth affects, the refreshment of contemplation also feeds. The Prophet sighing used to eat, when he said: My tears have been my bread (Ps. 42:3 [41:4 Vulg.]). For by its own mourning the soul is fed, when it is raised up to heavenly joys by weeping, and within indeed it tolerates the groans of its own pain; but from thence it perceives the food of refreshment, from whence the force of love flows forth through tears. Whence also blessed Job still follows the same force of tears, adding:

CHAPTER IX.

IBID. --- And as overflowing waters, so is my roaring.

15. Quae sanctis lugendi et trepidandi causae.---Aquae cum inundant, cum impetu veniunt; et crescentibus multipliciter voluminibus, intumescunt. Electi vero dum mentis suae oculis divina judicia opponunt, dum de occulta super se sententia trepidant, dum se ad Deum pervenire posse confidunt, sed tamen ne non perveniant metuunt, dum praeteritorum suorum recolunt, quae deflent, dum quae sibi adhuc futura sunt, quia nesciunt, pertimescunt; quasi quaedam in eis aquarum more volumina colliguntur, quae in moeroris rugitus quasi in subjecta littora defluunt. Vir igitur sanctus vidit, quanta sint in lamentis poenitentiae volumina cogitationum; atque ipsas moeroris undas inundantes aquas vocavit, dicens: Et quasi inundantes aquae, sic rugitus meus. [Vet. V.] Nonnunquam vero justi, sicut et paulo superius diximus, in ipsis bonis operibus positi trepidant, ac ne in eisdem occulto aliquo errore displiceant, continuis lamentis vacant. Quos cum divina subito flagella corripiunt, auctoris sui se gratiam offendisse suspicantur, quia vel infirmitatibus praepediti, vel amaritudinibus pressi, ad impendenda proximis pia opera non assurgunt. Et cor in lamentum vertitur, quia corpus a devotionis suae ministerio retardatur. Cumque se mercedem non augere considerant, etiam transacta opera displicuisse formidant. Unde bene beatus Job cum rugitum suum quasi inundantes aquas diceret, illico adjunxit:

CAPUT X.

VERS. 25.---Quia timor quem timebam evenit mihi, et quod verebar, accidit.

16. Judicia Dei quam metuenda.---Justi igitur deflent et pavent, et magnis se lamentis cruciant, quia deseri formidant; et quamvis de correptione sua gaudeant, eorum tamen trepidam mentem correptio ipsa perturbat; ne malum quod tolerant, non pia percussio disciplinae sit, sed animadversio justa vindictae. Quod bene Psalmista considerans ait: Quis novit potestatem irae tuae (Psal. LXXXIX, 11)? Potestas quippe divinae irae nostra non potest mente comprehendi, quia ejus dispensatio obscuris super nos dispositionibus, saepe unde aestimatur deserere, inde nos recipit; et unde nos recipere creditur, inde derelinquit; ut plerumque hoc fiat gratia, quod ira dicitur, et hoc aliquando ira sit, quod gratia putatur. Nonnullos enim flagella corrigunt, nonnullos ad impatientiae vesaniam perducunt; et alios prospera quia demulcent, ab insania mitigant; alios quia elevant, funditus ab omni spe conversionis eradicant.

15. What are the causes of mourning and trembling for the saints. --- Waters when they overflow, they come with impetus; and with multiple volumes increasing, they swell. But the elect while they set divine judgments before the eyes of their mind, while they tremble concerning the hidden sentence over themselves, while they trust that they can arrive at God, but nevertheless fear lest they should not arrive, while they recollect their past things, which they bewail, while they greatly fear those things which are still future to them, because they know them not; as it were certain volumes in the manner of waters are collected in them, which flow down into the roarings of sorrow as if into subject shores. Therefore the holy man saw, how great are the volumes of thoughts in the lamentations of penitence; and he called those very waves of sorrow overflowing waters, saying: And as overflowing waters, so is my roaring. [Old V.] But sometimes the just, as we also said a little above, placed even in good works tremble, and lest they should displease in them by some hidden error, they are vacant in continual lamentations. Whom when divine scourges suddenly seize, they suspect themselves to have offended the grace of their Author, because either hindered by infirmities, or pressed by bitternesses, they do not rise to bestow pious works on their neighbors. And the heart is turned into lamentation, because the body is retarded from the ministry of its devotion. And when they consider that they do not increase their reward, they dread also that their past works have displeased. Whence well blessed Job when he called his roaring as overflowing waters, immediately added:

CHAPTER X.

VERSE 25. --- For the fear which I feared hath come upon me, and that which I dreaded hath happened.

16. How much the judgments of God are to be feared. --- The just therefore bewail and fear, and torment themselves with great lamentations, because they dread to be deserted; and although they rejoice concerning their own correction, yet that very correction perturbs their trembling mind; lest the evil which they tolerate be not a pious percussion of discipline, but a just animadversion of vengeance. Which well the Psalmist considering says: Who hath known the power of Thy anger? (Ps. 90:11 [89:11 Vulg.]). For the power of divine anger cannot be comprehended by our mind, because its dispensation by obscure dispositions over us, often from whence it is estimated to desert, from thence it receives us; and from whence it is believed to receive us, from thence it relinquishes us; so that for the most part that becomes grace, which is called anger, and this sometimes is anger, which is thought to be grace. For scourges correct some, and lead some to the madness of impatience; and prosperity because it softens some, mitigates them from madness; others because it elevates them, it fundamentally eradicates from all hope of conversion.

Cunctos autem vitia ad ima pertrahunt: sed tamen quidam eo ab his facilius redeunt, quo se in eis corruisse altius erubescunt. Et semper virtutes ad superna sublevant; sed nonnunquam quidam dum tumorem de virtute concipiunt, per ipsum tramitem ascensionis cadunt. Quia ergo potestas divinae irae minime cognoscitur, in cunctis necesse est ut sine cessatione timeatur. Sequitur:

Caput XI

[Rec. VIII].

VERS. 26.---Nonne dissimulavi? nonne silui? nonne quievi? et venit super me indignatio.

17. Quae cogitando, loquendo, agendo peccare soleant in potestate constituti.--- Quamvis quolibet in loco positi, cogitando, loquendo, agendo peccemus, tunc tamen per tria haec animus effrenatius rapitur, cum mundi hujus prosperitate sublevatur. Nam cum praeire se potestate caeteros conspicit, alta de se elate cogitans sentit. Et cum auctoritati vocis a nullo resistitur, lingua licentius per abrupta diffrenatur. Cumque facere quod libet, licet, juste sibi omne aestimat licere, quod libet. Sed sancti viri cum mundi hujus potestate fulciuntur, tanto sub majore mentis disciplina se redigunt, quanto sibi per impatientiam potestatis suaderi illicita quasi licentius sciunt. Cor namque a consideranda sua gloria reprimunt, linguam ab immoderata locutione restringunt, opus ab inquietudinis vagatione custodiunt. [Vet. VI.] Saepe enim qui in potestate sunt, ea quae recte faciunt, quia elate cogitant, amittunt; dumque se ad cuncta utiles aestimant, etiam impensae utilitatis sibi meritum damnant. Ut enim cujuslibet facta digniora sint, necesse est ut ei apud se semper indigna videantur, ne eadem bona actio agentis cor sublevet, et sublevando plus auctorem de elatione dejiciat, quam ipsos quibus forte impenditur juvet. Hinc est enim quod rex Babyloniae, dum elata mente apud se tacitus volveret, dicens: Nonne haec est Babylon, quam ego aedificavi (Dan. IV, 27)? in irrationale animal protinus versus est. Quod enim factus fuerat perdidit, quia humiliter noluit dissimulare quod fecit.

But vices drag all to the lowest things: but yet some return from these more easily, by how much they more deeply blush to have fallen in them. And virtues always raise up to heavenly things; but sometimes some while they conceive a tumor from virtue, fall by the very path of ascension. Because therefore the power of divine anger is by no means known, it is necessary that in all things it be feared without ceasing. It follows:

Chapter XI

[New VIII].

VERSE 26. --- Have I not dissembled? have I not been silent? have I not been quiet? and indignation is come upon me.

17. What things those set in power are wont to sin in thinking, speaking, and acting. --- Although placed in any place whatever, we sin in thinking, speaking, and acting, yet then the mind is snatched away more unbridledly through these three, when it is raised up by the prosperity of this world. For when it beholds itself preceding others in power, it feels thinking high things about itself elatedly. And when the authority of its voice is resisted by no one, the tongue is more licentiously unbridled through abrupt ways. And when it is permitted to do what it pleases, it justly estimates every thing to be permitted to itself which it pleases. But holy men when they are supported by the power of this world, reduce themselves under so much the greater discipline of mind, by how much they know that illicit things are as it were more licentiously suggested to them through the impatience of power. For they repress the heart from considering its own glory, they restrain the tongue from immoderate speech, they guard the work from the wandering of inquietude. [Old VI.] For often those who are in power, lose those things which they do rightly, because they think elatedly; and while they estimate themselves useful for all things, they condemn even the merit of bestowed utility to themselves. For that the deeds of anyone may be more worthy, it is necessary that they should always seem unworthy to him in his own eyes, lest that same good action should raise up the heart of the agent, and by raising it up should cast down the author more from elation, than it should help those very ones on whom it is perhaps bestowed. For hence it is that the king of Babylon, while with an elated mind he revolved silently within himself, saying: Is not this Babylon, which I have built? (Dan. 4:27), was immediately turned into an irrational animal. For he lost what he had been made, because he would not humbly dissemble what he did.

Et quia elatione cogitationis se super homines extulit, ipsum, quem communem cum hominibus habuit, sensum hominis amisit. Saepe vero qui in potestate sunt, ad subjectorum passim contumelias erumpunt; et hoc quod invigilantes regimini serviunt, per linguae procacitatem perdunt, minori scilicet formidine judicis verba pensantes, quia qui sine causa fratri, fatue dixerit, gehennae se ignibus addicit (Math. V, 22). Saepe ii qui in potestate sunt, dum sese a licitis retinere nesciunt, ad illicita opera et inquieta dilabuntur. Solus enim in illicitis non cadit, qui se aliquando et a licitis caute restringit. Qua videlicet constrictione religatum bene se Paulus insinuat, dicens: Omnia mihi licent, sed non omnia expediunt (I Cor. VI, 12). Atque ut ex ipsa religatione ostenderet in quanta se mentis libertate dilataret, illico adjunxit: Omnia mihi licent, sed ego sub nullius redigar potestate (Ibid., 12). Cum enim mens concepta desideria sequitur, servire rebus convincitur, quarum amore superatur. Sed Paulus, cui cuncta licent, sub nullius potestate se redigit, quia semetipsam etiam a licitis restringendo, ea quae delectata premerent, despecta transcendit.

18. Quomodo Job haec vitavit.---Beatus igitur Job, ut nos erudiat, qualis in potestate fuit innotescat, dicens: Nonne dissimulavi? Potestas namque cum habetur, et cogitanda est ad utilitatem, et dissimulanda propter tumorem; quatenus is qui ea utitur, et ut prodesse debeat, posse se sciat; et ut extolli non debeat, posse se nesciat. Qualis vero in ore fuerit, adjungat dicens: Nonne silui? Qualis erga illicita opera, adhuc subjiciat: Nonne quievi? Potest autem silere et quiescere, adhuc subtilius perscrutari. Silere namque est mentem a terrenorum desideriorum voce restringere. Vis enim magni clamoris est tumultus cordis.

19. Qui praesunt, occupationes temporales, ut Deo vacent, intermittere debent.---Quiescunt quoque qui bene in potestate sunt, cum terrenarum actionum strepitus pro divino amore intermittendo postponunt; ne dum ima indesinenter occupant, cor funditus a summis cadat. Sciunt enim quia nequaquam mens ad superna attollitur, si curarum tumultibus continue in infimis occupatur. Quid enim de Deo occupata obtineat, quae de illo apprehendere aliquid etiam vacans laborat.

And because he extolled himself above men by elation of thought, he lost that very sense of man which he had in common with men. But often those who are in power, break out everywhere to the contumelies of subjects; and this which they serve by being vigilant in government, they lose through the procacity of the tongue, weighing their words with smaller dread of the Judge, because he who shall have said to his brother without cause, Thou fool, makes himself liable to the fires of Gehenna (Matt. 5:22). Often those who are in power, while they know not how to restrain themselves from licit things, slide down to illicit and unquiet works. For he alone does not fall into illicit things, who sometimes cautiously restrains himself even from licit things. By which constriction indeed Paul insinuates himself to be well bound, saying: All things are lawful for me, but all things are not expedient (1 Cor. 6:12). And that he might show from that very binding in how great liberty of mind he was dilated, he immediately added: All things are lawful for me, but I will not be brought under the power of any (Ibid.). For when the mind follows conceived desires, it is proved to serve the things by the love of which it is overcome. But Paul, to whom all things are lawful, reduces himself under the power of no one, because by restraining himself even from licit things, he transcends as despised those things which if delighted in would press him down.

18. How Job avoided these. --- Blessed Job therefore, that he may instruct us, lets it be known what kind of man he was in power, saying: Have I not dissembled? For power when it is possessed, is both to be thought of for utility, and to be dissembled on account of tumor; to the end that he who uses it, may both know himself to be able, so that he ought to benefit; and may not know himself to be able, so that he ought not to be extolled. But what kind of man he was in the mouth, let him add saying: Have I not been silent? What kind towards illicit works, let him yet subjoin: Have I not been quiet? But to be silent and to be quiet can be yet more subtly scrutinized. For to be silent is to restrain the mind from the voice of earthly desires. For the force of a great clamor is the tumult of the heart.

19. That those who are set over others ought to intermit temporal occupations, that they may be vacant for God. --- Those also who are well in power rest, when they postpone the noises of earthly actions by intermitting them for divine love; lest while they occupy the lowest things without ceasing, the heart should fundamentally fall from the highest. For they know that by no means is the mind raised up to heavenly things, if it is continually occupied in the lowest things by the tumults of cares. For what should she who is occupied obtain concerning God, who even being vacant labors to apprehend anything concerning Him?

Bene autem per Psalmistam dicitur: Vacate et videte, quoniam ego sum Deus (Psal. XLV, 11); quia qui vacare Deo negligit, suo sibi judicio lumen ejus visionis abscondit. Hinc etiam per Moysen dicitur ut pisces qui pennulas non habent non edantur (Lev. XI, 12, 13). Pisces namque qui habent pennulas, saltus dare super aquas solent. Soli ergo in electorum corpore quasi cibus transeunt, qui in eo quod imis deserviunt, aliquando ad superna conscendere mentis saltibus sciunt, ne semper in profundis curarum lateant, et nulla eos amoris summi quasi liberi aeris aura contingat. Qui ergo rebus temporalibus occupantur, tunc bene exteriora disponunt, cum sollicite ad interiora refugiunt; cum nequaquam foras perturbationum strepitus diligunt, sed apud semetipsos intus in tranquillitatis sinu requiescunt.

[Vet. VII.] 20. Quomodo affectae circa has occupationes pravae mentes. Quomodo piae.---Pravae etenim mentes temporalium rerum tumultus intra semetipsas versare non cessant, etiam cum vacant. In cogitatione enim servant depicta quae amant, et quamvis nihil exterius faciant, apud semetipsas tamen sub pondere inquietae quietis elaborant. Quibus si earumdem rerum administratio praebeatur, semetipsas funditus deserunt, et fugitiva haec temporalia per intentionis cursum continuis cogitationum passibus sequuntur. Piae autem mentes haec et cum desunt non quaerunt, et graviter etiam cum adsunt, ferunt, quia per exteriorum curam a se exire pertimescunt. Quod bene illa duorum fratrum vita signatur, de quibus scriptum est: Factus est Esau vir gnarus venandi, et homo agricola; Jacob autem vir simplex habitabat in tabernaculis (Genes. XXV, 27, sec. LXX). Vel sicut in alia translatione dicitur, Habitabat domi. Quid enim per venationem Esau, nisi eorum vita figuratur, qui in exterioribus voluptatibus fusi carnem sequuntur? Qui etiam agricola esse describitur, quia amatores hujus saeculi tanto magis exteriora colunt, quanto interiora sua inculta derelinquunt. Jacob vero vir simplex in tabernaculis vel in domo habitare perhibetur, quia nimirum omnes, qui in curis exterioribus spargi refugiunt, simplices in cogitatione atque in conscientiae suae habitatione consistunt. In tabernaculis enim aut in domo habitare, est se intra mentis secreta restringere, et nequaquam exterius per desideria dissipare, ne dum ad multa foras inhiant, a semetipsis alienatis cogitationibus recedant.

But well it is said by the Psalmist: Be vacant and see, that I am God (Ps. 46:10 [45:11 Vulg.]); because he who neglects to be vacant for God, hides the light of His vision from himself by his own judgment. Hence also it is said by Moses that the fishes which have not fins should not be eaten (Lev. 11:12-13). For the fishes which have fins are wont to give leaps above the waters. Only those therefore in the body of the elect pass as it were for food, who in that which they serve the lowest things, know at some time how to ascend to heavenly things by leaps of the mind, lest they should always lie hid in the depths of cares, and no breeze of the highest love should touch them as it were of free air. Those therefore who are occupied with temporal things, then well dispose exterior things, when they anxiously flee to interior things; when by no means they love the noises of perturbations without, but rest within at their own selves in the bosom of tranquility.

[Old VII.] 20. How depraved minds are affected concerning these occupations. How the pious. --- For depraved minds do not cease to revolve the tumults of temporal things within themselves, even when they are vacant. For in thought they preserve depicted the things which they love, and although they do nothing outwardly, yet at their own selves they labor under the weight of an unquiet quiet. To whom if the administration of the same things be offered, they fundamentally desert themselves, and follow these fugitive temporal things through the course of intention with continual steps of thoughts. But pious minds do not seek these even when they are wanting, and bear them heavily even when they are present, because they greatly fear to go out from themselves through the care of exterior things. Which is well signified by that life of the two brothers, concerning whom it is written: Esau became a man skilled in hunting, and a man of agriculture; but Jacob was a simple man dwelling in tabernacles (Gen. 25:27, according to LXX). Or as it is said in another translation, He dwelt at home. For what is figured by the hunting of Esau, but the life of those who, poured out in exterior pleasures, follow the flesh? Who is also described as being a farmer, because the lovers of this world so much the more cultivate exterior things, by how much they relinquish their interior things uncultivated. But Jacob, a simple man, is said to dwell in tabernacles or in a house, because doubtless all who flee to be scattered in exterior cares, consist simple in thought and in the habitation of their own conscience. For to dwell in tabernacles or in a house, is to restrain oneself within the secrets of the mind, and by no means to dissipate oneself outwardly through desires, lest while they gape after many things without, they should recede from themselves with alienated thoughts.

Dicat igitur probatus vir, et exercitatus in prosperis: Nonne dissimulavi? nonne silui? nonne quievi? Ut enim supra diximus, sancti viri, cum eis transitoria prosperitas arridet, favorem mundi quasi nescientes dissimulant, et forti gressu interius hoc unde exterius sublevantur calcant. Silent autem, quia nullis pravae actionis clamoribus perstrepunt. Omnis namque iniquitas habet apud secreta Dei judicia voces suas. Unde scriptum est: Clamor Sodomorum et Gomorrhaeorum multiplicatus est (Genes. XVIII, 20). Quiescunt vero, cum non solum nullo cupiditatum temporalium turbulento appetitu rapiuntur, verum etiam curis praesentis vitae necessariis immoderatius occupari refugiunt.

21. Justi cur assidue flagella patiantur.---Sed haec agentes, paterna adhuc flagella sentiunt, ut tanto perfectiores ad haereditatem veniant, quanto eos pie feriens disciplina quotidie etiam de minimis purgat. Justa itaque indesinenter faciunt, sed assidue dura patiuntur, quia saepe ipsa nostra justitia, ad examen divinae justitiae deducta, injustitia est, et sordet in districtione judicis quod in aestimatione fulget operantis. Unde Paulus cum diceret: Nihil mihi conscius sum, protinus adjunxit: Sed non in hoc justificatus sum (I Cor. IV, 4). Qui causam mox cur non sit justificatus insinuans, ait: Qui autem judicat me, Dominus est. Ac si diceret: Idcirco in eo quod nihil mihi conscius sum justificatum me abnego, quia ab eo qui me judicat examinari me subtilius scio. [Vet. VIII.] Dissimulanda ergo sunt quae exterius favent, reprimenda quae interius perstrepunt, declinanda quae quasi necessaria involvunt; et tamen in his omnibus adhuc districti examinis flagella metuenda, quia et ipsa nostra perfectio culpa non caret, nisi hanc severus judex in subtili lance examinis misericorditer penset.

[Rec. IX.] 22. Si tot patiantur justi, quae iniquos manent supplicia?---Bene autem subditur: Et venit super me indignatio. Magna quippe arte doctrinae dicturus verbera praetulit recte facta; ut hinc unusquisque consideret quae peccantes postmodum supplicia maneant, si etiam justos tam valida hic flagella castigant. Hinc est enim quod Petrus ait: Tempus est ut judicium incipiat de domo Dei. Et si justus vix salvabitur, impius et peccator ubi parebunt (I Pet. IV, 17, 18)? Hinc Paulus, cum multa in Thessalonicensium laudem dixisset, protinus adjunxit: Ita ut et nos ipsi in vobis gloriemur in Ecclesiis Dei pro patientia vestra et fide, in omnibus persecutionibus vestris et tribulationibus, quas sustinetis in exemplum justi judicii Dei (II Thess. I, 4).

Let therefore the proven man, and one exercised in prosperity, say: Have I not dissembled? have I not been silent? have I not been quiet? For as we said above, holy men, when transitory prosperity smiles upon them, dissemble the favor of the world as it were not knowing it, and with a strong step tread within upon this from whence they are raised up without. But they are silent, because they make no noise with any clamors of depraved action. For every iniquity has its voices before the secret judgments of God. Whence it is written: The cry of the Sodomites and Gomorrhaeans is multiplied (Gen. 18:20). But they are quiet, when not only are they snatched away by no turbulent appetite of temporal cupidity, but also they flee to be occupied more immoderately with the necessary cares of the present life.

21. Why the just assiduously suffer scourges. --- But doing these things, they still feel paternal scourges, that they may come so much the more perfect to the inheritance, as the discipline piously striking them daily purges them even from the smallest things. Therefore they do just things without ceasing, but assiduously suffer hard things, because often our justice itself, when brought to the examination of divine justice, is injustice, and that is filthy in the strictness of the Judge which shines in the estimation of the worker. Whence Paul when he said: I am conscious of nothing to myself, immediately added: But I am not in this justified (1 Cor. 4:4). Who soon insinuating the cause why he is not justified, says: But He that judgeth me is the Lord. As if he should say: Therefore in that I am conscious of nothing to myself I deny myself to be justified, because I know that I am examined more subtly by Him who judges me. [Old VIII.] Those things therefore are to be dissembled which favor without, those things are to be repressed which make noise within, those things are to be declined which involve as if necessary; and yet in all these the scourges of the strict examination are still to be feared, because even our perfection itself is not without fault, unless the severe Judge should mercifully weigh this in the subtle balance of examination.

[New IX.] 22. If the just suffer so many things, what punishments remain for the iniquitous? --- But well it is subjoined: And indignation is come upon me. For with great art of doctrine about to speak he preferred the stripes to well-done deeds; that from hence each one may consider what punishments should remain for those sinning afterwards, if so powerful scourges here chastise even the just. For hence it is that Peter says: It is time that judgment should begin from the house of God. And if the just man shall scarcely be saved, where shall the impious and the sinner appear? (1 Pet. 4:17-18). Hence Paul, when he had said many things in praise of the Thessalonians, immediately added: So that we ourselves also glory in you in the Churches of God for your patience and faith, in all your persecutions and tribulations, which you sustain for an example of the just judgment of God (2 Thess. 1:4).

Ac si diceret: Dum tot dura toleratis, qui tam recta agitis, quid aliud quam justi Dei judicii exempla datis? quia ex vestra poena colligendum est quomodo feriat quibus irascitur, si sic vos affligi patitur, in quibus laetatur; aut quomodo illos percussurus est, quibus justum judicium exhibet, si etiam vos sic cruciat, quos pie redarguens fovet.

[Vet. IX, Rec. X.] 23. Amicorum Job intentio pia fuit, sed incauta locutio. Quid ipsis agendum erat.---Prima igitur beati Job locutione terminata, vicissim se amici, qui consolaturi venerant pie ejus increpationi subjiciunt; dumque ad contentionis verba prosiliunt, eam pro qua venerant causam pietatis amittunt. Qui quidem non prava hoc intentione faciunt; sed quamvis affectum percusso exhibeant, percussum tamen nonnisi pro iniquitate crediderunt; dumque intentionem bonam nequaquam locutio cauta subsequitur, ipsa pietatis propositio in transgressionis vitium vertitur. Pensandum namque fuerat, cui et quando loquerentur. Justus quippe erat, ad quem venerant, et divinis verberibus cinctus. Ex anteacta ergo ejus vita debuerant ea quae intelligere non valebant illius verba perpendere; et ex flagellis praesentibus non illum redarguere, sed de sua vita formidare; seque flagellato justo, non quasi ratiocinando erigere, sed flendo sociare; ut nequaquam se eorum scientia per verba ostenderet, sed loqui recte linguam consolantium magister dolor erudiret. Qui etsi qua forsitan diversa sentirent, dignum profecto erat ut haec humiliter dicerent, ne percusso vulnera per immoderata verba cumularent.

24. Deterioribus saepe displicent dicta vel facta meliorum.---Saepe enim, quia intelligi non valent, deterioribus displicent vel facta vel dicta meliorum: sed eo ab eis non temere reprehendenda sunt, quo apprehendi veraciter nequaquam possunt. Saepe aliquid a majoribus dispensatorie agitur, quod a minoribus error putatur. Saepe multa a fortibus dicuntur, quae infirmi idcirco dijudicant, quia ignorant. Quod bene bobus calcitrantibus inclinata illa testamenti arca signavit, quam quia casuram credens Levites erigere voluit, mox sententiam mortis accepit (II Reg. VI, 7).

As if he should say: While you tolerate so many hard things, who act so rightly, what else do you give than examples of the just judgment of God? because from your punishment it is to be collected how He will strike those with whom He is angry, if He thus permits you to be afflicted, in whom He rejoices; or how He is about to strike those to whom He exhibits just judgment, if He thus torments even you, whom piously refuting He cherishes.

[Old IX, New X.] 23. That the intention of Job's friends was pious, but their speech incautious. What they ought to have done. --- Therefore the first speech of blessed Job being finished, in turn the friends, who had come to console, piously subject themselves to his increpation; and while they leap forward to words of contention, they lose that cause of piety for which they had come. Who indeed do this with no depraved intention; but although they exhibit affection to the struck one, yet they believed the struck one not except for iniquity; and while cautious speech by no means follows the good intention, the very proposition of piety is turned into the vice of transgression. For it ought to have been weighed to whom and when they spoke. For it was a just man to whom they had come, and surrounded by divine stripes. From his past life therefore they ought to have weighed those words of his which they were not able to understand; and from the present scourges not to refute him, but to fear concerning their own life; and to associate themselves with the flogged just man, not raising themselves as if by reasoning, but by weeping; that by no means their science should show itself through words, but the master sorrow should instruct the tongue of the consoling ones to speak rightly. Who even if they perhaps felt some different things, it was indeed worthy that they should say these things humbly, lest they should heap up wounds on the struck one through immoderate words.

24. That the sayings or deeds of the better often displease the worse. --- For often, because they are not able to be understood, either the deeds or the sayings of the better displease the worse: but they are not to be rashly reprehended by them for this reason, that they can by no means be truly apprehended. Often something is done dispensatively by the greater, which is thought an error by the smaller. Often many things are said by the strong, which the weak therefore judge, because they are ignorant. Which that Ark of the Testament, inclined by the kicking oxen, well signified, which because the Levite, believing it about to fall, wished to raise up, he soon received the sentence of death (2 Sam. 6:7).

[Vet. X.] Quid est namque mens justi, nisi arca testamenti? Quae gestata a bobus calcitrantibus inclinatur; quia nonnunquam etiam qui bene praeest, dum subjectorum populorum confusione concutitur, ad dispensationis condescensionem ex sola dilectione permovetur. Sed in hoc, quod dispensatorie agitur, inclinatio ipsa fortitudinis, casus putatur imperitis. Unde et nonnulli subditi contra hanc, manum reprehensionis mittunt, sed a vita protinus ipsa sua temeritate deficiunt. Levites ergo quasi adjuvans, manum tetendit, sed delinquens vitam perdidit, quia dum infirmi quique fortium facta corripiunt, ipsi a viventium sorte reprobantur. Aliquando etiam sancti viri quaedam minimis condescendentes dicunt, quaedam vero summa contemplantes proferunt; dumque vim vel condescensionis vel altitudinis nesciunt, audacter haec stulti reprehendunt. Et quid est justum de sua condescensione velle corrigere, nisi inclinatam arcam superba reprehensionis manu relevare? Quid est justum de incognita locutione reprehendere, nisi motum ejus fortitudinis, erroris lapsum putare? Sed perdit vitam, qui arcam Dei tumide sublevat, quia nequaquam quis sanctorum corrigere recta praesumeret, nisi de se prius meliora sensisset. Unde et Levites isdem recte Oza dicitur, quod videlicet robustus Domini interpretatur; quia praesumptores quique nisi audaci mente robustos se in Domino crederent, nequaquam meliorum facta vel dicta velut infirma judicarent. Amici igitur Job, dum contra eum quasi in Dei defensionem prosiliunt, divini praecepti regulam superbientes excedunt.

