SAINT GREGORY THE GREAT

Morals on the Book of Job

Moralia

VOLUME II · VII

SABBATISMUS

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

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PARS SECUNDA

, LIBROS QUINQUE CONTINENS.

LIBER SEXTUS.

Totum caput quintum, a versu tertio orsus, spiritali intellectu, pauca quidem allegorico, pleraque autem morali exponit.

CAPUT PRIMUM.

181 Job Christum et Ecclesiam, ejus amicis haereticos praesignari. Servata historiae veritate beati Job dicta, amicorumque illius mystica proposui interpretatione discutere; quia cunctis vera scientibus liquet quod redemptorem mundi totis suis allegationibus curat sancta scriptura promittere, eumque per electos omnes, ut per ejus scilicet membra, studuit signare. Unde et idem beatus Job latino eloquio dolens dicitur, ut per ejus et nomen et vulnera, Redemptoris nostri passio designetur, de quo propheta ait: Vere languores nostros ipse tulit, et dolores nostros ipse portavit (Isai. LIII, 4). Cui tentator, ablatis omnibus, et servos et filios occidit; quia non solum Judaicum populum ex timore servientem, sed ipsos quoque apostolos in suo amore regeneratos, passionis ejus tempore telo perfidiae perculit. Vulnere beati Job corpus atteritur, quia Redemptor noster configi clavis in crucis patibulo non dedignatur. A planta autem pedis usque ad verticem vulnera suscepit, quia sanctam Ecclesiam, quae corpus ejus est, non solum per extrema et ultima, sed usque ad summa membra persecutione saeviens tentator affligit. Unde etiam Paulus dixit: Compleo ea quae desunt passionum Christi in carne mea (Coloss. I, 24). Cui suadere uxor ad maledicendum nititur, quia carnales quique intra sanctam Ecclesiam adjutores callidi tentatoris existunt. Quae enim eum ad maledicendum provocat, vitam carnalium designat; quia, ut jam supra diximus (l. III, c. 20. n. 36, 37), intra sanctam Ecclesiam incorrectis moribus positi, quo per fidem bonis juxta sunt, eo per vitam durius premunt. Quia enim quasi fideles vitari nequeunt, a fidelibus tanto deterius, quanto et interius tolerantur. Amici vero illius, qui quasi ad consolandum veniunt, sed ad verba asperae invectionis excedunt, haereticorum speciem tenent, qui cum contra bonos Deum defendere nituntur, offendunt.

SECOND PART, CONTAINING FIVE BOOKS.

BOOK SIX.

The whole of the fifth chapter, beginning from the third verse, is explained in a spiritual sense, some few things allegorically, but the greater part morally.

CHAPTER I.

181. Job represents Christ and the Church, his friends represent heretics. I have proposed to discuss the words of blessed Job and his friends, preserving the truth of the history, by a mystical interpretation; because it is clear to all who know the truth that holy Scripture takes care to promise the Redeemer of the world in all its allegations, and studied to signify him through all the elect, as if through his members. Whence also the same blessed Job is called in the Latin eloquence 'grieving,' so that through both his name and his wounds, the passion of our Redeemer might be designated, of whom the prophet says: Surely he hath borne our infirmities, and carried our sorrows (Isa. 53:4). From whom the tempter, having taken away all things, slew both servants and sons; because he struck with the weapon of perfidy in the time of his passion not only the Jewish people serving out of fear, but also the apostles themselves regenerated in his love. The body of blessed Job is worn away by a wound, because our Redeemer did not disdain to be fixed with nails on the gibbet of the cross. But from the sole of the foot even to the crown of the head he received wounds, because the raging tempter afflicts the holy Church, which is his body, with persecution not only through the extreme and last, but even to the highest members. Whence also Paul said: I fill up those things which are wanting of the sufferings of Christ in my flesh (Col. 1:24). Whom his wife strives to persuade to curse, because all the carnal within the holy Church exist as crafty helpers of the tempter. For she who provokes him to curse, designates the life of the carnal; because, as we have already said above (Book III, c. 20, n. 36, 37), those placed within the holy Church with uncorrected morals, by as much as they are near to the good through faith, by so much the more hardly do they press them through their life. For because they cannot be avoided as if faithful, they are tolerated by the faithful so much the worse, as they are the more internal. But his friends, who come as if to console, but exceed in words of harsh invective, hold the type of heretics, who when they strive to defend God against the good, offend.

2. Spiritales sensus quos edit Gregorius, prodeunt ex historiae radice. Amicorum Job dicta nequaquam per omnia reprobanda. Haec itaque superius latius dicta, nunc breviter studui ex mystica designatione succingere, ut lector meus ex ipsa hac replicatione meminerit me in hoc opere spiritali intellectui deservire. Et tamen cum utilitatis usus postulat, subtiliter quoque studeo historiae verba discutere. Cum vero necesse est, simul utrumque complector, ut spiritales fructus allegoria germinet, quos tamen ex radice historiae veritas producit. Amicos vero beati Job, quos haereticorum tenere speciem diximus, in dictis suis nequaquam per omnia reprobamus, quia dum per supernam sententiam contra eos dicitur: Non estis locuti coram me rectum, et protinus subditur, sicut servus meus Job (Job XLII, 7), profecto liquet quia non omnino despicitur quod ex melioris comparatione reprobatur. In reprehensionem quippe ejus incaute dilabuntur; sed tamen quia tanti viri amici sunt, ex familiaritate illius mystica multa didicerunt. Unde sicut et superius diximus (Lib. V, n. 27), eorum verbis etiam Paulus utitur, et haec in assertionis suae adjutorium assumens, prolata ex veritate testatur. Quae tamen veritas recte reprehendit, quia quamlibet fortis sententia contra sanctum virum proferri non debuit. Possunt ergo mystice Eliphaz verba pensari, quibus ad beatum Job loquitur, dicens:

CAPUT II.

VERS. 3.---Ego vidi stultum firma radice, et maledixi pulchritudini ejus statim.

ALLEGORICUS SENSUS. 3. Judaei sunt stulti, etiam haereticorum maledictioni ob Christi repulsam obnoxii. Stultus quippe Judaeorum populus exstitit, quia ipsam in carne praesentiam aeternae Sapientiae sprevit. Qui quasi firma radice convaluit, quia electorum vitam temporaliter exstinguendo superavit. Sed hunc Eliphaz maledicendo despicit, quia nimirum omnes haeretici, quorum tenere speciem amicos beati Job diximus, cum de nomine Christi gloriantur, Judaeorum perfidiam ex auctoritate reprehendunt. De quo stulto protinus subditur:

CAPUT III.

VERS. 4.---Longe fiant filii ejus a salute, et conterentur in porta, et non erit qui eripiat.

2. The spiritual senses which Gregory brings forth, proceed from the root of history. The words of Job's friends are by no means to be reprobated in all things. These things therefore spoken more largely above, I have now studied to gird up briefly from a mystical designation, so that my reader might remember from this very replication that in this work I serve the spiritual understanding. And yet when the use of utility demands, I also study to discuss the words of the history subtly. But when it is necessary, I embrace both at once, so that allegory may germinate spiritual fruits, which nevertheless the truth of history produces from the root. But the friends of blessed Job, whom we said held the type of heretics, we by no means reprobate in all things in their sayings, because while it is said against them through the supernal sentence: Ye have not spoken before me the thing that is right, and immediately it is subjoined, as my servant Job (Job 42:7), it is certainly clear that that is not entirely despised which is reprobated by comparison with the better. For they incautiously slide into his reprehension; but nevertheless because they are friends of so great a man, they learned many mystical things from his familiarity. Whence as we also said above (Book V, n. 27), Paul also uses their words, and assuming these in aid of his assertion, testifies that they were brought forth from the truth. Which truth nevertheless rightly reproves them, because however strong a sentence ought not to have been brought forth against a holy man. Mystically therefore the words of Eliphaz may be weighed, with which he speaks to blessed Job, saying:

CHAPTER II.

VERS. 3.---I saw the fool with a firm root, and I cursed his beauty immediately.

ALLEGORICAL SENSE. 3. The Jews are fools, even obnoxious to the malediction of heretics on account of the rejection of Christ. For the Jewish people stood as a foolish one, because it despised the very presence of eternal Wisdom in the flesh. Which as if with a firm root gained strength, because it overcame by extinguishing temporally the life of the elect. But Eliphaz despises this one by cursing, because surely all heretics, of whom we said the friends of blessed Job held the type, when they glory in the name of Christ, reprove the perfidy of the Jews by authority. Of which fool it is immediately subjoined:

CHAPTER III.

VERS. 4.---Let his children be far from safety, and let them be crushed in the gate, and there shall be none to deliver them.

4. Horum filii omnes perfidi. In Christo, qui est porta, conteruntur. Filii hujus stulti sunt omnes qui perfidiae illius praedicatione generantur. Qui scilicet a salute longe sunt, quia etsi temporalem vitam sine afflictione percipiunt, aeterna gravius ultione feriuntur, sicut de eisdem filiis illius Dominus dicit: Vae vobis, Scribae et Pharisaei hypocritae, qui circuitis mare et aridam, ut faciatis unum proselytum, et cum fuerit factus, facitis eum filium gehennae duplo quam vos (Matth. XXIII, 15). Sequitur: Et conterentur in porta, et non erit qui eripiat. Quis alius portae nomine, nisi mediator Dei et hominum debet intelligi, qui ait: Ego sum ostium, per me si quis introierit, salvabitur (Joann. X, 9)? Filii igitur hujus stulti extra portam proficiunt, et in porta conteruntur, quia pravae Judaeorum soboles ante Mediatoris adventum in legis observatione floruerunt; sed in ipsa Redemptoris nostri praesentia a Divinitatis obsequio, perfidiae suae meritis repulsi ceciderunt. Quos nimirum non est qui eripiat, quia scilicet dum ipsum Redemptorem exstinguere persequendo conati sunt, oblata sibi ereptionis remedia absciderunt; de quo bene subditur:

CAPUT IV.

VERS. 5.---Cujus messem famelicus comedet, et ipsum rapiet armatus.

5. Gentiles messem eorum, id est, sacra eloquia, comedunt, ac divitias rapiunt. Hujus enim stulti messis fuerat sacri seges eloquii. Quaedam namque spicarum grana, sunt verba prophetarum, quae stultus habuit, sed non comedit, quia Judaicus populus legem quidem verbo tenus tenuit, sed per fatuitatis fastidium ab ejus intellectu jejunavit. Hujus vero stulti messem famelicus comedit, quia nimirum gentilis populus verba legis intelligendo edit, ad quae plebs Judaica sine intellectu laboravit. Hos famelicos fidei Dominus praevidit, cum per evangelistam dixit: Beati qui esuriunt et sitiunt justitiam, quoniam ipsi saturabuntur (Matth. V, 6). De his famelicis Anna prophetante dicitur: Repleti prius, pro panibus se locaverunt, et famelici saturati sunt (I Reg. II, 5). Sed quia messem perdidit, recte subjungitur qualiter ipse etiam stultus perit, cum dicitur: Et ipsum rapiet armatus. Quod profecto discipulos Veritas praemonet, dicens: Venit hora ut omnis qui interficit vos arbitretur obsequium se praestare Deo (Joann. XVI, 2). Sequitur: Antiquus hostis Judaicum populum armatus rapuit, quia in eo vitam fidei fraudulentae suggestionis jaculis exstinxit, ut unde se inhaerere Deo crederet, inde ejus ordinationi repugnaret.

4. All the perfidious are children of these. They are crushed in Christ, who is the gate. The children of this fool are all who are generated by the preaching of that perfidy. Who surely are far from safety, because even if they receive temporal life without affliction, they are struck more heavily with eternal vengeance, as the Lord says of these same children of his: Woe unto you, Scribes and Pharisees, 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 (Matt. 23:15). It follows: And let them be crushed in the gate, and there shall be none to deliver them. Who else ought to be understood by the name of 'gate,' but the Mediator of God and men, who says: I am the door: by me if any man enter in, he shall be saved (John 10:9)? The children of this fool, therefore, advance outside the gate, and are crushed in the gate, because the depraved offspring of the Jews flourished in the observation of the Law before the advent of the Mediator; but in the very presence of our Redeemer they fell, repulsed from the service of the Divinity by the merits of their perfidy. Whom surely there is no one to deliver, because surely while they tried to extinguish the Redeemer himself by persecuting him, they cut off the remedies of deliverance offered to them; of which it is well subjoined:

CHAPTER IV.

VERS. 5.---Whose harvest the hungry shall eat, and the armed man shall seize him.

5. The Gentiles eat their harvest, that is, the sacred oracles, and seize their riches. For the harvest of this fool had been the crop of sacred speech. For certain grains of the ears are the words of the prophets, which the fool had, but did not eat, because the Jewish people held the Law indeed as far as the word, but through the fastidiousness of foolishness they fasted from its understanding. But the hungry man eats the harvest of this fool, because surely the Gentile people eats by understanding the words of the Law, at which the Jewish people labored without understanding. The Lord foresaw these hungry ones of the faith, when he said through the Evangelist: Blessed are they which do hunger and thirst after righteousness: for they shall be filled (Matt. 5:6). Of these hungry ones it is said by Anna prophesying: They that were full before have hired out themselves for bread; and the hungry were satisfied (1 Sam. 2:5). But because he lost the harvest, it is rightly subjoined how the fool himself also perishes, when it is said: And the armed man shall seize him. Which surely Truth forewarns the disciples, saying: The hour cometh, that whosoever killeth you will think that he doeth God service (John 16:2). It follows: The ancient enemy seized the Jewish people armed, because in it he extinguished the life of faith by the darts of fraudulent suggestion, so that from whence it believed itself to adhere to God, from thence it resisted his ordination.

Caput V

[Vet. et Rec. III].

IBID.---Et bibent sitientes divitias ejus.

6. Eloquia Dei et messis et divitiae. Quomodo et comedi, et bibi dicuntur. Hujus stulti divitias sitientes bibunt, quia fluentis sacrae locutionis, quae Judaicus populus in superbiae ostentatione possederat, conversae gentilium mentes irrigantur. Unde et eisdem per prophetam dicitur: Omnes sitientes venite ad aquas; et qui non habetis argentum, properate (Isai. LV, 1). Quia enim argenti vocabulo eloquia divina signantur, Psalmista testatur, dicens: Eloquia Domini, eloquia casta, argentum igne examinatum (Psal. XI, 7). Qui ergo argentum non habent, ad aquas vocantur, quia nimirum gentilitas, quae Scripturae sacrae praecepta non acceperat, sacri eloquii inundatione satiatur, quam tanto nunc avidius potat, quanto hanc diu sicca sitiebat. Eadem ergo divina eloquia et messes et divitiae vocantur: messes quia jejunam mentem reficiunt; divitiae, quia magna nos morum venustate componunt. Eadem et comedi dicuntur et bibi, quia nimirum dum quaedam in eis obscura sunt, quae non nisi interpretata intelligimus, haec quasi mandendo glutimus; dum quaedam vero ad intelligendum facilia ita sumimus ut invenimus, ea quasi non mansa bibimus, quia non fracta sorbemus. Haec sub intellectu mystico brevi locutione transcurrimus, ne quid forsitan praeterisse videremur. Sed quia beati Job amici esse non possent, nisi in quibusdam quoque magna morum honestate fulgerent, restat ut in eorum verbis virtutem sensuum moraliter inquiramus, quatenus dum locutionis eorum pondus discutitur, cujus doctrinae fuerint, ostendatur.

Caput VI

[Rec. IV].

VERS. 3.---Ego vidi stultum firma radice, et maledixi pulchritudini ejus statim.

SENSUS MORALIS. 7. Terrena sectantes in prosperis videntur firma radice. Quasi firma radice stultus in terra figitur, quia totis desideriis in terreno amore solidatur. Unde et primus Cain civitatem in terra construxisse describitur (Genes. IV, 17), ut aperte monstraretur quia ipse in terra fundamentum posuit, qui a soliditate coelestis patriae alienus fuit.

CHAPTER V.

IBID.---And the thirsty shall drink up his riches.

6. The oracles of God are both a harvest and riches. In what way they are said both to be eaten and to be drunk. The thirsty drink up the riches of this fool, because the converted minds of the Gentiles are irrigated by the streams of sacred speech, which the Jewish people had possessed in the ostentation of pride. Whence also it is said to the same through the prophet: Ho, every one that thirsteth, come ye to the waters; and he that hath no money, come ye (Isa. 55:1). Because indeed by the name of 'money' the divine oracles are signified, the Psalmist testifies, saying: The words of the Lord are pure words: as silver tried in a furnace of earth (Ps. 12:6). They, therefore, who have no money, are called to the waters, because surely the Gentile world, which had not received the precepts of holy Scripture, is satiated by the inundation of sacred speech, which it now drinks so much the more greedily, as it had long thirsted for this dry. The same divine oracles, therefore, are called both harvests and riches: harvests, because they refresh the fasting mind; riches, because they compose us with great beauty of morals. The same are said both to be eaten and to be drunk, because surely while some things in them are obscure, which we do not understand except interpreted, these we swallow as if by chewing; while some things truly easy to be understood we take as we find them, these we drink as if not chewed, because we swallow them whole. We run through these things under a mystical understanding in a brief speech, lest by chance we should seem to have passed over anything. But because the friends of blessed Job could not be his friends, unless they also shone in certain things with great honesty of morals, it remains that we should inquire morally into the virtue of their senses in their words, that while the weight of their speech is discussed, of what doctrine they were, might be shown.

CHAPTER VI.

VERS. 3.---I saw the fool with a firm root, and I cursed his beauty immediately.

MORAL SENSE. 7. Those following earthly things seem in prosperity with a firm root. A fool is fixed in the earth as if with a firm root, because he is solidified in earthly love with all his desires. Whence also Cain is described as the first to have built a city in the earth (Gen. 4:17), so that it might be openly shown that he placed a foundation in the earth, who was an alien from the solidity of the heavenly country.

Quasi firma radice stultus attollitur, quando hic temporali prosperitate fulcitur; ut omne quod appetit assequatur, adversa nulla sustineat, contra infirmos sine repugnatione praevaleat, bene agentibus ex auctoritate contradicat, ad majora commoda ex pejori semper actione perveniat, ut unde viam vitae deserit, inde ad tempus felicior vivat. Sed cum malos florere infirmi conspiciunt, trepidant; et apud semetipsos peccantium prosperitate turbati, intus in gressibus mentis nutant. Quorum profecto speciem sumpsit Psalmista cum diceret: Mei autem pene moti sunt pedes, pene effusi sunt gressus mei; quia zelavi in peccatoribus, pacem peccatorum videns (Psal. LXXII, 2).

8. Prudentes eorum gloriam despiciunt. Nec damnare differunt. Cum vero eorum gloriam fortes aspiciunt, protinus quae post gloriam poena sequatur, attendunt; et alta intus cogitatione despiciunt hoc, quod superbi foras fastu vacuae inflationis intumescunt. Bene ergo dicitur: Ego vidi stultum firma radice, et maledixi pulchritudini ejus statim. Pulchritudini quippe stulti maledicere, est ejus gloriam ex considerata damnatione judicare, quia eo atrocius in tormentis obruitur, quo altius in peccatis elevatur; quia transit quod extollitur, permanet quod punitur; quia qui honoratur in via, in perventione damnabitur; et quasi per amoena prata ad carcerem pervenit, qui per praesentis vitae prospera ad interitum tendit. Notandum vero, quod cum stulti pulchritudini maledixisse se diceret, protinus addidit, statim. Mos namque humanae et infirmae mentis est, ut cum earum rerum quas respicit qualitate varietur. Saepe enim ejus judicium cum ipsa praesentis rei specie ducitur, et juxta hoc quod aspicit, intentio illius sensusque formatur. Nam plerumque nonnulli, dum quorumdam gloriam cernunt, ejusdem gloriae aspectibus delectantur, ac magnum aliquid existimant, seque ut talia mereantur exoptant. Cum vero gloriosos quosque, aut dejectos subito, aut fortasse etiam morientes aspiciunt, quia humana gloria omni modo nihil sit, cum gemitu fatentur, ita ut protinus dicant: Ecce quam nihil est homo. Qui hoc nimirum rectius dicerent, si cum in gloria hominem cernerent, tunc ejus interitum cogitantes, transeuntem potentiam nihil esse sensissent. Tunc quippe est humana elatio pensanda quam nihil sit, cum sese super caeteros successibus extollit. Tunc considerandum est quo cursu felicitas transvolet, cum ante humanos oculos quasi permanens pollet. Nam gloriam morituri nihil esse, in ipsa jam morte pensare infirmi quilibet possunt. Tunc enim ei etiam illi derogant, qui hanc et usque ad mortem sequentes amant.

A fool is lifted up as if with a firm root, when he is supported here with temporal prosperity; so that he may attain all that he desires, sustain no adversities, prevail without resistance against the weak, contradict those acting well with authority, and arrive at greater advantages always from a worse action, so that from whence he deserts the way of life, from thence for a time he may live more happy. But when the weak behold the wicked to flourish, they tremble; and being troubled in themselves by the prosperity of sinners, they waver within in the steps of the mind. Of whom surely the Psalmist took the person when he said: But as for me, my feet were almost gone; my steps had well-nigh slipped; for I was envious at the foolish, when I saw the prosperity of the wicked (Ps. 73:2, 3).

8. The prudent despise their glory. Nor do they delay to condemn. But when the strong behold their glory, they immediately attend to what punishment follows after glory; and with a deep internal thought they despise that which the proud swell with without, with the pride of empty inflation. Well therefore is it said: I saw the fool with a firm root, and I cursed his beauty immediately. For to curse the beauty of a fool, is to judge his glory from considered damnation, because he is overwhelmed so much more atrociously in torments, as he is lifted up higher in sins; because that passes away which is extolled, that remains which is punished; because he who is honored in the way, will be condemned in the arrival; and he reaches as if through pleasant meadows to a prison, who through the prosperity of the present life tends to destruction. It is to be noted, however, that when he said he had cursed the beauty of the fool, he immediately added, 'immediately.' For it is the custom of the human and weak mind, that it is varied with the quality of those things which it looks upon. For often its judgment is led with the very appearance of the present thing, and according to that which it beholds, its intention and sense are formed. For very many, while they discern the glory of certain ones, are delighted with the sights of the same glory, and think it something great, and wish that they might deserve such things. But when they behold any glorious ones, either suddenly cast down, or perhaps even dying, because human glory in every way is nothing, they confess with a groan, so that they immediately say: Behold how nothing is man. Who surely would say this more rightly, if when they saw a man in glory, then thinking of his destruction, they had felt that passing power was nothing. For then human elation is to be weighed how nothing it is, when it lifts itself up above others by successes. Then it is to be considered with what course felicity flies away, when it prevails before human eyes as if permanent. For any weak ones are able to weigh in death itself that the glory of one about to die is nothing. For then even those detract from it, who follow and love this even unto death.

Bene itaque dicitur: Ego vidi stultum firma radice, et maledixi pulchritudini ejus statim. Ac si aperte diceret: Contra stulti pulchritudinem, moram in maledictione non habui, quia cum hanc cernerem, simul etiam poenam sequentem vidi. Non enim statim maledicerem, si qua me gloriae illius delectatio tenuisset; sed sine tarditate maledixi, quia supplicia mansura conspiciens, ejus potentiam sine dubitatione reprobavi. Sed quia iniqui quique quo plus in hoc mundo proficiunt, plures secum ad interitum trahunt, recte subditur: Longe fiant filii ejus a salute. Filii quippe stulti sunt, qui in ambitione hujus saeculi ex ejus imitatione nascuntur; qui profecto a salute tanto longius fiunt, quanto in perpetratione nequitiae nulla infirmitate feriuntur. De quibus bene additur:

Caput VII

[Vet. IV, Rec. V].

VERS. 4.---Et conterentur in porta, et non erit qui eripiat.

9. Judicii dies porta regni. Tunc non valet eripi, qui renuit hic corripi. Nam sicut urbis aditus porta dicitur; ita est dies judicii porta regni, quia per eum ab electis omnibus ad coelestis patriae gloriam intratur. Unde et hunc diem cum ad retributionem sanctae Ecclesiae Salomon appropinquare conspiceret, dixit: Nobilis in portis vir ejus, quando sederit cum senatoribus terrae (Prov. XXXI, 23). Vir quippe est Ecclesiae humani generis Redemptor, qui in portis se nobilem ostendit, qui despectus prius in contumeliis exstitit, sed in ingressu regni sublimis apparebit. Qui cum terrae senatoribus residet, quia judicii sententiam cum sanctis ejusdem Ecclesiae praedicatoribus decernet, sicut ipse in Evangelio dicit: Vos qui secuti estis me, in regeneratione cum sederit Filius hominis in sede majestatis suae, sedebitis et vos super sedes duodecim, judicantes duodecim tribus Israel (Matth. XIX, 28). Quod Isaias quoque longe ante praenuntians ait: Dominus ad judicium veniet cum senioribus populi sui (Isai. III, 14). De his portis Salomon iterum dicit: Date ei de fructu manuum suarum, et laudent eam in portis opera ejus (Prov. XXXI, 31). Tunc quippe sancta Ecclesia de fructu manuum suarum accipit, cum eam ad percipienda coelestia laboris sui retributio attollit. Tunc eam sua opera in portis laudant, quando ejus membris in ipso regni aditu dicitur: Esurivi, et dedistis mihi manducare; sitivi, et dedistis mihi bibere; hospes eram, et collegistis me; nudus, et cooperuistis me (Matth. XXV, 35), et caetera. Filii igitur hujus stulti ante portam elati sunt, sed in porta conterentur, quia amatores hujus saeculi in praesenti vita superbiunt, sed in ipso regni aditu aeterna animadversione feriuntur.

Well therefore is it said: I saw the fool with a firm root, and I cursed his beauty immediately. As if he said openly: Against the beauty of a fool, I had no delay in cursing, because when I saw this, I also saw at once the following punishment. For I would not have cursed immediately, if any delight in that glory had held me; but I cursed without slowness, because beholding the punishments about to remain, I reprobated his power without hesitation. But because all the iniquitous the more they advance in this world, the more they draw with them to destruction, it is rightly subjoined: Let his children be far from safety. For the children of a fool are they who are born in the ambition of this world from his imitation; who surely become so much further from safety, as they are struck with no infirmity in the perpetration of iniquity. Of whom it is well added:

CHAPTER VII.

VERS. 4.---And let them be crushed in the gate, and there shall be none to deliver them.

9. The day of judgment is the gate of the kingdom. Then he who refused to be corrected here cannot be delivered. For as the approach to a city is called a gate; so is the day of judgment the gate of the kingdom, because through it an entrance is made by all the elect to the glory of the heavenly country. Whence also when Solomon beheld this day approaching to the retribution of holy Church, he said: Her husband is noble in the gates, when he sitteth among the senators of the land (Prov. 31:23). For the husband of the Church is the Redeemer of the human race, who shows himself noble in the gates, who before existed despised in contumelies, but will appear sublime in the entrance of the kingdom. Who resides with the senators of the land, because he will decree the sentence of judgment with the saints, the preachers of the same Church, as he himself says in the Gospel: Ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his majesty, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel (Matt. 19:28). Which Isaiah also foretelling long before says: The Lord will come to judgment with the ancients of his people (Isa. 3:14). Of these gates Solomon says again: Give her of the fruit of her hands; and let her own works praise her in the gates (Prov. 31:31). For then holy Church receives of the fruit of her hands, when the retribution of her labor lifts her up to perceive heavenly things. Then her works praise her in the gates, when it is said to her members in the very approach of the kingdom: I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: naked, and ye clothed me (Matt. 25:35), and the rest. The children of this fool, therefore, were lifted up before the gate, but they shall be crushed in the gate, because the lovers of this world are proud in the present life, but in the very approach of the kingdom they are struck with eternal animadversion.

Bene autem subditur: Et non erit qui eripiat. Illos quippe veritas ab aeterna adversitate eripit, quos in temporalibus prosperis per disciplinam premit. Qui ergo nunc renuit premi, tunc non valet eripi, quia iniqui eum, quem per disciplinam habere negligunt patrem, afflictionis suae tempore per adjutorium non inveniunt ereptorem. Sequitur:

CAPUT VIII.

VERS. 5.---Cujus messem famelicus comedet.

10. Malus recta et intelligens et dicens, messem habet quam alii comedant. Habet etiam stultus messem, quando iniquus quisque donum recte intelligentiae accipit: Scripturae sacrae sententiis docetur, bona loquitur, sed tamen nullo modo hoc quod dicit operatur: verba Dei profert, nec tamen diligit; laudando exaggerat, vivendo calcat. Quia ergo stultus iste recta et intelligit et dicit, sed tamen haec operando non amat, messem habendo jejunat. Quam nimirum famelicus comedit, quia is qui ad Deum sanctis desideriis anhelat, discit quod audit, agit quod didicerit; et dum doctoris pravi recta praedicatione reficitur, quid aliud quam stulti fruge satiatur? An non famelicos suos Veritas, ut stulti messem comederent, admonebat, cum per desideria sancta flagrantibus, de Pharisaeis praeciperet, dicens: Quae dicunt facite, juxta opera vero eorum nolite facere (Matth. XXIII, 3). Ac si aperte diceret: Verbi messem loquendo excolunt, sed hanc male vivendo minime contingunt. Vestram ergo famem messis ista reficiat, quia vobis hanc per fatuitatis suae fastidium servant. Bene autem subditur:

CAPUT IX.

IBID.---Et ipsum rapiet armatus.

11. Diabolus saepe scientiam permittit, ut corrumpat vitam. Antiquus namque hostis quasi inermis vincitur, cum mala aperte suggerens humanae menti, bona omnia simul destruere conatur. Sed armatus venit, quando bona alia intacta deserens, latenter alia corrumpit. Nam saepe quosdam in intellectu non tentat, eisque in sacri eloquii meditatione non obviat; sed tamen eorum vitam in operatione supplantat, qui dum de scientiae virtute laudantur, nequaquam suorum operum damna respiciunt; cumque in favoris delectationem animus ducitur, vitae suae vulneribus non medetur. Hunc ergo armatus hostis rapuit, quem fraude tectus in alia deserens, ex alia parte superavit. Sequitur:

But it is well subjoined: And there shall be none to deliver them. For Truth delivers those from eternal adversity, whom he presses by discipline in temporal prosperities. He, therefore, who now refuses to be pressed, then cannot be delivered, because the iniquitous do not find him a deliverer by aid in the time of their affliction, whom they neglect to have as a father through discipline. It follows:

CHAPTER VIII.

VERS. 5.---Whose harvest the hungry shall eat.

10. The wicked man, understanding and saying right things, has a harvest which others may eat. The fool also has a harvest, when any iniquitous person receives the gift of right understanding: he is taught by the sentences of Holy Scripture, he speaks good things, but yet in no way does he work that which he says: he brings forth the words of God, yet does not love them; by praising he exaggerates them, by living he tramples them. Because therefore this fool both understands and says right things, but yet does not love them by working, he fasts while having a harvest. Which indeed the hungry man eats, because he who pants after God with holy desires, learns what he hears, and does what he has learned; and while he is refreshed by the right preaching of a wicked teacher, what else is it than that he is satisfied with the fruit of a fool? Did not Truth admonish his hungry ones, that they should eat the harvest of the fool, when to those burning with holy desires, he commanded concerning the Pharisees, saying: All things whatsoever they bid you observe, that observe and do; but do not ye after their works (Matt. 23:3). As if he openly said: They cultivate the harvest of the word by speaking, but this they by no means touch by living ill. Let this harvest therefore refresh your hunger, because they keep this for you through the loathing of their own fatuity. But it is well subjoined:

CHAPTER IX.

IBID.---And the armed man shall seize him.

11. The devil often permits knowledge, that he may corrupt life. For the ancient enemy is overcome as if unarmed, when, openly suggesting evil things to the human mind, he endeavors to destroy all good things at once. But he comes armed, when, leaving some good things untouched, he secretly corrupts others. For often he does not tempt some in the understanding, and does not oppose them in the meditation of holy eloquence; but yet he supplants their life in operation, who, while they are praised for the virtue of knowledge, by no means regard the losses of their own works; and when the mind is led into the delight of favor, it does not heal the wounds of its own life. The armed enemy therefore has seized him, whom, covered with fraud, leaving him in some things, he has overcome in another part. It follows:

CAPUT X.

IBID.---Et bibent sitientes divitias ejus.

12. Saepe hebes hoc in divinae legis eruditione studendo intelligit, quod per negligentiam ingeniosus nescit. Saepe stultus habet interni liquoris fontem, sed non bibit, quia ingenium quidem intelligentiae accipit, sed tamen veritatis sententias cognoscere legendo contemnit; scit quia intelligere studendo praevaleat, sed ab omni doctrinae studio fastidiosus cessat. Divitiae quoque mentis, sunt verba sacrae locutionis; sed has divitias stultus oculis aspicit, et in ornamenti sui usum minime assumit, quia verba legis audiens, magna quidem esse considerat, sed ad comprehendenda haec nullo studio amoris elaborat. At contra alius sitim habet, ingenium non habet; amor ad meditandum pertrahit, sensus hebetudo contradicit; et saepe hoc in divinae legis eruditione quandoque studendo intelligit, quod per negligentiam ingeniosus nescit. Hujus ergo stulti divitias sitientes bibunt, dum praecepta Dei, quae ingeniosi fastidientes nesciunt, hebetes amantes assequuntur. In his nimirum tenebras hebetudinis illustrat oculus amoris; nam hoc tardioribus sitis aperit, quod velocioribus fastidium claudit. Qui et idcirco ad intelligentiae alta perveniunt, quia agere quae intellexerunt, vel minima nulla contemnunt; et dum sensum manibus adjuvant, sese ultra altitudinem ingeniosorum levant. Unde bene per Salomonem dicitur: Stellio manibus nititur, et moratur in aedibus regis (Prov. XXX, 28). Plerumque enim aves, quas ad volatum penna sublevat, in vepribus resident; et stellio, qui ad volatum pennas non habet, nitens manibus, regni aedificium tenet, quia nimirum saepe ingeniosi quique dum per negligentiam torpent, in pravis actibus remanent, et simplices, quos ingenii penna non adjuvat, ad obtinenda aeterni regni moenia virtus operationis levat. Stellio ergo dum manibus nititur, in regis aedibus moratur, quia illo simplex per intentionem recti operis pervenit, quo ingeniosus minime ascendit. Sed his auditis, quaestio nostro cordi suboritur, cur vel negligenti intelligentiae donum tribuitur, vel studiosus quisque sensus sui tarditate praepeditur? Ad quam citius respondetur, dum protinus subditur:

CAPUT XI.

VERS. 6.---Nihil in terra sine causa.

CHAPTER X.

IBID.---And the thirsty shall drink up his riches.

12. Often the dull person understands by studying in the erudition of the divine law, that which the ingenious one knows not through negligence. Often the fool has a fountain of internal liquor, but he does not drink, because he indeed receives the genius of understanding, but yet he contemns knowing the sentences of truth by reading; he knows that he might prevail in understanding by studying, but being fastidious he ceases from all study of doctrine. The riches of the mind also are the words of sacred locution; but the fool beholds these riches with his eyes, and by no means takes them for the use of his ornament, because hearing the words of the law, he considers them indeed to be great, but he labors with no study of love to comprehend them. But on the contrary, another has thirst, but has not genius; love draws him to meditate, but the dullness of his sense contradicts him; and often he understands that in the erudition of the divine law by studying at some time, which the ingenious person knows not through negligence. The thirsty, therefore, drink the riches of this fool, while the dull who love attain the precepts of God, which the fastidious ingenious know not. In these indeed the eye of love enlightens the darkness of dullness; for thirst opens that to the slower, which fastidiousness closes to the swifter. Who also therefore arrive at the heights of understanding, because they contemn none of the things which they have understood, even the least; and while they help their sense with their hands, they raise themselves beyond the height of the ingenious. Whence it is well said by Solomon: The stellio (lizard) stays itself with its hands, and dwelleth in kings' houses (Prov. 30:28). For for the most part birds, which their feather raises to flight, reside in briars; and the stellio, which has not feathers for flight, leaning on its hands, holds the edifice of the kingdom, because indeed often those who are ingenious, while they are torpid through negligence, remain in wicked acts, and the simple, whom the feather of genius does not help, the virtue of operation raises to obtain the walls of the eternal kingdom. The stellio therefore, while it stays itself with its hands, dwelleth in the king's houses, because the simple person arrives thither through the intention of right work, whither the ingenious person by no means ascends. But having heard these things, a question arises in our heart, why either the gift of understanding is bestowed on the negligent, or any studious person is hindered by the slowness of his own sense? To which it is more quickly answered, while it is immediately subjoined:

CHAPTER XI.

VERS. 6.---Nothing on earth is without cause.

13. Cur ingenium studio tardum, negligenti acre tribuatur. Idcirco enim saepe et desidiosus ingenium accipit, ut de negligentia justius puniatur, quia quod sine labore assequi potuit, scire contemnit. Et idcirco nonnunquam studiosus tarditate intelligentiae premitur, ut eo majora praemia retributionis inveniat; quo magis in studio inventionis elaborat. Nihil ergo est in terra sine causa, quando et studioso tarditas ad praemium proficit, et desidioso velocitas ad supplicium crescit. Ad intelligenda autem quae recta sunt, aliquando laboris studio, aliquando vero dolore percussionis erudimur. Unde cum dictum sit, Nihil in terra sine causa; apte protinus additur:

Caput XII

[Rec. VI].

IBID.---Et de humo non egredietur dolor.

14. Per occulta merita mentium, aperta prodeunt flagella poenarum. Dolor namque quasi de humo egreditur, cum homo ad Dei imaginem conditus de rebus insensibilibus flagellatur. Sed quia per occulta mentium merita, aperta prodeunt flagella poenarum, et de humo dolor non egreditur, quoniam sensus nostri malitia exigit ut a rebus insensibilibus feriatur. Ecce enim cernimus quod ad correptionem nostram exspectatus imber arente terra suspenditur, et caliginosus aer inardescente sole siccatur; mare procellis tumescentibus saevit, et alios ad transmeandum susceptos intercipit, aliis desideratum iter erecta in cumulum unda contradicit; terra non solum germina fecunditatis imminuit, sed etiam semina accepta consumit. In quibus nimirum cunctis patenter aspicitur hoc, quod quidam sapiens de Domino testatur, dicens: Et pugnabit cum eo orbis terrarum contra insensatos (Sap. V, 21). Orbis quippe terrarum cum Domino contra insensatos pugnat, quando in poena delinquentium et elementorum adversitas militat. Sed tamen de humo dolor non egreditur, quia res quaelibet insensibilis ad afflictionem nostram stimulo nostrae actionis excitatur. De humo dolor non egreditur, quia nequaquam poena de ea nascitur creatura, quae percutit, sed de ea procul dubio, quae peccando vim percussionis extorsit. Sed curandum magnopere est ut cum in rebus exterioribus pondere doloris afficimur, spe ad superna tendamus; quatenus eo mens ad alta perveniat, quo nos exterior poena castigat. Unde et apte subjungitur:

Caput XIII

[Rec. VII].

VERS. 7.---Homo ad laborem nascitur, et avis ad volatum.

13. Why genius is bestowed slow to study, but sharp to the negligent. For therefore often even the slothful receives genius, that he may be more justly punished for negligence, because he contemns knowing what he could have attained without labor. And therefore sometimes the studious person is pressed by slowness of understanding, that he may find so much greater rewards of retribution, by how much more he labors in the study of discovery. Nothing therefore is on earth without cause, when both slowness profits the studious for a reward, and quickness increases for the slothful unto punishment. But for understanding those things which are right, we are sometimes instructed by the study of labor, but sometimes by the pain of percussion (scourging). Whence when it had been said, Nothing on earth is without cause; it is aptly immediately added:

CHAPTER XII.

IBID.---And sorrow shall not spring out of the ground.

14. Through the secret merits of minds, open scourges of punishments go forth. For sorrow goes forth as if from the ground, when man, created in the image of God, is scourged by insensitive things. But because through the secret merits of minds, open scourges of punishments go forth, sorrow does not spring from the ground, because the malice of our sense requires that it be struck by insensitive things. For behold, we see that for our correction the expected rain is withheld from the parched earth, and the misty air is dried up by the burning sun; the sea rages with swelling storms, and intercepts some who have been taken up to pass over, and opposes the desired journey to others by the wave raised up into a heap; the earth not only diminishes the germs of fecundity, but even consumes the seeds received. In all which indeed is plainly beheld that which a certain wise man testifies concerning the Lord, saying: And the whole world shall fight with him against the unwise (Wisd. 5:21). For the world of the earth fights with the Lord against the unwise, when the adversity of the elements also militates in the punishment of the delinquent. But yet sorrow does not spring from the ground, because any insensitive thing whatsoever is excited to our affliction by the stimulus of our action. Sorrow does not spring from the ground, because by no means does punishment arise from that creature which strikes, but without doubt from that which by sinning extorted the force of the percussion. But we must take great care that when we are affected with the weight of sorrow in exterior things, we may tend by hope to the things above; so that the mind may arrive thither at the heights, whither the exterior punishment chastens us. Whence also it is aptly subjoined:

CHAPTER XIII.

VERS. 7.---Man is born to labor, and the bird to flight.

15. Quantum caro flagellis afficitur, mens ad altiora sublevatur. Ad laborem quippe nascitur homo quia nimirum is qui accepta est praeditus ratione, considerat quod valde sibi sit impossibile, ut haec peregrinationis suae tempora sine gemitu evadat. Unde bene Paulus cum tribulationes suas discipulis enumeraret, adjunxit: Ipsi enim scitis quod in hoc positi sumus (I Thess. III, 3). Sed in eo quod caro flagellis afficitur, mens ad appetenda altiora sublevatur; Paulo rursus attestante, qui ait: Et licet is qui foris est noster homo corrumpitur, tamen is qui intus est, renovatur de die in diem (II Cor. IV, 16). Homo ergo ad laborem nascitur, et avis ad volatum, quia inde mens ad summa evolat, unde caro in infimis durius laborat.

16. Carnalium gravis labor, spiritalium nullus. Potest quoque appellatione hominis carnalium vita signari. Unde et Paulus ait: Cum enim sit inter vos zelus et contentio, nonne carnales estis? (I Cor. III, 3.) Quibus paulo post subjecit, dicens: Nonne homines estis? (Ibid., 4.) In hac itaque vita homo ad laborem nascitur, quia carnalis quisque cum transeuntia appetit, desideriorum suorum se pondere affligit. Gravis quippe labor est, hanc ipsam praesentis vitae gloriam quaerere, quaesitam quandoque percipere, et perceptam cum circumspectione custodire. Gravis labor est, hoc cum magna fatigatione apprehendere, quod is qui apprehendet, noverit diu stare non posse. Sancti autem viri quia transeuntia non amant, non solum nulla temporalium desideriorum pondera tolerant; sed et si qua adversa consurgunt, in ipsis suis pressuris et languoribus non laborant. Quid enim flagellis durius? et tamen de flagellatis apostolis scriptum est: Ibant gaudentes a conspectu concilii, quoniam digni habiti sunt pro nomine Jesu contumeliam pati (Act. V, 41). Quid ergo eorum mentibus labor est, quibus et poena verberum labor non est? Homo ergo ad laborem nascitur, quia ille hujus mundi veraciter mala sentit, qui ejus bona inhianter appetit. Nam cujus mens ad alta suspenditur, sub ipsa est quidquid exterius contra ipsam movetur. Bene itaque subditur, Et avis ad volatum. Quia tanto animus a laboris afflictione se subtrahit, quanto per spem ad summa sustollit. An non quasi avis, Paulus ad volatum natus fuerat, qui tot adversa sustinens dicebat: Nostra conversatio in coelis est (Philip. XXXI, 20)? Et rursum: Scimus quoniam si terrestris domus nostra hujus habitationis dissolvatur, quod aedificationem habemus ex Deo, domum non manufactam, aeternam in coelis (II Cor. V, 1). Velut avis ergo ima transcenderat, quem adhuc corpore in terra demorantem, jam in sublimibus spei penna sublevabat. Sed quia nullus suis viribus valet sese in alta sustollere, ut cum visibilibus affligitur, in invisibilia sublevetur, recte mox subditur:

15. As much as the flesh is affected by scourges, the mind is raised to higher things. For man is born to labor because indeed he who is endowed with received reason, considers that it is very impossible for him to escape these times of his pilgrimage (peregrinatio) without a groan. Whence well Paul, when he enumerated his tribulations to his disciples, added: For yourselves know that we are appointed thereunto (1 Thess. 3:3). But in that the flesh is affected by scourges, the mind is raised to desire higher things; Paul again testifying, who says: For which cause we faint not; but though our outward man perish, yet the inward man is renewed day by day (2 Cor. 4:16). Man, therefore, is born to labor, and the bird to flight, because the mind flies away to the highest things from thence, whence the flesh labors more hardly in the lowest things.

16. The heavy labor of the carnal, none of the spiritual. The life of the carnal can also be signified by the appellation of man. Whence also Paul says: For whereas there is among you envying, and strife, and divisions, are ye not carnal? (1 Cor. 3:3.) To whom a little after he subjoined, saying: Are ye not men? (Ibid., 4.) In this life, therefore, man is born to labor, because every carnal person, when he desires transitory things, afflicts himself with the weight of his own desires. For it is a heavy labor, to seek this very glory of the present life, to perceive it at some time when sought, and when perceived to guard it with circumspection (circumspectio). It is a heavy labor, to apprehend that with great fatigue, which he who shall apprehend it knows cannot stand long. But holy men, because they do not love transitory things, not only tolerate no weights of temporal desires; but even if any adverse things arise, they do not labor in those very pressures and languors of theirs. For what is harder than scourges? and yet concerning the scourged apostles it is written: They departed from the presence of the council, rejoicing that they were counted worthy to suffer shame for the name of Jesus (Acts 5:41). What labor, therefore, is there to their minds, to whom even the punishment of stripes is not labor? Man, therefore, is born to labor, because he truly feels the evils of this world, who gapingly desires its goods. For whose mind is suspended to high things, whatever is moved against it from without is beneath it. Well therefore is subjoined, And the bird to flight. Because by so much the mind subtends itself from the affliction of labor, by how much it raises itself through hope to the highest things. Had not Paul been born, as it were a bird, to flight, who sustaining so many adverse things said: Our conversation (conduct) is in heaven (Phil. 3:20)? And again: For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens (2 Cor. 5:1). As a bird, therefore, he had transcended the lowest things, whom, while yet lingering in the body on earth, the feather of hope already raised to the heights. But because no one by his own strength is able to raise himself to the heights, so that when he is afflicted with visible things, he may be raised to invisible things, it is rightly soon subjoined:

CAPUT XIV.

VERS. 8---Quamobrem ego deprecabor Dominum, et ad Deum ponam eloquium meum.

17. Hoc Dei donum est. Ac si aperte diceret: illum rogo, per quem haec tribui scio. Si enim hoc per se habere se crederet, deprecari Deum non indigeret. Sequitur:

CAPUT XV.

VERS. 9.---Qui facit magna et inscrutabilia et mirabilia absque numero.

18. Mira Dei opera humanis oculis usu viluerunt. Quis omnipotentis Dei mirabilia perscrutari sufficiat, quod cuncta ex nihilo creavit, quod ipsa mundi fabrica mira potentiae virtute disposita est, et super aera coelum suspenditur, et super abyssum terra libratur; quod ex rebus invisibilibus omnis haec universitas ac visibilibus existit, quod hominem fecit, ut ita dixerim, in brevi colligens mundum alterum, sed rationalem; quod hunc ex anima et carne constituens, investigabili virtutis dispositione permiscuit spiritum et lutum? Ex his itaque aliud novimus, aliud et sumus; sed tamen mirari negligimus, quia ea quae incomprehensibili indagatione mira sunt, humanis oculis usu viluerunt. Unde fit ut si mortuus homo suscitetur, in admirationem omnes exsiliant, et quotidie homo qui non erat nascitur, et nemo miratur, cum procul dubio omnibus constet quia plus sit creari quod non erat, quam reparari quod erat. Quia arida Aaron virga floruit, cuncti mirati sunt; quotidie ex arente terra arbor producitur, virtusque pulveris in lignum vertitur, et nemo miratur. Quia quinque sunt panibus quinque millia homines satiati, crevisse escas in dentibus cuncti mirati sunt; quotidie sparsa grana seminum, plenitudine multiplicantur spicarum, et nemo miratur. Aquam semel in vinum permutatam videntes cuncti mirati sunt; quotidie humor terrae in radicem vitis attractus, per botrum in vinum vertitur, et nemo miratur. Mira sunt itaque omnia quae mirari homines negligunt, quia ad considerandum, ut praediximus, usu torpescunt. Bene autem cum diceret: Qui facit magna, adjunxit statim: Et inscrutabilia. Minus enim fuerat magna facere, si tamen ea quae facta sunt, perscrutari potuissent. Recte autem subditur: Et mirabilia absque numero, quia minoris esset magnitudinis, si quae inscrutabilia condidit, pauca fuisset.

CHAPTER XIV.

VERS. 8.---Wherefore I will pray to the Lord, and to God I will set my speech.

17. This is the gift of God. As if he plainly said: I entreat Him, by whom I know these things are bestowed. For if he believed that he had this of himself, he would not need to pray to God. It follows:

CHAPTER XV.

VERS. 9.---Who doeth great things and unsearchable and wonderful things without number.

18. The wonderful works of God have become cheap to human eyes by usage. Who may suffice to search out the wonderful things of Almighty God, that He created all things from nothing, that the very fabric of the world was disposed by the wonderful power of His strength, and the heaven is suspended above the air, and the earth is balanced above the abyss; that all this universe exists from invisible and visible things, that He made man, as I might so say, gathering in brief another world, but a rational one; that constituting him of soul and flesh, by an unsearchable disposition of power He mingled spirit and clay (lutum)? Of these things, therefore, some we know, and some we are; but yet we neglect to wonder, because those things which are wonderful by incomprehensible investigation, have become cheap to human eyes by usage. Whence it comes to pass that if a dead man be raised, all leap out into admiration, and daily man who was not is born, and no one wonders, when without doubt it is clear to all that it is more to be created what was not, than to be repaired what was. Because the dry rod of Aaron flourished, all wondered; daily a tree is produced from the parched earth, and the virtue of dust is turned into wood, and no one wonders. Because five thousand men were satisfied with five loaves, all wondered that the foods increased in their teeth; daily the scattered grains of seeds are multiplied in the fullness of ears, and no one wonders. Beholding water once changed into wine all wondered; daily the moisture of the earth attracted into the root of the vine, is turned into wine through the cluster, and no one wonders. Wonderful therefore are all things which men neglect to wonder at, because, as we said before, they are torpid for considering them by usage. But well when he said: Who doeth great things, he immediately added: And unsearchable. For it had been less to do great things, if yet those things which were done could have been searched out. But it is rightly subjoined: And wonderful things without number, because it would be of less magnitude, if those unsearchable things which He created had been few.

19. Miracula Dei per studium consideranda, non discutienda per intellectum. Fides ubi titubat, qui firmanda. Unde resurrectio fiat credibilis. Sed inter haec sciendum est quia divina miracula et semper debent considerari per studium, et nunquam discuti per intellectum. Saepe namque humanus sensus dum quarumdam rerum rationem quaerens non invenit, in dubitationis se voraginem mergit. Unde fit ut nonnulli homines mortuorum corpora in pulverem redacta considerent; dumque resurrectionis vim ex ratione colligere non possunt, haec ad statum pristinum redire posse desperent. Mira igitur, ex fide credenda sunt, perscrutanda per rationem non sunt; quia si haec nostris oculis ratio expanderet, mira non essent. Sed cum in his fortasse animus titubat, necesse est ut ea quae per usum novit, nec tamen per rationem colligit, ad memoriam reducat; quatenus rei similis argumento fidem roboret, quam labefactari sua sagacitate deprehendit. Considerato quippe humanae carnis pulvere, quorumdam mens concussa desperat, quando pulvis ad carnem redeat, et redivivum corpus per membrorum lineamenta componat; quando illa terrae ariditas per viventia membra viridescat, ac se per eorum species formasque distinguat. Hoc nimirum comprehendi per rationem non potest, sed tamen credi facile per exemplum potest. Quis enim ab uno grano seminis, immensam surgere arborem crederet, nisi certum hoc per experimentum teneret? In tanta namque unius grani parvitate et pene nulla sui dissimilitudine, ubi latet ligni duritia, et ligno tenerior vel durior medulla, asperitas corticis, viriditas radicis, sapor fructuum, suavitas odorum, colorum diversitas, mollities foliorum? Et tamen quia hoc per experimentum novimus, ex uno grano seminis prodire omnia non dubitamus. Quid ergo est difficile, ut pulvis in membra redeat, dum conditoris potentiam quotidie cernimus, qui et ex grano ligna mirabiliter, et adhuc mirabilius fructus ex lignis creat? Dicat ergo: Qui facit magna et inscrutabilia, et mirabilia absque numero, quia divinorum operum magnitudo nec ex qualitate valet discuti, nec ex quantitate numerari. Unde et adhuc subditur:

Caput XVI

[Vet. VII].

VERS. 10, 11.---Qui dat pluviam super faciem terrae, et irrigat aquis universa. Qui ponit humiles in sublimi, et maerentes erigit sospitate.

19. The miracles of God are to be considered by study, not discussed by the intellect. Where faith wavers, how it is to be strengthened. Whence the resurrection becomes credible. But among these things it is to be known that divine miracles ought both always to be considered by study, and never to be discussed by the intellect. For often the human sense, while seeking the reason of certain things and not finding it, plunges itself into the whirlpool of doubt. Whence it comes to pass that some men consider the bodies of the dead reduced to dust; and while they cannot collect the force of the resurrection from reason, they despair that these can return to their former state. Wonderful things, therefore, are to be believed from faith, they are not to be searched out through reason; because if reason expanded these to our eyes, they would not be wonderful. But when perhaps the mind wavers in these things, it is necessary that it should bring back to memory those things which it knows by usage, and yet does not collect by reason; so that by the argument of a similar thing it may strengthen the faith which it finds to be shaken by its own sagacity. For having considered the dust of human flesh, the shaken mind of some despairs, as to when dust may return to flesh, and compose the revived body through the lineaments of the members; when that aridity of the earth may grow green through living members, and distinguish itself through their species and forms. This indeed cannot be comprehended by reason, but yet it can easily be believed by an example. For who would believe that an immense tree should rise from one grain of seed, unless he held this certain by experiment? For in such great smallness of one grain and almost no dissimilarity of itself, where lies hid the hardness of the wood, and the pith softer or harder than the wood, the roughness of the bark, the greenness of the root, the savor of the fruits, the sweetness of the odors, the diversity of colors, the softness of the leaves? And yet because we know this by experiment, we do not doubt that all things proceed from one grain of seed. What therefore is difficult, that dust should return to members, while we daily behold the power of the Creator, who both wonderfully creates woods from a grain, and yet more wonderfully fruits from woods? Let him say therefore: Who doeth great things and unsearchable, and wonderful things without number, because the magnitude of divine works can neither be discussed from quality, nor numbered from quantity. Whence also it is still subjoined:

CHAPTER XVI.

VERS. 10, 11.---Who giveth rain upon the face of the earth, and watereth all things with waters. Who setteth up on high those that be low, and lifteth up those that mourn with safety.

SENSUS MYSTICUS.---20.Aquis gratiae Deus universa irrigat. Universitatis nomine homo signatur. Quia amicos beati Job eruditos ejus societate credimus, necesse est ut haec Eliphaz verba mystice disseramus. Omnipotentis enim Deus terrae pluviam tribuit, cum arentia corda gentilium, supernae gratia praedicationis infundit. Et aquis universa irrigat, quia sterelitatem perditi hominis repletione Spiritus ad fructificationem format, sicut per semetipsam Veritas dicit: Qui biberit ex aqua, quam ego dabo ei, non sitiet in aeternum (Joan. IV, 13). Universitatis autem nomine homo signatur, quia in ipso vera species, et magna communio universitatis ostenditur. Omne namque quod est, aut est, et non vivit; aut est, et vivit, sed nequaquam sentit; aut est, et vivit, et sentit, sed non intelligit, nec discernit; aut est, aut vivit, et sentit, et intelligit, discernit. Sunt namque lapides, nec tamen vivunt. Sunt arbusta, vivunt quidem, nec tamen sentiunt. Herbarum namque atque arborum vita viriditas vocatur, sicut per Paulum de seminibus dicitur: Insipiens, tu quod seminas, non vivificatur, nisi prius moriatur (I Cor. XV, 36). Sunt bruta animalia, vivunt et sentiunt, nec tamen intelligunt. Sunt angeli, et vivunt, et sentiunt, et intelligendo discernunt. Homo itaque, quia habet commune esse cum lapidibus, vivere cum arboribus, sentire cum animalibus, discernere cum angelis, recte nomine universitatis exprimitur, in quo juxta aliquid ipsa universitas tenetur. Unde et discipulis Veritas dicit: Euntes in mundum universum, praedicate Evangelium omni creaturae (Marc. XVI, 15). Omnem videlicet creaturam solum intelligi hominem voluit, cui commune aliquid cum omnibus creavit.

21. Universa Deus irrigat, cum ex omni hominum genere ad suam cognitionem vocat. Quamvis hoc loco universa intelligi et aliter possunt. Sancti enim Spiritus gratia cum sibi divites subjicit, pauperes non repellit, cum fortes humiliat, venire ad se debiles non recusat; cum nobiles colligit, simul et ignobiles apprehendit; cum sapientes suscipit, imperitorum stultitiam non contemnit. Universa ergo Deus aquis irrigat, qui dono sancti Spiritus ex omni genere hominum ad suam cognitionem vocat.

22. Universa Deus irrigat, quia vim sui sermonis in singulis juxta morum diversitatem format. Possunt autem universorum nomine ipsae morum dissimilitudines designari. Alius namque elatione erigitur, alius pondere timoris inclinatur, alius libidine aestuat, alius avaritia anhelat, alius remissione se dejicit, alius ira fervescit.

MYSTIC SENSE.---20. God waters all things with the waters of grace. Man is signified by the name of the universe. Because we believe the friends of blessed Job to have been instructed by his society, it is necessary that we discuss these words of Eliphaz mystically. For Almighty God bestows rain on the earth, when He pours the grace of heavenly preaching into the parched hearts of the Gentiles. And He waters all things with waters, because He forms the sterility of lost man to fruitfulness by the filling of the Spirit, as Truth says by Himself: But whosoever drinketh of the water that I shall give him shall never thirst (John 4:13). But man is signified by the name of the universe, because in him is shown the true species and great communion of the universe. For everything that is, either is and does not live; or is and lives, but by no means feels; or is and lives and feels, but does not understand nor discern; or is and lives and feels and understands and discerns. For there are stones, yet they do not live. There are shrubs, they live indeed, yet they do not feel. For the life of herbs and trees is called greenness, as it is said by Paul concerning seeds: Thou fool, that which thou sowest is not quickened, except it die (1 Cor. 15:36). There are brute animals, they live and feel, yet they do not understand. There are angels, and they live and feel, and discern by understanding. Man therefore, because he has it in common to be with stones, to live with trees, to feel with animals, to discern with angels, is rightly expressed by the name of the universe, in whom according to something the universe itself is held. Whence also Truth says to the disciples: Go ye into all the world, and preach the gospel to every creature (Mark 16:15). Namely, He willed man alone to be understood as every creature, to whom He created something common with all things.

21. God waters all things, when He calls from every kind of men to His knowledge. Although in this place "all things" can be understood otherwise also. For the grace of the Holy Spirit, when it subjects the rich to itself, does not repel the poor; when it humbles the strong, it does not refuse the weak to come to it; when it collects the noble, it at the same time apprehends the ignoble; when it receives the wise, it does not contemn the foolishness of the unskilful. God therefore waters all things with waters, who by the gift of the Holy Spirit calls from every kind of men to His knowledge.

22. God waters all things, because He forms the force of His word in individuals according to the diversity of characters. But the very dissimilarities of characters can be designated by the name of "all things". For one is lifted up by elation, another is inclined by the weight of fear, another boils with lust, another pants with avarice, another casts himself down by remissness, another boils with anger.

Sed per doctrinam sacri eloquii, dum superbo humilitas tribuitur, timido confidentia praebetur, luxuriosus per castitatis studium ab immunditia tergitur, avarus per continentiam ab ambitionis aestu temperatur, remissus zeli rectitudine erigitur, iracundus a praecipitationis suae excitatione refrenatur, universa Deus aquis irrigat; quia vim sui sermonis in singulis juxta morum diversitatem format, ut hoc in ejus eloquio quisque inveniat, per quod virtutis necessariae germen ferat. Unde per quemdam sapientem de mannae dulcedine dicitur: Paratum panem de coelo praestitisti illis sine labore, omne delectamentum in se habentem, atque omnis saporis suavitatem (Sap. XXVI, 20). Manna quippe omne delectamentum atque omnis saporis in se suavitatem habuit, quod videlicet in ore spiritalium, juxta voluntatem edentium, saporem dedit, quia divinus sermo et omnibus congruens, et a semetipso non discrepans, qualitati audientium condescendit; quem dum electus quisque utiliter juxta modum suum intelligit, quasi acceptum manna in voluntarium saporem vertit. Et quia laborem boni operis gloria sequitur retributionis, post aquarum rigationem recte subjungitur: Qui ponit humiles in sublimi, et moerentes erigit sospitate.

[Vet. VIII, Rec. X.] 23. Servos Dei nunc despectos et afflictos gloria et gaudium excipient.--- In sublimi humiles ponuntur, quia hi qui nunc pro Dei amore despecti sunt, tunc cum Deo judices veniunt, sicut hoc quod paulo ante jam diximus, eisdem humilibus Veritas pollicetur, dicens: Vos qui secuti estis me, in regeneratione cum sederit Filius hominis in sede majestatis suae, sedebitis et vos super duodecim sedes, judicantes duodecim tribus Israel (Matth. XIX, 28). Tunc moerentes Dominus sospitate erigit, quia hi qui, ejus desideriis accensi, prospera fugiunt, adversa patiuntur, cruciatus persequentium tolerant, seque ipsi per lamenta castigant, tanto sublimiorem tunc sospitatem recipiunt, quanto nunc cunctis mundi gaudiis devote moriuntur. Hinc est enim quod per Salomonem dicitur: Cor quod novit amaritudinem animae suae, in gaudio ejus non miscebitur extraneus (Prov. XIV, 10). Humana etenim mens amaritudinem animae suae scit, cum, aeternae patriae desideriis accensa, peregrinationis suae poenam flendo cognoscit; sed in ejus gaudio extraneus non miscebitur, quia qui nunc a moerore compunctionis alienus est, tunc particeps ad laetitiam consolationis non est. Hinc est quod in Evangelio Veritas dicit: Amen amen dico vobis, quid plorabitis et flebitis vos, mundus autem gaudebit; vos autem contristabimini, sed tristitia vestra vertetur in gaudium (Joan. XVI, 20). Et rursum: Vos igitur nunc quidem tristitiam habetis, iterum autem videbo vos, et gaudebit cor vestrum, et gaudium vestrum nemo auferet a vobis (Ibid., 22).

But through the doctrine of holy eloquence, while humility is bestowed on the proud, confidence is provided to the fearful, the luxurious is cleansed from uncleanness by the study of chastity, the avaricious is tempered from the heat of ambition by continence, the remiss is raised up by the rectitude of zeal (zelus), the wrathful is restrained from the excitement of his precipitation, God waters all things with waters; because He forms the force of His word in individuals according to the diversity of characters, so that everyone may find that in His eloquence, through which he may bear the germ of necessary virtue. Whence it is said by a certain wise man concerning the sweetness of manna: Thou didst provide them bread from heaven prepared without labor, having in itself all delight, and the sweetness of every taste (Wisd. 16:20). For the manna had in itself all delight and the sweetness of every taste, in that namely in the mouth of the spiritual, it gave a taste according to the will of those eating, because the divine word both congruous to all, and not discrepant from itself, condescends to the quality of the hearers; which while every elect person profitably understands according to his own measure, he as it were turns the received manna into a voluntary taste. And because the glory of retribution follows the labor of a good work, after the watering of the waters it is rightly subjoined: Who setteth up on high those that be low, and lifteth up those that mourn with safety.

[Vet. VIII, Rec. X.] 23. Glory and joy will receive the servants of God, now despised and afflicted.--- The humble are set up on high, because those who are now despised for the love of God, then come as judges with God, just as that which we have already said a little before, Truth promises to the same humble ones, saying: You who have followed me, in the regeneration when the Son of man shall sit on the seat of his majesty, you also shall sit upon twelve seats, judging the twelve tribes of Israel (Matt. 19:28). Then the Lord lifts up those that mourn with safety (sospitate), because those who, kindled by His desires, flee prosperity, suffer adversity, tolerate the tortures of persecutors, and chastise themselves through lamentations, receive then a safety so much the more sublime, as they now devoutly die to all the joys of the world. For hence it is that it is said by Solomon: The heart that knoweth the bitterness of its own soul, in its joy a stranger shall not intermeddle (Prov. 14:10). For the human mind knows the bitterness of its soul when, kindled by desires for the eternal country, it acknowledges the penalty of its pilgrimage by weeping; but in its joy a stranger shall not intermeddle, because he who is now a stranger to the sorrow of compunction, is not then a partaker in the gladness of consolation. Hence it is that in the Gospel Truth says: Amen, amen, I say to you, that you shall lament and weep, but the world shall rejoice; and you shall be made sorrowful, but your sorrow shall be turned into joy (John 16:20). And again: You now therefore have sorrow, but I will see you again, and your heart shall rejoice, and your joy no man shall take from you (Ibid. 22).

Sospitate ergo Dominus moerentes erigere dicitur, quia pro se afflictos temporaliter vera salute consolatur. Quod tamen de electis Dei etiam in hac vita nil obstat intelligi.

24. Humiles jam ex hac vita in sublimi sunt positi.--- In sublimi quippe humiles ponuntur, quia cum se ex humilitate substernunt, altae mentis judicio cuncta temporalia transeunt; cumque se indignos in omnibus aestimant, rectae cogitationis examine hujus mundi gloriam transcendentes calcant. Videamus humilem Paulum. Ecce discipulis dicit: Non enim nosmetipsos praedicamus, sed Jesum Christum Dominum nostrum, nos antem servos vestros per Christum (II Cor. IV, 5). Videamus hunc humilem in sublimi jam positum. Ait: An nescitis quia angelos judicabimus (I Cor. VI, 3)? Et rursum: Conresuscitavit et consedere nos fecit in coelestibus (Ephes. II, 6). Fortasse hunc exterius tunc catena religabat, mente tamen positus in sublimibus fuerat, qui jam per spei suae certitudinem in coelestibus sedebat. Sancti itaque viri foris despecti sunt, et velut indigni omnia tolerant; sed dignos se supernis sedibus confidentes, aeternitatis gloriam cum certitudine exspectant; cumque laborant foris adversitate persecutionis, ad munitam recurrunt intrinsecus arcem mentis; et inde cuncta sub se ire despiciunt, inter quae et transi e corporaliter etiam semetipsos cernunt; minas non metuunt, quia et tormenta patiendo contemnunt. Hinc enim per Salomonem dicitur: Justus quasi leo confidens absque terrore erit (Prov. XXVIII, 1). Hinc ab eo iterum scriptum est: Non contristabit justum, quidquid ei acciderit (Prov. XII, 21). Quia enim recti quique in alto intentionis suae vertice siti sunt, dum mortem moriendo non sentiunt, miro modo eos reproborum jacula et feriunt, et non contingunt. In sublimi ergo humiles sunt positi, quia unde se in omnibus despiciunt, inde contra omnia securiores fiunt.

[Vet. IX, Rec. XI.] Mens ad ea quae supra ipsam sunt inhiare cessans, sub semetipsam indesinenter ruit.--- Quo contra recte sub Babylonis specie per prophetam menti reprobae dicitur: Descende, sede in pulvere, virgo filia Babylonis, sede in terra; non est solium filiae Chaldaeorum (Isai. XLVII, 1). Hoc enim loco humana mens virgo non incorrupta, ut arbitror, dicitur, sed infecunda. Et quia Babylon confusionis interpretatur, recte infecunda mens Babylonis filia vocatur, quae in eo quod nequaquam bona opera germinat, dum nullo ordine rectae vitae componitur, quasi confusione matre generatur.

Therefore the Lord is said to lift up those that mourn with safety, because He consoles with true salvation those afflicted temporally for His sake. Which, however, nothing prevents from being understood concerning the elect of God even in this life.

24. The humble are already set up on high from this life.--- The humble are indeed set up on high, because when they submit themselves out of humility, by the judgment of a high mind they pass beyond all temporal things; and when they estimate themselves as unworthy in all things, by the examination of right thought they transcend and tread upon the glory of this world. Let us see the humble Paul. Behold, he says to the disciples: For we preach not ourselves, but Jesus Christ our Lord; and ourselves your servants through Christ (2 Cor. 4:5). Let us see this humble man already set up on high. He says: Know you not that we shall judge angels (1 Cor. 6:3)? And again: He hath raised us up together, and hath made us sit together in the heavenly places (Eph. 2:6). Perhaps a chain then bound him outwardly, yet in mind he had been set in high places, who already through the certitude of his hope sat in the heavenly places. Holy men therefore are despised outwardly, and tolerate all things as if unworthy; but trusting themselves to be worthy of the heavenly seats, they expect the glory of eternity with certitude; and while they labor outwardly in the adversity of persecution, they fly within to the fortified citadel of the mind; and from thence they look down upon all things passing under them, among which they also discern themselves passing away bodily; they fear not threats, because by suffering they contemn even torments. For hence it is said by Solomon: The just shall be as a confident lion without terror (Prov. 28:1). Hence it is written by him again: Whatsoever shall befall the just, it shall not make him sorrowful (Prov. 12:21). For because all the upright are situated on the high peak of their intention, while they do not feel death by dying, in a wonderful way the darts of the reprobate both strike them and do not touch them. The humble therefore are set up on high, because from whence they despise themselves in all things, from thence they become more secure against all things.

[Vet. IX, Rec. XI.] The mind, ceasing to long for the things that are above itself, falls incessantly beneath itself.--- On the contrary, it is rightly said to the reprobate mind under the figure of Babylon through the prophet: Come down, sit in the dust, O virgin daughter of Babylon, sit on the ground; there is no throne for the daughter of the Chaldeans (Isai. 47:1). For in this place the human mind is called a virgin, not as being incorrupt, as I suppose, but as being unfruitful. And because Babylon is interpreted "confusion", an unfruitful mind is rightly called the daughter of Babylon, which, in that it by no means brings forth good works, while it is composed by no order of right life, is as it were generated by confusion as its mother.

Sin autem virgo non infecunda dicitur, sed incorrupta, postquam statum salutis perdidit, ad confusionis suae cumulum appellatur quod fuit. Cui apte per increpationem dicitur divina voce: Descende. In alto quippe humanus animus stat, quando supernis retributionibus inhiat; sed ab hoc statu descendit, cum turpiter victus sese defluentibus mundi desideriis subjicit. Cui bene mox additur: Sede in pulvere. Descendens enim in pulvere residet, quia coelestia deserens, terrenis cogitationibus aspersus in infirmis vilescit. Ubi adhuc ingeminando subjungitur: Sede in terra. Ac si aperte exprobrans dicat: Quia coelesti conversatione noluisti te erigere, sub temetipso prostratus in terrenis actibus humiliare. Unde et necessario protinus additur: Non est solium filiae Chaldaeorum. Chaldaei namque feroces interpretantur. Valde autem feroces sunt, qui voluntates proprias sequentes, nec suis parcere mortibus sciunt. Ferocia sunt terrena desideria, quae non solum contra praecepta conditoris, sed saepe etiam contra percussionum verbera, duram atque insensibilem mentem reddunt. Sed filia ferocium solium non habet, quia mens, quae ad amorem mundi ex pravis desideriis nascitur, atque eisdem desideriis obduratur, in eo quod se terrenis concupiscentiis subjicit, sedem judicii amittit; nullique apud se solio praesidet, quia examine discretionis caret, et quasi a judicii sui sessione repellitur, quia per exteriores concupiscentias vagatur. Liquet enim, quod mens, quae intus consilii sedem perdiderit, foras se per desideria innumerabiliter spargit. Et quia agere intellecta dissimulat, caecatur recte, ut etiam nesciat quod agat; et saepe justo judicio in sua ipsa voluntate relinquitur, et sub ea quae anxie appetit laboriosa mundi ministeria relaxatur.

[Vet. X.] Unde apte illic subditur: Quia ultra non vocaberis mollis et tenera; tolle molam, et mole farinam (Ibid., 2). Constat nimirum quod tenerae suae filiae parentes parcunt, nec duris atque servilibus hanc operibus affligunt. Omnipotentis ergo Deus quasi teneram filiam vocat, quando dilectam uniuscujusque animam a laboriosis hujus mundi servitiis revocat; ne dum exterioribus actibus afficitur, ab internis desideriis obduretur. Sed Chaldaeorum filia mollis et tenera non vocatur; quia mens pravis desideriis dedita, in eo quod anxie appetit hujus saeculi labore relinquitur, ut foras mundo velut ancilla serviat, quae intus Deum ut filia nequaquam amat. Unde et molam tollere, ac farinam molere jubetur. Mola in gyrum ducitur, et farina profertur. Unaquaeque autem mundi hujus actio mola est, quae dum multas curas congerit, humanas mentes quasi per gyrum vertit; atque ex se velut farinas projicit, quia seducto corde, semper minutissimas cogitationes gignit.