25. Si aliquid in his displicet, non est reticendum, sed magna humilitate promendum.---Cum vero quaedam facta meliorum deterioribus displicent, nequaquam hoc quod mentem movet, reticendum est, sed cum magna humilitate proferendum; quatenus intentio pie sentientis eo vere servet formam rectitudinis, quo per iter graditur humilitatis. Et libere ergo dicenda sunt quae sentimus, et valde humiliter promenda quae dicimus, ne et quae recte intendimus, haec elate proferendo non recta faciamus. Paulus auditoribus suis multa humiliter dixerat; sed de ipsa exhortatione humili placare eos adhuc humilius satagebat, dicens: Rogo autem vos, fratres, ut sufferatis verbum solatii; etenim perpaucis scripsi vobis (Hebr. XIII, 22). Ephesiis quoque Mileti valedicens, afflictis ac gementibus, humilitatem suam ad memoriam revocat, dicens: Vigilate, memoria retinentes quoniam per triennium nocte ac die non cessavi cum lacrymis monens unumquemque vestrum (Act. XX, 31).

[Old X.] For what is the mind of the just, but the Ark of the Testament? Which being carried by the kicking oxen is inclined; because sometimes even he who well presides, while he is shaken by the confusion of the subject peoples, is moved to the condescension of dispensation from charity alone. But in this, which is done dispensatively, that very inclination of fortitude is thought a fall by the unskilled. Whence also some subjects send the hand of reprehension against this, but they immediately fail from life by that very rashness of theirs. The Levite therefore as if helping, stretched out his hand, but delinquet he lost his life, because while all the weak correct the deeds of the strong, they themselves are reprobated from the lot of the living. Sometimes also holy men say certain things condescending to the smallest, but certain things contemplating the highest they bring forth; and while they know not the force either of condescension or of altitude, fools boldly reprehend these things. And what is it to wish to correct the just man concerning his own condescension, but to raise up the inclined Ark with a proud hand of reprehension? What is it to reprehend the just man concerning an unknown locution, but to think the motion of his fortitude a slip of error? But he loses his life, who tumidly raises up the Ark of God, because by no means would anyone presume to correct the right things of the saints, unless he had first felt better things concerning himself. Whence also the same Levite is rightly called Uzzah, which indeed is interpreted the robust one of the Lord; because all presumptuous persons unless they believed themselves robust in the Lord with an audacious mind, by no means would they judge the deeds or sayings of the better as if weak. Therefore the friends of Job, while they leap forward against him as if in the defense of God, proudly exceed the rule of the divine precept.

25. If anything in these displeases, it is not to be kept silent, but to be brought forth with great humility. --- But when certain deeds of the better displease the worse, by no means is this which moves the mind to be kept silent, but to be brought forth with great humility; to the end that the intention of one piously feeling may truly preserve the form of rectitude in this, that it walks through the way of humility. And therefore those things which we feel are to be said freely, and those things which we say are to be brought forth very humbly, lest we should not make right even those things which we intend rightly, by bringing these forth elatedly. Paul had said many things humbly to his auditors; but concerning that very humble exhortation he was busy to placate them yet more humbly, saying: I beseech you, brethren, that you suffer the word of consolation; for I have written to you in very few words (Heb. 13:22). To the Ephesians also bidding farewell at Miletus, to the afflicted and groaning ones, he recalls his own humility to memory, saying: Watch, keeping in memory that for three years night and day I ceased not with tears warning every one of you (Acts 20:31).

Eisdem rursum per Epistolam dicit: Obsecro vos, fratres, ego vinctus in Domino, ut digne ambuletis vocatione, qua vocati estis (Ephes. IV, 1). Hinc ergo colligat, si quando aliquid recte sentit, quanta humilitate debeat magistro loqui discipulus; si ipse magister gentium in his quae cum auctoritate praedicat, tam submisse discipulos rogat. Hinc unusquisque colligat, eis a quibus bene vivendi exempla percepit, hoc quod bene intelligit, quam humiliter dicat; si Paulus illis humili se voce subdidit, quos ad vitam ipse suscitavit.

26. Humiliter loqui nesciens consolationis regulam ignorat. Eliphaz autem, qui primus amicorum loquitur, quamvis ad consolandum pietate veniat, humilitatem tamen locutionis deserens, regulam consolationis ignorat. Qui dum loquendi custodiam negligit, usque ad afflicti contumelias excedit, dicens: Tigris periit eo quod non haberet praedam. Rugitus leonis, et vox leaenae, et dentes catulorum leonum dissipati sunt (Job. IV, 11). Beatum videlicet Job nomine tigridis, quasi vitio varietatis notans, per leonis rugitum ejusdem viri terrorem, per leaenae vocem loquacitatem conjugis, per dissipatos vero dentes catulorum leonum destructam filiorum edacitatem signans. Unde et bene amicorum sensum, qui in tumida correptione se extulit, sententia divina reprehendit, dicens: Non estis locuti coram me rectum, sicut servus meus Job (Job. XXXII, 7).

27. Sententias amicorum Job qua ratione Deus arguat, et Paulus commendet. Sed quaerendum video cur Paulus illorum sententiis tanta auctoritate utitur, si hae eorum sententiae Dominica reprehensione cassantur? Eliphaz quippe verba sunt, quae Corinthiis intulit dicens, sicut scriptum est: Comprehendam sapientes in astutia eorum (I Cor. III, 19; Job. V, 13). Quomodo ergo quasi prava respuimus, quae Paulus ex auctoritate astruit? aut quomodo attestatione Pauli recta putabimus, quae per semetipsum Dominus non recta definivit? Sed utraque haec citius quam non sint diversa cognoscimus, si ejusdem Dominicae sententiae subtilius verba pensemus; quae nimirum cum diceret: Non estis locuti coram me rectum, illico adjunxit: Sicut servus meus Job. Liquet ergo quia quaedam in eorum dictis recta sunt, sed melioris comparatione superantur. Nam inter alia quae irrationabiliter dicunt, multas ad beatum Job fortes sententias proferunt, sed comparatae dictis fortioribus vim fortitudinis amittunt. Mira autem sunt multa quae dicunt, nisi in sancti viri adversitatem dicerentur.

To the same again through the Epistle he says: I beseech you, brethren, I a prisoner in the Lord, that you walk worthily of the vocation in which you are called (Eph. 4:1). From hence therefore let a disciple collect, if ever he feels anything rightly, with how great humility he ought to speak to a master; if the master of the Gentiles himself in those things which he preaches with authority, so submissively asks the disciples. From hence let each one collect, to those from whom he has perceived the examples of living well, how humbly he should say this which he understands well; if Paul subjected himself with a humble voice to those whom he himself raised up to life.

26. He who knows not how to speak humbly is ignorant of the rule of consolation. Eliphaz, however, who is the first of the friends to speak, although he comes with piety to console, yet by abandoning humility of speech, he is ignorant of the rule of consolation. While he neglects the guard of speaking, he even goes so far as to offer insults to the afflicted man, saying: The tiger has perished because it had no prey. The roaring of the lion, and the voice of the lioness, and the teeth of the young lions are scattered (Job 4:11). Namely, marking the blessed Job by the name of a tiger, as if for the vice of variety; by the roaring of the lion, the terror of the same man; by the voice of the lioness, the loquacity of his wife; and by the scattered teeth of the young lions, the destroyed voracity of his sons. Wherefore also the divine sentence rightly reproves the sense of the friends, which raised itself up in swollen correction, saying: You have not spoken before me what is right, as my servant Job has (Job 42:7).

27. For what reason God reproves the sentences of Job's friends, and Paul commends them. But I see it must be asked why Paul uses their sentences with such great authority, if these sentences of theirs are made void by the Lord's reproof? For they are the words of Eliphaz which he brought to the Corinthians, saying, as it is written: I will catch the wise in their own craftiness (1 Cor. 3:19; Job 5:13). How then do we reject as perverse things which Paul asserts from authority? Or how shall we think those things right by the attestation of Paul, which the Lord himself defined as not right? But we know both these things to be not different sooner than that they are not so, if we more subtly weigh the words of the same Divine sentence; which surely, when it said: You have not spoken before me what is right, immediately added: As my servant Job has. It is clear, therefore, that some things in their sayings are right, but they are surpassed by comparison with what is better. For among other things which they say irrationally, they bring forth many strong sentences to the blessed Job, but compared to stronger words they lose the force of their strength. Moreover, many things which they say are wonderful, unless they were said against the adversity of the holy man.

In semetipsis igitur magna sunt, sed quia justum virum transfigere appetunt, ejusdem magnitudinis pondus perdunt; quia et quamlibet forte, frustra jaculum mittitur, ut dura saxa feriantur; eo namque obtusum longius dissilit, quo intortum fortiter venit. Igitur amicorum Job dicta licet in quibusdam valde sint fortia, cum tamen sancti viri fortem vitam feriunt, cunctum sui acuminis mueronem retundunt. Quia ergo et in semetipsis magna sunt, sed contra beatum Job nullo modo assumi debuerunt; et Paulus haec ex virtute pensans, in auctoritate proferat; et judex quia incaute prolata sunt, ex personae qualitate reprehendat.

28. Illae, ut quaedam habent recta et alia perversa, haereticis congruunt. Sed quia eosdem amicos beati Job haereticorum tenere speciem superius diximus, nunc eorum verba quomodo haereticis congruant indagemus. Quaedam namque valde recta sentiunt, sed tamen inter haec ad perversa dilabuntur. Habent quippe hoc haeretici proprium, ut malis bona permisceant, quatenus facile sensui audientis illudant. Si enim semper prava dicerent, citius in sua pravitate cogniti, quod vellent, minime persuaderent. Rursum, si semper recta sentirent, profecto haeretici non fuissent. Sed dum fallendi arte ad utraque deserviunt, et ex malis bona inficiunt, et ex bonis mala, ut recipiantur, abscondunt; sicut qui veneni poculum porrigit, ora poculi dulcedine mellis tangit; dumque hoc quod dulce est primo attactu delibatur, etiam illud quod est mortiferum indubitanter absorbetur. Itaque haeretici permiscent recta perversis, ut ostendendo bona, auditores sibi attrahant; et exhibendo mala, latenti eos peste corrumpant. Aliquando tamen praedicatione sanctae Ecclesiae atque exhortatione correcti, ab hac sensus sui diversitate salvantur. Unde et amici Job reconciliationis suae sacrificium ejusdem sancti viri manibus offerunt, atque ad superni judicis gratiam vel addicti revocantur. Quos bene in Evangelio illa decem leprosorum mundatio designat (Luc. XVII, 15). In lepra quippe et pars cutis in fulgorem ducitur, et pars in colore sano retinetur. Leprosi itaque haereticos exprimunt, quia dum rectis prava permiscent, colorem sanum maculis aspergunt. Unde et bene ut salventur, clamant, Jesu praeceptor. Quia enim in ejus verbis se errasse significant, hunc salvandi humiliter praeceptorem vocant; cumque ad cognitionem praeceptoris redeunt, mox ad formam salutis recurrunt. But because in the sayings of the friends we have led the preface of the exposition a little further, let us now subtly weigh their words themselves. It follows:

In themselves, therefore, they are great, but because they seek to transfix a just man, they lose the weight of that same greatness; because a javelin is thrown in vain, however strongly, to strike hard rocks; for it leaps back blunted all the further, the more strongly it came twisted. Therefore, although the sayings of Job's friends are very strong in certain things, yet when they strike the strong life of the holy man, they blunt all the edge of their sharpness. Because, therefore, they are great even in themselves, but ought by no means to have been assumed against the blessed Job; Paul both weighs these things from their virtue and brings them forth in authority; and the Judge, because they were brought forth incautiously, reproves them from the quality of the person.

28. Those things, as they have some things right and others perverse, are congruent with heretics. But because we said above that these same friends of blessed Job hold the likeness of heretics, let us now track down how their words are congruent with heretics. For they feel some things that are very right, yet among these they slide down to perverse things. For heretics have this as their own property, to mix good things with evil, so that they may easily mock the sense of the hearer. For if they always spoke perverse things, being more quickly recognized in their perversity, they would persuade of what they wished very little. Again, if they always felt right things, they surely would not have been heretics. But while by the art of deceiving they serve both, they both infect good things from evil, and hide evil things among good, so that they may be received; as he who offers a cup of poison touches the mouth of the cup with the sweetness of honey; and while that which is sweet is tasted at the first touch, even that which is deadly is swallowed without doubt. And so heretics mix right things with perverse, so that by showing good things, they may attract hearers to themselves; and by exhibiting evil things, they may corrupt them with a hidden pestilence. Sometimes, however, corrected by the preaching and exhortation of the holy Church, they are saved from this diversity of their sense. Wherefore also the friends of Job offer the sacrifice of their reconciliation by the hands of the same holy man, and being even condemned are recalled to the grace of the supreme Judge. Whom that cleansing of the ten lepers in the Gospel well designates (Luke 17:15). For in leprosy, both a part of the skin is led into brightness, and a part is retained in a healthy color. Lepers, therefore, express heretics, because while they mix perverse things with right, they sprinkle the healthy color with spots. Wherefore also they rightly cry out that they may be saved, Jesus, Master. For because they signify that they have erred in his words, they humbly call him Master for the sake of being saved; and when they return to the knowledge of the Master, they soon run back to the form of health. But because in the sayings of the friends we have led the preface of the exposition a little further, let us now subtly weigh their words themselves. It follows:

Caput XII

[Vet. XII, Rec. XI].

CAP. IV. VERS. 1, 2.---Respondens autem Eliphaz Themanites, dixit: Si coeperimus loqui tibi, forsitan moleste accipies.

29. Haereticorum verba blanda primum, post aspera.---Jam superius dicta sunt quae his vocabulorum interpretationibus exprimantur. Quia ergo festine ad indiscussa tendimus, prolata replicare devitamus. Hoc itaque est solerter intuendum, quod ii qui haereticorum speciem tenent, loqui molliter inchoant, dicentes: Si coeperimus loqui tibi, forsitan moleste accipies. Exasperare quippe haeretici auditores suos in exordio locutionis suae metuunt, ne vigilanter audiantur, eorumque valde tristitiam declinant, ut negligentiam capiant. Et pene semper blanda sunt quae proponunt; sed aspera quae prosequendo subinferunt. Unde et amici Job a reverentia mansuetae locutionis incipiunt, sed usque ad jacula asperrimae invectionis erumpunt; quia et radices spinarum molles sunt, sed tamen ex ipsa sua mollitie proferunt unde pungunt. Sequitur:

CAPUT XIII.

VERS. 2.---Sed conceptum sermonem tenere quis possit?

30. Verba prava alii concipiunt et proferunt, alii concepta reprimunt, alii nec concipiunt.---Tria sunt hominum genera, quae gradatim ductis a se qualitatibus dissident. Sunt namque alii qui et ad loquendum prava concipiunt, a locutione sua nulla silentii gravitate refrenantur. Et sunt alii qui cum prava concipiunt, magno se silentii vigore restringunt. Et sunt nonnulli qui, virtutum usu roborati, usque ad eam celsitudinem provehuntur, ut ad loquendum, ne in corde quidem perversa concipiant, quae silendo compescant. Eliphaz itaque ex quo sit ordine, ostenditur, qui conceptum sermonem tenere se non posse testatur. Qua in re et illud innotuit, quod se loquendo offensurum novit. Neque enim retinere verba quae non potest vellet, nisi per haec se vulnera inferre praenosceret. Boni enim viri freno consilii retinent praecipitationem verbi, et caute considerant ne relaxantes linguae lasciviam auditorum conscientiam incauta locutione transfigant. Unde bene per Salomonem dicitur: Qui dimittit aquam, caput est jurgiorum (Prov. XVII, 14). Aqua quippe dimittitur, cum linguae fluxus effrenatur.

Chapter XII

[Old XII, New XI].

JOB 4:1, 2.---But Eliphaz the Temanite responding, said: If we begin to speak to thee, perhaps thou wilt take it ill.

29. The words of heretics are smooth at first, then harsh.---What is expressed by these interpretations of names has already been said above. Because, therefore, we hasten to things undiscussed, we avoid repeating what has been brought forth. This, therefore, is to be skillfully looked into, that those who hold the likeness of heretics begin to speak softly, saying: If we begin to speak to thee, perhaps thou wilt take it ill. For heretics fear to exasperate their hearers in the beginning of their speech, lest they be heard vigilantly, and they very much avoid their sadness, that they may catch them in negligence. And almost always the things they propose are smooth; but those which they bring in by pursuing them are harsh. Whence also now the friends of Job begin from the reverence of a meek speech, but they break out even to the arrows of a most sharp invective; because also the roots of thorns are soft, but yet from that very softness of theirs they bring forth that with which they prick. It follows:

CHAPTER XIII.

VERSE 2.---But who can withhold the word conceived?

30. Some conceive and bring forth perverse words, others restrain them when conceived, others do not even conceive them.---There are three kinds of men, who differ by qualities drawn gradually from themselves. For there are some who both conceive perverse things for speaking, and are restrained from their speech by no gravity of silence. And there are others who, when they conceive perverse things, restrain themselves by a great vigor of silence. And there are some who, strengthened by the use of virtues, are carried forward even to that height, that they do not even conceive in their heart perverse things for speaking, which they would have to check by being silent. Therefore it is shown of what order Eliphaz is, who testifies that he cannot withhold the word conceived. In which matter this also became known, that he knew he would offend by speaking. For he would not wish to withhold words which he cannot, unless he foreknew that through these he would inflict wounds. For good men restrain the precipitation of the word by the bridle of counsel, and cautiously consider lest by relaxing the wantonness of the tongue they transfix the conscience of the hearers by an incautious speech. Whence it is well said through Solomon: He who lets out water is the head of quarrels (Prov. 17:14). For water is let out when the flow of the tongue is unbridled.

Sed dimissor aquae jurgiorum caput efficitur, quia per linguae incontinentiam, discordiae origo propinatur. Pravi igitur sicut in sensu leves sunt, ita in locutione praecipites, et reticere pertractando negligunt quae loquantur. Sed quod levis conscientia concipit, levior protinus lingua prodit. Unde nunc Eliphaz ex suo experimento colligit, quod desperate de omnibus sentit, dicens: Sed conceptum sermonem tenere quis possit? Sequitur:

Caput XIV

[Rec. XII].

VERS. 3, 4.---Ecce docuisti plurimos, et manus lassas roborasti; vacillantes confirmaverunt sermones tui, et genua trementia confortasti.

31. Quantus Job fuerit, cujus laudes nec silere valet qui crimen ingerere conatur.---Si ipse historiae textus aspicitur, magna est lectoris utilitas, quod ab amicis jurgantibus in beato Job pro laceratione vitiorum, virtutum praeconia proferuntur. Nunquam quippe est tam robustum vitae testimonium, quam cum ille laudanda loquitur, qui ingerere crimen conatur. Pensemus autem cujus celsitudinis iste vir fuerit, qui indoctos docens, lassos roborans, vacillantesque confirmans, inter curas domus, inter multiplicium rerum custodiam, inter affectus pignorum, inter studia tot laborum, erudiendis se caeteris impendit. Et illa quidem occupatus exercuit, sed tamen liber magisterio doctrinae militavit. Temporalia regendo disposuit; aeterna praedicando nuntiavit; vitae rectitudinem et agendo videntibus ostendit, et loquendo audientibus ingessit. Sed sive haeretici, seu perversi quilibet, cum bona justorum referunt, haec in argumentum criminis inflectunt. Inde namque Eliphaz contra beatum Job occasionem objurgationis colligit, unde laudanda narravit. Nam sequitur:

CAPUT XV.

VERS. 5.---Nunc autem venit super te plaga, et defecisti; tetigitte, et conturbatus es.

But the sender forth of water is made the head of quarrels, because through the incontinence of the tongue, the origin of discord is offered. The perverse, therefore, as they are light in sense, so are they precipitate in speech, and they neglect to withhold by thoroughly treating what they speak. But what a light conscience conceives, a lighter tongue immediately brings forth. Whence now Eliphaz collects from his own experience what he feels desperately concerning all, saying: But who can withhold the word conceived? It follows:

Chapter XIV

[New XII].

VERSES 3, 4.---Behold, thou hast taught many, and thou hast strengthened the weary hands; thy words have confirmed the wavering, and thou hast comforted the trembling knees.

31. How great Job was, whose praises even he who tries to bring a charge cannot keep silent.---If the text of the history itself is looked at, it is of great utility to the reader, that from the wrangling friends in blessed Job, instead of the laceration of vices, the proclamations of virtues are brought forth. For there is never so robust a testimony of life, as when he speaks things to be praised who tries to bring a charge. Let us weigh, however, of what height that man was, who, teaching the unlearned, strengthening the weary, and confirming the wavering, among the cares of the house, among the custody of manifold things, among the affection for his children, among the studies of so many labors, spent himself in instructing others. And indeed being occupied he practiced those things, but yet he served as a free man in the mastership of doctrine. He disposed of temporal things by ruling them; he announced eternal things by preaching them; he both showed the rectitude of life by acting to those seeing it, and instilled it by speaking to those hearing it. But whether heretics, or any perverse persons whatsoever, when they relate the good things of the just, they bend these into an argument for a charge. For from thence Eliphaz collects an occasion of objurgation against blessed Job, from whence he narrated things to be praised. For it follows:

CHAPTER XV.

VERSE 5.---But now the plague is come upon thee, and thou hast fainted; it hath touched thee, and thou art troubled.

32. Perversi bonorum vitam duobus modis impetunt.---Perversi quique duobus modis bonorum vitam impetunt, quia aut prava eos dicere asserunt, aut recta non servare quae dicunt. Unde et beatus Job inferius ab amicis suis de locutione reprehenditur; nunc autem recta dixisse, sed haec non servasse laceratur. Ab iniquis ergo modo bonorum locutio, modo actio reprobatur, quatenus aut reprehensa lingua taceat, aut ejusdem linguae suae adjudicata testimonio, in crimine vita succumbat. Et notandum quod prius laudes linguae inferunt, et postmodum de vitae infirmitate conqueruntur. Iniqui etenim, ne publice pravi videantur, loquuntur aliquando bona de justis, quae esse jam cognita et aliis noverunt. Sed sicut praediximus, haec ipsa protinus ad cumulum reatus pertrahunt, et credendum sibi in contrariis, ex eo quod et prospera loquebantur, ostendunt; tantoque mala quasi verius insinuant, quanto et bona quasi devote laudabant. Ad usum ergo intorquent criminis voces favoris, dum justorum vitam inde post gravius vulnerant, unde hanc paulo ante specie tenus defendebant. Saepe autem eorum bona quae prius habita despiciunt, haec postmodum quasi perdita mirantur. Unde et Eliphaz sancti viri virtutes, quia amissas asserit, enumerando subjungit, dicens:

Caput XVI

[Rec. XIII].

VERS. 6.---Ubi est timor tuus, fortitudo tua, et patientia tua, et perfectio viarum tuarum?

33. Virtutum quatuor gradus.---Quae nimirum cuncta ei sententiae subrogat, quam praemisit, dicens: Nunc autem venit super te plaga, et defecisti; tetigit te, et conturbatus es. Omnia ergo simul interisse asserit, in eo quod beatum Job turbatum flagello reprehendit. Sed intuendum valde est, quia quamvis inconvenienter increpat, congruenter tamen ordines virtutum narrat. Quatuor quippe gradibus vitam beati Job virtutes enumerando distinxit, dum et timori fortitudinem, et fortitudini patientiam, et patientiae perfectionem junxit. In via etenim Dei a timore incipitur, ut ad fortitudinem veniatur.

32. The perverse attack the life of the good in two ways.---All perverse people attack the life of the good in two ways, because they either assert that they say perverse things, or that they do not keep the right things which they say. Whence also the blessed Job is reproved below by his friends concerning his speech; but now he is lacerated for having said right things, but not having kept them. Therefore, by the iniquitous, now the speech, now the action of the good is reproved, so that either the tongue, being reprehended, may be silent, or the life, being adjudged by the testimony of its own tongue, may succumb in crime. And it is to be noted that they first bring in praises of the tongue, and afterwards complain of the infirmity of life. For the iniquitous, lest they should publicly appear perverse, sometimes speak good things of the just, which they know are already known to others also. But as we have said before, they immediately draw these very things to the accumulation of guilt, and they show that they are to be believed in contrary things, from the fact that they also spoke prosperous things; and they insinuate evil things as if more truly, by as much as they also praised good things as if devotedly. They twist, therefore, the voices of favor into the use of a charge, while they afterwards more heavily wound the life of the just from thence, whence a little before they were defending it in appearance. But often they wonder at their good things which they before held in contempt, as if they were afterwards lost. Whence also Eliphaz, because he asserts the virtues of the holy man to be lost, adds them by enumerating them, saying:

Chapter XVI

[New XIII].

VERSE 6.---Where is thy fear, thy fortitude, and thy patience, and the perfection of thy ways?

33. Four degrees of virtues.---All these things, indeed, he substitutes for that sentence which he sent before, saying: But now the plague is come upon thee, and thou hast fainted; it hath touched thee, and thou art troubled. Therefore he asserts that all have perished together, in that he reproves the blessed Job for being troubled by the scourge. But it is very much to be looked into, that although he rebukes inconveniently, yet he narrates the orders of the virtues congruently. For he distinguished the life of the blessed Job by enumerating four degrees of virtues, while he joined fortitude to fear, and patience to fortitude, and perfection to patience. For in the way of God it is begun from fear, so that one may come to fortitude.

Nam sicut in via saeculi audacia fortitudinem, ita in via Dei audacia debilitatem parit; et sicut in via saeculi timor debilitatem, ita in via Dei timor fortitudinem gignit, Salomone attestante, qui ait: In timore Domini fiducia fortitudinis (Prov. XIV, 26). Timori quippe Domini inesse fiducia fortitudinis dicitur, quia nimirum mens nostra tanto valentius terrores rerum temporalium despicit, quanto se auctori eorumdem temporalium veracius per formidinem subdit. Quae in timore Domini constituta, non invenit extra quod metuat, quia dum recto metu conditori omnium jungitur, potestate quadam supra omnia sublevatur. Fortitudo autem nonnisi in adversitate ostenditur, unde et mox post fortitudinem patientia subrogatur. Tanto enim se unusquisque ad fortitudinem profecisse verius demonstrat, quanto aliena mala robustius tolerat. Nam minus in se convaluit, quem aliena iniquitas sternit. Qui in eo quod ferre contrarietatem non valet, pusillanimitatis suae gladio confossus jacet. Quia vero perfectio de patientia nascitur, statim post patientiam, viarum perfectio subinfertur. [Vet. XIV.] Ille enim vere perfectus est, qui erga imperfectionem proximi impatiens non est. Nam qui alienam imperfectionem ferre non valens deserit, ipse sibi testis est quod perfecte necdum proficit. Hinc in Evangelio Veritas dicit: In patientia vestra possidebitis animas vestras (Luc. XXI, 19). Quid est enim animas possidere, nisi perfecte in omnibus vivere, cunctis mentis motibus ex virtutis arce dominari? Qui igitur patientiam tenet, animam possidet; quia inde contra adversa omnia fortis efficitur, unde sibi et semetipsum vincendo dominatur. Et quo se laudabiliter frangit, infractum se fortiter exerit; quia cum in suis se voluptatibus superat, sese ad contraria invictum parat. But because Eliphaz rebuked by inveighing, he now adds some things as if by exhorting, saying:

Caput XVII

[Rec. XIV].

VERS. 7.---Recordare, obsecro, quis unquam innocens perit? aut quando recti deleti sunt?

For as in the way of the world audacity brings forth fortitude, so in the way of God audacity brings forth weakness; and as in the way of the world fear brings forth weakness, so in the way of God fear brings forth fortitude, Solomon attesting, who says: In the fear of the Lord is the confidence of fortitude (Prov. 14:26). For the confidence of fortitude is said to be in the fear of the Lord, because surely our mind by so much the more valiantly despises the terrors of temporal things, by as much as it more truly subjects itself to the Author of those same temporal things through dread. Which being constituted in the fear of the Lord, does not find outside what it should fear, because while it is joined to the Creator of all things by a right fear, it is raised up by a certain power above all things. But fortitude is not shown except in adversity, whence also immediately after fortitude patience is substituted. For by so much each one demonstrates more truly that he has profited unto fortitude, as he more robustly tolerates the evils of others. For he has less gathered strength in himself, whom the iniquity of another prostrates. Who lies pierced through by the sword of his own pusillanimity, in that he is not able to bear contrariety. Because truly perfection is born of patience, immediately after patience, the perfection of ways is brought in. [Old XIV.] For he is truly perfect, who is not impatient towards the imperfection of his neighbor. For he who, not being able to bear the imperfection of another, deserts him, is himself a witness to himself that he does not yet profit perfectly. Hence in the Gospel the Truth says: In your patience you shall possess your souls (Luke 21:19). For what is it to possess the souls, but to live perfectly in all things, to dominate all the motions of the mind from the citadel of virtue? He therefore who holds patience, possesses his soul; because he is made strong against all adverse things from thence, whence he also dominates himself by conquering. And in that he laudably breaks himself, he exerts himself strongly unbroken; because when he overcomes himself in his pleasures, he prepares himself invincible to contrary things. But because Eliphaz rebuked by inveighing, he now adds some things as if by exhorting, saying:

Chapter XVII

[New XIV].

VERSE 7.---Remember, I pray thee, who ever perished, being innocent? or when were the upright destroyed?

34. Saepe innocentes hic perire et deleri, rectos.---Sive haeretici, quorum amicos beati Job tenere speciem diximus, sive perversi quilibet, quam inordinate redarguunt, tam reprehensibiliter exhortantur. Ait namque: Quis unquam innocens periit, aut quando recti deleti sunt? Saepe quippe hic et innocentes pereunt, et recti funditus delentur; sed tamen ad aeternam gloriam pereundo servantur. Si enim nullus innocens periret, Propheta non diceret: Justus periit, et nemo est qui recogitet (Isai. LVII, 1). Si rectos Deus providendo non raperet, nequaquam de justo Sapientia dixisset: Raptus est, ne malitia mutaret intellectum ejus (Sap. IV, 11). Si justos animadversio nulla percuteret, Petrus minime praenuntiaret, dicens: Tempus est ut incipiat judicium de domo Dei (I Pet. IV, 17). Illi ergo veraciter recti sunt, qui amore supernae patriae ad cuncta praesentis vitae adversa praeparantur. Nam qui pro aeternis bonis mala hic perpeti metuunt, videlicet recti non sunt. Sed Eliphaz vel deleri rectos, vel innocentes hic perire non aestimat, quia saepe hi qui non spe coelestis gloriae, sed pro terrena Deo retributione deserviunt, ipsi sibimet fingunt quod quaerunt; et docere praesumentes, cum terrenam securitatem praedicant, cunctis suis laboribus ostendunt quid amant. Sequitur:

Caput XVIII

[Vet. et Rec. XV].

VERS. 8, 9.---Quin potius vidi eos qui operantur iniquitatem, et seminant dolores, et metunt eos, flante Deo perisse, et spiritu irae ejus esse consumptos.

35. Dolores seminant ac metunt. Cur malos Deus aliquando toleret, aliquando statim feriat.---Dolores seminare, est fraudulenta dicere; dolores autem metere, est dicendo praevalere. Vel certe dolores seminant, qui perversa agunt; dolores metunt, cum de eadem perversitate puniuntur. Fructus quippe doloris est retributio damnationis. Sed cum protinus subinfertur quia qui dolores seminant et metunt, flante Deo pereunt, et irae ejus spiritu consumuntur, hoc loco doloris messio, non jam poena, sed adhuc perfectio iniquitatis ostenditur, quia ex divinae irae spiritu, ejusdem messionis poena subrogatur. Seminant ergo hic dolores et metunt, quia iniqua sunt quae faciunt, et in ipsa iniquitate prosperantur; sicut de iniquo per Psalmistam dicitur: Polluuntur viae ejus in omni tempore; auferuntur judicia tua a facie ejus, omnium inimicorum suorum dominabitur (Psal. X, 5, sec. Heb.).

34. Often the innocent perish here, and the upright are destroyed.---Whether heretics, in whose likeness we have said the friends of blessed Job are held, or any perverse persons whatsoever, as inordinately as they rebuke, so reprehensibly do they exhort. For he says: Who ever perished, being innocent, or when were the upright destroyed? For often here even the innocent perish, and the upright are utterly destroyed; but yet they are preserved for eternal glory by perishing. For if no innocent person perished, the Prophet would not say: The just perisheth, and there is no one who considereth it (Isai. 57:1). If God did not snatch away the upright by providing for them, Wisdom would by no means have said concerning the just: He was snatched away, lest malice should change his understanding (Wisd. 4:11). If no animadversion struck the just, Peter would very little have foretold, saying: It is time that judgment should begin at the house of God (1 Pet. 4:17). Those, therefore, are truly upright, who are prepared for all the adversities of the present life by the love of the supernal country. For they who fear to suffer evils here for eternal goods, are evidently not upright. But Eliphaz does not think either that the upright are destroyed or that the innocent perish here, because often those who serve God not for the hope of heavenly glory, but for earthly retribution, they themselves imagine for themselves what they seek; and presuming to teach, when they preach earthly security, they show by all their labors what they love. It follows:

Chapter XVIII

[Old and New XV].

VERSES 8, 9.---But rather I have seen those who work iniquity, and sow sorrows, and reap them, perish by the blast of God, and be consumed by the spirit of his wrath.

35. They sow and reap sorrows. Why God sometimes tolerates the evil, sometimes strikes them immediately.---To sow sorrows is to say fraudulent things; but to reap sorrows is to prevail in saying them. Or certainly they sow sorrows who do perverse things; they reap sorrows when they are punished for that same perversity. For the fruit of sorrow is the retribution of damnation. But when it is immediately added that those who sow and reap sorrows perish by the blast of God and are consumed by the spirit of his wrath, in this place the reaping of sorrow is shown not yet as punishment, but still as the perfection of iniquity, because from the spirit of divine wrath, the punishment of that same reaping is substituted. They sow, therefore, sorrows here and reap them, because the things they do are iniquitous, and they prosper in that same iniquity; as is said of the iniquitous through the Psalmist: His ways are polluted at all times; thy judgments are taken away from before his face, he shall dominate all his enemies (Psalm 10:5, Heb.).

De quo paulo post subditur: Sub lingua ejus labor et dolor (Ibid., 7). Dolores itaque seminat, cum perversa agit; dolores metit, cum ex eisdem perversitatibus temporaliter excrescit. Quomodo ergo flante Deo pereunt, qui plerumque diu hic subsistere, et justis felicius, permittuntur? Hinc namque de illis iterum per Psalmistam dicitur: In laboribus hominum non sunt, et cum hominibus non flagellabuntur (Psal. LXXII, 5). Hinc Jeremias ait: Quare via impiorum prosperatur (Jerem. XII, 1). Quia enim, sicut scriptum est, Dominus patiens redditor est (Eccli. V, 4), saepe diu tolerat quos in perpetuum damnat; nonnunquam vero concite percutit, qui pusillanimitati innocentium consolando concurrit. Aliquando ergo omnipotens Deus diu praevalere iniquos patitur, ut justorum mundius vita purgetur. Aliquando vero injustos celeriter trucidat, eorumque interitu innocentium corda confirmat. Si enim nunc omnes male agentes percuteret, extremum jam judicium quibus exhiberet? Si autem nullum omnino percuteret, quis Deum res humanas curare credidisset? Nonnunquam ergo iniquos ferit, ut ostendat quia inulta mala non deserit. Nonnunquam vero iniquos diu tolerat, ut considerantibus insinuet, ad quod eos judicium reservet.

36. Iniquos deleri quo sensu falsum, quo verum.---Haec itaque sententia deletionis iniquorum, si non cum fine praesentis saeculi de cunctis generaliter dicitur, ex magna parte procul dubio veritatis virtute evacuatur. Sed tunc vera erit, cum jam iniquitatis dilatio non erit. Quae hoc fortasse modo intelligi rectius potest, quoniam nec innocens perit, nec rectus deletur; quia etsi carne hic atteritur, in conspectu aeterni judicis vera salute reparatur. Et qui seminant dolores et metunt, flante Deo pereunt; quia quanto hic altius perverse agendo proficiunt, tanto durius subsequenti damnatione feriuntur. Sed cum eidem sententiae praemittitur, Recordare, videlicet patet quia transacta res ad mentem reducitur, non autem futura nuntiatur. Tunc ergo Eliphaz veraciter diceret, si haec de iniquis generaliter fieri extrema animadversione credidisset.

Concerning whom it is added a little after: Under his tongue is labor and sorrow (Ibid., 7). He sows sorrows, therefore, when he does perverse things; he reaps sorrows when he grows temporally from those same perversities. How then do they perish by the blast of God, who for the most part are permitted to subsist here for a long time, and more happily than the just? For hence it is said again concerning them through the Psalmist: In the labors of men they are not, and with men they shall not be scourged (Psalm 73:5). Hence Jeremiah says: Why doth the way of the impious prosper? (Jer. 12:1). For because, as it is written: The Lord is a patient rewarder (Ecclus. 5:4), he often tolerates for a long time those whom he damns forever; but sometimes he strikes quickly, he who runs together for the sake of comforting the pusillanimity of the innocent. Sometimes, therefore, almighty God suffers the iniquitous to prevail for a long time, so that the life of the just may be purged more purely. Sometimes, indeed, he slays the unjust quickly, and by their death he confirms the hearts of the innocent. For if he struck all who do evil now, for whom would he exhibit the last judgment? If, however, he struck none at all, who would have believed that God cares for human affairs? Sometimes, therefore, he strikes the iniquitous, so that he may show that he does not desert unavenged evils. Sometimes indeed he tolerates the iniquitous for a long time, so that he may insinuate to those considering, for what judgment he reserves them.

36. In what sense it is false, and in what sense true, that the iniquitous are destroyed.---This sentence, therefore, of the destruction of the iniquitous, if it is not said generally concerning all with the end of the present world, is without doubt evacuated in great part by the virtue of truth. But then it will be true, when there shall no longer be a delay of iniquity. Which can perhaps be more rightly understood in this way, since neither does the innocent perish, nor is the upright destroyed; because even if he is worn down in the flesh here, he is repaired with true salvation in the sight of the eternal Judge. And those who sow sorrows and reap them, perish by the blast of God; because by as much as they here profit more highly by acting perversely, by so much more hardly are they struck by the subsequent damnation. But when it is set before the same sentence, Remember, it is evidently clear that a thing passed is brought back to the mind, but a thing future is not announced. Then, therefore, Eliphaz would have spoken more truly, if he had believed these things to happen generally concerning the iniquitous in the final animadversion.

37. Flare Deus apte dicitur, cum vindictam retribuit. Tunc qui in se tranquillus, pereuntibus videtur turbulentus.---Sed hoc quod flare Deus dicitur, urget ut subtilius discernatur. Nos quippe cum flamus, aerem ab exterioribus introrsus trahimus, et introrsus tractum hunc exterius reddimus. Flare ergo Deus in vindictae retributione dicitur, quia ab exterioribus causis introrsus judicii consilium concipit, et ab interno consilio extrorsus sententiam emittit. Quasi flante Deo, ab exterioribus aliquid introrsus trahitur, quando foras mala nostra conspicit, et intus judicium disponit. Et rursum, quasi flante Deo, ab interioribus spiritus extrorsus emittitur, quando ab interno conceptu consilii, exterius judicium damnationis infertur. Bene itaque dicitur quod qui dolores seminant, flante Deo pereunt; quia unde foris perversa faciunt, inde ab intimis recte feriuntur. Vel certe cum flare Deus dicitur, quia et statim irae ejus spiritus subinfertur, appellatione flatus illius potest ipsa ejus animadversio designari. Nos quippe cum irascimur, flatu furoris inflammamur. Ut ergo vindictam cogitans Dominus demonstretur, flare irascendo dicitur; non quo ipse in natura sua mutabilitatis vicissitudinem recipiat, sed quo post longam patientiam, quando vindictam peccatoris exsequitur, is qui in semetipso tranquillus est, pereuntibus turbulentus videtur. Mens quippe reproba, quia adversum suis actibus judicem conspicit, quasi commotus ei ostenditur, quia in conspectu illius suo reatu ipsa turbatur. But after he has admonished as if gently, he openly joins words of increment, saying:

CAPUT XIX.

VERS. 10.---Rugitus leonis, et vox leaenae, et dentes catulorum leonum contriti sunt.

38. Dura in Job Eliphaz verba.---Quid enim rugitum leonis appellat, nisi, ut paulo ante praemisimus, severitatem viri? quid vocem leaenae, nisi loquacitatem conjugis? quid dentes catulorum leonum, nisi edacitatem prolis? Quia enim filii convivantes exstincti sunt, dentium expressione signantur. Quae cuncta dum contrita Eliphaz rigidus exsultat, quasi jure damnata denuntiat. Cujus adhuc duritiam increpationis ingeminat, cum subjungit:

Caput XX

[Vet. et Rect. XVI].

VERS. 11.---Tigris periit, eo quod non haberet praedam, et 156 catuli leonum dissipati sunt.

37. God is aptly said to blast, when he retributes vengeance. Then he who is tranquil in himself, appears turbulent to those perishing.---But this, that God is said to blast, urges that it be more subtly discerned. For we, when we blast, draw the air from the exterior parts inwards, and being drawn inwards we give this back outwards. Therefore God is said to blast in the retribution of vengeance, because from exterior causes he conceives the counsel of judgment inwards, and from internal counsel he emits the sentence outwards. As if by the blast of God, something is drawn from the exterior inwards, when he beholds our evils without, and disposes judgment within. And again, as if by the blast of God, the spirit is emitted from the interior outwards, when from the internal conception of counsel, the external judgment of damnation is brought in. Well, therefore, is it said that those who sow sorrows, perish by the blast of God; because from whence they do perverse things without, from thence they are rightly struck from the inmost parts. Or certainly since God is said to blast, because also the spirit of his wrath is immediately brought in, by the appellation of that blast his animadversion itself can be designated. For we, when we are angry, are inflamed by the blast of fury. So that the Lord may be demonstrated thinking upon vengeance, he is said to blast in being angry; not that he himself receives in his nature the vicissitude of mutability, but that after long patience, when he executes the vengeance of the sinner, he who is tranquil in himself, appears turbulent to those perishing. For the reprobate mind, because it beholds a judge adverse to its acts, is shown to itself as if moved, because in the sight of that one it is itself troubled by its own guilt. But after he has admonished as if gently, he openly joins words of increment, saying:

CHAPTER XIX.

VERSE 10.---The roaring of the lion, and the voice of the lioness, and the teeth of the young lions, are broken.

38. Harsh words of Eliphaz against Job.---For what does he call the roaring of the lion, unless, as we have premised a little before, the severity of the husband? what the voice of the lioness, unless the loquacity of the wife? what the teeth of the young lions, unless the edacity of the offspring? For because the sons feasting were extinguished, they are signified by the expression of the teeth. All which things while the rigid Eliphaz exults that they are broken, he denounces them as if justly damned. Whose hardness of reproof he still redoubles, when he adds:

CHAPTER XX.

VERSE 11.---The tiger has perished, because it had no prey, and the young of the lions are scattered.

39. Tigris varia ac rapax hypocritas apte significat.---Quem enim nomine tigridis, nisi beatum Job nota varietatis signat, vel aspersum maculis simulationis? Omnis namque simulator in eo quod videri rectus appetit, mundum se per omnia non ostendit; quia dum virtutes quasdam per hypocrisin assumit, et occulte semetipsum vitiis subjicit, quaedam latentia vitia repente in faciem erumpunt, et superductae simulationis, quasi visionis corium, ex admistione sua varium ostendunt; ut plerumque sit mirum cur homo, qui tantis virtutibus pollere cernitur, etiam tam reprobis actibus inquinetur. Sed nimirum omnis hypocrita tigris est, quia dum mundus color de simulatione ducitur, vitiorum nigredine interrumpente variatur. Saepe enim dum de castitatis munditia extollitur, sorde avaritiae foedatur. Saepe dum virtute largitatis speciosus ostenditur, luxuriae maculis inquinatur. Saepe dum castitatis atque largitatis decore vestitur, velut ex zelo justitiae, crudelitatis atrocitate fuscatur. Saepe largitate, castitate, pietate ex pulchra visione induitur, sed interfusa obscuritate superbiae notatur. Sicque fit ut intermistis vitiis dum mundam in se speciem hypocrita non ostendit, quasi unum colorem tigris habere nequaquam possit. Quae videlicet tigris rapit praedam, quia humani sibi favoris usurpat gloria. Qui enim rapta laude extollitur, quasi praeda satiatur. Bene autem hypocritarum laus praeda dicitur. Praeda quippe est, cum aliena violenter auferuntur. Omnis autem hypocrita, quia vitam justitiae simulans, justorum sibi laudem arripit, alienum profecto est quod tollit. Eliphaz itaque, quia beatum Job incolumitatis suae tempore laudanda egisse cognovit, percussione subsequente, haec illum tenuisse per hypocrisin credidit, dicens: Tigris periit, eo quod non haberet praedam. Ac si aperte dicat: Varietas tuae simulationis exstincta est, quia et adulatio laudis ablata est; et jam tua hypocrisis praedam non habet, quia percussa divinitus, humanis favoribus caret.

40. Myrmicoleon eos adumbrat qui timidi in fortiores, audaces in parvos sunt.---Translatione autem Septuaginta interpretum nequaquam tigris dicitur, sed, Myrmicoleon periit, eo quod non haberet praedam. Myrmicoleon quippe parvum valde est animal, formicis adversum, quod se sub pulvere abscondit, et formicas frumenta gestantes interficit, interfectasque consumit. Myrmicoleon autem Latine dicitur, vel formicarum leo, vel certe expressius formica pariter et leo.

39. The tiger, varied and rapacious, aptly signifies hypocrites.---For whom does he sign by the name of the tiger, but blessed Job with the mark of variety, or sprinkled with the spots of simulation? For every simulator, in that which he desires to appear upright, does not show himself clean through all things; because while he assumes certain virtues through hypocrisy, and secretly subjects himself to vices, certain latent vices suddenly break out in the face, and show the skin of the superinduced simulation, as if of a vision, varied from its admixture; so that it is often a wonder why a man, who is seen to prevail in such great virtues, is also defiled by such reprobate acts. But truly every hypocrite is a tiger, because while a clean color is drawn from simulation, it is varied by the interrupting blackness of vices. For often while he is extolled for the cleanness of chastity, he is fouled by the filth of avarice. Often while he is shown beautiful by the virtue of largess, he is defiled by the spots of luxury. Often while he is clothed with the decorum of chastity and largess, as if from zeal of justice, he is darkened by the atrocity of cruelty. Often he is clothed by largess, chastity, and piety from a beautiful vision, but is marked by the interfused obscurity of pride. And so it happens that with vices mixed in, while the hypocrite does not show a clean appearance in himself, he can by no means have, as it were, one color of the tiger. Which tiger, namely, seizes prey, because it usurps for itself the glory of human favor. For he who is extolled by seized praise, is satiated as if with prey. Well, moreover, is the praise of hypocrites called prey. For it is prey, when the things of others are violently taken away. But every hypocrite, because simulating the life of justice, he snatches for himself the praise of the just, it is certainly a thing of another that he takes. Eliphaz therefore, because he knew that blessed Job had done things to be praised in the time of his incolumity, by the subsequent percussion, believed that he had held these through hypocrisy, saying: The tiger has perished, because it had no prey. As if he should say openly: The variety of thy simulation is extinguished, because the flattery of praise is also taken away; and now thy hypocrisy has no prey, because struck by divinity, it lacks human favors.

40. The ant-lion adumbrates those who are timid against the stronger, bold against the small.---But in the translation of the Seventy interpreters, the tiger is by no means said, but, The ant-lion has perished, because it had no prey. For the ant-lion is a very small animal, adverse to ants, which hides itself under the dust, and kills ants carrying grain, and consumes them when killed. But it is called Myrmicoleon in Latin, either the lion of ants, or certainly more expressly ant and lion together.

Recte autem formica et leo nominatur, quia sive volatilibus, seu quibuslibet aliis minutis animalibus formica est, ipsis autem formicis leo. Has enim quasi leo devorat, sed ab illis quasi formica devoratur. Cum igitur Eliphaz dicit: Myrmicoleon periit, quid in beato Job sub myrmicoleontis nomine, nisi pavorem et audaciam reprehendit? Ac si ei aperte dicat: Non injuste percussus es, quia contra erectos timidus, contra subditos audax fuisti. Ac si aperte dicat: Contra astutos te formido pressit, contra simplices temeritas inflavit. Sed praedam jam myrmicoleon non habet, quia timida tua elatio dum verberibus premitur, ab aliena laesione 157 prohibetur. Sed quia amicos beati Job haereticorum tenere speciem diximus, urget necessario, ut haec eadem Eliphaz verba quomodo etiam typice sentienda sint intimemus.

Caput XXI

[Rec. XVII].

VERS. 10.---Rugitus leonis, et vox leaenae, et dentes catulorum leonum contriti sunt.

SENSUS ALLEGORICUS.---41. Eadem re in Scripturis figurantur diversa.---Quia natura uniuscujusque rei ex diversitate componitur, in sacro eloquio per rem quamlibet licite diversa figurantur. Habet quippe leo virtutem, habet et saevitiam. Virtute ergo Dominum, saevitia diabolum signat. Hinc enim de Domino dicitur: Vicit leo de tribu Juda, radix David (Apoc. V, 5). Hinc de diabolo scriptum est: Adversarius vester diabolus, sicut leo rugiens circuit, quaerens quem devoret (I Pet. V, 8). Leaenae autem nomine aliquando sancta Ecclesia, aliquando Babylonia designatur. Pro eo enim quod contra adversa audax est, leaena Ecclesia dicitur; sicut ejusdem beati Job vocibus approbatur, qui derelictam ab Ecclesia Judaeam indicans, ait: Non calcaverunt eam filii institorum, nec pertransivit per eam leaena (Job. XXVIII, 8). Aliquando vero leaenae nomine hujus mundi civitas, id est Babylonia, exprimitur, quae contra vitam innocentium immanitate crudelitatis efferatur, quae antiquo hosti, quasi saevissimo leoni sociata, perversae persuasionis ejus semina concipit, et reprobos ex se filios ad similitudinem illius, quasi crudeles catulos gignit. Catuli autem leonum sunt quilibet reprobi, ad iniquam vitam, malignorum spirituum errore generati: qui et simul omnes universam mundi civitatem, quam praediximus, Babyloniam faciunt, et tamen iidem singuli Babyloniae filii, quasi non leaena, sed leaenae catuli vocantur. Sicut enim Sion tota simul Ecclesia dicitur, filii autem Sion sanctorum quique singuli memorantur, ita et filii Babyloniae singuli quique reproborum, et eadem Babylonia simul omnes reprobi vocantur.

Rightly, however, is it named ant and lion, because either to flying things, or to any other minute animals it is an ant, but to the ants themselves a lion. For it devours these as if a lion, but is devoured by those as if an ant. When therefore Eliphaz says: The ant-lion has perished, what does he reprove in blessed Job under the name of the ant-lion, but fear and boldness? As if he should say to him openly: Not unjustly hast thou been struck, because thou wast timid against the erect, bold against the subjects. As if he should say openly: Against the astute fear pressed thee, against the simple temerity puffed thee up. But now the ant-lion has no prey, because thy timid elation while it is pressed by lashes, is prohibited from the injury of another. But because we have said that the friends of blessed Job hold the type of heretics, it necessarily urges, that we intimate how these same words of Eliphaz are also to be understood typically.

CHAPTER XXI.

VERSE 10.---The roaring of the lion, and the voice of the lioness, and the teeth of the young lions, are broken.

ALLEGORICAL SENSE.---41. Diverse things are figured by the same thing in the Scriptures.---Because the nature of each thing is composed of diversity, in the sacred eloquence diverse things are lawfully figured through any thing. For the lion has virtue, and it has cruelty. By virtue therefore it signifies the Lord, by cruelty the devil. For hence it is said of the Lord: The lion of the tribe of Judah, the root of David, has conquered (Rev. 5:5). Hence it is written of the devil: Your adversary the devil, as a roaring lion, goes about, seeking whom he may devour (1 Pet. 5:8). But by the name of the lioness sometimes the holy Church, sometimes Babylonia is designated. For because she is bold against adversities, the Church is called a lioness; as is approved by the voices of the same blessed Job, who, indicating Judea forsaken by the Church, says: The sons of the merchants have not trodden it, nor has the lioness passed through it (Job 28:8). But sometimes by the name of the lioness the city of this world, that is, Babylonia, is expressed, which is made fierce against the life of the innocent by the immensity of cruelty, which being associated with the ancient enemy, as if with a most cruel lion, conceives the seeds of his perverse persuasion, and brings forth from herself reprobate sons to his similitude, as if cruel whelps. But the young of the lions are any reprobates, generated to an iniquitous life by the error of malignant spirits: who also all together make the universal city of the world, which we have said before, Babylonia, and yet the same individuals, the sons of Babylonia, are called as if not the lioness, but the whelps of the lioness. For as the whole of Zion together is called the Church, but the sons of Zion are remembered as each of the saints individually, so also the sons of Babylonia are each of the reprobates individually, and the same Babylonia all the reprobates together.

[Vet. XVII.] 42. Sancti tentationes metuunt; haeretici de sua sanctitate securi contemnunt.---Sed sancti viri quandiu in hac vita sunt, semetipsos sollicita circumspectione custodiunt, ne leo circuiens insidiando subripiat, id est, antiquus hostis sub aliqua imagine virtutis occidat; ne leaenae vox auribus obstrepat, id est, ne Babyloniae gloria sensum ab amore patriae coelestis avertat; ne catulorum leonum dentes mordeant, id est, ne reproborum persuasio in corde convalescat. At contra haeretici jam quasi de sanctitate securi sunt, quia vitae suae meritis cuncta se superasse suspicantur. Unde et nunc dicitur: Rugitus leonis, et vox leaenae, et dentes catulorum leonum contriti sunt. Ac si aperte diceretur: Nos ideo nullis flagellis atterimur, quia et virtutem antiqui hostis, et cupiditatem terrenae gloriae, et persuasiones reproborum omnium vitae meritis superando calcamus. Unde adhuc subditur:

CAPUT XXII.

VERS. 11.---Tigris periit, eo quod non haberet praedam, et catuli leonum dissipati sunt.

43. Satan et leo recte vocatur, et tigris et myrmicoleon. Haeretici quasi de victo Satana gloriantur.---Hunc vocabulo tigridis repetit quem leonis appellatione signavit. Satan quippe et propter crudelitatem leo dicitur, et propter multiformis astutiae varietatem non incongrue tigris vocatur. Modo enim se sicut est perditus humanis sensibus objicit, modo quasi angelum lucis ostendit. Modo stultorum mentes blandiendo persuadet, modo ad culpam terrendo pertrahit. Modo suadere 158 vitia aperte nititur, modo in suis suggestionibus sub virtutis specie palliatur. Haec itaque bellua, quae tanta varietate respergitur, jure tigris vocatur, quae apud Septuaginta interpretes, ut praefati sumus, myrmicoleon dicitur. Quod videlicet animal absconsum pulvere, formicas, ut diximus, frumenta gestantes interficit; quia nimirum apostata angelus in terram de coelis projectus, justorum mentes, quae bonorum sibi operum refectionem praeparant, in ipso actionis itinere obsidet; cumque eas per insidias superat, quasi formicas frumenta gestantes improvisus necat. Recte autem myrmicoleon, id est, leo et formica dicitur, Formicis enim, ut diximus, leo est, volatilibus formica, quia nimirum antiquus hostis sicut contra consentientes fortis est, ita contra resistentes debilis. Si enim ejus suggestionibus assensus praebetur, quasi leo tolerari nequaquam potest; si autem resistitur, quasi formica atteritur. Aliis ergo leo est, aliis formica; quia crudelitatem illius carnales mentes vix tolerant, spiritales vero infirmitatem illius pede virtutis calcant.

42. The saints fear temptations; heretics, secure in their own sanctity, contemn them.---But holy men, as long as they are in this life, keep themselves with solicitous circumspection, lest the lion going about should snatch them by lying in wait, that is, the ancient enemy should kill them under some image of virtue; lest the voice of the lioness should roar in their ears, that is, lest the glory of Babylonia should avert their sense from the love of the heavenly country; lest the teeth of the young lions should bite, that is, lest the persuasion of the reprobate should grow strong in the heart. But on the contrary, heretics are now as if secure in their sanctity, because they suspect that they have surpassed all things by the merits of their life. Whence it is also now said: The roaring of the lion, and the voice of the lioness, and the teeth of the young lions, are broken. As if it were said openly: We are therefore worn away by no scourges, because we tread under foot both the virtue of the ancient enemy, and the cupidity of earthly glory, and the persuasions of all the reprobate, by surpassing them by the merits of our life. Whence it is still added:

CHAPTER XXII.

VERSE 11.---The tiger has perished, because it had no prey, and the young of the lions are scattered.