But if she is called a virgin not as being unfruitful, but as being incorrupt, she is called what she was to the increase of her confusion after she has lost the state of salvation. To whom it is aptly said by way of rebuke by the divine voice: Come down. For the human mind stands on high when it longs for heavenly retributions; but it comes down from this state when, basely conquered, it subjects itself to the flowing desires of the world. To which is well added immediately: Sit in the dust. For descending, it resides in the dust, because deserting heavenly things, sprinkled with earthly thoughts it becomes vile in weak things. Where still by doubling it is subjoined: Sit on the ground. As if He should say openly by way of reproach: Because thou wouldst not lift up thyself in heavenly conversation, being prostrate beneath thyself be humbled in earthly acts. Whence also it is necessarily added immediately: There is no throne for the daughter of the Chaldeans. For "Chaldeans" is interpreted "ferocious". But they are exceedingly ferocious who, following their own wills, know not how to spare even their own deaths. Ferocious are earthly desires which, not only against the precepts of the Creator, but often even against the strokes of scourgings, render the mind hard and insensible. But the daughter of the ferocious has no throne, because the mind which is born for the love of the world from depraved desires, and is hardened by the same desires, in that it subjects itself to earthly concupiscences, loses the seat of judgment; and it presides over no throne within itself, because it lacks the examination of discretion, and is as it were repelled from the session of its own judgment, because it wanders through outward concupiscences. For it is clear that the mind which has lost the seat of counsel within, scatters itself abroad through innumerable desires. And because it dissembles to act upon things understood, it is rightly blinded, so that it even knows not what it does; and often by a just judgment it is left in its own very will, and is relaxed under those laborious ministries of the world which it anxiously seeks.

[Vet. X.] Whence it is aptly subjoined there: Because thou shalt no more be called soft and tender; take the millstone and grind flour (Ibid. 2). It is certainly certain that parents spare their tender daughter, nor do they afflict her with hard and servile works. Therefore Almighty God calls it as it were a tender daughter when He recalls the beloved soul of everyone from the laborious services of this world; lest while it is affected by outward acts, it should be hardened from inward desires. But the daughter of the Chaldeans is not called soft and tender; because the mind given up to depraved desires, in that which it anxiously seeks is left to the labor of this world, so that it may serve the world as a handmaid without, which within by no means loves God as a daughter. Whence also she is commanded to take the millstone and grind flour. The millstone is turned in a circle, and flour is brought forth. But every action of this world is a millstone, which while it heaps up many cares, turns human minds as it were in a circle; and from itself it throws out as it were flour, because with a seduced heart, it always begets the smallest thoughts.

[Vet. XI.] Nonnunquam vero qui quietus alicujus esse meriti creditur, positus in qualibet actione denudatur, unde illic protinus subinfertur: Denuda turpitudinem tuam, discooperi humerum, revela crura, transi flumina (Ibid., 2). In administratione quippe operis turpitudo denudatur, dum vilis mens abjectaque in actionis ostentatione cognoscitur, quae quieta prius magna putabatur. Humerum mens discooperit, quando opus suum quod ignorabatur ostendit. Crura revelat, quia quibus desideriorum passibus lucris mundi inhiet manifestat. Flumina etiam transit, quia actiones hujus saeculi, quae quotidie ad terminum defluunt, indesinenter appetit; dumque alias relinquit, alias assequitur, quasi semper de flumine ad flumen tendit. Haec paucis per excessum diximus, ut mens a solio sanctae intentionis excussa quo jaceat monstraremus, quia si ad ea quae super ipsam sunt inhiare cessaverit, sub semetipsam etiam indesinenter ruit. In alto autem figitur, si amorem temporalium deserens, ad spem incommutabilis aeternitatis ligatur.

26. Laetitia servorum Dei vera; laetitia iniquorum ex insania, non ex sospitate.--- Bene ergo dicitur: Qui ponit humiles in sublimi. Atque apte subjungitur: Et moerentes erigit sospitate. Saepe in hoc mundo etiam laeti quilibet erecti sunt, dum de ipsa gloria suae prosperitatis intumescunt. Sed moerentes Dominus sospitate erigit, quia afflictos suos ad gloriam verae laetitiae soliditate sustollit. Sospitate quippe, non insania erecti sunt, qui in bonis actibus positi, spe in Deum firma gratulantur. Nonnulli enim, sicut diximus, et iniquitates perpetrant, et gaudere non cessant; de quibus per Salomonem dicitur: Qui laetantur cum malefecerint, et exsultant in rebus pessimis (Prov. II, 14). Et rursum: Sunt impii, qui ita securi sunt, ac si justorum facta habeant (Eccle. VIII, 14). Hi nimirum non sospitate eriguntur, sed insania, qui superbiunt cum affligi debuerant; et inde miseri in exsultatione defluunt, unde a bonis flentur. Phreneticorum videlicet sensibus similes, insaniam qua praevalent, virtutem putant; qui ex morbo esse nesciunt hoc, quod amplius sanis possunt; et quasi crevisse se viribus aestimant, dum ad vitae terminum per augmenta languoris appropinquant. Qui quia rationis sensum non habent, flentur, et rident; et tanto in magna exsultatione se dilatant, quanto et insensibiles malum quod patiuntur ignorant. Sospitate ergo Dominus moerentes erigit, quia electorum mens non de praesentis vitae insania, sed de certitudine aeternae salutis hilarescit. Unde apte mox de hac ipsa pravorum destructione subjungitur:

[Vet. XI.] But sometimes he who is believed to be of some merit while quiet, being placed in any action is stripped; whence it is subjoined there immediately: Uncover thy nakedness, discover thy shoulder, reveal thy legs, pass over the rivers (Ibid. 2). For in the administration of work turpitude is uncovered, while a vile and abject mind is known in the ostentation of action, which before when quiet was thought to be great. The mind discovers its shoulder when it shows its work which was unknown. It reveals its legs because it manifests with what steps of desires it longs for the gains of the world. It also passes over the rivers, because it incessantly seeks the actions of this world, which daily flow down to an end; and while it leaves some, it follows others, as if it always tended from river to river. These things we have said in a few words by way of digression, that we might show where the mind lies when shaken from the throne of holy intention; because if it shall cease to long for the things that are above itself, it falls incessantly even beneath itself. But it is fixed on high if, deserting the love of temporal things, it is bound to the hope of immutable eternity.

26. The joy of the servants of God is true; the joy of the iniquitous is from insanity, not from safety.--- Well therefore is it said: Who setteth up on high those that be low. And aptly is subjoined: And lifteth up those that mourn with safety. Often in this world even any joyful persons are lifted up, while they swell with the very glory of their prosperity. But the Lord lifts up those that mourn with safety, because He raises up His afflicted ones to the glory of true joy with solidity. For they are lifted up with safety, not with insanity, who being placed in good acts, rejoice with a firm hope in God. For some, as we have said, both perpetrate iniquities, and cease not to rejoice; concerning whom it is said by Solomon: Who are glad when they have done evil, and rejoice in most wicked things (Prov. 2:14). And again: There are wicked men, who are so secure as if they had the deeds of the just (Eccles. 8:14). These certainly are not lifted up with safety, but with insanity, who are proud when they ought to have been afflicted; and from thence the miserable ones flow down in exultation, from whence they are wept for by the good. Being namely similar to the senses of phrenetics, they think the insanity in which they prevail to be virtue; who know not that this which they can do more than the healthy is from disease; and they estimate that they have as it were increased in strength, while they approach the end of life through the increases of languor. Who because they have not the sense of reason, are wept for, and they laugh; and they so much expand themselves in great exultation, as they being insensible are ignorant of the evil which they suffer. Therefore the Lord lifts up those that mourn with safety, because the mind of the elect does not become cheerful from the insanity of the present life, but from the certitude of eternal salvation. Whence aptly is soon subjoined concerning this very destruction of the wicked:

CAPUT XVII.

VERS. 12.---Qui dissipat cogitationes malignorum ne possint implere manus eorum quod coeperant.

27. Malorum saepe cassae sunt cogitationes, nec minus rea conscientia.--- Reproborum mentes perversis cogitationibus semper invigilant, sed plerumque eis superna dispensatio obviat; et quamvis pravitatem consilii nec fracti adversitatibus corrigant, ne tamen contra bonos praevaleant, eorum vires refrenat. Quos contra miro judicio agitur, ut effectu quidem pravi operis careant, et tamen justae sententiae judicis reos conscientiae addicat. Quod ergo mala cogitant, quid ipsi faciant ostendunt; quod vero mala implere nequeunt, hi contra quos cogitaverant, defenduntur. Unde et adhuc bene subditur:

Caput XVIII

[Rec. XII].

VERS. 13.---Qui comprehendit sapientes in astutia eorum, et consilia pravorum dissipat.

28. Dei consiliis renitentes, ipsis famulantur inviti. Ostenditur exemplis fratrum Joseph, Saulis, Jonae, Judaeorum.--- Saepe enim nonnulli humana sapientia inflati, dum desideriis suis divina judicia contraire conspiciunt, astutis eis reluctari machinationibus conantur; et quo ad votum suum vim supernae dispensationis intorqueant, callidis cogitationibus insistunt, subtiliora consilia exquirunt; sed inde voluntatem Dei peragunt, unde hanc immutare contendunt; atque omnipotentis Dei consilio, dum resistere nituntur, obsequuntur, quia saepe et hoc ejus dispositioni apte militat, quod ei per humanum studium frivole resultat. Sapientes ergo Dominus in ipsa eorum astutia comprehendit, quando ejus consiliis humana facta etiam tunc congrue serviunt, cum resistunt. Quod melius ostendimus, si pauca gestarum rerum ad medium exempla proferamus.

[Vet. XII.] 29. Joseph somnium viderat, quod suo manipulo fratrum ejus se manipuli prosternebant (Genes. XXXVII, 7); somnium viderat, quod sol et luna se cum reliquis stellis adorabant. Quae quia pure fratribus retulit, eorum corda protinus futurae dominationis invidia pavorque percussit. Cumque ad se hunc venire conspicerent, malitia saeviente dixerunt: Ecce somniator ille venit, venite occidamus eum, et videamus quid illi proderunt somnia sua (Ibid., 20).

CHAPTER XVII.

VERSE 12.---Who dissipateth the thoughts of the malignant, so that their hands cannot accomplish what they had begun.

27. The thoughts of the wicked are often vain, but their conscience is no less guilty.--- The minds of the reprobate always keep watch over perverse thoughts, but for the most part heavenly dispensation meets them; and although they do not correct the depravity of their counsel even when broken by adversities, yet He restrains their strength, lest they should prevail against the good. Against whom it is acted by a wonderful judgment, so that they lack indeed the effect of the evil work, and yet He adjudges them guilty of conscience to the just sentence of the Judge. In that therefore they think evil things, they show what they themselves would do; but in that they cannot fulfill the evil things, those against whom they had thought them are defended. Whence also it is still well subjoined:

CHAPTER XVIII.

VERSE 13.---Who catcheth the wise in their own craftiness, and dissipateth the counsels of the wicked.

28. Those resisting the counsels of God serve them against their will. It is shown by the examples of the brothers of Joseph, of Saul, of Jonah, and of the Jews.--- For often some, puffed up with human wisdom, when they see the divine judgments contrary to their desires, try to resist them with crafty machinations; and that they may twist the force of heavenly dispensation to their own wish, they persist in cunning thoughts and seek out more subtle counsels; but from thence they fulfill the will of God, from whence they strive to change it; and they obey the counsel of Almighty God while they strive to resist it, because often even that which resulteth frivolously against Him through human zeal, aptly militates for His disposition. Therefore the Lord catcheth the wise in their very craftiness, when human deeds congruously serve His counsels even then when they resist. Which we show better if we bring forward a few examples of things done.

[Vet. XII.] 29. Joseph had seen a dream, that the sheaves of his brothers bowed down to his sheaf (Gen. 37:7); he had seen a dream, that the sun and moon with the rest of the stars adored him. Because he related these things purely to his brothers, envy and fear of his future dominion immediately struck their hearts. And when they saw him coming to them, with raging malice they said: Behold, that dreamer cometh; come, let us kill him, and let us see what his dreams will profit him (Ibid. 20).

Cumque se ejus dominio subjici metuunt, somniatorem in puteum deponunt, eumque Ismaelitis transeuntibus vendunt: qui in Aegyptum ductus, servituti subditus, luxuriae accusatione damnatus, castitatis merito adjutus, prophetiae judicio erectus, omni Aegypto praelatus est; per supernam vero sapientiam providus frumenta congessit, et futuro periculo necessitatis obviavit. Cumque in orbem fames irruit, de alimentorum praeparatione sollicitus Jacob filios suos in Aegyptum misit: qui frumentorum dispensationi praepositum Joseph nescientes inveniunt, atque ut mererentur alimenta percipere, eorum dispensatorem compulsi sunt pronis in terram cervicibus adorare. Pensemus ergo gestae rei ordinem, pensemus quomodo sapientes in ipsa sua astutia vis divina comprehendat. Ideo ab eis venditus fuerat Joseph, ne adoraretur; sed ideo est adoratus, quia venditus. Astute namque aliquid agere ausi sunt, ut Dei consilium mutaretur; sed divino judicio, quod declinare conati sunt, renitendo servierunt. Inde quippe coacti sunt Dei voluntatem peragere, unde hanc moliti sunt astute commutare. Sic divinum consilium dum devitatur, impletur; sic humana sapientia dum reluctatur, comprehenditur. Timuerunt fratres, ne Joseph super eos excresceret; sed hoc quod divinitus dispositum fuerat, cavendo factum est ut eveniret. Humana ergo sapientia in se ipsa comprehensa est, quae voluntati Dei, unde per intentionem restitit, inde ejus impletioni militavit.

[Vet. XIII.] 30. Sic Saul dum David subjectum quotidiano succrescere virtutum successu conspiceret, suam ei in conjugium filiam spopondit, atque in ejus dotem centum dari ab eo Philistinorum praeputia petiit, ut cum provocatus miles ultra se excrescere quaereret, inimicorum gladiis traditus vitam finiret, sicut scriptum est: Non habet rex necesse sponsalia, nisi tantum centum praeputia Philistinorum, ut fiat ultio de inimicis regis (I Reg. XVIII, 25). Porro Saul cogitabat tradere David in manus Philistinorum; sed David dispositionis intimae favore roboratus, centum se dare perhibuit, et ducenta praeputia reportavit. Cujus nimirum operis Saul argumento superatus, superna providentia in sapientiae suae est consilio comprehensus; quia unde succrescentis militis vitam se exstinguere credidit, virtutis ejus gloriam inde cumulavit.

And when they feared to be subjected to his dominion, they put the dreamer down into a pit, and sold him to the passing Ishmaelites: who, being led into Egypt, subjected to servitude, condemned on an accusation of luxury, aided by the merit of chastity, and raised up by the judgment of prophecy, was set over all Egypt; and being provident through heavenly wisdom, he collected corn and met the future danger of necessity. And when famine rushed upon the world, Jacob, anxious about the preparation of food, sent his sons into Egypt: who unknowingly find Joseph set over the dispensation of the corn, and that they might deserve to receive food, they were compelled to adore their dispenser with necks prone to the earth. Let us consider therefore the order of the thing done, let us consider how the divine power catcheth the wise in their own craftiness. For this reason Joseph had been sold by them, lest he should be adored; but for this reason he was adored, because he was sold. For they dared to do something craftily, that the counsel of God might be changed; but they served by resisting the divine judgment which they tried to decline. For from thence they were compelled to fulfill the will of God, from whence they labored craftily to change it. Thus the divine counsel is fulfilled while it is avoided; thus human wisdom is caught while it struggles. The brothers feared lest Joseph should grow up over them; but by taking precautions it was brought about that that should happen which had been divinely disposed. Human wisdom therefore was caught in itself, which from whence it resisted the will of God through intention, from thence it militated for its fulfillment.

[Vet. XIII.] 30. Thus Saul, when he saw David his subject increasing by a daily success of virtues, promised him his daughter in marriage, and asked for her dowry that a hundred foreskins of the Philistines should be given by him, so that when the challenged soldier sought to increase beyond himself, he might end his life being delivered to the swords of his enemies, as it is written: The king hath no need of any dowry, but only a hundred foreskins of the Philistines, that he may be avenged of the king's enemies (1 Sam. 18:25). Moreover Saul thought to deliver David into the hands of the Philistines; but David, strengthened by the favor of the inward disposition, offered to give a hundred, and brought back two hundred foreskins. By the proof of which work Saul being certainly overcome, was caught by heavenly providence in the counsel of his own wisdom; because from whence he believed that he should extinguish the life of the increasing soldier, from thence he heaped up the glory of his virtue.

31. Sed quia nonnunquam astute aliquid sapere etiam electi moliuntur, libet ad medium alium sapientem deducere, et quomodo in internis consiliis astutia mortalium comprehendatur, demonstrare. Prudenter quippe Jonas sapere voluit, cum ad praedicandam Ninivitarum poenitentiam missus, quia electis gentibus Judaeam deseri timuit, praedicationis officium implere recusavit (Jonae I, 2, 3, seq.). Navim petiit, fugere Tharsis elegit; sed protinus tempestas exoritur, sors mittitur, ut videlicet cognoscatur cujus culpa mare turbetur. Jonas in culpa deprehenditur, in profundum mergitur, ceto sorbente devoratur, atque illuc gestante bellua pervenit, quo ire sponte contemnit. Ecce fugitivum Dei tempestas invenit, sors ligat, mare suscipit, bellua includit, et quia auctori suo obedire renititur, ad locum quo missus fuerat, suo reus carcere portatur. Jubente Deo ministrare homo prophetiam noluit, aspirante Deo bellua prophetam vomit. Comprehendit erge Dominus sapientes in astutia eorum, quando et hoc in usum suae voluntatis redigit, per quod sibi voluntas humana contradicit.

32. Perscrutemur adhuc Hebraeorum sapientiam, ut videamus quid providendo prohibuit, quid prohibendo provocavit. Certe cum ad Redemptoris nostri miracula credentium turba conflueret, cum sacerdotes populi, invidiae facibus accensi, mundum post eum ire proclamarent dicentes: Videtis quia nihil proficimus, ecce mundus totus post eum abiit (Joan. XII, 19); ut ab illo vim tantae concursionis absciderent, finire ejus potentiam morte conati sunt, dicentes: Expedit ut unus homo moriatur, et non tota gens pereat (Joan. XI, 50). Sed Redemptoris mors ad conjunctionem sui corporis, id est Ecclesiae, valuit, non ad separationem. Unde et per legem turturi vel columbae, in figura nostri sacrificii, secari guttur praecipitur, et non penitus abscidi, ut et post mortem corpori caput inhaereat (Levit. I, 15); quia videlicet mediator Dei et hominum (I Tim. II, 5), id est, caput omnium nostrum, et verae mundationis hostia, unde pro nobis mortem pertulit, inde nobis verius inhaesit. Post sectionem ergo caput turturis suo corpori inhaeret, quia Christum ab Ecclesia nec mors interveniens dividit. Persecutores igitur peregerunt hoc quod perniciose moliti sunt, intulerunt mortem, ut ab eo absciderent fidelium devotionem; sed inde fides crevit, unde hanc se exstinguere infidelium crudelitas credidit. Cumque se aestimant ejus miracula persequendo abscidere, haec nimirum compulsi sunt nesciendo dilatare. Comprehendit ergo Dominus sapientes in astutia eorum, quando et hoc ad pietatis suae obsequium redigit, quod contra illum humana crudelitas exarsit.

31. But because sometimes even the elect strive to be wise craftily, it is pleasing to bring forward another wise man, and to demonstrate how the craftiness of mortals is caught in inward counsels. For Jonah indeed wished to be prudently wise, when, being sent to preach repentance to the Ninevites, because he feared Judea would be deserted if the Gentiles were elected, he refused to fulfill the office of preaching (Jonah 1:2, 3, etc.). He sought a ship and chose to flee to Tarshish; but immediately a storm arises, the lot is cast, so that namely it might be known by whose fault the sea was troubled. Jonah is discovered in fault, he is plunged into the deep, swallowed by a devouring whale, and he arrives there, carried by the beast, where he spontaneously contemned to go. Behold, the storm finds the fugitive of God, the lot binds him, the sea receives him, the beast encloses him, and because he struggles against obeying his Author, he is carried, a guilty prisoner, in his own prison to the place to which he had been sent. At the command of God the man would not minister the prophecy; at the inspiration of God the beast vomits the prophet. Therefore the Lord catcheth the wise in their own craftiness, when He reduces even that to the use of His own will, through which the human will contradicts Him.

32. Let us still scrutinize the wisdom of the Hebrews, that we may see what it prohibited by providing, and what it provoked by prohibiting. Certainly when a crowd of believers flocked to the miracles of our Redeemer, when the priests of the people, kindled with the torches of envy, proclaimed that the world went after Him, saying: Do you see that we prevail nothing? behold, the whole world is gone after him (John 12:19); that they might cut off from Him the force of such a great concourse, they tried to end His power by death, saying: It is expedient for us that one man should die, and that the whole nation perish not (John 11:50). But the death of the Redeemer availed for the joining of His body, that is, the Church, not for its separation. Whence also through the law it is commanded that the throat of a turtledove or a pigeon, in the figure of our sacrifice, be cut and not entirely severed, so that even after death the head remains attached to the body (Lev. 1:15); because namely the Mediator of God and men (1 Tim. 2:5), that is, the Head of us all, and the victim of true cleansing, from whence He suffered death for us, from thence He more truly adhered to us. After the cutting, therefore, the head of the turtledove remains attached to its body, because not even intervening death divides Christ from the Church. The persecutors therefore accomplished that which they perniciously labored at; they brought death, that they might cut off from Him the devotion of the faithful; but from thence faith increased, from whence the cruelty of the infidels believed that they extinguished it. And while they estimate that they cut off His miracles by persecuting, they were certainly compelled, unknowingly, to dilate them. Therefore the Lord catcheth the wise in their own craftiness, when He reduces even that to the obedience of His piety, which human cruelty kindled against Him.

33. Deus alia concedit propitius, alia permittit iratus.--- Justus namque et misericors mortalium acta disponens, alia concedit propitius, alia permittit iratus; atque ea quae permittit, sic tolerat, ut haec in sui consilii usum vertat. [Vet. XIV.] Unde miro modo fit ut et quod sine voluntate Dei agitur, voluntati Dei contrarium non sit, quia dum in bonum usum mala facta vertuntur, ejus consilio militant etiam quae ejus consilio repugnant. Hinc enim per Psalmistam dicitur: Magna opera Domini, exquisita in omnes voluntates ejus (Psal. CX, 2). Sic quippe ejus opera magna sunt, ut per omne quod ab hominibus agitur, ejus voluntas exquiratur. Nam saepe inde perficitur, unde repelli putabatur. Hinc rursum dicitur: Omnia quaecunque voluit Dominus fecit in coelo et in terra (Psal. CXXXIV, 6). Hinc Salomon ait: Non est sapientia, non est prudentia, non est consilium contra Dominum (Prov. XXI, 30). Restat ergo ut in cunctis quae agimus vim supernae voluntatis inquiramus, cui videlicet cognitae debet nostra actio devote famulari, et quasi ducem sui itineris persequi, ne ei etiam nolens serviat, si hanc superbiens declinat. Vitari enim vis superni consilii nequaquam potest; sed magna sibi virtute hanc temperat, qui se sub ejus nutibus refrenat; ejusque sibi pondera levigat, qui hanc subjecto cordis humero volens portat. Sed quia persecutorum superius memoriam fecimus, qualiter etiam ea quae subjuncta sunt, eorum caecitati congruant, ostendamus. Sequitur:

Caput XIX

[Rec. XIII].

VERS. 14.---Per diem incurrent tenebras, et quasi in nocte, sic palpabunt in meridie.

34. Christi persecutores in die tenebras passi sunt. Et quasi caeci palparunt in meridie.--- Per diem tenebras incurrerunt, quia in ipsa veritatis praesentia perfidiae errore caecati sunt. Clare quippe per diem cernitur, per noctem vero nostra acies obscuratur. Persecutores igitur Redemptoris nostri dum divinae virtutis miracula cernerent, et tamen de ejus divinitate dubitarent, in die tenebras passi sunt, quia visum in luce perdiderunt. Hinc est quod eos ipsa Lux admonet dicens: Ambulate dum lucem habetis, ne vos tenebrae comprehendant (Joan. XII, 35).

33. God grants some things propitiously, others He permits in anger.--- For the Just and Merciful One, disposing the acts of mortals, grants some things propitiously, others He permits in anger; and those things which He permits, He so tolerates that He turns them to the use of His own counsel. [Vet. XIV.] Whence in a wonderful way it comes to pass that even what is done without the will of God, is not contrary to the will of God, because while evil deeds are turned to a good use, even those things which repugn His counsel militate for His counsel. For hence it is said by the Psalmist: The works of the Lord are great, sought out according to all His wills (Psal. 110:2). For so His works are great, that through everything which is done by men, His will is sought out. For often from thence it is perfected, from whence it was thought to be repelled. Hence again it is said: All things whatsoever the Lord willed, He did in heaven and in earth (Psal. 134:6). Hence Solomon says: There is no wisdom, there is no prudence, there is no counsel against the Lord (Prov. 21:30). It remains, therefore, that in all things which we do, we should inquire for the force of the heavenly will, to which namely, when known, our action ought devoutly to serve, and to follow it as the leader of its journey, lest it should serve Him even unwillingly, if being proud it declines it. For the force of the heavenly counsel can by no means be avoided; but he tempers it to himself with great virtue, who restrains himself under His nods; and he lightens its weights to himself, who carries it willingly on the subjected shoulder of the heart. But because we made mention of persecutors above, let us show how even those things which are subjoined agree with their blindness. It follows:

CHAPTER XIX.

VERSE 14.---They shall meet with darkness in the day time, and grope in the noon day as in the night.

34. The persecutors of Christ suffered darkness in the day. And as if blind they groped in the noon day.--- They met with darkness in the day time, because in the very presence of Truth they were blinded by the error of perfidy. For clearly it is seen through the day, but through the night our sight is obscured. Therefore the persecutors of our Redeemer, while they discerned the miracles of divine power, and yet doubted concerning His divinity, suffered darkness in the day, because they lost their sight in the light. Hence it is that Light itself admonishes them, saying: Walk while you have the light, lest darkness come upon you (John 12:35).

Hinc est quod de Judaea dicitur: Occidit ei sol, cum adhuc esset dies (Jerem. XV, 9). Hinc est quod vocem poenitentium in se propheta iterum sumpsit, dicens: Impegimus meridie quasi in tenebris, in caliginosis quasi mortui (Isai. LIX, 10). Hinc iterum dicit: Custos quid de nocte? custos quid de nocte? Dixit custos: Venit mane et nox (Isai. XXI, 11). De nocte etenim custos venit, quia humani generis protector et manifestus in carne apparuit, et tamen hunc pressa perfidiae suae tenebris Judaea minime agnovit. Ubi bene ex voce custodis additur, Venit mane et nox, quia per ejus praesentiam et nova lux mundo inclaruit, et tamen in corde infidelium vetusta caecitas remansit. [Vet. XV.] Bene autem dicitur: Quasi in nocte, sic palpabunt in meridie. Hoc quippe palpando exquirimus, quod oculis non videmus. Judaei autem aperta ejus miracula viderant, et adhuc cum quasi palpantes quaerebant, cum dicerent: Quo usque animam nostram tollis? Si tu es Christus, dic nobis palam (Joan. X, 24). Ecce miraculorum lux ante oculos aderat, et tamen in cordis sui tenebras offendentes, adhuc requirendo palpabant. Quorum nimirum caecitas ad crudelitatem, crudelitas etiam usque ad aperta opera persecutionis exarsit. Sed Redemptor humani generis persecutorum suorum manibus diu teneri non potuit. Unde et protinus subditur:

CAPUT XX.

VERS. 15.---Porro salvum faciet egenum de gladio oris eorum, et de manu violenti pauperem.

35. Christus Judaeorum linguas et gentilium gladium resurgendo superavit.--- Ipse quippe iste pauper est, de quo per Paulum dicitur: Propter nos egenus factus est, cum dives esset. Et quia Judaei Dominum accusando tradiderunt, quem traditum gentiles occiderunt (II Cor. VIII, 9), potest per oris gladium accusantium Hebraeorum lingua signari, de quibus per Psalmistam dicitur: Filii hominum, dentes eorum arma et sagittae, et lingua eorum muchaera acuta (Psal. LVI, 5); quia Evangelio etiam teste clamaverunt: Crucifige, crucifige (Luc. XXIII, 21). Per violenti vero manum, ipsa crucifigens gentilitas exprimi potest, quae in Redemptoris morte Hebraeorum voces opere implevit. Deus itaque hunc pauperem et de violenti manu, et de oris gladio salvum fecit; quia videlicet Redemptor noster et vires gentilium, et linguas Judaeorum moriendo ex humanitate pertulit, sed ex divinitatis suae potentia resurgendo superavit. Qua videlicet resurrectione quid aliud agitur, nisi ut ad spem vitae subsequentis infirmitas nostra roboretur? Unde et bene mox subditur:

Hence it is that it is said of Judea: Her sun is gone down while it was yet day (Jer. 15:9). Hence it is that the prophet again took upon himself the voice of the penitent, saying: We have stumbled at noon day as in darkness; in dark places as dead men (Isai. 59:10). Hence again he says: Watchman, what of the night? watchman, what of the night? The watchman said: The morning cometh, and also the night (Isai. 21:11, 12). For from the night the watchman came, because the Protector of the human race appeared and was manifest in the flesh, and yet Judea, oppressed by the darkness of its own perfidy, by no means acknowledged Him. Where it is well added from the voice of the watchman: The morning cometh, and also the night, because through His presence both a new light shone upon the world, and yet in the heart of the infidels the ancient blindness remained. [Vet. XV.] But it is well said: Groping in the noon day as in the night. For we seek that by groping, which we do not see with our eyes. But the Jews had seen His open miracles, and they still sought Him as it were by groping, when they said: How long dost thou hold our soul in suspense? If thou be the Christ, tell us plainly (John 10:24). Behold, the light of miracles was present before their eyes, and yet stumbling in the darkness of their own heart, they still groped by inquiring. Whose blindness certainly kindled into cruelty, and their cruelty even unto open works of persecution. But the Redeemer of the human race could not long be held by the hands of His persecutors. Whence also it is immediately subjoined:

CHAPTER XX.

VERSE 15.---But he shall save the needy from the sword of their mouth, and the poor from the hand of the violent.

Christ overcame the tongues of the Jews and the sword of the Gentiles by rising again.--- For he himself is that poor man, of whom it is said by Paul: For our sakes he became needy, when he was rich. And because the Jews delivered up the Lord by accusing Him, whom when delivered the Gentiles killed, the tongue of the accusing Hebrews can be signified by the sword of the mouth, of whom it is said by the Psalmist: The sons of men, whose teeth are weapons and arrows, and their tongue a sharp sword (Psal. 56:5); because the Gospel also being witness they cried out: Crucify him, crucify him (Luke 23:21). But by the hand of the violent, the crucifying Gentility itself can be expressed, which in the death of the Redeemer fulfilled the voices of the Hebrews by work. God therefore saved this poor man both from the hand of the violent, and from the sword of the mouth; because namely our Redeemer both bore the strength of the Gentiles and the tongues of the Jews by dying out of His humanity, but overcame them by rising again out of the power of His divinity. By which resurrection what else is done, but that our weakness should be strengthened to the hope of the life following? Whence also it is well subjoined soon:

CAPUT XXI.

VERS. 16.---Et erit egeno spes.

36. Suorum spem solidavit.--- Erepto quippe paupere, egenus ad spem reducitur, quia humilis fidelium populus, Redemptore moriente, pavore concutitur, sed resurgente solidatur. Ipsos namque primos hujus populi pauperes, electos videlicet praedicatores, visa ejus mors perculit, sed resurrectio ostensa reparavit. Salvato ergo paupere, spem egenus recipit, quia resurgente in carne Domino, fidelis quisque ad aeternae vitae fiduciam convalescit. Sed ecce jam in manifesta ostensione Veritas venit, jam carnis mortem pertulit, eamque resurgendo destruxit, jam resurrectionem gloria ascensionis honoravit; et tamen Hebraeorum lingua adhuc cum contumeliis lacessere non desinit, quos nimirum aequanimiter tolerat, ut alios tolerando convertat, atque alios minime conversos quandoque districtius feriat. Tunc enim lingua infidelium ab effrenatione suae loquacitatis obmutescet, cum venire eum justum judicem viderit, quem nunc injuste judicavit. Unde et bene subditur:

CAPUT XXII.

IBID.---Iniquitas autem contrahet os suum.

37. Judaei a contumeliis in Christum cessabunt.--- Os enim suum nunc adhuc iniquitas dilatat, quia humani generis Redemptorem lingua infidelium contumeliis lacessere nequaquam cessat. Sed tunc os contrahet, cum hoc quod non vult per studium, per supplicium claudet. Quod tamen bene accipi etiam de conversis persecutoribus potest. Salvato enim paupere, dum egenus ad spem redit, contracto ore iniquitas obmutescit, quia resurrectionis ejus clarescente miraculo, dum copiosa multitudo infidelium credit, a Redemptoris sui injuriis contumeliisque cessavit. Os enim suum, quod Deum deridendo aperuit, jam formidando contraxit.

[Vet. XVI.] SENSUS MORALIS.--- 38. Invidorum tenebrae et anxia malitia.--- Libet haec moraliter, postposita Judaeorum significatione, transcurrere, atque a pravis generaliter quomodo agantur indagare. Iniquorum quippe hominum mentes cum quaedam a proximis bene gesta conspiciunt, in extenso livoris sui equuleo torquentur, et gravem malitiae suae poenam sustinent, cum bona in aliis tabescentes vident.

CHAPTER XXI.

VERSE 16.---And there shall be hope for the needy.

36. He solidified the hope of His own.--- The poor man being snatched away indeed, the needy is restored to hope, because the humble people of the faithful is shaken with fear when the Redeemer dies, but is solidified when He rises again. For his death, being seen, struck those first poor ones of this people, namely the elect preachers, but his resurrection, being shown, repaired them. The poor man being saved, therefore, the needy receives hope, because when the Lord rises again in the flesh, every faithful one recovers strength to the confidence of eternal life. But behold, already Truth has come in manifest showing, already he has borne the death of the flesh and destroyed it by rising again, already he has honored the resurrection with the glory of the ascension; and yet the tongue of the Hebrews does not yet cease to provoke him with contumelies, whom he certainly tolerates with equanimity, so that by tolerating he may convert some, and eventually strike more strictly others by no means converted. For then the tongue of the infidels shall be silent from the unbridledness of its own loquacity, when it shall see him coming as a just judge, whom now it has judged unjustly. Whence also it is well subjoined:

CHAPTER XXII.

IBID.---But iniquity shall stop her mouth.

37. The Jews shall cease from contumelies against Christ.--- For even now iniquity still dilates its mouth, because the tongue of the infidels by no means ceases to provoke the Redeemer of the human race with contumelies. But then it shall contract its mouth, when it shall close by punishment that which it does not wish to close by study. Which, however, can also be well understood concerning converted persecutors. For the poor man (*pauper*) being saved, while the needy (*egenus*) returns to hope, iniquity is silenced with a contracted mouth, because as the miracle of His resurrection becomes clear, while a copious multitude of infidels believes, it has ceased from the injuries and contumelies of its Redeemer. For its mouth, which it opened by deriding God, it has now contracted by fearing Him.

MORAL SENSE.--- 38. The darkness of the envious and their anxious malice.--- It is pleasing to run through these things morally, the significance of the Jews being set aside, and to investigate from the wicked in general how they are acted upon. For the minds of iniquitous men, when they behold certain things well done by their neighbors, are tortured on the extended rack of their own envy (*livor*), and sustain a heavy penalty for their own malice, when they see good things in others while they themselves are wasting away.

Recte itaque dicitur: Per diem incurrent tenebras, quia mens eorum cum de aliena melioratione affligitur, de radio lucis obscuratur; quia saepe in proximis dum bona aperta considerant, si qua mala lateant investigant, et sollicitis inquisitionibus laborant, si quid forte quod accusare possint inveniant. Sana quidem membra conspiciunt: sed clausis cordis oculis vulnus palpantes quaerunt. Unde et bene subditur: Et quasi in nocte, sic palpabunt in meridie. Dies boni operis in proximo exterius lucet; sed quasi in nocte palpant, quia livoris sui intus tenebras tolerant. Pervenire ad aliqua, quae reprehendant, satagunt, detractionis aditum quaerunt; sed quia hunc invenire non valent, caeci exterius circumeunt. Quod bene exprimitur, cum Lot, protegentibus angelis, in domo ejus ostium Sodomitae non invenerunt, sicut scriptum est: Vim faciebant Lot vehementissime, et jam proximum erat ut frangerent fores, et miserunt manum viri, et introduxerunt ad se Lot, clauseruntque ostium, et eos qui erant foris, percusserunt caecitate a minimo usque ad maximum, ita ut ostium invenire non possent (Gen. XIX, 9, 10 seq.). Quid est quod malis adversantibus, intra domum Lot reducitur et munitur, nisi quod justus quisque dum pravorum insidias sustinet, ad mentem revertitur, et imperterritus manet? Sodomitae autem viri in domo Lot invenire ostium nequeunt, quia corruptores mentium contra vitam justi nullum accusationis aditum deprehendunt. Percussi enim caecitate quasi domum circumeunt, qui invidentes facta dictaque perscrutantur. Sed quia eis de vita justi fortis undique ac laudabilis actio obviat, errantes nihil aliud quam parietem palpant. Bene ergo dicitur: Quasi in nocte, sic palpabunt in meridie, quia dum bonum quod vident accusare nequeunt, caecati malitia, malum quod non vident ad accusationem quaerunt.

39. Ad culpam nos trahit delectatio aut terror; neutrum valet in humilem.--- Ubi et recte subjungitur: Porro salvum faciet de gladio oris eorum, et de manu violenti pauperem. Pauper quippe est, quisquis apud semetipsum elatus non est. Unde et per Evangelium Veritas dicit: Beati pauperes spiritu, quoniam ipsorum est regnum coelorum (Matth. V, 3). Duobus autem modis ad culpam unusquisque pertrahitur. Aut enim delectatione ducitur, aut terrore superatur. Gladius namque oris est iniquitas persuasionis, manus autem violenti est adversitas potestatis.

Rightly, therefore, is it said: They shall meet with darkness in the day-time, because their mind, when it is afflicted by the improvement of another, is obscured from the ray of light; because often in their neighbors, while they consider open good things, they investigate if any evil things lie hidden, and labor with solicitous inquiries, if by chance they may find anything which they can accuse. Indeed they behold sound members: but with the eyes of the heart closed, they seek by feeling for a wound. Whence also it is well subjoined: And they shall grope in the noon-day as in the night. The day of a good work shines outwardly in one's neighbor; but they grope as if in the night, because they tolerate within the darkness of their own envy. They busy themselves to arrive at some things which they may reprehend, they seek an entrance for detraction; but because they are not able to find this, being blind they go about outwardly. Which is well expressed when the Sodomites, the angels protecting him, did not find the door in the house of Lot, as it is written: They pressed very sore upon Lot, and it was already near that they should break the doors, and the men put forth their hand, and pulled Lot into the house to them, and shut to the door, and they smote the men that were at the door of the house with blindness, both small and great, so that they could not find the door (Gen. 19:9-11). What is it that, while the wicked are opposing, Lot is led back within the house and fortified, except that every just man, while he sustains the snares of the wicked, returns to his mind and remains undaunted? But the men of Sodom are unable to find the door in the house of Lot, because the corrupters of minds find no entrance of accusation against the life of the just man. For being struck with blindness they go about as if around the house, who being envious scrutinize deeds and words. But because a strong and laudable action meets them on every side from the life of the just man, wandering they feel nothing else than the wall. Well therefore is it said: And they shall grope in the noon-day as in the night, because while they are unable to accuse the good which they see, being blinded by malice, they seek the evil which they do not see for accusation.

39. Delight or terror draws us to fault; neither avails against the humble.--- Where also it is rightly subjoined: But he shall save the poor from the sword of their mouth, and from the hand of the violent. For he is poor (*pauper*), whosoever is not elated within himself. Whence also through the Gospel Truth says: Blessed are the poor in spirit, for theirs is the kingdom of heaven (Matt. 5:3). Moreover, each one is drawn to fault in two ways. For either he is led by delight, or he is overcome by terror. For the sword of the mouth is the iniquity of persuasion, but the hand of the violent is the adversity of power.

Sed quia veraciter humilis, qui hoc loco pauper vocatur, quo nulla hujus mundi prospera appetit, eo audenter etiam adversa contemnit, recte dicitur: Salvum faciet de gladio oris eorum et de manu violenti pauperem. Ac si aperte diceretur: Sic in se Deus mentes humilium solidat, ut eas ad perpetrandam nequitiam nec blandimenta suasionum pertrahant, nec dolores suppliciorum frangant. Spes quippe in aeternitatem animum erigit, et idcirco nulla mala exterius quae tolerat sentit. Unde et subditur: Et erit egeno spes. Ad cujus spei videlicet fructum eum pauper pervenerit, omnis elatus obmutescit. Unde et adhuc subditur: Iniquitas autem contrahet os suum. Nunc enim malus bonis derogat, et recta quae agere negligit haec in aliis obtrectando lacerare non cessat. Sed tunc iniquitas os suum contrahit, cum justis quanta suppetat gloria retributionis agnoscit. Tunc enim ei loqui contra bonos non vacat, quia malorum suorum digna retributione linguam tormenta ligant. Unde bene, Anna prophetante, dicitur: Pedes sanctorum suorum servabit, et impii in tenebris conticescent (I Reg. II, 9). Sed ut electus quisque aeterna supplicia evadat, et ad perennem gloriam pauper ascendat, debet hic assiduis flagellis atteri, quatenus in judicio valeat purgatus inveniri. Ipso namque infirmitatis nostrae pondere deorsum quotidie ducimur, nisi mira manu artificis per subvenientia flagella relevemur. Unde et subditur:

Caput XXIII

[Vet. XVII].

VERS. 17.---Beatus homo qui corripitur a Domino.

40. Assiduis flagellis hic atteri electus debet.--- Prima virtus est, ne perpetrari debeant, vitare peccata; secunda autem, saltem perpetrata corrigere. Sed plerumque culpas non solum imminentes minime vitamus, verum etiam nec commissas agnoscimus. Et peccatorum mens tanto altius tenebrescit, quanto nec damnum suae caecitatis intelligit. Unde fit plerumque divini muneris largitate, ut culpam poena subsequatur, et flagella oculos delinquentis aperiant, quos inter vitia securitas caecabat.

But because the truly humble, who in this place is called poor, in that he desires no prosperous things of this world, by so much he even boldly contemns adverse things, it is rightly said: He shall save the poor from the sword of their mouth and from the hand of the violent. As if it were openly said: God so solidifies the minds of the humble in Himself, that neither the blandishments of persuasions draw them to the perpetration of iniquity, nor the pains of punishments break them. For hope into eternity raises the mind, and therefore it feels no evils which it tolerates outwardly. Whence also it is subjoined: And there shall be hope for the needy. To the fruit of which hope, namely, when the poor man shall have arrived, every elated one is silenced. Whence also it is still subjoined: But iniquity shall stop her mouth. For now the wicked man detracts from the good, and does not cease to tear by slandering those right things which he neglects to do in others. But then iniquity stops its mouth, when it recognizes how great glory of retribution is supplied to the just. For then it is not free for it to speak against the good, because torments bind the tongue for the worthy retribution of its own evils. Whence well, Anna prophesying, it is said: He will keep the feet of his saints, and the wicked shall be silent in darkness (1 Sam. 2:9). But that every elect one may escape eternal punishments, and the poor man may ascend to perennial glory, he ought to be worn down here by assiduous scourges (*flagella*), so that he may be able to be found purged in the judgment. For by the very weight of our infirmity we are led downwards daily, unless we are raised up by the wonderful hand of the Artificer through subvening scourges. Whence also it is subjoined:

CHAPTER XXIII.

VERS. 17.---Blessed is the man whom God correcteth.

40. Every elect one ought to be worn down here by assiduous scourges (*flagella*).--- The first virtue is to avoid sins, lest they ought to be perpetrated; the second, however, at least to correct those perpetrated. But for the most part we not only by no means avoid imminent faults, but indeed we do not even recognize those committed. And the mind of the sinner becomes dark so much the more deeply, as it does not even understand the loss of its own blindness. Whence it happens for the most part by the largess of the divine gift, that punishment follows fault, and scourges open the eyes of the delinquent, which security was blinding among vices.

Torpens quippe animus percussione tangitur, ut excitetur; quatenus qui statum suae rectitudinis securus perdidit, afflictus consideret quo jacet. Hinc itaque ipsa asperitas correptionis origo fit luminis. Unde et per Paulum dicitur: Omne quod arguitur, a lumine manifestatur (Ephes. V, 13), argumentum enim salutis est vis doloris. Hinc est enim quod Salomon ait: Curatio cessare faciet peccata maxima (Eccle. X, 4). Hinc iterum dicit: Quem enim diligit Dominus, castigat; flagellat autem omnem filium quem recipit (Hebr. XII, 6). Hinc voce angelica Dominus ad Joannem loquitur, dicens: Ego quos amo, redarguo et castigo (Apoc. III, 19). Hinc Paulus ait: Omnis autem disciplina in praesenti quidem non videtur esse gaudii, sed moeroris; postea autem fructum pacatissimum exercitatis per eam reddit justitiae (Hebr. XII, 11). Quamvis ergo convenire simul nequeant dolor et beatitudo, recte tamen nunc dicitur, Beatus homo qui corripitur a Domino; quia per hoc, quod peccator dolore correptionis premitur, quandoque ad beatitudinem, quae sine interventu est doloris, eruditur. Sequitur:

VERS. 17, 18.---Increpationem ergo Domini ne reprobes; quia ipse vulnerat, et medetur; percutit, et manus ejus sanabunt.

41. Hic quoque de spe redit ad metum.--- Scriptura sacra ad mentes nostras quasi ad aegrum quendam loquitur; cui medici medicamenta esse non possunt, nisi ex contrariis fuerint temperata. Calidum enim aegrum frigida temperant, et rursum frigidum calida adjuvant. Ita sacrum eloquium ut vitiis peccantium obviet, modo spem modo timorem proponit; quatenus hunc spe erigat, illum timore deprimat; et per utrumque contrarium unum salutis poculum menti temperet, ut nec spei fiducia in praesumptionem cadat, nec timoris pondere in desperationem vergat. Hinc est enim, quod sicut paulo ante dictum est, Beatus homo qui corripitur a Domino; per quod mentes timentium sublevantur; ita statum subjungitur, Increpationem ergo Domini ne reprobes. Quia enim beatus est qui corripitur, timendum valde est ne quis ab ipsa beatitudine correctionis recedat. Unde et bene adjungitur: Ipse enim vulnerat, et medetur; percutit, et manus ejus sanabunt. Quia si percussio culpam non abscideret, profecto menti remedium non pararet. Percutit ergo ut sanet, vulnerat ut medeatur; quia ad spiritalem salutem per carnis dolores itur; et dum foris flagella saeviunt, intus medicinae remedia convalescunt.

VERS. 19.---In sex tribulationibus liberabit te, et in septima non tanget te malum.

For the torpid soul is touched by a stroke, that it may be excited; so that he who, being secure, lost the state of his rectitude, being afflicted may consider where he lies. Hence, therefore, the very asperity of correction becomes the origin of light. Whence also through Paul it is said: *All things that are reproved are made manifest by the light* (Eph. 5:13), for the proof of salvation is the force of pain. Hence it is, forsooth, that Solomon says: *Medicine shall cause the greatest sins to cease* (Eccl. 10:4). Hence again he says: *For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth* (Heb. 12:6). As many as I love, I rebuke and chasten (Rev. 3:19). Hence Paul says: *Now no chastening for the present seemeth to be joyous, but grievous; nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby* (Heb. 12:11). Although therefore pain and blessedness cannot agree together at once, yet it is rightly said now, *Blessed is the man whom God correcteth;* because by this, that the sinner is pressed by the pain of correction, he is eventually instructed unto blessedness, which is without the intervention of pain. It follows:

VERS. 17, 18.---Therefore despise not thou the chastening of the Lord; for he maketh sore, and bindeth up; he woundeth, and his hands make whole.

41. Here also from hope he returns to fear.--- Holy Scripture speaks to our minds as to a certain sick man; to whom the medicines of physicians cannot be, unless they have been tempered from contraries. For cold things temper a hot sick man, and again hot things help a cold one. So holy eloquence, that it may oppose the vices of sinners, proposes now hope, now fear; so that it may raise this one by hope, and depress that one by fear; and through each contrary it may temper one cup of salvation for the mind, so that it may neither fall into presumption by the confidence of hope, nor turn into despair by the weight of fear. Hence it is, forsooth, that as was said a little before, *Blessed is the man whom God correcteth;* by which the minds of those fearing are raised; so immediately it is subjoined, *Therefore despise not thou the chastening of the Lord.* For because he is blessed who is corrected, it is greatly to be feared lest any one should depart from that very blessedness of correction. Whence also it is well added: *For he maketh sore, and bindeth up; he woundeth, and his hands make whole.* Because if the stroke did not cut off the fault, surely it would not prepare a remedy for the mind. He strikes therefore that he may heal, he wounds that he may bind up; because one goes to spiritual health through the pains of the flesh; and while scourges rage without, the remedies of medicines grow strong within.

VERS. 19.---He shall deliver thee in six troubles; yea, in seven there shall no evil touch thee.

42. In sex flagellis liberat, qui a culpis custodit; in septimo non tanget malum, quia ad culpam ultra non redit.--- Quid per senarium numerum nisi praesentis vitae cursus exprimitur? qui videlicet per sex aetates, id est infantiam, pueritiam, adolescentiam, juventutem, gravitatem atque senectutem, quasi per sex dierum spatia terminatur. In quibus profecto sex tribulationibus a Domino liberamur, si a peccatis singulis, quibus unaquaeque aetas instruitur, per divinam gratiam custodiamur. Infantia enim rudi et simplici, sed adhuc carnis vitiis obnoxia, pueritia levi et instabili, adolescentia fervida et praecipiti, juventute gravi et superba, gravitate elata et rigida, senectute tremula et querula; in his videlicet cunctis, quasi in sex tribulationibus, a Domino liberamur, si in singulis aetatibus divina nos gratia adjuvante mundos ab iniquitate praebeat. In septima vero non tangit nos malum; quia cum post hunc sex dierum cursum ad illam septimam requiem venerimus, in qua videlicet et nos a laboribus nostris, sicut Deus ab operibus suis requiescit, nulla tunc ibi adversitas imminet, nulla nos tentatio tangit, nulla iniquitas inquinat, sed in aeterna puritate beati, a flagello sumus et a culpa securi. In septima ergo non tangit nos malum, quia in aeterna requie non sentimus correptionis gladium, qui ultra non habemus maculam peccatorum. Sequitur:

VERS. 20.---In fame eruet te de morte, et in bello de manu gladii.

43. De morte famis, qui de inopia boni operis; de manu gladii in bello, qui de feritate tentationis liberat.--- Quid in hoc loco famis nomine, nisi bonorum operum inopia; quid vero belli vocabulo, nisi ipsa tentatio designatur? Fame ergo de morte liberamur, cum nos ab ipsa inopia operum, ne in aeternum moriamur, eripimur. In bello autem de manu gladii salvamur, cum nos in ipsa tentationis pugna divina gratia protegente, ne a nequitia peccati vulneremur, custodimur. Potest etiam fame mors, et bello manus gladii aliter designari. Fame quippe tunc morimur, cum verbi Dei pabulo caremus. Unde et per prophetam dicitur: Mittam famem in terram; non famem panis, neque sitim aquae, sed audiendi verbum Dei (Amos. VIII, 11). Qui ergo verbum Dei in nullo modo intelligit, ipse profecto in fame moritur. Sed in fame de morte eruimur, si ad vivificandum nos pabulum eloquii divini per gratiam vocamur. In bello autem de manu gladii salvamur; quia dum contra nos per tentationes mundus hic saevit, ipsius tentationis feritate non trahimur. Manu enim gladii potestas tentationis exprimitur. In bello ergo de manu gladii liberamur, si in ipso certamine tentationis ab insidiis adversantis eripimur. Sequitur:

42. He delivers in six scourges, who keeps from faults; in the seventh evil does not touch, because one returns no further to fault.--- What is expressed by the number six except the course of the present life? which namely is terminated through six ages, that is, infancy, childhood, adolescence, youth, gravity (middle age), and old age, as if through the spaces of six days. In which six troubles truly we are delivered by the Lord, if we are kept by divine grace from the single sins with which each age is instructed. For infancy is rude and simple, but still obnoxious to the vices of the flesh; childhood is light and unstable; adolescence is fervid and precipitate; youth is grave and proud; gravity is elated and rigid; old age is tremulous and querulous. In all these, forsooth, as if in six troubles, we are delivered by the Lord, if in each age, divine grace helping us, he presents us clean from iniquity. But in the seventh evil does not touch us; because when after this course of six days we shall have come to that seventh rest, in which namely we also rest from our labors, as God rests from His works, no adversity then hangs over us there, no temptation touches us, no iniquity defiles us, but being blessed in eternal purity, we are secure from the scourge and from fault. In the seventh therefore evil does not touch us, because in eternal rest we do not feel the sword of correction, who further have no spot of sins. It follows:

VERS. 20.---In famine he shall redeem thee from death; and in war from the power of the sword.

43. From the death of famine, he who delivers from the lack of good work; from the hand of the sword in war, he who delivers from the ferocity of temptation.--- What is designated in this place by the name of famine, except the lack of good works? What indeed by the word of war, except temptation itself? Therefore from death by famine we are delivered, when we are snatched from that very lack of works, lest we die for ever. But in war from the hand of the sword we are saved, when in the very fight of temptation, divine grace protecting us, we are kept lest we be wounded by the wickedness of sin. Death by famine, and the hand of the sword by war, can also be designated otherwise. For we die of famine when we lack the food of the word of God. Whence also it is said through the prophet: *I will send a famine in the land; not a famine of bread, nor a thirst for water, but of hearing the word of the Lord* (Amos 8:11). He therefore who by no means understands the word of God, truly he dies of famine. But in famine we are redeemed from death, if we are called by grace to the food of divine eloquence for our quickening. But in war we are saved from the hand of the sword; because while this world rages against us through temptations, we are not drawn away by the ferocity of the temptation itself. For by the *hand of the sword* the power of temptation is expressed. In war therefore we are delivered from the hand of the sword, if in the very contest of temptation we are snatched from the snares of the adversary. It follows:

VERS. 21.---A flagello linguae absconderis, et non timebis calamitatem, cum venerit.

44. De flagello linguae absconditur, qui a superbiae elatione liberatur.--- Flagellum linguae est ipsa contumeliae et detractionis acerbitas. Quae nos tunc nequaquam ferit, si eam intus humilitatis nostrae clypeus excipit. Quisquis enim elatus est, cito flagello linguae percutitur, quia hoc esse verum credit, quod de illo ab iratis vel malevolis dicitur. Qui autem humilitatis virtute munitur, a flagello linguae absconditur; quia cum se ipse infra omnia projicit, non credit quod dicitur; quoniam hoc se esse penitus, quod a detrahentibus dicitur, non ignorat. Superbus namque, qui de se bona credit, de se mala non recipit; humilis autem, qui de se mala credit, de se bona non recipit; quia ex hoc se veraciter intuetur, quod in semetipso videt, non ex eo quod in eo alius detrahendo vel blandiendo loquitur. A flagello ergo linguae absconditur, qui intus veraciter humiliatur. Sequitur:

VERS. 22.---In vastitate et fame ridebis, et bestias terrae non formidabis.

45. Ridebit in vastitate mundi et fame, qui de retributionis suae spe gaudet.--- Quid vastitatis, nisi mundi hujus interitus; quid famis nomine, nisi ipsa quam praediximus inopia boni operis exprimitur? Ridebit ergo in vastitate et fame, qui de spe retributionis suae gaudet; quia cum mundus interit, ipse ad illam patriam pervenit, ad quam per amorem tendit. Et cum peccatores bonorum operum inopia deficiunt, ipse de sua ubertate gratulatur, quia ipse hic per bona opera fructificavit, quod illic sine fine possit metere. Unde et dicitur: Bestias terrae non formidabis. Quid per bestias terrae, nisi inmundos spiritus intelligimus, qui pro feritate nequitiae et voracitate malitiae bestiarum nomine recte designantur? Qui terrae bestiae dicuntur, quia pro peccati sui merito, in hac mundi caligine quasi in ima terrae dejecti sunt. Bestias ergo terrae non formidat, qui ad coelestis patriae amorem suspirat; quia hunc immundi spiritus nequaquam ad nequitiam pertrahunt, quem nulla terrena desideria illaqueant. Qui enim terrenum nihil concupiscit, nihil penitus habet unde eum spiritus immundus occupet. Sequitur:

VERS. 23.---Sed cum lapidibus regionum pactum erit tuum, et bestiae terrae pacificae erunt tibi.

VERS. 21.---Thou shalt be hid from the scourge of the tongue; neither shalt thou be afraid of calamity when it cometh.

44. He is hid from the scourge of the tongue, who is delivered from the elation of pride.--- The scourge of the tongue is the very asperity of contumely and detraction. Which by no means strikes us, if the shield of our humility receives it within. For whosoever is elated, is quickly struck by the scourge of the tongue, because he believes that to be true, which is said of him by the angry or the malevolent. But he who is fortified by the virtue of humility, is hid from the scourge of the tongue; because since he casts himself down below all things, he does not believe what is said; since he is not ignorant that he is inwardly this very thing, which is said by detractors. For the proud man, who believes good things of himself, does not receive evil things of himself; but the humble man, who believes evil things of himself, does not receive good things of himself; because from this he truly beholds himself, which he sees in himself, not from that which another speaks in him by detracting or by flattering. From the scourge of the tongue therefore he is hid, who is truly humbled within. It follows:

VERS. 22.---At destruction and famine thou shalt laugh; neither shalt thou be afraid of the beasts of the earth.

45. He shall laugh at the destruction of the world and famine, who rejoices in the hope of his own retribution.--- What is expressed by destruction (*vastitas*), except the ruin of this world; what by the name of famine, except that very lack of good work which we predicted before? He therefore shall laugh at destruction and famine, who rejoices in the hope of his own retribution; because when the world perishes, he arrives at that fatherland towards which he tends through love. And when sinners fail through the lack of good works, he congratulates himself on his own abundance, because he here brought forth fruit through good works, which he may be able to reap there without end. Whence also it is said: *Neither shalt thou be afraid of the beasts of the earth.* What do we understand by the beasts of the earth, except the unclean spirits, who for the ferocity of their wickedness and the voracity of their malice are rightly designated by the name of beasts? Who are called beasts of the earth, because for the merit of their sin, they have been cast down into this darkness of the world as if into the lowest parts of the earth. He therefore does not fear the beasts of the earth, who sighs for the love of the heavenly fatherland; because the unclean spirits by no means draw him to wickedness, whom no earthly desires ensnare. For he who covets nothing earthly, has nothing at all whereby the unclean spirit may occupy him. It follows:

VERS. 23.---For thou shalt be in league with the stones of the field; and the beasts of the field shall be at peace with thee.

46. Lapis regionis est unusquisque electus.--- Quis lapidum nomine, nisi electi quique designantur? De quibus per Petrum dicitur: Ipsi tanquam lapides vivi superaedificamini domos spiritales (I Petr. II, 5). Quae sunt autem regiones, nisi diversae virtutes? In quibus videlicet regionibus lapides sunt electi cuncti, qui tunc alius ab alio non extraneus, sed unusquisque alterius regionis indigena est, cum virtutem qua ipse non pollet, sed alter insignis est, hanc in eo tanquam in sua regione miratur. Lapis ergo cum lapidibus regionum pactum habet, quia per unamquamque virtutem electus quisque in altero hoc veneratur quod amat. Et bestiae terrae pacificae ei fiunt; quia cum hunc maligni spiritus nequaquam ad nequitiam pertrahunt, hunc in semetipso jam quietum, tanquam se non impugnando, pacificant. Vel certe bestiae terrae pacificae ei fiunt; quia dum contra se caro spiritui jam non repugnat, tunc ei ipsa irrationalis motus sui feritas mansuescit. Sequitur:

VERS. 24.---Et scies quod pacem habeat tabernaculum tuum, et visitans speciem tuam non peccabis.

47. In tabernaculo pacem habet, qui in semetipso non discordat.--- Pace in tabernaculo perfruitur, qui in semetipso nulla mentis et carnis contradictione scinditur. Tabernaculum enim nostrum corpus est; sicut et per Paulum dicitur: Scimus enim quoniam si terrestris domus nostra hujus habitationis dissolvatur, quod aedificationem ex Deo habemus (II Cor. V, 1). Et rursum: Qui sumus in hoc tabernaculo ingemiscimus gravati (Ibid., 4). Pace ergo tabernaculum perfruitur, cum caro spiritui concordat, cum appetitus mundanos non agitat, cum contra rationem suam nulla illiciti desiderii perturbatione rebellat. Et recte subditur: Et visitans speciem tuam non peccabis. Quis est enim, qui speciem suam peccando non corrumpat, nisi is qui se ipse quotidie visitando munit? Speciem quippe nostram visitamus, cum nosmetipsos intus per considerationem videmus. Cumque nosmetipsos visitando, quid intus simus aspicimus, ad mentis statum rectitudinis per poenitudinem recurrimus; ut speciem, quam in nobis Deus ad imaginem suam condidit, peccando in aliquo non foedemus. Speciem namque nostram non peccando custodimus, si hanc assidue visitando mundemus. Qui enim sese negligit, ab ea quam accepit ad imaginem Dei specie degenerat; quia dum carnalia bona appetit, hanc foedae voluptatis inquinamento maculat. Sicut autem species dicitur quae videtur, ita species mentis dicitur ipsa cordis intentio, per quam a conditore nostro interius videtur.

46. Each elect one is a stone of the region.--- Who are designated by the name of stones, except all the elect? Concerning whom it is said by Peter: *Ye also, as lively stones, are built up a spiritual house* (1 Pet. 2:5). But what are the regions, except the diverse virtues? In which regions namely all the elect are stones, who then are not extraneous one to another, but each one is a native of the other's region, when he wonders at that virtue in him as in his own region, with which he himself does not shine, but the other is distinguished. A stone therefore has a league with the stones of the regions, because through each virtue every elect one venerates in another that which he loves. And the beasts of the earth become peaceful to him; because when the malignant spirits by no means draw him to wickedness, they make him peaceful in himself, as if by not impugning him. Or certainly the beasts of the earth become peaceful to him; because while the flesh no longer fights against the spirit, then the very ferocity of its irrational motion becomes tame for him. It follows:

VERS. 24.---And thou shalt know that thy tabernacle shall be in peace; and thou shalt visit thy beauty (*species*), and shalt not sin.

47. He has peace in his tabernacle, who does not disagree within himself.--- He enjoys peace in his tabernacle, who is divided within himself by no contradiction of mind and flesh. For our body is a *tabernacle*; as also it is said by Paul: *For we know that if our earthly house of this habitation be dissolved, we have a building of God* (2 Cor. 5:1). And again: *For we that are in this tabernacle do groan, being burdened* (Ibid., 4). Peace therefore the tabernacle enjoys, when the flesh agrees with the spirit, when it does not agitate worldly appetites, when it does not rebel against its own reason by any perturbation of illicit desire. Whence also it is rightly subjoined: *And visiting thy beauty, thou shalt not sin.* For who is he, who does not corrupt his own beauty by sinning, except he who fortifies himself by visiting himself daily? For we visit our beauty, when we see ourselves within through consideration. And when visiting ourselves, we behold what we are within, we run back to the state of rectitude of the mind through penitence; so that we may not defile by sinning in anything that beauty, which God created in us after His own image. For we keep our beauty by not sinning, if we cleanse it by assidueously visiting it. For he who neglects himself, degenerates from that beauty which he received after the image of God; because while he desires carnal goods, he stains it with the pollution of foul pleasure. But as that which is seen is called beauty (*species*), so the very intention of the heart is called the beauty of the mind, through which it is seen internally by our Creator.

Speciem ergo nostram visitamus, cum intentionem nostram vigilanter aspicimus. Quam speciem tunc visitando non peccamus, si hanc ad illam munditiam, per quam a superno judice cernitur, revocamus. Recte ergo dicitur: Et visitans speciem tuam non peccabis. Quia is qui se ipse semper visitando despicit, is ipse ad imaginem conditoris suae se per poenitudinem mundat. Et sicut is qui faciem suam in speculo videt, solet in ea sordes, si quas deprehenderit, detergere; ita is qui speciem mentis suae visitat, eam tunc ne peccando foedet exstinguere sordes iniquitatis conatur. Sequitur:

VERS. 25.---Et scies quoniam multiplex erit semen tuum, et progenies tua quasi herba terrae.

48. Multiplex semen, multiplicata bona opera.--- Semen in sacra Scriptura, modo verbum praedicationis, modo piae operationis fructus, modo carnalis soboles accipitur. Verbum quippe praedicationis semen dicitur; sicut in Evangelio Veritas ait: Exiit qui seminat, seminare semen suum (Luc. VIII, 5). Operatio autem piae largitatis semen dicitur; sicut Paulus ait: Qui administrat semen seminanti, et panem ad manducandum praestabit, et multiplicabit semen vestrum (II Cor. IX, 10). Carnalis autem soboles semen dicitur; sicut in lege scriptum est: Si mortuus fuerit frater absque liberis, accipiat uxorem ejus frater, et suscitet semen fratri suo (Deut. XXV, 5; Matth. XXII, 24). Sed hoc loco semen multiplicari, est bonis operibus abundare. Progenies autem quasi herba terrae dicitur, cum ipsa ex corpore nostro spiritalis cogitatio quasi ex terra herba producitur. Et tunc semen multiplex habetur, et progenies quasi herba terrae crescit, cum ex bono semine actionis, herba spiritalis pullulat cogitationis. Sequitur:

VERS. 26.---Ingredieris in abundantia sepulcrum, sicut infertur acervus tritici in tempore suo.

49. Sepulcrum, aeterna requies; acervus tritici, coetus sanctorum.--- Sepulcri nomine, hoc loco, non fossae fovea, sed aeterna requies designatur. In abundantia autem sepulcrum ingredi, est post bona opera ad illam requiem pervenire. Acervus vero tritici est ipse coetus sanctorum, qui ad coelestis horrei requiem ex hac mundi area colligitur. Qui tempore suo inferri dicitur, quia unusquisque electus, cum ad requiem post hanc vitam perducitur, in suo tempore, id est cum ei congruum est, colligitur. Non enim omnes ad requiem aeternam uno tempore veniunt, sed unusquisque cum huic vitae finem facit, tunc tempore suo quasi acervus tritici in horreum portatur. Sed notandum est, quod dicitur: Sicut infertur acervus tritici. In area enim triticum tunditur, ut a palea mundetur; et sic in horreum quasi purgatum portatur. Ita et electi quique, in hac praesenti vita tanquam in area, tunduntur percussionibus flagellorum, ut hic a peccatorum suorum paleis mundentur; quatenus illic ad illam requiem quasi jam mundi perducantur. Sequitur:

We visit therefore our beauty, when we vigilantly behold our intention. Which beauty we then visiting do not sin, if we recall it to that cleanness, through which it is discerned by the supernal Judge. Rightly therefore it is said: *And visiting thy beauty, thou shalt not sin.* Because he who, always visiting, despises himself, he cleanses himself through penitence after the image of his Creator. And as he who sees his face in a mirror, is wont to wipe away the filths in it, if he has detected any; so he who visits the beauty of his mind, then endeavors to extinguish the filths of iniquity, lest he defile it by sinning. It follows:

VERS. 25.---Thou shalt know also that thy seed shall be manifold, and thine offspring as the grass of the earth.

48. Manifold seed, multiplied good works.--- Seed in sacred Scripture is taken now as the word of preaching, now as the fruit of pious operation, now as carnal offspring. For the word of preaching is called seed; as in the Gospel Truth says: *A sower went out to sow his seed* (Luke 8:5). Moreover, the operation of pious largess is called seed; as Paul says: *He that ministereth seed to the sower both minister bread for your food, and multiply your seed* (2 Cor. 9:10). But carnal offspring is called seed; as it is written in the Law: *If a brother shall die without children, let his brother take his wife, and raise up seed unto his brother* (Deut. 25:5; Matt. 22:24). But in this place for the seed to be multiplied, is to abound in good works. But the offspring is called as the grass of the earth, when spiritual thought is produced from our body as grass from the earth. And then seed is held manifold, and offspring grows as the grass of the earth, when from the good seed of action, the grass of spiritual thought buds forth. It follows:

VERS. 26.---Thou shalt come to thy grave in abundance, like as a shock of corn cometh in in his season.

49. Grave, eternal rest; shock of corn, the assembly of the saints.--- By the name of the grave, in this place, not the pit of a ditch, but eternal rest is designated. Moreover, to enter the grave in abundance, is to arrive at that rest after good works. But the shock of corn is the assembly itself of the saints, which is gathered from this floor of the world to the rest of the heavenly barn. Which is said to be brought in in its season, because each elect one, when he is led to rest after this life, is gathered in his own season, that is, when it is congruous for him. For not all come to eternal rest at one time, but each one when he makes an end to this life, then in his own season is carried as a shock of corn into the barn. But it is to be noted, what is said: *Like as a shock of corn cometh in.* For on the floor the corn is threshed, that it may be cleansed from the chaff; and so it is carried into the barn as if purged. So also all the elect, in this present life as if on a floor, are threshed by the strokes of scourges, that they may be cleansed here from the chaff of their sins; so that they may be led there to that rest as if already clean. It follows:

CAPUT XXXIII.

IBID.---Et bestiae terrae pacificae erunt tibi.

51. Acriores hostis insidiae, ad gratiae adjutorium postulandum nos compellunt. ---Notandum prius est quod non ait pacatae, sed pacificae, videlicet, non quia pacem habent, sed quia pacem faciunt. Hostes quippe callidi dum insidiantur, affligunt; sed afflicta mens tanto magis ad aeternam patriam reditum diligit, quanto in hoc aerumnoso exsilio laboriosius vivit; et verius se gratiae sui adjutoris humiliat, cum contra se insidias hostium acriores pensat. Terrae ergo bestiae pacificae electis fiunt, quia maligni spiritus, cum bonorum corda adversantes deprimunt, haec nolentes ad amorem Domini impellunt. Inde ergo cum Deo pax robustior oritur, unde nobis ab adversariis durior pugna generatur.

[Vet. XXII.] 52. Motus carnis tentando rugiunt, sed usque ad morsum non perveniunt. Imo nobis pacem cum Deo procurant. ---Possunt etiam per terrae bestias motus carnis intelligi, qui dum mentem nostram irrationabilia suadendo lacessunt, contra nos bestialiter insurgunt. Sed cum cor sub divina lege deprimitur, etiam carnis incentiva detumescunt; ut etsi tentando submurmurant, nequaquam tamen usque ad effectum operum, quasi ad aperti morsus rabiem exsurgant. Quis enim in hac adhuc corruptibili carne subsistens, has terrae bestias plene edomat, cum ille ad tertium coelum raptus egregius praedicator dicat: 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)? Sed alius est has bestias in campo operis saevientes aspicere, aliud intra cordis caveam frementes tenere. Redactae namque intra claustra continentiae, etsi adhuc tentando rugiunt, usque ad morsum tamen, ut diximus, actionis illicitae non excedunt. Pacificae itaque sunt terrae bestiae, quia motus carnis etsi per desideria palpitant, aperta nos tamen contradictione operis non impugnant. Quamvis per hoc ipsum quod pacificae dicuntur, etiam id quod de malignis spiritibus diximus, non inconvenienter accipitur. Motus etenim carnis pacem nobis cum Deo faciunt, cum tentando contradicunt. Nam justi mens in eo quod ad superna dirigitur, ex corruptibili corpore gravi bello fatigatur.

CHAPTER XXXIII

IBID.---*And the beasts of the earth shall be at peace with thee.*

51. The sharper the snares of the enemy, the more they compel us to ask for the aid of grace. ---It is first to be noted that he does not say "quieted" (*pacatae*), but "peace-making" (*pacificae*), namely, not because they have peace, but because they make peace. For cunning enemies, while they lie in wait, cause affliction; but the afflicted mind loves the return to its eternal country all the more, the more laboriously it lives in this miserable exile; and it humbles itself more truly to the grace of its Helper when it weighs the sharper snares of the enemies against itself. Therefore, the beasts of the earth become peace-making to the elect, because the evil spirits, when in their opposition they depress the hearts of the good, impel them, though unwillingly, to the love of the Lord. Hence, therefore, a stronger peace with God arises from the source whence a harder battle is generated for us by our adversaries.

[Old Edition XXII.] 52. The motions of the flesh roar in tempting, but they do not reach as far as the bite. On the contrary, they procure peace for us with God. --- The motions of the flesh (*motus carnis*) can also be understood by the beasts of the earth, which, while they harass our mind by suggesting irrational things, rise up against us like beasts. But when the heart is brought low under the divine law, the incentives of the flesh also subside; so that even if they murmur in tempting, they by no means rise up as far as the effect of works, as if to the madness of an open bite. For who, still subsisting in this corruptible flesh, fully tames these beasts of the earth, when that eminent preacher, caught up to the third heaven, says: *I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members* (Rom. 7:23)? But it is one thing to see these beasts raging in the field of work, another to hold them roaring within the cave of the heart. For when reduced within the barriers of continence (*claustra continentiae*), even if they still roar in tempting, they do not, as we have said, exceed as far as the bite of an unlawful action. The beasts of the earth are therefore peace-making, because although the motions of the flesh throb through desires, they nevertheless do not assail us with the open contradiction of work. Although, by the very fact that they are called peace-making, even that which we said concerning the evil spirits is not inappropriately received. For the motions of the flesh make peace for us with God when they contradict us by tempting. For the mind of the just man, in that it is directed toward heavenly things, is fatigued by a heavy war from the corruptible body.

Quae si quando a desideriis coelestibus, hujus mundi quamlibet minima delectatione tardatur, ipso bello suae tentationis impellitur, ut illud toto corde diligat, quod contradictio nulla perturbat. Unde fit, ut quietem intimam ad memoriam revocet, et carnis suae illecebras fugiens, ad illam pleno amore suspiret. Considerare enim ex tentatione unusquisque compellitur, unde quo cecidit, qui postquam pacem Dei deseruit, rixam sibi contra se exsurgere ex semetipso sentit, et tunc verius videt de secura Dei dilectione quid perdidit, qui ad se dilapsus, suam in se contumeliam invenit. Pacem ergo nobis terrae bestiae faciunt, quia motus carnis, dum nos tentando lacessunt, ad amorem quietis intimae impellunt. Bene autem subditur:

Caput XXXIV

[Vet. XXIII.]

VERS. 24.---Et scies quod pacem habeat tabernaculum tuum.

205 53. In Scripturis pax plena et pax inchoata. ---In Scriptura sacra aliter pax plena dicitur, atque aliter inchoata. Inchoatam quippe pacem Veritas discipulis dederat, cum dicebat: Pacem relinquo vobis, pacem meam do vobis (Joan. XIV, 27), et plenam Simeon desideraverat, cum exoraret dicens: Nunc dimittis servum tuum, Domine, secundum verbum tuum in pace (Luc. II, 29). Pax enim nostra ex desiderio conditoris inchoatur, ex manifesta autem visione perficitur. Plena quippe tunc erit, cum mens nostra nec ignorantia caecatur, nec carnis suae impugnatione concutitur. Sed quia ejus exordia tangimus, cum vel mentem Deo, vel carnem menti subjugamus, tabernaculum justi habere pacem dicitur, quia videlicet ejus corpus, quod mente inhabitat, a perversis desideriorum motibus sub justitiae dispositione refrenatur. Sed quid prodest per continentiam carnem restringere, si mens se per compassionem nesciat in proximi amore dilatare? Nulla namque est castitas carnis quam non commendat suavitas mentis. Unde post pacem tabernaculi apte subjungitur:

CAPUT XXXV.

IBID.---Et visitans speciem tuam, non peccabis.

If this mind is at any time delayed from heavenly desires by any delight of this world, however small, it is impelled by the very war of its temptation to love that with its whole heart which no contradiction disturbs. Whence it happens that it recalls inward rest (*quietis intimae*) to memory, and fleeing the allurements of its flesh, sighs for that rest with full love. For everyone is compelled to consider by temptation whence and whither he fell, who, after he deserted the peace of God, feels a strife arise against himself from within himself, and then more truly sees what he lost from the secure love of God, who, having slipped down into himself, finds his own reproach in himself. The beasts of the earth therefore make peace for us, because the motions of the flesh, while they harass us by tempting, impel us to the love of inward rest. But it is well added:

Chapter XXXIV

[Old Edition XXIII.]

VERS. 24.---*And thou shalt know that thy tabernacle is in peace.*

205 53. In the Scriptures, full peace and commenced peace. ---In Holy Scripture, "full peace" (*pax plena*) is spoken of in one way, and "commenced peace" (*pax inchoata*) in another. For Truth had given commenced peace to the disciples when He said: *Peace I leave with you, my peace I give unto you* (John 14:27); and Simeon had desired full peace when he prayed, saying: *Lord, now lettest thou thy servant depart in peace, according to thy word* (Luke 2:29). For our peace is commenced from the desire for the Creator, but it is perfected from the manifest vision. For it will then be full, when our mind is neither blinded by ignorance nor shaken by the assault of its own flesh. But because we touch upon its beginnings when we subjugate either the mind to God or the flesh to the mind, the tabernacle of the just man is said to have peace, because, namely, his body, which the mind inhabits, is restrained from the perverse motions of desires under the disposition of justice. But what does it profit to restrain the flesh through continence, if the mind knows not how to expand itself through compassion in the love of the neighbor? For there is no chastity of the flesh which the sweetness of the mind (*suavitas mentis*) does not commend. Whence, after the peace of the tabernacle, it is aptly subjoined:

CHAPTER XXXV

IBID.---*And visiting thy likeness, thou shalt not sin.*

54. Se quisque in altero cogitet et amet. Paulus omnibus omnia factus condescendendo, non cadendo. --- Species quippe hominis est alter homo. Recte enim species nostra dicitur proximus noster, quia in illo cernimus quid ipsi sumus. Corporali enim visitatione ad proximum gressuum accessu imus; spiritali vero, non gressu, sed affectu ducimur. Speciem ergo suam visitat, quisquis ad eum, quem sibi similem per naturam conspicit, passibus amoris tendit; ut in altero sua considerans, ex se ipso colligat, qualiter infirmanti alteri condescendat. Speciem suam visitat, qui ut in se alterum reficiat, se in altero pensat. Hinc namque per Moysen Veritas cum gesta describeret, gerenda signabat, dicens: Protulit terra herbam virentem et afferentem semen juxta genus suum, lignumque faciens fructum, et habens unumquodque sementem secundum speciem suam (Genes. I, 12). Lignum quippe secundum speciem suam semen producit, cum mens nostra ex se considerationem in alterum colligit, et recti operis germen parit. Hinc quidam sapiens dicit: Quod tibi non vis fieri, alteri ne feceris (Tob. IV, 16). Hinc in Evangelio Dominus dicit: Quae vultis ut faciant vobis homines, et vos eadem facite illis (Matth. VII, 12). Ac si aperte diceret: Speciem vestram in altero visitate, atque ex vobismetipsis cognoscite, quid vos oporteat aliis exhibere. Hinc Paulus ait: Factus sum Judaeis tanquam Judaeus, ut Judaeos lucrarer; et his qui sub lege sunt, quasi sub lege essem, cum ipse non essem sub lege, ut eos qui sub lege erant lucrifacerem; et his qui sine lege sunt quasi sine lege essem, cum sine lege Dei non essem, sed in lege essem Christi (I Cor. IX, 20 et 21). Et paulo post: Omnibus omnia factus sum, ut omnes facerem salvos (Ibid., 23). Neque enim egregius praedicator, ut quasi Judaeus fieret, ad perfidiam erupit; neque ut quasi sub lege esset, ad carnale sacrificium rediit; neque ut omnibus omnia fieret, simplicitatem mentis in erroris varietatem commutavit; sed condescendendo appropinquavit infidelibus, non cadendo; ut videlicet singulos in se suscipiens, et se in singulos transfigurans, compatiendo colligeret, si ita ipse, ut illi, esset quid impendi sibi ab aliis recte voluisset; et tanto verius unicuique erranti concurreret, quanto salutis ejus modum ex propria consideratione didicisset. Bene ergo dicitur: Et visitans speciem tuam non peccabis, quia tunc peccatum plene vincitur, cum ex sua similitudine unusquisque perpendit, quomodo in proximi dilectione dilatetur. Cum vero a vitiis caro restringitur, cum mens virtutibus exercetur, restat ut loquendo quisque doceat vitam quam moribus servat. [Vet. XXIV.] Ille namque uberes fructus praedicationis colligit, qui semina bonae operationis praemittit. Unde post pacem tabernaculi, et speciei nostrae visitationem, recte subjungitur:

54. Let each one think of and love himself in another. Paul made all things to all men by condescending, not by falling. --- For the likeness (*species*) of a man is another man. For our neighbor is rightly called our likeness, because in him we discern what we ourselves are. For by a bodily visitation we go to our neighbor by the approach of steps; but by a spiritual one, we are led not by a step, but by affection. He therefore visits his own likeness, whosoever tends by the paces of love toward him whom he beholds similar to himself by nature; so that considering his own things in another, he may gather from himself how he should condescend to another who is weak. He visits his own likeness, who, that he may refresh another in himself, weighs himself in another. For hence Truth, when describing things done through Moses, signified things to be done, saying: *The earth brought forth the green herb and yielding seed after its kind, and the tree yielding fruit, and having each one seed according to its likeness* (Gen. 1:12). For the tree produces seed according to its likeness, when our mind gathers consideration from itself into another, and brings forth the germ of a right work. Hence a certain wise man says: *What thou wouldst not have done to thyself, do not thou to another* (Tob. 4:16). Hence in the Gospel the Lord says: *Whatsoever ye would that men should do to you, do ye even so to them* (Matt. 7:12). As if He said openly: Visit your own likeness in another, and know from yourselves what you ought to exhibit to others. Hence Paul says: *I became to the Jews as a Jew, that I might gain the Jews; and to them that are under the law, as if I were under the law, when I myself was not under the law, that I might gain them that were under the law; and to them that are without the law, as if I were without the law, when I was not without the law of God, but was in the law of Christ* (1 Cor. 9:20, 21). And a little after: *I am made all things to all men, that I might save all* (Ibid. v. 22). For neither did the eminent preacher, that he might become as it were a Jew, break out into perfidy; nor that he might be as it were under the law, did he return to fleshly sacrifice; nor that he might become all things to all men, did he change the simplicity of his mind into a variety of error; but by condescending he approached the unfaithful, not by falling; that namely, taking up individuals in himself, and transfiguring himself into individuals, he might gather by compassion, if he himself were so as they were, what he would have rightly wished to be bestowed upon himself by others; and he might run to meet each one erring so much the more truly, as he had learned the manner of his salvation from his own consideration. Well therefore is it said: *And visiting thy likeness thou shalt not sin,* because then sin is fully conquered, when each one weighs from his own similarity how he may be expanded in the love of his neighbor. But when the flesh is restrained from vices, and the mind is exercised in virtues, it remains that each one should teach by speaking the life which he keeps in his conduct. [Old Edition XXIV.] For he gathers abundant fruits of preaching, who sends before the seeds of good operation. Whence, after the peace of the tabernacle, and the visitation of our likeness, it is rightly subjoined:

CAPUT XXXVI.

VERS. 25.---Et scies quoniam multiplex erit semen tuum, et progenies tua sicut herba terrae.

55. Semen justi multiplex. ---Post pacem quippe tabernaculi, post speciei nostrae visitationem, semen justi multiplex surgit, quia nimirum post membrorum maceratione, ac morum magnitudinem, tanto ei fecundius praedicationis verbum tribuitur, quanto hoc in ejus pectore perfecti operis exaratione praevenitur. Ille namque bene loquendi facundiam accipit, qui sinum cordis per recte vivendi studia extendit. Nec loquentem conscientia praepedit, cum vita linguam antecedit. Hinc est quod Aegypti, servitio publico, Joseph dispensante, subjecti (Genes. XLVII, 20 seq.); cum juri regis semetipsos tradentes humiliant, frumenta etiam ad semen reportant. Frugem quippe ad esum etiam liberi accipimus, cum et sacro eloquio pascimur, et tamen ad quaedam, quae in hoc mundo appetimus in nostris voluptatibus vagamur. Sed servi facti, et ad semen frumenta percipimus, quia dum plene Deo subdimur, etiam verbo praedicationis replemur. Et quoniam magna proles fidelium sequitur, cum sancta praedicatio praerogatur, post multiplicitatem seminis recte subjungitur: Et progenies tua sicut herba terrae. Justi progenies herbae terrae comparatur, quia qui de ejus imitatione nascitur, dum arentem vitae praesentis gloriam deserit, spe in aeterna viridescit. Vel certe justi progenies sicut herba oritur, quia dum vivendo monstrat quod praedicando asserit, multitudo sequentium innumerabilis exsurgit. Sed quisquis jam terrena desideria despicit, quisquis se per activae vitae opera extendit, nequaquam ei sufficit magna exterius agere, nisi etiam per contemplationem valeat interna penetrare. Unde et apte protinus subinfertur:

Caput XXXVII

[Rec. XVII].

VERS. 26.---Ingredieris in abundantia sepulcrum, sicut infertur acervus tritici in tempore suo.

CHAPTER XXXVI

VERS. 25.---*And thou shalt know that thy seed shall be manifold, and thy offspring as the grass of the earth.*

55. The seed of the just is manifold. ---For after the peace of the tabernacle, after the visitation of our likeness, the manifold seed of the just man arises, because surely after the maceration of the members and the greatness of conduct, the word of preaching is bestowed upon him so much the more fruitfully as this is preceded in his breast by the furrowing of a perfect work. For he receives the eloquence of speaking well who extends the bosom of his heart through the studies of living rightly. Nor does conscience hinder the speaker when life precedes the tongue. Hence it is that the Egyptians, subjected to public service under the stewardship of Joseph (Gen. 47:20 sqq.), when they humble themselves by handing themselves over to the law of the king, also carry back grain for seed. For we receive grain for eating even as free men, when we are fed by the sacred eloquence and yet wander after certain things which we desire in this world in our pleasures. But having been made servants, we receive grain also for seed, because while we are fully subjected to God, we are also filled with the word of preaching. And since a great offspring of the faithful follows when holy preaching is dispensed, after the multiplicity of the seed it is rightly subjoined: And thy offspring as the grass of the earth. The offspring of the just man is compared to the grass of the earth, because he who is born from his imitation, while he deserts the withered glory of the present life, grows green in hope for eternal things. Or certainly, the offspring of the just man arises like grass, because while he shows by living what he asserts by preaching, an innumerable multitude of followers rises up. But whosoever now despises earthly desires, whosoever extends himself through the works of the active life, it is by no means sufficient for him to do great things outwardly, unless he is also able to penetrate internal things through contemplation. Whence also it is aptly subjoined immediately:

Chapter XXXVII

[Recent Edition XVII.]

VERS. 26.---*Thou shalt enter into the sepulchre in abundance, like as a shock of corn cometh in in its season.*

56. Qui carnem domuit, contemplationi vacare debet. Et qui praedicationi operam dat. ---Quid enim sepulcri nomine, nisi contemplativa vita signatur, quae nos quasi ab hoc mundo mortuos sepelit, dum a terrenis desideriis susceptos in intimis abscondit? Ab exteriori quippe vita mortui etiam sepulti per contemplationem fuerant, quibus Paulus dicebat: Mortui enim estis, et vita vestra abscondita est cum Christo in Deo (Colos. III, 3). [Vet. XXV.] Activa quoque vita sepulcrum est, quia a pravis nos operibus mortuos tegit; sed contemplativa perfectius sepelit, quia cunctis mundi actionibus funditus dividit. Quisquis ergo jam in se contumelias carnis edomuit, superest ut mentem per studia sanctae operationis exerceat; et quisquis jam mentem per sancta opera dilatat, superest ut hanc usque ad secreta intimae contemplationis studia extendat. Neque enim perfectus praedicator est, qui vel propter contemplationis studium operanda negligit, vel propter operationis instantiam contemplanda postponit. Hinc est enim quod Abraham conjugem mortuam in sepulcro duplici sepelit (Genes. XXIII, 19); quia nimirum perfectus quisque praedicator exstinctam a praesentis vitae desideriis animam suam, sub bonae operationis tegmine et contemplationis abscondit, ut a carnali concupiscentia sub activa contemplativaque vita quasi insensibilis lateat, quae prius mundi desideria sentiens, mortaliter vivebat. Hinc est quod humani generis Redemptor per diem miracula in urbibus exhibet, et ad orationis studium in monte pernoctat, ut perfectis videlicet praedicatoribus innuat quatenus nec activam vitam amore speculationis funditus deserant, nec contemplationis gaudia penitus operationis nimietate contemnant; sed quieti contemplantes sorbeant, quod occupati erga proximos loquentes refundant. Speculando quippe in Dei amorem surgitur, sed praedicando ad proximi utilitatem reditur. Unde apud Moysen, dum in sacrificio vacca mactatur (Num. XIX, 3), offerri cum hyssopo lignoque cedrino bis tinctus coccus praecipitur. Vaccam quippe mactamus, cum carnem a lascivia suae voluptatis exstinguimus. Quam cum hyssopo lignoque cedrino ac cocco offerimus; quia cum maceratione carnis, sacrificium fidei, spei et charitatis adolemus. Hyssopus quippe interna nostra mundare consuevit. Et per Petrum dicitur: Fide mundans corda eorum (Act. XV, 9). Lignum cedrinum nulla putredine deficit, quia spem coelestium terminus non consumit. Unde et per Petrum dicitur: Regeneravit nos in spem vivam per resurrectionem Jesu Christi ex mortuis, in haereditatem incorruptibilem, et incontaminatam, et immarcescibilem (I Pet. I, 3). Coccus rubeo colore flammescit, quia quem implet charitas incendit. Unde et in Evangelio Veritas dicit: Ignem veni mittere in terram (Luc. XII, 49).

56. He who has subdued the flesh ought to be free for contemplation. And he who gives labor to preaching. ---For what is signified by the name of "sepulchre" but the contemplative life, which buries us as if dead to this world, while it hides those it has received from earthly desires in the inmost parts? For they had been dead to the outward life and also buried through contemplation to whom Paul said: *For ye are dead, and your life is hid with Christ in God* (Col. 3:3). [Old Edition XXV.] The active life also is a sepulchre, because it covers us when dead to evil works; but the contemplative life buries us more perfectly, because it separates us fundamentally from all the actions of the world. Whosoever therefore has now subdued the reproaches of the flesh in himself, it remains that he should exercise his mind through the studies of holy operation; and whosoever now expands his mind through holy works, it remains that he should extend it even to the secret studies of inward contemplation. For he is not a perfect preacher who either neglects things to be done for the sake of the study of contemplation, or postpones things to be contemplated for the sake of the urgency of operation. For hence it is that Abraham buries his dead wife in a double sepulchre (Gen. 23:19); because surely every perfect preacher hides his soul, which is extinct to the desires of the present life, under the cover of good operation and contemplation, so that as if insensible to fleshly concupiscence, it may lie hid under the active and contemplative life, which soul, previously feeling the desires of the world, was living mortally. Hence it is that the Redeemer of the human race exhibits miracles in the cities by day, and passes the night in the study of prayer on the mountain, that He may surely hint to perfect preachers that they should neither fundamentally desert the active life for the love of speculation, nor thoroughly despise the joys of contemplation through excessive operation; but that while quiet they should drink in by contemplating what they should pour back while occupied in speaking for the benefit of their neighbors. For by speculating one rises into the love of God, but by preaching one returns to the utility of the neighbor. Whence in Moses, while the heifer is sacrificed (Num. 19:3), scarlet twice dyed is commanded to be offered with hyssop and cedar wood. For we sacrifice the heifer when we extinguish the flesh from the wantonness of its pleasure. Which we offer with hyssop and cedar wood and scarlet; because with the maceration of the flesh, we burn the sacrifice of faith, hope, and charity. For hyssop is accustomed to cleanse our internal parts. And it is said by Peter: *Purifying their hearts by faith* (Acts 15:9). Cedar wood does not fail through any rottenness, because the end does not consume the hope of heavenly things. Whence also it is said by Peter: *He hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away* (1 Pet. 1:3). Scarlet flames with a red color, because charity inflames him whom it fills. Whence also in the Gospel Truth says: *I am come to send fire on the earth* (Luke 12:49).

Sed bis tinctus coccus offerri praecipitur, ut videlicet ante interni judicis oculos charitas nostra Dei et proximi dilectione coloretur; quatenus conversa mens nec sic pro amore Dei quietem diligat, ut curam proximi utilitatemque postponat; nec sic pro amore proximi occupata inserviat, ut quietem funditus deserens, ignem in se superni amoris exstinguat. Quisquis ergo semetipsum Deo jam sacrificium obtulit, si perfecta desiderat, curet necesse est, ut non solum ad operationis se latitudinem, verum etiam ad culmina contemplationis extendat.

[Vet. XXVI.] 57. Vita activa aliis, aliis contemplativa magis congruit. Alterutra cuique pro ingenio colenda. ---Sed inter haec magnopere sciendum est, quia valde inter se diversae sunt conspersiones animorum. Nonnulli namque hominum ita otiosae mentis sunt, ut si eos labor occupationis excipiat, in ipsa operis inchoatione succumbant; et nonnulli ita inquieti sunt, ut si vacationem laboris habuerint, gravius laborent, quia tanto deteriores cordis tumultus tolerant, quanto eis licentius ad cogitationes vacat. Unde necesse est ut nec quieta mens ad exercitationem se immoderati operis dilatet, nec inquieta ad studium contemplationis angustet. Saepe enim qui contemplari Deum quieti poterant, occupationibus pressi ceciderunt; et saepe qui occupati bene humanis usibus viverent, gladio suae quietis exstincti sunt. Hinc namque est quod nonnulli inquieti spiritus, dum plus exquirunt contemplando quam capiunt, usque ad perversa dogmata erumpunt; et dum veritatis discipuli esse humiliter negligunt, magistri errorum fiunt. Hinc per semetipsam Veritas dicit: Si oculus tuus dexter scandalizat te, erue eum, et projice abs te. Bonum est tibi cum uno oculo in vitam intrare, quam duos oculos habentem mitti in gehennam ignis (Matth. V, 29). Duae quippe vitae, activa videlicet et contemplativa, cum conservantur in mente, quasi duo oculi habentur in facie. Dexter namque oculus vita contemplativa est, sinister activa. Sed sunt nonnulli, ut diximus, qui discrete intueri summa et spiritalia nequaquam possunt, et tamen alta contemplationis assumunt, atque idcirco in perfidiae foveam, intellectus pravi errore dilabuntur. Hos itaque contemplativa vita ultra vires assumpta, cogit a veritate cadere, quos in statu suae rectitudinis humiliter poterat sola activa custodire. Quibus recte hoc quod praefati sumus, Veritas dicit: Si oculus tuus dexter scandalizat te, erue eum, et projice abs te. Bonum tibi est cum uno oculo in vitam intrare, quam duos oculos habentem mitti in gehennam ignis. Ac si aperte diceret: Cum ad contemplativam vitam idonea discretione non sufficis, solam securius activam tene.

But scarlet twice dyed is commanded to be offered, so that namely before the eyes of the internal Judge our charity may be colored with the love of God and of the neighbor; so that the converted mind may not so love rest for the love of God as to postpone the care and utility of the neighbor; nor so serve when occupied for the love of the neighbor as to fundamentally desert rest, and extinguish in itself the fire of supernal love. Whosoever therefore has already offered himself as a sacrifice to God, if he desires perfect things, he must necessarily take care that he extend himself not only to the breadth of operation, but also to the summits of contemplation.

[Old Edition XXVI.] 57. The active life is more suitable for some, the contemplative for others. Either one is to be cultivated according to each one's genius. ---But among these things it is greatly to be known that the temperaments (*conspersiones*) of minds are very different from one another. For some men are of such a leisurely mind that if the labor of occupation takes them up, they succumb at the very beginning of the work; and some are so restless that if they have a vacation from labor, they labor more heavily, because they tolerate so much worse tumults of the heart the more freely they are at leisure for thoughts. Whence it is necessary that neither should the quiet mind expand itself to the exercise of immoderate work, nor should the restless mind narrow itself to the study of contemplation. For often those who were able to contemplate God in quiet have fallen when pressed by occupations; and often those who would live well for human uses when occupied have been extinguished by the sword of their own quiet. For hence it is that some restless spirits, while they seek out more by contemplating than they can grasp, break out even to perverse dogmas; and while they humbly neglect to be disciples of truth, they become masters of errors. Hence Truth says through Itself: *If thy right eye offend thee, pluck it out, and cast it from thee.* *It is better for thee to enter into life with one eye, than having two eyes to be cast into hell fire* (Matt. 5:29). For the two lives, namely the active and the contemplative, when they are preserved in the mind, are held as two eyes in the face. For the right eye is the contemplative life, and the left is the active. But there are some, as we have said, who can by no means discretely behold supreme and spiritual things, and yet they take up the heights of contemplation, and therefore they slip into the pit of perfidy (*perfidiae foveam*) through the error of a perverse intellect. These, therefore, the contemplative life taken up beyond their strength compels to fall from the truth, whom the active life alone could have humbly guarded in the state of their rectitude. To whom rightly Truth says what we have prefaced: *If thy right eye offend thee, pluck it out, and cast it from thee.* *It is better for thee to enter into life with one eye, than having two eyes to be cast into hell fire.* As if He said openly: When thou dost not suffice for the contemplative life with suitable discretion, keep the active life alone more securely.

Cumque in hoc, quod pro magno eligis, deficis, eo contentus esto, quod pro minimo attendis; ut si per contemplativam vitam a veritatis cognitione compelleris cadere, regnum coelorum per solam activam valeas saltem luscus intrare. Hinc rursum dicit: Qui scandalizaverit unum de pusillis istis qui in me credunt, expedit eti ut suspendatur mola asinaria in collo ejus, et demergatur in profundum maris (Matth. XVIII, 6). Quid per mare, nisi praesens saeculum; quid per molam asinariam, nisi actio terrena signatur? Quae dum colla mentis per stulta desideria stringit, hanc in laboris circuitum mittit. Sunt itaque nonnulli qui dum terrenas actiones deserunt, et ad contemplationis studia, humilitate postposita, ultra intelligentiae vires surgunt, non solum se in errorem dejiciunt, sed infirmos quosque a gremio unitatis dividunt. Qui ergo unum de minimis scandalizat, melius illi fuerat, alligata collo mola asinaria, in mare projici, quia nimirum perversae menti expeditius esse potuisset, ut occupata mundo terrena negotia ageret, quam per contemplationis studia ad multorum perniciem vacaret. Rursum, nisi quibusdam mentibus contemplativa vita potius quam activa congrueret, nequaquam per Psalmistam Dominus diceret: Vacate et videte, quoniam ego sum Deus (Psal. XLV, 11).

[Vet. XXVII.] 58. Quid valeant timor et amor ad contemplationem. ---Sed inter haec sciendum est quia saepe et pigras mentes amor ad opus excitat, et inquietas in contemplatione timor refrenat. Anchora enim cordis est pondus timoris; et plerumque fluctu cogitationum quatitur, sed per disciplinae suae vincula retinetur; neque hoc tempestas suae inquietudinis ad naufragium pertrahit, quia in divini amoris littore perfecta charitas astringit. Unde necesse est ut quisquis ad contemplationis studia properat, semetipsum prius subtiliter interroget, quantum amat. Machina quippe mentis est vis amoris, quae hanc dum a mundo extrahit, in alta sustollit. Prius ergo discutiat, si summa inquirens diligit, si diligens timet, si novit incognita aut amando comprehendere, aut non comprehensa timendo venerari. In contemplatione etenim mentem si amor non excitat, teporis sui torpor obscurat; si timor non aggravat, sensus hanc per inania ad nebulam erroris levat; et cum clausa ei secretorum janua tardius aperitur, ab ea longius ipsa sua praesumptione repellitur; quia irrumpere appetit hoc, quod non inveniens quaerit; cumque superba mens errorem pro veritate percipit, quo quasi intus gressum porrigit, foras tendit.

And when thou failest in this which thou choosest as great, be content with that which thou regardest as least; so that if by the contemplative life thou art compelled to fall from the knowledge of truth, thou mayest be able at least one-eyed (*luscus*) to enter the kingdom of heaven through the active life alone. Hence again He says: *Whoso shall offend one of these little ones which believe in me, it were better for him that a millstone (*mola asinaria*) were hanged about his neck, and that he were drowned in the depth of the sea* (Matt. 18:6). What is signified by the sea but the present world; what by the millstone but earthly action? Which, while it binds the neck of the mind through foolish desires, sends it into the circuit of labor. There are therefore some who, while they desert earthly actions and rise beyond the strength of their intelligence to the studies of contemplation, having postponed humility, not only cast themselves into error but also divide all the weak from the bosom of unity (*gremio unitatis*). He therefore who offends one of the least, it had been better for him, with a millstone tied to his neck, to be cast into the sea; because surely it could have been more expedient for a perverse mind to perform earthly business occupied with the world than to be at leisure for the destruction of many through the studies of contemplation. Again, unless the contemplative life were more suitable for certain minds than the active, the Lord would by no means say through the Psalmist: *Be still, and see that I am God* (Ps. 46:10).

[Old Edition XXVII.] 58. The power of fear and love for contemplation. ---But among these things it is to be known that often love excites sluggish minds to work, and fear restrains restless ones in contemplation. For the weight of fear is the anchor of the heart; and for the most part it is shaken by the flood of thoughts, but it is held fast by the bonds of its own discipline; nor does the tempest of its restlessness draw it to shipwreck, because on the shore of divine love perfect charity binds it. Whence it is necessary that whosoever hastens to the studies of contemplation should first subtly question himself as to how much he loves. For the engine (*machina*) of the mind is the force of love, which while it draws it out from the world, lifts it on high. Let him therefore first discuss whether in seeking the highest things he loves, whether in loving he fears, whether he knows how either to comprehend unknown things by loving, or to venerate things not comprehended by fearing. For in contemplation, if love does not excite the mind, the torpor of its own lukewarmness obscures it; if fear does not weigh it down, its sense lifts it through vanities to the cloud of error; and when the closed door of secrets is opened to it more slowly, it is repelled further from it by its own presumption; because it desires to break into that which it seeks without finding; and when the proud mind perceives error for truth, where it reaches its step as if inward, it tends outward.

Hinc est enim quod legem daturus Dominus, in igne fumoque descendit (Exod. XIX, 18); quia et humiles per claritatem suae ostensionis illuminat, et superborum oculos per caliginem erroris obscurat. Prius igitur mens ab appetitu gloriae temporalis, atque ab omni carnalis concupiscentiae delectatione tergenda est, et tunc ad aciem contemplationis erigenda. Unde et cum lex accipitur, populus a monte prohibetur, ut videlicet qui infirmis adhuc mentibus terrena desiderant, considerare sublimia non praesumant. Unde et recte dicitur: Si bestia tetigerit montem, lapidabitur (Ibid., 12, 13). Bestia enim montem tangit, cum mens irrationabilibus desideriis subdita ad contemplationis alta se erigit. Sed lapidibus percutitur, quia summa non sustinens, ipsis superni ponderis ictibus necatur.

59. Quae ad eam assequendam perfectio necessaria. ---Qui igitur culmen apprehendere perfectionis nituntur, cum contemplationis arcem tenere desiderant, prius se in campo operis per exercitium probent, ut sollicite sciant si nulla jam mala proximis irrogant, si irrogata a proximis aequanimiter portant, si objectis bonis temporalibus nequaquam mens laetitia solvitur, si subtractis non nimio moerore sauciatur; ac deinde perpendant si cum ad semetipsos introrsus redeunt, in eo quod spiritalia rimantur, nequaquam secum rerum corporalium umbras trahunt, vel fortasse tractas manu discretionis abigunt; si incircumscriptum lumen videre cupientes, cunctas circumscriptionis suae imagines deprimunt; et in eo quod super se contingere appetunt, vincunt quod sunt. [Vet. XXVIII.] Unde recte nunc dicitur: Ingredieris in abundantia sepulcrum. Vir quippe perfectus sepulcrum in abundantia ingreditur, quia prius activae vitae opera congregat, et postmodum carnis sensum per contemplationem mortuum, huic mundo funditus occultat. Unde et apte subditur: Sicut infertur acervus tritici in tempore suo (Ibid.).

60. Actio contemplationem debet antecedere. ---Actionis namque tempus primum est, contemplationis extremum. Unde necesse est ut perfectus quisque prius virtutibus mentem exerceat, atque hanc postmodum in horreum quietis condat (Luc. VIII, 35). Hinc est enim quod is quem legio daemonum Domino jubente dereliquit, ad Salvatoris sui pedes resides, verba doctrinae percipit, et de regione sua simul discedere cum salutis auctore concupiscit; sed tamen ei ipsa quae salutem contulit Veritas dicit: Revertere primum in domum tuam, et narra quanta tibi fecerit Dominus.

For hence it is that the Lord, about to give the law, descended in fire and smoke (Exod. 19:18); because He both illuminates the humble by the clarity of His showing, and obscures the eyes of the proud by the mist of error. Therefore the mind is first to be wiped clean from the appetite for temporal glory, and from all delight of fleshly concupiscence, and then to be raised to the sharpness of contemplation. Whence also when the law is received, the people are prohibited from the mountain, so that namely those who still desire earthly things with weak minds may not presume to consider sublime things. Whence also it is rightly said: *If a beast touch the mountain, it shall be stoned* (Ibid. v. 12, 13). For a beast touches the mountain when a mind subjected to irrational desires raises itself to the heights of contemplation. But it is struck with stones, because not sustaining the highest things, it is killed by the very strokes of the supernal weight.

59. What perfection is necessary to attain it. ---Those therefore who strive to apprehend the summit of perfection, when they desire to hold the citadel of contemplation, let them first prove themselves in the field of work by exercise, that they may carefully know if they now inflict no evils on their neighbors, if they bear with equanimity evils inflicted by their neighbors, if when temporal goods are presented the mind is by no means dissolved by joy, if when they are taken away it is not wounded by excessive sorrow; and then let them weigh whether when they return within to themselves, in that they search out spiritual things, they by no means draw with them the shadows of corporal things, or perhaps drive away those drawn with the hand of discretion; if desiring to see the uncircumscribed light (*incircumscriptum lumen*), they suppress all the images of their own circumscription; and in that they desire to touch what is above them, they conquer what they are. [Old Edition XXVIII.] Whence it is now rightly said: *Thou shalt enter into the sepulchre in abundance.* For the perfect man enters the sepulchre in abundance, because he first gathers the works of the active life, and afterwards fundamentally hides from this world the sense of the flesh made dead through contemplation. Whence also it is aptly subjoined: *Like as a shock of corn cometh in in its season* (Ibid.).

60. Action ought to precede contemplation. ---For the time of action is first, that of contemplation is last. Whence it is necessary that every perfect man should first exercise his mind in virtues, and afterwards store it in the barn (*horreum*) of rest. For hence it is that he from whom the legion of demons departed at the Lord's command sits at the feet of his Savior, receives the words of doctrine, and desires to depart from his region together with the Author of salvation; but yet Truth itself, which bestowed salvation, says to him: *Return first to thine own house, and show how great things God hath done unto thee* (Luke 8:35-39).

Cum enim quamlibet parum de divina cognitione percipimus, redire ad humana jam nolumus, et proximorum necessitatibus onerari recusamus; quietem contemplationis quaerimus, nihilque aliud, nisi hoc quod sine labore reficit, amamus. Sed sanatos nos Veritas ad domum mittit, narrare quae nobiscum acta sunt praecipit, ut videlicet prius mens exsudet in opere, et postmodum refici debeat per contemplationem.

[Rec. XVIII.] 61. Contemplationis et actionis figurae Rachel et Lia, Maria et Martha. Vitae activae magna merita, contemplativae potiora. ---Hinc est quod Jacob pro Rachel servit, et Liam accipit, eique dicitur Non est consuetudinis in terra nostra ut minores ante tradamus ad nuptias quam majores (Genes. XXIX, 27). Rachel namque, visum principium; Lia autem laboriosa dicitur. Et quid per Rachelem, nisi contemplativa; quid per Liam, nisi activa vita designatur? In contemplatione quippe principium, quod Deus est, quaeritur; in operatione autem sub gravi necessitatum fasce laboratur. Unde et Rachel pulchra, sed sterilis; Lia autem lippa est, sed fecunda, quia nimirum mens cum contemplandi otia appetit, plus videt, sed minus Deo filios generat; cum vero ad laborem se praedicationis dirigit, minus videt, sed amplius parit. Post Liae ergo complexus ad Rachelem Jacob pervenit, quia perfectus quisque ante activae vitae ad fecunditatem jungitur, et post contemplativae ad requiem copulatur. Quia enim contemplativa vita minor quidem tempore, sed merito major est quam activa, sacri Evangelii verbis ostenditur, in quo duae mulieres diversa egisse referuntur. Maria quippe Redemptoris nostri verba audiens, ad pedes illius residebat; Martha autem corporalibus ministeriis insistebat. Cumque contra Mariae otium Martha quereretur, audivit: Martha, Martha, sollicita es, et turbaris erga plurima. Porro unum est necessarium. Maria optimam partem elegit, quae non auferetur ab ea (Luc. X, 41, 42). Quid enim per Mariam, quae verba Domini residens audiebat, nisi contemplativa vita exprimitur? Quid per Martham exterioribus obsequiis occupatam, nisi activa vita signatur? Sed Marthae cura non reprehenditur, Mariae vero etiam laudatur, quia magna sunt activae vitae merita, sed contemplativae potiora. Unde nec auferri unquam Mariae pars dicitur, quia activae vitae opera cum corpore transeunt, contemplativae autem gaudia melius ex fine convalescunt. Quod bene ac breviter Ezechiel propheta exprimit, cum volantia animalia contemplatus ait: Et similitudo manus hominis subtus pennas eorum erat (Ezech. X, 21). Quid enim per pennas animalium, nisi contemplationes possumus sentire sanctorum, quibus ad summa transvolant, et terrena deserentes, sese in coelestibus librant?

For when we receive however small a portion of divine knowledge, we no longer wish to return to human things, and we refuse to be burdened with the necessities of our neighbors; we seek the rest of contemplation, and we love nothing else but this which refreshes without labor. But Truth sends us when healed to our house, and commands us to tell what things have been done with us, so that namely the mind should first sweat in work, and afterwards ought to be refreshed through contemplation.

[Recent Edition XVIII.] 61. Rachel and Leah, Mary and Martha, are figures of contemplation and action. Great are the merits of the active life, but those of the contemplative are better. ---Hence it is that Jacob serves for Rachel, and receives Leah, and it is said to him: *It is not the custom in our land to give the younger in marriage before the elder* (Gen. 29:26, 27). For Rachel is called "the sight of the principle" (*visum principium*); but Leah is called "laborious." And what is designated by Rachel but the contemplative life, and what by Leah but the active? For in contemplation the Principle, which is God, is sought; but in operation one labors under a heavy bundle of necessities. Whence also Rachel is beautiful but sterile; Leah is blear-eyed (*lippa*) but fruitful; because surely when the mind seeks the leisure of contemplating, it sees more, but generates fewer sons for God; but when it directs itself to the labor of preaching, it sees less, but brings forth more abundantly. Therefore after the embraces of Leah, Jacob comes to Rachel, because every perfect man is first joined to the fecundity of the active life, and afterwards is coupled to the rest of the contemplative life. For that the contemplative life is indeed shorter in time, but greater in merit than the active, is shown by the words of the Holy Gospel, in which two women are related to have done different things. For Mary, hearing the words of our Redeemer, sat at His feet; but Martha was busy about corporal ministries. And when Martha complained against the leisure of Mary, she heard: *Martha, Martha, thou art careful and troubled about many things. But one thing is needful. Mary hath chosen the best part, which shall not be taken away from her* (Luke 10:41, 42). For what is expressed by Mary, who sitting heard the words of the Lord, but the contemplative life? What is signified by Martha occupied in outward services but the active life? But the care of Martha is not reproved, but that of Mary is even praised, because great are the merits of the active life, but those of the contemplative are better. Whence also the part of Mary is said never to be taken away, because the works of the active life pass away with the body, but the joys of the contemplative life grow stronger better from the end. Which the prophet Ezekiel expresses well and briefly, when having contemplated the flying animals he says: *And the likeness of a man's hand was under their wings* (Ezek. 10:21). For what can we understand by the wings of the animals but the contemplations of the saints, by which they fly across to the highest things, and deserting earthly things, poise themselves in heavenly ones?

Quid per manus, nisi operationes accipimus? Quia cum in proximi amore se dilatant, bona quae praevalent etiam corporaliter administrant. Sed manus eorum sub pennis sunt, quia actionis suae opera virtute contemplationis vincunt.

[Vet. XXIX.] 62. Sepulcri nomine requies aeterna potest intelligi. ---Potest etiam per sepulcrum non solum in hac vita nostra contemplatio, sed requies aeternae et intimae retributionis intelligi; in qua tanto verius quiescitur, quanto in nobis corruptionis vita perfectius necatur. In abundantia ergo sepulcrum ingreditur, qui post congesta vitae praesentis opera, mutabilitati suae plene mortuus, in secreto veri luminis occultatur. Unde et per Psalmistam dicitur: Abscondes eos in abdito vultus tui, a conturbatione hominum (Psal. XXX, 21). Quod bene etiam comparatio adjuncta commendat, cum subditur: Sicut infertur acervus tritici in tempore suo. Frumentum quippe in segete sole tangitur, quia in hac vita, humana anima respectu superni luminis illustratur; pluvias accipit, quia veritatis eloquio pinguescit; ventis concutitur, quia tentationibus exercetur; et secum crescentes paleas portat, quia nequiorem contra se quotidie vitam peccantium tolerat; atque ad aream deductum triturationis pondere premitur, ut a palearum connexione solvatur; quia mens nostra coelesti disciplinae supposita, dum correctionis flagella percipit, a societate carnalium mundior recedit; et relictis paleis ad horreum ducitur, quia foris remanentibus reprobis, electa anima ad supernae mansionis aeterna gaudia sublevatur. Bene ergo dicitur: Ingredieris in abundantia sepulcrum, sicut infertur acervus tritici in tempore suo; quia dum post afflictionem justi praemia patriae coelestis inveniunt, quasi post pressuras ad horreum grana deferuntur; et in alieno quidem tempore percussiones sentiunt, sed in suo a percussione requiescunt. Electis quippe tempus alienum est vita praesens, unde et quibusdam adhuc infidelibus Veritas dicit: Tempus meum nondum venit, tempus autem vestrum semper est paratum (Joan. VII, 6). Et rursum: Haec est hora vestra, et potestas tenebrarum (Luc. XXII, 53). Sepulcrum ergo in tempore suo sicut frumenti acervus ingreditur, quia ille aeternam requiem percipit, qui prius hic, ut ab exurendis paleis liber sit, disciplinae pressuras sentit. Eliphaz vero, quia et in locutionis suae serie tabernaculum, lapides, bestias, semen, herbas, sepulcrumque nominavit, quod non haec juxta litteram dixerit, ipse innuit, qui post cuncta illico subjungit.

CAPUT XXXVIII.

VERS. 27.---Ecce hoc, ut investigavimus, ita est.

What do we receive by the hands but operations? Because when they expand themselves in the love of the neighbor, they also corporally administer the goods which they are able. But their hands are under their wings, because they surpass the works of their action by the virtue of contemplation.

[Old Edition XXIX.] 62. By the name of "sepulchre" eternal rest can be understood. ---Not only contemplation in this life, but the rest of eternal and inward retribution can be understood by the "sepulchre"; in which rest one is quieted so much the more truly as the life of corruption is more perfectly killed in us. He therefore enters the sepulchre in abundance who, after the works of the present life have been heaped up, being fully dead to his own mutability, is hidden in the secret of the true light. Whence also it is said by the Psalmist: *Thou shalt hide them in the secret of thy face from the disturbance of men* (Ps. 31:20). Which the joined comparison also well commends, when it is subjoined: *Like as a shock of corn cometh in in its season.* For the grain in the crop is touched by the sun, because in this life the human soul is illustrated in respect of the supernal light; it receives rains, because it is made fat by the eloquence of truth; it is shaken by winds, because it is exercised by temptations; and it carries the growing chaff with it, because it daily tolerates the more wicked life of sinners against itself; and having been brought to the floor (*area*), it is pressed by the weight of threshing, so that it may be loosed from the connection of the chaff; because our mind, subjected to heavenly discipline, while it perceives the scourges of correction, departs cleaner from the society of carnal men; and having left the chaff, it is led to the barn (*horreum*), because while the reprobate remain outside, the elect soul is lifted up to the eternal joys of the supernal mansion. Well therefore is it said: *Thou shalt enter into the sepulchre in abundance, like as a shock of corn cometh in in its season;* because while after affliction the just find the rewards of the heavenly country, as if after pressures the grains are carried to the barn; and in a foreign time (*alieno tempore*) indeed they feel strokes, but in their own they rest from the stroke. For the present life is a foreign time to the elect, whence also Truth says to some still unfaithful: *My time is not yet come, but your time is always ready* (John 7:6). And again: *This is your hour, and the power of darkness* (Luke 22:53). He therefore enters the sepulchre in his season like a shock of corn, who perceives eternal rest, having first felt here the pressures of discipline, so that he may be free from the chaff that is to be burned. But Eliphaz, because in the series of his locution he named the tabernacle, stones, beasts, seed, herbs, and the sepulchre, hinted himself that he did not speak these things according to the letter, who after all things immediately subjoins:

CHAPTER XXXVIII

VERS. 27.---*Lo this, as we have searched it out, so it is.*

63. Verba Eliphaz spiritaliter intelligenda sunt. ---Liquet profecto quod in his verbis nihil ab eo juxta superficiem dicitur, quia nimirum ante faciem non jacet quod investigatur. Qui ergo haec investigasse se indicat, quia in verbis exterioribus interiora quaesierit demonstrat. Sed post cuncta ad stultitiam jactantiae pervenit, quia protinus subdit:

CAPUT XXXIX.

IBID.---Quod auditum, mente pertracta.

64. Gravis ejus imperitia est velle docere meliorem. ---Quantalibet doctrina mens polleat, gravis ejus imperitia est velle docere meliorem. Unde et ea quae ab amicis recte prolata sunt, ab interno arbitro non recta judicantur. In eo namque vim suae rectitudinis amittunt, quod auditori non congruunt; quia et medicamina vires perdunt, cum sanis membris apponuntur. In omni ergo quod dicitur, necesse est ut causa, tempus et persona pensetur; si verba sententiae veritas roborat, si hanc tempus congruum postulat, si et veritatem sententiae, et congruentiam temporis personae qualitas non impugnat. Ille enim laudabiliter spicula emittit, qui prius hostem quem feriat conspicit. Male namque arcus validi cornua subigit, qui sagittam fortiter dirigens civem ferit.

63. The words of Eliphaz are to be understood spiritually. ---It is surely clear that in these words nothing is said by him according to the surface, because surely that which is searched out does not lie before the face. He therefore who indicates that he has searched out these things, demonstrates that he has sought inner things in outward words. But after everything he arrives at the folly of boasting, because he immediately subjoins:

CHAPTER XXXIX.

IBID.---Which having heard, consider it in thy mind.

64. It is a heavy unskilfulness in him to wish to teach one who is better. ---With however great learning a mind may be endowed, it is a heavy unskilfulness in it to wish to teach one who is better. Whence also those things which were rightly brought forward by the friends, are judged not to be right by the internal Judge. For in this they lose the force of their rectitude, that they do not suit the hearer; because medicines also lose their powers, when they are applied to healthy limbs. In everything therefore which is said, it is necessary that the cause, the time, and the person be weighed; whether the truth of the sentence strengthens the words, whether a suitable time requires this, whether the quality of the person does not oppose both the truth of the sentence and the suitability of the time. For he laudably sends forth darts, who first beholds the enemy whom he may strike. For he badly bends the horns of a strong bow, who, directing his arrow with force, strikes a fellow-citizen.

LIBER SEPTIMUS.

Totum caput sextum, tribus postremis versibus exceptis, partim allegorice, partim moraliter explicat.

CAPUT PRIMUM.

1. Job flagellis et conviciis probatus. Si qua loquitur quae impatientiam sonant, haec non humano pensanda judicio, sed divino. ---Quorumdam mentes plus flagella, quam convicia cruciant; quorumdam vero plus convicia quam flagella castigant. Nam saepe contra nos quibuslibet poenis durius tormenta verborum saeviunt; cumque nos ad defensionem erigunt, in impatientiam sternunt. Unde beato Job ne deesse tentatio ulla potuisset, non solum hunc flagella desuper feriunt sed graviora plagis amicorum colloquia affligunt; ut sancti viri anima hinc inde pulsata, ad motum iracundiae et elationis erumperet, et quidquid mundum vixerat, per contumaciam superbae locutionis inquinaret. Sed tactus plagis gratias retulit; lacessitus verbis recta respondit; et percussus innotescit, quam pro minimo salutem carnis habuerit. Loquens quoque indicat, quam sapiens tacebat. Sed quaedam ejus verbis admista sunt, quae apud humana judicia patientiae limitem transire videantur: quae nos vere intelligimus, si superni sententiam judicis in eorum examinatione pensamus. Ipse quippe beatum Job et prius contra adversarium praetulit, dicens: Vidisti servum meum Job, quod non ei similis est super terram; vir simplex et rectus, ac timens Deum, et recedens a malo (Job. I, 8)? Ipse post probationem amicos ejus redarguit, dicens: Non estis locuti coram me rectum, sicut servus meus Job (Job. XLII, 7). Restat ergo ut cum mens in beati Job sermonibus fluctuat, eorum pondus ex ejusdem historiae initio ac fine perpendat. Ab aeterno enim judice nec casurus laudari potuit, nec lapsus praeferri. Si igitur in ambiguitatis tempestate deprehensi, prima hujus historiae et postrema conspicimus, navis cordis considerationis suae funibus, quasi a prora et puppi, restringitur, ne in erroris saxa perducatur. Nullis ergo ignorantiae nostrae procellis obruimur, si tranquillum supernae sententiae littus tenemus. Ecce enim dicit quod quaestione non modica lectoris animum moveat. Sed quis hoc non rectum dicere audeat, quod in Dei auribus rectum sonat?

BOOK SEVENTH.

It explains the whole of the sixth chapter, except the last three verses, partly allegorically, partly morally.

CHAPTER FIRST.

1. Job tried by scourges and reproaches. If he speaks anything which sounds like impatience, these things are to be weighed not by human judgment, but by divine. --- The minds of some are more tortured by scourges than by reproaches; but those of others reproaches more than scourges chastise. For often the torments of words rage more harshly against us than any punishments; and when they rouse us to defense, they prostrate us into impatience. Whence, lest any temptation should have been wanting to blessed Job, not only do scourges from above strike him, but the discourses of his friends afflict him more grievously than his wounds; so that the soul of the holy man, being pulsed on this side and on that, might break forth into the motion of anger and elation, and whatever he had lived purely, he might defile through the contumacy of proud speech. But touched by wounds he returned thanks; provoked by words he answered rightly; and being struck he makes known how he held the health of the flesh for a very small thing. Speaking also he indicates how wisely he was silent. But some things are mixed with his words, which in human judgments might seem to pass the limit of patience: which things we truly understand, if we weigh the sentence of the supernal Judge in their examination. For He Himself both previously preferred blessed Job against the adversary, saying: *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?* (Job i. 8). He Himself after the trial reproved his friends, saying: *Ye have not spoken before me that which is right, as my servant Job* (Job xlii. 7). It remains therefore that when the mind fluctuates in the discourses of blessed Job, it should weigh their weight from the beginning and end of the same history. For he could neither be praised by the eternal Judge when about to fall, nor preferred after having slipped. If therefore, being caught in the tempest of ambiguity, we behold the first and the last things of this history, the ship of the heart is restrained by the ropes of its own consideration, as if from the prow and the stern, lest it be led into the rocks of error. We are overwhelmed by no storms of our ignorance, if we hold the tranquil shore of the supernal sentence. For behold, he says that which may move the mind of the reader with no small question. But who would dare to call that not right, which sounds right in the ears of God?

Caput II

[Rec. II].

CAP. VI. VERS. 2, 3.---Utinam appenderentur peccata mea, quibus iram merui, et calamitas quam patior, in statera: quasi arena maris haec gravior appareret.

SENSUS TYPICUS. 2. Christus libra est in qua et quod meremur, et quod pro nobis passus est, pensantur. Poenae nostrae gravitatem nobis notam fecit. ---Quis alius staterae nomine, nisi Dei et hominum mediator exprimitur? qui ad pensandum vitae nostrae meritum venit, ac secum justitiam simul et misericordiam detulit; sed misericordiae lance praeponderans, culpas nostras parcendo levigavit. In manu etenim Patris, quasi statera miri libraminis factus, hinc in se calamitatem nostram, et illinc peccata suspendit. Sed gravis ponderis calamitatem moriendo innotuit, et apud misericordiam leve esse peccatum relaxando monstravit. Qui hoc primum gratiae contulit, quia poenam nostram nobis cognoscibilem fecit. Homo namque ad contemplandum auctorem conditus, sed exigentibus meritis ab internis gaudiis dejectus, in aerumnam corruptionis ruens, caecitatem exsilii sustinens, culpae suae supplicia et tolerabat, et nesciebat; ita ut exsilium patriam crederet, et sic sub corruptionis pondere quasi in salutis libertate gauderet. Sed is, quem intus homo reliquerat, assumpta carne, foris apparuit Deus; cumque se exterius praebuit, expulsum foras hominem ad interiora revocavit, ut jam damna sua videat, jam poenam suae caecitatis ingemiscat. Calamitas ergo hominis in statera gravis apparuit, quia malum quod pertulit nonnisi in praesentia Redemptoris agnovit; lucem quippe nesciens, damnationis suae tenebras voluptuose tolerabat. Sed postquam vidit quod diligeret, intellexit etiam quod doleret; et grave sensit quod pertulit, quia dulce innotuit quod amisit. Vir igitur sanctus colloquentis amici sententiis a claustris silentii excussus, et prophetici spiritus affluentia repletus, dicat sua, dicat humani generis voce: Utinam appenderentur peccata mea, quibus iram merui, et calamitas quam patior, in statera, quasi arena maris haec gravior appareret. Ac si aperte diceret: Damnationis nostrae malum leve creditur, quia necdum cognita Redemptoris aequitate pensatur. Sed utinam veniat, et aerumnam tanti exsilii misericordiae suae lance suspendat, et quid post exsilium requiramus edoceat.

CHAPTER II.

CHAP. VI. VERS. 2, 3.---Would that my sins, by which I have deserved wrath, and the calamity which I suffer, were weighed in a balance: as the sand of the sea this would appear heavier.

TYPICAL SENSE. 2. Christ is the balance in which both what we deserve, and what He suffered for us, are weighed. He made known to us the gravity of our punishment. ---Who else is expressed by the name of the balance, but the Mediator of God and men? who came to weigh the merit of our life, and brought with Him at once justice and mercy; but outweighing in the scale of mercy, He lightened our faults by sparing us. For in the hand of the Father, being made as it were a balance of wonderful poise, He suspended on this side our calamity in Himself, and on that side our sins. But He made known the calamity to be of heavy weight by dying, and showed that sin is light in the presence of mercy by releasing it. Who conferred this first benefit of grace, because He made our punishment knowable to us. For man was created to contemplate his Creator, but, his merits requiring it, being cast down from internal joys, rushing into the misery of corruption, sustaining the blindness of exile, he both endured the punishments of his fault, and knew it not; so that he believed exile to be his country, and thus under the weight of corruption he rejoiced as if in the liberty of salvation. But He, whom man had left within, having assumed flesh, appeared as God without; and when He presented Himself outwardly, He recalled the man expelled without to the things within, that he may now see his losses, now groan for the punishment of his blindness. Therefore the calamity of man appeared heavy in the balance, because he did not recognize the evil which he endured except in the presence of the Redeemer; for not knowing the light, he voluptuously endured the darkness of his damnation. But after he saw what he should love, he understood also what he should grieve for; and he felt that to be heavy which he endured, because that became known to be sweet which he had lost. Therefore the holy man, being shaken from the cloisters of silence by the sentences of his discoursing friend, and filled with the abundance of the prophetic spirit, let him speak in his own voice, let him speak in the voice of the human race: *Would that my sins, by which I have deserved wrath, and the calamity which I suffer, were weighed in a balance: as the sand of the sea this would appear heavier.* As if he were to say openly: The evil of our damnation is believed to be light, because it is not yet weighed by the recognized equity of the Redeemer. But would that He might come, and suspend the misery of so great an exile in the scale of His mercy, and teach us what we should seek after exile.

Si enim innotescit quid amisimus, grave esse insinuat quod toleramus. Bene autem haec eadem peregrinationis nostrae calamitas maris arenae comparatur. Arena etenim maris, undarum aestu exterius pellitur, quia et delinquens homo, quoniam tentationum fluctus mobiliter pertulit, extra se ab intimis exivit. Magni autem arena maris est ponderis; sed calamitas hominis arena maris gravior dicitur, quia dura fuisse poena ostenditur, dum per misericordem judicem culpa levigatur. Et quia quisquis gratiam Redemptoris agnoscit, quisquis reditum ad patriam diligit, eruditus sub pondere peregrinationis gemit, post staterae desiderium recte subjungitur:

CAPUT III.

VERS. 2.---Unde et verba mea dolore sunt plena.

3. Gemere hic non cessat qui se exsulem novit. ---Qui peregrinationem pro patria diligit, dolere etiam inter dolores nescit. Justi autem verba dolore plena sunt, quia quo usque praesentia tolerat, ad aliud loquendo suspirat; omne quod peccans pertulit, conspicit; atque ut ad statum beatitudinis redeat, sollicite judicia quibus affligitur pensat. Unde subditur:

CAPUT IV.

VERS. 4.---Quia sagittae Domini in me sunt.

4. Sagittis praedicatio vel poena signatur. ---Sagittarum quippe nomine aliquando praedicationis verba, aliquando animadversionis sententiae designantur. Praedicationis namque eloquia sagittis exprimuntur, quia in eo quod vitia feriunt, male viventium corda transfigunt. De his sagittis venienti Redemptori dicitur: Sagittae tuae acutae, potentissime; populi sub te cadent in corde (Psal. XLIV, 6). De quo Isaias dicit: Mittam ex eis qui salvati fuerint ad gentes in mare, in Africam, et in Lydiam, tenentes sagittam, in Italiam, in Graeciam (Isai. LXVI, 19). Rursum sagittis, animadversionis percussio designatur, sicut Joas regi per Elisaeum dicitur: Jace sagittam. Quo jaciente ait: Percuties Syriam, donec consumas eam (IV Reg. XIII, 17). Vir igitur sanctus quia peregrinationis suae aerumnam respicit, quia sub percussionibus Dominicae animadversionis ingemiscit, dicat: Unde et verba mea dolore sunt plena, quia sagittae Domini in me sunt [Rec. III.] Ac si aperte diceret: Ego in exsilii damnatione non gaudeo, sed sub judicio positus doleo, quia vim percussionis agnosco. Plerique autem sunt quos tormenta cruciant, sed non emendant.

For if it becomes known what we have lost, it insinuates that what we endure is heavy. Well, moreover, is this same calamity of our pilgrimage compared to the sand of the sea. For the sand of the sea is driven outwards by the heat of the waves, because also delinquent man, since he has changeably endured the waves of temptations, has gone out of himself from his inmost parts. Moreover, the sand of the sea is of great weight; but the calamity of man is said to be heavier than the sand of the sea, because the punishment is shown to have been hard, while the fault is lightened by the merciful Judge. And because whoever recognizes the grace of the Redeemer, whoever loves the return to his country, being instructed groans under the weight of his pilgrimage, after the desire of the balance there is rightly subjoined:

CHAPTER III.

VERS. 2.---Whence also my words are full of grief.

3. He does not cease to groan here who knows himself to be an exile. ---He who loves his pilgrimage as his country, knows not how to grieve even in the midst of griefs. But the words of the just are full of grief, because as long as he endures present things, he sighs for something else in speaking; he beholds everything which he has endured by sinning; and that he may return to the state of blessedness, he solicitously weighs the judgments by which he is afflicted. Whence it is subjoined:

CHAPTER IV.

VERS. 4.---For the arrows of the Lord are in me.

4. By arrows preaching or punishment is signified. ---For by the name of arrows sometimes the words of preaching, sometimes the sentences of animadversion (punishment) are designated. For the eloquences of preaching are expressed by arrows, because in that they strike vices, they transfix the hearts of those living evilly. Of these arrows it is said to the coming Redeemer: *Thy arrows are sharp, O thou most powerful; the peoples shall fall under thee in the heart* (Psal. xliv. 6). Of which Isaiah says: *I will send of them that shall be saved to the nations into the sea, into Africa, and into Lydia, holding the arrow, into Italy, into Greece* (Isai. lxvi. 19). Again, by arrows the percussion of animadversion is designated, as it is said to King Joash by Elisha: *Shoot the arrow.* Who shooting said: *Thou shalt smite Syria, until thou consume it* (4 Reg. xiii. 17). Therefore the holy man, because he respects the misery of his pilgrimage, because he groans under the percussions of the Lord's animadversion, let him say: *Whence also my words are full of grief, because the arrows of the Lord are in me.* As if he were to say openly: I do not rejoice in the damnation of exile, but being placed under judgment I grieve, because I recognize the force of the percussion. But there are many whom torments torture, but do not amend.

Quo contra apte subjungitur:

Caput V

[Vet. III].

IBID.---Quarum indignatio ebibit spiritum meum.

5. Justi poenis quas sustinent emendantur. ---Quid enim est spiritus hominis, nisi spiritus elationis? Sagittae autem Domini spiritum hominis ebibunt, cum supernae animadversionis sententiae afflictam mentem ab elatione compescunt. Sagittae Domini spiritum hominis ebibunt, quia intentum exterioribus introrsus trahunt. Epotatus namque David spiritus fuerat, cum dicebat: In deficiendo in me spiritum meum, et tu cognovisti semitas meas (Psal. CXLI, 4). Et rursum: Negavi consolari animam meam, memor fui Dei, et delectatus sum, exercitatus sum, et defecit paulisper spiritus meus (Psal. LXXVI, 4). Sagittarum ergo indignatio justi spiritum ebibit, quia supernae sententiae electos, quos in peccatis inveniunt, dum vulnerant, immutant; ut duritiam suam transfixa mens deserat, atque ex salutifero vulnere sanguis confessionis currat. Pensant namque unde, quo lapsi sunt, pensant a quanta beatitudine ad quae corruptionis suae tormenta ceciderunt; et non solum gemunt in his quae sustinent, sed insuper metuunt hoc quod districtus judex delinquentibus de gehennae ignibus minatur. Unde recte subjungitur:

CAPUT VI.

IBID.---Et terrores Domini militant contra me.

6. Deum praesentes poenas dolent, pavent futuras. ---Justorum mens non solum perpendit quod tolerat, sed etiam pavet quod restat; videt qualia in hac vita patitur; metuit ne post hanc graviora patiatur. Luget quia in hujus caecitatis exsilio a paradisi gaudiis cecidit; timet ne et cum exsilium relinquetur, mors aeterna subsequatur. Jam ergo sententiam tolerat in poena; sed minas adhuc venturi judicis formidat ex culpa. Hinc Psalmista ait: In me pertransierunt irae tuae, et terrores tui conturbaverunt me (Psal. LXXXVII, 17). Interni quippe judicis postquam irae pertranseunt, etiam terrores conturbant, quia jam aliud damnatione patimur, et adhuc aliud de aeterna ultione formidamus. Vir igitur sanctus, perpendens mala quae tolerat, dicat: Sagittae Domini in me sunt, quarum indignatio ebibit spiritum meum. Sed, graviora in perpetuum metuens, adjungat: Et terrores militani contra me. Ac si aperte diceret: Percussus quidem de praesentibus doleo; sed hoc in dolore fit gravius, quia et in poena positus, adhuc supplicia aeterna pertimesco.

Against which it is aptly subjoined:

CHAPTER V.

IBID.---The indignation of which drinks up my spirit.

5. The just are amended by the punishments which they sustain. ---For what is the spirit of man, but the spirit of elation? But the arrows of the Lord drink up the spirit of man, when the sentences of supernal animadversion restrain the afflicted mind from elation. The arrows of the Lord drink up the spirit of man, because they draw inwards him who was intent on outward things. For David's spirit had been drunk up, when he said: *When my spirit failed within me, then thou knewest my paths* (Psal. cxli. 4). And again: *I refused to be comforted, my soul was mindful of God, and I was delighted, and was exercised, and my spirit failed a little* (Psal. lxxvi. 4). Therefore the indignation of the arrows drinks up the spirit of the just, because the supernal sentences change the elect whom they find in sins, while they wound them; that the transfixed mind may desert its hardness, and from the health-giving wound the blood of confession may run. For they weigh whence and whither they have fallen, they weigh from how great blessedness to what torments of their own corruption they have fallen; and they not only groan in those things which they sustain, but moreover they fear that which the strict Judge threatens to delinquents from the fires of hell. Whence it is rightly subjoined:

CHAPTER VI.

IBID.---And the terrors of the Lord war against me.

6. They grieve for present punishments, they fear future ones. ---The mind of the just not only considers what it endures, but also fears what remains; it sees what kind of things it suffers in this life; it fears lest after this it may suffer more grievous things. It mourns because in the exile of this blindness it has fallen from the joys of paradise; it fears lest even when exile shall be left, eternal death may follow. Already therefore it endures the sentence in punishment; but it still dreads the threats of the coming Judge because of fault. Hence the Psalmist says: *Thy wraths have passed over me, and thy terrors have troubled me* (Psal. lxxxvii. 17). For after the wraths of the internal Judge pass over, his terrors also trouble, because already we suffer one thing by damnation, and yet we fear another concerning eternal vengeance. Therefore the holy man, weighing the evils which he endures, let him say: *The arrows of the Lord are in me, the indignation of which drinks up my spirit.* But, fearing more grievous things for ever, let him add: *And his terrors war against me.* As if he were to say openly: Being struck indeed I grieve for present things; but this becomes more grievous in grief, because even being placed in punishment, I still greatly fear eternal torments.

Sed quia jam staterae interventum desiderat, jam mala in quibus humanum genus cecidit pensat, quamvis in gentili natione positus, munere tamen prophetici spiritus plenus; quo ardore Redemptoris adventum vel gentilitas, vel Judaea sitiat, verbis sequentibus demonstrat, dicens:

Caput VII

[Rec. IV].

VERS. 5.---Nunquid rugiet onager cum habuerit herbam? aut mugiet bos cum ante praesepe plenum steterit?

7. Gentilitatis et Judaeae in Redemptoris adventum desideria. ---Quid namque per onagrum, id est, agrestem asinum, nisi gentilis populus designatur? quem sicut natura extra stabula disciplinae edidit, ita vagus in voluptatum suarum campo permansit. Quid per bovem nisi plebs Judaica figuratur, quae, jugo dominationis supernae supposita, ad spem proselytos colligens, per corda quae valuit vomerem legis traxit. Sed beati Job vita attestante cognoscimus, ut exspectasse Redemptoris adventum multos etiam ex gentibus credamus. Et nascente Domino, Simeone in spiritu in templum veniente, didicimus quanto desiderio ex plebe Israelitica sancti viri incarnationis ejus mysterium videre cupierunt. Unde et per eumdem Redemptorem discipulis dicitur: Multi, dico vobis, justi et prophetae desideraverunt videre quae videtis, et non viderunt (Luc. X, 24). Herba ergo onagri, et fenum bovis est haec ipsa Mediatoris incarnatio, per quam simul gentilitas et Judaea satiatur. Quia enim per prophetam dicitur: Omnis caro fenum (Isa. XL, 6), universitatis conditor, ex nostra substantia carnem sumens, fenum fieri voluit, ne nostra in perpetuum caro fenum remaneret. Tunc ergo herbam onager invenit, cum gentilis populus gratiam divinae incarnationis accepit. Tunc bos vacuum praesepe non habuit, cum plebi Judaicae ejus carnem exspectanti lex exhibuit, quem diu exspectanti prophetavit. Unde et natus Dominus in praesepe ponitur, ut videlicet signaretur quia sancta animalia, quae jejuna diu apud legem inventa sunt, incarnationis ejus feno satiantur. Praesepe enim natus implevit, qui cibum semetipsum mentibus mortalium praebuit, dicens: Qui comedit carnem meam, et bibit sanguinem meum, in me manet, et ego in eo (Joan. VI, 57). Sed quia diu et electorum gentilium vota dilata sunt, et ex Hebraico populo sancti quique longo tempore redemptionem suam exspectando gemuerunt, beatus Job, bene prophetiae mysteria enarrans, ex utraque natione causas afflictionis insinuat, dicens: Nunquid rugiet onager cum habuerit herbam? aut mugiet bos cum ante praesepe plenum steterit?

But because he already desires the intervention of the balance, already weighs the evils into which the human race has fallen, although placed in a Gentile nation, yet full of the gift of the prophetic spirit; with what ardor either Gentility or Judea thirsts for the coming of the Redeemer, he demonstrates by the following words, saying:

CHAPTER VII.

VERS. 5.---Will the wild ass bray when he hath grass? or will the ox low when he standeth before a full manger?

7. The desires of Gentility and of Judea for the coming of the Redeemer. ---For what is designated by the wild ass (*onager*), that is, the field ass, but the Gentile people? whom as nature brought forth outside the stalls of discipline, so it remained wandering in the field of its own pleasures. What is figured by the ox but the Jewish people, which, being placed under the yoke of supernal dominion, gathering proselytes to hope, drew the ploughshare of the law through the hearts which it could. But by the life of blessed Job attesting it, we know that we may believe that many even from the Gentiles expected the coming of the Redeemer. And when the Lord was born, Simeon coming in the spirit into the temple, we learned with how great desire the holy men from the Israelitish people wished to see the mystery of His incarnation. Whence also it is said to the disciples by the same Redeemer: *Many, I say to you, just men and prophets have desired to see the things which ye see, and have not seen them* (Luke x. 24). The grass therefore of the wild ass, and the hay of the ox, is this very incarnation of the Mediator, by which Gentility and Judea are satisfied together. For because it is said by the prophet: *All flesh is grass* (Isa. xl. 6), the Creator of the universe, taking flesh from our substance, willed to become grass, lest our flesh should remain grass for ever. Then therefore the wild ass found grass, when the Gentile people received the grace of the divine incarnation. Then the ox had not an empty manger, when the law exhibited His flesh to the Jewish people expecting it, whom it prophesied to them expecting it for a long time. Whence also the born Lord is placed in a manger, that surely it might be signified that the holy animals, which were found for a long time fasting under the law, are satisfied by the hay of His incarnation. For being born He filled the manger, who offered Himself as food to the minds of mortals, saying: *He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him* (John vi. 57). But because both the vows of the elect Gentiles were long delayed, and the holy ones from the Hebrew people groaned for a long time expecting their redemption, blessed Job, well narrating the mysteries of prophecy, insinuates the causes of affliction from both nations, saying: *Will the wild ass bray when he hath grass? or will the ox low when he standeth before a full manger?*

Ac si aperte dicat: Idcirco gentilitas gemit, quia eam necdum Redemptoris sui gratia reficit; atque ideo Judaea mugitus dilatat, quia, legem tenens, sed legis auctorem non videns, stans ante praesepe jejunat. Quae nimirum lex, quia ante Mediatoris adventum nequaquam spiritaliter, sed carnaliter tenebatur, recte subjungitur:

Caput VIII

[Rec. V].

VERS. 6.---Aut poterit comedi insulsum, quod non est sale conditum?

8. Lex carnaliter intellecta insulsa, a Christo sale condita. ---In lege sal litterae est virtus intelligentiae occultae. Quisquis ergo, obsequiis carnalibus intentus, hanc intelligere spiritaliter noluit, quid aliud quam insulsum cibum comedit? Sed hoc in cibo sal cognita Veritas misit, cum latere in lege saporem occultae intelligentiae docuit dicens: Si crederetis Moysi, crederetis forsitan et mihi, de me enim ille scripsit (Joan. V, 46). Et rursum: Habete sal in vobis, et pacem habete inter vos (Marc. V, 49). Sed quia ante Mediatoris adventum Judaea legem carnaliter tenuit, praeceptis ejus dura jubentibus gentilitas subdi recusavit. Insulsum ergo cibum comedere noluit, quia prius quam Spiritus condimentum perciperet servare vim litterae expavit. Quis namque gentilium hoc quod illic praecipitur ferret, filiorum carnem pro obsequio religionis incidere, verborum culpas morte resecare? Unde et bene adhuc subditur:

CAPUT IX.

IBID.---Aut gustare aliquis potest quod gustatum affert mortem?

9. Lex carnaliter degustata, prius erat mortifera. ---Lex namque carnaliter degustata mortem detulit, quia commissa delinquentium dura animadversione distrinxit; mortem detulit, quia et per praeceptum culpam innotuit, et hanc per gratiam non delevit, Paulo attestante, qui ait: Nihil ad perfectum perduxit lex (Heb. VII, 19). Et rursum: Lex quidem sancta, et mandatum sanctum et justum et bonum. Et paulo post: Peccatum, ut appareat peccatum, per bonum mihi operatum est mortem (Rom. VII, 12, 13). Ad Christum vero conversa gentilitas, quia hunc sonare per verba legis intelligit, angustata desideriis suis, eum quem vehementer diligit inter praecepta carnalia spiritaliter requirit. Unde et ex voce mox Ecclesiae per prophetiae spiritum subditur:

CAPUT X.

As if he were to say openly: Therefore Gentility groans, because the grace of its Redeemer does not yet refresh it; and therefore Judea spreads its lowings, because, holding the law, but not seeing the Author of the law, it fasts standing before the manger. Which law indeed, because before the coming of the Mediator it was by no means held spiritually, but carnally, is rightly subjoined:

CHAPTER VIII.