43. Satan is rightly called both a lion, and a tiger, and an ant-lion. Heretics glory as if over a conquered Satan.---He repeats him with the word of the tiger whom he signified by the appellation of the lion. For Satan is called a lion because of his cruelty, and not incongruously is he called a tiger because of the variety of his multiform astuteness. For now he objects himself to human senses as he is, lost; now he shows himself as an angel of light. Now by flattering he persuades the minds of the foolish; now by terrifying he draws them to guilt. Now he strives openly to persuade to vices; now in his suggestions he is cloaked under the appearance of virtue. This beast, therefore, which is sprinkled with such great variety, is rightly called a tiger, which among the Seventy interpreters, as we have said before, is called an ant-lion (Myrmicoleon). Which animal, namely, hidden in the dust, kills ants, as we have said, carrying grain; because certainly the apostate angel, cast down from the heavens to the earth, besets the minds of the just, who prepare for themselves the refreshment of good works, in the very journey of action; and when he overcomes them through snares, he kills them unforeseen as if ants carrying grain. But rightly is it called an ant-lion, that is, lion and ant. For to ants, as we have said, it is a lion, but to flying things an ant; because certainly the ancient enemy, as he is strong against those consenting, so he is weak against those resisting. For if assent is offered to his suggestions, he can by no means be tolerated as a lion; but if he is resisted, he is worn away as an ant. To some therefore he is a lion, to others an ant; because carnal minds scarcely tolerate his cruelty, but spiritual minds tread upon his infirmity with the foot of virtue.

Haeretici igitur, quia de sanctitatis praesumptione superbiunt, quasi exsultantes dicunt: Myrmicoleon, vel certe tigris, periit, eo quod non haberet praedam. Ac si aperte dicant: Vetustus adversarius in nobis praedam non habet, quia quantum ad nostra studia jam victus jacet. Idcirco autem myrmicoleontis appellatione vel tigridis repetitur, qui jam contrito leonis rugitu fuerat designatus, quia quidquid per gaudium dicitur, saepe replicatur. Voces quippe ingeminat animus cum exsultat. Unde et veraci laetitia Psalmista crebro repetit hoc, quod se exauditum esse cognovit, dicens: Exaudivit Dominus vocem fletus mei; exaudivit Dominus deprecationem meam, Dominus orationem meam assumpsit (Psal. VI, 9, 10).

[Vet. XVIII.] 44. Sancti de domitis vitiis cum timore gaudent. Hypocritae vel uno superato se perfectos putant.---Sed sancti viri cum de quibusdam se vitiis ereptos hilarescunt, magno se metu etiam in ipsa exsultatione concutiunt; quia etsi jam de cujuslibet procella tempestatis erepti sunt, esse se tamen adhuc in incerti maris dubiis fluctibus sciunt: et sic spe exsultant, ut pavore trepident; sic pavore trepidant, ut spei fiducia exsultent. Unde per eumdem Psalmistam dicitur: Servite Domino in timore, et exsultate ei cum tremore (Psal. II, 11). At contra, qui de specie sanctitatis intumescunt, cum unum quodlibet vitium superant, mox mentem in superbiam erigunt, et quasi de vitae suae perfectione gloriantur; et pro eo quod fortasse semel a periculo tempestatis erepti sunt, jam quia in mari navigent, obliviscuntur: magnos se in omnibus aestimant, et vicisse se antiquum adversarium funditus putant; infra se cunctos respiciunt, quia se per sapientiam transcendere omnes arbitrantur. Unde subditur:

Caput XXIII

[Rec. XVIII].

VERS. 12.---Porro ad me dictum est verbum absconditum.

45. Haeretici novum et occultam doctrinam affectant, cur.---Verbum absconditum haeretici audire se simulant, ut auditorum mentibus quamdam praedicationis suae reverentiam obducant. Unde et latenter praedicant, quatenus eorum praedicatio tanto sancta, quanto et occulta videatur. Communem autem scientiam habere refugiunt, ne caeteris aequales aestimentur; et quaedam nova semper exquirunt, quae dum alii nesciunt, apud imperitorum 159 mentes ipsi de scientiae singularitate gloriantur.

Heretics therefore, because they are proud from the presumption of sanctity, say as if exulting: The ant-lion, or certainly the tiger, has perished, because it had no prey. As if they should say openly: The ancient adversary has no prey in us, because as to our studies he already lies conquered. But for this reason he is repeated by the appellation of the ant-lion or the tiger, who had already been designated by the broken roaring of the lion, because whatever is said through joy, is often replicated. For the mind redoubles its voices when it exults. Whence also with true gladness the Psalmist frequently repeats this, that he knew himself to have been heard, saying: The Lord has heard the voice of my weeping; the Lord has heard my deprecation; the Lord has received my prayer (Psalm 6:9, 10).

44. The saints rejoice with fear over tamed vices. Hypocrites, if even one is overcome, think themselves perfect.---But holy men, when they become cheerful that they are snatched from certain vices, shake themselves with great fear even in that exultation; because although they are already snatched from the storm of any tempest, they know themselves to be yet in the doubtful waves of the uncertain sea: and thus they exult in hope, that they may tremble in fear; thus they tremble in fear, that they may exult in the confidence of hope. Whence it is said by the same Psalmist: Serve the Lord in fear, and exult unto him with trembling (Psalm 2:11). But on the contrary, those who swell from the appearance of sanctity, when they overcome any one vice, soon lift up their mind in pride, and glory as if over the perfection of their life; and because perhaps they have been once snatched from the danger of the tempest, they now forget that they are sailing in the sea: they estimate themselves great in all things, and think they have conquered the ancient adversary to the foundation; they look back upon all below themselves, because they judge themselves to transcend all through wisdom. Whence it is added:

CHAPTER XXIII.

VERSE 12.---Moreover a hidden word was spoken to me.

45. Heretics affect a new and occult doctrine, why.---Heretics simulate that they hear a hidden word, so that they may draw a certain reverence of their preaching over the minds of their hearers. Whence they also preach hiddenly, insofar as their preaching may seem as holy as it is occult. But they refuse to have common knowledge, lest they be estimated equal to others; and they always seek out certain new things, which while others know not, they glory among the minds of the unskilful concerning the singularity of their knowledge.

Quam, ut diximus, occultam insinuant, quia scilicet ut miram ostendere valeant, hanc se latenter percepisse confirmant. Unde apud Salomonem haereticorum speciem mulier tenens, dicit: Aquae furtivae dulciores sunt, et panis absconditus suavior (Prov. IX, 17). Unde hic quoque subditur: Et quasi furtive suscepit auris mea venas susurrii ejus. Furtive susurrii venas percipiunt, quia socialis scientiae gratiam deserentes, ad hanc nequaquam per ostium ingrediuntur, Domino attestante, qui ait: Qui non intrat per ostium in ovile ovium, sed ascendit aliunde, ille fur est et latro (Joan. X, 1, 2). Venas itaque divini susurrii furtive suscipit, qui ad percipiendam virtutis ejus notitiam, deserto publicae praedicationis ostio, pravae intelligentiae rimas quaerit. Quia vero fur et latro, qui intrat aliunde, et tenebras diligit, et claritatem luminis perhorrescit, recte subjungitur:

Caput XXIV

[Vet. XIX].

VERS. 13.---In horrore visionis nocturnae, quando solet sopor occupare homines.

46. Ut alta esse ostendant quae docent, ea se vix capere declarant. Modo de sapientiae singularitate extolluntur.---Saepe haeretici dum altiora dicere conantur, ipsi sibi testes sunt quia quae proferunt, vera non sunt. In nocturna quippe visione dubie cernitur. Rimas ergo susurrii in pavore nocturnae visionis se percepisse asserunt, quia ut quae docent alta aliis ostendant, vix ea se capere posse denuntiant. Sed hinc colligendum est quomodo audientibus certa esse poterunt, quae ipsi dubie viderunt. Miro ergo ordine cum alta loquentes profluunt, in patefactione stultitiae, ipsis suae altitudinis vocibus ligantur. Quantum vero de singularitate sapientiae elevantur, ostenditur cum protinus subdit: Quando solet sopor occupare homines. Ac si aperte ab haereticis diceretur: Cum homines inferius dormiunt, nos ad percipienda superna vigilamus, quia ea nobis nota sunt, ad quae videlicet cognoscenda caeterorum hominum corda torpentia non assurgunt. Ac si apertius dicant: In quibus intelligentia nostra se erigit, reliquorum hominum sensus dormit. Nonnunquam vero cum hoc despici ab auditore conspiciunt, semetipsos simulant timere quod dicunt. Unde subditur:

CAPUT XXV.

VERS. 14.---Pavor tenuit me et tremor, et omnia ossa mea perterrita sunt.

Which, as we have said, they insinuate as occult, because namely so that they may be able to show it as wonderful, they confirm that they have perceived it hiddenly. Whence in Solomon a woman holding the type of heretics, says: Stolen waters are sweeter, and hidden bread is more pleasant (Prov. 9:17). Whence here also it is added: And as it were stealthily my ear received the veins of its whispering. They perceive the veins of whispering stealthily, because deserting the grace of social knowledge, they by no means enter to this through the door, the Lord attesting, who says: He who enters not through the door into the sheepfold, but climbs up another way, the same is a thief and a robber (John 10:1, 2). Therefore he receives the veins of the divine whispering stealthily, who, to perceive the notice of his virtue, having deserted the door of public preaching, seeks the rifts of depraved intelligence. But because he who enters from elsewhere is a thief and a robber, and loves darkness, and dreads the clarity of light, it is rightly subjoined:

CHAPTER XXIV.

VERSE 13.---In the horror of a night vision, when deep sleep is wont to occupy men.

46. That they may show the things they teach to be high, they declare themselves scarcely to grasp them. Now they are extolled for the singularity of wisdom.--- Often heretics, while they endeavor to say higher things, are themselves witnesses to themselves that the things they proffer are not true. For in a night vision one discerns doubtfully. Therefore they assert that they have perceived the rifts of whispering in the fear of a night vision, because so that they may show to others the things they teach to be high, they denounce themselves as being scarcely able to grasp them. But from this it is to be gathered how they will be able to be certain to their hearers, which things they themselves have seen doubtfully. Therefore in a wonderful order, when flowing forth speaking high things, they are bound by the very voices of their height in the manifestation of their folly. But how much they are elevated concerning the singularity of wisdom, is shown when it is immediately added: When deep sleep is wont to occupy men. As if it were said openly by heretics: When men sleep below, we watch for perceiving supernal things, because those things are known to us, to the knowing of which, namely, the torpid hearts of other men do not rise. As if they should say more openly: In those things in which our intelligence erects itself, the sense of the rest of men sleeps. But sometimes when they behold this to be despised by the hearer, they simulate that they themselves fear what they say. Whence it is added:

CHAPTER XXV.

VERSE 14.---Dread held me and trembling, and all my bones were terrified.

47. Modo pavidos se simulant.---Quia enim de doctrinae suae altitudine miri videri appetunt, quasi pertimescunt quae fingunt; et cum minoris laboris sit audire quam dicere, ad ea proferenda audaces sunt, quae scilicet astruunt quia ipsi vix audire potuerunt. Unde adhuc subditur:

CAPUT XXVI.

VERS. 15, 16.---Et cum spiritus me praesente transiret, inhorruerunt pili carnis meae; stetit quidam, cujus non agnoscebam vultum.

48. Modo fingunt in se incomprehensibilia novisse.---Ut incomprehensibilia se cognovisse indicent, non stetisse, sed transisse coram se spiritum narrant; et vultum se vidisse incognitum simulant, ut esse se ei cognitos qui ab humana mente cognosci non valet ostendant. Ubi adhuc subditur:

CAPUT XXVII.

VERS. 16.---Imago coram oculis meis, et vocem quasi aurae lenis audivi.

49. Deum intueri spiritaliter nequeunt, neque tamen semper errant. Quaedam vera et sublimia loquuntur.---Saepe haeretici Deum sibi imaginaliter fingunt quem intueri spiritaliter nequeunt; ejusque 160 vocem quasi aurae lenis audire se perhibent, quia ad secreta illius cognoscenda, quasi esse se caeteris familiariores gaudent. Non enim ea docent quae Deus publice loquur, sed quae eorum auri quasi latenter aspirantur. Haec igitur diximus, ut quid sub haereticorum specie in Eliphaz sermonibus sentiendum sit intimenius. Sed qui amici beati Job tanti viri amici non essent, nisi manifeste aliquid ex veritate didicissent, quia quamvis in sententiis correptionis errant, in veritatis tamen cognitione non in toto titubant: haec eadem paulo superius verba replicemus, ut subtilius discernamus quomodo ea quae de perceptione veritatis dicuntur, a recte sentientibus proferri veraciter possint. [Vet. XX.] Nonnunquam vero haeretici vera quaedam et sublimia loquuntur, non quod haec divinitus ipsi percipiunt, sed quod ex sanctae Ecclesiae contentione didicerunt; neque haec ad profectum conscientiae, sed ad scientiae ostentationem trahunt. Unde fit plerumque ut alta sciendo dicant, sed vivendo quae dicunt nesciant.

47. Now they simulate themselves to be fearful.---For because they desire to appear wonderful concerning the height of their doctrine, they as it were greatly fear the things they feign; and since it is of less labor to hear than to speak, they are bold to proffer those things, which namely they construct because they themselves were scarcely able to hear them. Whence it is still added:

CHAPTER XXVI.

VERSES 15, 16.---And when a spirit passed by, I being present, the hairs of my flesh stood up; there stood one, whose face I did not acknowledge.

48. Now they feign to have known incomprehensible things in themselves.---That they may indicate themselves to have known incomprehensible things, they narrate that a spirit did not stand, but passed by before them; and they simulate that they have seen an unknown face, so that they may show themselves to be known to him who cannot be known by the human mind. Where it is still added:

CHAPTER XXVII.

VERSE 16.---An image before my eyes, and I heard a voice as of a gentle breeze.

49. They are unable to behold God spiritually, nor yet do they always err. They speak certain true and sublime things.---Often heretics imagine God to themselves imaginally whom they are unable to behold spiritually; and they pretend to hear his voice as of a gentle breeze, because they rejoice to be as it were more familiar than others for knowing his secrets. For they do not teach those things which God speaks publicly, but those which are as it were hiddenly inspired into their ear. These things, therefore, we have said, that we might more intimately intimate what is to be felt under the appearance of heretics in the sermons of Eliphaz. But since the friends of blessed Job would not be friends of so great a man, unless they had manifestly learned something from the truth, because although they err in sentences of correction, yet in the knowledge of the truth they do not altogether stumble: let us replicate these same words a little above, that we may more subtly discern how those things which are said concerning the perception of truth, can be truly proffered by those who feel rightly. For sometimes heretics speak certain true and sublime things, not that they themselves perceive these divinely, but that they have learned them from the contention of the holy Church; nor do they draw these to the profit of conscience, but to the ostentation of knowledge. Whence it happens mostly that they say high things by knowing, but they know not by living the things they say.

Sive igitur ex haereticorum specie, videlicet non vitam scientiae, sed verba tenentium, seu certe ex persona amicorum beati Job, qui de cognitione veritatis potuerunt procul dubio percipiendo experiri, quod studuerunt docendo eloqui, haec eadem quae transcurrimus, subtilius dicta disseramus; ut dum sollicite Eliphaz sermo discutitur, quantae scientiae fuerit, demonstretur; quamvis in eadem scientia humilitatem non tenuit, qui commune bonum sibi specialiter arrogavit. Ait namque:

Caput XXVIII

[Rec. XIX].

VERS. 12.---Porro ad me dictum est verbum absconditum.

ALLEGORICUS SENSUS.---50. Verbum absconditum, Dei Filius, vel Spiritus sancti locutio. Haec a paucis percipitur. Sentiri potest, non exprimi.---Verbum quippe absconditum, invisibilis Filius vocatur, de quo Joannes ait: In principio erat Verbum. Quod ipse quoque absconditum insinuat, dum subjungit: Et Verbum erat apud Deum, et Deus erat Verbum. Sed hoc verbum absconditum electorum mentibus dicitur, cum potestas unigeniti Filii credentibus manifestatur. Potest etiam per verbum absconditum, allocutio intimae aspirationis intelligi; de qua Joannes dicit: Unctio ejus docet vos de omnibus (I Joan. II, 27). Quae nimirum aspiratio humanam mentem contingendo sublevat, et temporales cogitationes deprimens, aeternis hanc desideriis inflammat, ut nihil ei jam, nisi quae superna sunt, libeat, et cuncta quae inferius de humana perstrepunt corruptione contemnat. Absconditum ergo verbum audire, est locutionem sancti Spiritus corde concipere. Quae profecto sciri non potest, nisi a quo haberi potest. Unde et Veritatis voce de hac abscondita locutione dicitur: Ego rogabo Patrem, et alium Paraclitum dabit vobis, ut maneat vobiscum in aeternum, Spiritum veritatis, quem mundus non potest accipere (Joan. XIV, 16). Sicut enim isdem Paraclitus post Mediatoris ascensum, alius humani generis consolator, in semetipso invisibilis est; ita omnem, quem repleverit, ad desideranda invisibilia accendit. Et quoniam mundana corda sola visibilia diligunt, hunc mundus non accipit, quia ad diligenda invisibilia non assurgit. Saeculares etenim mentes quanto se foras per desideria dilatant, tanto ad receptionem illius sinum cordis angustant. Et quoniam valde in 161 humano genere pauci sunt, qui a desideriorum temporalium sorde purgati, ad perceptionem sancti Spiritus ipsa hac purgatione dilatentur, verbum hoc absconditum dicitur, quia illud a quibusdam procul dubio in corde percipitur, quod a maxima hominum parte nescitur. Vel certe haec ipsa afflatio sancti Spiritus absconditum verbum est, quia sentiri potest, sed strepitu locutionis exprimi non potest.

Whether therefore from the appearance of heretics, namely of those holding not the life of knowledge but the words, or certainly from the person of the friends of blessed Job, who from the knowledge of truth could without doubt experience by perceiving what they studied to speak by teaching, let us discuss these same things which we have run through, spoken more subtly; that while the sermon of Eliphaz is solicitously discussed, it may be demonstrated of how great knowledge he was; although in the same knowledge he did not hold humility, who specially arrogated the common good to himself. For he says:

CHAPTER XXVIII.

VERSE 12.---Moreover a hidden word was spoken to me.

ALLEGORICAL SENSE.---50. The hidden word, the Son of God, or the locution of the Holy Spirit. This is perceived by few. It can be felt, not expressed.---For the invisible Son is called the hidden word, of whom John says: In the beginning was the Word. Which he also insinuates as hidden, when he subjoins: And the Word was with God, and the Word was God. But this hidden word is spoken to the minds of the elect, when the power of the only-begotten Son is manifested to believers. The allocution of internal aspiration can also be understood through the hidden word; of which John says: His unction teaches you concerning all things (1 John 2:27). Which aspiration namely by touching lifts up the human mind, and depressing temporal thoughts, inflames this with eternal desires, so that nothing already may please it, except those things which are supernal, and it may contemn all things which sound around from human corruption below. To hear the hidden word, therefore, is to conceive the locution of the Holy Spirit in the heart. Which certainly cannot be known, except by him by whom it can be had. Whence also by the voice of Truth it is said concerning this hidden locution: I will ask the Father, and he will give you another Paraclete, that he may remain with you forever, the Spirit of truth, whom the world cannot receive (John 14:16). For as the same Paraclete after the ascension of the Mediator, another consoler of the human race, is invisible in himself; so he kindles every one, whom he shall have filled, to desiring invisible things. And because worldly hearts love only visible things, the world receives him not, because it does not rise to loving invisible things. For secular minds, by as much as they dilate themselves without through desires, by so much do they narrow the bosom of the heart to his reception. And because there are very few in the human race, who being purged from the filth of temporal desires, are dilated by this very purgation to the perception of the Holy Spirit, this is called a hidden word, because that is perceived in the heart by some without doubt, which is unknown by the greatest part of men. Or certainly this afflation of the Holy Spirit is the hidden word, because it can be felt, but it cannot be expressed by the noise of locution.

Cum igitur divina aspiratio sine strepitu mentem sublevat, verbum absconditum auditur, quia sermo Spiritus in aure cordis silenter sonat. Unde et subditur:

Caput XXIX

[Rec. XX].

IBID.---Et quasi furtive suscepit auris mea venas susurrii ejus.

51. Mentem quaerit a visibilibus abstractam. Quam variis modis eam alloquatur.---Venas susurrii superni auris cordis furtive suscipit, quia subtilitatem locutionis intimae afflata mens et raptim et occulte cognoscit. Nisi enim se ab exterioribus desideriis abscondat, interna non penetrat. Et occultatur ut audiat, et audit ut occultetur; quia et subtracta a visibilibus, invisibilia conspicit, et repleta invisibilibus, visibilia perfecte contemnit. Notandum vero quod non ait: Quasi furtive suscepit auris mea susurrium ejus; sed venas susurrii ejus. Susurrium quippe occulti verbi, est haec ipsa locutio aspirationis internae. Venae autem susurrii dicuntur causarum origines, quibus haec ipsa aspiratio ad mentem ducitur. Quasi enim venas susurrii sui aperit, cum nobis Deus latenter insinuat, quibus modis ad nostrae intelligentiae aurem venit. Aliquando enim nos amore, aliquando terrore compungit; aliquando praesentia quam nulla sint ostendit, et ad aeterna diligenda desiderium erigit; aliquando prius aeterna indicat, ut post temporalia vilescant. Aliquando nostra nobis mala aperit, et ad hoc nos usque, ut alienis etiam malis doleamus, extendit. Aliquando mala aliena nostris obtutibus objicit, et compunctos mirabiliter a nostra pravitate nos corrigit. Venas itaque divini susurrii furtive audire, est occultos divinae aspirationis modos tenuiter et latenter agnoscere.

52. Susurrat nobis Deus, quia non se plene manifestum facit. Per creata opera velut per quasdam rimas se admirandum praebet.---Quamvis adhuc vel susurrium, vel venas susurrii intelligere aliter valemus. Qui enim susurrat, occulte loquitur, et vocem non exprimit, sed imitatur. Nos igitur quousque carnis corruptione premimur, nullo modo claritatem divinae potentiae, sicut in se incommutabilis manet, videmus: quia acies infirmitatis nostrae non sustinet hoc quod de ejus aeternitatis radio super nos intolerabiliter fulget.

When, therefore, divine aspiration without noise lifts up the mind, the hidden word is heard, because the speech of the Spirit sounds silently in the ear of the heart. Whence it is added:

Chapter XXIX

[Rec. XX].

IBID.---And my ear received, as if by stealth, the veins of his whispering.

51. He seeks a mind abstracted from visible things. In what various ways He speaks to it.---The ear of the heart receives the veins of the heavenly whispering by stealth, because the mind, being breathed upon, knows the subtlety of the inward locution both rapidly and secretly. For unless it hides itself from outward desires, it does not penetrate the inward ones. And it is hidden that it may hear, and it hears that it may be hidden; because being withdrawn from visible things, it beholds invisible things, and being filled with invisible things, it perfectly contemns visible things. It is to be noted, however, that he does not say: "My ear received, as if by stealth, his whispering;" but "the veins of his whispering." For the whispering of the hidden word is this very locution of inward aspiration. But the veins of the whispering are called the origins of the causes by which this very aspiration is led to the mind. For God opens, as it were, the veins of His whispering when He secretly insinuates to us in what ways He comes to the ear of our intelligence. For sometimes He touches us with love, sometimes with terror; sometimes He shows how nothing present things are, and raises the desire to love eternal things; sometimes He first points out eternal things, that afterwards temporal things may become vile. Sometimes He opens to us our own evils, and extends us even to this, that we should grieve for the evils of others also. Sometimes He sets before our eyes the evils of others, and wonderfully corrects us, being touched with compunction, from our own depravity. To hear the veins of the divine whispering by stealth, therefore, is to recognize the hidden ways of divine aspiration thinly and secretly.

52. God whispers to us, because He does not make Himself fully manifest. Through created works, as if through certain chinks, He offers Himself to be admired.---Although we are able to understand either the whispering or the veins of the whispering in another way. For he who whispers speaks secretly, and does not express his voice, but imitates it. We, therefore, as long as we are pressed by the corruption of the flesh, in no way see the clarity of divine power, as it remains immutable in itself: because the edge of our weakness does not sustain that which shines intolerably upon us from the ray of His eternity.

Cum ergo se nobis omnipotens Deus per rimas contemplationis indicat, nequaquam nobis loquitur, sed susurrat, quia etsi se plene non intimat, quiddam tamen de se humanae menti manifestat. Tunc autem nequaquam jam susurrat, sed loquitur, cum ejus nobis species certa revelatur. Hinc est enim quod in Evangelio Veritas dicit: Palam de Patre annuntiabo vobis (Joan. XVI, 26). Hinc Joannes ait: Videbimus eum sicuti est (I Joan. III, 2). Hinc Paulus dicit: Tunc cognoscam, sicut et cognitus sum (I Cor. XIII, 12). Nunc autem divinum susurrium tot ad nos venas habet, quot creatis operibus ipsa divinitas praesidet. Dum enim quae sunt cuncta creata cernimus, in creatoris admiratione sublevamur. Nam sicut aqua leniter fluens, rimata per venas quaeritur, ut augeatur, tantoque se vastius fundit, quanto venas apertiores invenerit; ita nos dum studiose divinitatis 162 notitiam ex creaturae ejus consideratione colligimus, quasi susurrii illius ad nos venas aperimus; quia per hoc quod factum cernimus, virtutem factoris admiramur; et per ea quae sunt in publico, illud ad nos emanat, quod latet in occulto. Quasi enim per quemdam ad nos sonitum erumpit, dum consideranda nobis sua opera ostendit, in quo semetipsum utcunque indicat, dum quam sit incomprehensibilis manifestat. Quia igitur considerare eum digne non possumus, non ejus vocem, sed vix susurrium audimus. Plene enim quia perpendere neque ipsa quae sunt creata sufficimus, recte dicitur: Quasi furtive suscepit auris mea venas susurrii ejus. Projecti quippe a paradisi gaudiis, et caecitatis poena multati, vix susurrii venas apprehendimus, quia ipse quoque mira ejus opera raptim tenuiterque pensamus. [Vet. XXI] Sciendum vero est, quia quanto virtutem illius mens sublevata considerat, tanto ejus rectitudinem repressa formidat. Unde et recte subjungitur:

Caput XXX

[Rec. XXI].

VERS. 13.---In horrore visionis nocturnae.

53. Mens eo amplius de suis factis trepidat, quo altius in Deum elevatur. Hinc Deum magis metuit et diligit.---Horror nocturnae visionis, est pavor occultae contemplationis. Humana etenim mens quo altius elevata, quae sint aeterna considerat, eo de factis temporalibus gravius tremefacta formidat; quia tanto se ream verius cernit, quanto se ab illo lumine discrepasse quod super se intermicat conspicit; sicque fit ut illuminata plus metuat, quia magis aspicit a veritatis regula per quanta discordat; eamque gravi formidine suus ipse profectus quatit, quae prius quasi securius nihil videbat.

When, therefore, Almighty God indicates Himself to us through the chinks of contemplation, He by no means speaks to us, but whispers, because although He does not fully intimate Himself, He nevertheless manifests something of Himself to the human mind. But then He no longer whispers, but speaks, when His certain species is revealed to us. For hence it is that in the Gospel the Truth says: "I will announce to you plainly of the Father" (John 16:26). Hence John says: "We shall see Him as He is" (1 John 3:2). Hence Paul says: "Then shall I know, even as I am known" (1 Cor. 13:12). But now the divine whispering has as many veins coming to us as the divinity itself presides over created works. For while we behold all things that are created, we are lifted up in admiration of the Creator. For as water flowing gently is sought through the chinks in the veins, that it may be increased, and pours itself forth so much more vastly as it finds the veins more open; so we, while we studiously collect the knowledge of the divinity from the consideration of His creature, open, as it were, the veins of that whispering to us; because through that which we see made, we admire the power of the maker; and through those things which are in public, that emanates to us which is hidden in secret. For it breaks forth to us as if by a certain sound, while He shows us His works to be considered, in which He indicates Himself in some way, while He manifests how incomprehensible He is. Because, therefore, we cannot worthily consider Him, we do not hear His voice, but scarcely a whispering. For because we do not suffice to weigh fully even those things which are created, it is rightly said: "And my ear received, as if by stealth, the veins of his whispering." For being cast out from the joys of paradise, and punished with the penalty of blindness, we scarcely apprehend the veins of the whispering, because we also weigh His wonderful works rapidly and thinly. [Vet. XXI] But it must be known, that by as much as the mind, being lifted up, considers His power, by so much, being repressed, it dreads His rectitude. Whence also it is rightly subjoined:

Chapter XXX

[Rec. XXI].

VERSE 13.---In the horror of a vision by night.

53. The mind trembles so much the more for its own deeds, by how much the higher it is raised to God. Hence it fears and loves God more.---The horror of a vision by night is the dread of secret contemplation. For the human mind, by how much the higher it is raised to consider eternal things, by so much the more heavily does it dread, being shaken, for its temporal deeds; because it perceives itself more truly guilty, by as much as it beholds itself to have disagreed from that light which glitters above it; and so it comes to pass that, being illuminated, it fears more, because it beholds more through how great things it discordance from the rule of truth; and its own very progress shakes it with grave dread, which before saw nothing as if more securely.