VERS. 6.---Or can that which is unsavoury be eaten, which is not seasoned with salt?

8. The law carnally understood is unsavoury, seasoned with salt by Christ. ---In the law the salt of the letter is the virtue of occult understanding. Whoever therefore, being intent on carnal observances, has not willed to understand this spiritually, what else has he eaten but unsavoury food? But the recognized Truth put salt in this food, when He taught that the savour of occult understanding lay hid in the law, saying: *If ye believed Moses, ye would perhaps believe me also, for he wrote of me* (John v. 46). And again: *Have salt in yourselves, and have peace among yourselves* (Mark ix. 49). But because before the coming of the Mediator Judea held the law carnally, Gentility refused to be subjected to its precepts commanding hard things. Therefore it willed not to eat unsavoury food, because before it perceived the seasoning of the Spirit, it dreaded to keep the force of the letter. For who of the Gentiles would bear that which is there commanded, to cut the flesh of sons for the observance of religion, to cut off the faults of words by death? Whence also it is still well subjoined:

CHAPTER IX.

IBID.---Or can any one taste that which being tasted brings death?

9. The law carnally tasted was before mortiferous. ---For the law carnally tasted brought death, because it constrained the commissions of delinquents with hard animadversion; it brought death, because both by the precept it made the fault known, and did not blot it out by grace, Paul attesting, who says: *The law brought nothing to perfection* (Heb. vii. 19). And again: *The law indeed is holy, and the commandment holy, and just, and good.* And a little after: *Sin, that it might appear sin, wrought death to me by that which is good* (Rom. vii. 12, 13). But Gentility being converted to Christ, because it understands that He sounds through the words of the law, being straitened by its desires, seeks Him whom it vehemently loves spiritually among the carnal precepts. Whence also it is subjoined from the voice of the Church presently through the spirit of prophecy:

CHAPTER X.

VERS. 7.---Quae prius tangere nolebat anima mea, nunc, prae angustia, cibi mei sunt.

10. Verba Job spiritali intellectu esse gravida. Gentes legis cibum quaesiturae, et Judaei gentium societatem non dedignaturae praedicuntur. ---Valde namque in errorem labitur qui beati Job verba ad solam prolata historiam suspicatur. Vir enim sanctus, et tot conditoris sui praeconiis fultus, quid magnum, vel potius quid verum diceret, si insulsum cibum comedi non posse dixisset? Aut quis ejus esui mortifera alimenta obtulerat, ut subjungat: Aut potest aliquis gustare quod gustatum affert mortem? Quae si de amicorum colloquiis dicta sentimus, ab intellectu hoc sententia subjuncta compescimur, qua ait: Quae prius tangere nolebat anima mea, nunc, prae angustia, cibi mei sunt. Absit enim ne vir sanctus, in status sui incolumitate constitutus, amicorum suorum aliquando dicta despexerit, qui, sicut ipso attestante post didicimus, et servis humilis fuit. Verba ergo ejus a mysteriis non vacant, quae, sicut ex fine historiae discimus, et internus arbiter laudat. Quae nequaquam etiam cum tanta veneratione usque ad mundi extrema decurrerent, si intellectu mystico gravida non fuissent.

11. Beatus igitur Job, quia membrum sanctae est Ecclesiae, ejus etiam loquatur ex voce, dicens: Quae prius tangere nolebat anima mea, nunc prae angustia, cibi mei sunt, quia nimirum amoris sui aestibus anxia cibum Scripturae veteris conversa gentilitas esurit, quem dudum superba despexit. Quae tamen et Judaeae vocibus congruunt, si paulo consideratius disserantur. Ipsa quippe ex eruditione legis, ex unius Dei cognitione sal habuit, et cunctas gentes tanquam animalia bruta despexit. Sed quia societatem gentilium ad semetipsam recipere praeceptis legis erudita contempserat, quid aliud quam insulsum cibum sumere fastidiebat? Divina quippe sententia, proposita morte, vetuerat ne plebs Israelitica foedus cum alienigenis jungeret, et vitam sanctae religionis inquinaret (Exod. XXIII, 32). Unde et subditur: Aut gustare aliquis potest quod gustatum affert mortem? Sed quia ad Redemptoris fidem haec eadem Judaea ex electorum parte conversa est, lucem quam cognoverat praedicare per sanctos apostolos suae prolis infidelibus satagebat.

VERS. 7.---The things which my soul before refused to touch, are now through anguish my food.

10. The words of Job are pregnant with spiritual understanding. It is foretold that the Gentiles would seek the food of the law, and that the Jews would not disdain the society of the Gentiles. ---For he falls greatly into error who suspects that the words of blessed Job were uttered for history alone. For that holy man, supported by so many praises of his Creator, what great thing, or rather what true thing would he say, if he had said that unsavoury food could not be eaten? Or who had offered to his eating mortiferous aliments, that he should subjoin: *Or can any one taste that which being tasted brings death?* Which if we feel to be said of the colloquies of his friends, we are restrained from this understanding by the sentence subjoined, in which he says: *The things which my soul before refused to touch, are now through anguish my food.* For far be it that the holy man, established in the integrity of his state, should have ever despised the words of his friends, who, as we afterwards learned from his own attestation, was humble even to his servants. His words therefore are not void of mysteries, which, as we learn from the end of the history, the internal Judge also praises. Which would by no means have run even with such great veneration to the ends of the world, if they had not been pregnant with mystic understanding.

11. Blessed Job, therefore, because he is a member of the holy Church, speaks also from her voice, saying: *The things which my soul before refused to touch, are now through anguish my food,* because doubtless Gentility being converted, anxious with the heats of its love, hungers for the food of the old Scripture, which long ago in its pride it despised. Which things nevertheless agree also with the voices of Judea, if they be discussed a little more considerately. For she, from the erudition of the law, from the knowledge of the one God, had salt, and despised all nations as brute animals. But because, being erudite in the precepts of the law, she had contemned receiving the society of the Gentiles to herself, what else did she loathe but to take unsavoury food? For the divine sentence, death being proposed, had forbidden that the Israelitish people should join a league with foreigners, and defile the life of holy religion (Exod. xxiii. 32). Whence also it is subjoined: *Or can any one taste that which being tasted brings death?* But because this same Judea was converted to the faith of the Redeemer from the part of the elect, she was busy to preach the light which she had known to the infidels of her own offspring through the holy apostles.

Ejus autem praedicationis obsequium Hebraeorum superbia repulit. Unde mox ad collectionem gentium exhortationis suae verba declinavit, sicut et per eosdem apostolos dicitur: Vobis oportebat primum loqui verbum Dei; sed quoniam repulistis illud, et indignos vos judicastis aeternae vitae, ecce convertimur ad gentes (Act. XIII, 46). Unde hoc quoque loco apte subjungitur: Quae prius tangere nolebat anima mea, nunc prae angustia, cibi mei sunt. Judaea quippe, vitam gentilium dedignata, eam dudum quasi tangere noluit, cujus societatem recipere sprevit; sed ad Redemptoris gratiam veniens, ab Israelitis infidelibus repulsa, dum per sanctos apostolos ad collectionem se gentium dilatat, quasi hoc in cibum esuriens accipit, quod indignum prius fastidiosa despexit. Praedicationis enim suae angustias pertulit, quae apud Hebraeos despici quod loquebatur vidit. Sed prae angustia cibos quos dudum contempserat comedit, quae, repulsa Judaeorum duritia, gentiles suscipere populos quos despexerat concupiscit. Quia igitur haec figuraliter diximus, restat nunc ut moraliter inquiramus.

SENSUS MORALIS.---12. Vir sanctus, Redemptoris adventum sub staterae appellatione desiderans, dum se per eloquium aperit, nos ad vivendi studium erudit; dum sua narrat, quaedam nostra indicat; dum de se quae recognoscamus insinuat, nos ad spem trepidos infirmosque confirmat. Jam quippe per fidem Mediatoris vivimus, et tamen adhuc pro expurgatione vitiorum dura animadversionis intimae flagella sustinemus. Unde et post staterae desiderium subdit:

CAPUT XI.

VERS. 4.---Quia sagittae Domini in me sunt, quarum indignatio ebibit spiritum meum.

13. Boni flagellis ac judicii terrore configuntur. Praestat tamen agi amore. ---Sed ecce, ut superius dictum est, et divinae correptionis percussione configimur, et tamen adhuc illud gravius est quod de terrore venturi judicis ex aeterna animadversione formidamus. Unde protinus subinfertur: Et terrores Domini militant contra me. Debet tamen a metu et dolore animus excuti, et ad sola aeternae patriae desideria extendi. Tunc enim nobilitatem nostrae regenerationis ostendimus, si eum ut patrem diligimus, quem nunc servili mente ut dominum formidamus.

But the pride of the Hebrews rejected the service of that preaching. Whence she presently turned the words of her exhortation to the gathering of the Gentiles, as it is said also through the same apostles: *It behoved us first to speak the word of God to you; but because ye have rejected it, and have judged yourselves unworthy of eternal life, behold we turn to the Gentiles* (Acts xiii. 46). Whence in this place also it is aptly subjoined: *The things which my soul before refused to touch, are now through anguish my food.* For Judea, disdaining the life of the Gentiles, long ago would not as it were touch that, whose society she scorned to receive; but coming to the grace of the Redeemer, being rejected by the infidel Israelites, while she dilates herself to the gathering of the Gentiles through the holy apostles, she receives as it were hungering into food, that which before in her fastidiousness she despised as unworthy. For she endured the anguishes of her preaching, when she saw that what she spoke was despised among the Hebrews. But through anguish she ate the foods which long ago she had contemned, who, the hardness of the Jews being rejected, desires to receive the Gentile peoples whom she had despised. Because therefore we have said these things figuratively, it remains now that we inquire morally.

MORAL SENSE.---12. The holy man, desiring the advent of the Redeemer under the appellation of the balance, while he opens himself through eloquence, instructs us in the study of living; while he relates his own things, he indicates some of ours; while he insinuates concerning himself what we may recognize, he confirms us, trembling and weak, in hope. For already we live by the faith of the Mediator, and yet we still sustain the hard scourges of internal animadversion for the purging of vices. Whence also after the desire of the balance he subjoins:

CHAPTER XI.

VERS. 4.---For the arrows of the Lord are in me, the indignation of which drinks up my spirit.

13. The good are pierced by scourges and the terror of judgment. Yet it is better to be moved by love. ---But behold, as has been said above, we are both pierced by the stroke of divine correction, and yet that is still more grievous which we dread concerning the terror of the future Judge from eternal animadversion. Whence it is immediately subjoined: *And the terrors of the Lord do war against me.* Yet the mind ought to be shaken out of fear and grief, and to be extended to the desires of the eternal country alone. For then we show the nobility of our regeneration, if we love Him as a father, whom now with a servile mind we dread as a lord.

Unde et per Paulum dicitur: Non accepistis spiritum servitutis iterum in timore, sed accepistis spiritum adoptionis filiorum, in quo clamamus, Abba pater (Rom. VIII, 15). Pondus itaque formidinis mens electi postponat, in virtute se amoris exerceat, renovationis suae dignitatem desideret, ad conditoris sui speciem anhelet; quem quo usque conspicere non valet, aeterniternitatem ejus necesse est, id est, intimum cibum suum esuriens, exspectet. Unde et apte subditur:

CAPUT XII.

VERS. 5.---Nunquid rugiet onager cum habuerit herbam? aut mugiet bos cum ante praesepe plenum steterit?

14. Onager fidelem plebem, bos ordinem ecclesiasticum designat. Utrisque hic gemendi causa de dilata Dei visione. ---Qui alii onagri appellatione signati sunt, nisi hi qui, in campo fidei constituti, nullius officii loris ligantur? Vel quos bovis significatio exprimit, nisi hos quos intra sanctam Ecclesiam ad praedicationis officium suscepti ordinis jugum premit? Herba vero onagri et pabulum bovis est interna refectio populi fidelis. Alii namque more bovis intra Ecclesiam suscepti officii loris tenentur; alii more onagri sacri ordinis stabula nesciunt, et in campo propriae voluntatis degunt. Sed cum quis ex vita saeculari internae visionis desiderio aestuat, cum refectionis intimae pabulum concupiscit, cum jejunum se in peregrinationis hujus caecitate considerans, quibus valet fletibus reficit, quasi herbam non inveniens onager rugit. Alius quoque necessitatem suscepti ordinis tolerat, in labore praedicationis exsudat, et per aeternam jam contemplationem refici appetit; sed quia Redemptoris sui speciem necdum conspicit, quasi bos ad praesepe vacuum ligatus gemit. Quia enim, longe ab interna sapientia positi, aeternae haereditatis viriditatem non cernimus, velut bruta animalia, a desiderata herba jejunamus. De qua nimirum herba Redemptoris voce dicitur: Per me si quis introierit, salvabitur, et ingredietur, et egredietur, et pascua inveniet (Joan. X, 9). Sed plerumque, quod esse amantibus gravius solet, sanctis bonorum studiis malorum vita contradicit; et cum mens ad coeleste desiderium rapitur, bene coepta intentio, interrumpentibus stultorum verbis ac moribus, reverberatur; ita ut quae jam per contemplationis adnisum ad summa evolaverat, ad expugnandam pravorum stultitiam sese in infimis contra certamina accingat. Unde et subditur:

Whence it is said also through Paul: *Ye have not received the spirit of bondage again in fear, but ye have received the spirit of adoption of sons, in which we cry, Abba, Father* (Rom. viii. 15). Therefore let the mind of the elect lay aside the weight of dread, let it exercise itself in the virtue of love, let it desire the dignity of its renovation, let it pant for the appearance of its Creator; whom so long as it is not able to behold, it must needs, hungering, expect His eternity, that is, its own inward food. Whence also it is aptly subjoined:

CHAPTER XII.

VERS. 5.---Will the wild ass bray when he has grass? or will the ox low when he stands before a full manger?

14. The wild ass designates the faithful people, the ox the ecclesiastical order. The cause of groaning for both here is the delayed vision of God. ---Who else are signified by the appellation of the wild ass, but they who, being established in the field of faith, are bound by the thongs of no office? Or whom does the signification of the ox express, but those whom the yoke of the order they have undertaken presses within holy Church for the office of preaching? Now the grass of the wild ass and the food of the ox is the internal refection of the faithful people. For some, after the manner of the ox, are held within the Church by the thongs of an office they have undertaken; others, after the manner of the wild ass, know not the stalls of a sacred order, and live in the field of their own will. But when any one from a secular life pants with the desire of internal vision, when he longs for the food of inward refection, when, considering himself fasting in the blindness of this pilgrimage, he refreshes himself with what tears he can, the wild ass, as if not finding grass, brays. Another also bears the necessity of the order he has undertaken, swelters in the labour of preaching, and desires already to be refreshed by eternal contemplation; but because he does not yet behold the appearance of his Redeemer, he groans like an ox tied to an empty manger. For because, being placed far from internal wisdom, we do not discern the greenness of the eternal inheritance, like brute animals we fast from the desired grass. Concerning which grass indeed it is said by the voice of the Redeemer: *By me if any man enter in, he shall be saved, and shall go in and go out, and find pasture* (John x. 9). But for the most part, which is wont to be more grievous to those that love, the life of the bad contradicts the holy studies of the good; and when the mind is snatched away to celestial desire, the well-begun intention is beaten back by the interrupting words and manners of fools; so that that which already by the effort of contemplation had flown to the highest things, girts itself in the lowest things against contests to subdue the folly of the wicked. Whence also it is subjoined:

CAPUT XIII.

VERS. 6.---Aut poterit comedi insulsum quod non est sale conditum? Aut potest aliquis gustare quod gustatum affert mortem?

15. Electis quam gravia sint verba moresque carnalium. ---Verba quippe moresque carnalium quasi cibum se nostris mentibus ingerunt, ut in delectationis ventre rapiantur. Sed electus quisque insulsum non comedit, quia pravorum dicta factaque dijudicans, ab ore cordis repellit. Paulus ad esum mentium inferri insulsa prohibuit, cum discipulis dixit: Sermo vester semper in gratia sale sit conditus (Coloss. IV, 6). Et Psalmistae quoque verba reproborum in cordis ore insulsa sapuerant, cum dicebat: Narraverunt mihi iniqui fabulationes, sed non ita ut lex tua, Domine (Psal. CXVIII, 84). Saepe autem verba carnalium dum se importune nostris auribus ingerunt, in corde bellum tentationis gignunt; et quamvis haec et ratio respuat, et lingua reprehendat, cum labore tamen intus vincitur quod foris cum auctoritate judicatur. Unde necesse est ut nec ad aures veniat quod mens a cogitationis aditu vigilans repellat. Sancti igitur viri, cum aeternitatis desideriis anhelant, in tantam altitudinem vitae se sublevant, ut audire jam quae mundi sunt grave sibi ac deprimens pondus credant. Valde namque insolens atque intolerabile aestimant quidquid illud non sonat quod intus amant.

16. Non omnium est ad cruciatus corporis pro Deo subeundos accingi. ---Sed saepe mens jam per desiderium ad sublimia rapitur, jam funditus a stulta terrenorum hominum locutione separatur, nec tamen adhuc pro amore veritatis ad perferendos praesentis vitae cruciatus accingitur; jam superna appetit, jam in infimis stulta contemnit, sed necdum se ad perferendae adversitatis tolerantiam dirigit. Unde et subditur: Aut potest aliquis gustare quod gustatum affert mortem?

CAPUT XIV.

17. Proximorum infirma tolerando, ad cruciatus subeundos roboramur. ---Durum quippe est appetere quod cruciat, sequi quod vitam fugat. Sed plerumque mens justi ad tantum se virtutis culmen extendit, ut et apud se in internae rationis arce praesideat, et quorumdam foris stultitiam tolerando convertat. Quos enim ad fortia trahere nitimur, eorum necesse est ut infirma toleremus, quia nec jacentem erigit, nisi qui status sui rectitudinem per compassionem flectit.

CHAPTER XIII.

VERS. 6.---Or can that which is unsavoury be eaten, which is not seasoned with salt? Or can any one taste that which being tasted brings death?

15. How grievous to the elect are the words and manners of carnal men. ---For the words and manners of carnal men thrust themselves like food into our minds, that they may be snatched into the belly of delight. But every elect person does not eat that which is unsavoury, because, judging the words and deeds of the wicked, he repels them from the mouth of the heart. Paul forbade unsavoury things to be brought for the eating of minds, when he said to his disciples: *Let your speech be always in grace, seasoned with salt* (Col. iv. 6). And to the Psalmist also the words of the reprobate had tasted unsavoury in the mouth of the heart, when he said: *The wicked have told me fables, but not as thy law, O Lord* (Psal. cxix. 85). But often the words of carnal men, while they thrust themselves importunately into our ears, beget a war of temptation in the heart; and although reason rejects these, and the tongue reprehends them, yet that is with labour conquered within which is judged with authority without. Whence it is necessary that that should not even come to the ears, which the mind, watching from the entrance of thought, should repel. Holy men, therefore, when they pant with desires of eternity, raise themselves to such a height of life, that they believe it already a grievous and depressing weight to themselves to hear the things which are of the world. For they estimate as greatly insolent and intolerable whatever that is which does not sound of that which they love within.

16. It is not for all to be girt for undergoing tortures of the body for God. --- But often the mind is already snatched away by desire to sublime things, is already thoroughly separated from the foolish speech of earthly men, and yet is not yet girt for enduring the tortures of this present life for the love of truth; it already appetites supernal things, already contemns foolish things in the lowest, but has not yet directed itself to the tolerance of enduring adversity. Whence also it is subjoined: *Or can any one taste that which being tasted brings death?*

CHAPTER XIV.

17. By tolerating the infirmities of our neighbors, we are strengthened to undergo tortures. ---For it is hard to appetite that which tortures, to follow that which puts life to flight. But for the most part the mind of the just man extends itself to such a height of virtue, that it both presides within in the citadel of internal reason, and by tolerating the folly of some without, converts them. For those whom we strive to draw to strong things, it is necessary that we tolerate their weak things, because he does not raise up one lying, except he who bends the rectitude of his own state through compassion.

Cum vero alienae infirmitati compatimur, valentius a nostra roboramur; ut amore futurorum mens ad praesentia adversa se praeparet, et cruciatus corporis quos timebat exspectet. Auctis namque desideriis coelestibus angustatur; cumque aeternae patriae quanta sit dulcedo considerat, pro ea praesentis vitae amaritudines ardenter amat. Unde post insulsi cibi fastidium, post impossibilem mortis gustum, recte subjungitur:

CAPUT XV.

VERS. 7.---Quae prius tangere nolebat anima mea, nunc, prae angustia, cibi mei sunt.

18. Prae amore coelestis patriae exsilii poenas amamus. ---Mens enim justi proficiens, quae prius, dum sola propria curaret, ferre aliena fastidiebat, quae minus alienis compatiens, convalescere contra adversa non poterat, cum ad toleranda proximi infirma se attrahit, ad adversa superanda convalescit; ita ut pro amore veritatis praesentis vitae cruciatus tanto post fortius appetat, quanto prius infirma fugiebat. Inclinatione namque sua erigitur, attractione tenditur, compassione roboratur; cumque in amorem proximi se dilatat, quasi ex meditatione colligit quanta fortitudine in auctorem surgat. Charitas namque, quae nos ad vim compassionis humiliat, altius in culmine contemplationis levat; et multiplicata jam majoribus desideriis aestuat, jam pervenire ad vitam spiritus, etiam per cruciatus corporis, anhelat. Quod ergo prius tangere nolebat, hoc post prae angustia comedit, qui desideria sua vix capiens, et ipsas quas dudum timuerat, jam prae amore coelestis patriae poenas amat. Si enim mens in Deum forti intentione dirigitur, quidquid sibi in hac vita amarum fit, dulce aestimat, omne quod affligit requiem putat; transire et per mortem appetit, ut obtinere vitam plenius possit; funditus in infimis exstingui desiderat, quo verius summa conscendat. Sed haec de cujuslibet justi animo, haec de beati Job mente mentior, nisi ipse subjungat:

CAPUT XVI.

VERS. 8-10.---Quis det ut veniat petitio mea, et quod exspecto tribuat mihi Dominus; et qui coepit, ipse me conterat; solvat manum suam, et succidat me, et haec mihi sit consolatio, ut affligens me dolore, non parcat?

But when we have compassion for the infirmity of another, we are more valiantly strengthened from our own; so that by the love of future things the mind may prepare itself for present adversities, and expect the tortures of the body which it feared. For by the increase of celestial desires it is straitened; and when it considers how great is the sweetness of the eternal country, it ardently loves the bitternesses of the present life for it. Whence after the loathing of unsavoury food, after the impossible taste of death, it is rightly subjoined:

CHAPTER XV.

VERS. 7.---The things which my soul before refused to touch, are now through anguish my food.

18. For the love of the heavenly country we love the punishments of exile. ---For the mind of the just man profiting, which before, while it cared for its own things alone, loathed to bear the things of others, which having less compassion for the things of others, was not able to grow strong against adversities, when it draws itself to tolerate the weak things of its neighbor, it grows strong to overcome adversities; so that for the love of truth it afterwards more strongly appetites the tortures of this present life, by how much more it before fled from weak things. For by its own inclination it is raised up, by attraction it is stretched, by compassion it is strengthened; and when it dilates itself into the love of its neighbor, it gathers as it were from meditation with what great fortitude it may rise to its Author. For charity, which humbles us to the force of compassion, raises us higher in the summit of contemplation; and being multiplied it now glows with greater desires, it now pants to arrive at the life of the spirit, even through tortures of the body. That, therefore, which it before refused to touch, this it afterwards eats through anguish, who, scarcely containing its desires, now loves even those punishments which it long ago feared, for the love of the heavenly country. For if the mind is directed with a strong intention toward God, whatever becomes bitter to it in this life, it esteems sweet, everything which afflicts it thinks rest; it desires to pass even through death, that it may be able to obtain life more fully; it desires to be thoroughly extinguished in the lowest things, that it may more truly ascend to the highest. But these things I falsely say concerning the mind of any just man, these things concerning the mind of blessed Job, unless he himself subjoin:

CHAPTER XVI.

VERS. 8-10.---Oh that I might have my request; and that God would grant me the thing that I long for! Even that it would please God to destroy me; that He would let loose His hand, and cut me off! Then should I yet have comfort; yea, I would harden myself in sorrow: let Him not spare.

19. Exemplum Job suum percussorem benedicentis. Conterit nos Deus, conterit et diabolus, diversis exitibus. ---Sed fortasse haec per contumaciam expetit, fortasse in eo quod se perfecte exstingui desiderat, injustitiam ferientis accusat. Absit hoc. Nam qua mente id expetat, verbis sequentibus demonstrat, dicens: Nec contradicam sermonibus sancti. Nequaquam ergo de injustitia percutientis murmurat, qui percussorem suum et inter verbera sanctum vocat. Sciendum vero est quia aliquando nos adversarius, aliquando autem conterit Deus. Ex contritione autem adversarii a virtute deficimus; per contritionem vero Domini fracti, a vitiis in virtute roboramur. Hanc contritionem Propheta prospexerat, cum dicebat: Reges eos in virga ferrea, et tanquam vas figuli conteres eos (Psal. II, 9). In virga nos ferrea Dominus regit et conterit, quia dispensationis suae forti rectitudine cum nos interius reficit, exterius affligit. Nam quo virtutem carnis humiliat, intentionem spiritus exaltat. Unde et haec eadem contritio figuli vasi comparatur, sicut et per Paulum dicitur: Habemus thesaurum istum in vasis fictilibus (II Cor. IV, 7). Qui simul contritionem et regimen exprimens, ait: Licet is qui foris est noster homo corrumpitur, tamen is qui intus est renovatur de die in diem (Ibid., 16). Sanctus igitur vir, qui appropinquare Deo etiam per flagella desiderat, per spiritum humilitatis dicat:

CAPUT XVII.

VERS. 9.---Qui coepit, ipse me conterat.

20. Efferentem se de virtutibus Deus misericorditer corripit. ---Plerumque enim vitiorum contritionem in nobis agere Dominus inchoat; sed cum mens ex ipso exordio provectus extollitur, cumque se jam quasi de virtutibus erigit, saevienti contra se adversario aditum pandit, qui cordis intima penetrans, omne quod in ea de studio bonae inchoationis invenerit, confringit; tantoque se vehementius in ejus confractione exhibet, quanto et gravius, quia vel ad modicum fuerat provectus, dolet. Unde et teste Evangelio, voce Veritatis, ad neglectam domum conscientiae spiritus immundus qui solus exiit cum spiritibus septem redit (Matth. XII, 45). Ne ergo post divinae correptionis exordia antiquus hostis subripiat, atque ad virtutum confractionem trahat, sanctus vir congrue exorat, dicens: Qui coepit, ipse me conterat. Ac si aperte dicat: Hoc, quod in me exorsus est perficere feriendo non desinat, ne desertum me adversario ad contritionem tradat. Unde et apte subditur:

19. The example of Job blessing his striker. God crushes us, and the devil crushes us, with different results. ---But perhaps he seeks these things through contumacy, perhaps in that he desires to be perfectly extinguished, he accuses the injustice of the striker. Far be this. For with what mind he seeks it, he demonstrates by the following words, saying: *Neither will I contradict the words of the Holy One.* By no means therefore does he murmur concerning the injustice of the striker, who calls his striker "holy" even among the blows. But it is to be known that sometimes the adversary crushes us, and sometimes God. Now from the crushing of the adversary we fail from virtue; but being broken by the crushing of the Lord, we are strengthened from vices in virtue. The Prophet had foreseen this crushing, when he said: *Thou shalt rule them with a rod of iron, and thou shalt dash them in pieces like a potter's vessel* (Psal. ii. 9). The Lord rules and crushes us with a rod of iron, because with the strong rectitude of His dispensation while He refreshes us interiorly, He afflicts us exteriorly. For by how much He humbles the virtue of the flesh, He exalts the intention of the spirit. Whence also this same crushing is compared to a potter's vessel, as it is said also through Paul: *We have this treasure in earthen vessels* (II Cor. iv. 7). Who, expressing at once the crushing and the rule, says: *Though our outward man perish, yet the inward man is renewed day by day* (Ibid. 16). The holy man, therefore, who desires to approach God even through scourges, says through the spirit of humility:

CHAPTER XVII.

VERS. 9.---He that began, let Him also crush me.

20. God mercifully corrects him that raises himself up concerning virtues. ---For for the most part the Lord begins to work the crushing of vices in us; but when the mind is extolled from the very beginning of its progress, and when it already raises itself up as it were concerning its virtues, it opens an entrance to the adversary raging against it, who, penetrating the inmost parts of the heart, breaks in pieces everything which he shall have found in it of the study of a good beginning; and he exhibits himself so much more vehemently in the breaking of it, by how much more heavily he grieves because it had been advanced even to a little. Whence also, the Gospel being witness, by the voice of the Truth, to the neglected house of the conscience the unclean spirit who went out alone returns with seven spirits (Matth. xii. 45). Lest therefore after the beginnings of divine correction the ancient enemy should steal upon him, and draw him to the breaking of his virtues, the holy man congruously prays, saying: *He that began, let Him also crush me.* As if he should say openly: Let Him not cease to perform by striking this which He has begun in me, lest He should deliver me, being deserted, to the adversary for crushing. Whence also it is aptly subjoined:

CAPUT XVIII.

IBID.---Solvat manum suam, et succidat me.

21. Quam timendum ne ad ferienda nostra vitia ligatam manum teneat. ---Saepe namque fiducia longae prosperitatis inflati, in quodam statu elationis erigimur. Cumque nos extolli conditor conspicit, sed amorem suum erga nos per verbera non exercet, quasi ad ferienda nostra vitia manum ligatam tenet. An non affectus sui manum ligaverat cum peccanti populo dicebat: Jam non irascar tibi (Isai. LIV, 9); et: Zelus meus recessit a te (Ezech. XVI, 42)? Solvat ergo manum dicitur, exerceat affectum. Recte autem subjungitur: Et succidat me. Cum enim securos nos ac de virtutum affluentia elatos, repentinus vel flagelli dolor, vel infirmitatis tentatio percutit, protinus a status sui vertice mentis nostrae elatio succisa cadit, ut de semetipsa nihil audeat, sed, infirmitatis suae ictu prostrata, manum levantis quaerat. Hinc est quod sancti viri cum de occulta erga se dispositione suspecti sunt, plus prospera ipsa pertimescunt, tentari appetunt, flagellari concupiscunt, quatenus incautam mentem metus et dolor erudiat, ne in hac peregrinationis via, hoste ex insidiis erumpente, sua eamdem deterius securitas sternat. Hinc Psalmista ait: Proba me, Domine, et tenta me (Psal. XXV, 2). Hinc iterum dicit: Ego ad flagella paratus sum (Psal. XXXVII, 18). Quia enim sancti mentis suae correptionis vulnus sine putredine non esse considerant, libenter se sub manu medici ad sectiones parant, ut, aperto vulnere, virus peccati exeat, quod sana cute intus occidebat. Unde et adhuc subditur:

CAPUT XIX.

VERS. 10.---Et haec mihi sit consolatio, ut affligens me dolore, non parcat.

CHAPTER XVIII.

IBID.---That He would let loose His hand, and cut me off.

21. How much it is to be feared lest He should keep His hand bound from striking our vices. ---For often, being inflated with the confidence of long prosperity, we are raised up in a certain state of elation. And when the Creator beholds us being extolled, but does not exercise His love towards us through blows, He as it were keeps His hand bound from striking our vices. Had He not bound the hand of His affection, when He said to the sinning people: *I will no longer be wroth with thee* (Isai. liv. 9); and: *My zeal has departed from thee* (Ezech. xvi. 42)? Let Him therefore *let loose His hand* is said, that He may exercise His affection. But it is rightly subjoined: *And cut me off.* For when a sudden pain of the scourge, or a temptation of infirmity, strikes us, secure and elated concerning the affluence of our virtues, immediately the elation of our mind, being cut off, falls from the summit of its state, so that it dares nothing concerning itself, but, prostrated by the stroke of its own infirmity, seeks the hand of Him that raises it up. Hence it is that holy men, when they are suspicious concerning the occult disposition towards themselves, dread prosperity itself more, they desire to be tempted, they long to be scourged, in order that fear and pain may instruct the incautious mind, lest in this way of pilgrimage, the enemy breaking forth from ambush, its own security should more miserably prostrate it. Hence the Psalmist says: *Prove me, O Lord, and try me* (Psal. xxvi. 2). Hence again he says: *I am ready for scourges* (Psal. xxxviii. 17). For because the saints consider that the wound of the correction of their own mind is not without rottenness, they willingly prepare themselves under the hand of the Physician for incisions, that, the wound being opened, the virus of sin may go out, which was killing within under a sound skin. Whence also it is still subjoined:

CHAPTER XIX.

VERS. 10.---And let this be my consolation, that afflicting me with pain, He spare not.

22. Sancti timent prospera, cupiunt flagella. ---Electi qui cum perpetrasse se illicita noverunt, sed perscrutantes inveniunt quia nulla pro illicitis adversa perpessi sunt, vi immensae formidinis tabescunt, pavore aestuant, sinistris agitati suspicionibus laborant, ne in aeternum se gratia deseruerit, quos in praesenti vita mali sui retributio nulla custodit; timent ne ultio quae suspenditur gravior in fine servetur; feriri paterna correptione desiderant, et dolorem vulneris medicamina salutis putant. Recte ergo nunc dicitur: Haec mihi sit consolatio, ut affligens me dolore non parcat. Ac si aperte diceretur: Qui ideo hic quibusdam parcit, ut eos in perpetuum feriat; ideo hic me feriat, ut non parcendo, in perpetuum parcat. Ex afflictione enim me consolor, quia corruptionis humanae putredinem sciens, ad spem salutis ex vulnere certus reddor. Quod quia non tumenti sed humili mente edidit, subjungendo, ut praediximus, patefacit, dicens:

CAPUT XX.

IBID.---Nec contradicam sermonibus sancti.

23. Deus saepe tacitus loquitur operibus. ---Plerumque ad nos verba Dei non sunt dictorum sonitus, sed effectus operationum. In eo enim nobis loquitur quod erga nos tacitus operatur. Beatus igitur Job sermonibus Dei contradiceret, si de ejus percussionibus murmuraret. Sed quid de percussore suo sentiat, indicat, qui (sicut jam diximus) quem ferientem tolerat, sanctum vocat. Sequitur:

Caput XXI

[Vet. IX, Rec. VIII].

VERS. 11.---Quae est enim fortitudo mea, ut sustineam; aut quis finis meus, ut patienter agam?

24. Quae justorum fortitudo, quae reproborum. ---Sciendum quod alia justorum, atque alia est fortitudo reproborum. Justorum quippe fortitudo est carnem vincere, propriis voluntatibus contraire, delectationem vitae praesentis exstinguere, hujus mundi aspera pro aeternis praemiis amare, prosperitatis blandimenta contemnere, adversitatis metum in corde superare.

22. The saints fear prosperity, they desire scourges. ---The elect, who when they know that they have committed unlawful things, but searching find that they have suffered no adversities for those unlawful things, waste away with the force of an immense dread, they are feverish with fear, they labor being agitated by sinister suspicions, lest grace should have deserted them for eternity, whom in the present life no retribution for their evil keeps in custody; they fear lest the vengeance which is suspended should be reserved more heavy at the end; they desire to be struck by paternal correction, and they think the pain of the wound the medicines of salvation. Rightly therefore is it now said: *And let this be my consolation, that afflicting me with pain He spare not.* As if it were openly said: He who for this reason spares some here, that He may strike them for ever; for this reason let Him strike me here, that by not sparing, He may spare for ever. For I am consoled from affliction, because knowing the rottenness of human corruption, I am made certain of the hope of salvation from the wound. Which because he uttered not with a swelling but with a humble mind, he makes clear by subjoining, as we said before, saying:

CHAPTER XX.

IBID.---Nor will I contradict the words of the Holy One.

23. God often speaks silently by His works. ---For the most part the words of God to us are not the sounds of things spoken, but the effects of His operations. For in that He speaks to us which He silently works towards us. Blessed Job therefore would contradict the words of God, if he were to murmur concerning His strikings. But what he thinks concerning his Striker, he indicates, who (as we have already said) calls Him holy, whom he tolerates striking him. It follows:

Chapter XXI

[Old IX, New VIII].

VERS. 11.---For what is my strength, that I should sustain; or what is my end, that I should act patiently?

24. What is the fortitude of the just, and what that of the reprobate. ---It is to be known that the fortitude of the just is one thing, and that of the reprobate is another. For the fortitude of the just is to overcome the flesh, to go against one's own wills, to extinguish the delight of the present life, to love the harsh things of this world for the sake of eternal rewards, to despise the allurements of prosperity, and to overcome the fear of adversity in the heart.

Reproborum vero fortitudo est transitoria sine cessatione diligere, contra flagella conditoris insensibiliter perdurare, ab amore rerum temporalium nec ex adversitate quiescere, ad inanem gloriam etiam cum vitae detrimento pervenire, malitiae augmenta exquirere, bonorum vitam non solum verbis ac moribus, sed etiam gladiis impugnare, in semetipsis spem ponere, iniquitatem quotidie sine ullo desiderii defectu perpetrare. Hinc est quod per Psalmistam dicitur ad electos: Viriliter agite, et confortetur cor vestrum, omnes qui speratis in Domino (Psal. XXX, 25). Hinc per prophetam reprobis dicitur: Vae qui potentes estis ad potandum vinum, et viri fortes ad miscendam ebrietatem (Isai. V, 22). Hinc per Salomonem dicitur quod sancti quique sine ulla debilitate desiderii internam requiem contemplantur: En lectulum Salomonis, sexaginta fortes ambiunt, ex fortissimis Israel (Cant. III, 7). Hinc Psalmista contra reprobos in passione positi voce Redemptoris insinuans, ait: Ecce occupaverunt animam meam, irruerunt in me fortes (Psal. LVIII, 4). Quam bene utramque fortitudinem Isaias complexus est, dicens: Qui confidunt in Domino, mutabunt fortitudinem (Isai. XL, 31). Quia enim nequaquam sument, sed mutabunt dixit, profecto patenter innotuit aliam esse quae ponitur, et aliam quae inchoatur.

25. In quibus fortis est reprobus, segnis est justus. ---An non etiam reprobi fortes sunt, qui ad praesentis vitae concupiscentiam tot laboribus currunt, periculis se audenter objiciunt, pro lucris contumelias libenter ferunt, ab appetitus sui libidine nulla victi contrarietate resiliunt, percussionibus durescunt, et mala mundi tolerant pro mundo, ejusque, ut ita dixerim, gaudia quaerentes perdunt, nec tamen haec perdendo fatigantur? Unde bene ex humani generis voce per Jeremiam dicitur: Inebriavit me absinthio (Thren. III, 15). Ebrius quippe quod patitur nescit. Absinthio ergo est ebrius, qui, prae amore praesentis saeculi a sensu rationis alienus, dum quidquid pro mundo sustinet, leve deputat, laboris amaritudinem quam tolerat ignorat, quia nimirum delectabiliter ad cuncta ducitur, in quibus poenaliter fatigatur. At contra vir justus ad mundi pericula pro mundo toleranda esse debilis studet, finem suum conspicit, vita praesens quam sit transitoria attendit, et pro ea exterius labores perpeti renuit, cujus intrinsecus delectationem vicit. Beatus igitur Job, praesentis vitae adversitatibus pressus, dicat ex sua, dicat ex omnium voce justorum: Quae est enim fortitudo mea, ut sustineam? aut quis finis meus, ut patienter agam? Ac si aperte insinuet, dicens: Mala mundi pro mundo tolerare nequeo, quia jam in ejus desiderio fortis non sum. Dum enim praesentis vitae finem conspicio, cur pondus ejus patior, cujus appetitum calco? Et quia injusti quique, ut diximus, tanto fortius labores illius perferunt, quanto avidius ejus delectatione pascuntur, recte mox eamdem reproborum fortitudinem subdit, dicens:

But the fortitude of the reprobate is to love transitory things without ceasing, to endure insensibly against the scourges of the Creator, to rest not from the love of temporal things even in adversity, to arrive at vain glory even with the loss of life, to seek out increases of malice, to impugn the life of the good not only with words and manners, but even with swords, to place hope in themselves, to commit iniquity daily without any failure of desire. Hence it is that it is said to the elect by the Psalmist: *Do manfully, and let your heart be comforted, all ye that hope in the Lord* (Psal. xxxi. 24). Hence per prophet reprobis dicitur: *Woe unto you that are powerful to drink wine, and strong men to mix ebriety* (Isai. v. 22). Hence it is said by Solomon that the holy ones contemplate internal rest without any debility of desire: *Behold the bed of Solomon, sixty strong men surround it, of the strongest of Israel* (Cant. iii. 7). Hence the Psalmist, speaking in the person of the Redeemer in His Passion against the reprobate, says: *Behold they have occupied my soul, the strong have rushed upon me* (Psal. lix. 3). How well Isaiah embraced both kinds of fortitude, saying: *They that trust in the Lord shall change their strength* (Isai. xl. 31). For because he said not they shall take, but they shall *change* their strength, he certainly made it plainly known that that which is laid down is one, and that which is begun is another.

25. In what things the reprobate is strong, the just is slothful. ---Are not even the reprobate strong, who run with so many labors to the concupiscence of the present life, who boldly object themselves to perils, who willingly bear contumelies for gains, who recoil from the lust of their appetite conquered by no contrariety, who grow hard with strikings, and tolerate the evils of the world for the world, and seeking its joys, so to speak, they lose them, nor yet in losing these are they fatigued? Whence it is well said by the voice of the human race through Jeremiah: *He hath inebriated me with wormwood* (Lam. iii. 15). For he that is drunk knows not what he suffers. He therefore is drunk with wormwood, who, alien from the sense of reason through the love of the present world, while he accounts as light whatever he sustains for the world, is ignorant of the bitterness of the labor which he tolerates, because doubtless he is led delectably to all things in which he is painfully fatigued. But on the contrary, the just man studies to be weak for the sake of tolerating the perils of the world for the world, he beholds his end, he attends to how transitory the present life is, and he refuses to suffer labors outwardly for it, whose delight he has conquered within. Blessed Job therefore, pressed by the adversities of the present life, let him say from his own voice, let him say from the voice of all the just: *For what is my strength, that I should sustain? or what is my end, that I should act patiently?* As if he plainly insinuated, saying: I cannot tolerate the evils of the world for the world, because I am no longer strong in the desire for it. For while I behold the end of the present life, why do I suffer its weight, whose appetite I tread upon? And because all the unjust, as we said, so much more strongly bear the labors thereof as they are more greedily fed with its delight, he rightly soon subjoins that same fortitude of the reprobate, saying:

Caput XXII

[Vet. X, Rec. IX].

VERS. 12.---Nec fortitudo lapidum fortitudo mea, nec caro mea aenea est.

26. Ad percussionem Dei alii sunt lapides sine sono, alii aes sonans sine sensu. Job non per insaniam, sed per salutis statum fortis. ---Quid hoc loco aere ac lapidibus, nisi insensibilium hominum corda signantur, qui saepe et supernos ictus accipiunt, et tamen nulla disciplinae percussione mollescunt? Quo contra electis per prophetam, pollicente Domino, dicitur: Tollam a vobis cor lapideum, et dabo vobis cor carneum (Ezech. XI, 19). Paulus quoque ait: Si linguis hominum loquar et angelorum, charitatem autem non habeam, factus sum velut aes sonans, aut cymbalum tinniens (I Cor. XIII, 1). Scimus autem quoniam percussi lapides clarum sonum reddere nequeunt; aes vero cum percutitur, canorus valde sonitus ex ejus percussione formatur. Quod quia, ut lapides, vita caret, sensum in sonitu non habet. Et sunt nonnulli qui, lapidibus similes, ita ad pietatis praecepta duruerunt, ut cum eos percussio supernae animadversionis examinat, nequaquam sonitum humilis confessionis reddant. Quidam vero a metallo aeris in nullo discrepantes, cum flagella supernae percussionis accipiunt, piae confessionis sonitum emittunt; sed quia humilitatis voces ex corde non proferunt, ad statum salutis reducti, nesciunt quod promiserunt. Illi ergo, more lapidum percussi, nec voces habent; isti autem in nullo aeris imitationem fugiunt, qui, in percussione positi, bona quae non sentiunt loquuntur. Illi venerationi ferientis et verba denegant; isti, pollicentes quod non impleant, sine vita clamant. Vir igitur sanctus, reproborum duritiam inter verbera fugiens, dicat: Nec fortitudo lapidum fortitudo mea, nec caro mea aenea est. Ac si aperte fateatur, dicens: Reproborum similitudinem sub disciplinae verbere fugio, quia nec more lapidum ita obdurui, ut sub percussionis stimulo a ministerio confessionis obmutescam; nec rursus quasi aes vocem confessionis resono, et sensum vocis ignoro. Sed quia ad percussionem reprobi debiliter fortes sunt, electi autem valenter infirmi, beatus Job dum fortem se per insaniam non esse asserit, fortem se per statum salutis innotescit.

Chapter XXII

[Old X, New IX].

VERS. 12.---Neither is my strength the strength of stones, nor is my flesh of brass.

26. At the striking of God some are stones without sound, others sounding brass without sense. Job is strong not through insanity, but through the state of salvation. ---What are signified in this place by brass and stones, but the hearts of insensible men, who often both receive supernal blows, and yet are softened by no striking of discipline? On the contrary to the elect it is said through the prophet, the Lord promising: *I will take away from you the stony heart, and I will give you a heart of flesh* (Ezech. xi. 19). Paul also says: *If I speak with the tongues of men and of angels, but have not charity, I am become as sounding brass, or a tinkling cymbal* (1 Cor. xiii. 1). Now we know that stones when struck cannot return a clear sound; but brass when it is struck, a very sonorous sound is formed from its striking. Because this, like stones, lacks life, it has no sense in the sound. And there are some who, like stones, have so hardened themselves to the precepts of piety, that when the striking of supernal animadversion examines them, they by no means return the sound of humble confession. But some differing in nothing from the metal of brass, when they receive the scourges of supernal striking, emit the sound of pious confession; but because they do not bring forth the voices of humility from the heart, being reduced to a state of salvation, they know not what they promised. The former, therefore, struck after the manner of stones, have not even voices; but the latter in nothing flee the imitation of brass, who, being placed in striking, speak good things which they do not feel. The former deny even words to the veneration of Him that strikes; the latter, promising what they do not fulfil, cry out without life. The holy man, therefore, fleeing the hardness of the reprobate among blows, let him say: *Neither is my strength the strength of stones, nor is my flesh of brass.* As if he openly confessed, saying: I flee the similitude of the reprobate under the scourge of discipline, because I have not so hardened after the manner of stones, that under the sting of striking I should be silent from the ministry of confession; nor again as it were brass do I resound the voice of confession, and am ignorant of the sense of the voice. But because at the striking the reprobate are weakly strong, but the elect are powerfully weak, blessed Job while he asserts that he is not strong through insanity, makes it known that he is strong through the state of salvation.

[Vet. XI. Unde ergo hanc eamdem fortitudinem percepit, insinuet, ne si sibi vires quas habet arroget, potenter ad mortem currat. Plerumque enim virtus habita deterius quam si deesset interficit; quia dum ad sui confidentiam mentem erigit, hanc elationis gladio transfigit; cumque eam quasi roborando vivificat, elevando necat; ad interitum videlicet pertrahit quam per spem propriam ab internae fortitudinis fiducia evellit. Sed quia beatus Job et virtute pollet, et in semetipso fiduciam non habet, atque, ut ita dixerim, vires infirmus habet, apte subjungit, dicens:

CAPUT XXIII.

VERS. 13.---Ecce non est auxilium mihi in me.

27. Quia vires suas non sibi, sed Deo ascribit. ---Patet jam ad cujus spem percussi animus recurrat, cum in se sibi esse auxilium denegat. Sed quia infirmum se in semetipso insinuat, ad majoris adhuc fortitudinis meritum, quomodo etiam a proximis destituatur adjungat,---IBID.:---Necessarii quoque mei recesserunt a me. Sed ecce despectus exterius, intus solio judicii praesidet. Nam cum derelictum se asserit, protinus ad sententiam erumpit, dicens:

Caput XXIV

[Rec. X].

VERS. 14.---Qui tollit ab amico suo misericordiam, timorem Domini derelinquit.

28. Amor Dei et amor proximi quid sibi invicem praestent. ---Quis hoc loco amici nomine nisi quilibet proximus designatur, qui eo nobis fideliter jungitur, quo, percepto nunc a nobis bono opere, ad obtinendam post aeternam patriam veraciter auxiliatur? Quia autem duo sunt praecepta charitatis, Dei videlicet amor et proximi, per amorem Dei amor proximi gignitur, et per amorem proximi amor Dei nutritur. Nam qui amare Deum negligit, profecto diligere proximum nescit; et tunc plenius in Dei dilectione proficimus, si in ejusdem dilectionis gremio prius proximi charitate lactamur.

[Old XI.] Whence therefore he perceived this same strength, let him insinuate, lest if he arrogate to himself the powers which he has, he should run powerfully to death. For for the most part a virtue possessed kills worse than if it were lacking; because while it raises the mind to confidence in itself, it transfixes it with the sword of elation; and when it as it were vivifies it by strengthening, it kills it by elevating; namely, it draws it to destruction which it plucks away from the trust in internal fortitude by its own hope. But because blessed Job both prevails in virtue, and has not confidence in himself, and, so to speak, being weak he has powers, he aptly subjoins, saying:

CHAPTER XXIII.

VERS. 13.---Behold, there is no help for me in me.

27. Because he ascribes his powers not to himself, but to God. ---It is now evident to whose hope the mind of the struck recurs, when it denies that there is help for it in itself. But because he insinuates that he is weak in himself, to the merit of still greater fortitude let him add how he is also destitute of his neighbors,---IBID.:---My kinsfolk also have departed from me. But behold, despised outwardly, he presides within on the throne of judgment. For when he asserts that he is forsaken, immediately he breaks forth into a sentence, saying:

Chapter XXIV

[New X].

VERS. 14.---He that taketh away mercy from his friend, forsaketh the fear of the Lord.

28. What the love of God and the love of neighbor afford to each other. ---Who is designated in this place by the name of friend but any neighbor, who is faithfully joined to us by this, that, having now received a good work from us, he truly helps towards obtaining afterwards the eternal country? But because there are two precepts of charity, namely, the love of God and of our neighbor, through the love of God the love of neighbor is begotten, and through the love of neighbor the love of God is nourished. For he who neglects to love God, certainly knows not how to love his neighbor; and then we profit more fully in the love of God, if we are first suckled by the charity of our neighbor in the bosom of the same love.

Quia enim amor Dei amorem proximi generat, dicturus per legem Dominus, Diliges proximum tuum (Deut. VI, 5; X, 12), praemisit, dicens: Diliges Dominum Deum tuum (Matth. XXII, 37, 39): ut scilicet in terra pectoris nostri prius amoris sui radicem figeret, quatenus per ramos postmodum dilectio fraterna germinaret. Et rursum quia amor Dei ex proximi amore coalescit, testatur Joannes, dicens: Qui non diligit fratrem suum quem videt, Deum quem non videt, quomodo potest diligere (I Joan. IV, 20)? Quae tamen divina dilectio per timorem nascitur, sed in affectum crescendo permutatur.

29. Proximi dilectio in ejus aerumnis probatur. Amicum in adversis despicientis quanta iniquitas. ---Saepe vero omnipotens Deus ut quantum quisque a charitate ejus ac proximi longe sit, vel in ea quantum profecerit innotescat, miro ordine cuncta dispensans, alios flagellis deprimit, alios successibus fulcit. Et cum quosdam temporaliter deserit, in quorumdam cordibus quod malum latet ostendit. Nam plerumque ipsi nos miseros insequuntur, qui felices sine comparatione coluerunt. Cum enim quis positus in prosperitate diligitur, incertum valde est utrum prosperitas an persona diligatur. Amissio autem felicitatis interrogat vim dilectionis. Unde bene quidam sapiens dicit: Non agnoscitur in bonis amicus, et non absconditur in malis inimicus (Eccli. XII, 8). Nec prosperitas quippe amicum indicat, nec adversitas inimicum celat, quia et ille saepe prosperitatis nostrae reverentia tegitur, et iste ex confidentia adversitatis aperitur. Vir igitur justus in flagellis positus dicat: Qui tollit ab amico suo misericordiam, timorem Domini derelinquit, quia nimirum qui ex adversitate proximum despicit, aperte convincitur quod hunc in prosperis non amavit. Et cum omnipotens Deus ideo quosdam percutiat, ut et percussos erudiat, et non percussis occasionem boni operis praebeat, quisquis percussum despicit, occasionem a se virtutis repellit; et tanto se nequius contra auctorem erigit, quanto hunc nec pium in salute propria, nec justum in alieno vulnere agnoscit. Intuendum vero est quod beatus Job sic sua loquitur, ut totius quoque electi populi per eum vita signetur. Quia enim ejusdem populi membrum est, cum quae ipse patitur narrat, ea etiam quae sustinet ille denuntiat, dicens:

CAPUT XXV.

VERS. 15.---Fratres mei praeterierunt me sicut torrens, qui raptim transit in convallibus.

For because the love of God generates the love of neighbor, the Lord about to say through the Law, *Thou shalt love thy neighbor* (Deut. vi. 5; x. 12), premised, saying: *Thou shalt love the Lord thy God* (Matth. xxii. 37, 39): that namely in the earth of our heart He might first fix the root of His own love, so that afterwards fraternal love might germinate through the branches. And again because the love of God coalesces from the love of neighbor, John testifies, saying: *He that loveth not his brother whom he seeth, how can he love God whom he seeth not?* (1 John iv. 20). Which divine love, however, is born through fear, but in growing is changed into affection.

29. The love of neighbor is proved in his distresses. How great is the iniquity of him who despises a friend in adversities. ---But often Almighty God, in order that it may be known how far any one is from His charity and that of his neighbor, or how much he has profited in it, dispensing all things in a wonderful order, depresses some with scourges, and supports others with successes. And when He deserts some temporally, He shows in the hearts of others what evil lies hid. For for the most part they themselves pursue us as miserable, who beyond comparison worshipped us as happy. For when any one placed in prosperity is loved, it is very uncertain whether the prosperity or the person be loved. But the loss of happiness interrogates the force of love. Whence well a certain wise man says: *A friend is not known in good things, and an enemy is not hidden in evil things* (Ecclus. xii. 8). For neither does prosperity indicate a friend, nor does adversity conceal an enemy, because both the former is often covered by the reverence of our prosperity, and the latter is opened from the confidence of our adversity. The just man therefore, being placed in scourges, let him say: *He that taketh away mercy from his friend, forsaketh the fear of the Lord,* because doubtless he who from adversity despises his neighbor, is openly convicted that he did not love him in prosperity. And since Almighty God strikes some for this reason, that He may both instruct the struck, and provide to those not struck the occasion of a good work, whoever despises the struck, repels from himself the occasion of virtue; and so much the more wickedly he raises himself against the Author, as he neither recognizes Him as pious in his own salvation, nor as just in another's wound. But it is to be considered that blessed Job so speaks his own words, that the life of the whole elect people also is signified through him. For because he is a member of the same people, when he narrates what he himself suffers, he also denounces those things which that people sustains, saying:

CHAPTER XXV.

VERS. 15.---My brothers have passed me by as a torrent, which rapidly passes in the valleys.

30. Reprobi cur a justis dicantur et fratres, et praetereuntes. Torrenti recte comparantur. Vita brevi et fugitiva transeunt ad aeterna tormenta. ---Reproborum mens quia sola praesentia diligit plerumque nunc tanto aliena existit a verbere, quanto post extranea remanet ab haereditate; et superba justos despicit, quos paterna misericorditer severitas affligit. Saepe vero reprobi eamdem fidem qua vivimus retinent, eadem fidei sacramenta percipiunt, ejusdem religionis unitate continentur; sed tamen compassionis viscera nesciunt, charitatis vim, qua in Deum flagramus et proximum, non agnoscunt. Recte ergo et fratres et praetereuntes vocantur, quia ex uno matris nobiscum gremio per fidem prodeunt, sed in uno charitatis studio erga Deum et proximum non figuntur. Unde apte etiam torrenti qui raptim transit in convallibus comparantur. Torrens namque ex montanis ad ima defluit, et collectus hiemalibus pluviis, aestivis solibus arescit. Qui enim terrena diligentes spem supernae patriae deserunt, quasi ex montibus valles petunt; quos tamen hiems praesentis vitae multiplicat, sed aestas venturi judicii exsiccat, quia cum sol supernae districtionis incanduerit, reproborum laetitiam in ariditatem vertit. Bene ergo dicitur: Raptim transit in convallibus. Torrentem quippe ad convalles raptim transire est pravorum mentes ad ima desideria sine ullo obstaculo ac difficultate descendere. [Vet. XII.] Omnis enim ascensus in labore est, descensus in voluptate, quia per adnisum gressus ad superiora tenditur, per remissionem vero ad inferiora declinatur. Ad montis enim verticem saxum subvehere magni laboris est, idemque a summis ad ima dimittere labor non est. Sine mora videlicet proruit, qui magnis conatibus ad summa pervenit. Longo studio seges seritur, sole atque imbre diutino nutritur, sed tamen una et subita scintilla consumitur. Paulisper aedificia ad alta proficiunt, sed repentinis casibus terram petunt. Robusta arbor in aera per tarda incrementa se erigit; sed quidquid diu ad alta protulit, semel et simul cadit. Quia igitur ascensus in labore est, descensus in voluptate, recte nunc dicitur: Fratres mei praeterierunt me sicut torrens, qui raptim transit in convallibus. Quod tamen sentiri et aliter potest.

31. Si enim convalles ima poenarum loca intelligimus, injusti quique sicut torrens raptim ad convalles transeunt, quia in hac vita, quam totis desideriis appetunt, diu stare nequaquam possunt. Nam quot dies aetatis accipiunt, quasi tot quotidie gressibus ad finem tendunt. Augeri sibi optant tempora, sed quia concessa subsistere nequeunt, quot augmenta vivendi percipiunt, de vivendi spatio totidem perdunt. Momenta ergo temporum quo sequuntur fugiunt, quo accipiunt amittunt.

30. Why the reprobate are called by the just both brothers and passing by. They are rightly compared to a torrent. By a short and fugitive life they pass to eternal torments. ---Because the mind of the reprobate loves only present things, for the most part it now exists as much alien from the scourge, as it remains afterwards a stranger from the inheritance; and proud it despises the just, whom paternal severity mercifully afflicts. But often the reprobate retain the same faith by which we live, they perceive the same sacraments of faith, they are contained in the unity of the same religion; but yet they know not the bowels of compassion, they recognize not the force of charity, with which we are on fire towards God and our neighbor. Rightly therefore are they called both brothers and passing by, because they proceed from one womb of a mother with us through faith, but they are not fixed in one study of charity towards God and neighbor. Whence they are also aptly compared to a torrent which rapidly passes in the valleys. For a torrent flows down from the mountains to the depths, and being collected by winter rains, it dries up with summer suns. For they who, loving earthly things, desert the hope of the supernal country, as it were seek the valleys from the mountains; whom however the winter of the present life multiplies, but the summer of the future judgment dries up, because when the sun of supernal strictness shall have glowed, it turns the joy of the reprobate into aridity. Well therefore is it said: *Rapidly passes in the valleys.* For for a torrent to pass rapidly to the valleys is for the minds of the wicked to descend to the lowest desires without any obstacle and difficulty. [Old XII.] For all ascent is in labor, descent in pleasure, because by effort the step is tended to higher things, but by remission it is declined to lower things. For to carry a stone to the summit of a mountain is of great labor, and the same to let down from the highest to the lowest is not labor. Namely, he rushes down without delay, who with great efforts arrived at the summit. With long study the crop is sown, it is nourished by the sun and long-continued rain, but yet by one and sudden spark it is consumed. For a little while buildings profit to the heights, but by sudden falls they seek the earth. The robust tree raises itself into the air by slow increments; but whatever it brought forth long to the heights, falls once and at once. Because therefore ascent is in labor, descent in pleasure, rightly is it now said: *My brothers have passed me by as a torrent, which rapidly passes in the valleys.* Which however can be understood also otherwise.

31. For if we understand the valleys to be the lowest places of punishments, all the unjust pass as a torrent rapidly to the valleys, because in this life, which they seek with all their desires, they can by no means stand long. For as many days of age as they receive, by as it were so many steps daily they tend to the end. They wish times to be increased to them, but because those granted cannot subsist, as many increments of living as they perceive, so many they lose from the space of living. The moments therefore of times fly by that which they follow, they lose that which they receive.

Raptim itaque ad convalles transeunt, qui in longum quidem voluptatum desideria pertrahunt, sed ad inferni claustra repente deducuntur. Quia enim hoc etiam tempus, quod qualibet longaevitate extensum est, si fine clauditur, longum non est; ex fine miseri colligunt breve fuisse quod amittendo tenuerunt. Unde bene et per Salomonem dicitur: Si multis annis vixerit homo, et in his omnibus laetatus fuerit, meminisse debet tenebrosi temporis, et dierum multorum, qui cum venerint, vanitatis arguentur praeterita (Eccle. XI, 8). Stulta etenim mens cum malum repente invenerit, quod nequaquam praeterit, aeternitatem ejus tolerando intelligit, quia quod praeterire potuit vanum fuit. Sciendum vero est quod plerique agere recta desiderant, sed sunt nonnulla quae infirmis eorum mentibus ex praesenti vita contradicant; cumque adversa in infimis perpeti metuunt, in superni judicii rectitudinem offendunt. Unde recte subjungitur:

Caput XXVI

[Rec. XI].

VERS. 16.---Qui timent pruinam, irruit super eos nix.

32. Qui temporalium damnorum metu justitiam deserunt, incident in aeterna mala. ---Pruina quippe inferius gelascit, nix autem de superioribus ruit. Et saepe nonnulli dum temporalia adversa pertimescunt districtioni se aeternae animadversionis objiciunt. De quibus bene per Psalmistam dicitur: Illic trepidaverunt timore, ubi non erat timor (Psal. XIII, 5). Iste namque veritatem jam libere defendere appetit, sed tamen in ipso suo appetitu trepidus indignationem potestatis humanae pertimescit; cumque in terra hominem contra veritatem pavet, ejusdem veritatis iram coelitus sustinet. Ille, peccatorum suorum conscius, ea quae possidet indigentibus jam largiri desiderat, sed tamen ne datis rebus egeat ipse formidat. Cumque carnis subsidia reservando trepidus praeparat, ab alimentis misericordiae animam necat; et cum pati in terra inopiam metuit, aeternam sibi abundantiam supernae refectionis abscindit. Recte ergo dicitur: Qui timent pruinam, irruit super eos nix, quia qui conculcanda ab infimis metuunt, a summis metuenda patiuntur; et cum transire nolunt quod calcare poterant, judicium de supernis excipiunt, quod tolerare nequaquam possunt. Sed haec agentes, mundi gloriam temporaliter obtinent. Quid autem tempore vocationis suae facturi sunt cum cuncta simul pavidi deserunt quae hic cum gravi timore servaverunt? Unde et apte subditur:

CAPUT XXVII.

Rapidly therefore they pass to the valleys, who indeed draw out the desires of pleasures into length, but are suddenly led down to the bars of hell. For because even this time, which is extended by any longevity, if it is closed by an end, is not long; from the end the miserable gather that that was short which they held in losing. Whence well it is also said by Solomon: *If a man live many years, and have rejoiced in them all, he must remember the darksome time, and the many days, which when they come, the past things shall be accused of vanity* (Eccles. xi. 8). For the foolish mind when it shall have suddenly found the evil, which by no means passes by, understands its eternity by tolerating it, because that which could pass by was vain. Now it is to be known that many desire to act rightly, but there are some things which contradict their weak minds from the present life; and while they fear to suffer adversities in the lowest things, they stumble into the rectitude of supernal judgment. Whence it is rightly subjoined:

Chapter XXVI

[New XI].

VERS. 16.---They that fear the frost, the snow shall fall upon them.

32. They who from fear of temporal losses desert justice, shall fall into eternal evils. ---For frost freezes below, but snow rushes down from higher places. And often some, while they greatly fear temporal adversities, object themselves to the strictness of eternal animadversion. Of whom it is well said by the Psalmist: *There have they trembled with fear, where there was no fear* (Psal. xiv. 5). For this one now desires to defend the truth freely, but yet in that very desire of his, trembling he greatly fears the indignation of human power; and while he fears man upon earth against the truth, he sustains from heaven the wrath of the same truth. That one, conscious of his sins, now desires to bestow those things which he possesses upon the needy, but yet he dreads lest he himself should be in want when the things are given. And while trembling he prepares the subsidies of the flesh by reserving them, he kills his soul from the nourishments of mercy; and when he fears to suffer want upon earth, he cuts off from himself the eternal abundance of supernal refreshment. Rightly therefore is it said: *They that fear the frost, the snow shall fall upon them,* because they who fear things to be trodden upon from the lowest, suffer things to be feared from the highest; and when they will not pass through what they could have trodden upon, they receive judgment from the supernal regions, which they can by no means tolerate. But doing these things, they obtain the glory of the world temporally. But what are they to do at the time of their calling, when trembling they desert all things at once which they have kept here with grave fear? Whence also it is aptly subjoined:

CHAPTER XXVII.

VERS. 17.---Tempore quo fuerint dissipati peribunt.

33. Quantus eorum pavor, judicio appropinquante. ---Quos enim praesentis vitae sollicitudo ordinat, amissio dissipat; et tunc etiam exterius pereunt, qui intus dudum aeterna negligendo perierunt. De quibus recte additur: Et ut incaluerint, solventur de loco suo. [Vet. XIII.] Iniquus enim quisque cum incaluerit, de loco suo solvitur, quia judicio intimae districtionis appropinquans, cum jam per cognitionem poenae fervere coeperit, ab ea, cui dudum inhaeserat, carnis suae delectatione separatur. Hinc est enim quod per prophetam contra reprobos dicitur: Et tantummodo sola vexatio intellectum dabit auditui (Isai. XXVIII, 19), quia videlicet aeterna non intelligunt, nisi cum pro temporalibus jam sine emendatione puniuntur. Tunc mens aestuat, et infructuosae poenitentiae se ignibus inflammat, duci ad supplicium timet, praesentem vitam ex desiderio retinet; sed de loco suo solvitur, quia oblectamenta carnis deserens, ejus duritia per supplicium liquatur. Sed quia iniqui omnes quid abstractionis suae tempore patientur audivimus, adhuc aliqua quibus in libertatis suae spatio implicantur audiamus. Sequitur:

Caput XXVIII

[Vet. XIV, Rec. XII].

VERS. 18.---Involutae sunt semitae gressuum eorum.

34. Nihil prodest recta proponere, nisi propositi simus tenaces. ---Omne quod involvitur in semetipsum replicatur. Et sunt nonnulli qui seducentibus vitiis obviare quasi tota intentione deliberant, sed irruente tentationis articulo, in deliberationis proposito non perdurant. Alius namque, pravo ausu superbiae inflatus, cum magna esse praemia humilitatis considerat, adversum semetipsum se erigit, et quasi tumorem turgidi fastus deponit, exhibere se quibuslibet contumeliis humilem promittit; sed cum repente hunc unius injuria verbi pulsaverit, ad consuetam protinus elationem redit, sicque ad tumorem ducitur, ut nequaquam quia humilitatis bonum concupierat recordetur. Alius avaritia aestuans, augendis facultatibus anhelat.

VERS. 17.---At the time when they shall have been dissipated, they shall perish.

33. How great is their dread, as judgment approaches. ---For those whom the solicitude of the present life orders, the loss thereof dissipates; and then they perish even outwardly, who long ago perished within by neglecting eternal things. Concerning whom it is rightly added: *And as they shall have grown hot, they shall be dissolved from their place.* [Old XIII.] For every unjust man, when he shall have grown hot, is dissolved from his place, because approaching the judgment of internal strictness, when he has already begun to glow through the knowledge of punishment, he is separated from that delight of his flesh, to which he had long ago clung. For hence it is that it is said by the prophet against the reprobate: *And only vexation alone shall give understanding to the hearing* (Isai. xxviii. 19), because namely they do not understand eternal things, except when they are already punished for temporal things without amendment. Then the mind is feverish, and inflames itself with the fires of an unfruitful penitence, it fears to be led to punishment, it retains the present life from desire; but it is dissolved from its place, because deserting the allurements of the flesh, its hardness is liquefied through punishment. But because we have heard what all the unjust will suffer at the time of their abstraction, let us still hear some things with which they are implicated in the space of their liberty. It follows:

Chapter XXVIII

[Old XIV, New XII].

VERS. 18.---The paths of their steps are involved.

34. It profits nothing to propose right things, unless we are tenacious of the purpose. ---Everything that is involved is folded back into itself. And there are some who deliberate to meet seductive vices as it were with their whole intention, but the point of temptation rushing upon them, they do not persevere in the purpose of their deliberation. For one, inflated with the perverse daring of pride, when he considers that the rewards of humility are great, raises himself against himself, and as it were lays down the tumor of turgid fastidiousness, he promises to exhibit himself humble to any contumelies; but when suddenly the injury of a single word shall have struck him, he returns immediately to his accustomed elation, and is so led to tumor, that he by no means remembers that he had desired the good of humility. Another, feverish with avarice, pants for increasing his means.

Is cum praeterire omnia velociter conspicit, vagantem per concupiscentias mentem figit, decernit jam nihil appetere, et adepta tantummodo sub magni moderaminis freno possidere; sed cum repente fuerint oculis oblata quae placeant, in ambitione protinus mens anhelat, semetipsam non capit, adipiscendi haec occasionem quaerit, et oblita continentiae quam secum pepigerat, cogitationum se stimulis per desideria acquisitionis inquietat. Alius luxuriae tabe polluitur, et longa jam consuetudine captus tenetur; quanta autem castitatis sit munditia conspicit, et a carne vinci turpe deprehendit. Restringere ergo voluptatum fluxa deliberat, et resultare consuetudini quasi totis se viribus parat. Sed vel objecta oculis specie, vel ad memoriam reducta, cum subita tentatione concutitur, protinus a pristina praeparatione dissipatur; et qui contra hanc clypeum deliberationis erexerat, delectationis iaculo confossus jacet; sicque eum luxuria enervem superat, ac si nulla contra eam intentionis arma praeparasset. Alius irae flammis accenditur, et usque ad inferendas proximis contumelias effrenatur. Cum vero nulla furoris animum occasio pulsat, quanta sit mansuetudinis virtus, quanta patientiae altitudo considerat, seque etiam contra contumelias patientem parat; sed cum parva quamlibet commotionis occasio nascitur, repente ad voces et contumelias medullitus inflammatur; ita ut non solum ad memoriam patientia promissa non redeat, sed et semetipsam mens et ea quae loquitur convicia non agnoscat. Cumque furori plene satisfecerit, quasi post exercitium in tranquillitatem redit; et tunc se ad silentii claustra recolligit, cum linguae non patientia, sed procacitatis suae satisfactio frenum posuit. Vix igitur sero post convicia illata se cohibet, quia et a cursu saepe spumantes equos non praesidentis dextera, sed campi terminus coercet. Bene ergo de reprobis dicitur: Involutae sunt semitae gressuum eorum, quia recta quidem deliberando appetunt, sed ad consueta semper mala replicantur; et quasi extra se tensi, ad semetipsos per circuitum redeunt, qui bona quidem cupiunt, sed a malis nunquam recedunt. Esse quippe humiles, sed tamen sine despectu; esse contenti propriis, sed sine necessitate; esse casti, sed sine maceratione corporis; esse patientes, sed sine contumeliis volunt; cumque adipisci virtutes quaerunt, sed labores virtutum fugiunt, quid aliud quam et belli certamina in campo nesciunt, et triumphare in urbibus de bello concupiscunt.

He, when he beholds all things passing away swiftly, fixes his mind wandering through concupiscences, decrees now to seek nothing, and to possess only things obtained under the rein of great moderation; but when suddenly things which please shall have been offered to his eyes, immediately the mind pants in ambition, it does not contain itself, it seeks an occasion of acquiring these, and having forgotten the continence which it had pledged with itself, it disquiets itself with the stings of thoughts through the desires of acquisition. Another is polluted by the wasting of luxury, and is held captured now by long custom; but he beholds how great is the cleanness of chastity, and finds it base to be conquered by the flesh. He deliberates therefore to restrain the flux of pleasures, and prepares himself to resist custom as it were with all his powers. But either a form being presented to his eyes, or recalled to memory, when he is shaken by sudden temptation, immediately he is dissipated from his former preparation; and he who had raised against this the shield of deliberation, lies pierced through by the dart of delight; and thus luxury overcomes him nerveless, as if he had prepared no arms of intention against it. Another is kindled with the flames of anger, and is unbridled even to bringing contumelies upon his neighbors. But when no occasion of fury strikes his mind, he considers how great is the virtue of meekness, how great the height of patience, and prepares himself to be patient even against contumelies; but when any small occasion of commotion arises, suddenly he is inflamed to the marrow to voices and contumelies; so that not only the promised patience does not return to memory, but even the mind knows not itself and the reproaches which it speaks. And when he shall have fully satisfied his fury, as it were after exercise he returns into tranquillity; and then he recollects himself to the bars of silence, when not the patience of the tongue, but the satisfaction of his own procacity has placed a rein. Scarcely therefore does he restrain himself late after the reproaches brought upon another, because also often the term of the field, not the right hand of the rider, coerces foaming horses from their course. Well therefore is it said of the reprobate: *The paths of their steps are involved,* because indeed they seek right things by deliberating, but are always folded back to their accustomed evils; and as it were stretched outside themselves, they return to themselves by a circuit, who indeed desire good things, but never depart from evils. For they wish to be humble, but yet without contempt; to be content with their own, but without necessity; to be chaste, but without maceration of the body; to be patient, but without contumelies; and while they seek to obtain virtues, but flee the labors of virtues, what else than that they know not the contests of war in the field, and desire to triumph in the cities concerning the war.

[Vet. XV.] 35. Dum aliqui vitia quaedam domant, alia negligunt, etiam subactis mox succumbunt. ---Quamvis hoc, quod eorum semitae involutae memorantur, adhuc intelligi et aliter possit. Saepe namque nonnulli contra quaedam se vitia vehementer accingunt, sed quaedam subigere negligunt; cumque se contra ista non erigunt, et illa contra se reparant quae subegerunt. Alius namque jam carnem a luxuria edomuit, sed tamen adhuc mentem ab avaritia non refrenavit; cumque se in mundo pro exercenda avaritia retinet, cumque a terrenis actibus non recedit, erumpente occasionis articulo, etiam in luxuriam labitur, quam jam subegisse videbatur. Alius avaritiae aestum vicit, sed nequaquam vim luxuriae subdidit; cumque explendae luxuriae pretium praeparat, jugo quoque avaritiae, quam dudum edomuit, cordis cervicem subdit. Alius rebellantem jam impatientiam stravit, sed inanem gloriam necdum vicit, et cum se per hanc mundi honoribus inserit, confixus causarum stimulis ad impatientiam captus redit; cumque inanis gloria ad defensionem sui animum erigit, et illam victus tolerat, quam superavit. Alius inanem gloriam subdidit, sed tamen impatientiam necdum stravit; et cum multa resistentibus per impatientiam minatur, erubescens non implere quod loquitur, sub inanis gloriae jugum revocatur; et hoc victus per aliud tolerat, quod plene se vicisse gaudebat. Sic ergo ope vicaria fugitivum suum vitia retinent, et quasi jam amissum sub dominii sui jure recipiunt, atque ad vindictam sibi vicissim tradunt. Perversis itaque involutae sunt gressuum semitae, quia etsi devicta una nequitia pedem levant, regnante tamen altera, hunc in ea etiam quam devicerant implicant.

36. Peccans se implicat, dum culpa una occasio est alterius ac plurium consequentium. Quasi homo in bestiam desinit, dum sub obtentu rationis contra rationem peccat. ---Aliquando vero involutis gressuum semitis et nulla culpa devincitur, et alia per aliam perpetratur. Nam saepe furto negationis fallacia jungitur, et saepe culpa fallaciae perjurii reatu cumulatur. Saepe quodlibet vitium impudenti praesumptione committitur, et saepe (quod omni culpa fit gravius) etiam de commisso vitio superbitur.

[Vet. XV.] 35. While some subdue certain vices, they neglect others, and soon succumb even to those they had mastered. ---However, this fact, that their paths are mentioned as involved, can still be understood in another way. For frequently some girt themselves vehemently against certain vices, but neglect to subdue others; and since they do not raise themselves against the latter, they also restore against themselves those which they had subdued. For one has already mastered the flesh from luxury (luxuria), but yet has not refrained his mind from avarice (avaritia); and while he keeps himself in the world for the exercise of avarice, and since he does not depart from earthly acts, when the point of occasion breaks out, he falls even into luxury, which he already seemed to have subdued. Another has conquered the heat of avarice, but by no means has subjected the force of luxury; and while he prepares the price for fulfilling luxury, he also subjects the neck of his heart to the yoke of avarice, which he mastered a short while ago. Another has already laid low rebelling impatience (impatientia), but has not yet conquered vain glory (inanis gloria); and when he inserts himself into the honors of the world through this, being pierced by the stings of causes, he returns captured to impatience; and when vain glory raises his mind to the defense of itself, he, being conquered, also tolerates that which he overcame. Another has subjected vain glory, but yet has not yet laid low impatience; and when he threatens many things to those resisting through impatience, blushing not to fulfill what he speaks, he is recalled under the yoke of vain glory; and he, being conquered through one thing, tolerates that which he was rejoicing that he had fully conquered. Thus therefore by vicarious aid vices retain their fugitive, and receive him as it were already lost under the right of their dominion, and deliver him in turn to each other for vengeance. To the perverse therefore the paths of their steps are involved, because even if they lift their foot from one defeated wickedness, yet while another reigns, they entangle it even in that which they had defeated.

36. One sinning entangles himself, while one fault is the occasion of another and of many following. As it were man ends in a beast, while under the pretext of reason he sins against reason. ---But sometimes by the involved paths of the steps no fault is overcome, and one is perpetrated through another. For often the fallacy of negation is joined to theft, and often the fault of fallacy is heaped up by the guilt of perjury. Often any vice is committed by impudent presumption, and often (what becomes heavier than all fault) one even prides himself concerning the committed vice.

228 Nam quamvis de virtute nasci elatio soleat, nonnunquam tamen stulta mens de perpetrata se nequitia exaltat. Sed cum culpa culpae adjungitur, quid aliud quam involutis semitis atque innodatis vinculis pravorum gressus ligantur? Unde bene contra perversam mentem sub Judaeae specie per Isaiam dicitur: Erit cubile draconum, et pascua struthionum, et occurrent daemonia onocentauris, et pilosus clamabit alter ad alterum (Isai. XXXIV, 13). Quid namque per dracones nisi malitia, quid vero struthionum nomine nisi hypocrisis designatur? Struthio quippe speciem volandi habet, sed usum volandi non habet, quia et hypocrisis cunctis intuentibus imaginem de se sanctitatis insinuat, sed tenere vitam sanctitatis ignorat. In perversa igitur mente draco cubat, et struthio pascitur, quia et latens malitia callide tegitur, et intuentium oculis simulatio bonitatis antefertur. Quid vero onocentaurorum nomine, nisi et lubrici figurantur et elati? Graeco quippe eloquio ὄνος asinus dicitur, et appellatione asini luxuria designatur, propheta attestante, qui ait: Ut carnes asinorum, carnes eorum (Ezech. XXIII, 20). Tauri autem vocabulo cervix superbiae demonstratur, sicut voce Dominica de Judaeis superbientibus per Psalmistam dicitur: Tauri pinques obsederunt me (Psal. XXI, 13). Onocentauri ergo sunt qui, subjecti luxuriae vitiis, inde cervicem erigunt, unde humiliari debuerunt. Qui, carnis suae voluptatibus servientes, expulsa longe verecundia, non solum se amittere rectitudinem non dolent, sed adhuc etiam de opere confusionis gaudent. Onocentauris autem daemonia occurrunt, quia maligni spiritus valde eis ad votum deserviunt quos de his gaudere conspiciunt quae flere debuerunt. Ubi apte subjungitur: Et pilosus clamabit alter ad alterum Qui namque alii pilosi appellatione figurantur, nisi hi quos Graeci Panas, Latini incubos vocant? quorum nimirum forma ab humana effigie incipitur, sed bestiali extremitate terminatur. Pilosi ergo nomine cujuslibet peccati asperitas designatur, quod et si quando quasi ab obtentu rationis incipit, semper tamen ad irrationabiles motus tendit; et quasi homo in bestiam desinit, dum culpa, per rationis imaginem inchoans, usque ad irrationabilem effectum trahit. Nam saepe edendi delectatio servit gulae, et servire se simulat indigentiae naturae; cumque ventrem in ingluviem extendit, membra in luxuriam erigit. Pilosus autem alter ad alterum clamat, cum perpetrata nequitia ad aliam perpetrandam provocat, et quasi quadam cogitationis voce, commissa jam culpa, culpam adhuc quae committatur invitat. Saepe namque, ut diximus, gula dicit: Si abundanti alimento corpus non reficis, in nullo utili labore subsistis.

228 For although elation is accustomed to be born from virtue, yet sometimes a foolish mind exalts itself concerning perpetrated wickedness. But when fault is joined to fault, what else than that by involved paths and knotted bonds the steps of the perverse are bound? Whence well is it said against the perverse mind under the figure of Judea through Isaiah: It shall be a lair of dragons, and a pasture of ostriches, and demons shall meet with onocentaurs, and the hairy one shall cry out one to the other (Isai. XXXIV, 13). For what is designated by dragons but malice (malitia), but what by the name of ostriches but hypocrisy (hypocrisis)? For the ostrich has the appearance of flying, but has not the use of flying, because hypocrisy also insinuates the image of holiness of itself to all looking on, but knows not how to hold the life of holiness. In the perverse mind therefore the dragon lies, and the ostrich feeds, because both latent malice is craftily covered, and the simulation of goodness is preferred to the eyes of those looking on. But what by the name of onocentaurs (onocentauri), but that both the slippery and the elate are figured? For in the Greek speech onos is called an ass, and by the appellation of an ass luxury is designated, the prophet attesting, who says: As the flesh of asses, their flesh (Ezek. XXIII, 20). But by the word of bull the neck of pride is demonstrated, as by the voice of the Lord it is said of the proud Jews through the Psalmist: Fat bulls have besieged me (Psal. XXI, 13). Onocentaurs therefore are they who, subjected to the vices of luxury, thence raise their neck, whence they ought to have been humbled. Who, serving the pleasures of their flesh, shame being expelled far away, not only do not grieve that they lose rectitude, but even yet rejoice concerning the work of confusion. But demons meet onocentaurs, because the malignant spirits serve them greatly according to their wish whom they behold rejoicing concerning these things which they ought to have wept for. Where fitly is subjoined: And the hairy one shall cry out one to the other For who else are figured by the appellation of hairy ones (pilosi), but they whom the Greeks call Pans, the Latins incubi? whose form indeed is begun from a human effigy, but is terminated with a bestial extremity. By the name of hairy one therefore the roughness of any sin is designated, which even if at any time it begins as if from the pretext of reason, yet always tends to irrational motions; and as it were man ends in a beast, while fault, beginning through the image of reason, is drawn even to an irrational effect. For often the delight of eating serves gluttony (gula), and simulates that it serves the need of nature; and when it extends the belly into gluttony, it raises the members into luxury. But the hairy one cries out one to another, when perpetrated wickedness provokes to perpetrating another, and as it were by a certain voice of thought, fault being already committed, invites the fault which is still to be committed. For often, as we said, gluttony says: If you do not refresh the body with abundant food, you subsist in no useful labor.

Cumque mentem per desideria carnis accenderit, mox quoque luxuria verba propriae suggestionis facit, dicens: Si misceri Deus homines corporaliter nollet, membra ipsa coeundi apta usibus non fecisset. Cumque haec quasi ex ratione suggerit, mentem ad libidinum effrenationem trahit. Quae saepe deprehensa, patrocinium mox fallaciae et negationis inquirit; reamque se esse non aestimat, si mentiendo vitam defendat. Pilosus ergo alter ad alterum clamat, quando sub aliqua ratiocinandi specie 229 perversam mentem culpa subsequens ex occasione culpae praecedentis illaqueat. Cumque hanc peccata dura atque aspera deprimunt, quasi convocati in ea concorditer pilosi dominantur; sicque fit ut semper se gressuum semitae deterius involvant, dum mentem reprobam culpa per culpam ligat.

[Vet. XVI, Rec. XIII.] 37. Peccandi consuetudo aliquando praeceditur mentis caecitate, et hanc aliquando praecedit. ---Sed inter haec sciendum est quod aliquando prius oculus intellectus obtunditur, et postmodum captus animus per exteriora desideria vagatur, ut caeca mens quo ducitur nesciat, et carnis suae illecebris sese libenter subdat. Aliquando vero prius desideria carnis ebulliunt, et post longum usum illiciti operis oculum cordis claudunt. Nam saepe mens recta cernit, nec tamen audenter contra perversa se erigit; et renitens vincitur, dum, hoc ipsum quod agit dijudicans, carnis suae delectatione superatur. Quia enim plerumque prius oculus contemplationis amittitur, et post per carnis hujus desideria mundi laboribus animus subjugatur, testatur Samson ab Allophylis captus, qui postquam oculos perdidit, ad molam deputatus est, quia nimirum maligni spiritus, postquam tentationum stimulis intus aciem contemplationis effodiunt, foras in circuitum laborum mittunt. Rursum, quia saepe et recta operatio exterius perditur, et tamen adhuc rationis lumen in corde retinetur, propheta Jeremias insinuat, qui dum Sedechiae captivitatem narrat, ordinem captivitatis internae denuntiat, dicens: Et occidit rex Babylonis filios Sedechiae in Reblatha in oculis ejus, et omnes nobiles Juda occidit rex Babylonis, oculos quoque Sedechiae eruit (Jerem. XXXIX, 6). Rex Babylonis est antiquus hostis, possessor intimae confusionis, qui prius filios ante intuentis oculos trucidat, quia saepe sic bona opera interficit, ut haec se amittere ipse qui captus est dolens cernat.

And when it shall have kindled the mind through the desires of the flesh, soon luxury also makes the words of its own suggestion, saying: If God did not wish men to be mixed corporally, he would not have made those very members fit for the uses of joining. And when it suggests these things as if from reason, it draws the mind to the unbridling of lusts. Which being often detected, it soon seeks the patronage of fallacy and negation; and it does not estimate itself to be guilty, if by lying it should defend its life. The hairy one therefore cries out one to another, when under some appearance of reasoning a subsequent fault entangles the perverse mind from the occasion of a preceding fault. And when hard and rough sins depress this, as if called together in it the hairy ones rule concordantly; and thus it happens that the paths of the steps always involve themselves for the worse, while fault binds the reprobate mind through fault.

[Vet. XVI, Rec. XIII.] 37. The custom of sinning is sometimes preceded by blindness of the mind, and sometimes precedes it. ---But among these things it is to be known that sometimes the eye of the intellect is first blunted, and afterwards the captured mind wanders through exterior desires, so that the blind mind knows not where it is led, and willingly subjects itself to the allurements of its flesh. But sometimes the desires of the flesh first boil up, and after long use of the illicit work they close the eye of the heart. For often the mind beholds right things, yet does not raise itself daringly against perverse things; and resisting it is conquered, while, judging this very thing which it acts, it is overcome by the delight of its flesh. For because mostly the eye of contemplation is first lost, and afterwards the mind is subjected to the labors of the world through the desires of this flesh, Samson captured by the Allophyli (Philistines) testifies, who after he lost his eyes, was deputed to the mill, because namely the malignant spirits, after they dig out the edge of contemplation within by the stings of temptations, send it outside into the circuit of labors. Again, because often even right operation is lost exteriorly, and yet the light of reason is still retained in the heart, the prophet Jeremiah insinuates, who while he narrates the captivity of Zedekiah, denounces the order of internal captivity, saying: And the king of Babylon slew the sons of Zedekiah in Riblah in his eyes, and all the nobles of Judah the king of Babylon slew, the eyes also of Zedekiah he plucked out (Jerem. XXXIX, 6). The king of Babylon is the ancient enemy, the possessor of intimate confusion, who first slays the sons before the eyes of the one looking on, because often he so kills good works, that he himself who is captured beholds them lost, grieving.

Nam gemit plerumque animus; et tamen, carnis suae delectationibus victus, bona quae genuit amans perdit, ea quae patitur damna considerat, nec tamen virtutis brachium contra regem Babylonis levat. Sed dum videns nequitiae perpetratione percutitur, ad hoc quandoque peccati usu perducitur, ut ipso quoque rationis lumine privetur. Unde Babylonis rex, exstinctis prius filiis, Sedechiae oculos eruit, quia malignus spiritus, subductis prius bonis operibus, post et intelligentiae lumen tollit. Quod recte Sedechias in Reblatha patitur. Reblatha quippe, multa haec, interpretatur. Ei enim quandoque et lumen rationis clauditur, qui pravo usu ex iniquitatis suae multitudine gravatur. [Vet. XVII.] Quomodo autem culpa prodeat, vel quibuslibet ex occasionibus erumpat, reproborum tamen semitae semper involutae sunt, ut pravis concupiscentiis dediti, aut bona nulla appetant, aut appetentes infirmo desiderio, ad haec nequaquam mentis liberos gressus tendant. Recta enim aut non incipiunt, aut, in ipso fracti itinere, ad haec minime pertingunt. Unde fit plerumque ut ad morem suum lassati redeant, seseque ab intentione animi in carnis voluptatibus sternant, sola quae transeunt cogitent, nulla quae 230 secum permaneant curent. Unde apte subditur:

CAPUT XXIX.

IBID.---Ambulabunt in vacuum, et peribunt.

38. Transitoriis bonis inhiantium vacuus labor. --- In vacuum quippe ambulant qui nil secum de fructu sui laboris portant. Alius namque adipiscendis honoribus exsudat, alius multiplicandis facultatibus aestuat, alius promerendis laudibus anhelat; sed quia cuncta haec hic quisque moriens deserit, labores in vacuum perdidit, qui secum ante judicem nihil tulit. Quo contra bene per legem dicitur: Non apparebis in conspectu Domini vacuus (Exod. XXIII, 15). Qui enim promerendae vitae mercedem bene agendo non providit, in conspectu Domini vacuus apparet. Hinc de justis per Psalmistam dicitur: Venientes autem venient in exsultatione, portantes manipulos suos (Psal. CXXV, 6). Ad examen quippe judicii portantes manipulos veniunt qui in semetipsis recta opera quibus vitam mereantur ostendunt. Hinc de unoquoque electo Psalmista iterum dicit: Qui non accepit in vanum animam suam (Psal. XXIII, 4). In vanum namque animam suam accipit, qui, sola praesentia cogitans, quae se sequantur in perpetuum non attendit. In vanum animam suam accipit qui, ejus vitam negligens, ei curam carnis anteponit.

For the mind mostly groans; and yet, conquered by the delights of its flesh, it loses loving the good things which it brought forth, it considers the losses which it suffers, yet does not raise the arm of virtue against the king of Babylon. But while seeing he is struck by the perpetration of wickedness, at some time he is led by the use of sin to this, that he is also deprived of the light of reason itself. Whence the king of Babylon, the sons having first been extinguished, plucked out the eyes of Zedekiah, because the malignant spirit, good works having first been withdrawn, afterwards also takes away the light of understanding. Which rightly Zedekiah suffers in Riblah. For Riblah is interpreted, 'these many things'. For to him also the light of reason is closed, who by perverse use is weighed down by the multitude of his iniquity. [Vet. XVII.] But in whatever way fault proceeds, or breaks out from whatever occasions, yet the paths of the reprobate are always involved, so that being given over to perverse concupiscences, they either seek no good things, or seeking with weak desire, by no means do they stretch the free steps of the mind to these. For they either do not begin right things, or, broken in the way itself, they reach these very little. Whence it happens mostly that they return wearied to their own custom, and prostrate themselves from the intention of the mind in the pleasures of the flesh, they think only those things which pass away, they care for none which 230 remain with them. Whence fitly is subjoined:

CHAPTER XXIX.

IBID.---They shall walk in vacuum, and perish.

38. The labor of those gasping for transitory goods is empty (vacuus). ---For they walk in vacuum who carry nothing with them of the fruit of their labor. For one toils for obtaining honors, another burns for multiplying faculties, another pants for deserving praises; but because everyone dying deserts all these things here, he has lost his labors in vacuum, who has carried nothing with him before the judge. On the contrary well is it said through the law: You shall not appear in the sight of the Lord empty (vacuus) (Exod. XXIII, 15). For he who has not provided the reward of the life to be deserved by acting well, appears empty in the sight of the Lord. Hence concerning the just it is said by the Psalmist: But coming they shall come in exultation, carrying their sheaves (Psal. CXXV, 6). For to the examination of judgment they come carrying sheaves who show in themselves right works by which they may deserve life. Hence concerning each elect one the Psalmist says again: Who has not received his soul in vain (Psal. XXIII, 4). For he receives his soul in vain, who, thinking only present things, does not attend to those which follow him forever. He receives his soul in vain who, neglecting its life, prefers the care of the flesh to it.

Sed animam suam justi in vanum non accipiunt, quia intentione continua ad ejus utilitatem referunt quidquid corporaliter operantur, quatenus et transeunte opere, operis causa non transeat, quae vitae praemia post vitam parat. Sed haec curare reprobi negligunt, quia profecto, ambulantes in vacuum, vitam sequentes fugiunt, invenientes perdunt. Melius vero a pravorum imitatione compescimur, si eorum damna ex fine pensamus. Unde bene etiam cum exhortatione subjungitur:

Caput XXX

[Rec. XIV].

VERS. 19. Considerate semitas Themam, itinera Saba, et exspectate paulisper.

39. Aliqui honestatis nomine in saeculi retibus illaqueantur. In his sunt qui curam rei familiaris gerunt, aut qui propinquos inordinate diligunt. ---Theman quippe Auster, Saba autem rete interpretatur. Quid hic per Austrum, qui afflata teporibus membra dissolvit, nisi fluxa vivendi remissio, quid per rete nisi actionis obligatio demonstratur? Qui enim dissoluta mente ea quae aeterna sunt appetunt, ne gressu libero ad Deum prodeant, ipsi se suis inordinatis conatibus ligant; cumque se fluxis conversationis suae actibus implicant, quasi remansuros in retis maculis pedes ponunt. Ut enim paulo superius quosdam ad devictas jam culpas retrahi per aperta quaedam et non devicta vitia diximus, ita nonnulli ad ea quae reliquerant redeunt per quaedam quae vel honestatis nomine, vel laudis honore, palliantur. Nam sunt plerique qui jam aliena non appetunt, atque ab hujus mundi jurgiis inchoato quietis amore dividuntur, erudiri sacris eloquiis sitiunt, vacare supernis contemplationibus concupiscunt; nec tamen perfecta animi libertate curam rerum familiarium deserunt, cui saepe dum licite serviunt, etiam illicitis hujus mundi jurgiis implicantur; cumque terrenas res studiose tueri desiderant, cordis requiem deserunt, quam quaerebant; et cum substantia fugiens continua provisione protegitur, conceptus in animo divinae 231 scientiae sermo dissipatur, quia, juxta Veritatis sententiam (Matth. XXIII, Marc. IV, Luc. VIII), obortum semen spinae opprimunt, cum verbum Dei a memoria importunae terrenarum rerum sollicitudines expellunt. Dissolutis itaque gressibus in rete ambulant, qui dum mundum perfecte non deserunt, semetipsos gradiendo obligant, ne gradiantur.

But the just do not receive their soul in vain, because by continual intention they refer to its utility whatever they operate corporally, so that even the work passing away, the cause of the work may not pass away, which prepares the rewards of life after life. But the reprobate neglect to care for these things, because surely, walking in vacuum, they flee the life following them, and finding they lose it. But better are we restrained from the imitation of the perverse, if we weigh their losses from the end. Whence well also with exhortation is subjoined:

Chapter XXX

[Rec. XIV].

VERS. 19. Consider the paths of Teman, the journeys of Sheba, and wait a little while.

39. Some are ensnared in the nets of the world under the name of honesty. Among these are they who carry on the care of household affairs, or who love their neighbors inordinately. ---Teman (Thema) indeed is interpreted South wind (Auster), but Sheba (Saba) a net (rete). What is demonstrated here by the South wind, which dissolves members breathed upon with warmth, but a flux remission of living; what by the net but the obligation of action? For they who with a dissolved mind seek those things which are eternal, lest they should proceed with a free step to God, bind themselves by their own inordinate efforts; and when they entangle themselves in the flux acts of their own conversation, they place their feet in the meshes of the net as if about to remain. For as a little above we said that some are drawn back to faults already defeated through certain open and non-defeated vices, so some return to those things which they had left through certain things which are cloaked either by the name of honesty or the honor of praise. For there are many who now do not seek the things of others, and are divided from the quarrels of this world by a begun love of rest, they thirst to be instructed by sacred eloquoies, they desire to be vacant for supernal contemplations; yet they do not desert the care of household affairs with perfect liberty of mind, which while they serve lawfully, they are also entangled in the illicit quarrels of this world; and while they desire to protect earthly things studiously, they desert the rest of heart which they sought; and while the fleeing substance is protected by continual provision, the word of divine 231 knowledge conceived in the mind is dissipated, because, according to the sentence of Truth (Matth. XXIII, Marc. IV, Luke VIII), thorns oppress the seed having sprung up, when importunate solicitudes of earthly things expel the word of God from the memory. With dissolved steps therefore they walk in a net, who while they do not perfectly desert the world, bind themselves by walking, lest they should walk.

40. Et sunt plerique qui non solum aliena non appetunt, verum etiam cuncta quae possederant in mundo derelinquunt, semetipsos despiciunt, nullam praesentis vitae gloriam requirunt, ab hujus mundi se actionibus separant, et pene quidquid prosperitatis arriserit calcant. Sed tamen adhuc vinculo carnalis cognationis obligati, dum amori propinquitatis indiscrete deserviunt, ad ea saepe per effectum cognationum redeunt, quae jam et cum proprio despectu subegerunt. Cumque plus quam necesse est carnis propinquos diligunt, retracti exterioribus, a cordis parente dividuntur. Nam saepe quosdam videmus, quantum ad proprium studium spectat, jam praesentis vitae desideria non habere, mundum et opere et professione reliquisse; sed tamen pro inordinatis affectibus propinquorum praetoria irrumpere, terrenarum rerum jurgiis vacare, libertatem intimae quietis relinquere, et mundi studia in se jam dudum destructa reparare. Quo itaque isti nisi in rete ambulant, quos a praesenti saeculo inchoata jam vitae perfectio solverat, sed inordinatus amor terrenae cognationis ligat?

41. Propinquos Dei causa aebemus despicere, odisse, nescire. ---Qui enim districto studio, et non dissolutis gressibus aeternae sponsionis praemium sequuntur, sicut semetipsos pro divino amore despiciunt, sic cuncta, quibus se sentiunt praepediri, postponunt; et cum pro Deo necesse est ut quibus valent cunctis inserviant, pro Deo privata obsequia etiam propinquis negant. Hinc est enim quod quidam cum diceret: Permitte mihi prius ire et sepelire patrem meum (Matth. VIII, 21), Veritatis ore protinus audivit: Sine ut mortui sepeliant mortuos suos, tu autem vade, annuntia regnum Dei (Ibid., 22). Qua in re notandum est quia electus discipulus dum a parentis sepultura compescitur, hoc devotum quemque exhibere patri mortuo ex affectu carnali propter Dominum non licet, quod propter Dominum et exteris debet. [Vet. XVIII.] Hinc rursum Veritas dicit: Si quis venit ad me, et non odit patrem suum, et matrem, et uxorem, et filios, et fratres, et sorores, adhuc autem et animam suam, non potest meus esse discipulus (Luc. XIV, 26). Quo in loco videlicet, dum propinquorum odio animae quoque nostrae odium subinfertur, patenter ostenditur quia sic propinquos, sicut nosmetipsos odio habere praecipimur, ut hos ad aeterna rapientes, eorumque carnalem gratiam cum praepedit postponentes, discamus temperata eos discretionis arte et convenienter diligere, et salubriter odio habere, quatenus sic sciat per amorem odium surgere, ut valeamus eos verius per odium amare.

40. And there are many who not only do not seek the things of others, but even leave all things which they had possessed in the world, they despise themselves, they require no glory of the present life, they separate themselves from the actions of this world, and almost tread upon whatever of prosperity may have smiled upon them. But yet still bound by the bond of carnal cognation (relationship), while they serve the love of proximity indiscreetly, they return often through the effect of cognations to those things which they already subdued even with their own contempt. And when they love the neighbors of the flesh more than is necessary, being drawn back exteriorly, they are divided from the parent of the heart. For often we see some, as much as pertains to their own study, now not to have the desires of the present life, to have left the world both in work and in profession; but yet for the inordinate affections of neighbors to burst into courts (praetoria), to be vacant for the quarrels of earthly things, to leave the liberty of intimate quiet, and to restore the studies of the world already destroyed in themselves a long time ago. Whither therefore do these walk but in a net, whom the perfection of life already begun had loosed from the present world, but the inordinate love of earthly cognation binds?

41. We ought to despise, hate, and not know our relatives for the sake of God. --- For they who with strict study, and not with dissolved steps, follow the reward of the eternal promise, as they despise themselves for the sake of divine love, so they postpone all things by which they feel themselves to be hindered; and when for the sake of God it is necessary that they serve all with what they are able, for the sake of God they deny private obsequies even to relatives. For hence it is that when a certain one said: Permit me first to go and bury my father (Matth. VIII, 21), he straightway heard from the mouth of Truth: Suffer the dead to bury their dead, but go thou, announce the kingdom of God (Ibid., 22). In which matter it is to be noted that while the elect disciple is restrained from the burial of a parent, that which out of carnal affection he owes even to strangers for the sake of the Lord, he is not permitted to exhibit to a dead father for the sake of the Lord. [Vet. XVIII.] Hence again Truth says: If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea and his own life also, he cannot be my disciple (Luke XIV, 26). In which place, namely, while the hatred of our own soul is subjoined to the hatred of relatives, it is patently shown that we are commanded to hold relatives in hatred just as ourselves, so that snatching them toward eternal things, and postponing their carnal grace when it hinders, we may learn by the tempered art of discretion both to love them conveniently and to hate them salutarily, so far as that he may know how to let hatred rise through love, that we may be able more truly to love them through hatred.

Hinc rursum per Moysen dicitur: Qui dixerit patri suo et matri suae, Nescio vos, et fratribus suis, Ignoro illos, et nescierunt filios suos, hi custodierunt eloquium tuum et pactum tuum, et servaverunt judicia tua (Deut. XXXIII, 9). Ille enim scire Deum familiarius appetit, qui prae amore pietatis nescire desiderat quos carnaliter scivit. 232 Gravi etenim damno scientia divina minuitur, si cum carnis notitia partitur. Extra cognatos ergo quisque ac proximos debet fieri, si vult parenti omnium verius jungi, quatenus eosdem quos propter Deum utiliter negligit tanto solidius diligat, quanto in eis affectum solubilem copulae carnalis ignorat.

42. Propinquis plus caeteris prodesse debemus, modo hinc noster ad Deum progressus nil retardetur. Qui debemus erga eos benigne affici, nec tamen ab itinere quod ad Deum ducit declinare. ---Debemus quidem et temporaliter his quibus vicinius jungimur plus caeteris prodesse, quia et flamma admotis rebus incendium porrigit, sed hoc ipsum prius ubi nascitur incendit. Debemus copulam terrenae cognationis agnoscere; sed tamen hanc, cum cursum mentis praepedit, ignorare, quatenus fidelis animus in divino studio accensus, nec ea quae sibi sunt in infimis conjuncta despiciat, et, haec apud semetipsum recte ordinans, summorum amore transcendat. Solerti ergo cura providendum est ne carnis gratia subrepat, atque a recto itinere cordis gressum deflectat, ne vim superni amoris impediat, et surgentem mentem superimposito pondere deorsum premat. Sic etenim quisque propinquorum debet necessitatibus compati, ut tamen per compassionem non sinat vim suae intentionis impediri, ut affectus quidem mentis viscera repleat, sed tamen a spiritali proposito non avertat. Neque enim sancti viri ad impendenda necessaria propinquos carnis non diligunt, sed amore spiritalium ipsam in se dilectionem vincunt, quatenus sic eam discretionis moderamine temperent, ut per hanc in parvo saltem ac minimo a recto itinere non declinent. Quos bene nobis per significationem vaccae innuunt, quae, sub arca Domini ad montana tendentes, affectu simul et rigido sensu gradiuntur, sicut scriptum est: Tollentes duas vaccas quae lactabant vitulos, junxerunt ad plaustrum, vitulosque earum clauserunt domi, et posuerunt arcam Dei super plaustrum (I Reg. VI, 10). Et paulo post: Ibant in directum vaccae per viam quae ducit Bethsames, et itinere uno gradiebantur, pergentes et mugientes, et non declinantes neque ad dexteram, neque ad sinistram (Ibid., 12).

Hence again it is said through Moses: Who said to his father and to his mother, I know you not; and to his brethren, I am ignorant of them; and they knew not their own children; these have kept thy eloquence and thy covenant, and have observed thy judgments (Deut. XXXIII, 9). For he desires to know God more familiarly, who for the love of piety desires not to know those whom he knew carnally. 232 For by a heavy loss divine knowledge is diminished, if it is shared with the knowledge of the flesh. Therefore everyone ought to become outside of his cognates and neighbors, if he wishes to be more truly joined to the Parent of all, so that he may love those same ones whom he usefully neglects for the sake of God so much more solidly, as he is ignorant in them of the soluble affection of carnal copula.

42. We ought to benefit our relatives more than others, provided that our progress toward God is not retarded thereby. We ought indeed to be kindly affected toward them, yet not to decline from the journey which leads to God. ---We ought indeed also temporally to benefit those to whom we are more closely joined more than others, because even a flame extends a fire to things moved near it, but first it burns that very thing where it is born. We ought to acknowledge the copula (bond) of earthly cognation; but yet to ignore this when it hinders the course of the mind, so far as that the faithful soul, kindled in divine study, may neither despise those things which are joined to itself in the lowest parts, and, rightly ordering these things in itself, may transcend them by the love of the highest things. Solicitous care must therefore be provided lest the grace of the flesh creep in, and deflect the step of the heart from the right journey, lest it hinder the force of supernal love, and press down the rising mind with a weight imposed upon it. For in such a way ought everyone to compassionated the necessities of relatives, that yet he does not permit the force of his intention to be hindered through compassion, so that affection indeed may fill the bowels of the mind, but yet may not avert it from the spiritual purpose. For neither do holy men not love the neighbors of the flesh in bestowing necessary things, but by the love of spiritual things they overcome that very love in themselves, so far as to temper it by the moderation of discretion, that through this they may not decline from the right journey even in a small or least thing. Whom they well intimate to us through the signification of the cows, which, tending toward the mountains under the Ark of the Lord, walk with an affection that is at once rigid and sensory, as it is written: Taking two cows that were giving milk to calves, they joined them to a cart, and shut up their calves at home, and placed the Ark of God upon the cart (I Kings VI, 10). And a little after: The cows went in a straight line through the way which leads to Bethshemesh, and they walked in one journey, going and lowing, and not declining neither to the right nor to the left (Ibid., 12).

Ecce enim, reclusis domi vitulis, vaccae quae sub arca Domini ad plaustrum religantur, gemunt et pergunt, dant ab intimis mugitus, et tamen ab itinere non demutant gressus. Amorem quidem per compassionem sentiunt, sed colla posterius non deflectunt. Sic sic necesse est ut incedere debeant qui, sacrae legis jugo suppositi, jam per internam scientiam Domini arcam portant, quatenus per hoc quod propinquorum necessitatibus condolent a coepto rectitudinis itinere non declinent. Bethsames quippe domus solis dicitur. Arca ergo Domini superposita Bethsames pergere est cum superna scientia ad aeternae lucis habitaculum propinquare. Sed tunc vere Bethsames tendimus, cum viam rectitudinis gradientes, ad vicina erroris latera nec pro affectu pignorum declinamus. Quorum nimirum gratia mentem nostram tenere debet, sed reflectere non debet, ne haec eadem mens aut si affectu non tangitur, dura sit; aut plus tacta, si inflectitur, remissa.

[Vet. XIX.] 43. Propinquorum gratia tenere debet, reflectere non debet. ---Intueri libet beatum Job, in quo divini timoris jugum colla cordis attriverat, sub quanto discretionis moderamine divinae sententiae arcam portat. 233 Amissis namque vitulis mugit, quia, audita morte filiorum, in terram tonso capite corruit (Job. I, 20); sed recto tamen itinere mugiens graditur, quia os ejus in gemitu ad Dei laudes aperitur, cum protinus dicit: Dominus dedit, Dominus abstulit, sicut Domino placuit, ita factum est; sit nomen Domini benedictum (Ibid., 21). Sed indiscretae mentes hanc vivendi regulam nesciunt, et quo vias Dei dissolute appetunt, eo ad mundi itinera stulte replicantur.

44. Teporis damna in aliis visa pius movere solent. ---Recte igitur sanctus vir post Theman semitas, Saba itinera memorat, quia quos Auster reprobi teporis solverit, hos nimirum rete implicationis tenet. Bene autem pravorum facta describens considerare haec admonet, quia perversa agendo diligimus, sed haec visa in aliis dijudicamus; et quae in nobis minus dijudicanda credimus, quam sint turpia in aliorum actione cognoscimus; sicque fit ut ad semetipsam mens redeat, et agere quod reprehendit erubescat.

For behold, the calves being shut up at home, the cows which are bound to the cart under the Ark of the Lord groan and go on, they give lowings from their innermost parts, and yet they do not change their steps from the journey. They feel love indeed through compassion, but they do not deflect their necks afterward. Just so, just so is it necessary that they ought to go who, subjected to the yoke of the sacred law, now carry the Ark of the Lord through internal knowledge, so far as that through this, that they condole with the necessities of relatives, they may not decline from the begun journey of rectitude. Bethshemesh indeed is called the house of the sun. Therefore, with the Ark of the Lord placed upon it, to go to Bethshemesh is to approach the habitation of eternal light with supernal knowledge. But then we truly tend to Bethshemesh, when walking the way of rectitude, we do not decline to the neighboring sides of error even for the affection of our pledges (children). Whose grace surely ought to hold our mind, but ought not to turn it back, lest this same mind either, if it is not touched by affection, be hard; or, more touched, if it is inflected, be remiss.

[Vet. XIX.] 43. The grace of relatives ought to hold, but ought not to turn back. ---It is pleasing to behold blessed Job, in whom the yoke of divine fear had worn away the necks of the heart, under how great a moderation of discretion he carries the Ark of the divine sentence. 233 For having lost his calves he lows, because, having heard of the death of his children, he fell upon the earth with his head shaven (Job I, 20); but yet he walks with a straight journey while lowing, because his mouth is opened in groaning to the praises of God, when he straightway says: The Lord gave, the Lord hath taken away, as it hath pleased the Lord, so is it done; blessed be the name of the Lord (Ibid., 21). But indiscreet minds know not this rule of living, and by as much as they seek the ways of God dissolvedly, by so much are they foolishly folded back to the journeys of the world.

44. The losses of tepidity seen in others are wont to move more piously. ---Rightly therefore the holy man mentions the paths of Teman after the journeys of Sheba, because whom the South wind (Auster) of reprobate tepidity has loosed, these surely the net of implication holds. But describing well the facts of the wicked, he admonishes to consider these, because by doing perverse things we love them, but we judge these same things seen in others; and those things which we believe less to be judged in ourselves, we know how foul they are in the action of others; and thus it happens that the mind returns to itself, and blushes to do what it reprehends.

Quasi enim a speculo foeda facies displicet, cum mens a vita simili in se ipsa quod aversetur videt. Ait ergo: Considerate semitas Theman, itinera Saba, et exspectate paulisper. Ac si aperte diceret: Damna alieni teporis attendite, et tunc spem de aeternis firmius sumetis, si recto cordis oculo quod in aliis displiceat videtis.

[Vet. XX.] 45. Vitae hujus brevitas quam utiliter attendatur. ---Bene autem dicitur: Exspectate paulisper. Saepe etenim dum praesentis vitae brevitas quasi diu perseveratura diligitur, ab aeterna spe animus frangitur, et delectatus praesentibus, desperationis suae caligine reverberatur. Cumque longum putat quod ad vivendum sibi spatium restat, repente vitam deserens, aeterna invenit, quae vitare jam nequeat. Hinc est enim quod per quemdam sapientem dicitur: Vae his qui perdiderunt sustinentiam (Eccli. II, 16). Sustinentiam videlicet perdunt qui, dum diu se immorari visibilibus aestimant, spem invisibilium derelinquunt. Cumque mens in praesentibus figitur, vita terminatur; et repente ad supplicia improvisa perveniunt, quae, decepti suis praesumptionibus, aut nunquam se contingere, aut tarde crediderunt. Hinc Veritas dicit: Vigilate itaque, quia nescitis diem neque horam (Matth. XXV, 13). Hinc rursum scriptum est: Dies Domini sicut fur in nocte, ita veniel (I Thess. V, 2). Quia enim ad rapiendam animam propinquans minime conspicitur, furi in nocte comparatur. Tanto igitur debet quasi semper veniens metui, quanto a nobis non valet ventura praesciri. Unde et sancti viri, quia brevitatem vitae indesinenter ascipiunt, quasi quotidie morientes vivunt; et tanto se solidius mansuris praeparant, quanto et nulla esse transitoria semper ex fine pensant. Hinc quippe Psalmista, veloci cursu fugere vitam peccatoris aspiciens, ait: Pusillum adhuc, et non erit peccator (Psal. XXXVI, 10). Hinc iterum dicit: Homo sicut fenum dies ejus (Psal. CII, 15). Hinc Isaias ait: Omnis caro fenum, et gloria ejus sicut flos feni (Isai. XL, 6). Hinc mentes praesumentium Jacobus corripit dicens: Quae est vita vestra? Vapor est ad modicum parens (Jac. IV, 15). Recte ergo dicitur: Exspectate paulisper, quia et immensum est quod sine termino sequitur, et parum est quidquid finitur. Longum quippe nobis 234 videri non debet quod cursu sui temporis tendit ut non sit; quod dum per momenta ducitur, ipsa hoc momenta sua quae differunt impellunt; atque unde teneri cernitur, inde agitur ne teneatur. Bene autem beatus Job, postquam brevitatem praesentis vitae despiciens intulit, contra iniquos protinus in voce omnium electorum surgit, adjungens:

CAPUT XXXI.

For as if from a mirror a foul face is displeasing, when the mind sees in itself from a similar life what it may turn away from. He says therefore: Consider the paths of Teman, the journeys of Sheba, and wait a little while. As if he should say openly: Attend to the losses of the tepidity of another, and then you will take hope of eternal things more firmly, if you see with the right eye of the heart what may be displeasing in others.

[Vet. XX.] 45. How usefully the brevity of this life is attended to. ---Well indeed is it said: Wait a little while. For often while the brevity of the present life is loved as if about to persevere for a long time, the mind is broken from eternal hope, and delighted with present things, is reverberated by the mist of its own desperation. And when it thinks that space which remains to it for living is long, suddenly deserting life, it finds eternal things which it may no longer be able to avoid. For hence it is that it is said through a certain wise man: Woe to those who have lost patience (Eccli. II, 16). Namely, they lose patience who, while they estimate themselves to stay a long time in visible things, desert the hope of invisible things. And when the mind is fixed in present things, life is terminated; and suddenly they arrive at unforeseen punishments, which, deceived by their own presumptions, they believed either would never happen to them, or would happen late. Hence Truth says: Watch ye therefore, because ye know not the day nor the hour (Matth. XXV, 13). Hence again it is written: The day of the Lord as a thief in the night, so shall it come (I Thess. V, 2). For because arriving to snatch the soul it is not at all seen, it is compared to a thief in the night. By so much therefore ought it to be feared as if always coming, as it cannot be foreknown by us as about to come. Whence also holy men, because they look upon the brevity of life incessantly, live as if daily dying; and they prepare themselves so much more solidly for the things about to remain, as they always weigh from the end that no transitory things are. For hence indeed the Psalmist, beholding the life of the sinner to flee with a swift course, says: Yet a little while, and the sinner shall not be (Psal. XXXVI, 10). Hence again he says: Man as grass his days (Psal. CII, 15). Hence Isaiah says: All flesh is grass, and the glory thereof as the flower of the grass (Isai. XL, 6). Hence James corrects the minds of those presuming, saying: What is your life? It is a vapor appearing for a little while (Jac. IV, 15). Rightly therefore is it said: Wait a little while, because it is even immense what follows without end, and it is little whatever is finished. For it ought not to seem long [234] to us what tends by the course of its own time that it be not; which while it is led through moments, these very moments of its own which defer it, impel it; and whence it is discerned to be held, thence it is driven that it be not held. Well moreover does blessed Job, after he brought in the despising of the brevity of the present life, straightway rise in the voice of all the elect against the iniquitous, adding:

CHAPTER XXXI.

VERS. 20.---Confusi sunt, quia speravi.

46. Reprobos pudore afficit bonorum constantia. ---Cum bonis mala reprobi ingerunt, si hos a spe intima labefactari conspiciunt, effectu deceptionis hilarescunt. Lucrum namque maximum, erroris sui propagationem deputant, quia habere se ad perditionem socios exsultant. Cum vero bonorum spes interius figitur, et nequaquam malis exterioribus ad ima reclinatur, pravorum mentem confusio occupat, quia dum pervenire ad afflictorum intima nequeunt, incassum se existere crudeles erubescunt. Sanctus igitur vir dicat ex voce sua, dicat ex universalis Ecclesiae afflictae gementisque constantia, quae inter adversa reproborum supernae retributionis gaudium sine ullo mentis defectu desiderat, atque ad vitam moriendo perdurat: Confusi sunt, quia speravi. Ac si aperte dicat: Quia duris persecutionibus reprobi vim mei rigoris non emolliunt, erubescentes procul dubio laborem suae crudelitatis perdunt. Unde et mox venturae retributionis bona quasi jam praesentia conspicit, et qui reatus in judicio reprobos maneat attendit, subdens:

CAPUT XXXII.

IBID.---Venerunt quoque usque ad me, et pudore cooperti sunt.

47. Reproborum trepidatio in judicio. ---Usque ad sanctam quippe Ecclesiam in diem judicii reprobi veniunt, quia usque ad ejus tunc conspiciendam gloriam perducuntur, ut ad majora reatus sui supplicia repulsi videant quod perdiderunt. Tunc vero iniquos pudor cooperit, cum eos in conspectu judicis testis conscientia addicit. Tunc judex exterius cernitur, sed accusator interius toleratur. Tunc omnis ante oculos culpa reducitur, et mens super gehennae incendia suo gravius igne cruciatur. De quibus recte per Prophetam dicitur: Domine, exaltetur manus tua, ut non videant, videant et confundantur (Isai. XXVI, 11.) Intellectum quippe reproborum nunc merita obscurant, sed tunc cognitio reatus illuminat, ut et modo sequenda non videant, et tunc ea postquam amiserint cernant. Nunc quippe aeterna intelligere negligunt, vel appetere intellecta contemnunt; sed tunc ea intelligentes procul dubio desiderantesque conspiciunt, cum desiderata assequi nequaquam possunt.

VERS. 20.---They are confounded, because I hoped.

46. The constancy of the good affects the reprobate with shame. ---When the reprobate bring evils upon the good, if they behold these to be shaken from their internal hope, they are gladdened by the effect of the deception. For they reckon the propagation of their own error as a maximum gain, because they exult to have associates in their own perdition. But when the hope of the good is fixed within, and is by no means reclined to the depths by exterior evils, confusion occupies the mind of the wicked, because while they cannot arrive at the innermost parts of the afflicted, they blush to exist as cruel ones in vain. Therefore let the holy man say from his own voice, let him say from the constancy of the universal Church afflicted and groaning, which among the adversities of the reprobate desires the joy of supernal retribution without any defect of mind, and endures even unto life by dying: They are confounded, because I hoped. As if he should say openly: Because by hard persecutions the reprobate do not soften the force of my rigidity, blushing they doubtless lose the labor of their own cruelty. Whence also he beholds the goods of the coming retribution as if now present, and attends to what guilt remains for the reprobate in judgment, subjoining:

CHAPTER XXXII.

IBID.---They came also even unto me, and were covered with shame.

47. The trepidation of the reprobate in judgment. ---To the holy Church indeed the reprobate come in the day of judgment, because even unto her glory then to be beheld are they led through, so that repulsed to the greater punishments of their own guilt they may see what they have lost. Then indeed shame covers the wicked, when the witness of conscience convicts them in the sight of the Judge. Then the Judge is discerned exteriorly, but the accuser is tolerated interiorly. Then all guilt is brought back before the eyes, and the mind is tortured more heavily by its own fire above the burnings of Gehenna. Concerning whom it is rightly said through the Prophet: Lord, let thy hand be exalted, that they may not see; let them see and be confounded (Isai. XXVI, 11). For their merits now obscure the intellect of the reprobate, but then the knowledge of their guilt illuminates it, so that they may both not see now the things to be followed, and may discern them then after they have lost them. For now indeed they neglect to understand eternal things, or they despise the things understood when they seek them; but then they behold them understood without a doubt and desired, when they can by no means follow the things desired.

[Vet. XXI.] 48. Amici Job ex ejus in Deum fiducia pudore suffusi. ---Quae etiam beati Job verba amicis ejus specialiter congruunt, qui duris objurgationibus sancti viri animum labefactare conabantur. Ait enim: Confusi sunt, quia speravi. Ac si aperte diceret: Dum me stultis increpationibus ad desperationem flectere nequeunt, ipsi temeritatis suae insania confunduntur. Venerunt quoque usque ad me, et pudore cooperti sunt. Ac si dicat: Videntes corporis vulnera, sed mentis constantiam nescientes, dum me de injustitia increpare ausi sunt, usque ad me necdum venerunt; sed dura me invectione 235 pulsantes, dum stare animum inter adversa deprehendunt, quasi ad me venientes erubescunt. Eo enim ad me veniunt quo me in intimis cognoscunt; ibique eos pudor cooperit, ubi me stantem fortiter exterior jactura non tangit. Sunt vero nonnulli qui timere Deum nesciunt, nisi cum vel in se experta, vel in aliis cognita adversitate terrentur, quos prospera per audaciam elevant, contraria per infirmitatem turbant. Ex quorum scilicet numero amicos suos esse beatus Job redarguit, cum protinus subdit, dicens:

CAPUT XXXIII.

VERS. 21.---Nunc venistis, et modo videntes plagam meam timetis.

49. Deus etiam in prosperis metuendus. ---Ac si aperte dicat: Ego tunc Deum timui, cum, fultus prosperis, flagellorum detrimenta non sensi. Vos autem qui ex amore Deum non metuistis, ex sola eum verberis percussione formidatis. Sequitur:

CAPUT XXXIV.

VERS. 22, 23.---Nunquid dixi: Afferte mihi, et de substantia vestra donate mihi? vel: Liberate me de manu hostis, et de manu robustorum eruite me?

50. Ecclesia ab iis qui prava de fide asserunt, quae de moribus vera docent, audire non vult. Maligni spiritus absque carnis infirmitate sunt conditi. ---Si ad personam sanctae Ecclesiae haec verba referuntur, quia amicos beati Job haereticorum tenere speciem diximus, recte se asserit eorum substantia non indigere. Haereticorum quippe substantia carnalis sapientia non inconvenienter accipitur, qua dum perverse fulciuntur, quasi in verbis se divites ostendunt; quam eo sancta Ecclesia non quaerit, quo hanc spiritali intellectu transcendit.

[Vet. XXI.] 48. The friends of Job covered with shame from his confidence in God. ---Which words of blessed Job also especially agree with his friends, who by hard upbraidings were attempting to shake the mind of the holy man. For he says: They are confounded, because I hoped. As if he should say openly: While by foolish increpations they cannot bend me to desperation, they themselves are confounded by the insanity of their own temerity. They came also even unto me, and were covered with shame. As if he should say: Seeing the wounds of the body, but not knowing the constancy of the mind, while they dared to upbraid me concerning injustice, they had not yet come even unto me; but pulsing me with a hard [235] invection, while they deprehend the mind to stand among adversities, they blush as if coming unto me. For by that they come unto me, by which they know me in my innermost parts; and there shame covers them, where the exterior loss does not touch me standing strongly. There are indeed some who know not how to fear God, except when they are terrified either by adversity experienced in themselves, or known in others, whom prosperous things elevate through audacity, contrary things disturb through infirmity. From whose number namely blessed Job redargues his friends to be, when he straightway subjoins, saying:

CHAPTER XXXIII.

VERS. 21.---Now you are come, and now seeing my stroke you are afraid.

49. God is to be feared even in prosperity. ---As if he should say openly: I feared God then, when, supported by prosperous things, I did not feel the detriments of scourges. But you who have not feared God out of love, dread Him from the stroke of the whip alone. It follows:

CHAPTER XXXIV.

VERS. 22, 23.---Did I say: Bring to me, and give me of your substance? or: Deliver me from the hand of the enemy, and rescue me from the hand of the strong?

50. The Church does not wish to hear from those who assert perverse things concerning the faith, what they teach as true concerning morals. Malignant spirits were created without the infirmity of the flesh. ---If these words are referred to the person of the holy Church, because we have said that the friends of blessed Job hold the type of heretics, she rightly asserts herself not to need their substance. For the substance of heretics is not inconveniently understood as carnal wisdom, by which while they are perversely supported, they show themselves as if rich in words; which the holy Church does not seek, because she transcends this by spiritual intellect.

Saepe vero haeretici, cum perversa de fide asserunt, nonnulla contra antiquum hostem subtilia de carnis tentationibus loquuntur. Nam nonnunquam eo in se quasi sana membra operationis ostendunt, quo in fide vulnerati serpentis morsu in capite tenentur. Sed sancta Ecclesia audire ab his subtilia de tentationibus non vult, qui dum vera quaedam de conversatione asserunt, ad falsa perfidiae perducunt. Unde recte nunc dicitur: Nunquid dixi: Afferte mihi, et de substantia vestra donate mihi? vel: Liberate me de manu hostis, et de manu robustorum eruite me? Manum quippe hostis Satanae fortitudinem vocat, et manum robustorum vires malignorum spirituum appellat. Quos idcirco robustos memorat, quia dum absque carnis infirmitate sunt conditi, pravis eorum adnisibus imbecillitas adjuncta non obviat. Hoc vero quod subditur:

[Vet. XXIV.] 55. Qui alios arguunt, seipsos non palpent. ---Ex aliis ergo sanctorum factis discimus quid de aliis pensare debeamus. Sancti enim viri, nec ex elatione sunt liberi, nec ex timore submissi; sed cum rectitudo eos ad libertatem vocis erigit, consideratio infirmitatis propriae in humilitate custodit. Culpas quippe delinquentium etsi ex alto increpantes feriunt, semetipsos tamen apud se subtilius judicantes, quasi in abjectis ponunt; et quo prava in aliis insequuntur, eo ad reprimendos se atrociores redeunt; rursusque quo sibimet meliora agentibus nequaquam parcunt, eo vigilantius aliena facta reprehendunt. Quid enim de humana potentia mirari exterius poterunt, qui semetipsos quoque despiciunt, etiam cum intimae pene jam arcem sublimitatis apprehendunt. Idcirco igitur bene foris dijudicant altitudinem terrenae celsitudinis, quia intus oculum non gravat pondus tumoris. Unde et beatus Job, cum in amicis dura loquentibus terrenam prudentiam, vires, substantiamque despiceret, dicens: Nunquid dixi: Afferte mihi, et de substantia vestra donate mihi? vel: Liberate me de manu hostis; et de manu robustorum eruite me? Docete me, et ego tacebo; et si quid forte ignoravi, instruite me; quid de semetipso sentiat, paulo inferius manifestat, dicens: Super pupillum irruitis (Vers. 27). Luce itaque clarius patet quantae se infirmitatis conspiciat, quem pupillum vocat. Sequitur:

Caput XXXVI

[Rec. XVI].

But often heretics, while they assert perverse things concerning the faith, speak some subtle things against the ancient enemy concerning the temptations of the flesh. For sometimes they show in themselves as if healthy members of operation, in which they are held in the head by the bite of the serpent wounded in faith. But the holy Church does not wish to hear from these subtle things concerning temptations, who while they assert certain true things concerning conversation, lead to the false things of perfidy. Whence it is rightly said now: Did I say: Bring to me, and give me of your substance? or: Deliver me from the hand of the enemy, and rescue me from the hand of the strong? For he calls the strength of Satan the hand of the enemy, and he names the powers of malignant spirits the hand of the strong. Whom he mentions as strong for this reason, because while they were created without the infirmity of the flesh, an adjunct imbecility does not withstand their wicked efforts. But this which is subjoined:

[Vet. XXIV.] 55. Those who rebuke others should not flatter themselves. ---For from other deeds of the saints we learn what we ought to think of others. For holy men are neither free through elation, nor submissive through fear; but when uprightness raises them to freedom of speech, the consideration of their own infirmity keeps them in humility. For although they strike the faults of delinquents rebuking them from on high, yet judging themselves more subtly within themselves, they place themselves as it were among the abject; and by as much as they pursue the evil things in others, by so much do they return more severely to repress themselves; and again by as much as they by no means spare themselves even when doing better things, by so much the more vigilantly do they reprehend the deeds of others. For what can they wonder at externally concerning human power, who also despise themselves, even when they almost already grasp the citadel of innermost sublimity? Therefore, they judge well the height of earthly loftiness from without, because the weight of pride does not burden the eye within. Whence also blessed Job, when he despised the earthly prudence, strength, and substance in his friends speaking harshly, saying: Did I say: Bring to me, and give me of your substance? or: Deliver me from the hand of the enemy; and rescue me from the hand of the strong? Teach me, and I will be silent; and if perchance I have been ignorant of anything, instruct me; what he thinks of himself, he manifests a little below, saying: You rush upon a ward (pupillum) (Verse 27). Thus it appears clearer than light in how great an infirmity he beholds himself, whom he calls a ward (pupillum). It follows:

Chapter XXXVI

[Rec. XVI].

VERS. 25.---Quare detraxistis sermonibus veritatis, cum e vobis nullus sit qui possit arguere?

56. Mundus esse debet qui alios vult corrigere.---Mundus ipse esse a vitiis debet qui curat aliena corrigere, ut terrena non cogitet, ut desideriis infimis non succumbat; quatenus tanto perspicacius aliis fugienda videat, quanto haec ipse per scientiam et vitam verius declinat, quia nequaquam pure maculam in membro considerat oculus quem pulvis gravat, et superjectas sordes tergere non valent manus quae lutum tenent. Quod, juxta antiquae translationis seriem, bene ad David erga exteriora bella laborantem per significationem divina vox innuit, cum dicit: Non tu aedificabis mihi templum, quia vir sanguinum es (II Reg. VII; XVI, 8; I Par. XXII, 8). Dei autem templum aedificat, qui corrigendis atque instituendis proximorum mentibus vacat. Templum quippe Dei nos sumus, qui ad veram vitam ex ejus inhabitatione construimur, Paulo attestante, qui ait: Templum Dei sanctum est, quod estis vos (I Cor. III, 17). Sed vir sanguinum templum Deo aedificare prohibetur, quia qui adhuc actis carnalibus incumbat necesse est ut instruere spiritaliter proximorum mentes erubescat. Bene ergo dicitur: Quare detraxistis sermonibus veritatis, cum e vobis nullus sit qui possit arguere? Ac si aperte diceretur: Qua temeritate audita reprehenditis, qui, percussionis meae causas ignorantes, adhuc reprehensibilia profertis. Sequitur:

Caput XVII

[Rec. XVII].

VERS. 26.---Ad increpandum tantum eloquia concinnatis, et in ventum verba profertis.

57. Locutionum duo genera hominibus noxia.---Duo sunt genera locutionum importuna valde et noxia generi humano, unum quod curat etiam perversa laudare, aliud quod studet semper etiam recta corripere. Illud deorsum cum fluvio ducitur, hoc vero contra fluenta veritatis obserare et alveum conatur. Illud metus premit, hoc elatio erigit. Illud gratiam ex favoribus captat, hoc ira ut ex certamine ostendatur exagitat. Illud in promptu subjacet, hoc semper e diverso tumet. Ex hujus ergo qualitate beatus Job amicos suos fuisse redarguit, cum dicit: Ad increpandum tantum eloquia concinnatis.

VERS. 25.---Why have you detracted from the words of truth, since there is none among you who can rebuke?

56. He who wishes to correct others must be clean. He himself must be clean from vices who cares to correct those of others, so that he may not think on earthly things, nor succumb to lowest desires; so that he may see what should be avoided by others by as much more clearly as he more truly avoids these things himself through knowledge and life, because the eye which dust burdens by no means purely considers a blemish in a member, and the hands which hold mud are not able to wipe away superadded filth. Which, according to the series of the ancient translation, the divine voice well indicates to David laboring in exterior wars through a sign, when it says: You shall not build me a temple, because you are a man of blood (2 Sam. 7; 16:8; 1 Chron. 22:8). But he builds the temple of God, who is at leisure for correcting and instituting the minds of his neighbors. For we are the temple of God, who are constructed for true life by His inhabiting, Paul attesting, who says: The temple of God is holy, which you are (1 Cor. 3:17). But a man of blood is forbidden to build a temple to God, because he who still lies under carnal acts must necessarily blush to instruct the minds of neighbors spiritually. Well therefore is it said: Why have you detracted from the words of truth, since there is none among you who can rebuke? As if it were openly said: With what temerity do you reprehend what you have heard, who, being ignorant of the causes of my stroke, still bring forth reprehensible things? It follows:

Chapter XVII

[Rec. XVII].

VERS. 26.---You devise speeches only to rebuke, and you bring forth words into the wind.

57. Two kinds of speech are harmful to men. There are two kinds of speech very importunate and harmful to the human race: one which cares to praise even perverse things, another which always strives to correct even right things. That one is led downwards with the river, but this one endeavors to bar against the streams of truth and the channel. That one fear oppresses, this one elation raises. That one catches grace from favors, this one anger agitates so that it may be shown as if from a contest. That one lies ready at hand, this one always swells from the opposite side. Therefore, from the quality of this latter kind blessed Job refuted his friends to have been, when he says: You devise speeches only to rebuke.

Sed unde usque ad injustae increpationis audaciam pervenitur, protinus innotuit, cum subjunxit: Et in ventum verba profertis. In ventum enim verba proferre est otiosa dicere. Nam saepe dum ab otiosis verbis nequaquam lingua compescitur, ad temeritatem quoque stultae increpationis effrenatur. Quibusdam enim ruinae suae gradibus desidiosa mens in foveam lapsus impellitur. Nam dum otiosa verba cavere negligimus, ad noxia pervenimus, ut prius loqui aliena libeat, et postmodum detractionibus eorum vitam, de quibus loquitur, lingua mordeat, quandoque autem usque ad apertas contumelias erumpat. Hinc irarum seminantur stimuli, oriuntur rixae, accenduntur faces odiorum, pax tota exstinguitur cordium. Unde bene per Salomonem dicitur: Qui dimittit aquam caput est jurgiorum (Prov. XVII, 14). Aquam quippe dimitterere est linguam in fluxum eloquii relaxare. Quo contra et in bonam partem asserit, dicens: Aqua profunda, verba ex ore viri (Prov. XVIII, 4). Qui ergo dimittit aquam, caput est jurgiorum, quia qui linguam non refrenat, concordiam dissipat. Unde e diverso scriptum est: Qui imponit stulto silentium, iras mitigat (Prov. XXVI, 10).

[Vet. XXV.] 58. Multiloquii mala. Otiosum verbum. ---Quia autem multiloquio quisque serviens rectitudinem justitiae tenere non possit, testatur Propheta, quia ait: Vir linguosus non dirigetur super terram (Psal. CXXXIX, 12). Hinc Salomon iterum ait: In multiloquio peccatum non deerit (Prov. X, 19). Hinc Isaias dicit: Cultus justitiae silentium (Isai. XXXII, 17), videlicet indicans quia mentis justitia desolatur, quando ab immoderata locutione non parcitur. Hinc Jacobus dicit: Si quis putat se religiosum esse, non refrenans linguam suam, sed seducens cor suum, hujus vana est religio (Jac. I, 26). Hinc rursum ait: Sit autem omnis homo velox ad audiendum, tardus autem ad loquendum (Ibid., 19). Hinc iterum adjungit: Lingua inquietum malum, plena veneno mortifero (Jac. III, 8). Hinc per semetipsam nos Veritas admonet, dicens: Omne verbum otiosum quod locuti fuerint homines, reddent de eo rationem in die judicii (Matth. XII, 36). Otiosum quippe verbum est quod aut ratione justae necessitatis, aut intentione piae utilitatis caret. Si ergo ratio de otioso sermone exigitur, pensandum valde est quae poena illud multiloquium sequatur, in quo etiam per superbiae verba peccatur.

But whence one arrives at the audacity of unjust rebuking, was immediately made known, when he subjoined: And you bring forth words into the wind. For to bring forth words into the wind is to say idle things. For often while the tongue is by no means restrained from idle words, it is also unbridled to the temerity of foolish rebuking. For by certain steps of its own ruin a slothful mind is impelled into the pit of a fall. For while we neglect to avoid idle words, we arrive at harmful ones, so that at first it pleases to speak of the things of others, and afterwards the tongue bites by detractions the life of those of whom it speaks, and at some time it breaks out even to open insults. Hence the stings of angers are sown, strifes arise, the torches of hatreds are kindled, the whole peace of hearts is extinguished. Whence it is well said by Solomon: He who lets out water is the head of quarrels (Prov. 17:14). For to let out water is to relax the tongue into a flow of speech. Against which he also asserts in a good sense, saying: Deep water, the words from the mouth of a man (Prov. 18:4). He therefore who lets out water, is the head of quarrels, because he who does not refrain the tongue, dissipates concord. Whence on the contrary it is written: He who imposes silence on a fool, mitigates angers (Prov. 26:10).

[Vet. XXV.] 58. The evils of loquacity. The idle word. But because anyone serving loquacity cannot hold the rectitude of justice, the Prophet testifies, because he says: A talkative man (vir linguosus) shall not be directed upon the earth (Ps. 140:11). Hence Solomon says again: In loquacity sin shall not be wanting (Prov. 10:19). Hence Isaiah says: The cultivation of justice is silence (Isa. 32:17), namely indicating that the justice of the mind is desolated, when it is not spared from immoderate speech. Hence James says: If any man thinks himself to be religious, not refraining his tongue, but seducing his own heart, this man's religion is vain (James 1:26). Hence again he says: But let every man be swift to hear, but slow to speak (Ibid., 19). Hence again he adds: The tongue is an unquiet evil, full of deadly poison (James 3:8). Hence by Itself the Truth admonishes us, saying: Every idle word that men shall speak, they shall render an account of it in the day of judgment (Matt. 12:36). For an idle word is that which either lacks the reason of just necessity, or the intention of pious utility. If therefore an account is required for an idle speech, it must be greatly weighed what penalty follows that loquacity, in which sin is also committed through words of pride.

59. Sine silentii censura mens tota patet hosti. ---Sciendum quoque est quod ab omni rectitudinis statu depereunt, qui per noxia verba dilabuntur. Humana etenim mens, aquae more, et circumclusa ad superiora colligitur, quia illud repetit unde descendit; et relaxata deperit, quia se per infima inutiliter spargit. Quot enim supervacuis verbis a silentii sui censura dissipatur, quasi tot rivis extra se ducitur. Unde et redire interius ad sui cognitionem non sufficit, quia per multiloquium exterius sparsa, vim intimae considerationis amittit. Totam se igitur insidiantis hostis vulneribus detegit, quia nulla se munitione custodiae circumcludit. Unde scriptum est: Sicut urbs patens, et absque murorum ambitu, ita vir qui non potest in loquendo cohibere spiritum suum (Prov. XXV, 28). Quia enim murum silentii non habet, patet inimici jaculis civitas mentis; et cum se per verba extra semetipsam ejicit, apertam se adversario ostendit, quam tanto ille sine labore superat, quanto et haec eadem quae vincitur contra semetipsam per multiloquium pugnat.

60. Silentii immoderati incommoda.---Sed inter haec sciendum est quia cum pavore nimio a locutione restringimur, interdum plus quam necesse est intra claustra silentii coarctamur; et dum linguae vitia incaute fugimus, occulte deterioribus implicamur. Nam saepe dum ab eloquio immoderate compescimur, grave multiloquium in corde toleramus, ut eo plus cogitationes in mente ferveant, quo illas violenta custodia indiscreti silentii angustat; et plerumque tanto latius diffluunt, quanto se esse seciores aestimant, quia foris a reprehensoribus non videntur. Unde mens nonnunquam in superbiam tollitur, eosque quos loquentes audit quasi infirmos conspicit. Cumque os corporis claudit, quantum se vitiis superbiendo aperiat non agnoscit. Linguam etenim premit, cogitationem erigit; et cum se per negligentiam minime considerat, tanto apud se cunctos liberius, quanto et secretius accusat. [Vet. XXVI.] Plerumque autem nimis taciti cum nonnulla injusta patiuntur, eo in acriorem dolorem prodeunt, quo ea quae sustinent non loquuntur. Nam si illatas molestias lingua tranquille diceret, a conscientia dolor emanaret.

59. Without the censure of silence the whole mind lies open to the enemy. It should also be known that those who slip away through harmful words fall away from every state of rectitude. For the human mind, after the manner of water, being shut in is collected to higher things, because it seeks again that from whence it descended; and being relaxed it perishes, because it scatters itself uselessly through the lowest things. For by as many superfluous words as it is dissipated from the censure of its own silence, by so many rivers as it were it is led outside itself. Whence it does not suffice to return within to the knowledge of itself, because being scattered outside through loquacity, it loses the force of innermost consideration. Therefore it exposes itself entirely to the wounds of the lying-in-wait enemy, because it shuts itself in by no defense of custody. Whence it is written: As a city that lies open, and without a circuit of walls, so is a man who cannot contain his spirit in speaking (Prov. 25:28). For because it does not have the wall of silence, the city of the mind lies open to the arrows of the enemy; and when it casts itself out beyond itself through words, it shows itself open to the adversary, whom he overcomes without labor by so much the more easily as this same mind which is conquered fights against itself through loquacity.

60. The disadvantages of immoderate silence. But among these things it should be known that when we are restrained from speech by too much fear, sometimes we are cooped up within the barriers of silence more than is necessary; and while we incautiously flee the vices of the tongue, we are secretly involved in worse ones. For often while we are immoderately restrained from speech, we tolerate a heavy loquacity in the heart, so that thoughts boil the more in the mind as the violent custody of indiscreet silence constricts them; and for the most part they flow abroad so much the more widely as they think themselves to be more secure, because they are not seen from without by rebukers. Whence the mind sometimes is raised into pride, and beholds those whom it hears speaking as if weak. And when it closes the mouth of the body, it does not recognize how much it opens itself to vices by being proud. For it oppresses the tongue, it raises the thought; and when it by no means considers itself through negligence, it accuses all men before itself the more freely, as it also does more secretly. [Vet. XXVI.] But for the most part the very silent, when they suffer some unjust things, break forth into sharper grief by as much as they do not speak the things which they sustain. For if the tongue should calmly speak the inflicted molestations, grief would flow out from the conscience.

Vulnera enim clausa plus cruciant, quia cum putredo, quae intrinsecus fervet, ejicitur, ad salutem dolor aperitur. Plerumque nimis taciti dum quorumdam mala respiciunt, et tamen in silentio linguam premunt, quasi conspectis vulneribus usum medicaminis subtrahunt. Eo enim mortis auctores fiunt, quo virus quod poterant ejicere loquendo noluerunt. Unde et immoderatum silentium si in culpa non esset, propheta non diceret: Vae mihi quia tacui (Isai. VI, 5).

61. Lingua per disciplinam retineatur, et ex necessitate laxetur. ---Quid ergo inter haec, nisi studiose lingua sub magni moderaminis libratione frenanda est, non insolubiliter obliganda, ne aut laxata in vitium defluat, aut restricta etiam ab utilitate torpescat? Hinc namque per quemdam dicitur: Sapiens tacebit usque ad tempus (Eccli. XX, 7), ut nimirum cum opportunum considerat, postposita censura silentii, loquendo quae congruunt, in usum se utilitatis impendat. Hinc Salomon ait: Tempus tacendi, et tempus loquendi (Eccle. III, 7). Discrete quippe vicissitudinum pensanda sunt tempora, ne aut cum restringi lingua debet, per verba se inutiliter solvat; aut cum loqui utiliter potest, semetipsam pigre restringat. Quod bene Psalmista considerans brevi postulatione complexus est dicens: Pone, Domine, custodiam ori meo, et ostium circumstantiae labiis meis (Psal. CXLIX, 3). Ostium namque aperitur et clauditur. Qui ergo ori suo nequaquam poni obstaculum, sed ostium petiit, aperte docuit quod et per disciplinam retineri lingua debeat, et ex necessitate laxari, quatenus os discretum et congruo tempore vox aperiat, et rursum congruo taciturnitas claudat. Quod quia vel amici beati Job, vel omnes haeretici, quorum hi speciem tenent, servare nesciunt, in ventum verba proferre perhibentur, quia nimirum dicta quae discretionis pondus non solidat aura levitatis portat.

For closed wounds torture more, because when the filth, which boils within, is cast out, the pain is opened for health. For the most part the very silent, while they look upon the evils of some, and yet in silence press the tongue, subtract as it were the use of medicine from the wounds they have seen. For they become the authors of death by so much as they would not eject by speaking the poison which they could. Whence also if immoderate silence were not in fault, the prophet would not say: Woe is me because I have held my peace (Isa. 6:5).