Quamvis quantalibet virtute profecerit, non jam manifestum aliquid de aeternitate comprehendit, sed adhuc sub cujusdam caligine imaginationis conspicit. Unde et haec eadem, nocturna visio dicitur. In nocte quippe, sicut et superius diximus, dubie; in die autem constanter videmus. Quia igitur ad contemplandum interni solis radium, nubes sese nostrae corruptionis interserit, nec ad infirmos nostrae mentis oculos illud, sicut est, incommutabile lumen erumpit; adhuc Deum quasi in nocturna visione cernimus, cum procul dubio sub incerta contemplatione caligamus. Sed quamvis extremum de illo aliquid mens conceperit, in consideratione tamen ejus magnitudinis inhorrescit, et magis metuit, quia ipsis contemplationis ejus vestigiis se imparem sentit, atque ad se relapsa, eum arctius diligit, cujus miram dulcedinem ferre non valens, vix hanc sub incerta visione gustavit. Sed quia ad hujus sublevationis culmen minime pertingitur, nisi prius desideriorum carnalium importune perstrepens turba reprimatur, recte subjungitur:

Caput XXXI

[Rec. XXII].

IBID.---Quando solet sopor occupare homines.

54. Ad contemplationem non pervenitur nisi sopitis carnalibus desideriis. Somnus tribus modis accipitur.---Quisquis ea quae mundi sunt agere appetit, quasi vigilat; quisquis vero internam quietem quaerens, hujus mundi strepitum fugit, velut obdormiscit. Sed prius sciendum est quia in Scriptura sacra figurate positus tribus modis somnus accipitur. Aliquando enim somno mors carnis, aliquando torpor negligentiae, aliquando vero exprimitur, calcatis terrenis desideriis, quies vitae. Somni namque vel dormitionis nomine carnis mors intimatur, sicut Paulus ait: Nolo vos ignorare fratres de dormientibus. Et paulo post: Ita et Deus eos qui dormierunt per Jesum, adducet cum eo (I Thess. IV, 12). Somno 163 rursum torpor negligentiae designatur, sicut ab eodem Paulo dicitur: Hora est jam nos de somno surgere (Rom. XIII, 11). Et rursum: Evigilate, justi, et nolite peccare (I Cor. XV, 34).

Although by however great virtue it may have progressed, it does not yet comprehend anything manifest of eternity, but still beholds under a certain mist of imagination. Whence also this same is called a vision by night. For in the night, as we have also said above, we see doubtfully; but in the day we see constantly. Because, therefore, to contemplate the ray of the inward sun, the cloud of our corruption interposes itself, nor does that immutable light break forth, as it is, to the weak eyes of our mind; we still behold God as if in a vision by night, while without doubt we are misty under an uncertain contemplation. But although the mind may have conceived some last thing concerning Him, nevertheless in the consideration of His magnitude it grows horrific, and fears more, because it feels itself unequal to those very footsteps of its contemplation, and having relapsed to itself, it loves Him more closely, whose wonderful sweetness being unable to bear, it has scarcely tasted this under an uncertain vision. But because the summit of this sublevation is by no means reached, unless first the crowd of carnal desires importunately making a noise be repressed, it is rightly subjoined:

Chapter XXXI

[Rec. XXII].

IBID.---When deep sleep is wont to occupy men.

54. Contemplation is not reached unless carnal desires are put to sleep. Sleep is taken in three ways.---Whoever desires to do those things which are of the world, wakes, as it were; but whoever, seeking inward quiet, flees the noise of this world, falls asleep, as it were. But first it must be known that sleep, being figuratively placed in Sacred Scripture, is taken in three ways. For sometimes by sleep the death of the flesh is expressed, sometimes the torpor of negligence, but sometimes, earthly desires being trodden under foot, the rest of life. For by the name of sleep or sleeping the death of the flesh is intimated, as Paul says: "I would not have you ignorant, brethren, concerning them that are asleep." And a little after: "Even so them also which sleep in Jesus will God bring with him" (1 Thess. 4:13, 14). Again, by sleep the torpor of negligence is designated, as is said by the same Paul: "It is now the hour for us to rise from sleep" (Rom. 13:11). And again: "Awake, ye just, and sin not" (1 Cor. 15:34).

Somno quoque calcatis carnis desideriis quies vitae figuratur, sicut sponsae voce in canticorum Cantico dicitur: Ego dormio, et cor meum vigilat (Cant. V, 2); quia videlicet sancta mens quo se ab strepitu temporalis concupiscentiae comprimit, eo verius interna cognoscit; et tanto alacrius ad intima vigilat, quanto se ab exteriori inquietudine occultat. Quod bene per Jacob in itinere dormientem figuratur (Genes. XXVIII, 11), qui ad caput lapidem posuit, et obdormivit: a terra scalam coelo inhaerentem, innixum scalae Dominum, ascendentes quoque et descendentes angelos vidit. In itinere quippe dormire, est in hoc praesentis vitae transitu a rerum temporalium amore quiescere. In itinere dormire, est in dierum labentium cursu ab appetitu visibilium mentis oculos claudere: quos primis hominibus seductor aperuit, qui dixit: Scit enim Deus quod in quocunque die comederitis ex eo, aperientur oculi vestri (Genes. III, 5, 6). Unde et paulo post subditur: Tulit de fructu illius, et comedit; deditque viro suo, qui comedit, et aperti sunt oculi amborum. Culpa quippe oculos concupiscentiae aperuit, quos innocentia clausos tenebat. Angelos vero ascendentes et descendentes cernere, est cives supernae patriae contemplari, vel quanto amore auctori suo super semetipsos inhaereant, vel quanta compassione charitatis nostris infirmitatibus condescendant.

55. Ad contemplationem non sufficit a mundi actionibus quiescere, nisi et virtutes exerceantur.---Et notandum valde est quod ille dormiens angelos conspicit, qui in lapide caput ponit; quia nimirum ipse ab exterioribus operibus cessans, interna penetrat, qui intentamente, quae principale est [Graece, τὸ ἡγεμονικὸν] hominis, imitationem sui redemptoris observat. Caput quippe in lapide ponere, est mente Christo inhaereere. Qui enim a praesentis vitae actione remoti sunt, sed ad superna nullo amore rapiuntur, dormire possunt, sed videre angelos nequeunt; quia caput in lapide tenere contemnunt.

[Vet. XXII.] Sunt namque nonnulli qui mundi quidem actiones fugiunt, sed nullis virtutibus exercentur. Hi nimirum torpore, non studio dormiunt; et idcirco interna non conspiciunt, quia caput non in lapide sed in terra posuerunt. Quibus plerumque contingit ut quanto securius ab externis actionibus cessant, tanto latius in se immundae cogitationis strepitum per otium congerant. Unde sub Judaeae specie per Prophetam torpens otio anima defletur, cum dicitur: Viderunt eam hostes, et deriserunt Sabbata ejus (Thren. I, 7). Praecepto etenim legis ab exteriori opere in sabbato cessatur.

By sleep also, carnal desires being trodden under foot, the rest of life is figured, as is said by the voice of the bride in the Song of Songs: "I sleep, and my heart waketh" (Cant. 5:2); because, namely, the holy mind, by how much the more it restrains itself from the noise of temporal concupiscence, by so much the more truly does it know inward things; and it wakes so much the more alertly to inward things, by how much the more it hides itself from outward disquietude. Which is well figured by Jacob sleeping on his journey (Gen. 28:11), who placed a stone at his head, and fell asleep: he saw a ladder reaching from the earth to heaven, the Lord leaning upon the ladder, and also angels ascending and descending. To sleep on the journey, indeed, is to rest in this transit of the present life from the love of temporal things. To sleep on the journey is to close the eyes of the mind from the appetite of visible things in the course of the passing days: which eyes the seducer opened to the first men, who said: "For God knows that in whatever day you shall eat thereof, your eyes shall be opened" (Gen. 3:5). Whence also a little after it is added: "She took of the fruit thereof, and did eat; and gave to her husband, who did eat, and the eyes of both were opened." For guilt opened the eyes of concupiscence, which innocence kept closed. But to behold angels ascending and descending is to contemplate the citizens of the heavenly country, either with how great love they cohere to their Author above themselves, or with how great compassion of charity they condescend to our infirmities.

55. To rest from the actions of the world is not sufficient for contemplation, unless virtues also be exercised.---And it is greatly to be noted that he who sleeps beholds the angels, who places his head upon a stone; because doubtless he himself, ceasing from outward works, penetrates inward things, who with a careful mind, which is the principal part [Greek, *to hegemonikon*] of man, observes the imitation of his Redeemer. For to place the head upon a stone is to cohere with the mind to Christ. For those who are removed from the action of the present life, but are snatched to heavenly things by no love, can sleep, but they cannot see the angels; because they contemn holding the head upon the stone.

[Vet. XXII.] For there are some who indeed flee the actions of the world, but are exercised by no virtues. These, namely, sleep by torpor, not by study; and therefore they do not behold inward things, because they have placed the head not on the stone but on the earth. To whom it for the most part happens that, by how much more securely they cease from external actions, by so much more widely do they collect within themselves the noise of unclean thought through leisure. Whence under the species of Judea, the soul torpid with leisure is bewailed by the Prophet, when it is said: "The enemies saw her, and did mock at her Sabbaths" (Lam. 1:7). For by the precept of the law, one ceases from outward work on the Sabbath.

Hostes ergo sabbata videntes irrident, cum maligni spiritus ipsa vacationis otia ad cogitationes illicitas pertrahunt; ut unaquaeque anima quo remota ab externis actionibus servire Deo creditur, eo magis eorum tyrannidi illicita cogitando famuletur. Sancti autem viri, qui a mundi operibus non torpore, sed virtute sopiuntur, laboriosius dormiunt, quam vigilare potuerunt, quia in eo quod actiones hujus saeculi deserentes superant, robusto conflictu quotidie contra semetipsos pugnant, ne mens per negligentiam torpeat, ne subacta otio ad desideria immunda frigescat, ne in ipsis bonis desideriis plus justo inferveat, ne sub 164 discretionis specie sibimet parcendo, a perfectione languescat. Agit haec, et ab hujus mundi inquieta concupiscentia se penitus subtrahit, ac terrenarum actionum strepitum deserit, et per quietis studium virtutibus intenta, vigilans dormit. Neque enim ad contemplanda interna perducitur, nisi ab his quae exterius implicant studiose subtrahatur. Hinc est enim quod per semetipsam Veritas dicit: Nemo potest duobus dominis servire (Matth. VI, 24). Hinc Paulus ait: Nemo militans Deo, implicat se negotiis saecularibus, ut ei placeat, cui se probavit (II Tim. II, 4). Hinc per Prophetam Dominus admonens dicit: Vacate, et videte, quoniam ego sum Deus (Psal. XLV, 11). Quia igitur nequaquam notitia interna conspicitur, nisi ab externa implicatione cessetur, recte nunc verbi absconditi et divini susurrii tempus exprimitur, cum dicitur: in horrore visionis nocturnae, quando solet sopor occupare homines, quia nimirum mens nostra nullo modo ad vim intimae contemplationis rapitur, nisi studiose prius a terrenorum desideriorum tumultu sopiatur. Sed humanus animus quadam suae contemplationis machina sublevatus, quo super se altiora conspicit, eo in semetipso terribilius contremiscit. Unde et apte subditur:

Caput XXXII

[Rec. XXIII].

VERS. 14.---Pavor tenuit me, et tremor, et omnia ossa mea perterrita sunt.

The enemies, therefore, seeing the Sabbaths, mock, when malignant spirits draw these very leisures of vacation to illicit thoughts; so that each soul, by how much it is believed to serve God being removed from external actions, by so much the more does it serve their tyranny by thinking illicit things. But holy men, who are put to sleep from the works of the world not by torpor but by virtue, sleep more laboriously than they were able to wake, because in that which they overcome by deserting the actions of this world, they fight daily by a robust conflict against themselves, lest the mind grow torpid through negligence, lest being subjected to leisure it grow cold to unclean desires, lest it be more fervent than is just in those very good desires, lest under the species of discretion by sparing itself, it languish from perfection. It does these things, and withdraws itself inwardly from the unquiet concupiscence of this world, and deserts the noise of earthly actions, and being intent on virtues through the study of quiet, it sleeps waking. For it is not led to contemplate inward things, unless it be studiously withdrawn from those things which implicate externally. For hence it is that the Truth says through itself: "No man can serve two masters" (Matt. 6:24). Hence Paul says: "No man warring for God entangleth himself with secular businesses, that he may please him to whom he hath approved himself" (2 Tim. 2:4). Hence through the Prophet the Lord, admonishing, says: "Be vacant, and see, that I am God" (Ps. 46:11). Because, therefore, inward knowledge is by no means beheld unless one ceases from external implication, the time of the hidden word and the divine whispering is now rightly expressed, when it is said: "In the horror of a vision by night, when deep sleep is wont to occupy men," because namely our mind is in no way snatched to the power of inward contemplation, unless it be first studiously put to sleep from the tumult of earthly desires. But the human mind, being raised up by a certain machine of its contemplation, by how much the higher things it beholds above itself, by so much the more terribly does it tremble within itself. Whence also it is aptly subjoined:

Chapter XXXII

[Rec. XXIII].

VERSE 14.---Fear seized me, and trembling, and all my bones were terrified.

56. Quo altius Dei rectitudinem contemplamur, eo de nostra magis formidamus.---Quid per ossa, nisi fortia acta signantur? De quibus et per Prophetam dicitur: Dominus custodit omnia ossa eorum (Psal. XXXIII, 21). Et saepe ea quae agunt homines, esse alicujus momenti aestimant, quia districtionis intimae quam sit subtile judicium ignorant. Sed cum per contemplationem rapti superna conspiciunt, ab ipsa aliquo modo praesumptionis suae securitate liquefiunt; et tanto magis in divino conspectu trepidant, quanto nec bona sua digna ejus examine, quem conspiciunt, pensant. Hinc est etenim quod is qui fortia operando profecerat, per spiritum sublevatus clamabat: Omnia ossa mea dicent: Domine, quis similis tibi (Psalm. XXXIV, 10)? Ac si diceret: Carnes meae verba non habent, quia infirma mea apud te funditus silent; ossa autem mea tuae magnitudinis laudem dicunt, quia ipsa quoque, quae esse in me fortia credidi, tua consideratione contremiscunt. Hinc est quod Manue, viso angelo pertimescens, dicit: Morte moriemur, quia vidimus Dominum (Jud. XIII, 22). Quem uxor protinus consolatur, dicens: Si Dominus nos vellet occidere, de manibus nostris holocaustum et libamenta non suscepisset (Ibid., 23). Quid est autem quod ad visionem angeli vir fit timidus, et mulier audax, nisi quod nobis quoties coelestia demonstrantur, spiritus quidem pavore se concutit, sed tamen spes praesumit? Inde namque spes ad majora audenda sese erigit, unde turbatur spiritus, quia ea quae superna sunt, prior videt. [Vet. XXIII.] Quia igitur cum altiora secretorum coelestium sublevata mens conspicit, cuncta humanarum virium soliditas contremiscit, recte nunc dicitur: Pavor tenuit me, et tremor, et omnia ossa mea perterrita sunt. Ac si aperte diceretur: Subtilitatis intimae arcana percipiens, unde me apud me fortem credidi, ante conspectum judicis inde titubavi. Districtionem quippe divinae justitiae contemplantes, etiam de ipsis operibus jure pertimescimus, quae nos fortia egisse putabamus. Ducta namque ad internam regulam nostra rectitudo, si 165 districtum judicium invenit, multis tortitudinum suarum sinibus in intimam rectitudinem impingit. Unde bene Paulus cum et virtutum ossa habere se cerneret, et tamen sub districto examine haec eadem ejus ossa trepidarent, ait: Mihi pro minimo est, ut a vobis judicer, aut ab humano die. Sed neque me ipsum judico; nihil enim mihi conscius sum (I Cor. IV, 3). Sed quia auditis venis divini susurrii, haec eadem ejus ossa contremuerunt, illico adjunxit: Sed non in hoc justificatus sum: qui autem judicat me, Dominus est. Ac si diceret: recta egisse me recolo, et tamen de meritis non praesumo, quia ad ejus examen vita nostra ducitur, sub quo nostrae fortitudinis et ossa turbantur.

56. By how much the higher we contemplate the rectitude of God, by so much the more do we fear for our own.---What is signified by the bones, but strong deeds? Of which also it is said by the Prophet: "The Lord keepeth all their bones" (Ps. 34:20). And often men estimate those things which they do to be of some moment, because they are ignorant of how subtle is the judgment of inward strictness. But when, being snatched through contemplation, they behold heavenly things, they melt away in some manner from that very security of their presumption; and they tremble so much the more in the divine sight, by how much they weigh even their good deeds as not worthy of His examination, whom they behold. For hence it is that he who had progressed by working strong things, being raised up by the spirit, cried out: "All my bones shall say: Lord, who is like unto Thee" (Ps. 35:10)? As if he were to say: My flesh has no words, because my weak things are profoundly silent before Thee; but my bones speak the praise of Thy magnitude, because even those things which I believed to be strong in me, tremble at the consideration of Thee. Hence it is that Manoah, fearing at the sight of the angel, says: "We shall surely die, because we have seen the Lord" (Judg. 13:22). Whom his wife immediately consoles, saying: "If the Lord were pleased to kill us, He would not have received a burnt offering and a meat offering at our hands" (Ibid., 23). But what is it that at the vision of an angel the man becomes timid, and the woman bold, unless that as often as heavenly things are shown to us, the spirit indeed shakes itself with fear, but nevertheless hope presumes? For thence hope raises itself to daring greater things, whence the spirit is troubled, because it sees first those things which are heavenly. [Vet. XXIII.] Because, therefore, when the mind, being raised up, beholds the higher things of heavenly secrets, all the solidity of human strength trembles, it is now rightly said: "Fear seized me, and trembling, and all my bones were terrified." As if it were openly said: Perceiving the secrets of inward subtlety, whence I believed myself strong within myself, thence I staggered before the sight of the judge. For contemplating the strictness of divine justice, we rightly fear even for those very works which we thought we had done strongly. For our rectitude, being led to the inward rule, if it finds a strict judgment, impinges upon inward rectitude with many windings of its own crookedness. Whence Paul, well, when he perceived himself both to have the bones of virtues, and yet under strict examination these same bones of his trembled, said: "With me it is a very small thing that I should be judged of you, or of man's day." Yea, I judge not mine own self. For I know nothing by myself (1 Cor. 4:3). But because, having heard the veins of the divine whispering, these same bones of his trembled, he immediately added: "Yet am I not hereby justified: but he that judgeth me is the Lord." As if he were to say: I remember that I have done upright things, and yet I do not presume on my merits, because our life is led to His examination, under which even the bones of our fortitude are troubled.

57. Contemplationis gratia non est diuturna.---Sed cum mens in contemplatione suspenditur, cum carnis angustias superans, per speculationis vim de libertate aliquid intimae securitatis rimatur, stare diu super semetipsam non potest; quia etsi hanc spiritus ad summa evehit, caro tamen ipso adhuc corruptionis suae pondere deorsum premit. Unde et subditur:

CAPUT XXXIII.

VERS. 15.---Et cum spiritus me praesente transiret, inhorruerunt pili carnis meae.

58. Invisibilia quidem cognoscimus, sed raptim.---Nobis praesentibus spiritus transit, quando invisibilia cognoscimus, et tamen haec non solide, sed raptim videmus. Neque enim in suavitate contemplationis intimae diu mens figitur, quia ad semetipsam ipsa immensitate luminis reverberata revocatur. Cumque internam dulcedinem degustat, amore aestuat, ire super semetipsam nititur, sed ad infirmitatis suae tenebras fracta relabitur; et magna virtute proficiens, videt quia videre non possit hoc quod ardenter diligit, nec tamen ardenter diligeret, nisi aliquatenus videret. Non ergo stat, sed transit spiritus, quia supernam lucem nostra nobis contemplatio et inhiantibus aperit, et mox infirmantibus abscondit. Et quia in hac vita quantalibet virtute quis profecerit, adhuc tamen corruptionis suae stimulum sentit: Corpus quippe, quod corrumpitur, aggravat animam, et deprimit terrena inhabitatio sensum multa cogitantem (Sap. IX, 15), recte subditur: Inhorruerunt pili carnis meae.

[Rec. XXIV.] 59. Nemo hic ita perfectus, cui non nascatur semper quod resecetur.---Pili etenim carnis sunt quaelibet superflua humanae corruptionis. Pili carnis sunt vitae veteris cogitationes, quas sic a mente incidimus, ut de amissione earum nullo dolore fatigemur. Bene autem per Moysen dicitur: Levitae radant omnes pilos carnis suae (Num. VIII, 7). Levita quippe assumptus vocatur. Oportet ergo Levitas omnes pilos carnis radere, quia is qui in obsequiis divinis assumitur, debet ante Dei oculos a cunctis carnis cogitationibus mundus apparere, ne illicitas cogitationes mens proferat, et pulchram animae speciem quasi pilis fruticantibus deformem reddat. Sed quantalibet, ut diximus, quempiam virtus sanctae conversationis evexerit, adhuc tamen ei de vetustate vitae nascitur quod toleretur. Unde et ipsi Levitarum pili radi praecepti sunt, non evelli.

57. The grace of contemplation is not lasting.---But when the mind is suspended in contemplation, when overcoming the narrowness of the flesh, it searches into something of the liberty of inward security through the force of speculation, it cannot stand long above itself; because although the spirit carries it up to the highest things, yet the flesh still presses it downwards by the very weight of its own corruption. Whence also it is subjoined:

CHAPTER XXXIII.

VERSE 15.---And when a spirit passed before me, the hair of my flesh stood up.

58. We indeed know invisible things, but rapidly.---The spirit passes before us, when we know invisible things, and yet we see these not solidly, but rapidly. For the mind is not fixed long in the sweetness of inward contemplation, because it is recalled to itself, being reverberated by the very immensity of the light. And when it tastes inward sweetness, it glows with love, it strives to go above itself, but broken, it relapses to the darkness of its own weakness; and progressing by great virtue, it sees that it cannot see that which it ardently loves, nor yet would it ardently love, unless it saw it in some degree. The spirit, therefore, does not stand, but passes, because our contemplation both opens the heavenly light to us when we gape for it, and soon hides it when we grow weak. And because in this life by however great virtue one may have progressed, he yet still feels the sting of his own corruption: "For the corruptible body presseth down the soul, and the earthly tabernacle weigheth down the mind that museth upon many things" (Wisd. 9:15), it is rightly subjoined: "The hair of my flesh stood up."

[Rec. XXIV.] 59. No one here is so perfect, to whom there is not always born what should be cut off.---For the hairs of the flesh are any superfluities of human corruption. The hairs of the flesh are the thoughts of the old life, which we so cut off from the mind, that we are fatigued by no grief for the loss of them. But it is well said through Moses: "Let the Levites shave all the hair of their flesh" (Num. 8:7). For a Levite is called "one taken up." It behoves the Levites, therefore, to shave all the hair of their flesh, because he who is taken up into divine obsequies ought to appear clean before the eyes of God from all thoughts of the flesh, lest the mind bring forth illicit thoughts, and render the beautiful species of the soul deformed as if by sprouting hairs. But by however great virtue of holy conversation one may have been raised up, as we have said, there yet still is born to him from the oldness of life what must be tolerated. Whence also the very hairs of the Levites are commanded to be shaved, not plucked out.

Rasis etenim pilis in carne radices remanent, et crescunt iterum ut recidantur, quia magno quidem studio superfluae cogitationes amputandae sunt, sed tamen amputari funditus nequaquam possunt. Semper enim caro superflua generat quae semper spiritus ferro sollicitudinis recidat. Sed tamen haec in nobis tunc subtilius conspicimus, cum speculationis 166 alta penetramus. Unde recte nunc dicitur: Cum spiritus me praesente transiret, inhorruerunt pili carnis meae.

[Vet. XXIV.] 60. Haec sollicitius resecat mens contemplationi dedita, sicque Spiritum pene figit, nec tamen diu tenet.---Humana etenim mens in contemplationis arce sublevata, tanto semet districte judicat quidquid in se infirmum prius tranquille tolerabat. Transeunte ergo spiritu pili pertimescunt, quia ante compunctionis vim cogitationes superfluae fugiunt, ut nihil fluxum, nihil jam remissum libeat, quia afflatam mentem etiam contra semetipsam visitationis intimae severitas inflammat. Cumque hoc, quod in corde illicitum nascitur, continua districtione resecatur, fit plerumque ut vegetata mens paulo latius radio suae speculationis inhaereat, et pene figat spiritum qui transibat. Nec tamen haec ipsa contemplationis mora Divinitatis vim plene aperit, quia ejus immensitas humanas vires auctas sublevatasque transcendit. Unde et bene subditur:

Caput XXXIV

[Rec. XXV].

VERS. 16.---Stetit quidam, cujus non agnoscebam vultum.

61. Homo per peccatum totus carnalis factus, non cogitat sine imaginibus corporum. Qui sine his animam suam, ac deinde Deum percipiat.---Quidam namque non dicimus, nisi de eo utique, quem exprimere aut nolumus, aut non valemus. Sed qua mente hoc loco dicitur quidam, videlicet exponitur, cum protinus subinfertur: Cujus non agnoscebam vultum. Humana quippe anima, primorum hominum vitio a paradisi gaudiis expulsa, lucem invisibilium perdidit, et totam se in amorem visibilium fudit; tantoque ab interna speculatione caecata est, quanto foras deformiter sparsa; unde fit ut nulla noverit nisi ea quae corporeis oculis, ut ita dixerim, palpando cognoscit. Homo enim, qui si praeceptum servare voluisset, etiam carne spiritalis futurus erat, peccando factus est etiam mente carnalis ut sola cogitet, quae ad animum per imagines corporum trahit.

For the hairs being shaved, the roots remain in the flesh, and grow again to be cut back, because indeed superfluous thoughts are to be amputated with great study, but yet they can by no means be amputated fundamentally. For the flesh always generates superfluities which the spirit must always cut back with the iron of solicitude. But yet we behold these things in us more subtly then, when we penetrate the heights of speculation. Whence it is now rightly said: "When a spirit passed before me, the hair of my flesh stood up."

[Vet. XXIV.] 60. The mind devoted to contemplation cuts these off more solicitously, and so almost fixes the Spirit, yet does not hold Him long.---For the human mind, being raised up in the citadel of contemplation, tortures itself so much the more harshly for superfluities, by how much it beholds that which it loves to be exceedingly subtle; and when it gazes upon the beautiful thing which it desires above itself, it strictly judges whatever weak thing in itself it previously tolerated tranquilly. The hairs, therefore, dread while the spirit is passing, because superfluous thoughts flee before the force of compunction, so that nothing fluid, nothing now remiss may please, because the severity of inward visitation inflames the breathed-upon mind even against itself. And when that which is born illicitly in the heart is cut back by continual strictness, it for the most part happens that the quickened mind adheres a little more broadly to the ray of its speculation, and almost fixes the spirit which was passing. Nor yet does this very delay of contemplation fully open the power of the Divinity, because His immensity transcends human strengths, even when increased and raised up. Whence also it is well subjoined:

Chapter XXXIV

[Rec. XXV].

VERSE 16.---There stood one, whose face I did not acknowledge.

61. Man having become entirely carnal through sin, does not think without images of bodies. Who without these may perceive his own soul, and then God.---For we do not say "a certain one" (quidam), except of him whom we either will not, or are not able to express. But with what mind "a certain one" is said in this place, is namely explained, when it is immediately subjoined: "Whose face I did not acknowledge." For the human soul, being expelled from the joys of paradise by the vice of the first men, lost the light of invisible things, and poured itself out entirely into the love of visible things; and it was blinded from inward speculation by as much as it was deformedly scattered without; whence it comes to pass that it knows none but those things which it knows by groping, so to speak, with corporal eyes. For man, who if he had willed to keep the precept, was to be spiritual even in the flesh, by sinning was made carnal even in mind, so that he thinks only those things which he draws to his soul through images of bodies.

Corpus quippe est coeli, terrae, aquarum, animalium, cunctarumque rerum visibilium, quas indesinenter intuetur, in quibus dum totam se delectata mens projicit, ab internae intelligentiae subtilitate grossescit; et quia jam erigere ad summa se non valet, in his infirma libenter jacet. Cum vero miris conatibus ab his exsurgere nititur, magnum valde est, si ad cognitionem suam, repressa corporali specie, anima perducatur; ut semetipsam sine corporea imagine cogitet, et cogitando se, viam sibi usque ad considerandam aeternitatis substantiam paret.