61. The tongue should be retained by discipline, and loosed by necessity. What therefore is there among these things, except that the tongue must be studiously refrained under the balance of great moderation, not insolubly bound, lest either being loosed it flow away into vice, or being restricted it grow torpid even from utility? For hence it is said by a certain one: A wise man will hold his peace until the time (Ecclus. 20:7), namely that when he considers it opportune, having set aside the censure of silence, by speaking those things which are congruous, he may spend himself in the use of utility. Hence Solomon says: A time of keeping silence, and a time of speaking (Eccles. 3:7). Discretely indeed the times of vicissitudes are to be weighed, lest either when the tongue ought to be restricted, it should uselessly loose itself through words; or when it can speak usefully, it should lazily restrict itself. Which the Psalmist well considering embraced in a short petition saying: Set, O Lord, a watch before my mouth, and a door of circumstance to my lips (Ps. 141:3). For a door is opened and closed. He therefore who sought not an obstacle to be placed to his mouth, but a door, clearly taught that the tongue both ought to be retained by discipline, and loosed by necessity, so that a discrete mouth both a voice may open at a congruous time, and again silence may close at a congruous time. Which because either the friends of blessed Job, or all heretics, whose type these hold, know not how to observe, they are reported to bring forth words into the wind, because namely the breath of levity carries away the sayings which the weight of discretion does not solidify.

LIBER OCTAVUS.

Postremam capitis sexti partem, a 27 versu, et cum septimo totum octavum, enarrat. In hac porro enarratione a versu 11 capitis octavi ad finem usque, de hypocrisis vitio copiose edisserit.

CAPUT PRIMUM.

241 1. Job humilitas et amor in persecutores. Quo Ecclesiae charitas erga haereticos adumbratur.---Praecedenti jam libello tractavimus, quod beatus Job vim nobis humilitatis suae innotescit, dicens:

CAP. VI, VERS. 27.---Super pupillum irruitis, et subvertere nitimini amicum vestrum.

Quantae namque infirmitatis se perpendat insinuat, quem pupillum vocat; quia vero ab amore recedere etiam laesa charitas nescit, et subverti velle se queritur, et tamen amicum se esse testatur. Cujus verba, ut saepe jam diximus, sic eidem specialiter congruunt, ut tamen per haec ex prophetico spiritu etiam sententia fidelis populi, ex voce Ecclesiae universalis, exprimatur, qui haereticorum contrarietatem tolerans, et infirmum se per humilitatem conspicit, et tamen a servandae dilectionis magnitudine non recedit. Sanctae quippe Ecclesiae populus, quia mortui patris est filius, pupillus non incongrue dicitur; cujus resurgentis vitam jam quidem per fidem sequitur, sed necdum per speciem contemplatur. Super pupillum vero haeretici irruunt, cum humilitatem fidelis populi importunis falsisque allegationibus affligunt. Et tamen amicus est quem nituntur evertere, quia fidelis Dei populus ipsos quoque quos persequentes tolerat amando non desinit ad veritatem vocare. Sed inter haec sciendum est quia sancti viri nec sustinere falsa per infirmitatem metuunt, nec laesi unquam a veritate conticescunt. Unde subditur:

CAPUT II.

VERS. 28.---Verumtamen quod coepistis explete; praebete aurem et videte an mentiar.

BOOK EIGHT.

Explains the last part of the sixth chapter, from verse 27, and with the seventh the whole eighth. Furthermore, in this explanation from verse 11 of the eighth chapter to the end, he copiously discusses the vice of hypocrisy.

CHAPTER I.

1. Job's humility and love towards persecutors. By which the charity of the Church towards heretics is adumbrated. In the preceding book we have already treated, that blessed Job makes known to us the force of his humility, saying:

CAP. VI, VERS. 27.---You rush upon a ward (pupillum), and you strive to subvert your friend.

For he insinuates in how great an infirmity he weighs himself, whom he calls a ward (pupillum); but because wounded charity knows not how to recede from love, he both complains that he is willed to be subverted, and yet testifies that he is a friend. Whose words, as we have already often said, so specially agree with him, that yet through these, from the prophetic spirit, the sentiment of the faithful people, from the voice of the universal Church, is also expressed, which, tolerating the contrariety of heretics, both beholds itself as weak through humility, and yet does not recede from the magnitude of the love to be preserved. For the people of the holy Church, because it is the son of a dead father, is not incongruously called a ward (pupillum); whose life of resurrection it now indeed follows through faith, but not yet contemplates through sight (speciem). But heretics rush upon the ward (pupillum), when they afflict the humility of the faithful people with importunate and false allegations. And yet he is a friend whom they strive to overturn, because the faithful people of God does not cease by loving to call to the truth even those themselves whom it tolerates as persecutors. But among these things it should be known that holy men neither fear through infirmity to sustain false things, nor being wounded do they ever keep silence from the truth. Whence is subjoined:

CHAPTER II.

VERS. 28.---But finish what you have begun; give ear and see if I lie.

2. Charitati verae contra adversarios adesse debent patientia et benignitas.---Quia enim adversa perpeti non timet, dicat: Verumtamen quod coepistis, explete. Quia vero ipsis suis persecutoribus veritatis praedicamenta non subtrahit, adjungat: Praebete aurem, et videte an mentiar. Ac si aperte diceret: Nec ante illatas molestias trepido, nec ingratis auditoribus correptionis adjutoria abscondo, quia et malis pressus exerceor, et ipsis meis persecutoribus benigne impensus cresco. Mens quippe sanctorum in hoc tentationum praelio et munita patientiae clypeo, et gladiis amoris accincta, ad perferenda mala sumit fortitudinem, et ad rependenda bona exerit benignitatem, quatenus et odiorum tela potenter excipiat, et amoris jacula valenter reddat. Nequaquam quippe ad bella armatus pergit qui aut clypeum sumens, gladiis non utitur, aut utens gladiis clypeo non munitur. Unde et miles Dei, adversitatis bello deprehensus, et scutum patientiae debet anteferre, ne pereat; et ad praedicandum promptus amoris inferre jacula, ut vincat. Cujus armaturae summam Paulus breviter insinuat, dicens: Charitas patiens est, benigna est (I Cor. XIII, 4). Cum vero unum ex utroque defuerit, charitas non est, si, videlicet, malos aut absque benignitate tolerans, non amat, aut rursum, sese sine patientia exhibens, negligit tolerare quos amat. Ut ergo a nobis charitas vera teneatur, necesse est quatenus et benignitati patientia, et rursum patientiae benignitas suffragetur, ut magnum quoddam in corde nostro aedificium construens, et benignitatis arcem patientia solidet, et patientiae fundata aedificia benignitas exornet. Beatus igitur Job promptus ad patientiam dicat: Verumtamen quod coepistis, explete; benignitate praeditus adjungat: Praebete aurem, et videte an mentiar.

3. Ecclesia errantes studet rationibus revocare.---Quia vero sancta Ecclesia ex magisterio humilitatis instituta, recta quae errantibus dicit, non quasi ex auctoritate praecipit, sed ex ratione persuadet, bene nunc dicitur: Videte, an mentiar. Ac si aperte dicat: Ea quae assero nequaquam mihi ex auctoritate credite, sed an vera sint ex ratione pensate. Quae et si quando dicit quod ratione comprehendi non valet, ne de occultis humana ratio quaeri debeat, rationabiliter suadet. Sed saepe haeretici, dum occasionem ratiocinationis accipiunt, ad jurgia contentionis effrenantur. Unde et apte mox subditur:

CAPUT III.

VERS. 29.---243 Respondete, quaeso, absque contentione.

2. Patience and benignity ought to be present with true charity against adversaries. For because he does not fear to endure adverse things, let him say: But finish what you have begun. But because he does not withdraw the preachments of truth from these very persecutors of his, let him subjoin: Give ear, and see if I lie. As if he were openly saying: I neither tremble before the molestations brought upon me, nor do I hide the helps of correction from ungrateful hearers, because both pressed by evils I am exercised, and benignly spent for my very persecutors I grow. For the mind of the saints in this battle of temptations is both fortified by the shield (clypeo) of patience, and girded with the swords of love, it takes fortitude to endure evils, and exerts benignity to repay good things, so that it may both powerfully receive the weapons of hatreds, and validly return the darts of love. For by no means does he go armed to wars who either taking a shield does not use swords, or using swords is not fortified by a shield. Whence also the soldier of God, caught in the war of adversity, both ought to bring forward the shield of patience, lest he perish; and being prompt for preaching, bring in the darts of love, that he may overcome. Of which armor Paul briefly insinuates the sum, saying: Charity is patient, is benign (1 Cor. 13:4). But when one of both is wanting, it is not charity, if, namely, either tolerating the evil without benignity, he does not love, or again, exhibiting himself without patience, he neglects to tolerate those whom he loves. In order therefore that true charity may be held by us, it is necessary that both patience should support benignity, and again benignity should support patience, so that constructing a certain great edifice in our heart, patience may solidify the citadel of benignity, and benignity may adorn the buildings founded on patience. Let therefore blessed Job, prompt for patience, say: But finish what you have begun; being endowed with benignity let him subjoin: Give ear, and see if I lie.

3. The Church strives to recall those who err by reasons. But because the holy Church, instituted from the mastership of humility, does not command as if from authority the right things which she says to those who err, but persuades from reason, well is it said now: See if I lie. As if she should openly say: By no means believe those things which I assert from authority, but weigh whether they are true from reason. Which even if she says at any time what cannot be comprehended by reason, she reasonably persuades that human reason ought not to be sought concerning hidden things. But often heretics, while they receive the occasion of reasoning, are unbridled to the quarrels of contention. Whence also aptly is soon subjoined:

CHAPTER III.

VERS. 29.---Respond, I pray you, without contention.

4. Haeretici rixas, not rationes exquirunt.---Neque enim haeretici inquisitionibus suis veritatem conantur assequi, sed victores videri. Cumque foris ostendi sapientes appetunt, intus per stultitiam elationis suae vinculis ligantur. Unde fit ut contentionum certamina exquirunt, et de Deo, qui pax nostra est, loqui pacfice nesciant, atque ex pacis negotio rixae inventores fiant. Quibus bene per Paulum dicitur: Si quis autem videtur esse contentiosus, nos talem consuetudinem non habemus, neque Ecclesia Dei (I Cor. XI, 16). Recte autem subditur:

CAPUT IV.

IBID.---Et loquentes id quod justum est, judicate.

5. Nil inconsulte loquendum.---Is namque qui loquitur, dum de verbis suis auditoris sententiam exspectat, quasi ejus judicio supponitur a quo auditur. Qui igitur in dictis suis reprobari metuit, ipse prius debet examinare quod dicit, quatenus inter cor et linguam aequus quidam discretusque arbiter sedeat, subtiliter pensans, si recta verba cor offerat, quae, utiliter suscipiens, ad auditorum judicium lingua perducat. Beatus igitur Job sua contra amicos agens, sed contra haereticos nostra denuntians, praecipitationem loquentium reprehendat, atque ad eorum mentem verba colligat, dicens: Loquentes id quod justum est, judicate. Ac si aperte diceret: Si in eo quod ad nos egressum locutionis exitis, reprehendi non vultis, intus justitiae libram tenete, ut tanto foris quod dicitur ex veritatis pondere placeat, quanto hoc interius trutina discretionis pensat. Et quia hi erga aliena dicta rectum judicium exerunt, qui judicare prius propria sciunt, postquam dixit, Loquentes id quod justum est, judicate, apte mox subdit:

CAPUT V.

VERS. 30.---Et non invenietis in lingua mea iniquitatem, nec in faucibus meis stultitia personabit.

6. Dictorum suorum censor rectius judicat de alienis. Prius falsa refellenda, quam vera doceantur. Ac si aperte diceret: Si subtilius vestra perpenditis, verius aliena pensatis, et cum rectum coeperit esse quod dicitis, justum cognoscetis quod auditis. Nequaquam quippe mea vobis lingua stultitiam resonat, si a vestra conscientia non procedat. Sic sancta Ecclesia studet prius assertiones hostium falsas ostendere, et tunc praedicamenta veritatis aperire, quia cum recta se tenere aestimant, recta quae audiunt contumaciter impugnant.

4. Heretics seek strifes, not reasons. For heretics do not strive to attain the truth by their inquiries, but to be seen as victors. And while they desire to be shown wise without, they are bound within by the bonds of their own pride through foolishness. Whence it comes to pass that they seek the contests of contentions, and they know not how to speak peacefully concerning God, who is our peace, and from the business of peace they become inventors of strife. To whom it is well said by Paul: But if any man seems to be contentious, we have no such custom, nor the Church of God (1 Cor. 11:16). But rightly is subjoined:

CHAPTER IV.

IBID.---And speaking that which is just, judge.

5. Nothing to be spoken inconsiderately. For he who speaks, while he awaits the sentence of the hearer concerning his words, is as it were subjected to the judgment of him by whom he is heard. He therefore who fears to be reproved in his sayings, ought himself first to examine what he says, so that between the heart and the tongue a certain just and discrete arbiter may sit, subtly weighing if the heart offers right words, which the tongue, receiving usefully, may lead to the judgment of the hearers. Blessed Job therefore, acting his own part against his friends, but denouncing ours against heretics, reprehends the precipitation of those who speak, and collects the words for their mind, saying: And speaking that which is just, judge. As if he were openly saying: If you do not wish to be reprehended in that you go forth to the egress of speech, hold the balance of justice within, so that what is said without may please from the weight of truth by as much as the balance of discretion weighs this within. And because these men exert a right judgment towards the words of others, who know first how to judge their own, after he said: Speaking that which is just, judge, aptly he soon subjoins:

CHAPTER V.

VERS. 30.---And you shall not find iniquity in my tongue, nor shall foolishness resound in my jaws.

6. The censor of his own words judges more rightly of those of others. Falsehoods must first be refuted, before truths are taught. As if he were openly saying: If you weigh your own things more subtly, you consider the things of others more truly, and when what you say begins to be right, you will recognize as just what you hear. For my tongue by no means resounds foolishness to you, if it does not proceed from your own conscience. Thus the holy Church strives first to show the assertions of enemies to be false, and then to open the preachings of truth, because when they estimate that they hold right things, they contumaciously impugn the right things which they hear.

Ante ergo necesse est ut errorem suum haeretici sentiant, ne auditae veritati contradicant, quia et camporum sentes si arator vomeris scissione non eruit, terra accepta semina in segetem non producit; et cum putredinem medicus vulneris apertione non ejicit, nequaquam in loco putredinis sana caro coalescit. Prius ergo perversa destruens, dicat: Loquentes id quod justum est judicate; post autem recta insinuans, adjungat: Et non invenietis in lingua mea iniquitatem, nec in faucibus meis stultitia personabit. Solent autem haeretici alia aperte dicere, alia in occultis tenere. Per linguam quippe aperta locutio, per fauces vero occulta tractatio designatur.

7. Ecclesia non alia aperte profert, alia celat, haereticorum more. Sanctae ergo Ecclesiae nec in lingua iniquitas, nec stultitia in faucibus resonat, quia ea quae per publicam locutionem praedicat, etiam per intimam fidem servat; nec in aperto aliud docet, atque in occultis aliud retinet, sed et quod sentit loquendo ejicit, et quod loquitur vivendo custodit; ac de sapientiae supernae convivio quidquid per linguam praedicationis emanat, hoc per fauces tacitae exspectationis degustat. Sed beatus Job unum scilicet membrum universalis Ecclesiae, sua insinuans, atque electorum omnium corda manifestans, omne quod sentit aperiat, ut mentis ejus rectitudinem attestatio locutionis innotescat. Sequitur:

Caput VI

[Vet. IV, Rec. III].

CAP. VII, VERS. 1.---Militia est vita hominis super terram.

8. Vita nostra, et militia et tentatio eodem sensu. Ipsa sibi tentatio est. Hoc in loco translatione veteri nequaquam militia vita hominis, sed tentatio vocatur. Sed si utriusque verbi sensus aspicitur, diversum quidem est quod exterius resonat, sed unum eumdemque concorditer intellectum format. Quid enim nisi pugna contra malignos spiritus, nomine tentationis exprimitur? Et quid appellatione militiae, nisi contra hostes exercitium designatur? Tentatio itaque ipsa militia est, quia dum contra malignorum spirituum insidias vigilat, in bellorum procinctu procul dubio exsudat.

Beforehand, therefore, it is necessary that heretics feel their error, lest they contradict the truth they have heard, because if the plowman does not root out the thorns of the fields with the cutting of the plowshare, the earth does not produce the received seeds into a crop; and when the physician does not cast out the rottenness by the opening of the wound, healthy flesh by no means unites in the place of the rottenness. First, therefore, destroying perverse things, let him say: Speaking that which is just, judge; but afterwards insinuating right things, let him add: And you shall not find iniquity in my tongue, nor shall foolishness resound in my jaws. Heretics, moreover, are wont to say some things openly, and to hold others in secret. For by the tongue open speech is designated, but by the jaws secret handling.

7. The Church does not bring forth some things openly and hide others, after the manner of heretics. In the holy Church, therefore, neither does iniquity resound in the tongue, nor foolishness in the jaws, because those things which she preaches through public speech, she also keeps through intimate faith; nor does she teach one thing in the open, and retain another in secret, but she both brings out by speaking what she feels, and guards by living what she speaks; and from the banquet of supernal wisdom, whatever emanates through the tongue of preaching, this she tastes through the jaws of silent expectation. But blessed Job, being indeed one member of the universal Church, insinuating his own things, and manifesting the hearts of all the elect, let him open all that he feels, so that the attestation of his speech may make known the rectitude of his mind. It follows:

Chapter VI

[Vet. IV, Rec. III].

CHAP. VII, VERS. 1.---The life of man upon earth is a warfare.

8. Our life is both a warfare and a temptation in the same sense. It is itself a temptation to itself. In this place, in the old translation, the life of man is by no means called a warfare, but a temptation. But if the sense of each word is looked at, that which resounds outwardly is indeed diverse, but it forms concordantly one and the same understanding. For what but a fight against evil spirits is expressed by the name of temptation? And what by the designation of warfare, but exercise against enemies? Temptation therefore is itself warfare, because while it watches against the snares of evil spirits, it undoubtedly toils in the preparation for battles.

Notandum vero, quod haec eadem vita hominis non tentationem habere dicitur, sed ipsa tentatio esse perhibetur. Sponte quippe a statu conditionis lapsa, et corruptionis suae putredini subdita, dum sibi ex semetipsa molestias gignit, hoc est jam facta quod tolerat. Quia enim statum mentis inclinata deseruit, quid in se nisi motum varietatis invenit? Unde nunc etsi ad summa appetenda se erigit, mutabilitatis lubricae impulsu protinus ad semetipsam cadit. Vult in contemplatione stare, sed non valet. Cogitationis gressum figere nititur, sed infirmitatis suae lapsibus enervatur. Quae nimirum mutabilitatis suae onera quia volens expetiit, nolens portat. Quietus homo possidere carnem potuit, si bene ab auctore conditus, possideri voluisset. Cumque se erigere contra conditorem studuit, in semetipso protinus carnis contumeliam invenit. Sed quia cum culpa simul ab origine etiam poena propagatur, inserto infirmitatis vitio nascimur, et quasi nobiscum hostem deducimus, quem cum labore superamus. Ipsa ergo hominis vita tentatio est, cui ex semetipsa nascitur unde perimatur. Quae etsi semper ex virtute succidit, quod ex infirmitate generat, semper tamen ex infirmitate generat, quod ex virtute succidat.

9. Quot modis tentemur; qui tentationi uni succedat altera. Sic itaque humana vita tentatio est, ut etsi jam ab iniquitatis perpetratione compescitur, in ipsis tamen bonis operibus, modo malorum memoria, modo seductionis caligine, modo intentionis suae interruptione fuscetur. Alius namque a luxuria carnem jam refrenat, sed tamen adhuc luxuriae phantasmata tolerat, quia quae volens fecit, horum invitus meminit, et poenam sustinet, quod voluptatem putavit. Quia vero ad devictam culpam retrahi metuit, ventrem mirae abstinentiae vigore restringit, vultusque ex abstinentia pallescit; cumque in facie pallor aspicitur, reverenda ab hominibus vita laudatur; moxque inanis gloria ad abstinentis animum cum verbis favoris venit, quam concussa mens dum subjicere non valet, eum per quem venerat tergere a facie pallorem quaerit; sicque fit ut, infirmitatis nexibus ligata, aut pallorem abstinentiae fugiens, iterum per alimenta subdi luxuriae metuat, aut, impulsum luxuriae per abstinentiam superans, pallorem suum inani gloriae militare pertimescat.

But it is to be noted, that this same life of man is not said to have temptation, but is asserted to be itself a temptation. For having spontaneously fallen from the state of its condition, and subjected to the rottenness of its own corruption, while it generates troubles for itself from itself, it has already become that which it tolerates. For because, being inclined, it has deserted the state of the mind, what has it found in itself but a motion of variety? Whence now, even if it raises itself to seek the highest things, it immediately falls back to itself by the impulse of slippery mutability. It wishes to stand in contemplation, but it is not able. It strives to fix the step of thought, but is unnerved by the lapses of its own infirmity. Which burdens of its mutability, because it sought them willingly, it carries unwillingly. Man could have possessed the flesh in quiet, if, being well formed by the Author, he had wished to be possessed by Him. And when he studied to raise himself against the Creator, he immediately found in himself the contumely of the flesh. But because along with the fault, the punishment is also propagated from the origin, we are born with the vice of infirmity inserted in us, and as it were we lead an enemy with us, whom we overcome with labor. The very life of man therefore is a temptation, for which there arises from itself that by which it may be destroyed. Which, although it always cuts down by virtue what it generates by infirmity, yet it always generates by infirmity what it may cut down by virtue.

9. In how many ways we are tempted; how one temptation succeeds another. Thus therefore human life is a temptation, so that although it is already restrained from the perpetration of iniquity, yet in its very good works it is darkened, now by the memory of evils, now by the mist of seduction, now by the interruption of its own intention. For one already restrains the flesh from lust, but yet still tolerates the phantasms of lust, because of those things which he did willingly, he remembers unwillingly, and sustains as a punishment what he thought was pleasure. But because he fears to be drawn back to the conquered fault, he restricts the belly with the vigor of a wonderful abstinence, and the countenance grows pale from abstinence; and when the pallor is seen on the face, the life is praised by men as reverend; and soon vainglory comes to the mind of the abstainer with words of favor, which the shaken mind, while it is not able to subject it, seeks to wipe away from the face the pallor through which it had come; and so it happens that, bound by the ties of infirmity, either fleeing the pallor of abstinence, he fears again to be subjected to lust through food, or, overcoming the impulse of lust through abstinence, he greatly fears that his pallor may fight for vainglory.

Alius, lapsum superbiae superans, toto jam desiderio statum humilitatis apprehendit; cumque superbientes quosdam usque ad oppressionem innocentium erumpere conspicit, zeli excitatione succensus, postponere aliquatenus cogitur quod decrevit, vim rectitudinis exerit, pravisque non mansuetudine, sed auctoritate contradicit. Unde plerumque fit ut aut humilitatis studio zelum rectitudinis deserat, aut rursum zelo rectitudinis turbet humilitatis studium quod tenebat. Cumque servari simul et zeli auctoritas, et propositionis humilitas vix possit, sibimetipsi homo ex perturbatione incognitus redditur, ita ut vehementer ambigat, ne apud seductum animum aut superbia se auctoritatem zeli insinuet, aut torpor pavidus humilitatem fingat. Alius, quanta sit fallaciae culpa considerans, munire se arce veritatis decernit, ut ex ore jam falsus sermo non prodeat, seseque funditus a mendacii transgressione disjungat. Sed fit plerumque ut cum verum dicitur, vita proximi gravetur; cumque ingerere alteri laesionem metuit, ad hoc quod dudum presserat fallaciae vitium, quasi ex studio pietatis redit; sicque fit ut etsi malitia mentem non teneat, in ea tamen veritatis radium umbra mendacii obscuret. Unde et saepe quia percontatus quisque conticescere non valet, aut, falsum dicens, suam mentem trucidat, aut, vera loquens, proximi vitam gravat. Alius, amore conditoris sui excitatus, a terrenis cogitationibus mentem curat assidua oratione suspendere, atque hanc in secreta quietis intimae securitate collocare; sed in ipso suae orationis ascensu, dum clevari ab infimis nititur, infimorum phantasmate reverberatur; atque ad intuendam lucem mentis oculus tenditur, sed ex corporeo usu, surgentibus rerum terrenarum imaginibus, obscuratur. Unde fit plerumque ut intendentis animus, ipsa sua infirmitate fatigatus, aut, orationem deserens, desidia torpeat, aut, si diu in oratione permanserit, ante oculos ejus obortarum imaginum caligo densescat.

[Vet. V.] 10. Ex occasione virtutum deterius aliquando ruimus. Bene ergo dicitur: Tentatio est vita hominis super terram, quando ibi quoque reatum descensionis invenit, ubi se provectum comprehendere ascensionis putavit; et inde mens confunditur, unde surgere a confusione nitebatur, ut per hoc ad semetipsam diverberata redeat, per quod semetipsam jam collecta et coadunata transibat. Iste, ab eruditione divinae legis alienus, ignorantia sua deprimitur, ne quid obtinendae salutis operetur.

Another, overcoming the lapse of pride, already apprehends the state of humility with all desire; and when he sees certain proud ones break out even to the oppression of the innocent, kindled by the excitation of zeal, he is forced to postpone to some extent what he had decreed, exerts the force of rectitude, and contradicts the depraved not with meekness, but with authority. Whence it often happens that either by the study of humility he deserts the zeal of rectitude, or again by the zeal of rectitude he disturbs the study of humility which he was holding. And since the authority of zeal and the humility of the purpose can hardly be preserved together, the man is rendered unknown to himself by the perturbation, so that he vehemently doubts, lest in the seduced mind either pride should insinuate itself under the authority of zeal, or fearful torpor should feign humility. Another, considering how great is the fault of fallacy, determines to fortify himself in the citadel of truth, so that a false speech may no longer go forth from his mouth, and he may disjoin himself utterly from the transgression of lying. But it often happens that when the truth is said, the life of a neighbor is burdened; and when he fears to inflict injury on another, he returns as if by the study of piety to that vice of fallacy which he had recently suppressed; and so it happens that although malice does not hold the mind, yet in it the shadow of a lie obscures the ray of truth. Whence also often because each one being questioned is not able to be silent, he either, speaking what is false, slaughters his own mind, or, speaking truths, burdens the life of his neighbor. Another, excited by the love of his Creator, takes care to suspend the mind from earthly thoughts by assiduous prayer, and to place it in the secret security of intimate rest; but in the very ascent of his prayer, while he strives to be raised from the lowest things, he is repelled by the phantasm of the lowest things; and the eye of the mind is stretched to behold the light, but from corporeal use, it is obscured by the rising images of earthly things. Whence it often happens that the mind of the intentional person, fatigued by its own infirmity, either, deserting prayer, becomes torpid by sloth, or, if it remains long in prayer, the mist of the images that have arisen thickens before its eyes.

[Vet. V.] 10. From the occasion of virtues we sometimes fall more grievously. Well therefore is it said: The life of man upon earth is a temptation, when it finds there also the guilt of descent, where it thought it had apprehended the progress of ascent; and from there the mind is confounded, whence it was striving to rise from confusion, so that through this it may return lashed to itself, through which, being already collected and joined together, it was passing beyond itself. This one, being a stranger to the erudition of the divine law, is depressed by his own ignorance, lest he should work anything for obtaining salvation.

Ille divinae legis scientia praeditus, dum sibi prae caeteris gaudet intellectum suppetere, quia privato gaudio exsultat, percepti intellectus in se munera dissipat; et inde in judicio caeteris deterior exhibetur, unde clarior caeteris ad tempus ostenditur. Hunc quia virtutum dona non sublevant, etiam viam simplicem rectitudinis declinat; et velut extraneum se a coelesti munere deputans, quasi eo securius prava agit, quo superni doni sublimia munera non percepit. Illum prophetiae spiritus replet, ad praescientiam sublevat, eique ventura quaeque jam praesentia ostentat. Sed dum saepe et in multis super semetipsum tollitur, ut futura veraciter contempletur, mens, in sui confidentiam deducta, eum qui haberi semper non potest semper sibi adesse prophetiae spiritum aestimat; cumque omne quod senserit prophetiam putat, quia sibi hanc et cum non habet tribuit, et in quantum habere potuit amittit. Sicque fit ut inde post aliorum merita tristis redeat, unde aestimatione omnium laetus praeibat. Tentatio est ergo vita hominis super terram, quae aut aliena a virtutibus ad coeleste praemium surgere non valet, aut ditata donis spiritalibus aliquando deterius ex occasione virtutum ruit.

[Vet. VI.] 11. Vita nostra militia, quia ut haec, crescendo decrescit ac finitur. Quia autem paulo superius hoc esse tentationem quod militiam diximus, sciendum summopere est quod quiddam nobis appellatione militiae amplius quam nomine tentationis innuitur. Hoc namque nostro intellectui expressione militiae augetur, quod nimirum per militiam ad finem quotidie tenditur; cumque per ordinem militiae locus crescit, tota simul hominum militia deficit. Militia ergo est vita hominis super terram, quia et, sicut superius diximus (Lib. VII, n. 31), unusquisque dum quotidie ad vitae terminum per temporum augmenta tendit, augendo vitam, vivere desinit. Dies quippe exspectat ut veniant; sed cum ad augmentum vitae veniunt, jam ab augmento vitae subtrahuntur, quia et itinerantis gressus dum in anteriora proficit, quod restat iter decrescit. Vita ergo nostra militia est, quae quo ad augmentum ducitur, eo ut non sit finitur. Bene igitur dicitur: Militia est vita hominis super terram, quia dum per spatia temporum crescere appetit, ab eodem spatio, quod perdendo colligit, crescendo pertransit. Unde apte quoque ipse militiae cursus exprimitur, cum protinus subinfertur:

CAPUT VII.

IBID.---Et sicut dies mercenarii dies ejus.

That one, endowed with the knowledge of the divine law, while he rejoices that understanding is supplied to him above others, because he exults in a private joy, dissipates in himself the gifts of the perceived understanding; and from there he is exhibited in judgment worse than the others, from whence he was shown for a time clearer than the others. Because the gifts of virtues do not raise this one, he declines even from the simple way of rectitude; and deputing himself as a stranger to the heavenly gift, he does perverse things as if more securely, by as much as he did not perceive the sublime gifts of the supernal gift. The spirit of prophecy fills that one, raises him to foreknowledge, and shows him all future things as already present. But while often and in many things he is raised above himself, that he may truly contemplate the future, the mind, led into self-confidence, estimates that the spirit of prophecy, which cannot always be had, is always present with him; and when he thinks everything he feels is prophecy, because he attributes this to himself even when he does not have it, he also loses it in so far as he could have had it. And so it happens that from there he returns sad after the merits of others, from whence he was going before joyful in the estimation of all. Therefore the life of man upon earth is a temptation, which either being a stranger to virtues is not able to rise to the heavenly reward, or being enriched with spiritual gifts sometimes falls more grievously from the occasion of virtues.

[Vet. VI.] 11. Our life is a warfare, because like this, in growing it decreases and is finished. But because a little above we said that this temptation is the same as warfare, it is to be known above all that something more is hinted to us by the designation of warfare than by the name of temptation. For this is added to our understanding by the expression of warfare, that certainly through warfare one tends daily toward the end; and when by the order of warfare the place increases, the whole warfare of men fails at the same time. The life of man upon earth therefore is a warfare, because also, as we said above (Book VII, n. 31), each one while daily tending toward the end of life through the increments of times, by increasing life, ceases to live. For he expects the days to come; but when they come for the increase of life, they are already subtracted from the increase of life, because the step of a traveler also, while it profits in the forward parts, the journey that remains decreases. Our life therefore is a warfare, which by the fact that it is led to increase, by that it is finished so as not to be. Well therefore is it said: The life of man upon earth is a warfare, because while it desires to grow through the spaces of times, from that same space, which it collects by losing, it passes through by growing. Whence also the course of the warfare itself is aptly expressed, when it is immediately subjoined:

CHAPTER VII.

IBID.---And like the days of a hireling are his days.

12. Electus, mercenarii instar, dies suos cito evolvi optat. In alieno laborat. Curat ne ullus dies vacuus labatur ab opere. Dies suos mercenarius evolvi citius exoptat, ut ad laboris sui praemium sine tarditate perveniat. Dies itaque hominis vera et aeterna sapientis recte mercenarii diebus comparantur, quia praesentem vitam, viam non patriam, militiam non palmam deputat; et eo se abesse longius a praemio conspicit, quo tardius ad finem venit. Considerandum quoque est quod mercenarius in alienis laboribus exsudat, sed tamen sibi praemium proprium praeparat. Voce autem Redemptoris nostri dicitur: Regnum meum non est de hoc mundo (Joan. XVIII, 36). Omnes ergo qui, spe coelestium praediti, exercitio vitae praesentis atterimur, in alieno laboramus. Nam saepe et reprobis servire cogimur, mundo quae mundi sunt reddere coarctamur; et alieno quidem labore fatigamur, sed tamen praemia nostra percipimus; et per hoc pervenimus ad propria, quod pure ministramus aliena. Quo contra quibusdam Veritas dicit: Si in alieno fideles non fuistis, quod vestrum est quis dabit vobis (Luc. XVI, 12)? Sciendum quoque est quod mercenarius sollicite curat inspicere ne unquam dies vacuus labatur ab opere, et exspectatus finis temporis ne inanis veniat ad remunerationem. In laboris namque studio conspicit quid percipere in tempore remunerationis possit. Nam cum opus crescit, praemii fiducia proficit; cum vero opus torpuerit, spes a remuneratione lassescit. Unde et electus quisque vitam suam quasi mercenarii dies pensans, tanto fidentius spe tendit ad praemium, quanto nunc robustius perdurat ad laboris incrementum; qui sit decursus praesentis temporis pensat, dies cum operibus numerat, ne a labore vacua transeant vitae momenta formidat; adversis gaudet, passione reficitur, moerore refovetur, quia subsequentis vitae praemiis tanto se remunerari largius conspicit, quanto pro amore illius quotidianis se mortibus verius impendit. Hinc namque est quod cives supernae patriae conditori ejus Psalmistae vocibus dicunt: Propter te morte afficimur tota die (Psal. XLIII, 22). Hinc Paulus ait: Quotidie morior propter vestram gloriam, fratres (I Cor. XVI, 31). Hinc iterum dicit: Ob quam causam haec patior, sed non confundor; scio enim cui credidi, et certus sum quia potens est depositum meum servare in illum diem (II Tim. I, 12). Sancti igitur viri quot labores nunc veritati commendantes exhibent, tot jam remunerationis suae pignora intra spei cubiculum clausa tenent. Sed gravis nunc sentitur aestus in opere, ut quandoque refrigerium percipiatur ex quiete. Unde et apte mox subditur:

12. The elect, after the likeness of a hireling, wishes his days to be swiftly rolled away. He labors in what is another's. He takes care lest any day should slip away empty of work. A hireling desires his days to be rolled away more swiftly, that he may arrive without delay at the reward of his labor. The days therefore of a man wise with true and eternal wisdom are rightly compared to the days of a hireling, because he considers the present life a way and not a fatherland, a warfare and not a palm; and he sees himself to be further away from the reward, the later he comes to the end. It is also to be considered that a hireling toils in the labors of others, but yet prepares for himself his own reward. Moreover by the voice of our Redeemer it is said: My kingdom is not of this world (John 18:36). All of us therefore who, being endowed with the hope of heavenly things, are worn away by the exercise of the present life, labor in what is another's. For often we are forced to serve even the reprobate, we are constrained to return to the world the things that are the world's; and indeed we are fatigued by the labor of another, but yet we perceive our rewards; and through this we arrive at our own, that we purely minister the things of others. On the contrary, Truth says to some: If you have not been faithful in that which is another's, who will give you that which is your own? (Luke 16:12). It is also to be known that a hireling carefully takes care to inspect lest ever a day should slip away empty of work, and the expected end of time should come in vain for remuneration. For in the study of labor he beholds what he may be able to perceive in the time of remuneration. For when work increases, the confidence of the reward advances; but when the work has become torpid, hope languishes from the remuneration. Whence also each of the elect, weighing his life as the days of a hireling, tends so much more confidently by hope toward the reward, by as much as he now more robustly endures to the increase of labor; he weighs what is the course of the present time, counts the days with the works, fears lest the moments of life pass empty of labor; he rejoices in adversities, is refreshed by passion, is comforted by sorrow, because he sees himself to be remunerated so much more largely with the rewards of the subsequent life, by as much as for the love of Him he more truly spends himself in daily deaths. For hence it is that the citizens of the supernal fatherland say to its Creator with the voices of the Psalmist: For your sake we are put to death all the day long (Psalm 44:22). Hence Paul says: I die daily for your glory, brothers (1 Cor. 15:31). Hence again he says: For which cause I suffer these things, but I am not ashamed; for I know whom I have believed, and I am certain that he is powerful to keep my deposit until that day (2 Tim. 1:12). Holy men therefore, as many labors as they now exhibit commending them to the truth, so many pledges of their remuneration they already hold closed within the chamber of hope. But a heavy heat is now felt in the work, so that at some time refreshment may be perceived from rest. Whence also aptly it is soon subjoined:

Caput VIII

[Rec. IV.].

VERS. 2, 3.---Sicut servus desiderat umbram, et sicut mercenarius praestolatur finem operis sui, sic et ego habui menses vacuos, et noctes laboriosas enumeravi mihi.

13. Requiem aeternam desiderat. Servus est, non liber, quoad corruptioni subjacet. Umbram quippe servo desiderare est post tentationis aestum, sudoremque operis, aeterni refrigerii requiem quaerere. Hanc namque umbram servus ille desideraverat qui dicebat: Sitivit anima mea ad Deum vivum; quando veniam, et parebo ante faciem Dei (Psal. XLI, 3)? Et rursum: Heu me! quod incolatus meus prolongatus est (Psal. CXIX, 5). Qui quasi a labore acri aestum fugiens, atque ad obtinendam requiem refrigerii tegmen quaerens, iterum dicit: Ingrediar in locum tabernaculi admirabilis, usque ad domum Dei (Psal. XLI, 5). Hanc umbram comprehendere Paulus anhelabat, desiderium habens dissolvi, et cum Christo esse (Philip. I, 23). Ad hanc umbram ex desiderii jam perfectione pervenerant qui dicebant: Nos qui portavimus pondus diei et aestus (Matth. XX, 12). Bene autem qui desiderare umbram dicitur, servus vocatur, quia electus quisque quousque infirmitatis conditione constringitur, sub dominantis corruptionis jugo, quasi sub aestus anxietate retinetur. Qui nimirum cum corruptione exutus fuerit, tunc sibimetipsi liber et tranquillus innotescit. Unde et recte etiam per Paulum dicitur: Ipsa creatura liberabitur a servitute corruptionis, in libertatem gloriae filiorum Dei (Rom. VIII, 21). Electos enim nunc poena corruptionis aggravat, sed tunc incorruptionis gloria exaltat; et quantum ad praesentis necessitatis pondera nunc in Dei filiis de libertate nihil ostenditur, tantum vero ad subsequentis libertatis gloriam, tunc in Dei famulis de servitute nihil apparebit. Creatura ergo, servitute corruptionis exuta, et dignitate libertatis accepta, in filiorum Dei gloriam vertitur, quia, unita Deo per spiritum, quasi hoc ipsum quod creatura est transisse ac subegisse declaratur. Sed qui adhuc umbram desiderat servus est, quia quousque aestum tentationum tolerat, jugum miserae conditionis portat. Ubi apte subditur: Et sicut mercenarius praestolatur finem operis sui.

Chapter VIII

[Rec. IV.].

VERS. 2, 3.---As a servant desires the shadow, and as a hireling waits for the end of his work, so also I have had empty months, and have counted to myself laborous nights.

13. He desires eternal rest. He is a servant, not free, as long as he is subject to corruption. For a servant to desire the shadow is to seek the rest of eternal refreshment after the heat of temptation and the sweat of work. For that servant had desired this shadow who said: My soul has thirsted after the living God; when shall I come and appear before the face of God? (Psalm 42:3). And again: Woe is me, that my sojourning is prolonged! (Psalm 120:5). Who as if fleeing the heat from sharp labor, and seeking the covering of refreshment to obtain rest, says again: I shall go into the place of the wonderful tabernacle, even to the house of God (Psalm 42:5). Paul was panting to apprehend this shadow, having a desire to be dissolved and to be with Christ (Phil. 1:23). To this shadow they had already arrived from the perfection of desire who were saying: We who have borne the burden of the day and the heat (Matt. 20:12). Moreover he who is said to desire the shadow is rightly called a servant, because each of the elect, as long as he is constrained by the condition of infirmity, is held under the yoke of dominant corruption, as if under the anxiety of heat. Who certainly when he shall have been stripped of corruption, then he becomes known to himself as free and tranquil. Whence also it is rightly said by Paul: The creature itself shall be delivered from the servitude of corruption, into the liberty of the glory of the sons of God (Rom. 8:21). For the punishment of corruption now weighs down the elect, but then the glory of incorruption exalts them; and as much as regarding the weights of present necessity nothing of liberty is now shown in the sons of God, so much truly regarding the glory of subsequent liberty, nothing of servitude will then appear in the servants of God. The creature therefore, having put off the servitude of corruption, and having received the dignity of liberty, is turned into the glory of the sons of God, because, being united to God through the spirit, it is declared as if to have passed through and subjected that very thing which is a creature. But he who still desires the shadow is a servant, because as long as he tolerates the heat of temptations, he carries the yoke of a miserable condition. Where it is aptly subjoined: And as a hireling waits for the end of his work.

[Rec. V.] 14. Electorum labor intuitu mercedis levatur. Mercenarius etenim cum facienda opera conspicit, mentem protinus ex longinquitate et pondere laboris addicit; cum vero lassescentem animum ad considerandum operis praemium revocat, vigorem mox animi ad exercitium laboris reformat, et quod grave perpendit ex opere, leve existimat ex remuneratione. Sic sic electi quique cum mundi hujus adversa patiuntur, cum honestatis contumelias, rerum damna, cruciatus corporis tolerant, esse gravia quibus exercentur pensant, sed cum mentis oculos ad aeternae patriae considerationem tendunt, ex comparatione praemii, quam sit leve quod patiuntur inveniunt. Quod enim valde esse importabile ex dolore ostenditur, consideratione provida ex remuneratione levigatur. Hinc est quod Paulus semper se ipso robustior contra adversa erigitur, quia nimirum finem sui operis sicut mercenarius praestolatur. Grave namque quod sustinet aestimat, sed leve hoc per praemii considerationem pensat. Ipse quippe quam sit grave quod patitur indicat (II Cor. XI, 23), qui in carceribus abundantius, in plagis supra modum, in mortibus frequenter se fuisse testatur; qui a Judaeis quinquies quadragenas una minus accepit, qui ter virgis caesus, semel lapidatus est, ter naufragium passus, nocte et die in profundo maris fuit; qui pericula fluminum, latronum, ex genere, ex gentibus, in civitate, in solitudine, in mari, in falsis fratribus pertulit; qui in labore et aerumna, in jejuniis multis, in fame et siti, in frigore et nuditate laboravit; qui foris pugnas, intus timores sustinuit; qui ultra vires gravatum se asserit, dicens: Supra modum gravati sumus, supra virtutem, ita ut taederet nos etiam vivere (II Cor. I, 8). Sed quomodo remunerationis linteo sudores tanti laboris tergat, ipse denuntiat, dicens: Non sunt condignae passiones hujus temporis ad futuram gloriam, quae revelabitur in nobis (Rom. VIII, 18). Finem itaque operis quasi mercenarius praestolatur qui, dum provectum remunerationis considerat, vile existimat quod pene deficiens laborat. Apte autem subditur: Si et ego habui menses vacuos, et noctes laboriosas enumeravi mihi.

15. Electis sunt menses vacui, et noctes laboriosae, patientibus inopiam et adversa, ac praemium necdum tenentibus. Electi quippe conditori rerum serviunt, et saepe rerum inopia coangustantur; per amorem Deo inhaerent, et tamen vitae praesentis subsidiis egent. Qui igitur per actiones suas praesentia non quaerunt, a mundi compendiis menses vacuos ducunt. Noctes quoque laboriosas tolerant, quia adversitatum tenebras non solum usque ad inopiam, sed saepe usque ad corporis cruciatum portant.

[Rec. V.] 14. The labor of the elect is lightened by the consideration of the reward. For when a hireling beholds the works to be done, he immediately binds his mind from the length and weight of the labor; but when he recalls his languishing mind to the consideration of the reward of the work, he soon reforms the vigor of his mind for the exercise of labor, and what he weighed as heavy from the work, he estimates as light from the remuneration. Even so all the elect, when they suffer the adversities of this world, when they tolerate insults to their integrity, loss of goods, and tortures of the body, weigh as heavy those things by which they are exercised, but when they stretch the eyes of the mind to the consideration of the eternal fatherland, they find from the comparison of the reward how light is that which they suffer. For what is shown to be very unsupportable from pain, is lightened by provident consideration from the remuneration. Hence it is that Paul is always raised up more robust than himself against adversities, because certainly he waits for the end of his work as a hireling. For he estimates what he sustains as heavy, but weighs this as light through the consideration of the reward. He indeed indicates how heavy is that which he suffers (2 Cor. 11:23), who testifies that he has been in prisons more abundantly, in stripes above measure, in deaths frequently; who from the Jews five times received forty stripes save one, who was three times beaten with rods, once stoned, three times suffered shipwreck, a night and a day he was in the depth of the sea; who bore perils of rivers, of robbers, from his own race, from the Gentiles, in the city, in the wilderness, in the sea, among false brothers; who labored in toil and misery, in many fastings, in hunger and thirst, in cold and nakedness; who sustained combats without, fears within; who asserts that he was burdened beyond his strength, saying: We were burdened above measure, beyond our strength, so that we were weary even of living (2 Cor. 1:8). But how he wipes away the sweat of so great labor with the linen of remuneration, he himself announces, saying: The sufferings of this time are not worthy to be compared with the future glory which shall be revealed in us (Rom. 8:18). He therefore waits for the end of his work as a hireling who, while he considers the progress of the remuneration, estimates as vile that in which he labors almost failing. Moreover it is aptly subjoined: If I also have had empty months, and have counted laborous nights to myself.

15. To the elect there are empty months and laborous nights, as they suffer want and adversities, and do not yet hold the reward. For the elect serve the Creator of things, and are often distressed by the want of things; through love they inhere in God, and yet they lack the supports of the present life. Those therefore who through their actions do not seek present things, lead empty months from the gains of the world. They also tolerate laborous nights, because they carry the darkness of adversities not only as far as want, but often even to the torture of the body.

Despectum namque egestatemque perpeti laboriosum bonis mentibus non est; sed cum usque ad afflictionem carnis adversitas vertitur, labor procul dubio ex dolore sentitur. [Vet. VIII] Potest etiam non inconvenienter intelligi quod sanctus quisque menses vacuos sicut mercenarius ducit, quia laborem jam sustinet, sed praemium necdum tenet; hoc tolerat, illud exspectat. Noctes vero laboriosas enumerat, quia adversitates sibi praesentis temporis sese in virtutibus exercendo coacervat. Nam si proficere in mente non appetit, minus fortasse aspera quae mundi sunt sentit.

16. Ecclesia in membris infirmis menses vacuos, in fortibus noctes laboriosas habet. Labor pro saeculo inanis ex fine dignoscitur. Quae tamen sententia si ad vocem sanctae Ecclesiae ducitur, intellectus eius paulo subtilius indagatur. Ipsa quippe vacuos menses habet, quae in infirmis suis membris terrenas actiones absque vitae praemio defluentes sustinet. Ipsa noctes laboriosas enumerat, quae in membris fortibus multiplices tribulationes portat. In hac etenim vita quaedam laboriosa sunt, quaedam vacua, quaedam vero vacua simul et laboriosa. Amore quippe conditoris praesentis vitae tribulationibus exerceri laboriosum quidem est, sed vacuum non est. Amore autem saeculi voluptatibus solvi vacuum quidem est, sed non laboriosum. Amore vero ejusdem saeculi adversa aliqua perpeti et vacuum simul est et laboriosum, quia et ex adversitate mens afficitur, et remunerationis praemio non repletur. In his itaque sancta Ecclesia qui in ea jam positi adhuc voluptatibus defluunt, et proinde fructu boni operis non ditantur, menses vacuos ducit, quia vitae tempora sine retributionis munere expendit. In vero qui, aeternis desideriis dediti mundi hujus adversa patiuntur, laboriosas noctes enumerat, quia tribulationum tenebras quasi in caligine vitae praesentis portat. In his autem qui et transeuntem mundum diligunt, et tamen ejus contrarietate fatigantur, simul menses vacuos et noctes laboriosas tolerat, quia eorum vitam et retributio subsequens nulla remunerat, et praesens tribulatio angustat. Recte autem nequaquam dies, sed in eis menses vacuos habere se perhibet. Mensium quippe nomine dierum collectio et summa signatur. Per diem ergo unaquaeque actio exprimitur, per menses autem actionum finis innuitur. Et saepe cum in hoc mundo aliquid agimus, intenta spei alacritate suspensi, hoc ipsum quod agimus vacuum non putamus; sed postquam ad actionum terminum pervenimus, non obtinentes quae appetimus, laborasse nos in vacuum dolemus. Non solum igitur dies, sed et menses vacuos ducimus, cum nos in terrenis actionibus sine fructu laborasse, non ex actionum principio, sed fine pensamus. Cum enim labores nostros adversitas sequitur, quasi vitae nostrae vacui menses arguuntur, quia ex completione actionum agnoscitur quam frustra in actionibus sudabatur.

For to suffer contempt and indigence is not laborous to good minds; but when adversity is turned even to the affliction of the flesh, labor is undoubtedly felt from the pain. [Vet. VIII] It can also be understood not inconveniently that each saint leads empty months like a hireling, because he already sustains the labor, but does not yet hold the reward; he tolerates this, he expects that. But he counts laborous nights, because he heaps up for himself the adversities of the present time by exercising himself in virtues. For if he did not desire to progress in the mind, perhaps he would feel the things of the world as less harsh.

16. The Church has empty months in weak members, and laborous nights in strong ones. Labor for the world is known to be vain from its end. Which sentence, however, if it is brought to the voice of the holy Church, its understanding is investigated a little more subtly. For she herself has empty months, who sustains in her weak members earthly actions flowing away without the reward of life. She herself counts laborous nights, who in her strong members carries multiple tribulations. For in this life some things are laborous, some are empty, and some indeed are empty and laborous at the same time. For to be exercised by the tribulations of the present life for the love of the Creator is indeed laborous, but it is not empty. But to be dissolved in pleasures for the love of the world is indeed empty, but not laborous. But to suffer some adversities for the love of that same world is both empty and laborous at the same time, because both the mind is affected by the adversity, and it is not filled with the reward of remuneration. In those therefore who, being already placed in her, still flow away in pleasures, and therefore are not enriched with the fruit of good work, the holy Church leads empty months, because she spends the times of life without the gift of retribution. But in those who, devoted to eternal desires, suffer the adversities of this world, she counts laborous nights, because she carries the darkness of tribulations as if in the mist of the present life. But in those who both love the passing world, and yet are fatigued by its contrariety, she tolerates both empty months and laborous nights at the same time, because no subsequent retribution rewards their life, and the present tribulation distresses them. Moreover, she rightly asserts that she has in them not days, but empty months. For by the name of months the collection and sum of days is signified. Through the day therefore each action is expressed, but through the months the end of the actions is hinted. And often when we do something in this world, suspended by an intense alacrity of hope, we do not think that very thing which we are doing is empty; but after we have arrived at the end of our actions, not obtaining what we seek, we grieve that we have labored in vain. We lead therefore not only empty days, but also empty months, when we weigh that we have labored without fruit in earthly actions, not from the beginning of the actions, but from the end. For when adversity follows our labors, as it were empty months of our life are proved, because from the completion of the actions it is recognized how vainly we were toiling in the actions.

17. De inani hoc labore Ecclesia ingemiscit. Sed quia in sacro eloquio nonnunquam nox pro ignorantia ponitur, Paulo attestante, qui venturam vitam scientibus discipulis dicit: Omnes vos filii lucis estis, et filii diei; non sumus noctis neque tenebrarum (I Thess. V, 5); quibus praemisit: Vos autem, fratres, non estis in tenebris, ut vos dies illa tanquam fur comprehendat (Ibid., 4); potest hoc in loco ex eorum persona vox sanctae Ecclesiae accipi, qui post ignorantiae suae caliginem ad amorem rectitudinis redeunt, et, veritatis radiis illustrati, fletibus diluunt quod erraverunt. Illuminatus etenim quisque respicit quam turpe fuerit quod praesentis vitae amore laboravit. [Vet. IX.]. In eis ergo sancta Ecclesia, in quibus ad vitam revertitur laborem suum aestuanti servo et desideranti finem mercenario comparat, dicens: Sicut servus desiderat umbram et sicut mercenarius praestolatur finem operis sui: sic et ego habui menses vacuos, et noctes laboriosas enumeravi mihi. In comparatione etenim duo sunt quae praemisit; in expressione etiam fatigationis duo protinus subdidit. Ad aestuantem quippe menses vacuos reddidit, quia quo magis aeternum refrigerium quaeretur, eo magis conspicitur quam vacue pro vita ista laboratur. Ad praestolantem vero laboriosas noctes subintulit, quia quo magis ex termino operis praemium quod assequamur inspicimus, eo magis ingemiscimus diu nos nescisse quod quaerimus. Unde et ipsa poenitentis cura vigilanter exprimitur, ut laboriosas noctes enumerasse diceretur, quia quanto verius ad Deum revertimur, tanto subtilius labores, quos per ignorantiam in hoc mundo pertulimus, dolendo pensamus. Nam quo unicuique plus dulce fit quod de aeternis desiderat, eo ei magis grave ostenditur quod pro praesentium amore tolerabat. Si vero ad solam historiam sequentia verba pensantur, per haec procul dubio animus dolentis exprimitur qualiter per diversos motus desiderii, moestitia impellente, variatur. Nam subditur.

CAPUT IX.

VERS. 4.---Si dormiero, dicam: Quando surgam? et rursum exspectabo vesperam.

18. Dolens praesentia despicit, exspectat futura. In nocte quippe dies quaeritur, in die vespera desideratur, quia nimirum dolor non permittit placere quae adsunt; cumque mentem per experimentum praesentium afficit, semper hanc quasi consolante desiderio ad alia per exspectationem tendit. Sed quia et afflicta mens per appetitum ducitur, et tamen dolor ejus etiam seductus desideriis non finitur, recte subjungitur,---IBID.:---Replebor doloribus usque ad tenebras. Causa autem ejusdem doloris exprimitur, cum protinus subinfertur:

17. The Church groans over this empty labor. But because in sacred eloquence night is sometimes put for ignorance, Paul testifying, who says to the disciples knowing the future life: You are all children of light, and children of the day; we are not of the night nor of darkness (1 Thess. 5:5); to whom he premised: But you, brethren, are not in darkness, that that day should overtake you as a thief (Ibid. 4); the voice of the holy Church can be received in this place from the person of those who, after the mist of their ignorance, return to the love of rectitude, and, illustrated by the rays of truth, wash away with tears what they have erred. For each one being illuminated looks back on how base it was that he labored for the love of the present life. [Vet. IX.]. In them therefore the holy Church, in whom she returns to life, compares her labor to a sweltering servant and a hireling desiring the end, saying: As a servant desires the shadow and as a hireling waits for the end of his work: so also I have had empty months, and have counted laborous nights to myself. For in the comparison there are two things which he premised; in the expression of fatigue also he immediately added two. To the sweltering one indeed he rendered empty months, because the more eternal refreshment is sought, the more it is seen how emptily one labors for this life. But to the one waiting he subjoined laborous nights, because the more we inspect from the end of the work the reward which we attain, the more we groan that we have long been ignorant of what we seek. Whence also the care itself of the penitent is vigilantly expressed, that he might be said to have counted laborous nights, because the more truly we return to God, the more subtly we weigh, grieving, the labors which we have endured in this world through ignorance. For the more sweet what he desires of eternal things becomes to each one, the more heavy is shown to him that which he was tolerating for the love of present things. But if the following words are weighed according to history alone, through these without doubt is expressed the mind of the one grieving, how it is varied through diverse motions of desire, sadness impelling. For it is subjoined.

CHAPTER IX.

VERS. 4.---If I sleep, I shall say: When shall I arise? and again I shall expect the evening.

18. The one grieving despises present things, expects future things. For in the night the day is sought, in the day the evening is desired, because certainly pain does not permit present things to please; and since it affects the mind through the experience of present things, it always stretches it toward other things through expectation, as if by a consoling desire. But because the afflicted mind is led by appetite, and yet its pain, even when seduced by desires, is not finished, it is rightly subjoined,---IBID.:---I shall be filled with sorrows even until darkness. Moreover the cause of the same pain is expressed, when it is immediately subjoined:

Caput X

[Rec. VI].

VERS. 5.---Induta est caro mea putredine, et sordibus pulveris, cutis mea aruit, et contracta est.

19. Hominis lapsi instabilitas.---Sed haec subtilius congruentiusque disserimus, si ad praemissae expositionis ordinem redeamus. Somno namque torpor otii, surrectione autem exercitatio actionis exprimitur. Vesperae quoque nomine, quia somno congruit, rursus otii desiderium figuratur. Sancta vero Ecclesia quousque vitam corruptionis ducit, flere mutabilitatis suae damna non desinit. Ad hoc namque homo conditus fuerat, ut, stante mente, in arcem se contemplationis erigeret, et nulla hunc corruptio a conditoris sui amore declinaret. Sed in eo quod ab ingenita standi soliditate voluntatis pedem ad culpam movit, a dilectione conditoris in semetipsum protinus cecidit. Amorem vero Dei, veram scilicet stationis arcem deserens, nec in se consistere potuit, quia, lubricae mutabilitatis impulsu, infra se per corruptionem proruens, etiam a semetipso dissensit. Qui nunc, quia conditionis suae soliditate non figitur, alternantis semper desiderii motu variatur, ut et quietus actionem desideret, et occupatus ad otium anhelet. Quia enim fixa mens stare cum potuit noluit, stare jam non valet etiam cum volet. Conditoris quippe sui contemplationem deserens, salutis suae fortitudinem perdidit, et quolibet posita, semper aegra alium locum quaerit. Varietatem ergo humanae mentis exprimens, dicat: Si dormiero, dicam: Quando surgam? et rursum exspectabo vesperam. Ac si aperte diceret: Nihil perceptum menti sufficit, quia ipsum qui vere sufficere potuit amisit. In somno namque surrectionem desidero, in surrectione vesperam exspecto, quia et quietus exercitium actionis appeto, et exercitatus otium quietis quaero.

20. Justo etiam quaerendum a peccato surgere. Ne extollatur, adversis muniri cupit. ---Quod tamen intelligi et aliter potest. Dormire namque est in peccatis jacere. Si enim somni appellatio culpa non esset, nequaquam Paulus discipulis diceret: Evigilate, justi, et nolite peccare (I Cor. XV, 34). Unde et auditorem suum admonet, dicens: Surge qui dormis, et exsurge a mortuis, et illuminabit te Christus (Ephes. V, 14). Et rursum: Hora est jam nos de somno surgere (Rom. XIII, 11). Unde et Salomon peccantem increpat, dicens: Usquequo, piger, dormis (Prov. VI, 9)?

Chapter X

[Rec. VI].

VERS. 5.---My flesh is clothed with rottenness, and with the filth of dust; my skin has withered and is drawn together.

19. The instability of fallen man.---But we discuss these things more subtly and fittingly if we return to the order of the preceding exposition. For by sleep the torpor of idleness is expressed, but by rising the exercise of action. Also by the name of evening, because it is suitable for sleep, the desire for idleness is again figured. But the Holy Church, as long as it leads a life of corruption, does not cease to bewail the losses of its mutability. For man had been created for this purpose: that, with his mind standing firm, he might raise himself to the citadel of contemplation, and no corruption might turn him away from the love of his Creator. But in that he moved the foot of his will from the innate solidity of standing toward fault, he immediately fell from the love of the Creator into himself. Deserting the love of God, namely the true citadel of standing, he could not even consist in himself, because, by the impulse of slippery mutability, rushing down below himself through corruption, he even disagreed with himself. Who now, because he is not fixed by the solidity of his condition, is always varied by the motion of alternating desire, so that when quiet he desires action, and when occupied he pants for rest. For because the fixed mind would not stand when it could, it is no longer able to stand even when it wishes. For deserting the contemplation of its Creator, it lost the strength of its salvation, and wherever placed, being always sick, it seeks another place. Expressing therefore the variety of the human mind, let him say: If I lie down, I shall say: When shall I arise? and again I shall expect the evening. As if he said openly: Nothing perceived suffices the mind, because it has lost Him who truly could suffice. For in sleep I desire rising, in rising I expect the evening, because even when quiet I appetite the exercise of action, and when exercised I seek the rest of quiet.

20. The just man must also seek to rise from sin. Lest he be exalted, he desires to be fortified by adversities. ---Which however can be understood in another way. For to sleep is to lie in sins. For if the appellation of sleep were not a fault, Paul would by no means say to his disciples: Awake, ye just, and sin not (1 Cor. 15:34). Whence also he admonishes his auditor, saying: Arise thou that sleepest, and arise from the dead, and Christ shall enlighten thee (Eph. 5:14). And again: It is now the hour for us to rise from sleep (Rom. 13:11). Whence also Solomon rebukes the sinner, saying: How long, sluggard, wilt thou sleep (Prov. 6:9)?

Electus igitur quisque cum peccati somno premitur, ad justitiae vigilias exsurgere conatur. Sed saepe cum surrexerit, ipsa se extolli magnitudine virtutum sentit. Unde et tentari se praesentis vitae adversitatibus post virtutes desiderat, ne pejus ex confidentia virtutum cadat. Si enim servari se melius per tentationem non cognosceret, nequaquam Psalmista diceret: Proba me, Domine, et tenta me (Psal. XXV, 2). Bene ergo nunc dicitur: Si dormiero, dicam: Quando surgam? et rursum exspectabo vesperam, quia et in peccati somno lumen justitiae quaeritur; et cum virtutum prospera mentem elevant, adjutrix adversitas desideratur, ut profecto animus, cum virtutum suarum gaudio plus quam debet attollitur, per contrarietatem praesentis vitae edito moerore solidetur. Unde et nequaquam Formidabo vesperam dicitur, sed Exspectabo. Exspectamus etenim prospera, formidamus adversa. Vir igitur justus vesperam exspectat, quia cum exerceri hunc tribulatione necesse est, ipsa ei fit adversitas prospera.

21. Tentationi peccati nunquam hic non est obnoxius. Tentationes non timet, sed contra eas se parat. ---Potest, vesperae nomine, etiam peccati tentatio designari, quae saepe tanto acrius mentem lacessit, quanto et eamdem mentem spiritus ad superna altius evehit. Nequaquam enim sic in hac vita per exercitationem justitiae peccatum deseritur, ut in eadem justitia inconcusse maneatur, quia etsi jam a cordis habitaculo culpam rectitudo eliminat, ipsa tamen culpa quae repellitur, cogitationis nostrae foribus assidens, ut sibi aperiatur pulsat. Quod Moyses quoque spiritaliter innuit, cum facta corporaliter temporum momenta narravit, dicens: Facta est lux; atque paulo post subjiciens: Factum est vespere (Genes. I, 3, 5). Creator quippe omnium, humanae culpae praescius, tunc expressit in tempore quod nunc versatur in mente. Lux quippe ad vesperum ducitur, quia nimirum lumen rectitudinis umbra sequitur tentationis. Sed quia electorum lux tentatione non exstinguitur, nequaquam nox, sed vespera facta perhibetur, quia nimirum saepe tentatio in corde rectorum lumen justitiae abscondit, sed non interimit; quasi ad pallorem trepidationis pertrahit, sed funditus non exstinguit. Electi ergo post somnum surrectionem appetunt, post surrectionem vesperam praestolantur, quia et de peccato ad justitiae lumen evigilant, et in ipso justitiae lumine positi, semper se contra illecebras tentationum parant. Quas nimirum non timent, sed exspectant, quia utilitati suae rectitudinis etiam tentamenta proficere non ignorant.

Every elect person, therefore, when he is pressed by the sleep of sin, endeavors to arise to the vigils of justice. But often when he has arisen, he feels himself exalted by the very magnitude of his virtues. Whence also he desires to be tempted by the adversities of the present life after virtues, lest he fall worse from confidence in virtues. For if he did not know that he is better preserved through temptation, the Psalmist would by no means say: Prove me, O Lord, and tempt me (Psal. 26:2). Well therefore is it now said: If I lie down, I shall say: When shall I arise? and again I shall expect the evening, because even in the sleep of sin the light of justice is sought; and when prosperous things of virtues elevate the mind, helping adversity is desired, so that indeed the soul, when it is lifted up more than it ought with the joy of its virtues, may be solidified through contrariety by the sorrow brought forth by the present life. Whence also it is by no means said: I shall dread the evening, but I shall expect it. For we expect prosperous things, we dread adverse things. The just man, therefore, expects the evening, because when it is necessary for him to be exercised by tribulation, that very adversity becomes prosperous to him.

21. He is never not subject to the temptation of sin here. He does not fear temptations, but prepares himself against them. ---By the name of evening, the temptation of sin can also be designated, which often assails the mind all the more sharply, as the Spirit raises that same mind higher toward heavenly things. For by no means is sin so deserted in this life through the exercise of justice, that one may remain unshaken in that same justice, because even if righteousness already eliminates fault from the habitation of the heart, yet that same fault which is repelled, sitting at the doors of our thought, knocks that it may be opened to it. Which Moses also spiritually hinted at, when he narrated the moments of time corporally made, saying: Light was made; and adding a little after: The evening was made (Gen. 1:3, 5). Certainly the Creator of all, foreknowing human fault, then expressed in time what now is turned in the mind. For light is led toward evening, because certainly the shadow of temptation follows the light of righteousness. But because the light of the elect is not extinguished by temptation, by no means night, but evening is said to have been made, because certainly temptation often hides the light of justice in the heart of the righteous, but does not destroy it; it draws it as if to the pallor of trepidation, but does not utterly extinguish it. The elect therefore after sleep appetite rising, after rising they wait for evening, because they both awake from sin to the light of justice, and placed in the very light of justice, they always prepare themselves against the allurements of temptations. Which indeed they do not fear, but expect, because they are not ignorant that even trials profit the utility of their righteousness.

22. Nullus hic salute integra potitur.---Quantalibet autem contra corruptionem suam virtute contenderint, habere integram salutem nequeunt, quousque dies praesentis vitae finiatur. Unde et subditur: Et replebor doloribus usque ad tenebras. Modo namque adversa irruunt: modo ipsa quoque prospera, callida hilaritate blandiuntur. Modo surgentia vitia bellum carnis excitant, modo devicta animum ad elationem vocant. Bonorum igitur vita usque ad tenebras doloribus repletur, quia quousque tempus corruptionis agitur, interna externaque afflictione concutitur, et salutis securitatem non invenit, nisi cum diem funditus tentationis relinquit. Unde bene et haec eadem dolorum causa protinus subinfertur, cum dicitur: Induta est caro mea putredine et sordibus pulveris. Ut enim paulo superius diximus, soliditatem ingenitam voluntarie homo deseruit, et sese in corruptionis voraginem mersit; unde nunc vel per immunda opera labitur, vel per cogitationes illicitas foedatur. Ut enim ita dixerim, culpae suae poenaliter subdita, ipsa jam natura nostra facta est extra naturam; et remissa usque ad perversa opera ducitur, restricta autem perversorum operum importuna cogitatione fuscatur. Per expletionem ergo actionis illicitae carnem putredo afficit, per levitatem vero cogitationis improbae quasi ante oculos pulvis surgit. Consentiendo vitiis putredine atterimur, vitiorum vero imagines in corde tolerando sordibus pulveris foedamur. Ait ergo: Induta est caro mea putredine et sordibus pulveris. Ac si aperte diceret: Carnalem vitam, quam patior, aut tabes lubricae operationis polluit, aut ex vitiorum memoria caligo miserae cogitationis premit.

23. Ecclesiae caro in lubricis membris putrescit, in quaerentibus terram sordescit. ---Quod tamen si ex voce Ecclesiae universalis accipimus, aliquando hanc procul dubio carnis putredine, aliquando autem gravari sordibus pulveris invenimus. Multi quippe in ea sunt qui, dum amori carnis inserviunt, fetore luxuriae computrescunt. Et sunt nonnulli qui a voluptate quidem carnis abstinent, sed tamen tota mente in terrenis actibus jacent. Dicat ergo sancta Ecclesia unius membri sui vocibus, dicat quid de utroque genere hominum tolerat: Induta est caro mea putredine et sordibus pulveris. Ac si aperte insinuet, dicens: Sunt plerique qui mihi per fidem membra sunt, sed tamen sana vel munda per actionem non sunt, quia aut, victi desideriis turpibus, ad corruptionis putredinem defluunt, aut, terrenis actibus dediti, pulvere conspergunt. In illis enim quos lubricos tolero carnem videlicet putrescentem gemo, in istis autem quos terram quaerentes patior quid aliud quam foedatam pulvere porto?

22. No one here possesses complete health.---However much they contend with virtue against their corruption, they cannot have complete health until the day of the present life is finished. Whence it is added: And I shall be filled with sorrows even until darkness. For now adverse things rush in: now prosperous things themselves also entice with crafty hilarity. Now rising vices excite the war of the flesh, now vanquished they call the soul to elation. The life of the good therefore is filled with sorrows even until darkness, because as long as the time of corruption is acted out, it is shaken by internal and external affliction, and does not find the security of salvation, unless when it leaves the day of temptation fundamentally. Whence well also this same cause of sorrows is immediately subjoined, when it is said: My flesh is clothed with rottenness and with the filth of dust. For as we said a little above, man voluntarily deserted his innate solidity, and plunged himself into the whirlpool of corruption; whence now he either slips through unclean works, or is defiled through illicit thoughts. For that I may so speak, penally subjected to its own fault, our very nature has now become outside nature; and if relaxed it is led even to perverse works, but if restricted it is darkened by the importunate thought of perverse works. Therefore through the completion of illicit action rottenness affects the flesh, but through the levity of wicked thought dust rises as if before the eyes. By consenting to vices we are worn away by rottenness, but by tolerating the images of vices in the heart we are defiled by the filth of dust. He says therefore: My flesh is clothed with rottenness and with the filth of dust. As if he said openly: The carnal life, which I suffer, either the wasting of slippery operation pollutes, or from the memory of vices the darkness of miserable thought oppresses.

23. The flesh of the Church rots in its slippery members, and becomes filthy in those seeking the earth. ---Which however if we receive from the voice of the universal Church, we sometimes find it without doubt burdened by the rottenness of the flesh, and sometimes by the filth of dust. For there are many in it who, while they serve the love of the flesh, rot with the stench of luxury. And there are some who indeed abstain from the pleasure of the flesh, but yet lie with their whole mind in earthly acts. Let the Holy Church therefore say by the voices of its one member, let it say what it tolerates from both kinds of men: My flesh is clothed with rottenness and with the filth of dust. As if it openly suggested, saying: There are many who are members to me through faith, but yet are not healthy or clean through action, because either, conquered by foul desires, they flow down to the rottenness of corruption, or, given to earthly acts, they are sprinkled with dust. For in those whom I tolerate as slippery, I groan for the flesh rotting; but in those whom I suffer as seeking the earth, what else do I carry but one defiled by dust?

24. Ecclesiae cutis qui solis exterioribus curis inserviunt: unde arescat. ---Unde et apte simul de utrisque subjungitur: Cutis mea aruit, et contracta est. In sanctae quippe Ecclesiae corpore hi qui solis exterioribus curis inserviunt, congrue cutis vocantur. Quae nimirum cutis arescendo attrahitur, quia mentes carnalium, dum praesentia diligunt, et quasi juxta posita concupiscunt, ad futura tendi per longanimitatem nolunt. Qui dum internae spei pinguedinem negligunt, ut attrahantur arefiunt, quia si eorum corda desperationio non siccaret, nequaquam aestus haec pusillanimitatis attraheret. Hanc namque attractionem Psalmista formidaverat cum, siccitatem mentis metuens, dicebat: Sicut adipe et pinguedine repleatur anima mea (Psal. LXII, 6). Adeps quippe pinguedinis animam replet, cum hanc contra praesentium desideriorum aestum supernae spei infusio refovet. Cutis ergo arescens attrahitur cum cor rebus exterioribus deditum, atque ex desperatione siccatum, in auctoris sui amorem non tenditur, sed in semetipso, ut ita dixerim, rugosa cogitatione replicatur.

25. Amore praesentium non tenetur, qui vitae hujus brevitatem recogitat. --- Pensandum vero est quod carnales mentes idcirco praesentia diligunt, quia vita carnis quam fugitiva sit minime perpendunt. Nam si velocitatem transitus ejus aspicerent, hanc etiam prosperantem minime amarent. Sancta autem Ecclesia in electis suis quotidie quantus sit rebus exterioribus cursus conspicit, et idcirco in intimis pedem sollicitae intentionis figit. Unde et apte subditur:

Caput XI

[Rec. VII].

VERS. 6.---Dies mei velocius transierunt quam a texente tela succiditur.

26. Tempus carnis telae apte comparatur.---Congrua valde similitudine tempus carnis telae comparatur, quia sicut tela filis, sic vita mortalis diebus singulis proficit; sed quo ad augmentum proficit, eo ad incisionem tendit, quia, sicut et superius diximus (Lib. VII, n. 30), cum tempora percepta praetereunt, ventura breviantur, et de universo vitae spatio eo fiunt pauciora quae veniunt, quo multa sunt quae transierunt.

24. The skin of the Church are those who serve only exterior cares: whence it should wither. ---Whence also it is subjoined aptly about both at once: My skin has withered, and is drawn together. For in the body of the Holy Church those who serve only exterior cares are congruously called the skin. Which skin indeed is drawn by withering, because the minds of the carnal, while they love present things, and covet them as if placed nearby, will not be stretched toward future things through long-suffering. Who while they neglect the fatness of internal hope, become withered so that they are drawn, because if despair did not dry up their hearts, by no means would the heat of this smallness of mind draw them. For the Psalmist had dreaded this drawing when, fearing the dryness of the mind, he said: Let my soul be filled as with marrow and fatness (Psal. 63:5). For the fatness of fatness fills the soul, when the infusion of heavenly hope refreshes it against the heat of present desires. The skin therefore withering is drawn together when the heart, given to exterior things and dried up by despair, is not stretched into the love of its Author, but is folded back in itself, so to speak, in wrinkled thought.

25. He is not held by the love of present things who considers the brevity of this life. ---But it must be weighed that carnal minds for this reason love present things, because they by no means weigh how fugitive the life of the flesh is. For if they beheld the speed of its passage, they would by no means love it even when prospering. But the Holy Church daily beholds in its elect how great is the course in exterior things, and for that reason fixes the foot of solicitous intention in its inmost parts. Whence also it is subjoined aptly:

Chapter XI

[Rec. VII].

VERS. 6.---My days have passed more swiftly than a web is cut off by the weaver.

26. The time of the flesh is aptly compared to a web.---By a very suitable similitude the time of the flesh is compared to a web, because as a web profits by threads, so mortal life by individual days; but in that it profits toward increase, in that it tends toward incision, because, as we also said above (Lib. VII, n. 30), when perceived times pass by, those to come are shortened, and of the whole space of life those which come become fewer, in that many are those which have passed.

Tela quippe infra supraque ligata, duobus lignis innectitur, ut texatur; sed quo inferius texta involvitur, eo superius texenda deplicatur; et unde se ad augmentum multiplicat, inde fit minus quod restat. Sic nimirum vitae nostrae tempora et transacta quasi inferius involvimus, et ventura a superiori deplicamus, quia quo plus fiunt praeterita, minus esse incipiunt futura. Sed quia nec tela ad expressionem nostri temporis sufficit, nam ejus quoque festinationem vitae nostrae velocitas transit, recte nunc dicitur: Dies mei velocius transierunt, quam a texente tela succiditur. Tela quippe tarditatem provectus habet, vita autem praesens moram defectus non habet. In illa namque cum laborantis manus figitur, adventus terminus elongatur; in ista vero, quia tempus semper desinens indesinenter consumimus, ad finem nostri itineris etiam quiescendo pervenimus, et per cursum nostri transitus etiam dormientes imus. Electi igitur, quia praesentis vitae momenta decurrere sub festinatione conspiciunt, nequaquam in hoc tantae mobilitatis itinere cordis intentionem figunt. Unde et apte protinus subditur:

IBID.---Et consumpti sunt absque ulla spe.

27. Electi mortem cogitant etiam sani, reprobi nequidem cum imminet.---Reproborum mens erga dies vitae praesentis tanto amore constringitur, ut sic semper hic appetent vivere, quatenus, si valeant, vivendi cursum desiderent nunquam finire. Cogitare quippe ventura despiciunt, spem totam in rebus transeuntibus ponunt, habere nulla nisi quae praetereunt concupiscunt. Cumque nimis transeuntia cogitant, et mansura nullatenus sperant, sic caecitate insensibili cordis oculus clauditur, ut aeternae luci nullatenus intendatur. Unde fit ut saepe jam corpus molestia quatiat, et vicina mors virtutem vitalis spiritus incidat, nec tamen curare quae mundi sunt desinant. Jamque eos ultor ad judicium pertrahit; et tamen ipsi, ordinatione sollicita rebus transeuntibus occupati, nihil aliud cogitant nisi in hoc mundo adhuc qualiter vivant. Relinquendo omnia quasi possidendo disponunt, quia spes vivendi non frangitur, etiam cum vita terminatur. Jam ad judicium trahuntur per sententiam, et tamen adhuc habendis rebus inhaerent per curam. Dura etenim mente abesse mors longe creditur, etiam cum sentitur.

For a web, bound below and above, is fastened to two pieces of wood so that it may be woven; but in that the woven part is rolled up below, in that what is to be woven is unfolded above; and whence it multiplies itself toward increase, thence what remains becomes less. So indeed we roll up the times of our life, both those passed as if below, and we unfold those to come from above, because by how much the more they become past, by so much the less do they begin to be future. But because even the web does not suffice for the expression of our time, for the velocity of our life passes even its haste, it is rightly said now: My days have passed more swiftly than a web is cut off by the weaver. For a web has slowness of progress, but the present life has no delay of failure. For in that, when the hand of the laborer is fixed, the term of arrival is elongated; in this indeed, because we incessantly consume time always ending, we arrive at the end of our journey even by resting, and we go through the course of our transit even while sleeping. The elect therefore, because they behold the moments of the present life run down under haste, by no means fix the intention of the heart in this journey of such great mobility. Whence also it is subjoined aptly immediately:

IBID.---And they are consumed without any hope.

27. The elect think of death even when healthy, the reprobate not even when it is imminent.---The mind of the reprobate is bound with such great love toward the days of the present life, that they always so desire to live here, as to wish, if they were able, never to finish the course of living. For they despise thinking of future things, they place all hope in passing things, they covet to have nothing except those which pass away. And when they think too much on passing things, and hope for nothing in lasting things, the eye of the heart is so closed by insensible blindness, that it is in no way directed toward eternal light. Whence it happens that often now trouble shakes the body, and neighboring death cuts the strength of the vital spirit, and yet they do not cease to care for what things are of the world. And already the Avenger draws them to judgment; and yet they themselves, occupied by solicitous ordination of passing things, think of nothing else except how they may yet live in this world. Leaving all things, they dispose of them as if possessing them, because the hope of living is not broken even when life is terminated. Already they are drawn to judgment by sentence, and yet they still cling to things to be had by care. For by a hard mind death is believed to be far away, even when it is felt.

Sicque a carne anima solvitur, ut erga praesentia immoderato amore se retinens, dum ad aeternum supplicium ducitur, hoc ipsum quoque nesciat quo ducitur; et deserens quae amare cum termino noluit, repente sine termino invenit quae nunquam praevidit. At contra rectorum mens ad aeternitatis intentionem tenditur, etiam cum praesens eam feliciter vita comitatur. Magna carnis salute utitur, nec tamen ejus fiducia animus retardatur. Nullum adhuc mortis articulum erumpit, et quasi praesentem hanc quotidie conspicit. Quia enim vita indesinenter labitur, spes ei vivendi funditus amputatur. Bene ergo de diebus praetereuntibus dicitur: Consumpti sunt absque ulla spe. Ac si aperte diceretur: Mentis fiduciam in praesenti vita non posui, quia omne quod praeterit calcando desperavi. Unde et mox apte subditur:

Caput XIII

[Rec. VIII].

VERS. 7.---Memento quia ventus est vita mea.

28. Vita praesens, aeterna non attendentibus cara, attendentibus vilis. Vitae brevis consideratio, grata Deo est oblatio.---Hi etenim vitam carnis quasi permanentem diligunt, qui quanta sit vitae sequentis aeternitas non attendunt; cumque soliditatem perennitatis non considerant, exsilium patriam, tenebras lumen, cursum stationem putant, quia qui majora nesciunt, judicare de minimis nequaquam possunt. Ordo quippe judicii exigit ut quod examinare nitimur transcendamus. Si enim praeesse rebus omnibus animus non valet, nequaquam de his curta a quibus vincitur videt. Idcirco itaque mens reproba praesentis vitae curcum aestimare non sufficit, quia admirationi illius ex amore succumbit. Sancti autem viri, quo ad aeterna cor elevant, quam breve sit quod fine clauditur pensant; et eo eorum sensibus vilescit quod praeterit, quo intellectu radiante interlucet quod acceptum nunquam recedit; cumque infinitatem perennitatis aspiciunt, nequaquam jam pro magno desiderant quidquid finis angustat. Sed sublevata mens extra temporum terminos ducitur, etiam cum carne in tempore tenetur; et tanto altius finienda despicit, quanto verius infinita cognoscit.

And so the soul is loosed from the flesh, that retaining itself toward present things with immoderate love, while it is led to eternal punishment, it does not even know this very thing whither it is led; and deserting what it would not love with an end, it suddenly finds without end what it never foresaw. But on the contrary, the mind of the righteous is stretched toward the intention of eternity, even when the present life happily accompanies it. It uses great health of flesh, yet the soul is not retarded by its confidence. It does not yet break through any point of death, and daily it beholds this as if present. For because life falls away incessantly, the hope of living is fundamentally amputated for it. Well therefore is it said of the days passing by: They are consumed without any hope. As if it were said openly: I have not placed the confidence of my mind in the present life, because I have despaired of everything that passes by treading upon it. Whence also it is subjoined aptly soon:

Chapter XIII

[Rec. VIII].

VERS. 7.---Remember that my life is wind.

28. The present life, dear to those not attending to eternal things, is vile to those who attend. The consideration of brief life is a grateful offering to God.---For they love the life of the flesh as if permanent, who do not attend to how great is the eternity of the following life; and when they do not consider the solidity of perenniality, they think the exile to be the fatherland, the darkness to be light, the course to be the station, because those who are ignorant of greater things are by no means able to judge of the least. For the order of judgment requires that we transcend what we strive to examine. For if the mind is not able to be over all things, by no means does it see clearly about these things by which it is conquered. Therefore the reprobate mind does not suffice to estimate the course of the present life, because it succumbs to its admiration out of love. But holy men, by how much they raise the heart toward eternal things, weigh how brief is that which is closed by an end; and that becomes vile in their senses which passes by, in that by a radiating intellect there inter-shines what once received never recedes; and when they behold the infinity of perenniality, they no longer desire as great whatever a limit narrows. But the uplifted mind is led outside the terms of times, even when it is held by the flesh in time; and it despises things to be ended all the more highly, by how much more truly it knows infinite things.

Sed haec ipsa humanae brevitatis consideratio auctori nostro magnae virtutis oblatio est. Unde recte nunc cum deprecatione immolatio ejusdem virtutis offertur, cum dicitur: Memento quia ventus est vita mea. Ac si aperte diceretur: Transeuntem velociter benignus respice, quia et tanto a te videri misericordius debeo, quanto ipse a consideratione brevitatis meae oculos non averto. Sed quia dum tempus vitae praesentis absciditur, ad operationem promerendae veniae ulterius non reditur, recte subjungitur:

CAPUT XIV.

IBID.---Nec revertetur oculus meus ut videat bona.

29. Post mortem non est locus promerendae veniae.--- Ad videnda bona exstincti oculus non redit, quia ad exhibenda recta opera exuta carne anima non recurrit. Hinc est quod dives quem inferni flamma cruciabat, quia semetipsum reparare operando non posset agnoverat; nam nequaquam sibi, sed relictis fratribus prodesse satagebat, dicens: Rogo te, pater Abraham, ut mittas eum in domum patris mei, habeo enim quinque fratres, ut testetur illis, ne et ipsi veniant in locum hunc tormentorum (Luc. XVI, 27). Solet namque moestum animum spes vel falsa refovere. Sed ut poenam suam reprobi gravius sentiant, et spem de venia amittunt. Unde, flammis ultricibus traditus, non sibi, ut diximus, sed opitulari fratribus concupivit, quia nunquam se ignium carere tormentis, adjuncto desperationis supplicio, agnovit. Hinc Salomon ait: Quodcunque potest manus tua facere, instanter operare, quia nec opus, nec ratio, nec scientia, nec sapientia erunt apud inferos, quo tu properas (Eccle. IX, 10). Nequaquam ergo ad videnda bona oculus revertetur, quia retributionem suam mens inveniens, ad operationis usum nullatenus revocatur. Quia igitur fugit omne quod cernitur, et mansura sunt quae sequuntur, bene beatus Job uno versu utraque complexus est, dicens: Memento quia ventus est vita mea, nec revertetur oculus meus ut videat bona. Cursum quippe praesentium contemplatus ait: Memento quia ventus est vita mea. Aeternitatem vero sequentium considerans adjunxit: Nec revertetur oculus meus ut videat bona. Ubi apte quoque universi humani generis a redemptionis munere destituti vocem protinus sumit, dicens:

CAPUT XV

[Vet. XIII].

VERS. 8.---Nec aspiciet me visus hominis.

But this very consideration of human brevity is a great offering of virtue to our Author. Whence rightly now with deprecation the sacrifice of that same virtue is offered, when it is said: Remember that my life is wind. As if it were said openly: Look benignly upon one passing swiftly, because I ought to be seen all the more mercifully by thee, by how much I myself do not turn away my eyes from the consideration of my brevity. But because while the time of the present life is cut off, one does not return further to the operation of meriting pardon, it is rightly subjoined:

CHAPTER XIV.

IBID.---Neither shall my eye return to see good things.

29. After death there is no place for meriting pardon.---The eye of the dead does not return to see good things, because the soul, having put off the flesh, does not return to exhibit right works. Hence it is that the rich man whom the flame of hell was tormenting, because he had recognized that he could not repair himself by working; for he was busy to profit not at all himself, but his brothers who were left behind, saying: I pray thee, father Abraham, that thou wouldst send him into the house of my father, for I have five brothers, that he may testify to them, lest they also come into this place of torments (Luke 16:27). For hope, even if false, is wont to refresh a sad mind. But that the reprobate may feel their punishment more heavily, they also lose hope of pardon. Whence, delivered to the avenging flames, he desired to help, as we said, not himself, but his brothers, because he recognized, with the added supplication of despair, that he would never be free from the torments of the fires. Hence Solomon says: Whatever thy hand is able to do, work instantly, because neither work, nor reason, nor knowledge, nor wisdom will be among those below, whither thou hastenest (Eccl. 9:10). By no means, therefore, shall the eye return to see good things, because the mind, finding its retribution, is in no way recalled to the use of operation. Because, therefore, everything that is seen flees, and those things which follow are to remain, blessed Job well embraced both in one verse, saying: Remember that my life is wind, neither shall my eye return to see good things. For having contemplated the course of present things, he said: Remember that my life is wind. But considering the eternity of the following things, he added: Neither shall my eye return to see good things. Where also he aptly takes up the voice of the whole human race, destitute of the gift of redemption, saying:

Chapter XV

[Old XIII].

VERS. 8.---Neither shall the sight of man behold me.

30. Tunc Christi gratia non liberat, quem nunc non reformat.---Visus quippe hominis est misericordia Redemptoris, quae insensibilitatis nostrae duritiam, cum respicit, emollit. Unde, teste quoque Evangelio, dicitur: Respexit Dominus Petrum, et recordatus est Petrus verbi quod dixerat Jesus; egressus foras, flevit amare (Luc. XXII, 61). Exutam vero carne animam nequaquam jam visus hominis aspicit, quia post mortem non liberat, quem ante mortem gratia ad veniam non reformat. Hinc etenim Paulus dicit: Ecce nunc tempus acceptabile, ecce nunc dies salutis (II Cor. VI, 2). Hinc Psalmista ait: Quoniam in saeculum misericordia ejus (Psal. CXVII, 1). Quia nimirum quem nequaquam modo misericordia eripit, sola post praesens saeculum justitia addicit. Hinc Salomon ait: Quia lignum in quocunque loco ceciderit, sive ad Austrum, sive ad Aquilonem, ibi erit (Eccle. XI, 3), quia cum humani casus tempore, sive sanctus, sive malignus spiritus egredientem animam claustra carnis acceperit, in aeternum secum sine ulla permutatione retinebit, ut nec exaltata ad supplicium proruat, nec mersa aeternis suppliciis, ultra ad remedium ereptionis ascendat. Vir igitur sanctus, humani generis damna considerans, quod a praesenti saeculo sine Redemptoris cognitione subtrahitur, atque in aeternis ignibus irreparabiliter sepelitur, et ejus vocem in se suscipiens, dicat: Nec aspiciet me visus hominis, quia nimirum Redemptoris gratia, quem nunc non intuetur ut corrigat, tunc non respicit ut ab interitu abscondat. In judicium quippe Dominus veniens, peccatorem videt ut feriat, sed non videt ut ad largiendam salutis gratiam recognoscat; culpas examinat, et vitam pereuntium ignorat. Unde sanctus vir, cum se post praesentem vitam, respectu hominis videri non posse fateretur, apte mox subdidit:

Caput XVI

[Rec. IX].

IBID.---Oculi tui in me, et non subsistam.

31. Christus in judicio reprobos ad feriendum videbit, quos hic ad misericordiam impendendam non vidit.---Ac si aperte diceret: Districtus ad judicium veniens, et ad salvandum non vides, et ad feriendum vides, quia quem in praesenti vita dispensationis tuae miseratione non respicis, respiciendo, postmodum per justitiam exstinguis. Nunc enim peccator quisque Deum non metuit et vivit, blasphemat et proficit, quia scilicet misericors creator, quem exspectando vult corrigere, aspiciendo non vult punire, sicut scriptum est: Dissimulans peccata hominum propter poenitentiam (Sap. XI, 24).

30. Then the grace of Christ does not free him, whom it does not reform now.---For the sight of man is the mercy of the Redeemer, which, when it looks back, softens the hardness of our insensibility. Whence, the Gospel also testifying, it is said: The Lord looked back at Peter, and Peter remembered the word which Jesus had said; and going out, he wept bitterly (Luke 22:61). But the sight of man no longer beholds the soul put off from the flesh, because after death he does not free him, whom before death grace did not reform for pardon. For hence Paul says: Behold now is the acceptable time, behold now is the day of salvation (2 Cor. 6:2). Hence the Psalmist says: Since his mercy is for the age (Ps. 117:1). Because, doubtless, he whom mercy by no means rescues now, justice alone adjudges after the present age. Hence Solomon says: Because in whatever place the tree shall fall, whether toward the South or toward the North, there it shall be (Eccl. 11:3), because when at the time of the human fall, whether a holy or a malignant spirit shall have received the departing soul from the barriers of the flesh, it will retain it with itself forever without any change, so that neither, being exalted, may it rush forth to punishment, nor, being submerged in eternal punishments, may it ascend further to the remedy of rescue. Therefore the holy man, considering the losses of the human race, because it is withdrawn from the present age without knowledge of the Redeemer, and is buried irreparably in eternal fires, and taking up its voice in himself, may say: Neither shall the sight of man behold me, because doubtless the grace of the Redeemer, which it does not now look upon to correct, it does not then look back upon to hide from destruction. For the Lord, coming into judgment, sees the sinner to strike him, but does not see him to recognize him for the bestowing of the grace of salvation; he examines faults, and is ignorant of the life of those perishing. Whence the holy man, when he confessed that he could not be seen by the respect of man after the present life, aptly soon subjoined:

Chapter XVI

[Rec. IX].

IBID.---Thy eyes are upon me, and I shall not exist.

31. Christ in judgment will see the reprobate to strike them, whom here he did not see to bestow mercy.---As if he said openly: Coming severely to judgment, and thou dost not see for saving, and thou dost see for striking, because him whom in the present life thou dost not look upon with the commiseration of thy dispensation, by looking upon him afterward, thou dost extinguish through justice. For now every sinner does not fear God and lives, blasphemes and prospers, because namely the merciful Creator, whom by waiting he wishes to correct, by looking upon he does not wish to punish, as it is written: Overlooking the sins of men for the sake of repentance (Wisd. 11:24).

Sed tunc peccator cum respicitur non subsistit, quia cum districtus judex merita subtiliter inquirit, reus ad tormenta non sufficit.

32. Justi se perituros sciunt, si remota pietate a Deo judicentur.---Quamvis hoc etiam justorum voci congruit, quorum mens semper sollicita venturo examini intendit. Omne enim quod agunt metuunt, dum caute considerant qui ante quantum judicem stabunt. Intuentur potentiam illius magnitudinis, et pensant quanto reatu constricti sunt propriae infirmitatis. Enumerant mala proprii operis, et contra haec exaggerant bona conditoris. Considerant prava quam districte judicet, bona opera quam subtiliter penset, et perituros se absque ambiguitate praesciunt, si remota pietate judicentur, quia hoc ipsum quoque quod juste videmur vivere culpa est, si vitam nostram cum judicat, hanc apud se divina misericordia non excusat. Hinc enim in hoc eodem libro scriptum est: Astra non sunt munda in conspectu ejus (Job. XXV, 5), quia apud eum districte judicati, ipsi quoque maculas inquinationis habent, qui per munditiam sanctitatis lucent. Bene ergo dicitur: Oculi tui in me, et non subsistam. Ac si aperte justi voce diceretur: Si subtili examinatione discutior, perferendo judicio non assurgo, quia ad poenam vita non sufficit, si hanc immanitas justae retributionis premit. Bene autem ejusdem humani generis et culpa breviter, et poena subrogatur, cum protinus dicitur:

Caput XVII

[Vet. XIV, Rec. X].

VERS. 9.---Sicut consumitur nubes, et pertransit, sic qui descendit ad inferos non ascendet.

33. Damnatis non est reditus ad veniam, aut ad ea quae amabant.---Nubes quippe ad altiora suspenditur; sed densata vento impellitur ut currat, calore autem solis dissipatur ut evanescat. Sic sic nimirum corda sunt hominum, quae per acceptae rationis ingenium ad alta emicant, impulsa autem maligni spiritus flatu, pravis desideriorum suorum motibus huc illucque pertrahuntur; sed, districto respectu superni judicis, quasi solis calore liquefiunt, et, semel locis poenalibus tradita, ad operationis usum ultra non redeunt.

But then the sinner, when he is looked upon, does not exist, because when the severe judge subtilely inquires into merits, the guilty one does not suffice for the torments.

32. The just know they will perish if they are judged by God with piety removed.---Although this also agrees with the voice of the just, whose mind always anxious intends for the coming examination. For they fear everything they do, while they cautiously consider before how great a judge they will stand. They behold the power of that magnitude, and weigh with how great a guilt of their own infirmity they are bound. They enumerate the evils of their own work, and against these they exaggerate the goods of the Creator. They consider how severely he judges perverse things, how subtilely he weighs good works, and they foreknow without ambiguity that they will perish if they are judged with piety removed; because this very thing also that we seem to live justly is a fault, if when he judges our life, divine mercy does not excuse this with himself. For hence it is written in this same book: The stars are not clean in his sight (Job 25:5), because judged severely with him, even they have the stains of pollution who shine through the cleanness of holiness. Well therefore it is said: Thy eyes are upon me, and I shall not exist. As if it were said openly by the voice of the just: If I am discussed by a subtile examination, I do not rise up by enduring the judgment, because life does not suffice for the punishment if the immensity of just retribution presses upon it. But well both the fault of the same human race is briefly subjoined, and the punishment, when it is said immediately:

Chapter XVII

[Old XIV, Rec. X].

VERS. 9.---As the cloud is consumed, and passes away, so he that goes down to the lower parts shall not come up.

33. For the damned there is no return to pardon, or to those things which they loved.---For a cloud is suspended to the higher places; but thickened by the wind it is driven that it may run, but by the heat of the sun it is dissipated that it may vanish. Just so, doubtless, are the hearts of men, which through the genius of received reason flash out to the heights, but driven by the blast of the malignant spirit, are drawn hither and thither by the perverse motions of their own desires; but, by the severe respect of the heavenly judge, they melt away as if by the heat of the sun, and, once delivered to the penal places, they return no further to the use of operation.

Vir igitur sanctus elationem, cursum defectumque humani generis exprimens dicat: Sicut consumitur nubes, et pertransit, sic qui descendit ad inferos non ascendet. Ac si aperte loqueretur, dicens: In altum currendo deficit, qui superbiendo ad interitum tendit; quem si semel culpa ad poenam pertrahit, misericordia ulterius ad veniam non reducit. Unde et adhuc subditur:

CAPUT XVIII.

VERS. 10.---Nec revertetur ultra in domum suam.

34. Domus mentis est id quod amando habitat. Desperantium corda nubibus similia. Extra se funduntur.---Sicut domus est corporis habitaculum corporale, ita unicuique menti hoc domus fit quod ex desiderio inhabitare consuevit. Ad domum igitur suam ultra non revertitur, quia semel quisque, aeternis suppliciis traditus, ad hoc jam ubi amore inhaeserat nullatenus revocatur. Potest etiam inferni nomine peccatoris desperatio designari, de qua per Psalmistam dicitur: In inferno autem quis confitebitur tibi (Psalm. VI, 6)? Unde rursum scriptum est: Impius cum in profundum venerit peccatorum, contemnit (Prov. XVIII, 3). Quisquis autem impietati succumbit, vitam profecto justitiae moriendo derelinquit. Qui vero etiam post peccatum mole desperationis obruitur, quid aliud quam post mortem in inferni suppliciis sepelitur? Bene ergo dicitur: Sicut consumitur nubes, et pertransit, sic qui descendit ad inferos non ascendet, quia plerumque cum perpetratione nequitiae etiam desperatio sociatur, et via jam reversionis absciditur. Recte autem corda desperantium nubibus comparantur, quia et caligine erroris obscura sunt, et peccatorum multiplicitate condensa; sed consumpta pertranseunt, quia claritate extremi judicii irradiata dissipantur. Solet etiam domus inhabitatio cordis intelligi. Unde sanato cuidam dicitur: Vade in domum tuam (Marc. V, 19), quia nimirum dignum est ut peccator post veniam ad mentem suam redeat, ne iterum quo juste feriatur admittat. Sed qui ad infernum descenderit, ad domum suam ulterius non ascendet, quia eum quem desperatio obruit, a cordis sui habitaculo foras mittit, et redire introrsus non valet, quia, fusus exterius, ad deteriora quotidie compulsus cadit. Ad contemplandum quippe Creatorem homo conditus fuerat, ut ejus semper speciem quaereret, atque in solemnitate illius amoris habitaret. Sed extra se per inobedientiam missus, mentis suae locum perdidit, quia, tenebrosis itineribus sparsus, ab inhabitatione veri luminis elongavit. Unde apte adhuc subditur:

Therefore let the holy man, expressing the elation, the course, and the defect of the human race, say: As the cloud is consumed, and passes away, so he that goes down to the lower parts shall not come up. As if he were speaking openly, saying: He fails by running into the high place, who by being proud tends to destruction; whom if fault once draws along to punishment, mercy does not further lead back to pardon. Whence also it is still subjoined:

CHAPTER XVIII.

VERS. 10.---Neither shall he return any more to his house.

34. The house of the mind is that which it inhabits by loving. The hearts of those despairing are like clouds. They are poured out outside themselves.---Just as the house is the corporal dwelling place of the body, so to each mind that becomes a house which it has been accustomed to inhabit out of desire. To his house, therefore, he returns no more, because once each one, delivered to eternal punishments, is in no way recalled to this now where he had clung by love. Also by the name of hell the despair of the sinner can be designated, about which it is said through the Psalmist: But in hell who shall confess to thee (Ps. 6:6)? Whence again it is written: The impious when he shall have come into the depth of sins, contemns (Prov. 18:3). But whoever succumbs to impiety, certainly by dying leaves the life of justice. But he who even after sin is overwhelmed by the weight of despair, what else than after death is he buried in the punishments of hell? Well therefore it is said: As the cloud is consumed, and passes away, so he that goes down to the lower parts shall not come up, because for the most part with the perpetration of iniquity despair is also associated, and the way of return is already cut off. But rightly the hearts of those despairing are compared to clouds, because they are both obscure with the darkness of error, and thickened with the multiplicity of sins; but being consumed they pass away, because being irradiated by the clarity of the extreme judge they are dissipated. The dwelling place of the heart is also wont to be understood as a house. Whence it is said to a certain one healed: Go into thy house (Mark 5:19), because doubtless it is worthy that the sinner after pardon return to his mind, lest he again admit that by which he may be justly struck. But he who shall have descended to hell, shall not ascend further to his house, because him whom despair overwhelms, it sends forth from the dwelling place of his heart, and he is not able to return inside, because, poured out outside, he falls every day compelled to worse things. For man had been created for contemplating the Creator, that he might always seek His form, and might inhabit in the solemnity of His love. But being sent outside himself through disobedience, he lost the place of his mind, because, scattered by dark journeys, he elongated from the inhabitation of the true light. Whence aptly it is still subjoined:

Caput XIX

[Vet. XV].

IBID.---Neque cognoscet eum amplius locus ejus.

35. Locus hominis Deus, per inobedientiam desertus. Non cogniturus est in judicio, qui eum hic spreverint. ---Locus quippe hominis, sed non localis, ipse scilicet conditor exstitit, qui hunc ut in semetipso consisteret creavit. Quem nimirum locum tunc homo deseruit, cum, seductoris verba audiens, a conditoris amore discessit. Sed cum omnipotens Deus redimendo se homini etiam corporaliter ostendit, ipse, ut ita dixerim, fugitivi sui vestigia subsequens, ad retinendum quem amiserat hominem locus venit. Si enim appellari locus nequaquam conditor posset, Deum laudans Psalmista non diceret: Filii servorum tuorum habitabunt ibi (Psal. CI, 29). Ibi enim non dicimus, nisi cum locum specialiter designamus. Sed sunt plerique qui etiam post perceptum Redemptoris auxilium ad desperationis tenebras devolvuntur; et tanto nequius pereunt, quanto et oblata remedia misericordiae contemnunt. Recte ergo de damnato homine dicitur: Neque cognoscet eum amplius locus ejus, quia a conditore suo tanto tunc districtius in judicio non cognoscitur, quanto nunc ad reparationis gratiam nec per dona revocatur. Unde et notandum summopere est quod non ait: Neque cognoscet amplius locum suum, sed ait: Neque cognoscet eum amplius locus ejus. Dum enim cognitio non homini, sed loco tribuitur, patenter ipse conditor loci nomine designatur, qui, districtus ad examen ultimum veniens, in iniquitate durantibus dicet: Nescio vos unde sitis (Luc. XIII, 25). Sed electi quique quo districte reprobos repelli considerant, eo semetipsos quotidie a perpetratae nequitiae sordibus sollicitius purgant. Cumque perituros alios frigescere a vitae amore conspiciunt, studiose se ad poenitentiae lamenta succendunt. Unde et apte subdur:

CAPUT XX.

VERS. 11.---Quapropter et ego non parcam ori meo.

36. Iram judicis in confessione praeveniunt electi. ---Ori etenim suo parcit, qui confiteri malum quod fecit erubescit. In laborem quippe os mittere est hoc ad confessionem perpetratae iniquitatis occupare. But the just man does not spare his mouth, because preventing the wrath of the severe judge, he rages against himself with the words of his own confession. Hinc Psalmista ait: Praeveniamus faciem ejus in confessione (Psal. XCIV, 2).

Chapter XIX

[Old XV].

IBID.---Neither shall his place know him any more.

35. The place of man is God, deserted through disobedience. He is not to know in judgment those who have despised him here.---For the place of man, but not local, was the Creator himself, who created him that he might consist in himself. Which place doubtless man deserted when, hearing the words of the seducer, he departed from the love of the Creator. But when almighty God by redeeming showed himself to man even corporally, he himself, so to speak, following the footsteps of his fugitive, came as a place to retain the man whom he had lost. For if the Creator could by no means be called a place, the Psalmist praising God would not say: The sons of thy servants shall inhabit there (Ps. 101:29). For we do not say "there", unless when we specifically designate a place. But there are many who even after having perceived the aid of the Redeemer are devolved to the darkness of despair; and they perish all the more wickedly, by how much they also contemn the offered remedies of mercy. Rightly therefore it is said of the damned man: Neither shall his place know him any more, because by his Creator he is then all the more severely not known in judgment, by how much now he is not recalled to the grace of reparation even through gifts. Whence also it is to be noted most greatly that he does not say: Neither shall he know his place any more, but he says: Neither shall his place know him any more. For while knowledge is attributed not to the man, but to the place, the Creator himself is plainly designated by the name of place, who, coming severely to the last examination, will say to those enduring in iniquity: I know you not whence you are (Luke 13:25). But all the elect, by how much they consider the reprobate being severely repelled, by so much do they more solicitously purge themselves every day from the sordes of perpetrated iniquity. And when they behold others perishing growing cold from the love of life, they studiously enkindle themselves to the laments of penance. Whence also it is aptly subjoined:

CHAPTER XX.

VERS. 11.---Wherefore I also will not spare my mouth.

36. The elect prevent the wrath of the judge in confession.---For he spares his mouth who blushes to confess the evil he has done. For to send the mouth into labor is to occupy this for the confession of perpetrated iniquity. But the just man does not spare his mouth, because preventing the wrath of the severe judge, he rages against himself with the words of his own confession. Hence the Psalmist says: Let us prevent his face in confession (Ps. 94:2).

Hinc per Salomonem dicitur: Qui abscondit scelera sua, non dirigetur; qui autem confessus fuerit et dereliquerit ea, misericordiam consequetur (Prov. XXVIII, 13). Hinc rursum scriptum est: Justus in principio accusator est sui (Prov. XVIII, 17). Sed nequaquam ad confessionem os panditur, nisi cum consideratione districti judicii per pavorem spiritus angustatur. Unde et apte mox subditur:

Caput XXI

[Rec. XI].

IBID.---Loquar in tribulatione spiritus mei.

37. Peccatorum confessionem comitari debet poenitentiae luctus.---Tribulatio quippe spiritus linguam commovet, ut reatum pravi operis vox confessionis impugnet. Sciendum quoque est quia saepe et reprobi peccata confitentur, sed deflere contemnunt. Electi autem culpas suas, quas vocibus confessionis aperiunt, districtae animadversionis fletibus insequuntur. Unde bene beatus Job postquam se ori suo non parcere spopondit, tribulationem mox spiritus subdidit. Ac si aperte fateretur, dicens: Sic reatum lingua loquitur, ut nequaquam expers a moeroris stimulo per alia spiritus vagetur: sed culpas loquens, vulnus aperio; culpas vero ad correctionem cogitans, salutem vulneris ex medicamine moeroris quaero. Qui enim mala quidem quae perpetravit insinuat, sed flere quae insinuaverit recusat, quasi subducta veste vulnus detegit, sed torpenti mente medicamentum vulneri non apponit. Confessionis igitur vocem solus necesse est ut moeror excutiat, ne vulnus proditum, sed neglectum, quo licentius jam per humanam notitiam tangitur, deterius putrescat. Quo contra Psalmista plagam cordis non solum detexerat, sed detectae etiam medicamentum moeroris adhibebat, dicens: Iniquitatem meam ego pronuntio, et cogitabo pro peccato meo (Psal. XXXVII, 19). Pronuntiando enim occultum vulnus detegit, cogitando autem quid aliud quam medicamentum vulneri apponit? [Vet. XVI.] Sed afflictae menti, et sua sollicite damna cogitanti, rixa pro semetipsa oritur contra semetipsam. Nam cum se ad lamenta poenitentiae instigat, occulta se increpatione dilaniat. Unde et apte mox subditur:

CAPUT XXII.

IBID.---Confabulabor cum amaritudine animae meae.

Hence it is said through Solomon: He who hides his crimes shall not be directed; but he who shall have confessed and forsaken them shall follow mercy (Prov. 28:13). Hence again it is written: The just in the beginning is the accuser of himself (Prov. 18:17). But by no means is the mouth opened for confession, unless when by consideration of the severe judge it is narrowed through the fear of the spirit. Whence also aptly it is soon subjoined:

Chapter XXI

[Rec. XI].

IBID.---I will speak in the tribulation of my spirit.

37. The confession of sins ought to be accompanied by the grief of penance.--- For the tribulation of the spirit moves the tongue, so that the voice of confession may attack the guilt of a perverse work. It is also to be known that often even the reprobate confess sins, but they contemn to bewail them. But the elect follow their faults, which they open with voices of confession, with the weepings of severe animadversion. Whence well blessed Job, after he promised not to spare his mouth, soon subjoined the tribulation of the spirit. As if he confessed openly, saying: The tongue so speaks the guilt, that by no means partaking of the stimulus of sorrow does the spirit wander through other things: but speaking faults, I open a wound; but thinking of faults for correction, I seek the health of the wound from the medicine of sorrow. For he who indeed insinuates the evils which he has perpetrated, but refuses to weep for what he has insinuated, as if with a withdrawn garment detects the wound, but with a torpid mind does not apply the medicine to the wound. It is necessary, therefore, that sorrow alone shake out the voice of confession, lest the wound produced, but neglected, by which it is now touched more licentially through human knowledge, should putrefy more greatly. On the contrary, the Psalmist had not only detected the plague of the heart, but applied also the medicine of sorrow to the detected one, saying: I announce my iniquity, and I will think for my sin (Ps. 37:19). For by announcing he detects the hidden wound, but by thinking what else than does he apply the medicine to the wound? [Old XVI.] But for the afflicted mind, and one solicitously thinking of its own losses, a strife for itself arises against itself. For when it instigates itself to the laments of penance, it mangles itself with a hidden reproof. Whence also aptly soon is subjoined:

CHAPTER XXII.

IBID.---I will commune with the bitterness of my soul.

38. Compuncta mens multa in se detegit deflenda. Recolit quot Dei donis quam fuerit ingrata.---Pavore namque divini judicii afflicti, dum quaedam male gesta plangimus, ipsa vi nostrae amaritudinis ad discutiendos nos vigilantius excitati, alia in nobis etiam quae amplius defleamus, invenimus. Nam saepe quod torpentes latuit, flentibus subtilius innotescit; et afflicta mens certius invenit malum quod fecerat et nesciebat, eique rixa sua verius aperit, quantum a veritatis pace deviavit, quia reatum suum, cujus secura non meminit, hunc in se commota deprehendit. Succrescens quippe amaritudo poenitentiae, verecundanti cordi importune ingerit illicita quae commisit, districtum contra haec judicem ostendit, suppliciorum minas incutit, pavore animum ferit, pudore confundit, motus illicitos increpat, quietem noxiae securitatis turbat; quae ei conditor bona contulit, quae ipse bonis illius mala respondit enumerat, quod mire ab eo conditus, quod gratuito nutritus, quod rationis substantia in conditione ditatus est, quod conditoris gratia vocatus, quod sequi ipse et vocatus noluit, quod vocantis misericordia nec surdum hunc renitentemque despexit, quod illuminatus donis, quod sua sponte pravis actibus etiam post dona caecatus est, quod a caecitatis suae erroribus paternae sollicitudinis flagellis expiatus, quod a flagellorum doloribus ad salutis gaudia misericordiae medicamento reductus est; quod quibusdam culpis, etsi non gravibus subditus, peccare tamen et inter flagella non desinit; quod peccatorem suum superna gratia nec contempta dereliquit. Cum igitur afflictam mentem modo per replicationem donorum Dei, modo per improperia actionis suae tanta severitate increpat, habet in corde justorum amaritudo animae linguam suam, quae tanto eis subtilius loquitur, quanto et interius auditur. Unde et nequaquam dicitur: Fabulabor in amaritudine animae meae, sed, Confabulabor cum amaritudine animae meae, quia vis doloris, quae peccata singula reputans, torpentem animum ad lamenta excitat, quasi ad eum verba confabulationis format, in quibus semetipsum correctus inveniat, et ad sui jam custodiam sollicitior exsurgat. Dicat itaque vir justus ex voce sua, et sanctae Ecclesiae typum tenens, dicat ex nostra: Confabulabor cum amaritudine animae meae. Ac si apertius insinuet, dicens: Intus contra me cum cordis mei dolore colloquor, et foris me a verbere judicis abscondo. Sed mens poenitentiae doloribus pressa in semetipsa constringitur, atque a cunctis delectationibus carnis forti cogitatione separatur, ad summa proficere appetit, et tamen adhuc de corruptione corporis contradictionem sentit. Unde et apte mox subditur:

38. The compunct mind detects many things in itself to be bewailed. It recollects with how many gifts of God it was ungrateful.---For afflicted by the fear of divine judgment, while we bewail certain things badly done, excited more vigilantly to discuss ourselves by the very force of our bitterness, we find other things in ourselves also which we may bewail more fully. For often what was hidden to those torpid, becomes more subtilely known to those weeping; and the afflicted mind finds more certainly the evil which it had done and did not know, and its own strife opens to it more truly how much it has deviated from the peace of truth, because its own guilt, which secure it did not remember, it finds this in itself being moved. For the succrescent bitterness of penance importunately brings to the ashamed heart the illicit things which it committed, shows the severe judge against these things, strikes threats of punishments, strikes the mind with fear, confounds it with shame, reproves illicit motions, disturbs the quiet of harmful security; it enumerates what good things the Creator bestowed upon it, what evils it itself responded with to those good things of his, that it was wonderfully created by him, that it was gratuitously nourished, that it was enriched with the substance of reason in its condition, that it was called by the grace of the Creator, that it itself being called did not wish to follow, that the mercy of the one calling did not despise it though deaf and resisting, that it was illuminated by gifts, that it was blinded by its own will by perverse acts even after the gifts, that it was expiated from the errors of its blindness by the scourges of paternal solicitude, that from the pains of the scourges it was led back to the joys of salvation by the medicine of mercy; that subjected to certain faults, even if not heavy ones, nevertheless it does not cease to sin even among the scourges; that heavenly grace did not leave its sinner even when contemned. When therefore it reproves the afflicted mind now by the replication of the gifts of God, now by the reproaches of its own action with so great severity, the bitterness of the soul has its own tongue in the heart of the just, which speaks to them all the more subtilely, by how much it is heard more interiorly. Whence also by no means is it said: I will speak in the bitterness of my soul, but, I will commune with the bitterness of my soul, because the force of sorrow, which reckoning each sin, excites the torpid mind to laments, forms as it were words of communing to it, in which it may find itself having been corrected, and may rise up more solicitous now for its own custody. Therefore let the just man say out of his own voice, and holding the type of the holy Church, let him say out of ours: I will commune with the bitterness of my soul. As if he insinuated more openly, saying: I speak within against myself with the sorrow of my heart, and I hide myself outside from the stroke of the judge. But the mind pressed by the sorrows of penance is constricted in itself, and is separated from all delectations of the flesh by a strong thought, it desires to profit for the highest things, and nevertheless it still feels a contradiction from the corruption of the body. Whence also aptly soon is subjoined:

CAPUT XXIII.

VERS. 12.---Nunquid mare sum ego, aut cetus, quia circumdedisti me carcere?

39. Carcere constringuntur homo, diabolus, carnales; cum quod volunt implere non valent.---Carcere homo circumdatur, quia plerumque et virtutum provectibus ad alta exsurgere nititur, et tamen carnis suae corruptione praepeditur. Qua bene exui Psalmista deprecatur, dicens: Educ de carcere animam meam, ad confitendum nomini tuo (Psal. CXLI, 8). Quid vero appellatione maris, nisi corda carnalium tumidis cogitationibus fluctuosa; quid autem ceti nomine, nisi antiquus hostis exprimitur? Qui dum mentes saecularium possidendo penetrat, quasi in eorum lubrica cogitatione natat. Sed cetus carcere stringitur, quia malignus spiritus, in inferioribus dejectus, ne ad coelestia evolare praevaleat, poenae suae pondere coarctatur, Petro attestante, qui ait: Deus angelis peccantibus non pepercit, sed rudentibus inferni detractos in tartarum tradidit in judicium cruciandos reservari (II Petr. II, 4). Cetus carcere astringitur, quia tentare bonos quantum desiderat prohibetur. Carcere quoque mare circumdatur, quia carnalium mentium tumida insanaque desideria ad peragenda mala quae appetunt impossibilitatis suae angustia gravantur. Saepe enim dominari melioribus concupiscunt; sed tamen eis, divino judicio cuncta mirabiliter disponente, substrati sunt. Nocere bonis elati desiderant, et tamen subjecti ab eis solatia sperant. Pro explendis voluptatibus carnis longaevitatem vitae praesentis cupiunt, sed tamen ab ea sub celeritate rapiuntur. De quibus bene per Psalmistam dicitur: Statuit aquas quasi in utre (Psal. LXXVII, 13). Aquae quippe in utre sunt cum lubrica eorum desideria, quia operis effectum non inveniunt, sub carnali corde deprimuntur. Cetus ergo ac mare circumdatione premitur carceris, quia vel malignus spiritus, vel sequaces illius, in quorum se mentibus colligit, atque in eis undas tumentium cogitationum volvit, ut implere mala quae appetunt nequeant, superna eos districtio angustat.

[Vet. XVII, Rec. XII.] 40. Idem se pati queruntur justi. Non prae tumore, sed amore veritatis.---Sancti autem viri, quo mundiori corde coelestium arcana considerant, auctis ad haec quotidie ardoribus anhelant. Ibi jam plene satiari desiderant, unde adhuc parum aliquid ore contemplationis degustant.

CHAPTER XXIII.

VERS. 12.---Am I the sea, or a whale, that thou hast surrounded me with a prison?

39. Man, the devil, the carnal, are constricted by a prison; when they are not able to fulfill what they wish.---Man is surrounded with a prison, because for the most part he both strives to rise up to the heights by the advances of virtues, and nevertheless is hindered by the corruption of his flesh. From which the Psalmist prays to be put off, saying: Lead my soul out of prison, for confessing to thy name (Ps. 141:8). But what is expressed by the appellation of the sea, except the hearts of the carnal fluctuating with swollen thoughts; what by the name of whale, except the ancient enemy? Who while he penetrates the minds of seculars by possessing them, swims as it were in their slippery thought. But the whale is constricted by a prison, because the malignant spirit, cast down into the lower parts, lest he should prevail to fly away to heavenly things, is coarcted by the weight of his punishment, Peter attesting, who says: God did not spare the sinning angels, but delivered them drawn down by the ropes of hell into Tartarus to be reserved to be tortured in judgment (2 Pet. 2:4). The whale is astringed by a prison, because he is prohibited from tempting the good as much as he desires. The sea also is surrounded by a prison, because the swollen and insane desires of carnal minds are weighed down by the narrowness of their own impossibility for carrying out the evils which they appetize. For often they desire to dominate the better; but nevertheless they are subject to them, the divine judgment wonderfully disposing all things. The elated desire to harm the good, and nevertheless being subject they hope for solaces from them. For the fulfilling of the pleasures of the flesh they desire longevity of the present life, but nevertheless they are snatched from it under celerity. About whom it is well said through the Psalmist: He stationed the waters as in a wineskin (Ps. 77:13). For the waters are in a wineskin when their slippery desires, because they do not find the effect of the work, are depressed under the carnal heart. The whale therefore and the sea is pressed by the surrounding of a prison, because either the malignant spirit, or his followers, in whose minds he collects himself, and rolls in them the waves of swollen thoughts, so that they may not be able to fulfill the evils which they appetize, heavenly severity narrows them.

[Old XVII, Rec. XII.] 40. The just complain that they suffer the same. Not out of swelling, but out of love of the truth.---But holy men, by how much with a cleaner heart they consider the secrets of heavenly things, pant for these with ardors increased every day. There they desire to be fully satiated, whence they still taste some small thing with the mouth of contemplation.

Perfecte cupiunt carnis stimulum subdere, nihil in cogitatione illicitum de ejus jam corruptione tolerare; sed quia scriptum est: Corpus quod corrumpitur aggravat animam, et deprimit terrena inhabitatio sensum multa cogitantem (Sap. IX, 15), intentione jam quidem ultra semetipsos eminent, sed tamen, adhuc infirmitatis suae incertis motibus subditi, corruptionis se carcere clausos dolent. Ait ergo: Nunquid mare sum ego, aut cetus, quia circumdedisti me carcere? Ac si aperte diceret: Mare vel cetus, iniqui videlicet, eorumque auctor malignus spiritus, quia effrenari ad solam perpetrandae iniquitatis licentiam appetunt, recte poenae suae carcere constsringuntur. Ego autem, qui jam aeternitatis tuae libertatem desidero, cur adhuc meae carcere corruptionis premor? Quod tamen nec a justis superbe requiritur, quia, amore veritatis accensi, infirmitatis suae angustias transgredi perfecte concupiscunt; nec ab auctore justorum injuste disponitur, quia electorum suorum vota differens cruciat, crucians purgat, ut ad percipiendum quod desiderant quandoque melius ex dilatione convalescant. Electi autem quousque ab intima quiete differuntur, ad cor suum redeunt; ibique, a carnis suae tumultibus absconsi, quasi amoenissimum secretum petunt. Sed in eo saepe tentationis aculeos sentiunt, carnis incentiva patiuntur; et ibi gravissimos labores inveniunt, ubi magnam requiem a labore quaesierant. Unde sanctus vir post insinuatum corruptionis suae carcerem, ad quieta cordis spatia redire festinans, quia eamdem rixam et in intimis invenit quam ab exterioribus fugit, protinus subdit, dicens:

Caput XXIV

[Rec. XIII].

VERS. 13, 14.---Si dixero, consolabitur me lectulus meus, et relevabor loquens mecum in stratu meo; terrebis me per somnia, et per visiones horrore concuties.

41. Justus ab exterioribus ad cor redit, nec ibi requiem invenit. Judiciorum Dei terrore turbatur.--- In sacro namque eloquio lectulus, cubile, vel stratum, secretum solet cordis intelligi. Hinc est enim quod sub uniuscujusque animae specie sponsa, occultis stimulis sancti amoris excitata, in Canticis canticorum dicit: In lectulo meo per noctes quaesivi quem diligit anima mea (Cant. III, 1). In lectulo quippe et per noctem dilectus quaeritur, quia nimirum invisibilis conditoris species, repressa omni corporeae visionis imagine, in cubili cordis invenitur.

They desire perfectly to subject the stimulus of the flesh, to tolerate nothing illicit in thought now from its corruption; but because it is written: The body which is corrupted aggravates the soul, and the earthly inhabitation depresses the sense thinking many things (Wisd. 9:15), by intention they already indeed eminent beyond themselves, but nevertheless, still subject to the uncertain motions of their own infirmity, they grieve that they are closed by the prison of corruption. He says therefore: Am I the sea, or a whale, that thou hast surrounded me with a prison? As if he said openly: The sea or the whale, namely the iniquitous, and their author the malignant spirit, because they desire to be unbridled for the sole license of perpetrating iniquity, are rightly constricted by the prison of their own punishment. But I, who already desire the liberty of thy eternity, why am I still pressed by the prison of my corruption? Which nevertheless is neither proudly required by the just, because, enkindled by the love of the truth, they perfectly desire to transgress the narrownesses of their own infirmity; nor is it unjustly disposed by the author of the just, because by delaying he tortures the vows of his elect, by torturing he purges, so that they may some time convalesce better from the delay for perceiving what they desire. But the elect, as long as they are delayed from the intimate quiet, return to their heart; and there, hidden from the tumults of their own flesh, they seek as it were a most pleasant secret. But in it they often feel the stings of temptation, they suffer the incentives of the flesh; and there they find most heavy labors, where they had sought great rest from labor. Whence the holy man after the insinuated prison of his corruption, hastening to return to the quiet spaces of the heart, because he finds the same strife even in the inmost things which he flees from the exterior ones, immediately subjoins, saying:

Chapter XXIV

[Rec. XIII].

VERSES 13, 14.---If I shall say, my bed shall comfort me, and I shall be relieved speaking with myself in my couch; thou shalt terrify me by dreams, and by visions thou shalt shake me with horror.

41. The just man returns from exterior things to the heart, nor finds he rest there. He is troubled by the terror of the judgments of God.---For in the sacred eloquence (*sacro eloquio*) the bed, the couch, or the mattress, is wont to be understood as the secret of the heart. For hence it is that under the appearance of each soul the bride, excited by the hidden stings of holy love, says in the Song of Songs: In my bed by nights I sought him whom my soul loveth (Cant. 3:1). For in the bed and by night the beloved is sought, because indeed the appearance of the invisible Creator, every image of bodily vision being repressed, is found in the couch of the heart.

Unde et eisdem suis dilectoribus Veritas dicit: Regnum Dei intra vos est (Luc. XVII, 21). Et rursum: Si ego non abiero, Paraclitus non veniet (Joan. XVI, 7). Ac si aperte diceret: Si ab intentionis vestrae oculis corpus non subtraho, ad intellectum vos invisibilem per consolatorem Spiritum non perduco. Hinc de justis per Psalmistam dicitur: Exsultabunt sancti in gloria, laetabuntur in cubilibus suis (Psal. CXLIX, 5), quia scilicet cum mala ab exterioribus fugiunt, securi intra mentium secreta gloriantur. Nam tunc laetitia cordium erit perfecta cum carnis exterius pugna non fuerit. Nam quousque caro illicit, quia quasi domus nostrae paries quatitur, etiam cubile turbatur. Unde et recte per eumdem Psalmistam dicitur: Universum stratum ejus versasti in infirmitate ejus (Psal. XL, 4), quia dum nos tentatio carnis concutit, tremefacta nostra infirmitas etiam mentis cubile confundit. Quid vero hoc loco somnia vel visiones accipimus, nisi imaginationes ultimi districtique examinis? quod jam utcunque per timorem cernimus, sed tamen ut est veraciter non videmus. Sancti itaque viri, ut diximus, ad cordis semper secreta redeunt, cum ab hoc mundo vel ultra votum prospera, vel ultra vires adversa patiuntur; atque, externis laboribus fessi, quasi stratum vel lectulum, cubilia mentis petunt. Sed dum quibusdam imaginationibus cogitationum quam sint subtilia divina judicia conspiciunt, quasi in ipsa strati sui requie somnii visione turbantur. Contemplantur enim quam districtus judex veniat, qui, dum vi immensae magnitudinis cordium secreta illuminat, omnes ante oculos culpas reducat. Pensant quanta illa sit verecundia, in conspectu tunc totius humani generis, angelorum omnium, archangelorumque confundi. Perpendunt qui post confusionem cruciatus maneat, cum et reatus animum immortaliter morientem et indeficienter deficientem carnem gehenna consumat. Cum itaque tam pavida imaginatione mens quatitur, quid aliud quam in stratu triste somnium videtur? Dicat ergo: Si dixero Consolabitur me lectulus meus, et relevabor loquens mecum in stratu meo, terrebis me per somnia, et per visiones horrore concuties. Ac si aperte fateatur, dicens: Si, exteriora fugiens, introrsus redeo, et utcunque requiescere in cordis cubili concupisco, ibi me, dum districtionis tuae contemplationi objicis, vehementer per ipsas meae providentiae imaginationes terres. Bene autem dicitur: Et relevabor, loquens mecum in stratu meo, quia nimirum cum ad mentis nostrae silentium fessi revertimur, quasi in stratu colloquentes, occulta intra nos cogitationum verba versamus. Sed haec ipsa nostra collocutio in pavorem vertitur, quia ex illa vehementius intellectus nobis, qui terrorem judicis intentet in mente aperitur.

Whence also to the same who love Him the Truth says: The kingdom of God is within you (Luke 17:21). And again: If I go not away, the Paraclete will not come (John 16:7). As if He said openly: If I do not withdraw my body from the eyes of your intention, I do not lead you to the invisible understanding through the Comforter Spirit (*consolatorem Spiritum*). Hence of the just it is said by the Psalmist: The saints shall exult in glory, they shall rejoice in their beds (Psalm 149:5), because namely when they flee evils from exterior things, they glory secure within the secrets of their minds. But then the joy of hearts will be perfect when there shall be no fight of the flesh without. For as long as the flesh entices, because as it were the wall of our house is shaken, the couch also is troubled. Whence also it is rightly said by the same Psalmist: Thou hast turned all his bed in his infirmity (Psalm 40:4), because while the temptation of the flesh shakes us, our trembling infirmity confounds even the couch of the mind. But what in this place do we take for dreams or visions, except the imaginations of the last and strict examination? which already in some way we discern through fear, but yet we do not see as it truly is. Therefore holy men, as we have said, always return to the secrets of the heart, when they suffer from this world either prosperity beyond their wish, or adversity beyond their strength; and, tired by external labors, they seek the couches of the mind as it were a mattress or a bed. But while by certain imaginations of thoughts they behold how subtle the divine judgments are, as if in the very rest of their mattress they are troubled by the vision of a dream. For they contemplate how strict a judge comes, who, while by the force of His immense greatness He illuminates the secrets of hearts, brings back all faults before their eyes. They weigh how great that shame is, to be confounded then in the sight of the whole human race, of all the angels, and of the archangels. They weigh what torment remains after the confusion, when Gehenna consumes both the guilty soul dying immortally and the flesh failing without end. When therefore the mind is shaken by such fearful imagination, what else is seen than a sad dream in the couch? Let him say therefore: If I shall say My bed shall comfort me, and I shall be relieved speaking with myself in my couch, thou shalt terrify me by dreams, and by visions thou shalt shake me with horror. As if he should openly confess, saying: If, fleeing exterior things, I return within, and in some way I desire to rest in the couch of the heart, there, while Thou objectest me to the contemplation of Thy strictness (*districtionis*), Thou terrifiest me vehemently by the very imaginations of my providence. But it is well said: And I shall be relieved, speaking with myself in my couch, because namely when we tired return to the silence of our mind, as if speaking in the couch, we turn the hidden words of thoughts within us. But this our very communing is turned into fear, because from it the understanding is more vehemently opened to us, which may intent the terror of the judge in the mind.

[Vet. XVIII.] 42. Somniorum sex causae.---Ne quis vero haec studeat juxta litteram perscrutari, exquirendum magnopere est quot modis tangant animum imagines somniorum. Aliquando namque somnia ventris plenitudine, vel inanitate, aliquando vero illusione, aliquando cogitatione simul et illusione, aliquando revelatione, aliquando autem cogitatione simul et revelatione generantur. Sed duo quae prima diximus omnes experimento cognoscimus, subjuncta autem quatuor in sacrae Scripturae paginis invenimus. Somnia etenim nisi plerumque ab occulto hoste per illusionem fierent, nequaquam hoc vir sapiens indicaret dicens: Multos errare fecerunt somnia, et illusiones vanae (Eccli. XXXIV, 7). Vel certe: Non augurabimini, nec observabitis somnia (Levit. XIX, 26). Quibus profecto verbis, cujus sint detestationis ostenditur quae auguriis conjunguntur. Rursum nisi aliquando ex cogitatione simul et illusione procederent, Salomon minime dixisset: Multas curas sequuntur somnia (Eccle. V, 2). Et nisi aliquando somnia ex mysterio revelationis orirentur, Joseph praeferendum se fratribus somnio non videret (Genes. XXXVII, 7), nec Mariae sponsum ut, ablato puero, in Aegyptum fugeret per somnium angelus admoneret (Matth. II, 13, 14). Rursum nisi aliquando somnia cogitatione simul et revelatione procederent, nequaquam Daniel propheta, Nabuchodonosor visionem disserens, a radice cogitationis inchoasset: Tu rex cogitare coepisti in stratu tuo quid esset futurum post haec, et qui revelat mysteria ostendit tibi quae ventura sunt (Dan. II, 29). Et paulo post: Videbas, et ecce quasi statua una grandis, statua illa magna, et statura sublimis stabat contra te (Ibid., 31), etc. Daniel itaque dum somnium adimplendum reverenter insinuat, et ex qua ortum sit cogitatione manifestat, patenter ostenditur quia hoc plerumque ex cogitatione simul et revelatione generatur.

43. Somniis nos facile credendum. Cur daemon sanctorum corda somniis afficere sinatur. Sed nimirum cum somnia tot rerum qualitatibus alternent, tanto eis credi difficilius debet, quanto et ex quo impulsu veniant, facilius non elucet. Saepe namque malignus spiritus his quos amore vitae praesentis vigilantes intercipit prospera etiam dormientibus promittit; et quos formidare adversa considerat, eis haec durius somnii imaginibus intentat, quatenus indiscretam mentem diversa qualitate afficiat, eamque aut spe sublevans, aut deprimens timore, confundat.

[Vet. XVIII.] 42. Six causes of dreams.---Lest any one should study to search into these things according to the letter, it is greatly to be inquired in how many ways the images of dreams touch the mind. For sometimes dreams are generated by the fullness or emptiness of the belly, but sometimes by illusion, sometimes by thought and illusion together, sometimes by revelation, but sometimes by thought and revelation together. But the two which we first mentioned we all know by experience, but the following four we find in the pages of Holy Scripture. For unless dreams were for the most part made from the hidden enemy through illusion, the wise man would by no means indicate this, saying: Dreams and vain illusions have made many to err (Ecclus. 34:7). Or certainly: You shall not divine, nor observe dreams (Lev. 19:26). By which words indeed it is shown of what detestation are those things which are joined to divinations. Again, unless they sometimes proceeded from thought and illusion together, Solomon would least have said: Dreams follow many cares (Eccles. 5:2). And unless dreams sometimes arose from the mystery of revelation, Joseph would not see by a dream that he was to be preferred to his brothers (Gen. 37:7), nor would the angel admonish the spouse of Mary by a dream that, the child being taken, he should flee into Egypt (Matt. 2:13, 14). Again, unless dreams sometimes proceeded from thought and revelation together, the prophet Daniel, in discussing the vision of Nebuchadnezzar, would by no means have begun from the root of thought: Thou, O king, didst begin to think in thy couch what should be hereafter, and he that revealeth mysteries showed thee what things are to come (Dan. 2:29). And a little after: Thou sawest, and behold as it were one great statue, that great statue, and high stature stood against thee (ibid. 31), etc. Therefore while Daniel reverently insinuates the dream to be fulfilled, and manifests from what thought it arose, it is plainly shown that this is for the most part generated from thought and revelation together.

43. We are not easily to believe dreams. Why the devil is permitted to affect the hearts of the saints by dreams. But indeed since dreams alternate with so many qualities of things, it ought to be believed in them with so much more difficulty, as it does not easily shine forth from what impulse they come. For often the malignant spirit promises prosperity even to those sleeping whom he intercepts waking by the love of this present life; and those whom he considers to fear adversities, he intends these more harshly to them by the images of a dream, so far as he may affect the undiscerning mind with diverse quality, and confound it, either lifting it up by hope, or depressing it by fear.

Saepe autem eiiam sanctorum corda afficere somniis nititur, ut ab intentione cogitationis solidae, ad tempus saltem momentumque deriventur, quamvis ipsi protinus animum ab illusionis imaginatione discutiant. Sed hostis insidians quo eos vigilantes minime superat, eo dormientes gravius impugnat. Quem tamen haec maligne agere superna dispensatio benigne permittit, ne in electorum cordibus ipse saltem a passionis praemio somnus vacet. Bene ergo rectori omnium dicitur: Si dixero Consolabitur me lectulus meus, et relevabor loquens mecum in stratu meo, terrebis me per somnia, et per visiones horrore concuties, quia nimirum Deus mirabiliter cuncta dispensat, et ipse facit quod malignus spiritus injuste facere appetit, qui hoc fieri nonnisi juste permittit. Sed quia justorum vita et per vigilias tentatione quatitur, et per somnium illusione fatigatur, foris corruptionis suae molestias tolerat, intus apud semetipsam graviter illicitas cogitationes portat, quid est quod faciat, ut pedem cordis a tot scandalorum laqueis evellat? Ecce, beate vir, quanta undique premeris perturbatione cognovimus, sed quod consilium contra hanc invenias audiamus. Sequitur:

Caput XXV

[Rec. XIV].

VERS. 15.---Quamobrem elegit suspendium anima mea, et mortem ossa mea.

44. Remedium est contra mentis anxietatem, ad alta eam ferre.---Quid per animam nisi mentis intentio, quid per ossa nisi carnis fortitudo designatur? Omne autem quod suspenditur procul dubio ab imis elevatur. Anima ergo suspendium eligit, ut ossa moriantur, quia dum mentis intentio ad alta se sublevat, omnem in se fortitudinem vitae exterioris necat. Sancti etenim viri certissime sciunt quia habere in hac vita requiem nequaquam possunt; et idcirco suspendium eligunt, quia nimirum, desideria terrena deserentes, ad alta animum tollunt. Suspensi autem mortem suis ossibus inferunt, quia amore supernae patriae, in virtutum studiis accincti, hoc quod fortes prius in mundo fuerant, vinculo humilitatis insequuntur. Intueri libet quomodo animam Paulus suspenderat, qui dicebat: Vivo autem jam non ego, vivit vero in me Christus (Gal II, 20). Et rursum: Desiderium habens dissolvi, et cum Christo esse (Philip. I, 23). Et: Mihi vivere Christus est, et mori lucrum (Ibid., 21).

But often he strives to affect even the hearts of the saints with dreams, that they may be diverted at least for a time and a moment from the intention of solid thought, although they themselves immediately shake off the mind from the imagination of illusion. But the lurking enemy, in what he least overcomes them waking, in that he more heavily assails them sleeping. Whom nevertheless the heavenly dispensation (*superna dispensatio*) kindly permits to do these things malignantly, lest in the hearts of the elect even sleep should be void from the reward of passion. Well therefore is it said to the Ruler of all (*rectori omnium*): If I shall say My bed shall comfort me, and I shall be relieved speaking with myself in my couch, thou shalt terrify me by dreams, and by visions thou shalt shake me with horror, because namely God wonderfully dispenses all things, and He Himself does what the malignant spirit desires to do unjustly, who permits this to be done only justly. But because the life of the just is both shaken by temptation during vigils, and fatigued by illusion through a dream, it tolerates the troubles of its corruption without, and within at its own self it heavily carries unlawful thoughts, what is it that it should do, so that it may pluck the foot of the heart from so many snares of scandals? Behold, blessed man, with how great perturbation we have known thee to be pressed on every side, but let us hear what counsel thou findest against this. It follows:

Chapter XXV

[Rec. XIV].

VERSE 15.---Wherefore my soul hath chosen suspension, and my bones death.

44. It is a remedy against the anxiety of the mind to carry it to high things.---What is designated by the soul but the intention of the mind, what by the bones but the strength of the flesh? But everything which is suspended is without doubt raised from the lowest things. Therefore the soul chooses suspension, that the bones may die, because while the intention of the mind raises itself to high things, it kills in itself all the strength of the exterior life. For holy men know most certainly that they can by no means have rest in this life; and therefore they choose suspension, because indeed, deserting earthly desires, they lift the mind to high things. But being suspended they bring death to their bones, because by the love of the heavenly country (*supernae patriae*), being girt in the studies of virtues, they follow with the bond of humility that which they had previously been strong in the world. It is pleasant to behold how Paul had suspended his soul, who said: But I live now, not I, but Christ liveth in me (Gal. 2:20). And again: Having a desire to be dissolved, and to be with Christ (Philip. 1:23). And: To me to live is Christ, and to die is gain (ibid. 21).

Qui, gesta terrenae fortitudinis ad memoriam revocans, quasi quaedam in se ossa numerabat, dicens: Hebraeus ex Hebraeis, secundum legem Pharisaeus, secundum aemulationem persequens Ecclesiam Dei (Philip. III, 5, 6). Sed suspendio animae, quia haec in se ossa interficit, protinus asserit, qui subjungit: Sed quae mihi fuerunt lucra, haec arbitratus sum propter Christum detrimenta (Ibid., 7). Quae adhuc ossa in semetipso insinuat vehementius exstincta, cum subdit: Propter quem omnia detrimentum feci, et arbitror ut stercora (Ibid., 8). Mortuis vero ossibus quam exanimis pendeat ostendit, qui illico subjungit, dicens: Ut Christum lucrifaciam, et inveniar in illo non habens meam justitiam, quae ex lege est, sed eam quae ex fide est Jesu Christi (Ibid. 9). Sed quia collatis ejus testimoniis Paulum ad alta suspensum, mundo mortuum, testati sumus, nunc beatum Job si, plenus eodem spiritu, exterioris vitae concupiscentiam fugiat ostendamus. Sequitur:

Caput XXVI

[Vet. XIX, Rec. XV].

VERS. 16.---Desperavi, nequaquam ultra jam vivam.

45. Justi alii terrena possident, alii abdicant.---Sunt nonnulli justorum qui sic coelestia appetunt, ut tamen a terrenorum spe minime frangantur. Largita divinitus patrimonia ad necessitatis subsidium possident, honores sibi temporaliter impensos tenent, aliena non ambiunt, suis licite utuntur. Qui tamen ab eisdem rebus quas habent alieni sunt, quia ad haec ipsa quae possident ex desiderio non tenentur. Et sunt nonnulli justorum qui, ad comprehendendum culmen perfectionis accincti, dum altiora interius appetunt, exterius cuncta derelinquunt; qui rebus se habitis nudant, gloria honoris exspoliant; qui internorum desiderio per assiduitatem se amici moeroris afficiunt, habere de exterioribus consolationem nolunt; qui internis gaudiis dum mente appropiant, vitam in se funditus corporeae delectationis necant. Talibus namque per Paulum dicitur: Mortui enim estis, et vita vestra abscondita est cum Christo in Deo (Col. III, 3). Horum vocem Psalmista expresserat, cum dicebat: Concupiscit et deficit anima mea in atria Domini (Psal. LXXXIII, 3). Concupiscunt enim, sed non deficiunt, qui jam quidem coelestia appetunt, sed adhuc tamen a terrenorum delectationibus minime lassantur. Concupiscit vero et in Dei atria deficit, qui, cum aeterna desiderat, in amore temporalium non perdurat. Hinc Psalmista iterum dicit: Defecit in salutari tuo anima mea (Psal. CXVIII, 81). Hinc per semetipsam Veritas admonet, dicens: Si quis vult post me venire abneget semetipsum (Luc. IX, 23).

Who, calling back to memory the deeds of earthly strength, numbered as it were certain bones in himself, saying: A Hebrew of the Hebrews, according to the law a Pharisee, according to zeal persecuting the Church of God (Philip. 3:5, 6). But by the suspension of the soul, because he kills these bones in himself, he immediately asserts, who subjoins: But what things were gain to me, those I have counted loss for Christ (ibid. 7). Which bones in himself he insinuates more vehemently extinguished, when he adds: For whom I have made all things loss, and I count them as dung (ibid. 8). But with his bones dead he shows how lifeless he hangs, who immediately subjoins, saying: That I may gain Christ, and be found in him, not having my own justice, which is of the law, but that which is of the faith of Jesus Christ (ibid. 9). But because, his testimonies being compared, we have witnessed Paul suspended to high things, dead to the world, let us now show if blessed Job, full of the same spirit, flees the concupiscence of the exterior life. It follows:

Chapter XXVI

[Vet. XIX, Rec. XV].

VERSE 16.---I have despaired, I shall now live no longer.

45. Some of the just possess earthly things, others renounce them.---There are some of the just who so desire heavenly things, that nevertheless they are least broken from the hope of earthly things. They possess the patrimonies bestowed by God for the support of necessity, they hold the honors temporarily paid to them, they do not covet the things of others, they use their own lawfully. Who nevertheless are alien from the same things which they have, because they are not held by desire to these very things which they possess. And there are some of the just who, girt for comprehending the summit of perfection, while they desire higher things within, relinquish all things without; who strip themselves of the things they had, and spoil themselves of the glory of honor; who by the desire of internal things through assiduity affect themselves with a friendly sorrow (*amici moeroris*), and will not have consolation from exterior things; who while they approach by the mind to internal joys, kill in themselves fundamentally the life of bodily delight. For to such it is said by Paul: For you are dead, and your life is hid with Christ in God (Col. 3:3). The Psalmist had expressed the voice of these, when he said: My soul longeth and fainteth for the courts of the Lord (Psalm 83:3). For they long, but do not faint, who already indeed desire heavenly things, but yet are as yet least wearied from the delights of earthly things. But he longeth and fainteth for the courts of God, who, when he desires eternal things, does not endure in the love of temporal things. Hence the Psalmist says again: My soul hath fainted for thy salvation (Psalm 118:81). Hence the Truth Himself admonishes, saying: If any man will come after me, let him deny himself (Luke 9:23).

Et rursum: Nisi quis renuntiaverit omnibus quae possidet, non potest meus esse discipulus (Luc. XIV, 33). Horum igitur numero sanctus vir, divisa a terrenis desideriis mente, se inserit, qui ait: Desperavi, nequaquam ultra jam vivam. Justi quippe desperare est praesentis vitae bona aeternitatis electione deserere, mansura quaerere, et in rebus temporalibus fiduciam non habere. Qui haec agens nequaquam se ultra vivere asserit, quia videlicet vivificatrice morte quotidie a vita se passionis occidit. Absit enim ne vir sanctus de divinae misericordiae largitate desperet, ne gressum cordis a profectu intimi itineris subtrahat, ne, amorem conditoris deserens, quasi a duce destitutus in via remaneat, et confossus gladio latrocinantis desperationis ruat. Sed ne ejus dicta ad nostri intellectus arbitrium videamur violenter inflectere, debemus ex posterioribus praemissa pensare. Quo enim sensu haec dixerit, ipse protinus indicat, qui subjungit:

Caput XXVII

[Rec. XVI].

IBID.---Parce mihi, Domine, nihil enim sunt dies mei.

46. Job bona peritura pia desperatione deseruit, in aeternum mansura expetiit.--- Neque enim duo sibi haec verba conveniunt, desperavi et parce. Nam qui desperat nequaquam jam sibi parci postulat, et qui adhuc sibi parci desiderat profecto minime desperat. Aliunde ergo est quod desperat, aliunde vero quod parci sibi sanctus vir postulat, quia nimirum dum bona vitae transeuntis per desperationem deserit, ad obtinenda quae permanent in spe robustior exsurgit. Desperando itaque melius ad spem veniae ducitur, qui eo certius ventura appetit, quo praesentia verius ex desperatione derelinquit. Et notandum quod, vim nobis sui cordis insinuans, unam quidem de se sententiam protulit, sed hanc tertio insinuando replicavit. Quod enim superius dixerat: Elegit suspendium anima mea, hoc replicans addidit, Desperavi; atque aeterna concupiscendo, et temporalia postponendo, hoc postremo intulit, Parce mihi; et quod superius dixit, Mortem ossa mea, hoc nimirum subdidit, Nequaquam ultra jam vivam; hoc ultimum protulit, Nihil enim sunt dies mei.