[Vet. XXV.] 62. Anima humana quantum a divina substantia distet. Si necdum quid Deum sit, certe quid non sit percipit.---Hoc autem modo quasi quamdam scalam sibi exhibet semetipsam, per quam ab exterioribus ascendendo in se transeat, et a se in auctorem tendat. Cum enim corporeas imagines deserit, in semetipsam mens veniens, non modicum ascendit. Sed quamvis incorporea sit anima, quia tamen corpori inhaeret, ex ipsa sui qualitate agnoscitur, quae carnis loco retinetur. Quae dum obliviscitur scita, cognoscit incognita, meminit oblivioni mandata, hilarescit post tristia, addicitur post laeta: ipsa sui diversitate indicat quantum a substantia aeternae incommutabilitatis distat, quae semper, ut est, idem est: ubique praesens, ubique invisisibilis, ubique tota, ubique incomprehensibilis per inhiantem mentem sine aspectu 167 cernitur, sine dubio auditur, sine motu suscipitur, sine corpore tangitur, sine loco retinetur. Hanc nimirum substantiam cum animus cogitat assuetus rebus corporalibus, diversarum imaginum phantasmata sustinet. Quae dum ab intentionis suae oculis abigit manu discretionis, postponens ei omnia, jam hanc aliquatenus conspicit. Quam si necdum quid sit apprehendit, agnovit certe quid non sit. Quia ergo ad insueta mens rapitur, cum divinitatis essentiam rimatur, recte nunc dicitur: Stetit quidam, cujus non agnoscebam vultum.

63. Stare solius Dei est.---Bene autem dictum est stetit. Omnis quippe creatura, quia ex nihilo facta est, et per semetipsam ad nihilum tendit, non stare habet, sed defluere. Rationalis vero creatura eo ipso, quo ad imaginem auctoris est condita, ne ad nihilum transeat, figitur; irrationalis autem nequaquam figitur, sed donec visionis suae ministerio universitatis speciem impleat, transeundo tardatur. Nam etsi coelum ac terra post in aeternum permanent ex semetipsis tamen nunc ad nihilum properant, sed pro eorum usu quibus serviunt in melius mutanda perseverant.

For the body is of heaven, of earth, of waters, of animals, and of all visible things, which he gazes upon incessantly, into which while the delighted mind throws itself entirely, it becomes gross from the subtlety of inward intelligence; and because it is no longer able to raise itself to the highest things, it lies willingly weak in these. But when it strives with wonderful efforts to rise from these, it is a very great thing if the soul, the corporal species being repressed, be led to the knowledge of itself; so that it may think of itself without a corporal image, and by thinking of itself, may prepare for itself a way even to considering the substance of eternity.

[Vet. XXV.] 62. How much the human soul differs from the divine substance. If it does not yet perceive what God is, it certainly perceives what He is not.---In this way, therefore, it exhibits itself to itself as a kind of ladder, by which, ascending from external things, it may pass into itself, and from itself tend towards its Author. For when it deserts corporal images, the mind, coming into itself, ascends not a little. But although the soul is incorporeal, because it nevertheless adheres to the body, it is recognized from its own quality, which is retained in the place of the flesh. Which, while it forgets things known, knows things unknown, remembers things given to oblivion, grows cheerful after sad things, is dejected after joyful things: by its own very diversity it indicates how much it differs from the substance of eternal immutability, which is always, as it is, the same: everywhere present, everywhere invisible, everywhere whole, everywhere incomprehensible, it is discerned by the gasping mind without sight, heard without doubt, received without motion, touched without a body, retained without a place. When the mind, accustomed to corporal things, thinks upon this substance, it sustains the phantasms of diverse images. Which while it drives away from the eyes of its intention by the hand of discretion, postponing all things to it, it already in some degree beholds this. Which if it has not yet apprehended what it is, it has certainly recognized what it is not. Because, therefore, the mind is snatched to unaccustomed things when it searches into the essence of the divinity, it is now rightly said: "There stood one, whose face I did not acknowledge."

63. Standing belongs to God alone.---But it was well said, "there stood." For every creature, because it was made out of nothing, and of itself tends to nothing, has not to stand, but to flow away. But a rational creature, by that very thing that it was created after the image of its Author, is fixed, lest it pass into nothing; but an irrational one is by no means fixed, but is delayed in passing, until it fulfills the species of the universe by the ministry of its vision. For although heaven and earth afterwards remain for eternity, yet of themselves they now hasten to nothing, but they persevere to be changed into better for the use of those whom they serve.

Stare ergo, solius creatoris est, per quem cuncta non transeuntem transeunt, et in quo aliqua, ne transeant, retinentur. Unde et Redemptor noster, quia divinitatis ejus status capi ab humana mente non potuit, hunc nobis ad nos veniens, creatus, natus, mortuus, sepultus, resurgens, atque ad coelestia rediens, quasi transeundo monstravit. Quod bene per Evangelium illuminato caeco innuit, cui transiens auditum praebuit, sed stans oculos reparavit (Matth. IX, 27; XX, 30; Marc. VIII, 22; Luc. XVIII, 35; Joan. IX, 1). Per humanitatis quippe dispensationem transire habuit; per divinitatis vero potentiam, quia ubique praesens est, stare. Voces igitur caecitatis nostrae Dominus audire transiens dicitur, quia humanae miseriae factus homo miseretur. Stans autem lucem reparat, quia infirmitatis nostrae tenebras ex virtute divinitatis illustrat. Bene ergo, postquam dictum est: Cum spiritus me praesente transiret, subditur: Stetit quidam, cujus non agnoscebam vultum. Ac si aperte diceretur: Eum quem per transitum sensi, non transire deprehendi. Ipse est ergo qui transit, ipse qui stat. Transit enim, quia teneri cognitus non valet; stat autem, quia in quantum cognoscitur, incommutabilis apparet. Quia ergo raptim is qui semper idem est cernitur, simul Deus est transiens et stans videtur. Vel certe stare ejus est nulla mutatione variari, sicut ad Moysen dicitur: Ego sum qui sum (Exod. III, 14). Et sicut hunc Jacobus insinuat, dicens: Apud quem non est transmutatio, nec vicissitudinis obumbratio (Jac. I, 17). Quia vero quisquis jam aliquid de contemplatione aeternitatis apprehendit, hanc per coaeternam ejus speciem conspicit, recte subjungitur:

CAPUT XXXV.

IBID.---Imago coram oculis meis.

64. Quidquid de patre percipimus, per filium videmus.---Imago quippe Patris, Filius est, sicut de condito homine Moyses insinuat, dicens: Creavit Deus hominem, ad imaginem Dei fecit illum (Genes. I, 27). Et sicut per expressionem Sapientiae de eodem Filio quidam sapiens dicit: Candor est enim lucis aeternae (Sap. VII, 26). Et sicut Paulus ait: Qui cum sit splendor gloriae, ac figura substantiae ejus (Heb. I, 3). Cum ergo aeternitas ejus cernitur, prout infirmitatis nostrae possibilitas admittit, imago ejus mentis nostrae oculis antefertur; quia cum vere in Patrem intendimus, hunc quantum accipimus, per suam imaginem, id est, per Filium videmus; et per eam speciem, quae de ipso sine initio nata est, eum aliquo modo cernere, qui nec coepit, nec desinit conamur. Unde et haec eadem Veritas in Evangelio dicit: Nemo venit ad Patrem, nisi per me (Joan. XIV 6). Bene autem subditur:

Standing, therefore, belongs to the Creator alone, through whom all things pass Him who passes not, and in whom some things are retained, lest they pass. Whence also our Redeemer, because the state of His divinity could not be taken by the human mind, showed this to us coming to us, created, born, dead, buried, rising again, and returning to heavenly things, as if by passing. Which He well intimated through the Gospel to the enlightened blind man, to whom passing He gave hearing, but standing He restored his eyes (Matt. 9:27; 20:30; Mark 8:22; Luke 18:35; John 9:1). For through the dispensation of His humanity He had to pass; but through the power of His divinity, because He is everywhere present, He has to stand. The Lord, therefore, is said to hear the voices of our blindness passing, because being made man He has compassion on human misery. But standing He restores light, because He illustrates the darkness of our infirmity from the power of His divinity. Well, therefore, after it was said: "And when a spirit passed before me," it is subjoined: "There stood one, whose face I did not acknowledge." As if it were openly said: Him whom I felt by passing, I found not to pass. It is He Himself, therefore, who passes, He Himself who stands. For He passes, because being known He cannot be held; but He stands, because in as much as He is known, He appears immutable. Because, therefore, He who is always the same is discerned rapidly, God is seen simultaneously passing and standing. Or certainly His standing is to be varied by no mutation, as is said to Moses: "I am who I am" (Exod. 3:14). And as James insinuates Him, saying: "With whom there is no transmutation, nor shadow of change" (Jas. 1:17). But because whoever now apprehends anything of the contemplation of eternity, beholds this through His co-eternal species, it is rightly subjoined:

CHAPTER XXXV.

IBID.---An image before my eyes.

64. Whatever we perceive of the Father, we see through the Son.---For the Image of the Father is the Son, as Moses insinuates concerning the creation of man, saying: "God created man, in the image of God created He him" (Gen. 1:27). And as a certain wise man says through the expression of Wisdom concerning the same Son: "For He is the brightness of the everlasting light" (Wisd. 7:26). And as Paul says: "Who being the brightness of His glory, and the express image of His substance" (Heb. 1:3). When, therefore, His eternity is discerned, as the possibility of our infirmity admits, His image is set before the eyes of our mind; because when we truly intend upon the Father, we see Him, so much as we receive, through His own Image, that is, through the Son; and through that species, which was born of Him without beginning, we endeavor in some way to discern Him, who neither begins nor ends. Whence also this same Truth says in the Gospel: "No man cometh to the Father, but by Me" (John 14:6). But it is well subjoined:

Caput XXXVI

[Rec. XXVI].

IBID.---Et vocem quasi aurae lenis audivi.

65. Spiritus Sancti vox et aura lenis et spiritus vehemens.---Quid enim per vocem aurae lenis, nisi cognitio sancti Spiritus designatur, qui de Patre procedens, et de eo quod est Filii accipiens, nostrae tenuiter notitiae infirmitatis infunditur? Qui tamen super apostolos veniens, per exteriorem sonum tanquam per vehementem spiritum demonstratur, cum dicitur: Factusque est repente de coelo sonus tanquam advenientis spiritus vehementis (Act. II, 2). Sanctus enim Spiritus cum se notitiae humanae infirmitatis insinuat, et sonitu vehementis spiritus, et voce aurae lenis exprimitur; quia videlicet veniens, et vehemens est et lenis: lenis, quia notitiam suam, quatenus cognosci utcunque valeat, nostris sensibus temperat; vehemens, quia quantumlibet hanc temperet, adventu tamen suo infirmitatis nostrae caecitatem illuminando perturbat. Illustratione enim sua nos leniter tangit, sed inopiam nostram immaniter concutit.

66. Aura lenis quia se quantumlibet sanctis hic modicum aperit. In contemplatione quidquid mens perfecte valet conspicere, non est Deus. ---Vox ergo Dei quasi aurae lenis auditur, quia in hac adhuc vita positis contemplatoribus suis, nequaquam se Divinitas sicut est insinuat, sed lippientibus mentis nostrae oculis claritatem suam tenuiter demonstrat. Quod bene ipsa legis acceptione signatur, cum dicitur, quia Moyses ascendit, et Dominus in monte descendit (Exod. XXIV, 1). [Vet. XXVI.] Mons quippe est ipsa nostra contemplatio, in quam nos ascendimus, ut ad ea quae ultra infirmitatem nostram sunt videnda sublevemur. Sed in hanc Dominus descendit, quia nobis multum proficientibus parum de se aliquid nostris sensibus aperit; si tamen dici in illo vel parum, vel aliquid potest, qui unus semper et idem permanens, intelligi partiliter non potest, et tamen a suis fidelibus participari dicitur, cum in ejus substantia pars nullatenus admittatur. Sed quia hunc exprimere perfecto sermone non possumus, humanitatis nostrae modulo, quasi infantiae imbecillitate praepediti, eum aliquatenus balbutiendo resonamus. Quia vero et in magna contemplatione sublevati, subtile quid de aeternitatis cognitione pertingimus, sacrae historiae verbis ostenditur, cum de cognitione Dei propheta nobilis Elias edocetur.

Chapter XXXVI

[Rec. XXVI].

IBID.---And I heard a voice as of a gentle breeze.

65. The voice of the Holy Spirit is both a gentle breeze and a vehement spirit.---For what is designated by the voice of a gentle breeze, but the knowledge of the Holy Spirit, who proceeding from the Father, and receiving of that which is the Son's, is infused thinly into the knowledge of our infirmity? Who nevertheless coming upon the Apostles, is demonstrated through an external sound as if through a vehement spirit, when it is said: "And suddenly there came a sound from heaven as of a rushing mighty wind" (Acts 2:2). For the Holy Spirit, when He insinuates Himself to the knowledge of human infirmity, is expressed both by the sound of a vehement spirit, and by the voice of a gentle breeze; because namely coming, He is both vehement and gentle: gentle, because He tempers His knowledge to our senses, so far as it may be known in some way; vehement, because however much He tempers this, nevertheless by His advent He perturbs the blindness of our infirmity by illuminating it. For by His illustration He touches us gently, but He shakes our poverty immensely.

66. A gentle breeze because He reveals Himself here but a little to the saints. In contemplation, whatever the mind is able perfectly to behold is not God. ---The voice of God, therefore, is heard as of a gentle breeze, because to His contemplators still placed in this life, the Divinity by no means insinuates Himself as He is, but demonstrates His brightness thinly to the blear-eyed eyes of our mind. Which is well signified by the very acceptance of the law, when it is said, that Moses went up, and the Lord came down upon the mount (Exod. 24:1). [Vet. XXVI.] The mount, indeed, is our contemplation itself, into which we ascend, that we may be raised up to see those things which are beyond our infirmity. But into this the Lord descends, because to us who make much progress He opens some small part of Himself to our senses; if indeed anything can be called either small or a part in Him, who always remaining one and the same, cannot be understood partially, and yet is said to be participated by His faithful, since in His substance a part is by no means admitted. But because we cannot express Him in perfect speech, we resound Him to some extent by babbling, according to the measure of our humanity, as if hindered by the weakness of infancy. But because even when raised up in great contemplation, we reach something subtle of the knowledge of eternity, it is shown by the words of sacred history, when the noble prophet Elijah is instructed concerning the knowledge of God.

Cui cum transiturum ante eum se Dominus promitteret, dicens: Ecce Dominus transit, spiritus grandis et fortis, subvertens montes et conterens petras ante Dominum; illico adjunxit: Non in spiritu Dominus; et post spiritum commotio, non in commotione Dominus; et post commotionem ignis, non in igne Dominus; et post ignem sibilus aurae tenuis (III Reg. XIX, 11, 12). Spiritus quippe ante Dominum evertit montes, et petras conterit; quia pavor, qui ex adventu ejus irruit, et altitudinem cordis nostri dejicit, et duritiam liquefacit. Sed spiritui commotionis et igni non inesse Dominus dicitur, esse vero in sibilo aurae tenuis non negatur; quia nimirum mens cum in contemplationis sublimitate suspenditur, quidquid perfecte conspicere praevalet, Deus non est: cum vero subtile aliquid conspicit, hoc est quod de incomprehensibili substantia aeternitatis audit. Quasi enim sibilum tenuis aurae percipimus, cum saporem incircumscriptae veritatis contemplatione subita subtiliter degustamus. Tunc ergo verum est quod de Deo cognoscimus, cum plene nos aliquid de illo cognoscere non posse sentimus. Unde bene illic subditur: Quod cum audisset Elias, operuit vultum suum pallio, et ingressus stetit in ostio speluncae (Ibid.). Post aurae tenuis sibilum, vultum suum propheta pallio operit, quia in ipsa subtilissima contemplatione veritatis, quanta ignorantia homo tegatur, agnoscit. Vultui namque pallium superducere est, ne altiora mens quaerere audeat, hanc ex consideratione propriae infirmitatis velare; ut nequaquam intelligentiae oculos ultra se praecipitanter aperiat, sed ad hoc quod apprehendere non valet, reverenter claudat. Qui haec agens, in speluncae ostio stetisse describitur. Quid namque spelunca nostra est, nisi haec corruptionis habitatio, in qua adhuc ex vetustate retinemur? Sed cum aliquid percipere de cognitione Divinitatis incipimus, quasi jam in speluncae nostrae ostio stamus. Quia enim progredi perfecte non possumus, ad cognitionem tamen veritatis inhiantes, jam aliquid de libertatis aura captamus. In ingressu ergo speluncae stare, est represso nostrae corruptionis obstaculo, ad cognitionem veritatis incipere exire. Unde et nube in tabernaculum descendente Israelitae e longinquo cernentes, in papilionum suorum ostiis stetisse memorantur (Exod., XXXIII, 9) quia ii, qui adventum Divinitatis utcunque conspiciunt, quasi jam ex habitaculo carnis procedunt. Quia igitur humana mens quantalibet se virtute tetenderit, vix de intimis extrema cognoscit, recte nunc dicitur: Et vocem quasi aurae lenis audivi. Sed quoniam cum de se saltem parum nobis divina cognitio exbibet, infirmitatis nostrae ignorantiam perfecte docet, qui vocem aurae lenis audivit, dicat quae ex ipsa hac auditione didicerit. Sequitur:

To whom, when the Lord promised that He would pass before him, saying: "Behold, the Lord passeth by, a great and strong wind, overturning the mountains and breaking the rocks in pieces before the Lord"; He immediately added: "The Lord was not in the wind; and after the wind an earthquake, the Lord was not in the earthquake; and after the earthquake a fire, the Lord was not in the fire; and after the fire a whistling of a gentle breeze" (1 Kings 19:11, 12). For the wind before the Lord overturns the mountains, and breaks the rocks in pieces; because the fear which rushes in from His advent both casts down the height of our heart and liquefies its hardness. But the Lord is said not to be in the wind of commotion and the fire, but it is not denied that He is in the whistling of a gentle breeze; because, forsooth, when the mind is suspended in the sublimity of contemplation, whatever it prevails perfectly to behold is not God: but when it beholds something subtle, this is what it hears of the incomprehensible substance of eternity. For we perceive, as it were, a whistling of a gentle breeze, when we subtly taste the savor of uncircumscribed Truth by a sudden contemplation. Then, therefore, is that which we know of God true, when we feel that we cannot fully know anything of Him. Whence it is well subjoined there: "Which when Elijah had heard, he covered his face with his mantle, and went out and stood in the door of the cave" (Ibid.). After the whistling of the thin breeze, the prophet covers his face with his mantle, because in that most subtle contemplation of Truth, he recognizes by how great ignorance man is covered. For to draw the mantle over the face is to veil the mind from the consideration of its own infirmity, lest it should dare to seek higher things; so that it may by no means opening the eyes of understanding precipitately beyond itself, but reverently close them to that which it is not able to apprehend. Who, doing these things, is described to have stood in the door of the cave. For what is our cave, but this habitation of corruption, in which we are still retained from of old? But when we begin to perceive something of the knowledge of Divinity, we stand, as it were, already in the door of our cave. For because we cannot perfectly go forth, yet gasping for the knowledge of Truth, we already catch something of the breeze of liberty. To stand, therefore, in the entrance of the cave, is, the obstacle of our corruption being repressed, to begin to go out to the knowledge of Truth. Whence also the Israelites, beholding from afar the cloud descending into the tabernacle, are remembered to have stood in the doors of their tents (Exod. 33:9); because they who in any way behold the advent of Divinity, as it were, already proceed from the habitation of the flesh. Because, therefore, the human mind, with whatever virtue it may stretch itself, scarcely knows the outermost parts of the innermost things, it is rightly said now: "And I heard a voice as of a gentle breeze." But because since Divine knowledge exhibits to us at least a little of itself, it perfectly teaches the ignorance of our infirmity, let him who heard the voice of a gentle breeze say what things he has learned from this very hearing. It follows:

Caput XXXVII

[Rec. XXVII].

VERS. 17.---Nunquid homo Dei comparatione justificabitur, aut factore suo purior erit vir? 67. Justitia humana divinae comparata, injustitia est. Qui compescendae de Dei flagellis querelae.---Humana justitia divinae justitiae comparata, injustitia est: quia et lucerna in tenebris fulgere cernitur, sed in solis radio posita tenebratur. Quid ergo Eliphaz raptus in contemplatione cognovit, nisi quod justificari homo Dei comparatione non possit? Recta namque credimus quae exterius operamur, sed cum minime interna cognoscimus, quasi in solis radio positi caligamus. Cum vero illa utcunque percipimus, ista non utcunque judicamus, quia tanto quisque subtilius de tenebris judicat, quanto ei verius claritas lucis constat. Qui enim lucem videt, scit quid de tenebris aestimet. Nam qui candorem lucis ignorat, et obscura pro lucidis approbat. Bene autem subditur: Aut factore suo purior erit vir? Quisquis de percussione murmurat, quid aliud quam justitiam ferientis accusat? Puriorem se ergo vir factore suo existimat, si contra flagellum querelam parat; eumque sibi procul dubio postponit, cujus judicium de sua afflictione redarguit. Ut ergo homo reprehendere non audeat judicem culpae, hunc humiliter cogitet auctorem naturae, quia qui mire ex nihilo hominem fecit, factum impie non affligit. Quod tunc Eliphaz didicit, cum vocem quasi aurae lenis audivit. In consideratione namque divinae magnitudinis discitur quam humiliter in sua animadversione timeatur. Et qui superna degustat, inferiora aequanimiter tolerat, quia plene intus conspicit, quanti aestimet quod foris agit. Male enim se rectum putat, qui regulam summae rectitudinis ignorat; et saepe lignum rectum creditur, si ad regulam non ducatur; sed cum regulae jungitur, per quantam tortitudinem tumescit invenitur, quia nimirum rectitudo abcidens increpat, quod oculus deceptus approbabat. Eliphaz itaque quia superna conspexit, districtum judicium de inferioribus exerit; et quamvis beatum Job non recte redarguit, in comparatione tamen creatoris omnium, creaturae modum recte describit dicens:

[CAPUT XXXVIII [Vet. XXVII, Rec. XXVIII]. VERS. 18, 19. Ecce qui serviunt ei, non sunt stabiles, et in angelis suis reperit pravitatem: quanto magis hi, qui habitant domos luteas, qui terrenum habent fundamentum, consumentur velut tinea?

Chapter XXXVII

[Rec. XXVII].

VERS. 17.---Shall man be justified in comparison of God, or shall a man be more pure than his Maker? 67. Human justice compared to divine is injustice. Those who must repress complaints concerning God's scourges.---Human justice compared to divine justice is injustice: because even a lamp is seen to shine in the dark, but placed in the ray of the sun it is darkened. What, then, did Eliphaz, rapt in contemplation, know, but that man cannot be justified in comparison of God? For we believe those things to be right which we work outwardly, but when we least know internal things, as if placed in the sun's ray, we are in darkness. But when we perceive those things in some way, we do not judge these in any way, because each one judges the more subtly concerning the darkness, by how much more truly the brightness of the light is established for him. For he who sees the light, knows what to think of the darkness. For he who is ignorant of the brightness of light, even approves obscure things as if they were bright. But it is well subjoined: Or shall a man be more pure than his Maker? Whosoever murmurs concerning a percussion, what else does he do but accuse the justice of the one who strikes? A man, therefore, thinks himself more pure than his Maker, if he prepares a complaint against the scourge; and he undoubtedly postpones Him to himself, whose judgment concerning his own affliction he redargues. That, therefore, man may not dare to reprehend the judge of fault, let him humbly think upon the Author of nature, because He who wonderfully made man out of nothing, does not impiously afflict him when made. Which Eliphaz then learned, when he heard a voice as of a gentle breeze. For in the consideration of the divine magnitude, it is learned how humbly He is to be feared in His animadversion. And he who tastes supernal things, tolerates inferior things with equanimity, because he fully beholds within, of how much value he should estimate that which he does without. For he badly thinks himself upright, who is ignorant of the rule of supreme rectitude; and often a piece of wood is believed to be straight, if it be not brought to the rule; but when it is joined to the rule, it is found by how great a crookedness it swells, because, forsooth, rectitude in cutting reproves what the deceived eye approved. Eliphaz, therefore, because he beheld supernal things, exerts a strict judgment concerning inferior things; and although he does not rightly redargue the blessed Job, nevertheless, in comparison of the Creator of all, he rightly describes the measure of the creature, saying:

[CHAPTER XXXVIII [Vet. XXVII, Rec. XXVIII]. VERS. 18, 19. Behold, they that serve Him are not stable, and in His angels He found wickedness: how much more shall they that dwell in houses of clay, who have a foundation of earth, be consumed as by a moth?

68. Natura angelica cur mutabilis, et unde fiat immutabilis. Angelorum lapsus homines admonet de sua infirmitate diffidere. Tinea, concupiscentia.---Natura angelica etsi contemplationi auctoris inhaerendo, in statu suo immutabiliter permanet; eo ipso tamen quo creatura est, in semetipsa vicissitudinem mutabilitatis habet. Mutari autem, ex alio ad aliud ire est, et in semetipso stabilem non esse. Unaquaeque enim res quasi tot passibus ad aliud tendit, quot mutabilitatis suae motibus subjacet. Sola autem natura incomprehensibilis a statu suo nescit moveri, quae ab eo quod semper idem est, nescit immutari. Nam si angelorum substantia a mutabilitatis motu fuisset aliena, bene ab auctore condita, nequaquam in reprobis spiritibus a beatitudinis suae arce cecidisset. Mire autem omnipotens Deus naturam summorum spirituum bonam, sed mutabilem condidit, ut et qui permanere nollent, ruerent, et qui in conditione persisterent, tanto in ea jam dignius, quanto et ex arbitrio starent; et eo majoris apud Deum meriti fierent; quo mutabilitatis suae motum voluntatis statione fixissent. Quia ergo ipsa quoque natura angelica est in semetipsa mutabilis, quam videlicet mutabilitatem vicit per hoc, quod ei qui semper idem est vinculis amoris illigatur, recte nunc dicitur: Ecce qui serviunt ei, non sunt stabiles. Atque ejusdem protinus documentum mutabilitatis adjungitur, cum de apostatis spiritibus subinfertur: Et in angelis suis reperit pravitatem. Ex quorum casu bene infirmitatis humanae considerationem colligit, cum illico subnectit: Quanto magis hi, qui habitant domos luteas, qui terrenum habent fundamentum, consumentur velut tinea? Luteas quippe domos habitamus, quia in corporibus terrenis subsistimus. Quae bene Paulus considerans ait: Habemus thesaurum istum in vasis fictilibus (II Cor. IV, 7). Et rursum: Scimus quia si terrestris domus nostra hujus habitationis dissolvatur, quod aedificationem ex Deo habemus, domum non manufactam (II Cor. V, 1). Terrenum quoque fundamentum est substantia carnis. Quod in se sollicite Psalmista conspexerat, cum dicebat: Non est occultatum os meum a te, quod fecisti in occulto, et substantia mea in inferioribus terrae (Psal. CXXXVIII, 15). Tinea autem de veste nascitur, et eamdem vestem, de qua oritur, oriendo corrumpit. Quasi quaedam vero vestis animae caro est; sed haec nimirum vestis habet tineam suam, quia ab ipsa carnalis tentatio oritur, ex qua laceratur. Quasi enim quadam sua tinea vestis nostra consumitur, cum caro corruptibilis tentationem gignit, et per hanc ad interitum pervenit. Velut tinea homo consumitur, cum de se oritur unde conteratur.

68. Why the angelic nature is mutable, and whence it becomes immutable. The fall of angels admonishes men to distrust their own infirmity. The moth, concupiscence.---The angelic nature, even if by adhering to the contemplation of the Creator it remains immutably in its state, nevertheless by the very fact that it is a creature, it has in itself a changeableness of mutability. But to be changed, is to go from one thing to another, and not to be stable in oneself. For each thing tends toward something else by as many steps, as it were, as it is subject to the motions of its own mutability. But the incomprehensible nature alone knows not how to be moved from its state, which, from that which is always the same, knows not how to be changed. For if the substance of the angels had been alien from the motion of mutability, though well created by the Author, it would by no means have fallen from the height of its blessedness in the reprobate spirits. But wonderfully did the Almighty God create the nature of the highest spirits good, but mutable, so that both they who would not remain might fall, and they who would persist in their condition might do so the more worthily, by how much they stood even by their own choice; and might become of greater merit with God, by how much they had fixed the motion of their mutability by the station of their will. Because, therefore, the angelic nature also is in itself mutable, which mutability, namely, it overcame through this, that it is bound by the chains of love to Him who is always the same, it is rightly said now: Behold, they that serve Him are not stable. And the document of the same mutability is immediately subjoined, when it is added concerning the apostate spirits: And in His angels He found wickedness. From whose fall he well gathers a consideration of human infirmity, when he immediately subjoins: How much more shall they that dwell in houses of clay, who have a foundation of earth, be consumed as by a moth? For we dwell in houses of clay, because we subsist in earthly bodies. Which Paul, carefully considering, says: We have this treasure in earthen vessels (2 Cor. 4:7). And again: We know that if our earthly house of this habitation be dissolved, that we have a building of God, a house not made with hands (2 Cor. 5:1). The earthly foundation also is the substance of the flesh. Which the Psalmist had carefully beheld in himself, when he said: My bone was not hidden from Thee, which Thou hast made in secret, and my substance in the lower parts of the earth (Psalm 139:15). But the moth is born from a garment, and by being born it corrupts that same garment from which it arises. The flesh is, as it were, a certain garment of the soul; but this garment, forsooth, has its own moth, because from the flesh itself arises carnal temptation, by which it is rent. For our garment is consumed, as it were, by a certain moth of its own, when the corruptible flesh engenders temptation, and through this arrives at destruction. As by a moth is man consumed, when from himself arises that by which he may be crushed.

Ac si aperte dicat: Si illi spiritus esse ex se incommutabiles nequeunt, qui nulla carnis infirmitate deprimuntur; qua temeritate se homines in bono permanere constanter existimant, quos in eo quod intellectus ad summa evehit, carnalis infirmitas aggravans praepedit, ut per corruptionis vitium in semetipsis habeant unde ab intima novitate veterascant?

[Vet. XXVIII.] 69. Angeli doctores sunt, qui quamlibet sancti, non sunt sine culpa. Tinea sine sonitu damnum faciens, iniquos exhibet damna sua non attendentes.--- Possunt quoque per angelos sancti doctores intelligi, sicut per prophetam dicitur: Labia sacerdotis custodiunt scientiam, et legem requirunt ex ore ejus, quia angelus Domini exercituum est (Mal. VII, 1). Qui quantalibet virtute fulgeant, esse omnino sine culpa nequeunt, cum iter praesentis vitae gradiuntur, quia eorum nimirum gressus tangitur aut luto illiciti operis, aut pulvere cogitationis. Domos autem luteas habitant, qui de illecebrosa hac vita carnis exsultant. Hanc domum luteam Paulus habitare contempserat, cum dicebat: Nostra autem conversatio in coelis est (Philip. III, 20, 21). Dicat ergo: Ecce qui serviunt ei non sunt stabiles, et in angelis suis reperit pravitatem; quanto magis hi qui habitant domos luteas qui terrenum habent fundamentum, consumentur velut tinea? Ac si aperte dicat: Si praesentis vitae viam illi sine contagio transire nequeunt, qui aeterna nuntiantes, sese contra temporalia accingunt, quae detrimenta illi sustinent qui esse se in carnalis habitationis voluptatibus gaudent? Qui enim serviunt ei, non sunt stabiles, quia cum mens ad alta nititur, carnis suae cogitatione dissipatur; ita ut saepe animus dum intimis inhiat, dum sola coelestia aspectat, subita carnali delectatione perculsus, a semetipso scissus jaceat, et qui se infirmitatis suae molestias superasse gaudebat, repentino vulnere prostratus gemat. Pravitas ergo et in angelis reperitur, dum ipsos quoque qui veritatem nuntiant, nonnunquam subreptio vitae fallacis gravat. Si ergo hi etiam mundi hujus iniquitate feriuntur, quos contra eum sancta intentio erigit quibus ictibus illi penetrantur, quos ante ejus jacula, ipsa infirmitatis suae delectatio sternit? Qui bene velut tinea consumi describuntur. Tinea quippe damnum facit, et sonitum non facit; ita iniquorum mentes, quia damna sua considerare negligunt, integritatem quasi nescientes perdunt. Amittunt namque a corde innocentiam, ab ore veritatem, a carne continentiam, et per accessum temporis ab aetate vitam. Sed haec se indesinenter amittere nequaquam conspiciunt, dum toto desiderio curis temporalibus occupantur. Quasi ergo a tinea consumuntur, quia sine sonitu, culpae morsum tolerant, quanta detrimenta vitae et innocentiae patiantur, dum ignorant. Unde et bene subditur:

As if he should say openly: If those spirits cannot be immutable of themselves, who are depressed by no infirmity of the flesh; by what temerity do men think that they constantly remain in good, whom, in that which the intellect raises to the highest things, the carnal infirmity aggravating hinders, so that through the vice of corruption they have in themselves that whence they may grow old from their inward novelty?

[Vet. XXVIII.] 69. Angels are teachers, who however holy, are not without fault. The moth, doing damage without sound, exhibits the wicked not attending to their own losses.---Holy teachers can also be understood by angels, as it is said by the prophet: The priest's lips keep knowledge, and they seek the law at his mouth, for he is the angel of the Lord of hosts (Mal. 2:7). Who with whatever virtue they may shine, cannot be altogether without fault, when they walk the journey of the present life, because their steps, forsooth, are touched either by the mud of an illicit work, or by the dust of thought. But they dwell in houses of clay, who exult in this seductive life of the flesh. Paul had contemned to dwell in this house of clay, when he said: But our conversation is in heaven (Philip. 3:20, 21). Let him say, therefore: Behold, they that serve Him are not stable, and in His angels He found wickedness; how much more they that dwell in houses of clay, who have a foundation of earth, shall be consumed as by a moth? As if he should say openly: If they who, announcing eternal things, accoutre themselves against temporal things, cannot pass the way of the present life without contagion, what detriments do they sustain who rejoice that they are in the pleasures of carnal habitation? For they who serve Him are not stable, because when the mind strives after high things, it is dissipated by the thought of its own flesh; so that often the mind while it gasps for inward things, while it beholds celestial things alone, struck by a sudden carnal delight, lies rent from itself, and he who was rejoicing that he had overcome the troubles of his infirmity, groans prostrate by a sudden wound. Wickedness, therefore, is found even in the angels, while a subreption of a deceptive life sometimes weighs down even those very ones who announce the truth. If, therefore, even these are struck by the iniquity of this world, whom a holy intention raises against it, by what blows are they penetrated, whom the very delight of their own infirmity prostrates before its darts? Who are well described as being consumed as by a moth. For a moth does damage, and makes no sound; so the minds of the wicked, because they neglect to consider their own losses, lose integrity as if unknowingly. For they lose innocence from the heart, truth from the mouth, continence from the flesh, and by the access of time, life from their age. But they by no means behold that they are incessantly losing these things, while they are occupied with all desire in temporal cares. As if, therefore, they are consumed by a moth, because without sound they tolerate the bite of fault, while they are ignorant how great detriments of life and innocence they suffer. Whence also it is well subjoined:

CAPUT XXXIX.

VERS. 20.---De mane usque ad vesperam succidentur. 70. Reprobi nec in extremo tempore mentem perversam mutant.---A mane usque ad vesperam peccator succiditur, dum a vitae suae exordio usque ad terminum, iniquitatis perpetratione vulneratur. Omni namque tempore reprobi per augmentum malitiae contra se ictus ingeminant, quibus succisi in profundum ruant. De quibus bene per Psalmistam dicitur: Viri sanguinum et dolosi non dimidiabunt dies suos (Psal. LIV, 25). Dies quippe dimidiare, est tempus vitae male in voluptatibus ductum ad poenitentiae lamenta dividere, atque hoc ad bonum usum partiendo reparare. Sed iniqui dies suos nequaquam dimidiant, quia perversam mentem nec in extremo tempore immutant. Quo contra bene Paulus admonet dicens: Redimentes tempus, quoniam dies mali sunt (Ephes. V, 16). Tempus quippe redimimus, quando anteactam vitam, quam lasciviendo perdidimus, flendo reparamus. Sequitur:

CAPUT XL.

IBID.---Et quia nullus intelligit, in aeternum peribunt. 71. Scire negligunt quae eos supplicia, quae justos praemia maneant.---Nullus videlicet eorum qui a mane usque ad vesperam succidentur. Nullus intelligit vel eorum qui pereunt, vel eorum qui perditos pereuntium mores imitantur. Unde alias scriptum est: Justus perit, et nemo est qui recogitet in corde suo, et viri misericordiae colliguntur, quia non est qui intelligat (Isai. VI, 57). Iniqui ergo dum sola temporalia appetunt, et quae bona electis in aeternum maneant scire contemnunt; dum justorum afflictionem conspiciunt, sed quae sit afflictionis retributio non agnoscunt actionis suae pedem in profundum porrigunt, quia a luce intelligentiae sponte sua oculos claudunt. Stultis enim voluptatibus decepti, dum quae vident, temporaliter diligunt, a semetipsis alienati non vident ubi in aeternum ruunt. Potest etiam mane prosperitas, vespere hujus mundi adversitas designari. De mane ergo usque ad vesperum reprobi succiduntur, quia et per prospera lascivientes depereunt, et per adversa impatientes ad insaniam exsurgunt. Quos de mane usque ad vesperam nequaquam culpa succideret, si vel prospera fomentum crederent, vel adversa sectionem sui vulneris aestimarent.

CHAPTER XXXIX.

VERS. 20.---From morning until evening they shall be cut down. 70. The reprobate do not change their perverse mind even at the last time.---From morning until evening the sinner is cut down, while from the beginning of his life until the end, he is wounded by the perpetration of iniquity. For at all times the reprobate, through the increase of malice, redouble the blows against themselves, by which, being cut down, they fall into the deep. Concerning whom it is well said by the Psalmist: Bloody and deceitful men shall not halve their days (Psalm 55:23). To halve one's days, indeed, is to divide the time of life badly spent in pleasures for the lamentations of penitence, and to repair this by partitioning it for good use. But the wicked by no means halve their days, because they do not change their perverse mind even at the last time. Against which Paul well admonishes, saying: Redeeming the time, because the days are evil (Ephes. 5:16). We redeem the time, indeed, when we repair by weeping the past life, which we lost in wantonness. It follows:

CHAPTER XL.

IBID.---And because none understandeth, they shall perish for ever. 71. They neglect to know what punishments await them, and what rewards await the just.---None, namely, of those who from morning until evening are cut down. None understandeth either of those who perish, or of those who imitate the lost morals of the perishing. Whence elsewhere it is written: The just perisheth, and there is no one who thinketh in his heart, and men of mercy are gathered, because there is no one who understandeth (Isa. 57:1). The wicked, therefore, while they seek temporal things alone, and contemn to know what good things remain for the elect in eternity; while they behold the affliction of the just, but do not recognize what is the retribution of the affliction, stretch out the foot of their action into the deep, because they of their own accord close their eyes to the light of understanding. For deceived by foolish pleasures, while they love temporally those things which they see, alienated from themselves they do not see where they rush into eternity. Morning can also designate prosperity, and evening the adversity of this world. From morning, therefore, until evening the reprobate are cut down, because they both perish by wantonness through prosperity, and through adversity they rise up to madness by being impatient. Whom from morning until evening fault would by no means cut down, if they either believed prosperity to be a fomentation, or estimated adversity to be the cutting of their wound.

[Vet. XXIX.] 72. Qui prosperis vel adversis bene utantur.---Sed quia nequaquam sic humani generis multitudo deseritur, ut cuncta ad interitum tendere permittatur, sunt nonnulli qui praesentis vitae oblectamentum despiciunt, etiam cum adsunt, transitoria esse considerant, atque haec ex amore aeternitatis calcant. Cumque in hoc primo gradu judicii gressum ponunt, vegetiores ad altiora perveniunt, ut cuncta temporalia non solum quia citius sunt amittenda, despiciant, sed his inhaerere non appetant, etiam si aeterna esse potuissent; et a pulchre conditis amorem subtrahunt, quia in ipsum auctorem pulchritudinis cordis passibus tendunt. Et sunt nonnulli qui bona vitae praesentis diligunt, sed tamen haec nullatenus assequuntur: qui rebus temporalibus totis desideriis inhiant, mundi gloriam quaerunt, sed adipisci nequaquam possunt. Hos, ut ita dixerim, cor ad mundum pertrahit, mundus ad cor repellit. Nam saepe contingit ut ipsis suis adversitatibus fracti ad mentem redeant, et in semetipsis reversi considerent, quam sint inania quae quaerebant, seseque pro tam stulto desiderio protinus ad lamentum vertant; et tanto valentius aeterna desiderent, quanto se stultius laborasse pro temporalibus dolent. Unde bene descriptis reprobis subditur:

Caput XLI

[Rec. XXIX].

Vers. 21.---Qui autem reliqui fuerint, auferentur ex iis. 73. Quos mundus despicit, Deus eligit.---Quos alios reliquos, nisi hujus mundi despectos accipimus? Quos dum praesens saeculum ad nullius gloriae usum eligit, quasi minimos indignosque derelinquit. Sed mundi reliquos auferre Dominus dicitur, quia despectos hujus saeculi eligere dignatur, Paulo attestante qui ait: Non multi sapientes secundum carnem, non multi potentes, non multi nobiles; sed quae stulta sunt mundi elegit Deus, ut confundat sapientes; et infirma mundi elegit Deus, ut confundat fortia (I Cor. I, 26, 27). Quod bene in libris Regum Aegyptio puero in via lassescente signatur, quem Amalecita aegrotum in itinere deserit, David vero invenit, cibo reficit, ducem sui itineris facit; Amalecitam persequitur, epulantem reperit, et funditus exstinguit (I Reg. XXX, 13). Quid est enim quod Aegyptius Amalecitae puer in itinere lassatur, nisi quod amator praesentis saeculi peccati sui nigredine opertus, saepe ab eodem saeculo infirmus despectusque relinquitur, ut cum eo currere nequaquam valeat, sed fractus adversitate torpescat?

[Vet. XXIX.] 72. Who use prosperity or adversity well.---But because by no means is the multitude of the human race so deserted, that all things are permitted to tend to destruction, there are some who despise the delight of the present life, and even when they are present, consider them to be transitory, and tread them down out of love for eternity. And when they place their step in this first grade of judgment, being more vigorous they arrive at higher things, so that they despise all temporal things not only because they are to be lost more quickly, but they do not desire to adhere to these, even if they could have been eternal; and they withdraw their love from things beautifully created, because they tend with the steps of their heart toward the Author of beauty Himself. And there are some who love the goods of the present life, but yet by no means attain these: who gasp after temporal things with all their desires, seek the glory of the world, but can by no means obtain it. These, so to speak, the heart draws toward the world, the world repels toward the heart. For it often happens that, broken by their own adversities, they return to their mind, and having returned into themselves they consider how vain those things were which they sought, and immediately turn themselves to lamentation for so foolish a desire; and they desire eternal things the more strongly, by how much they grieve that they have labored more foolishly for temporal things. Whence well, the reprobate having been described, it is subjoined:

Chapter XLI

[Rec. XXIX].

Vers. 21.---But they that shall be left shall be taken away from them. 73. Whom the world despises, God chooses.---Whom else do we accept as the left, but the despised of this world? Whom while the present age chooses for the use of no glory, it leaves behind as the least and unworthy. But the Lord is said to take away the left of the world, because He deigns to choose the despised of this age, as Paul attests, who says: Not many wise according to the flesh, not many mighty, not many noble; but the foolish things of the world hath God chosen, that He may confound the wise; and the weak things of the world hath God chosen, that He may confound the strong (1 Cor. 1:26, 27). Which is well signified in the books of Kings by the Egyptian boy fainting on the way, whom the Amalekite, being sick, deserts on the journey, but David finds, refreshes with food, makes him the guide of his journey; he pursues the Amalekite, finds him feasting, and utterly extinguishes him (1 Sam. 30:13). For what is it that the Egyptian boy of the Amalekite is fainted on the journey, but that the lover of the present age, covered with the blackness of his sin, is often left behind infirm and despised by the same age, so that he cannot by any means run with it, but, broken by adversity, becomes torpid?

Sed hunc David invenit, quia Redemptor noster veraciter manu fortis nonnunquam quos despectos a mundi gloria reperit, in suum amorem convertit. Cibo pascit, quia verbi scientia reficit. Ducem itineris eligit, quia suum etiam praedicatorem facit. Et qui Amalecitam sequi non valuit, dux David efficitur, quia is, quem indignum mundus deseruit, non solum conversus in suas mentes Dominum recipit, sed praedicando hunc etiam usque ad aliena corda perducit. Quo videlicet duce David Amalecitam convivantem invenit et exstinguit, quia ipsis Christus praedicantibus mundi laetitiam destruit, quos mundus comites habere despexit. Quia igitur plerumque quos mundus relinquit, Dominus eligit, recte nunc dicitur: Qui reliqui fuerint, auferentur ex eis. Sequitur:

CAPUT XLII.

IBID.---Morientur, et non in sapientia. 74. Scripturae mos, ut ubi quid interponit peregrinum, mox ad tractatum argumentum redeat.---Quid est quod superius reproborum interitum protulit, dicens: Quia nullus intelligit, in aeternum peribunt; et de electis Dei illico adjunxit: Qui reliqui fuerint, auferentur ex eis; et hoc protinus, quod eisdem electis non conveniat, subdit dicens: Morientur, et non in sapientia? Si enim a reprobis divinitus auferuntur, quo pacto mori non in sapientia dicuntur? Sed nimirum sacrae Scripturae consuetudo est, ut cum aliquid narrat, interposita alterius causae sententia, ad superiora protinus redeat. Nam postquam dixit: Et quia nullus est qui intelligat, in aeternum peribunt, electorum mox sortem subintulit, dicens: Qui autem reliqui fuerint, auferentur ex eis. Et rursum sententiae suae oculum in eum, quem praedixerat, interitum reproborum mittens, subito adjunxit: Morientur, et non in sapientia. Ac si diceret: Hi quos dixi quia non intelligentes in aeternum peribunt, procul dubio non in sapientia morientur. Sed hunc esse nonnunquam morem sacri eloquii melius ostendemus, si ex eo aliquam hujus rei similitudinem proferamus. Paulus namque apostolus cum dilectum discipulum de instituendis Ecclesiae officiis admoneret, ne quos forte ad sacros ordines inordinate proveheret, dixit: Manus cito nemini imposueris, neque communicaveris peccatis alienis, te ipsum castum custodi (I Tim. V, 22). Qui ad infirmitatem ejus corporis protinus verba convertens ait: Noli adhuc aquam bibere, sed modico vino utere propter stomachum tuum, et frequentes tuas infirmitates (Ibid., 23).

But David finds him, because our Redeemer, truly strong of hand, sometimes converts to His love those whom He finds despised by the glory of the world. He feeds him with food, because He refreshes him with the knowledge of the word. He chooses him as the guide of the journey, because He makes him also His preacher. And he who was not able to follow the Amalekite is made the guide of David, because he whom the world deserted as unworthy, being converted, not only receives the Lord in his mind, but by preaching brings Him even to the hearts of others. With whom as guide, namely, David finds the Amalekite feasting and extinguishes him, because through those very ones preaching, Christ destroys the joy of the world, whom the world despised to have as companions. Because, therefore, for the most part, whom the world leaves, the Lord chooses, it is rightly said now: They that shall be left shall be taken away from them. It follows:

CHAPTER XLII.

IBID.---They shall die, and not in wisdom. 74. The custom of Scripture, that where it interposes something foreign, it soon returns to the treated argument.---What is it that he above brought forth the destruction of the reprobate, saying: Because none understandeth, they shall perish for ever; and immediately added concerning the elect of God: But they that shall be left shall be taken away from them; and subjoins this immediately, which would not agree with the same elect, saying: They shall die, and not in wisdom? For if they are taken away divinely from the reprobate, in what way are they said to die not in wisdom? But forsooth it is the custom of sacred Scripture, that when it narrates something, a sentence of another cause having been interposed, it immediately returns to the previous things. For after it said: And because there is no one who understandeth, they shall perish for ever, it soon brought in the lot of the elect, saying: But they that shall be left shall be taken away from them. And again, sending the eye of its sentence to that destruction of the reprobate which it had foretold, it suddenly added: They shall die, and not in wisdom. As if he should say: These of whom I said that not understanding they shall perish for ever, will undoubtedly die not in wisdom. But that this is sometimes the manner of sacred eloquence we shall better show, if we bring forth some similitude of this thing from it. For the Apostle Paul, when he was admonishing his beloved disciple concerning the instituting of the offices of the Church, lest he should perhaps inordinately promote some to sacred orders, said: Lay hands suddenly on no man, neither be partaker of other men's sins, keep thyself pure (1 Tim. 5:22). Who immediately converting his words to the infirmity of his body says: Drink no longer water, but use a little wine for thy stomach's sake and thine often infirmities (Ibid., 23).

Statimque subjungit, dicens: Quorumdam hominum peccata manifesta sunt praecedentia ad judicium, quorumdam autem et subsequuntur (Ibid., 24). Quid ergo ad illud pertinet, quod ab infirmo bibi aquam prohibuit, hoc quod de peccatis absconditis quorumdam hominum manifestisque subjunxit, nisi quod interposita de ejus infirmitate sententia, ad hoc in extremo rediit, quod superius dixit: Manus cito nemini imposueris, neque communicaveris peccatis alienis? Ut enim haec eadem peccata quanta sollicitudine perquirenda essent ostenderet, interposita contra infirmitatis molestiam discretionis admonitione, protinus intulit quod in aliis patescerent, in aliis laterent, dicens: Quorumdam hominum peccata manifesta sunt praecedentia ad judicium, quorumdam autem et subsequuntur. Sicut ergo per hanc sententiam Paulus non eisdem verbis congruit, quibus eam loquens de Timothei infirmitate subjunxit; sed ad illud rediit, quod superius intermittendo narravit; ita hoc loco Eliphaz cum de electis diceret: Qui reliqui fuerint, auferentur ex eis, illico adjungens: Morientur, et non in sapientia, ad illud protinus recurrit, quod superius de reprobis protulit, dicens: Et quia nullus intelligit, in aeternum peribunt.

[Vet. XXX.] 75. Moriuntur reprobi et electi, hi in sapientia, illi in insipientia.--- Idcirco autem reprobi electos despiciunt, quod ad vitam invisibilem per visibilem mortem tendunt. De quibus bene nunc dicitur: Morientur, et non in sapientia. Ac si aperte diceretur: Mortem quidem et sapientiam pariter fugiunt; sed sapientiam penitus deserunt, mortis autem laqueos non evadunt. Et quia quandoque morituri vivere moriendo potuerant, dum mortem quae procul dubio ventura est metuunt, et vitam simul et sapientiam perdunt. At contra justi in sapientia moriuntur, quia mortem quam devitare funditus nequeunt, cum pro veritate imminet, differre contemnunt; eamque dum aequanimiter ferunt, poenam propaginis vertunt in instrumentum virtutis, ut inde debeat vita recipi, unde per primae culpae meritum cogitur finiri. Sed quia haec Eliphaz contra iniquos veraciter protulit, beatum Job reprehensibilem aestimans, de fastu se sapientiae inflavit. Unde et post praedicamenta tantae rectitudinis, irrisionis verba subjungit, dicens:

Caput XLIII

[Rec. XXX].

And immediately he subjoins, saying: Some men's sins are open beforehand, going before to judgment, and some men they follow after (Ibid., 24). What, therefore, does that pertain to, that he prohibited water from being drunk by the infirm one, this which he subjoined concerning the hidden and manifest sins of certain men, but that a sentence concerning his infirmity having been interposed, he returned in the end to that which he said above: Lay hands suddenly on no man, neither be partaker of other men's sins? For that he might show with how great care those same sins were to be sought out, an admonition of discretion against the trouble of infirmity having been interposed, he immediately brought in that in some they were open, in others they were hidden, saying: Some men's sins are open beforehand, going before to judgment, and some men they follow after. As, therefore, through this sentence Paul does not agree with the same words with which he subjoined it speaking of Timothy's infirmity; but returned to that which he narrated above by intermitting; so in this place Eliphaz when he said concerning the elect: But they that shall be left shall be taken away from them, immediately adding: They shall die, and not in wisdom, immediately recurs to that which he brought forth above concerning the reprobate, saying: And because none understandeth, they shall perish for ever.

[Vet. XXX.] 75. The reprobate and the elect die, these in wisdom, those in insipience.---For this reason, moreover, the reprobate despise the elect, because they tend toward the invisible life through visible death. Concerning whom it is well said now: They shall die, and not in wisdom. As if it were openly said: They fly death and wisdom together; but they utterly desert wisdom, but do not escape the snares of death. And because they who were some time to die could have lived by dying, while they fear the death which will undoubtedly come, they lose life and wisdom together. But on the contrary the just die in wisdom, because the death which they cannot altogether avoid, when it imminently threatens for the truth, they contemn to defer; and while they bear it with equanimity, they turn the punishment of the propagation into an instrument of virtue, so that from thence life ought to be received, whence through the merit of the first fault it is forced to be finished. But because Eliphaz brought forth these things truly against the wicked, estimating the blessed Job to be reprehensible, he inflated himself with the pride of wisdom. Whence also after the predicaments of such great rectitude, he subjoins words of derision, saying:

Chapter XLIII

[Rec. XXX].

CAP. V. VERS. 1.---Voca ergo si est qui tibi respondeat. 76. Vocare Deum quid sit, quid Dei respondere.---Omnipotens enim Deus saepe ejus precem in perturbatione deserit, qui praecepta illius in tranquillitate contemnit. Unde scriptum est: Qui avertit aurem suam ne audiat legem, oratio ejus erit exsecrabilis (Prov. XXVIII, 9). Vocare autem nostrum, est humili Deum prece deposcere; respondere vero Dei, est effectum precibus praebere. Ait ergo: Voca, si est qui tibi respondeat. Ac si aperte dicat: Quantumlibet afflictus clames, Deum respondentem non habes, quia vox in tribulatione non invenit, quem mens in tranquillitate contempsit. Ubi adhuc deridendo subjungit:

CAPUT XLIV.

IBID.---Et ad aliquem sanctorum convertere. 77. Ac si despiciens dicat: Sanctos quoque invenire in afflictione adjutores non vales, quos habere socios in hilaritate noluisti. Qui post irrisionem protinus sententiam subdit, dicens:

CAPUT XLV.

VERS. 2.---Virum stultum interficit iracundia, et parvulum occidit invidia.

78. Vera dicit Eliphaz, sed non vere in Job. Irae quanta culpa, quot mala. ---Quae nimirum sententia vera esset, si illata contra tanti viri patientiam non fuisset. Sed nos pensemus quod dicitur, quamvis ab auditoris sui virtute relidatur, ut ostendamus quam rectum est quod promitur, si non in beatum Job injuste promeretur, cum scriptum sit, Tu autem, Domine, cum tranquillitate judicas (Sap. XII, 18); sciendum nobis magnopere est quia quotiens turbulentos motus animi sub mansuetudinis virtute restringimus, redire ad similitudinem conditoris conamur. Nam cum tranquillitatem mentis ira diverberat, dilaniatam quodam modo scissamque perturbat, ut sibimetipsi non congruat, ac vim intimae similitudinis amittat. Quanta ergo sit iracundiae culpa pensemus, per quam dum mansuetudo amittitur, supernae imaginis similitudo vitiatur. Per iram sapientia perditur, ut quid quove ordine agendum sit omnino nesciatur, sicut scriptum est: Ira in sinu stulti requiescit (Eccl. VII, 10); quia nimirum intelligentiae lucem subtrahit, cum mentem permovendo confundit.

CAP. V. VERS. 1.---Call now, if there be any that will answer thee. 76. What it is to call God, what for God to answer.---For the Almighty God often deserts the prayer of him in perturbation, who contemns His precepts in tranquility. Whence it is written: He that turneth away his ear from hearing the law, his prayer shall be an abomination (Prov. 28:9). But our calling is to implore God with humble prayer; but God's answering is to afford the effect to the prayers. He says, therefore: Call, if there be any that will answer thee. As if he should say openly: However much afflicted thou mayest cry, thou hast not God answering, because the voice in tribulation does not find Him, whom the mind in tranquility contemned. Where still deriding he subjoins:

CHAPTER XLIV.

IBID.---And to which of the saints wilt thou turn? 77. As if he should say despisingly: Thou art not able to find even the saints as helpers in thy affliction, whom thou wouldst not have as companions in thy hilarity. Who after the derision immediately subjoins a sentence, saying:

CHAPTER XLV.

VERS. 2.---Anger killeth the foolish man, and envy slayeth the little one.

78. Eliphaz speaks truth, but not truly against Job. How great the fault of anger, how many the evils. ---Which sentence would indeed be true, if it had not been brought against the patience of so great a man. But let us consider what is said, even if it is repelled by the virtue of its hearer, that we may show how right is that which is brought forth, if it were not unjustly deserved against the blessed Job; since it is written: But Thou, O Lord, judgest with tranquillity (Wisd. XII, 18); we must greatly know that as often as we restrain the turbulent motions of the mind under the virtue of meekness, we endeavor to return to the likeness of our Creator. For when anger lashes the tranquillity of the mind, it disturbs it, being in a manner torn and rent, so that it does not agree with itself, and loses the force of its inward likeness. We should consider, therefore, how great is the fault of anger, through which, while meekness is lost, the likeness of the heavenly image is corrupted. Through anger wisdom is lost, so that it is not known at all what is to be done or in what order, as it is written: Anger resteth in the bosom of a fool (Eccles. VII, 10); because indeed it withdraws the light of understanding when it confounds the mind by moving it.

Per iram vita amittitur, etsi sapientia teneri videatur, sicut scriptum est: Ira perdit etiam prudentes (Prov. XV, 1, sec. LXX); quia scilicet confusus animus nequaquam explet, etiam si quid intelligere prudenter valet. Per iram justitia relinquitur, sicut scriptum est: Ira viri justitiam Dei non operatur (Jac. I, 20); quia dum perturbata mens judicium suae rationis exasperat, omne quod furor suggerit, rectum putat. Per iram gratiae vitae socialis amittitur, sicut scriptum est: Noli esse assiduus cum homine iracundo, ne discas semitas ejus, et sumas scandalum animae tuae (Prov. XXII, 24, 25). Et idem: Quis poterit habitare cum homine, cujus spiritus facilis est ad irascendum? (Prov. XVIII, 14.) Quia qui se ex humana ratione non temperat, necesse est, ut bestialiter solus vivat. Per iram concordia rumpitur, sicut scriptum est: Vir animosus parit rixas. Et vir iracundus effodit peccata (Prov. XV, 18). Iracundus quippe peccata effodit, quia etiam malos, quos incaute ad discordiam provocat, pejores facit. Per iram lux veritatis amittitur, sicut scriptum est: Sol non occidat super iracundiam vestram (Ephes. IV, 26); quia cum menti iracundia confusionis tenebras incutit, huic Deus radium suae cognitionis abscondit. Per iram sancti Spiritus splendor excluditur; quo contra, juxta vetustam translationem scriptum est: Super quem requiescet spiritus meus, nisi super humilem et quietum et trementem sermones meos (Isa. LXVI, 2)? Cum enim humilem diceret, quietum protinus adjunxit. Si ergo ira quietem mentis subtrahit, suam sancto Spiritui habitationem claudit, cujus recessione animus vacuus, ad apertam mox insaniam ducitur, et usque ad superficiem ab intimo cogitationum fundamento dissipatur.

79. Imago irati optimis coloribus expressa. ---Nam irae suae stimulis accensum cor palpitat, corpus tremit, lingua se praepedit, facies ignescit, exasperantur oculi, et nequaquam recognoscuntur noti. Ore quidem clamorem format, sed sensus quid loquatur ignorat. In quo itaque iste ab arreptitiis longe est, qui actionis suae conscius non est? Unde fit plerumque ut usque ad manus ira prosiliat, et quo ratio longius recedit, audacior exsurgat; seque ipsum retinere animus non valet, quia, factus est potestatis alienae; et eo furor membra foras in ictibus exercet, quo intus ipsam membrorum dominam mentem captivam tenet. Aliquando autem manus non exerit, sed in maledictionis jaculum linguam vertit. Fratris namque interitum precibus exposcit, et hoc Deum perpetrare expetit, quod ipse perversus homo facere vel metuit, vel erubescit. Fitque ut voto et voce homicidium peragat, etiam cum a laesione proximi manibus cessat.

Through anger life is lost, even if wisdom should seem to be held, as it is written: Anger destroyeth even the prudent (Prov. XV, 1, according to LXX); because, namely, the confounded mind by no means fulfills even if it is able to understand anything prudently. Through anger justice is forsaken, as it is written: The anger of man worketh not the justice of God (Jas. I, 20); because while the disturbed mind exasperates the judgment of its own reason, it thinks everything that fury suggests to be right. Through anger the grace of social life is lost, as it is written: Be not a constant companion with an angry man, lest thou learn his paths, and take a scandal to thy soul (Prov. XXII, 24, 25). And the same: Who shall be able to dwell with a man whose spirit is easy to be angry? (Prov. XVIII, 14.) Because he who does not temper himself from human reason, must of necessity live alone like a beast. Through anger concord is broken, as it is written: A passionate man stirreth up strifes. And an angry man diggeth up sins (Prov. XV, 18). For the angry man diggeth up sins, because he makes even the evil, whom he incautiously provokes to discord, worse. Through anger the light of truth is lost, as it is written: Let not the sun go down upon your anger (Eph. IV, 26); because when anger strikes the darkness of confusion upon the mind, God hides from it the ray of His knowledge. Through anger the splendor of the Holy Spirit is excluded; on the contrary, according to the old translation, it is written: Upon whom shall my spirit rest, but upon him that is humble and quiet and trembleth at my words? (Isa. LXVI, 2.) For when He said humble, He immediately added quiet. If therefore anger withdraws the quiet of the mind, it closes its habitation to the Holy Spirit, by whose departure the mind, being empty, is soon led to open madness, and is dissipated from the inward foundation of thoughts even to the surface.

79. The image of the angry man is expressed in the best colors. ---For the heart inflamed by the stings of its own anger palpitates, the body trembles, the tongue becomes impeded, the face catches fire, the eyes are exasperated, and acquaintances are by no means recognized. With the mouth indeed he forms a cry, but the sense ignores what he speaks. In what, then, is he far from those who are possessed, who is not conscious of his own action? Whence it happens for the most part that anger leaps even to the hands, and as reason recedes further, it rises more boldly; and the mind is not able to restrain itself, because it has become of another's power; and fury exercises the limbs abroad in blows, where within it holds captive the mind itself, the mistress of the limbs. Sometimes, however, it does not put forth the hands, but turns the tongue into a dart of malediction. For he demands the destruction of a brother by prayers, and seeks to have God perpetrate that which he himself, perverse man, either fears or is ashamed to do. And it happens that he performs homicide by wish and voice, even when he ceases from the injury of a neighbor with his hands.

Aliquando ira perturbato animo, quasi ex judicio silentium indicit; et quo se foras per linguam non exprimit, intus deterius ignescit, ut iratus quisque collocutionem suam proximo subtrahat, et nihil dicendo, quam sit aversus dicat. Et nonnunquam haec silentii severitas per disciplinae dispensationem geritur, si tamen sollicite in intimis discretionis forma teneatur. Nonnunquam vero dum accensus animus a consueta locutione restringitur, per accessum temporis penitus a proximi dilectione separatur, et acriores stimuli ad mentem veniunt, causae quoque quae gravius exasperant oriuntur; atque in irati oculo festuca in trabem vertitur, dum ira in odium permutatur. Plerumque ira per silentium clausa intra mentem vehementius aestuat et clamosas tacita voces format; verba sibi, quibus exasperetur objicit, et quasi in causae examine posita durius exaperata respondet; quod Salomon breviter insinuat, dicens: Praestolatio impiorum furor (Prov. XI, 23). Sicque fit ut perturbatus animus majorem strepitum sui silentii sentiat, eumque gravius clausae irae flamma consumat. Unde bene ante nos quidam sapiens dixit: Cogitationes iracundi vipereae sunt generationes, mentem comedunt matrem suam.

80. Gradus quatuor quibus ad iram sumus affecti. ---Sciendum vero est quo nonnullos ira citius accendit, facilius deserit. Nonnullos vero tarde quidem commovet, sed diutius tenet. Alii namque accensis calamis similes, dum vocibus perstrepunt, quasi quosdam accensionis suae sonitus reddunt; citius quidem flammam faciunt, sed protinus in favillam frigescunt. Alii autem lignis gravioribus durioribusque non dispares, accensionem tarde suscipiunt, sed tamen accensi semel difficilius exstinguuntur, et quia se tardius in asperitatem concitant, furoris, sui diutius ignem servant. Alii autem, quod est nequius, et citius iracundiae flammas accipiunt, et tardius deponunt. Nonnulli vero has et tarde suscipiunt, et citius amittunt. In quibus nimirum quatuor modis liquido lector agnoscit, quia et ad tranquillitatis bonum ultimus plusquam primus appropinquat, et in malo secundum tertius superat. Sed quid prodest quod iracundia quomodo mentem teneat, dicimus, si non etiam qualiter compesci debeat exprimamus?

Sometimes anger, when the mind is disturbed, as if from judgment indicates silence; and the more it does not express itself abroad through the tongue, it catches fire within more grievously, so that every angry man withdraws his speech from his neighbor, and by saying nothing, says how much he is turned away. And sometimes this severity of silence is carried on through the dispensation of discipline, if only the form of discretion is carefully held in the inner parts. Sometimes indeed, while the inflamed mind is restrained from accustomed speech, by the approach of time it is separated entirely from the love of the neighbor, and sharper stings come to the mind, and causes which more heavily exasperate arise; and in the eye of the angry man a mote is turned into a beam, while anger is changed into hatred. For the most part anger closed within the mind through silence seethes more vehemently, and silent it forms loud voices; it objects words to itself by which it may be exasperated, and as if placed in the examination of a cause, it responds more harshly exasperated; which Solomon briefly intimates, saying: The expectation of the wicked is fury (Prov. XI, 23). And so it happens that the disturbed mind feels the greater noise of its own silence, and the flame of closed anger consumes it more heavily. Whence well before us a certain wise man said: The thoughts of the angry man are viperous generations, they eat the mind their mother.

80. Four degrees by which we are affected by anger. ---But it is to be known that anger inflames some more quickly, and leaves them more easily. But some it moves slowly indeed, but holds them longer. For some, like ignited reeds, while they make a noise with voices, give forth as it were certain sounds of their own ignition; they indeed make a flame more quickly, but immediately cool into ashes. But others, not unlike heavier and harder wood, receive ignition slowly, but nevertheless once ignited are extinguished with more difficulty; and because they more slowly excite themselves into harshness, they keep the fire of their fury longer. But others, which is more wicked, both receive the flames of anger more quickly and lay them down more slowly. But some both receive them slowly and lose them more quickly. In which four ways, indeed, the reader clearly recognizes that the last approaches more to the good of tranquillity than the first, and the third surpasses the second in evil. But what does it profit that we say how anger holds the mind, if we do not also express how it ought to be restrained?

81. Irae compescendae duo modi. ---Duobus etenim modis fracta possidere animum ira desuescit. Primus quippe est, ut mens sollicita antequam agere quodlibet incipiat, omnes sibi, quas pati potest, contumelias proponat, quatenus Redemptoris sui probra cogitans, ad adversa se praeparet. Quae nimirum venientia tanto fortior excipit, quanto se cautius ex praescientia armavit. Qui enim improvidus ab adversitate deprehenditur, quasi ab hoste dormiens invenitur; eumque citius inimicus necat, quia non repugnantem perforat. Nam qui mala imminentia per sollicitudinem praenotat, hostiles incursus quasi in insidiis vigilans exspectat; et inde ad victoriam valenter aecingitur, unde nesciens deprehendi putabatur. Solerter ergo animus ante actionis suae primordia, cuncta debet adversa meditari; ut semper haec cogitans, semper contra haec thorace patientiae munitus, et quidquid accesserit providus superet, et quidquid non accesserit lucrum putet. Secundus autem servandae mansuetudinis modus est, ut cum alienos excessus aspicimus, nostra, quibus in aliis excessimus, delicta cogitemus. Considerata quippe infirmitas propria, mala nobis excusat aliena. Patienter namque illatam injuriam tolerat, qui pie meminit quod fortasse adhuc habeat, in quo debeat ipse tolerari. Et quasi aqua ignis exstinguitur, cum surgente furore animi, sua cuique ad mentem culpa revocatur, quia erubescit peccata non parcere, qui vel Deo, vel proximo saepe se recolit parcenda peccasse.

82. Ira alia ex impatientia, alia ex zelo. Prima oculum excaecat, altera ita turbat, ut ad clarius videndum disponat. ---Sed inter haec solerter sciendum est quod alia est ira, quam impatientia excitat, alia quam zelus format. Illa ex vitio, haec ex virtute generatur. Si enim nulla ira ex virtute surgeret, divinae animadversionis impetum Phinees per gladium non placasset. Hanc iram quia Heli non habuit, motum contra se implacabiliter supernae ultionis excitavit. Nam quo contra subditorum vitia tepuit, eo contra illum districtio aeterni rectoris exarsit. De hac per Psalmistam dicitur: Irascimini, et nolite peccare (Psal. IV, 5). Quod nimirum non recte intelligunt, qui irasci nos nobis tantummodo, non etiam proximis delinquentibus volunt. Si enim sic proximos ut nos amare praecipimur, restat ut sic eorum erratibus sicut nostris vitiis irascamur. De hac per Salomonem dicitur: Melior est ira risu, quia per tristitiam vultus corrigitur animus delinquentis (Eccle. VII, 4). De hac iterum Psalmista ait: Turbatus est prae ira oculus meus (Psal. VI, 8).

81. Two modes of restraining anger. ---For in two ways anger, being broken, becomes unaccustomed to possess the mind. The first indeed is, that the mind should be solicitous before it begins to do anything, and propose to itself all the contumelies which it can suffer, that meditating on the reproaches of its Redeemer, it may prepare itself for adversities. Which indeed coming, it receives the more strongly, as it has armed itself more cautiously by foreknowledge. For he who is caught unprovided by adversity, is found as it were sleeping by the enemy; and the enemy kills him more quickly, because he pierces one who does not resist. For he who pre-notes imminent evils through solicitude, expects hostile incursions as if watching in ambush; and thence he is valiantly girded for victory, whence he was thought to be caught unknowing. Solicitously, therefore, the mind before the beginnings of its action ought to meditate on all adversities; that always thinking on these, always protected against these by the breastplate of patience, it may both providently overcome whatever shall happen, and whatever shall not happen it may count as gain. But the second mode of preserving meekness is, that when we behold the excesses of others, we should think on our own sins, in which we have exceeded in other things. For the consideration of our own infirmity excuses to us the evils of others. For he patiently bears an injury brought upon him, who piously remembers that perhaps he still has that in which he himself ought to be tolerated. And as if fire is extinguished by water, when fury rises in the mind, his own fault is recalled to the mind of each one, because he is ashamed not to spare sins, who remembers that he has often committed sins to be spared either by God or his neighbor.

82. One anger is from impatience, another from zeal. The first blinds the eye, the other so disturbs it as to dispose it to seeing more clearly. ---But among these it is to be wisely known that one is the anger which impatience excites, another which zeal forms. The former is generated from vice, the latter from virtue. For if no anger arose from virtue, Phinehas would not have appeased the impetus of divine animadversion by the sword. Because Eli did not have this anger, he excited the motion of heavenly vengeance implacablemente against himself. For in as much as he was lukewarm against the vices of his subjects, so much did the strictness of the eternal Rector burn against him. Of this it is said by the Psalmist: Be angry, and sin not (Psal. IV, 5). Which indeed they do not rightly understand, who wish us to be angry only with ourselves, and not also with our neighbors when they delinquent. For if we are commanded to love our neighbors as ourselves, it remains that we should be angry at their errors as at our own vices. Of this it is said by Solomon: Anger is better than laughter, because by the sadness of the countenance the mind of the delinquent is corrected (Eccles. VII, 4). Of this again the Psalmist says: My eye is disturbed through anger (Psal. VI, 8).

Ira quippe per vitium oculum mentis excaecat, ira autem per zelum turbat; quia quo saltem recti aemulatione concutitur, ea quae nisi tranquillo corde percipi non potest, contemplatio dissipatur. Ipse namque zelus rectitudinis, quia inquietudine mentem agitat, ejus mox aciem obscurat, ut altiora in commotione non videat, quae pene prius tranquilla cernebat. Sed inde subtilius ad alta reducitur, unde ad tempus, ne videat, reverberatur. Nam ipsa recti aemulatio aeterna post paululum in tranquillitate largius aperit, quae haec interim per commotionem claudit; et unde mens turbatur ne videat, inde proficit ut ad videndum verius clarescat: sicut infirmanti oculo cum collyrium immittitur, lux penitus negatur; sed inde eam post paululum veraciter recipit, unde hanc ad tempus salubriter amittit. Nunquam vero commotioni contemplatio jungitur, nec praevalet mens perturbata conspicere, ad quod vix tranquilla valet inhiare, quia nec solis radius cernitur, cum commotae nubes coeli faciem obducunt, nec turbatus fons respicientis imaginem reddit, quam tranquillus proprie ostendit, quia quo ejus unda palpitat, eo in se speciem similitudinis obscurat.

83. Cavendum ne ira menti ex zelo commotae dominetur. ---Sed cum per zelum animus movetur, curandum summopere est ne haec eadem, quae instrumento virtutis assumitur, menti ira dominetur, nec quasi domina praeeat, sed velut ancilla ad obsequium parata, a rationis tergo nunquam recedat. Tunc enim robustius contra vitia erigitur, cum subdita rationi famulatur. Nam quantumlibet ira ex zelo rectitudinis surgat, si immoderata mentem vicerit, rationi protinus servire contemnit; et tanto se impudentius dilatat, quanto impatientiae vitium virtutem putat. Unde necesse est ut hoc ante omnia, qui zelo rectitudinis movetur, attendat, ne ira extra mentis dominium transeat, sed in ultione peccati tempus modumque considerans, surgentem animi perturbationem subtilius retractando restringat, animositatem reprimat, et motus fervidos sub aequitate disponat; ut eo fiat justior ultor alienus, quo prius exstitit victor suus, quatenus sic culpas delinquentium corrigat, ut ante ipse qui corrigit, per patientiam crescat, et fervorem suum transcendendo dijudicet, ne intemperanter excitatus ipso zelo rectitudinis, longe a rectitudine aberret. Quia vero, sicut diximus, etiam laudanda boni aemulatio mentis oculum turbat, recte nunc dicitur: Virum stultum interficit iracundia. Ac si aperte diceretur: Ira per zelum sapientes turbat, ira vero per vitium stultos trucidat, quia illa sub ratione restringitur, haec vero irrationabiliter devictae menti dominatur. Bene autem subditur.

For anger through vice blinds the eye of the mind, but anger through zeal disturbs it; because by that at least by which it is shaken by the emulation of what is right, that contemplation which cannot be perceived except by a tranquil heart is dissipated. For the very zeal of rectitude, because it agitates the mind with disquietude, soon obscures its sight, so that it does not see in commotion the higher things which it saw almost before when tranquil. But thence it is more subtly led back to high things, whence for a time, lest it should see, it is beaten back. For that emulation of eternal right opens more largely in tranquility after a little while those things which it meanwhile closes through commotion; and whence the mind is disturbed lest it see, thence it profits so that it may be clarified for seeing more truly: as when eye-salve is put into a sick eye, light is entirely denied; but thence it truly receives it after a little while, whence it salubriously loses it for a time. But never is contemplation joined to commotion, nor is the perturbed mind able to behold that which the tranquil mind is scarcely able to gape after, because neither is the ray of the sun seen when the moved clouds of heaven cover its face, nor does the disturbed fountain return the image of the beholder, which the tranquil one properly shows, because in as much as its wave palpitates, so much does it obscure the species of likeness in itself.

83. Caution must be taken lest anger, when moved from zeal, should dominate the mind. ---But when the mind is moved through zeal, it is to be taken care of above all things that this same anger, which is assumed as an instrument of virtue, should not dominate the mind, nor precede it as if a mistress, but as a handmaid ready for service, should never recede from the back of reason. For then it is more robustly raised against vices, when subject to reason it serves as a handmaid. For however much anger may arise from the zeal of rectitude, if immoderate it overcomes the mind, it immediately contemns to serve reason; and it dilates itself more impudently, the more it thinks the vice of impatience to be a virtue. Whence it is necessary that he who is moved by the zeal of rectitude should attend to this before all things, lest anger should pass outside the dominion of the mind, but in the vengeance of sin considering time and mode, he should restrain the rising perturbation of the soul by more subtle retractation, repress animosity, and dispose fervid motions under equity; so that he may become a more just avenger of another, by how much he first stood as his own victor, that he may so correct the faults of delinquents, as he who corrects may first grow through patience, and judge his own fervor by transcending it, lest being intemperately excited by the very zeal of rectitude, he should wander far from rectitude. Because indeed, as we have said, even the laudable emulation of a good mind disturbs the eye, it is now rightly said: Anger killeth the foolish man. As if it were openly said: Anger through zeal disturbs the wise, but anger through vice slays the foolish, because the former is restrained under reason, but the latter irrationally dominates the conquered mind. But well it is subjoined.

CAPUT XLVI.

IBID.---Et parvulum occidit invidia.

84. Invidus eo cui invidet, se minorem testatur. ---Invidere enim non possumus, nisi eis quos nobis in aliquo meliores putamus. Parvulus ergo est qui livore occiditur, quia ipse sibi testimonium perhibet, quod ei minor sit cujus invidia torquetur. Hinc est quod hostis callidus primo homini invidendo subripuit, quia amissa beatitudine, minorem se immortalitati illius agnovit. Hinc est quod Cain ad perpetrandum fratricidium corruit (Genes. IV, 5-7); quia despecto suo sacrificio, praelatum sibi infremuit, cujus Deus hostiam accepit: et quem meliorem se esse exhorruit, ne utcunque esset, amputavit. Hinc Esau ad persecutionem fratris exarsit (Genes. XXV, 34; XXVII, 41), quia primogenitorum benedictione perdita, quam tamen esu lenticulae ipse vendiderat, minorem se ei, quem nascendo praeibat, ingemuit. Hinc Joseph fratres sui Ismaelitis transeuntibus vendiderunt (Genes. XXXVII, 27, 28), quia cognito revelationis mysterio, ne se melior fieret, ejus provectibus obviare conati sunt. Hinc Saul David subditum, lanceam intorquendo, persequitur (I Reg. XVIII, 11), quia quem magnis quotidie augeri virtutum successibus sensit, ultra se excrescere expavit. Parvulus itaque est qui invidia occiditur, quia nisi ipse inferior existeret, de bono alterius non doleret.

85. In invidia serpens antiquus totum virus suum concutit ac vomit. Invidi descriptio. ---Sed inter haec sciendum est quia quamvis per omne vitium quod perpetratur, humano cordi antiqui hostis virus infunditur, in hac tamen nequitia, tota sua viscera serpens concutit, et imprimendae malitiae pestem vomit. De quo nimirum scriptum est: Invidia diaboli mors intravit in orbem terrarum (Sap. II, 24). Nam cum devictum cor livoris putredo corruperit, ipsa quoque exteriora indicant, quam graviter animum vesania instigat. Color quippe pallore afficitur, oculi deprimuntur, mens accenditur, et membra frigescunt, fit in cogitatione rabies, in dentibus stridor; cumque in latebris cordis crescens absconditur odium, dolore caeco terebrat conscientiam vulnus inclusum.

CHAPTER XLVI.

IBID.---And envy slayeth the little one.

84. The envious man by the very fact of his envying testifies that he is less than him whom he envies. ---For we are not able to envy except those whom we think in some way better than ourselves. He therefore is a little one who is slain by envy, because he gives testimony to himself that he is less than him by whose envy he is tortured. Hence it is that the crafty enemy stole upon the first man by envying him, because having lost beatitude, he recognized himself to be less than his immortality. Hence it is that Cain fell into the commission of fratricide (Gen. IV, 5-7); because his sacrifice being despised, he fretted that one was preferred to him whose host God accepted: and whom he abhorred to be better than himself, he cut off, lest he should be at all. Hence Esau burned to the persecution of his brother (Gen. XXV, 34; XXVII, 41), because having lost the blessing of the first-born, which nevertheless he himself had sold for a meal of lentils, he groaned that he was less than him whom he preceded in being born. Hence his brothers sold Joseph to the Ishmaelites passing by (Gen. XXXVII, 27, 28), because having known the mystery of revelation, lest he should become better than they, they endeavored to oppose his advancements. Hence Saul pursued David, his subject, by hurlnig a spear (I Sam. XVIII, 11), because he feared that he whom he felt to be increased daily with great successes of virtues, would grow beyond him. He therefore is a little one who is slain by envy, because unless he were himself inferior, he would not grieve at the good of another.

85. In envy the ancient serpent shakes and vomits all his poison. Description of the envious man. ---But among these things it is to be known that although through every vice which is perpetrated, the poison of the ancient enemy is infused into the human heart, yet in this wickedness the serpent shakes all his bowels, and vomits the pest of malice to be imprinted. Of which indeed it is written: By the envy of the devil death entered into the world (Wisd. II, 24). For when the rottenness of envy has corrupted the conquered heart, even the exterior parts indicate how heavily madness instigates the mind. For the color is affected with pallor, the eyes are depressed, the mind is inflamed, and the limbs freeze, there is madness in the thought, gnashing in the teeth; and when the growing hatred is hidden in the retreats of the heart, the enclosed wound pierces the conscience with blind pain.

Nil laetum de propriis libet, quia tabescentem mentem sua poena sauciat, quam felicitas torquet aliena; quantoque extranei operis in altum fabrica ducitur, tanto fundamentum mentis lividae profundius suffoditur; ut quo alii ad meliora properant, eo ipse deterius ruat; qua ruina videlicet etiam illud destruitur, quod in aliis actibus perfecto opere surrexisse putabatur. Nam invidia cum mentem tabefecerit, cuncta quae invenerit bene gesta consumit. Unde bene per Salomonem dicitur: Vita carnium, sanitas cordis; putredo ossium invidia (Prov. XIV, 30). Quid enim per carnes, nisi infirma quaedam ac tenera; et quid per ossa, nisi fortia acta signantur? Plerumque contingit ut quidam cum vera cordis innocentia in nonnullis suis actibus infirmi videantur; quidam vero jam quaedam ante humanos oculos robusta exerceant, sed tamen erga aliorum bona, intus invidiae pestilentia tabescant. Bene ergo dicitur: Vita carnium, sanitas, cordis, quia si mentis innocentia custoditur, etiam si qua foris infirma sunt, quandoque roborantur. Et recte subditur: Putredo ossium invidia, quia per livoris vitium, ante Dei oculos pereunt etiam fortia acta virtutum. Ossa quippe per invidiam putrescere, est quaedam etiam robusta deperire.

86. Invidiae imminutio et mors, inchoatus aut perfectus amor aeternitatis. Sed cur haec de invidia dicimus, si non etiam qualiter eruatur intimemus? Difficile namque est ut hoc alteri non invideat, quod adipisci alter exoptat; quia quidquid temporale percipitur, tanto fit minus singulis, quanto dividitur in multis; et idcirco desiderantis mentem livor excruciat, quia hoc quod appetit, aut funditus alter accipiens adimit, aut a quantitate restringit. Qui ergo livoris peste plene carere desiderat, illam haereditatem diligat, quam cohaeredum numerus non angustat; quae et omnibus una est, et singulis tota; quae tanto largior ostenditur, quanto ad hanc percipientium multitudo dilatatur. Imminutio ergo livoris est affectus surgens internae dulcedinis et plena mors est ejus, perfectus amor aeternitatis. Nam cum mens ab ejus rei appetitu retrahitur, quae accipientium numero partitur, tanto magis proximum diligit; quanto minus ex provectu illius sua damna pertimescit. Quae si perfecte in amore coelestis patriae rapitur, plene etiam in proximi dilectione sine omni invidia solidatur; quia cum nulla terrena desiderat, nihil est quod ejus erga proximum charitati contradicat. Quae nimirum charitas quid est aliud quam oculus mentis; qui si terreni amoris pulvere tangitur, ab internae lucis mox intuitu laesus reverberatur? Quia autem parvulus est qui terrena diligit, magnus qui aeterna concupiscit, potest etiam sic non inconvenienter intelligi: Parvulum occidit invidia, quoniam hujus pestis languore non moritur, nisi qui adhuc in desideriis infirmatur.

Nothing of his own pleases as joyful, because his own punishment wounds the wasting mind, which the felicity of another tortures; and by how much the fabric of another's work is led on high, by so much the foundation of the envious mind is dug deeper; so that where others hasten to better things, there he himself may fall more miserably; by which ruin indeed even that is destroyed which was thought to have risen as a perfect work in other acts. For envy when it has wasted the mind, consumes all the well-done things which it shall find. Whence it is well said by Solomon: Soundness of heart is the life of the flesh; but envy is the rottenness of the bones (Prov. XIV, 30). For what are signified by the flesh except certain weak and tender things; and what by the bones, except strong acts? And it for the most part happens that some with true innocence of heart seem weak in some of their acts; but some now exercise some robust things before human eyes, but nevertheless waste within by the pestilence of envy towards the goods of others. Well therefore is it said: Soundness of heart is the life of the flesh, because if the innocence of the mind is guarded, even if some things are weak without, they are sometimes strengthened. And rightly is it subjoined: Envy is the rottenness of the bones, because through the vice of envy even strong acts of virtues perish before the eyes of God. For the bones to rot through envy, is for certain robust things to perish.

86. The diminution and death of envy, is the beginning or perfect love of eternity. But why do we say these things about envy, if we do not also intimate how it may be rooted out? For it is difficult for a man not to envy another in that which the other desires to obtain; because whatever temporal thing is received, it becomes so much the less to each, as it is divided among many; and therefore envy tortures the mind of the desirer, because that which he reaches after, another either by receiving it entirely takes it away, or by its quantity restricts it. He, therefore, who desires to be fully free from the plague of envy, let him love that inheritance which the number of co-heirs does not straiten; which is both one to all, and whole to each; which is shown to be so much the more large, as the multitude of those who receive it is expanded. The diminution of envy, therefore, is the rising affection of internal sweetness; and the full death of it is the perfect love of eternity. For when the mind is withdrawn from the desire of that thing which is partitioned by the number of those who receive it, so much the more it loves its neighbor, as it less fears its own losses from his advancement. Which, if it is perfectly rapt in the love of the heavenly country, is also fully solidified in the love of its neighbor without any envy; because when it desires no earthly things, there is nothing that contradicts its charity toward its neighbor. Which charity, what else is it but the eye of the mind; which if it is touched by the dust of earthly love, is soon beaten back and hurt from the intuition of the internal light? Because, however, he is a little one who loves earthly things, and great who covets eternal things, it may also be thus not inconveniently understood: Envy slayeth the silly one, since no one dies by the languor of this plague, except him who is yet weak in his desires.