And again: Unless a man renounce all that he possesseth, he cannot be my disciple (Luke 14:33). Therefore the holy man, with a mind divided from earthly desires, inserts himself in the number of these, who says: I have despaired, I shall now live no longer. For to despair as a just man is to desert the goods of this present life by the choice of eternity, to seek things that will remain, and not to have confidence in temporal things. Who doing these things asserts that he shall by no means live longer, because namely he kills himself daily from the life of passion by a vivifying death (*vivificatrice morte*). For far be it that the holy man should despair of the bounty of divine mercy, lest he withdraw the step of the heart from the progress of the inward journey, lest, deserting the love of the Creator, he remain in the way as if destitute by the leader, and fall pierced by the sword of robbing despair. But lest we should seem to bend his words violently to the judgment of our understanding, we ought to weigh the premises from the following things. For in what sense he said these things, he himself immediately indicates, who subjoins:

Chapter XXVII

[Rec. XVI].

VERSE 16.---Spare me, O Lord, for my days are nothing.

46. Job deserted perishing goods by a pious despair, and sought things that remain forever.---For neither do these two words agree with themselves, *I have despaired* and *spare*. For he who despairs by no means now asks that he be spared, and he who still desires to be spared certainly least despairs. Therefore it is from one thing that the holy man despairs, from another that he asks to be spared, because namely while he deserts the goods of his passing life through despair, he rises more robust in hope for obtaining the things which remain. Therefore by despairing he is better led to the hope of pardon, who so much more surely desires the things to come, as he more truly relinquishes present things from despair. And it is to be noted that, insinuating to us the force of his heart, he indeed brought forth one sentence concerning himself, but he repeated this by insinuating it a third time. For what he had said above: *My soul hath chosen suspension,* this repeating he added, *I have despaired;* and by longing for eternal things, and postponing temporal things, he finally brought this in, *Spare me;* and what he said above, *My bones death,* this indeed he subjoined, *I shall now live no longer;* this last he brought forth, *For my days are nothing.*

[Vet. XX.] Bene autem dies suos nihil esse considerat, quia, ut paulo superius saepe jam diximus, sancti viri quo verius summa cognoscunt, eo sublimius terrena despiciunt; et idcirco praesentis vitae dies nihil esse conspiciunt, quia illuminatae mentis oculos in consideratione aeternitatis figunt. De qua dum ad se redeunt, quid se esse nisi pulverem agnoscunt, et infirmitatis suae conscii, districte judicari metuunt? Cumque vim tanti vigoris aspiciunt, trepidant examinari quod sunt. Unde et adhuc apte subjungitur:

CAPUT XXVIII.

VERS. 17.---Quid est homo quia magnificas eum? aut quid apponis erga eum cor tuum?

47. Sancti suam vilitatem, ac Dei munera et judicia semper considerant.---Hominem Deus magnificat, quia largitate rationis ditat, infusione gratiae visitat, honore collatae virtutis exaltat. Cumque per semetipsum nihil sit, esse tamen eum cognitionis suae participem, benignitatis munere concedit. Sed erga eumdem magnificatum hominem cor suum Dominus apponit, quia post dona judicium exerit, merita subtiliter pensat, vitae pondera vehementer examinat, et tanto ab eo post districtius poenas exigit, quanto hunc impenso munere largius praevenit. Vir igitur sanctus immensitatem supernae majestatis aspiciat, atque ad infirmitatem propriam considerationis oculum reducat. Videat quia caro capere non valet hoc quod de semetipsa Veritas per spiritum docet. Videat quia etiam sublevatus hominis spiritus judicium tolerare non sufficit quod Deus sub examine districtae retributionis intendit, et dicat: Quid est homo, quia magnificas eum? aut quid apponis erga eum cor tuum? Ac si aperte exclamet, dicens: Magnificatur homo spiritali munere, sed tamen caro est; et vias ejus post munera districte consideras, sed tamen si remota pietate judicetur, pondus quod de tua subtilitate imminet, ferre nec sublevatus ad justitiam spiritus valet, quia etsi hunc ultra se tua dona dilatant, ad inquisitionem tamen tui districti examinis sua infirmitas angustat. Unde et adhuc apte subjungitur:

Caput XXIX

[Rec. XVII].

VERS. 18.---Visitas eum diluculo, et subito probas illum.

[Vet. XX.] But he well considers his days to be nothing, because, as we have already often said a little above, holy men the more truly they know the highest things, the more sublimely they despise earthly things; and therefore they behold the days of the present life to be nothing, because they fix the eyes of an illuminated mind in the consideration of eternity. From which while they return to themselves, what do they acknowledge themselves to be but dust, and conscious of their own infirmity, they fear to be strictly judged? And when they behold the force of such great vigor, they tremble to be examined what they are. Whence also it is yet aptly subjoined:

CHAPTER XXVIII.

VERSE 17.---What is man that thou shouldst magnify him? or why dost thou set thy heart upon him?

47. The saints always consider their own vileness, and the gifts and judgments of God.---God magnifies man, because He enriches him with the bounty of reason, visits him with the infusion of grace, exalts him with the honor of conferred virtue. And since of himself he is nothing, He grants him by the gift of benignity to be a participant of His own knowledge. But the Lord sets His heart upon the same magnified man, because after the gifts He exerts judgment, He subtly weighs merits, He vehemently examines the weights of life, and He so much more strictly exacts penalties from him afterwards, as He has more largely prevented him by the bestowed gift. Therefore let the holy man behold the immensity of the heavenly majesty, and let him bring back the eye of consideration to his own infirmity. Let him see that the flesh is not able to take that which the Truth teaches by the spirit concerning itself. Let him see that even the raised spirit of man is not sufficient to tolerate the judgment which God intends under the examination of strict retribution, and let him say: *What is man, that thou shouldst magnify him? or why dost thou set thy heart upon him?* As if he should openly exclaim, saying: Man is magnified by a spiritual gift, but yet he is flesh; and Thou considerest his ways strictly after the gifts, but yet if he be judged with piety removed, the weight which hangs from Thy subtlety neither the spirit raised to justice is able to bear, because even if Thy gifts dilate him beyond himself, yet his own infirmity narrows him for the inquiry of Thy strict examination. Whence also it is yet aptly subjoined:

Chapter XXIX

[Rec. XVII].

VERSE 18.---Thou visitest him at dawn, and suddenly thou provest him.

48. Quos donis ditavit Deus, tentationibus probat. Ut quid ex Deo, quid ex se sint, discant. Ideo tunc lubricis cogitationibus turbantur.---Quis nostrum nesciat quia diluculum dicitur cum jam nocturna tempora in claritatem lucis mutantur? Nos itaque noctis tenebris premimur cum perpetratione iniquitatis obscuramur. Sed nox in lucem vertitur cum erroris nostri obscuritas veritatis cognitione irradiatur. Nox in lucem vertitur cum corda nostra justitiae fulgor illuminat, quae caecitas culpae deprimebat. Hoc diluculum discipulorum mentibus oriri Paulus aspexerat cum dicebat: Nox praecessit, dies autem appropinquavit (Rom. XIII, 12). Diluculo ergo nos Dominus visitat, quia erroris nostri tenebras luce suae cognitionis illustrat, contemplationis munere sublevat, in arcem virtutis exaltat. Sed notandum quod Deus postquam diluculo visitat, subito hominem probat, quia et accedendo corda nostra ad virtutes provehit, et recedendo concuti tentatione permittit. Si enim post virtutum munera nulla tentatione concutitur, has se habere animus ex semetipso gloriatur. Ut ergo et firmitatis dona habeat, et infirmitatem suam humiliter agnoscat, per accessum gratiae ad alta sustollitur, et per recessum quid ex semetipso sit probatur. Quod bene nobis ex historia sacrae lectionis innuitur (III Reg. III, 16), qua Salomon et divinitus accepisse sapientiam, et tamen post acceptam eamdem sapientiam meretricum statim pulsatus quaestione memoratur. Mox enim ut tantae revelationis gratiam accepit, certamen turpium mulierum pertulit, quia nimirum saepe cum mentem nostram concessis virtutibus respectus intimae largitatis illuminat, hanc protinus etiam lubricae cogitationes turbant, ut quae sublevata immmenso munere exsultat, etiam tentatione pulsata quid sit inveniat. Sic Elias et visitatus diluculo, sermone coelos aperuit; et tamen probatus subito, infirmus per deserta fugiens, unam mulierem expavit (III Reg. XIX, 3). Sic Paulus ad tertium coelum ducitur, paradisi penetrans secreta considerat (II Cor. XII, 2); et tamen, ad semetipsum rediens, contra carnis bellum laborat, legem aliam in membris sustinet, cujus in se rebellione fatigari spiritus legem dolet (Rom. VII, 21). Diluculo ergo Deus visitat, sed subito post visitationem probat, quia et collato munere sublevat, et abstracto ad paululum, ipsum sibi hominem demonstrat. Quod eo usque procul dubio patimur, quo, detersa funditus labe peccati, ad promissae incorruptionis substantiam reformemur. Unde adhuc apte subditur:

48. Those whom God has enriched with gifts, He proves by temptations. That they may learn what they are from God, what from themselves. Therefore then they are troubled by slippery thoughts.---Who of us knows not that it is called dawn (*diluculum*) when now the nocturnal times are changed into the clarity of light? We therefore are pressed by the darkness of night when we are obscured by the perpetration of iniquity. But night is turned into light when the obscurity of our error is irradiated by the knowledge of truth. Night is turned into light when the brightness of justice illuminates our hearts, which the blindness of fault depressed. Paul had beheld this dawn arising in the minds of the disciples when he said: The night is passed, and the day is at hand (Rom. 13:12). Therefore the Lord visits us at dawn, because He illustrates the darkness of our error by the light of His knowledge, He raises us by the gift of contemplation, He exalts us into the citadel of virtue (*arcem virtutis*). But it is to be noted that God after He visits at dawn, suddenly proves man, because both by approaching He promotes our hearts to virtues, and by receding He permits them to be shaken by temptation. For if after the gifts of virtues he is shaken by no temptation, the mind glories that it has these from itself. Therefore that it may both have the gifts of firmness, and humbly acknowledge its own infirmity, it is lifted up to high things through the approach of grace, and through the recession it is proved what it is of itself. Which is well hinted to us from the history of sacred reading (1 Kings 3:16), by which Solomon is recorded both to have received wisdom from God, and yet after that same wisdom was received, to have been immediately struck by the question of harlots. For as soon as he received the grace of so great a revelation, he bore the contest of base women, because namely often when the respect of intimate bounty illustrates our mind with granted virtues, slippery thoughts immediately trouble it, so that that which exults being raised by an immense gift, being also struck by temptation may find what it is. Thus Elias both visited at dawn, opened the heavens by his word; and yet proved suddenly, fleeing weak through the deserts, he feared one woman (1 Kings 19:3). Thus Paul is led to the third heaven, penetrating he considers the secrets of paradise (2 Cor. 12:2); and yet, returning to himself, he labors against the war of the flesh, he sustains another law in his members, by whose rebellion in himself the law of the spirit grieves to be fatigued (Rom. 7:21). Therefore God visits at dawn, but suddenly after the visitation He proves, because both by the conferred gift He raises, and the gift being withdrawn for a little while, He demonstrates the man to himself. Which without doubt we suffer until, the stain of sin being fundamentally wiped away, we may be reformed to the substance of promised incorruption. Whence it is yet aptly subjoined:

Caput XXX

[Vet. XXI, Rec. XVIII].

VERS. 19.---Usquequo non parcis mihi, nec dimittis me, ut glutiam salivam meam?

49. Contemplationis sapor, non satietas hic datur. ---Saliva in os ex capite labitur, ab ore vero ad ventrem ducitur cum glutitur. Quid itaque est caput nostrum nisi divinitas? per quam existendi principium sumimus, ut creatura simus, Paulo attestante, qui ait: Caput viri Christus, caput autem Christi Deus (I Cor. XI, 3). Quid autem venter noster est, nisi mens? quae dum cibum suum, supernum videlicet intellectum suscipit, refecta procul dubio omnium membra actionum regit. Nisi enim sacra eloquia aliquando mentem nomine ventris exprimerent, Salomon utique non dixisset: Lucerna Domini spiraculum hominis, quae investigat omnia secreta ventris (Prov. XX, 27), quia nimirum dum nos gratia superni respectus illuminat, cuncta etiam mentis nostrae nobis absconsa manifestat. Quid ergo salivae nomine nisi sapor intimae contemplationis accipitur? quae ad os a capite defluit, quia de claritate conditoris adhuc in hac vita nos positos vix gustu revelationis tangit. Unde et Redemptor veniens salivam luto miscuit, et caeci nati oculos reparavit (Joan. IX, 6), quia superna gratia carnalem cogitationem nostram per admistionem suae contemplationis irradiat, et ab originali caecitate hominem ad intellectum reformat. Nam quia a paradisi gaudiis expulsum in hoc jam exsilio natura edidit, quasi a nativitate homo sine oculis processit. Sed sicut sanctus vir insinuat, haec saliva ad os quidem labitur, ut vero ad ventrem usque perveniat non glutitur, quia divinitatis contemplatio sensum tangit, sed plene mentem non reficit, quoniam perfecte animus conspicere non valet quod adhuc, quia caligo corruptionis praepedit, raptim videt.

50. Mens mole corporis pressa, supernae luci diu inhaerere non valet. ---Ecce enim electorum mens jam terrena desideria subjicit, jam cuncta quae considerat praeterire transcendit, jam ab exteriorum delectatione suspenditur, et quae sint bona invisibilia rimatur, atque haec agens plerumque in dulcedinem supernae contemplationis rapitur, jamque de intimis aliquid quasi per caliginem conspicit, et ardenti desiderio interesse spiritalibus angelorum ministeriis conatur; gustu incircumscripti luminis pascitur, et ultra se evecta ad semetipsam relabi dedignatur;

Chapter XXX

[Vet. XXI, Rec. XVIII].

VERSE 19.---How long dost thou not spare me, nor let me alone, that I may swallow my spittle?

49. The savor of contemplation, not satiety, is given here. ---Saliva slides into the mouth from the head, but from the mouth it is led to the belly when it is swallowed. What therefore is our head but the Divinity? through which we take the principle of existing, that we may be a creature, Paul witnessing, who says: *The head of the man is Christ, but the head of Christ is God* (1 Cor. 11:3). But what is our belly but the mind? which while it receives its food, namely the heavenly understanding, being refreshed without doubt it rules the members of all actions. For unless the sacred eloquence (*sacra eloquia*) sometimes expressed the mind by the name of the belly, Solomon would surely not have said: *The lamp of the Lord is the spirit of man, which searcheth all the secrets of the belly* (Prov. 20:27), because namely while the grace of the heavenly respect illustrates us, it also manifests all things hidden from our mind to us. What therefore is taken by the name of saliva but the savor of intimate contemplation? which flows down to the mouth from the head, because it scarcely touches us placed yet in this life with the taste of revelation from the clarity of the Creator. Whence also the Redeemer coming mixed spittle with clay, and repaired the eyes of the man born blind (John 9:6), because heavenly grace irradiates our carnal thought through the admixture of its contemplation, and reforms man from original blindness to understanding. For because nature brought him forth in this exile already expelled from the joys of paradise, man proceeded as if from birth without eyes. But as the holy man insinuates, this saliva indeed slides to the mouth, but that it may reach even to the belly it is not swallowed, because the contemplation of the Divinity touches the sense, but it does not fully refresh the mind, since the mind is not able to behold perfectly what it as yet sees by snatches, because the darkness of corruption prevents.

50. The mind pressed by the mass of the body is not able to adhere long to the heavenly light. ---For behold the mind of the elect already subjects earthly desires, already transcends all things which it considers to pass away, already is suspended from the delight of exterior things, and searches out what are the invisible goods, and doing these things it is for the most part snatched into the sweetness of heavenly contemplation, and already beholds something of the inmost things as it were through a mist, and with ardent desire endeavors to be present at the spiritual ministries of the angels; it is fed with the taste of uncircumscribed light (*incircumscripti luminis*), and being carried beyond itself it disdains to fall back to itself;

sed quia adhuc corpus quod corrumpitur aggravat animam (Sap. IX, 15), inhaerere diu luci non valet, quam raptim videt. Ipsa quippe carnis infirmitas transcendentem se animam retrahit, atque ad cogitanda ima ac necessaria suspirantem reducit. Saliva ergo ex capite defluens os tangit, sed ad ventrem minime pervenit, quia liquore supernae contemplationis jam quidem intellectus noster infunditur, sed nequaquam mens plene satiatur. In ore etenim gustus est, in ventre satietas. Salivam itaque glutire non possumus, quia supernae claritatis bono satiari non permittimur, quod adhuc ex tenuitate gustamus. Sed quia hoc ipsum, quod utcunque jam superne cognoscimus, ex pietate parcentis est, quod vero hoc percipere perfecte non possumus adhuc ex poena vetustae damnationis, recte nunc dicitur: Usquequo non parcis mihi, nec dimittis me, ut glutiam salivam meam? Ac si aperte diceretur: Tunc homini plene parcis, cum hunc ad perfectionem tuae contemplationis admiseris, ut claritatem tuam raptus interius videat, et eum carnis suae corruptio exterius non repellat. Tunc permittis ut salivam glutiam, cum me sapore tuae claritatis usque ad abundantiam satietatis infuderis, ut nequaquam jam per indigentiam gustu oris esuriam, sed in te solidus irrigato mentis ventre subsistam. Sed qui promereri vult bonum quod expetit, debet malum confiteri quod fecit. Sequitur:

Caput XXXI

[Rec. XIX].

VERS 20.---Peccavi; quid faciam tibi, o custos hominum?

51. Homo per se lapsus, per se non valet surgere.---Ecce fatetur malum quod egit, sed bonum quod Deo in recompensationem debeat offerre non invenit, quia ad abluendam culpam quaelibet humanae actionis virtus infirma est, nisi hanc misericordia parcentis foveat, et non justitia recte judicantis premat. Unde recte per Psalmistam dicitur: Melior est misericordia tua super vitam (Psal. LXII, 40), quia quamlibet videatur innocens, apud districtum tamen judicem nostra nos vita non liberat, si ei reatus sui debitum misericordiae benignitas non relaxat.

but because as yet the body which is corrupted burdens the soul (Wisd. 9:15), it is not able to adhere long to the light which it sees by snatches. For the very infirmity of the flesh withdraws the soul transcending itself, and brings it back sighing to think on the lowest and necessary things. Therefore the saliva flowing down from the head touches the mouth, but reaches least to the belly, because indeed our understanding is now infused with the liquor of heavenly contemplation, but the mind is by no means fully satiated. For in the mouth is the taste, in the belly satiety. Therefore we cannot swallow the saliva, because we are not permitted to be satiated with the good of heavenly clarity, which as yet we taste from thinness. But because this very thing, which in some way we already know from above, is from the piety of Him who spares, but that we cannot perceive this perfectly is as yet from the penalty of the old condemnation, it is now rightly said: *How long dost thou not spare me, nor let me alone, that I may swallow my spittle?* As if it were openly said: Then Thou fully sparest man, when Thou shalt have admitted him to the perfection of Thy contemplation, so that being snatched within he may see Thy clarity, and the corruption of his flesh may not repel him without. Then Thou permittest that I swallow the spittle, when Thou shalt have infused me with the savor of Thy clarity even to the abundance of satiety, so that I may no longer hunger by the taste of the mouth through indigence, but may subsist solid in Thee with the belly of the mind watered. But he who wishes to deserve the good which he seeks, ought to confess the evil which he has done. It follows:

Chapter XXXI

[Rec. XIX].

VERSE 20.---I have sinned; what shall I do to thee, O keeper of men?

51. Man fallen by himself, by himself is not able to rise.---Behold he confesses the evil which he has done, but he does not find the good which he ought to offer to God in recompense (*recompensationem*), because any virtue of human action is weak for washing away fault, unless the mercy of Him who spares fosters it, and the justice of Him who judges rightly does not press it. Whence it is rightly said by the Psalmist: *Thy mercy is better than life* (Psalm 62:4), because however innocent it may seem, yet before the strict judge our life does not deliver us, if the benignity of mercy does not release to it the debt of its guilt.

Vel certe cum dicitur: Quid faciam tibi? patenter ostenditur quia haec ipsa bona quae agere praecipimur, non praeceptori, sed nobis prosunt. Unde rursum per Psalmistam dicitur: Quoniam bonorum meorum non indiges (Psal. XV, 2). Humilitas autem nostrae destitutionis exprimitur cum Deus hominum custos vocatur, quia si ejus nos custodia minime protegit, ante occulti hostis insidias, nostrae sollicitudinis oculus vigilans dormit, Psalmista rursus attestante, qui ait: Nisi Dominus custodierit civitatem, in vanum vigilant qui custodiunt eam (Psal. CXXVI, 1, 2). Per nos namque cecidimus, sed nostris resurgere viribus non valemus. Culpa nos voluntatis propriae semel stravit, sed poena culpae deterius quotidie deprimit. Ad amissam rectitudinem surgere studiorum conatibus nitimur, sed meritorum pondere gravamur. Unde et apte subditur.

Caput XXXII

[Vet. XXII, Rec. XX].

IBID.---Quare posuisti me contrarium tibi, et factus sum mihimetipsi gravis?

52. Peccando contrarius factus est Deo.---Tunc sibi contrarium Deus hominem posuit, cum homo Deum peccando dereliquit. Serpentis quippe persuasionibus captus hostis ejus exstitit, cujus praecepta contempsit. Justus vero conditor hunc sibi contrarium posuit, quia inimicum ex elatione deputavit. Sed haec ipsa contrarietas culpae facta est homini pondus poenae, ut corruptionis suae male liber serviat, qui bene servus de incorruptionis libertate gaudebat. Salubrem quippe humilitatis arcem deserens, ad infirmitatis jugum superbiendo pervenit, et cervicem cordis erigendo supposuit, quia qui subesse divinis jussionibus noluit, sub suis se necessitatibus stravit. Quod melius ostendimus, si ea quae dejectus sustinet, et prius carnis, et post pondera mentis exprimamus.

53. Quot modis homo sibi gravis sit, propter corpus. Et propter mentem. Mens nostra ampla et angusta.---Ut enim taceamus hoc, quod dolores tolerat, quod febribus anhelat, sua quadam aegritudine constringitur ipsa haec nostri corporis quae salus vocatur.

Or certainly when it is said: *What shall I do to thee?* it is plainly shown that these very goods which we are commanded to do, do not profit the commander, but us. Whence again it is said by the Psalmist: *For thou hast no need of my goods* (Psalm 15:2). But the humility of our destitution is expressed when God is called the keeper of men (*custos hominum*), because if His keeping does not at least protect us, before the snares of the hidden enemy, the waking eye of our solicitude sleeps, the Psalmist again witnessing, who says: *Unless the Lord keep the city, they watch in vain that keep it* (Psalm 126:1, 2). For we have fallen by ourselves, but we are not able to rise by our own strengths. Fault once laid us low of our own will, but the penalty of fault daily depresses us worse. We strive to rise to the lost rectitude by the endeavors of studies, but we are burdened by the weight of merits. Whence also it is aptly subjoined.

Chapter XXXII

[Vet. XXII, Rec. XX].

VERSE 20.---Why hast thou set me contrary to thee, and I am become burdensome to myself?

52. By sinning he is made contrary to God.---Then God set man contrary to Himself, when man deserted God by sinning. For being caught by the persuasions of the serpent, he stood forth as His enemy, whose precepts he despised. But the just Creator set him contrary to Himself, because He deputed him as an enemy from pride (*elatione*). But this very contrariety of fault is made to man a weight of punishment, so that being evilly free he may serve his own corruption, who being a good servant rejoiced in the liberty of incorruption. For deserting the healthful citadel of humility, he arrived at the yoke of infirmity by being proud, and by erecting he subjected the neck of the heart, because he who would not be under the divine commands, laid himself low under his own necessities. Which we show better, if we express those things which being cast down he sustains, and first the weights of the flesh, and afterwards of the mind.

53. In how many ways man is burdensome to himself, on account of the body. And on account of the mind. Our mind ample and narrow.---For to say nothing of this, that he tolerates pains, that he pants with fevers, this very thing of our body which is called health is constricted by a certain sickness of its own.

Nam otio tabescit, opere deficit; inedia deficiens, cibo reficitur ut subsistat; refectione lassescens, abstinentia relevatur ut vigeat; aqua perfunditur, ne arescat; linteis tergitur, ne ipsa nimis perfusione liquefiat; labore vegetatur, ne quiete torpeat; quiete refovetur, ne laboris exercitatione succumbat; fatigata vigiliis, somno reparatur; oppressa somno, vigiliis excutitur, ne sua pejus quiete lassetur; vestibus tegitur, ne frigoris adversitate penetretur; quaesito calore deficiens, aurarum flatu refovetur. Cumque inde molestias invenit, unde vitare molestias quaesivit, male sauciata, ut ita dixerim, de ipso suo medicamine languescit. Remotis ergo febribus, cessantibusque doloribus, ipsa nostra salus aegritudo est, cui curandi necessitas nunquam deest. Quot enim solatia ad vivendi usum quaerimus, quasi tot nostrae aegritudini medicamentis obviamus. Sed ipsum quoque medicamen in vulnus vertitur, quia exquisito remedio paulo diutius inhaerentes, ex eo gravius deficimus, quod provide ad refectionem paramus. Sic nimirum debuit praesumptio corripi, sic superbia sterni. Quia enim elatum semel sumpsimus spiritum, ecce defluens quotidie portamus lutum.

54. Ipsa quoque mens nostra a secreti interioris securo gaudio exclusa, modo spe decipitur, modo pavore vexatur, modo dolore dejicitur, modo falsa hilaritate relevatur; transitoria pertinaciter diligit, eorumque amissione incessanter atteritur, quia et incessanter cursu rapiente permutatur. Rebus autem mutabilibus subdita, et a semetipsa variatur. Nam quaerens quod non habet, anxia percipit; cumque hoc habere coeperit, taedet hanc percepisse quod quaesivit. Amat saepe quod despexerat, despicit quod amabat. Cum labore quae aeterna sunt discit, sed horum repente obliviscitur, si laborare desierit. Diu quaerit, ut parum quid de summis inveniat, sed ad consueta citius relabens, nec parum in his quae invenit perseverat. Erudiri appetens, vix suam ignorantiam superat, sed erudita, gravius contra scientiae gloriam pugnat. Vix carnis suae sibi tyrannidem subjicit, sed tamen adhuc intus culpae imagines tolerat, cujus jam foris opera vincendo restrinxit. In auctoris sui inquisitione se erigit, sed reverberatam hanc, corporearum rerum amica caligo confundit. Semetipsam qualiter incorporea corpus regat intueri vult, et non valet. Requirit mire quod sibi respondere non sufficit, et sub eo ignara deficit, quod prudenter requirit. Amplam se simul et angustam considerans, qualem se veraciter aestimet, ignorat, quia si ampla non esset, nequaquam tam investiganda requireret, et rursum si angusta non esset, hoc ipsum saltem quod ipsa requirit inveniret.

For by ease it pines away, by work it fails; failing by hunger, it is refreshed by food that it may subsist; becoming weary by refreshment, it is relieved by abstinence that it may thrive; it is bathed with water, lest it should dry up; it is wiped with towels, lest it should melt too much by the bathing; it is quickened by labor, lest it should grow torpid by rest; it is cherished by rest, lest it should succumb by the exercise of labor; fatigued by vigils, it is repaired by sleep; oppressed by sleep, it is shaken out by vigils, lest it should be wearied worse by its own rest; it is covered with clothes, lest it should be penetrated by the adversity of cold; failing by sought-for heat, it is cherished by the breath of the airs. And when it finds troubles from thence, whence it sought to avoid troubles, being evilly wounded, so to speak, it languishes from its own medicine. Fevers therefore being removed, and pains ceasing, our health itself is a sickness, to which the necessity of curing is never wanting. For as many solaces as we seek for the use of living, we meet as it were so many medicines for our sickness. But the medicine also is turned into a wound, because adhering a little longer to the exquisite remedy, we fail more heavily from that which we provide providently for refreshment. So namely ought presumption to be corrected, so pride to be laid low. For because we once took up an elated spirit, behold we daily carry down-flowing mud (*lutum*).

54. Our mind also itself, excluded from the secure joy of the internal secret, now is deceived by hope, now is vexed by fear, now is cast down by sorrow, now is relieved by false hilarity; it pertinaciously loves transitory things, and is incessantly worn away by the loss of them, because it is also incessantly changed by a rapid course. But being subject to mutable things, it is also varied from itself. For seeking what it has not, it perceives it anxious; and when it has begun to have this, it tires it to have perceived what it sought. It often loves what it had despised, it despises what it loved. With labor it learns those things which are eternal, but of these it suddenly forgets, if it shall cease to labor. It seeks for a long time, that it may find a little of the highest things, but falling back more quickly to accustomed things, it does not persevere even a little in those which it finds. Desiring to be instructed, it can scarcely overcome its own ignorance, but being instructed, it fights more heavily against the glory of science. It can scarcely subject to itself the tyranny of its own flesh, but yet as yet within it tolerates the images of fault, whose works it has already restrained without by overcoming. It raises itself in the inquiry of its Author, but the familiar darkness (*amica caligo*) of bodily things confounds it being reverberated. It wishes to behold in what manner the incorporeal thing rules the body, and it is not able. It seeks wonderfully what it is not sufficient to answer to itself, and being ignorant it fails under that which it prudently seeks. Considering itself ample and narrow at the same time, it knows not what it may truly estimate itself, because if it were not ample, it would by no means seek such things to be investigated, and again if it were not narrow, it would find at least this very thing which it seeks.

55. Homo dum relicto Deo, se sibi sufficere credidit, nihil in se nisi tumultum perturbationis invenit. Hoc pressus Job misericordiam Dei postulat. ---Bene ergo dicitur: Posuisti me contrarium tibi, et factus sum mihimetipsi gravis, quia dum repulsus homo, et a carne molestias, et a mente quaestiones tolerat, grave nimirum pondus semetipsum portat.

Undique languoribus premitur, undique infirmitatibus urgetur, ut qui, relicto Deo, se sibi ad requiem sufficere credidit, nihil in se nisi tumultum perturbationis inveniret, inventumque se fugere quaereret, sed, auctore contempto, quo se fugeret non haberet. Cujus infirmitatis pondera bene quidam sapiens contemplatus, ait: Grave jugum super filios Adam, a die exitus de ventre matris eorum usque ad diem sepulturae in matrem omnium (Eccli. XL, 1).

Beatus autem Job ista considerans, et quare ita ordinata sint ingemiscens, non justitiam redarguit, sed misericordiam inquirit, ut percunctando ipse humiliter pulset quod parcendo divina pietas immutet. Ac si aperte dicat: Cur quasi contrarium tibi hominem despicis, qui certus scio quia perire vel ipsum quem despicere crederis non vis? Unde bene adhuc et humilitatem confessionis exprimit, et vocem liberae inquisitionis adjungit, dicens:

Caput XXXIII

[Vet. XXIII].

VERS. 21.---Cur non tollis peccatum meum, et quare non aufers iniquitatem meam?

56. Mediatorem desiderat et resurrectionem.---Quibus profecto verbis quid aliud quam desiderium praestolati Mediatoris innuitur? de quo Joannes ait: Ecce Agnus Dei, qui tollit peccatum mundi (Joan. I, 29). Vel certe ab humano genere tunc peccatum plene tollitur, cum per incorruptionis gloriam nostra corruptio permutatur. Esse namque a culpa liberi nequaquam possumus, quousque in corpore mortis tenemur. Redemptoris ergo gratiam, vel resurrectionis soliditatem desiderat, qui iniquitatem suam auferri funditus sperat. Unde mox et poenam quam ex origine meruit, et judicium quod ex propria actione pertimescit adjungens subdit:

Caput XXXIV

[Rec. XXI].

55. Man while, having left God, believed himself to be sufficient for himself, found nothing in himself but a tumult of perturbation. Job, being pressed by this, asks for the mercy of God. ---Well therefore is it said: Why hast thou set me contrary to thee, and I am become burdensome to myself, because while man being repulsed tolerates both troubles from the flesh and questions from the mind, he carries himself as a heavy weight indeed.

On every side he is pressed by languors, on every side he is urged by infirmities, so that he who, having left God, believed himself to be sufficient for himself for rest, should find nothing in himself but a tumult of perturbation, and being found should seek to flee from himself, but, the Author being despised, he should not have whither he might flee from himself. A certain wise man, well contemplating the weights of this infirmity, says: A heavy yoke is upon the sons of Adam, from the day of their coming forth from their mother's womb, until the day of their burial into the mother of all (Ecclus. 40:1).

But blessed Job, considering these things, and groaning why they were so ordained, does not rebuke justice, but inquires for mercy, that by questioning he may himself humbly knock at what divine piety may change by sparing. As if he should say openly: Why dost thou despise man as if contrary to thee, who I know for certain that thou dost not wish to perish even him whom thou art believed to despise? Whence well as yet he both expresses the humility of confession, and joins the voice of free inquiry, saying:

Chapter XXXIII

[Vet. XXIII].

VERSE 21.---Why dost thou not take away my sin, and why dost thou not remove my iniquity?

56. He desires the Mediator and the resurrection.---In which words truly what else but the desire for the waited-for Mediator is hinted? of whom John says: Behold the Lamb of God, who taketh away the sin of the world (John 1:29). Or certainly sin is then fully taken away from the human race, when our corruption is changed by the glory of incorruption. For we can by no means be free from fault, as long as we are held in the body of death. Therefore he desires the grace of the Redeemer, or the solidity of the resurrection, who hopes for his iniquity to be removed fundamentally. Whence soon adding both the punishment which he deserved from his origin, and the judgment which he fears from his own action, he adds:

Chapter XXXIV

[Rec. XXI].

IBID.---Ecce nunc in pulvere dormiam; et si mane me quaesieris, non subsistam.

57. Dum praesenti poena premitur, de futuris gravius urgetur. Humilitas tegmen a gladio judicis.--- Peccanti primo homini dictum est: Pulvis es, et in pulverem reverteris (Genes. III, 19). Mane autem dicitur illa tunc manifestatio mentium, quae in adventu judicis apertis cogitationibus quasi post noctis tenebras demonstratur. De quo nimirum mane per Psalmistam dicitur: Mane astabo tibi et videbo (Psal. V, 5). Quaerere autem Dei est hominem subtili interrogatione discutere, et districte discutiendo judicare.

Beatus igitur Job humanae dejectionis damna considerans, videat quia et praesenti jam poena premitur, et adhuc de futuris gravius urgetur: Et dicat: Ecce nunc in pulvere dormiam; et si mane me quaesieris, non subsistam. Ac si apertius deploret, dicens: in praesenti quidem mortem jam carnis patior, et tamen adhuc de venturo judicio graviorem mortem, districtionis tuae sententiam, pertimesco: interitum pro culpa sustineo, sed adhuc ad judicium veniens culpas restitui et post interitum formido.

Exteriorem ergo mortem considerans, dicat, Ecce nunc in pulvere dormiam; interiorem metuens adjungat: Et si mane me quaesieris, non subsistam. Quantalibet enim justitia polleant, nequaquam sibi ad innocentiam vel electi sufficiunt, si in judicio districte requirantur. Sed hoc nunc ad solatium suae ereptionis inveniunt, quod nequaquam se posse sufficere humiliter sciunt. Sub humilitatis ergo tegmine a gladio se tantae animadversionis abscondunt, et quo terrorem venturi judicis praestolantes continuo timore trepidant, eo indesinenter agitur, ut paratiores fiant. Sequitur.

Caput XXXV

[Vet. XXIV, Rec. XXII].

CAP. VIII, VERS. 1, 2.---Respondens autem Baldad Suhites dixit. Usquequo loqueris talia, et spiritus multiplex sermonis oris tui?

IBID.---Behold now I shall sleep in the dust; and if in the morning thou shalt seek me, I shall not be.

57. While he is pressed by present punishment, he is more heavily urged concerning future things. Humility is a cover from the sword of the judge.---To the first man sinning it was said: Dust thou art, and into dust thou shalt return (Gen. 3:19). But by morning is called that manifestation of minds, which is demonstrated in the arrival of the judge with open thoughts as if after the darkness of the night. Of which morning indeed it is said by the Psalmist: In the morning I will stand before thee and will see (Ps. 5:5). But to seek on the part of God is to discuss man by a subtle interrogation, and to judge by strictly discussing.

Therefore blessed Job, considering the losses of human dejection, let him see that he is both already pressed by present punishment, and as yet more heavily urged concerning future things: And let him say: Behold now I shall sleep in the dust; and if in the morning thou shalt seek me, I shall not be. As if he should more openly deplore, saying: in the present indeed I already suffer the death of the flesh, and yet as yet I fear a heavier death from the coming judgment, the sentence of thy strictness (districtionis): I sustain destruction for fault, but as yet coming to judgment I dread faults to be restored even after destruction.

Considering therefore exterior death, let him say, Behold now I shall sleep in the dust; fearing interior death let him add: And if in the morning thou shalt seek me, I shall not be. For with however much justice they may be strong, even the elect are by no means sufficient for themselves for innocence, if they should be strictly required in judgment. But this they now find for the solace of their deliverance, that they humbly know that they cannot be sufficient for themselves. Therefore under the cover of humility they hide themselves from the sword of so great animadversion, and in that they wait for the terror of the coming judgment with continuous fear, by that it is incessantly acted, that they may become more prepared. It follows.

Chapter XXXV

[Vet. XXIV, Rec. XXII].

CHAPTER VIII, VERSES 1, 2.---Then answered Bildad the Shuhite, and said, How long wilt thou speak these things? and how long shall the words of thy mouth be like a strong wind?

58. Justorum verba injustis gravia. Loquendi quadruplex vis. Unica crimini subjacet. Injustis semper gravia sunt verba justorum; et quae ad aedificationem prolata audiunt, haec quasi superimpositum pondus ferunt. Quod de se aperte Baldad Suhites indicat, dicens: Usquequo loqueris talia? Qui enim usquequo dicit, quia aedificationis verba jam portare non possit ostendit. Sed cum corrigi iniqui despiciunt, bene prolata criminantur. Unde et protinus adjungit: Et spiritus multiplex sermonis oris tui. Cum multiplicitas in sermone reprehenditur, esse procul dubio intelligentiae gravitas in sensu denegatur.

Vis quippe summa loquentium, quadrifaria qualitate distinguitur. Nam sunt nonnulli quos sentiendi simul ac dicendi amplitudo dilatat, et sunt nonnulli quos sentiendi simul et dicendi inopia angustat. Sunt nonnulli qui efficaciam dicendi habent, sed acumen sentiendi non habent; et sunt nonnulli qui acumine sentiendi subnixi sunt, sed ex inopia locutionis obmutescunt. Hoc namque in hominibus cernimus, quod in rebus saepe insensibilibus videmus. Nam plerumque et abundans aqua ab intimis ducitur et largis in superficiem meatibus derivatur. Plerumque angusta in intimis latet, et progrediendi rimas difficulter inveniens, foras angustior exsudat. Plerumque minima in absconditis oritur; cumque patenter qua exeat invenit, ex largo foramine tenuis procedit, magnique se meatus dilatant, sed non est quod fundant. Plerumque vero ampla in absconditis surgit, sed angustis pressa meatibus tenuissime profluit.

Sic itaque in aliis os patens emanat, quod largus ingenii fons ministrat. In aliis intellectum nec sensus porrigit, nec lingua fundit. In aliis os quidem ad loquendum patet, sed ad reddendum parata a sensu lingua nihil accipit. In aliis vero largus sentiendi fons a corde exuberat, sed hunc quasi meatus tenuis impar lingua coangustat. In quibus nimirum quatuor dicendi qualitatibus, sola crimini tertia subjacet, quae hoc sibi per locutionem arripit, ad quod per ingenium non assurgit. Nam prima laudanda est, quae utroque valenter pollet. Secunda miseranda, quae utroque humiliter caret.

58. The words of the just are heavy to the unjust. The fourfold power of speaking. Only one is subject to crime.---To the unjust the words of the just are always heavy; and what they hear brought forth for edification, they bear these as if a weight imposed upon them. Which Bildad the Shuhite openly indicates concerning himself, saying: How long wilt thou speak these things? For he who says how long shows that he can no longer bear the words of edification. But when the iniquitous despise to be corrected, they criminalize what is well brought forth. Whence also he immediately adds: And the spirit of the speech of thy mouth is multiple. When multiplicity in speech is rebuked, without doubt the gravity of intelligence in sense is denied.

For the highest power of speakers is distinguished by a fourfold quality. For there are some whom the amplitude of both perceiving and speaking dilates, and there are some whom the want of both perceiving and speaking narrows. There are some who have the efficacy of speaking, but have not the acumen of perceiving; and there are some who are supported by the acumen of perceiving, but are mute from the want of locution. For this we see in men, which we often see in insensible things. For for the most part both abundant water is led from the innermost parts and is derived into the surface by large passages (meatibus). For the most part narrow it lies hid in the innermost parts, and finding the cracks of proceeding with difficulty, it sweats out narrower without. For the most part the least arises in hidden places; and when it finds clearly where it may go out, it proceeds thin from a large opening, and large passages dilate themselves, but there is not what they may pour out. But for the most part ample it rises in hidden places, but pressed by narrow passages it flows forth most thinly.

So therefore in others the open mouth flows forth, what the large fount of genius ministers. In others neither sense reaches out the intellect, nor the tongue pours it out. In others indeed the mouth is open for speaking, but the tongue ready for rendering receives nothing from sense. But in others the large fount of perceiving exuberates from the heart, but an unequal tongue narrows this as if by a thin passage. In which four qualities of speaking indeed, only the third is subject to crime, which snatches this to itself through locution, to which it does not rise through genius. For the first is to be praised, which is strongly powerful in both. The second to be pitied, which humbly lacks both.

Quarta adjuvanda, quae explere quod sentit non valet. Tertia vero despicienda atque reprimenda, quae, dum sermone se erigit, sensu jacet, quae membris inflatione tumentibus similis, ad aures audientium vasta, sed vacua, procedit. Quod nunc Baldad ad beati Job crimen intorquet, dicens: [Vet. XXV.] Spiritus multiplex sermonis oris tui. Qui enim multiplicitatem sermonis ori tribuit, profecto cordis inopiam reprehendit. Ac si aperte dicat: Abundantia spiritus in sermone oris attolleris, sed sensus indigentia coangustaris. Pravi autem, cum recta reprehendunt, ne ipsi quae justa sunt nescire videantur, nota omnibus bona, quae audiendo didicerunt, quasi incognita proferunt. Unde et Baldad protinus adjungit:

CAPUT XXXVI.

VERS. 3.---Nunquid Deus supplantat judicium et Omnipotens subvertit quod justum est?

59. Pravi doctrinae laudem aucupantur. Justitiam Dei laudant ubi eis bene est, ubi male damnant. Haec beatus Job nec loquens negaverat, nec reticens ignorabat. Sed procaces quique, ut diximus, etiam nota jactanter proferunt, ut loquendo docti videantur: contemnunt moderate conticescere, ne credantur ex imperitia tacuisse. Sciendum vero est quia tunc divinae justitiae rectitudinem laudant, cum se ad gaudium incolumitas sublevat, et alios flagella castigant; cum se conspiciunt rerum prosperitate perfrui, alios adversitate fatigari. Nam dum perverse agunt, sed tamen se rectos arbitrantur, hoc quod sibi prospera suppetunt, deberi suis meritis credunt; eoque colligunt quod Deus injuste non judicat, quo quasi justos se adversitas nulla contristat. Sed si eorum vitam quamlibet breviter vis supernae correptionis attigerit, pulsati protinus consilium divini examinis increpant, quod paulo ante incolumes admirando praeferebant, justumque esse judicium, quod suis moribus adversatur, negant, de divina aequitate disputant, ad resultationis verba prosiliunt, et correpti quia deliquerint, gravius delinquunt. Unde bene etiam per Psalmistam contra peccatoris confessionem dicitur: Confitebitur tibi, cum bene feceris ei (Psal. XLVIII, 19). Despecta quippe vox confessionis est, quam format jucunditas prosperitatis. Sola autem confessio habet magni meritum ponderis, quam a veritate rectitudinis nequaquam separat vis doloris, quam usque ad judicium vocis exacuit adversitas testis cordis. Non ergo mirum quod Baldad divinam justitiam laudat, qui nihil adversi ab eadem justitia tolerat.

The fourth to be helped, which is not able to fulfill what it perceives. But the third to be despised and repressed, which, while it raises itself by speech, lies down by sense, which similar to limbs swelling with inflation, proceeds vast but empty to the ears of the hearers. Which now Bildad twists to the crime of blessed Job, saying: [Vet. XXV.] The spirit of the speech of thy mouth is multiple. For he who attributes multiplicity of speech to the mouth, truly rebukes the want of the heart. As if he should say openly: Thou art lifted up by the abundance of spirit in the speech of the mouth, but thou art narrowed by the indigence of sense. But the wicked, when they rebuke right things, lest they themselves should seem not to know what are just, bring forth goods known to all, which they have learned by hearing, as if unknown. Whence also Bildad immediately adds:

CHAPTER XXXVI.

VERSE 3.---Doth God supplant judgment? or doth the Almighty subvert that which is just?

59. The wicked hunt for the praise of doctrine. They praise the justice of God where it is well with them, where it is ill they condemn it.---These things blessed Job neither speaking had denied, nor being silent was ignorant of. But all forward persons, as we have said, boastingly bring forth even known things, that they may seem learned by speaking: they despise to be silent moderately, lest they should be believed to have been silent from unskilfulness. But it is to be known indeed that they then praise the rectitude of divine justice, when safety lifts them up to joy, and scourges chastise others; when they behold themselves to enjoy prosperity of things, others to be fatigued by adversity. For while they act perversely, but yet they think themselves right, they believe this, that prosperous things are supplied to them, to be due to their own merits; and by that they gather that God does not judge unjustly, in that no adversity saddens them as being as it were just. But if the force of heavenly correction shall have touched their life however briefly, being struck they immediately rebuke the counsel of the divine examination, which a little before while safe they preferred by admiring, and they deny the judgment to be just, which is adverse to their morals, they dispute concerning divine equity, they leap forth to words of resistance (resultationis), and being corrected because they have transgressed, they transgress more heavily. Whence well also it is said by the Psalmist against the confession of the sinner: He will confess to thee, when thou shalt do well to him (Ps. 49:18). For the voice of confession is despised, which the pleasantness of prosperity forms. But only confession has the merit of great weight, which the force of sorrow by no means separates from the truth of rectitude, which adversity the witness of the heart sharpens even to the judgment of the voice. Therefore it is no wonder that Bildad praises divine justice, who tolerates nothing of adversity from the same justice.

60. Haereticorum in Ecclesiam adversis pressam insania. ---Sed quia amicos beati Job haereticorum tenere speciem diximus, libet ut paucis quomodo Baldad verba haereticorum subreptionibus congruant demonstremus. Hi quippe dum sanctam Ecclesiam temporali corripi animadversione conspiciunt in semetipsis, audacius in jactantiam perversae praedicationis intumescunt; et superni examinis rectitudinem praetendentes, prosperari se ex meritis asserunt, illam vero affligi dignis retributionibus attestantur, et verbis blandientibus subreptionis aditum protinus inter dolores quaerunt, atque aliorum vitam, exprobratis aliorum mortibus, feriunt, ac si illi jam juste defuncti sint qui de Deo credere digna noluerunt. Unde Baldad Suhites, postquam divinam justitiam protulit, illico adjungit:

CAPUT XXXVII.

VERS. 4, 5, 6.---Etiamsi filii tui peccaverunt ei, et dimisit eos in manu iniquitatis suae, tu tamen si diluculo surrexeris ad Deum, et Omnipotentem fueris deprecatus, si mundus et rectus incesseris, statim evigilabit ad te, et pacatum reddet habitaculum justitiae.

61. Populorum ab Ecclesia discissionem tanquam erroris argumentum exprobrarant.---Ac si afflictis catholicis errorum praedicatores dicant: Vitae vestrae providete, et quam perversa teneatis, ex eorum qui inter vos defuncti sunt damnatione cognoscite, quia conditori omnium nisi perfidia vestra displiceret, nequaquam a vobis tam numerosos populos interitu saeviente subtraheret. Ait enim: Etiam si filii tui peccaverunt ei, et dimisit eos in manu iniquitatis suae. Quasi aperte dicens: In iniquitatis suae manu dimissi sunt, qui vitam nostrae rectitudinis imitari noluerint. Tu tamen si diluculo surrexeris ad Deum, et Omnipotentem fueris deprecatus. Quia enim se haeretici tenere lucem veritatis aestimant, sanctam Ecclesiam quasi in erroris nocte positam, ad diluculum veritatis vocant, quatenus et per cognitionem Dei, quasi per diluculum surgat, et per precem poenitentiae praeterita diluat. Si mundus et rectus incesseris. Mundus videlicet in cogitatione, rectus in opere. Statim evigilabit ad te. Ac si aperte dicat: Quia is qui nunc tribulationibus tuis virtutem suae protectionis non exerit, quasi ab adjutorio errantis dormit.

60. The insanity of heretics against the Church pressed by adversities.---But because we have said that the friends of blessed Job hold the type of heretics, it is pleasing that we should show in a few things how the words of Bildad agree with the subreptions of heretics. For these while they behold the holy Church to be seized by temporal animadversion in themselves, more audaciously swell into the boasting of perverse preaching; and pretending the rectitude of the heavenly examination, they assert themselves to prosper from merits, but they attest her to be afflicted by worthy retributions, and with flattering words they immediately seek an entrance of subreption among sorrows, and they strike the life of others, the deaths of others being reproached, as if those were already justly dead who would not believe worthy things concerning God. Whence Bildad the Shuhite, after he brought forth divine justice, adds there:

CHAPTER XXXVII.

VERSES 4, 5, 6.---If thy children have sinned against him, and he have cast them away for their transgression; if thou wouldest seek unto God betimes, and make thy supplication to the Almighty; if thou wert pure and upright; surely now he would awake for thee, and make the habitation of thy righteousness prosperous.

61. They had reproached the cutting off of peoples from the Church as an argument of error.---As if the preachers of errors should say to afflicted Catholics: Provide for your lives, and know how perverse things you hold, from the damnation of those who have died among you, because unless your perfidy displeased the Creator of all, He would by no means take away from you so numerous peoples by raging destruction. For he says: If thy children have sinned against him, and he have cast them away for their transgression. As if saying openly: They are left in the hand of their own iniquity, who would not imitate the life of our rectitude. If thou wouldest seek unto God betimes (diluculo), and make thy supplication to the Almighty. For because heretics think themselves to hold the light of truth, they call the holy Church as if placed in the night of error, to the dawn (diluculum) of truth, so that both through the knowledge of God, she may rise as if through the dawn, and through the prayer of penitence she may wash away past things. If thou wert pure (mundus) and upright (rectus). Pure namely in thought, upright in work. Surely now he would awake for thee. As if he should say openly: Because He who now does not put forth the virtue of His protection in thy tribulations, sleeps as it were from the help of one erring.

Et pacatum reddet habitaculum justitiae tuae. Id est, praesentis vitae contrarietates amovet, et tranquillitatis protinus securitatem praebet. Quia enim perversi quique temporale gaudium singulare aestimant divinae remunerationis bonum, quae ipsi anxie ambiunt, haec aliis pro magno pollicentur. Unde plerumque fit, ut aut amisa recuperari spondeant, aut ad majora adhuc praesentis vitae praemia auditorum suorum animos extendant. Quod patenter Baldad exprimit, cum protinus adjungit:

CAPUT XXXVIII.

VERS 7.---In tantum, ut si priora tua fuerint parva, et novissima tua multiplicentur nimis.

62. Quid suis sequacibus promittant---Si vero habitaculum justitiae, consilium mentis vocat, afflictis catholicis errorum magistri pacatum habitaculum justitiae promittunt, quia si eos ad sua pertrahunt, profecto a contentione conticescunt. Namque hi qui trahi ad perversa potuerunt, tanto jam tranquillius temporali pace quieti sunt, quanto longius ab aeterna separantur. Opes quoque intelligentiae se sequentibus crescere spondent. Unde et subditur: In tantum, ut si priora tua fuerint parva, et novissima tua multiplicentur nimis. Sed quia eorum verbis non facile creditur, quoniam saepe vita contemptibilis demonstratur, antiquorum patrum sententias proferunt, earumque rectitudinem in argumentum sui erroris inflectunt. Unde et subditur:

Caput XXXIX

[Rec. XXIII]

VERS. 8. Interroga enim generationem pristinam, et diligenter investiga patrum memoriam.

63. Antiquorum patrum auctoritate abutuntur.--- Generationem pristinam, ac patrum memoriam nequaquam videri, sed investigari admonent: quia hoc in ea nolunt conspici, quod liquido cunctis patet. Nonnunquam vero, more bonorum, quaedam moraliter docent, et qualiter ex praeteritis praesentia colligantur insinuant, atque ex his quae jam a nostris oculis pertranseundo subtracta sunt quam nulla sint quae videntur demonstrant. Unde et adhuc subditur:

VERS. 9.---Hesterni quippe sumus, et ignoramus quoniam sicut umbrae dies nostri sunt super terram.

And he would make the habitation of thy righteousness prosperous. That is, He removes the contrarieties of the present life, and immediately affords the security of tranquility. For because all perverse persons estimate temporal joy as the singular good of divine remuneration, those things which they themselves anxiously go about, these they promise to others for a great thing. Whence for the most part it happens, that either they promise lost things to be recovered, or they extend the minds of their hearers to yet greater rewards of the present life. Which Bildad patently expresses, when he immediately adds:

CHAPTER XXXVIII.

VERSE 7.---Though thy beginning was small, yet thy latter end should greatly increase.

62. What they promise to their followers.---But if he calls the council of the mind the habitation of justice, the masters of errors promise a pacified habitation of justice to afflicted Catholics, because if they draw them to their own things, truly they are silent from contention. For those who could be drawn to perverse things, are now by so much more tranquilly quiet in temporal peace, by how much further they are separated from the eternal. They also promise the riches of intelligence to increase to those following them. Whence also it is added: Though thy beginning was small, yet thy latter end should greatly increase. But because their words are not easily believed, since often their life is demonstrated contemptible, they bring forth the sentences of the ancient fathers, and they bend their rectitude into an argument of their own error. Whence also it is added:

Chapter XXXIX

[Rec. XXIII]

VERSE 8. For enquire, I pray thee, of the former age, and prepare thyself to the search of their fathers.

63. They abuse the authority of the ancient fathers.---They admonish the former age and the memory of the fathers by no means to be seen, but to be investigated: because they do not wish that to be beheld in it, which is clearly open to all. But sometimes, after the manner of the good, they teach certain things morally, and they insinuate in what manner present things are gathered from past things, and from those things which have already been taken away from our eyes by passing through, they demonstrate how null are those things which are seen. Whence also it is yet added:

VERSE 9. (For we are but of yesterday, and know nothing, because our days upon earth are a shadow.)

64. Quae jam transacta sunt nos docent quam celeriter caetera sint transitura.---Generatio itaque pristina interroganda proponitur, ut transire tempus vitae praesentis sicut umbra monstretur; quia videlicet si ea quae erant, et jam transacta sunt, ad memoriam reducimus, patenter agnoscimus quam celeriter hoc quoque fugiat quod tenemus. Saepe vero haeretici eosdem nobiscum patres, quos veneramur laudant, sed intellectu depravato, ipsis nos eorum laudibus impugnant. Unde et adhuc subditur:

CAPUT XLI.

VERS. 10.---Ipsi docebunt te; loquentur, tibi, et de corde suo proferent eloquia.

65. Pravi bona interdum proferunt, sed non bene. Suo tum se mucrone feriunt.---Notandum quod superius dixerat: Spiritus multiplex sermonis oris tui; nunc vero, reductis ad memoriam patribus, dicit: De corde suo proferent eloquia. Ac si vitam sanctae Ecclesiae haeretici detestantes, dicant: Multiplicitatem spiritus in ore habes, in corde non habes. Sed illi contra te audiendi sunt, qui verba ex corde proferentes, recta vivendo docuerunt.

Saepe autem pravi, dum suae vitium fortitudinis ignorant, audenter aliorum rectitudinem lacerant; cumque contra bonos sibi auctoritatem increpationis arripiunt, aut ea bona proferunt, quae non videndo, sed audiendo didicerunt; aut ea aliis mala mentientes ingerunt, quae ipsi committunt. Sed cum ea bona proferunt quae servare contemnunt, sciendum est quia plerumque veritas sic per ora adversariorum sonat, ut eorum linguam movens vitam feriat, quatenus culmen rectitudinis loquentes et ignorantes, ipsi et verbis judices, et factis accusatores fiant. Unde Baldad mira quidem contra hypocritas subdit, sed mucrone verbi se impetit, quia simulator justitiae, nisi ex aliquantulo ipse esset, docere justum nequaquam tanta temeritate praesumeret.

Et quidem fortia sunt valde quae dicit; sed haec stultis, non autem sapienti, pravis, non recto, dicere debuit, quia et vecordem se asserit qui, hortis sitientibus, in flumen aquam fundit. Sed interim postponentes cui dicitur, pensemus subtiliter quid dicatur, ut nos prolata instruant, quamvis meritum sui auctoris impugnent. Sequitur:

VERS. 11.---Nunquid virescere potest seirpus absque humore, aut crescere carectum sine aqua?

[Rec. XXIV.] Cui Baldad scirpum, vel carectum comparet, ipse protinus aperit cum subjungit:

64. Those things which are already past teach us how quickly the rest are about to pass away.---Therefore the former generation is proposed to be interrogated, that the time of the present life may be shown to pass like a shadow; because namely if we reduce to memory those things which were, and are already past, we patently acknowledge how quickly this also which we hold flees. But often heretics praise the same fathers with us whom we venerate, but with a depraved intellect, they impugn us with those very praises of them. Whence also it is yet added:

CHAPTER XLI.

VERSE 10. Shall not they teach thee, and tell thee, and utter words out of their heart?

65. The wicked sometimes bring forth good things, but not well. They then strike themselves with their own sword.---It is to be noted that above he had said: The spirit of the speech of thy mouth is multiple; but now, the fathers being reduced to memory, he says: They will bring forth eloquences from their heart. As if heretics detesting the life of the holy Church, should say: Thou hast multiplicity of spirit in the mouth, thou hast it not in the heart. But those are to be heard against thee, who bringing forth words from the heart, taught right things by living.

But often the wicked, while they are ignorant of the vice of their own strength, boldly lacerate the rectitude of others; and when they snatch to themselves the authority of rebuke against the good, they either bring forth those goods which they have learned not by seeing, but by hearing; or they heap upon others those evils, lying, which they themselves commit. But when they bring forth those goods which they despise to keep, it is to be known that for the most part truth so sounds through the mouths of adversaries, that moving their tongue it strikes their life, so that speaking and being ignorant of the summit of rectitude, they themselves should become both judges by words, and accusers by deeds. Whence Bildad adds wonderful things indeed against hypocrites, but he assails himself with the sword of the word, because unless he were a simulator of justice even from a little, he would by no means presume to teach a just man with such great temerity.

And indeed what he says are very strong; but these he ought to have said to the foolish, and not to the wise, to the wicked, and not to the upright, because he also asserts himself senseless who, while gardens are thirsty, pours water into the river. But meanwhile postponing to whom it is said, let us think subtly what is said, so that the things brought forth may instruct us, although they impugn the merit of their author. It follows:

VERSE 11. Can the rush grow up without mire? can the flag grow without water?

To whom Bildad compares the rush (scirpum), or the flag (carectum), he himself immediately opens when he subjoins:

CAPUT XLII.

VERS. 12, 13.---Cum adhuc sit in flore, nec carpatur manu, ante omnes herbas arescit; sic viae omnium qui obliviscuntur Deum, et spes hypocritae peribit.

66. Hypocrita bonorum operum speciem, non fructum habet. Dona Dei ad incrementum damnationis habet.---Scirpi ergo vel carecti nomine hypocritae vitam signat, quae speciem quidem viriditatis habet, sed ad humanos usus fructum utilitatis non habet; quae, sterilitate operis arida permanens, solo sanctitatis colore viridescit. Sed neque sine humore scirpus, neque sine aqua carectum proficit, quia hypocritarum vita ad bona opera infusionem quidem superni muneris percipit, sed, in cunctis quae agit exteriores laudes appetens, a fructu perceptae infusionis inanescit.

Saepe namque mira signorum opera faciunt, ab obsessis corporibus spiritus pellunt, et per prophetiae donum ventura quaeque sciendo praeveniunt, sed tamen a largitore tot munerum cogitationis intentione divisi sunt, quia per ejus dona non ejus gloriam, sed proprios favores quaerunt; cumque per accepta bona in sua laude se elevant, ipsis muneribus contra largitorem pugnant. Inde quippe contra dantem superbiunt, unde ei amplius humiles esse debuerunt.

Sed eo eos postmodum districtior sententia percutit, quo nunc superna bonitas et ingratos largius infundit. Fitque eis amplitudo muneris incrementum damnationis, quia irrigati fructum non ferunt, sed sub viriditatis colore vacui in altum crescunt. Quos bene per Evangelium Veritas exprimit, dicens: Multi dicent mihi in illa die: Domine, Domine, nonne in nomine tuo prophetavimus, et in nomine tuo daemonia ejecimus, et in nomine tuo virtutes multas fecimus? Et tunc confitebor illis, quia nunquam novi vos, discedite a me qui operamini iniquitatem (Matth. VII, 2). Scirpus igitur vel carectum sine aqua non vivit, quia nimirum hypocritae non nisi ex superno munere viriditatem bonae operationis accipiunt; sed quia hanc in usum propriae laudis arripiunt, in aqua quidem virides, sed tamen inanes crescunt.

68. Hypocrita in bonis operibus non perseverat.

Inter haec sciendum est quod justorum bona, quia ex corde incipiunt, usque ad praesentis vitae terminum crescunt; hypocritarum vero opera, quia nequaquam sunt in occulto radicata, saepe ante deficiunt quam praesens vita finiatur.

CHAPTER XLII.

VERSES 12, 13. Whilst it is yet in his greenness, and not cut down, it withereth before any other herb. So are the paths of all that forget God; and the hypocrite's hope shall perish.

66. The hypocrite has the appearance of good works, not the fruit. He has the gifts of God for the increase of damnation.---Therefore by the name of the rush or the flag he marks the life of the hypocrite, which indeed has the appearance of greenness, but has not the fruit of utility for human uses; which, remaining arid in the sterility of work, grows green by the color of sanctity alone. But neither does the rush profit without mire, nor the flag without water, because the life of hypocrites perceives indeed the infusion of the heavenly gift for good works, but, seeking exterior praises in all things which it acts, it becomes empty from the fruit of the perceived infusion.

For often they perform wonderful works of signs, they drive away spirits from obsessed bodies, and through the gift of prophecy they anticipate by knowing whatever things are about to come, but yet they are divided from the giver of so many gifts by the intention of thought, because through His gifts they seek not His glory, but their own favors; and when through the received goods they lift themselves up in their own praise, they fight with those very gifts against the giver. For from thence indeed they are proud against the giver, from whence they ought to have been more humble to Him.

But a more strict sentence strikes them afterwards by so much the more, by how much more largely heavenly goodness now pours into even the ungrateful. And the amplitude of the gift becomes to them an increase of damnation, because being irrigated they bear not fruit, but under the color of greenness they grow into the height empty. Whom the Truth well expresses through the Gospel, saying: Many will say to me in that day: Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity (Matt. 7:22-23). Therefore the rush or the flag does not live without water, because truly hypocrites do not receive the greenness of good operation except from the heavenly gift; but because they snatch this into the use of their own praise, they grow indeed green in the water, but yet empty.

68. The hypocrite does not persevere in good works.

Among these things it is to be known that the goods of the righteous, because they begin from the heart, grow even to the term of the present life; but the works of hypocrites, because they are by no means rooted in secret, often fail before the present life is finished.

Nam plerumque studio sacrae eruditionis insistunt; et quia hanc non praeparandis meritis, sed promerendis favoribus inquirunt, statim ut judicium humanae laudis arripiunt, et per hoc gratiam transitorii profectus assequuntur, tota mente saecularibus curis inserviunt, atque a sacra funditus eruditione vacuantur; et agendo post indicant quantum temporalia diligant, qui sola prius aeterna praedicabant. Plerumque autem assumptae speciem maturitatis ostendunt; quiete silentii, longanimitate patientiae, continentiae virtute decorantur; sed cum per haec quaesiti culmen honoris attigerint, cumque sibi jam reverentia a cunctis impenditur, protinus se in lasciviam voluptatis fundunt, et bona se non ex corde tenuisse ipsi sibi testes sunt qui haec cito dimiserunt. Nonnunquam vero aliqui quae possident tribuunt, atque indigentibus cuncta largiuntur; sed tamen ante vitae terminum, avaritiae prurigine accensi, aliena appetunt, qui sua largiri videbantur, et pertinaci post crudelitate ambiunt quod ficta prius pietate reliquerunt. [Vet. XXVIII.] Unde et recte nunc dicitur: Cum adhuc sit in flore, ne carpatur manu, ante omnes herbas arescit. Juxta carnem quippe et justi herba sunt, propheta attestante, qui ait: Omnis caro fenum (Isai. XL, 6). Sed ante omnes herbas arescere scirpus dicitur, quia, justis in bono suo permanentibus, a viriditate assumptae rectitudinis hypocritarum vita siccatur. Arescunt herbae etiam reliquae, quia justorum opera cum carnis vita deficiunt. Sed herbarum ariditatem scirpus praevenit, quia priusquam de carne hypocrita transeat, ea quae in se ostenderat virtutum facta derelinquit. De quibus bene etiam per Psalmistam dicitur: Fiant sicut fenum aedificiorum, quod prius quam evellatur arescit (Psal. CXXVIII, 6). Fenum quippe aedificii in alto nascitur, sed nequaquam pingui radice solidatur, quia et hypocrita summa quidem agere cernitur, sed non in eis ex cordis puritate roboratur. Quod nimirum fenum et non evulsum citius arescit, quia videlicet hypocrita et in praesenti adhuc vita subsistit, et jam sanctitatis opera quasi viriditatis speciem amittit. Quia enim sine intentione rectae cogitationis bona studuit agere, haec amittens, indicat se sine radice floruisse.

69. Hypocrita spe sua diu frui non valet.

Sed Baldad, sicut praediximus, cui scirpum vel carectum comparet, illico aperit, cum subjungit: Sic viae omnium qui obliviscuntur Deum, et spes hypocritae peribit. Quid enim cunctis suis operibus hypocrita sperat, nisi honoris reverentiam, gloriam laudis, a melioribus metui, sanctus ab omnibus vocari? Sed permanere spes hypocritae non valet, quia, aeternitatem non quaerens, fugit quod tenet.

For for the most part they insist on the study of sacred erudition; and because they seek this not for preparing merits, but for deserving favors, immediately as they snatch the judgment of human praise, and through this attain the grace of transitory progress, they serve secular cares with their whole mind, and are thoroughly emptied of sacred erudition; and by acting afterwards they indicate how much they love temporal things, who alone previously preached eternal things. But for the most part they show the appearance of an assumed maturity; they are adorned with the quiet of silence, the long-suffering of patience, the virtue of continence; but when through these they have reached the summit of sought honor, and when reverence is now paid to them by all, they immediately pour themselves out into the lewdness of pleasure, and they themselves are witnesses to themselves that they did not hold good things from the heart, who quickly dismissed these. But sometimes some give what they possess, and bestow all things on the indigent; but yet before the term of life, being kindled with the itch of avarice, they seek the things of others, who seemed to bestow their own, and afterwards they go about with pertinacious cruelty for what they previously left with feigned piety. [Vet. XXVIII.] Whence also it is rightly said now: While it is yet in his greenness, and not cut down, it withereth before any other herb. For according to the flesh even the righteous are an herb, the Prophet attesting, who says: All flesh is grass (Isai. 40:6). But the rush is said to wither before all other herbs, because, the righteous remaining in their good, the life of hypocrites is dried up from the greenness of assumed rectitude. The other herbs also wither, because the works of the righteous fail with the life of the flesh. But the rush anticipates the aridity of the herbs, because before the hypocrite passes from the flesh, he leaves the deeds of virtues which he had shown in himself. Of whom it is well said also through the Psalmist: Let them be as the grass upon the house-tops, which withereth afore it be plucked up (Psal. 129:6). For the grass of the building is born on high, but it is by no means solidified with a fat root, because the hypocrite also is discerned to act high things indeed, but is not strengthened in them from the purity of the heart. Which truly grass even not plucked up withers more quickly, because forsooth the hypocrite both still subsists in the present life, and already loses the works of sanctity as the appearance of greenness. For because he studied to act good things without the intention of right thought, losing these, he indicates that he has flourished without a root.

69. The hypocrite cannot enjoy his hope for long.

But Bildad, as we have said before, to whom he compares the rush or the flag, immediately opens when he subjoins: So are the paths of all that forget God; and the hypocrite's hope shall perish. For what does the hypocrite hope for by all his works, except the reverence of honor, the glory of praise, to be feared by the better sort, to be called holy by all? But the hope of the hypocrite cannot remain, because, not seeking eternity, he flees what he holds.

Nequaquam quippe mentis ejus intentio in illa gloria figitur quae sine fine possidetur, sed cum transitoriis favoribus inhiat, perdit percipiendo quod laborat, Veritate attestante, quae ait: Amen dico vobis quia receperunt mercedem suam (Matth. VI, 2, 5). Sed haec spes recipiendae mercedis teneri diu non potest, quia pro ostensis operibus honor tribuitur, sed vita ad terminum urgetur; laudes resonant, sed ad finem cum laudibus tempora festinant; et quia nequaquam animus in aeternitatis amore radicatur, cum ipsis profecto rebus quas diligit labitur. Nemo namque valet mobilia diligere et ipse immobilis stare. Qui enim transeuntia amplectitur, eo ipso ad cursum ducitur, quo decurrentibus implicatur. Dicat ergo: Et spes hypocritae peribit, quia humana laus quam magnis laboribus appetit impulsa temporum momentis decurrit. Bene autem subditur:

Caput XLIII

[Rec. XXV].

VERS. 14.---Non ei placebit vecordia sua.

70. Rem magni pretii vili vendit hypocrita. Fecundae et neglectae viti similis est.---Magna quippe vecordia est laboriosa agere, et aurae laudis inhiare; forti opere praeceptis coelestibus inservire, sed terrenae retributionis praemium quaerere. Ut enim ita dixerim, qui pro virtute quam agit humanos favores desiderat rem magni meriti vili pretio venalem portat; unde coeli regnum mereri potuit, inde nummum transitorii sermonis quaerit. Vili ergo pretio opus vendit, quia magna impendit, sed minima recipit. [Vet. XXIX.] Quibus itaque hypocritae similes, nisi fecundis et neglectis vitibus existunt, quae per ubertatem fructum proferunt, sed nequaquam per studium a terra sublevantur? Quod pingues palmites germinant, errantes bestiae conculcant; et quo hoc uberius aspiciunt, projectum in infimis avidius consumunt, quia nimirum hypocritarum opera, dum clara monstrantur, quasi pinguia prodeunt, sed dum humanas laudes appetunt quasi in terra deseruntur. Quae hujus mundi bestiae, maligni scilicet spiritus comedunt, quia haec ad usum perditionis inflectunt; tantoque ardentius rapiunt, quanto et magna clarius innotescunt. Unde bene per prophetam dicitur: Culmus stans, non est in eis germen, et non facient farinam; quod etsi fecerint, alieni comedent eam (Osee. VIII, 7). Culmus quippe germen non habet cum vita meritis virtutum caret. Farinam culmus non facit cum is qui in praesenti saeculo proficit nil subtilitatis intelligit, nullum boni operis fructum reddit.

For by no means is the intention of his mind fixed on that glory which is possessed without end, but when he gapes after transitory favors, he loses in receiving it what he labors for, the Truth attesting, who says: Verily I say unto you, They have their reward (Matt. 6:2, 5). But this hope of receiving a reward cannot be held long, because honor is bestowed for showed works, but life is urged to the term; praises resound, but times hasten to the end with the praises; and because by no means is the mind rooted in the love of eternity, it surely falls with those very things which it loves. For no one is able to love movable things and stand himself immovable. For he who embraces passing things is by that very thing led to the course, by which he is implicated with the running things. Let him say therefore: And the hypocrite's hope shall perish, because human praise which he seeks with great labors runs down, impelled by the moments of times. Well moreover is it subjoined:

Chapter XLIII

[Rec. XXV].

VERSE 14. His senselessness shall not please him.

70. The hypocrite sells a thing of great price for a vile one. He is similar to a fertile and neglected vine.---For it is a great senselessness to act laborious things, and to gape after the breeze of praise; to serve heavenly precepts with strong work, but to seek the reward of earthly retribution. For so to speak, he who desires human favors for the virtue which he acts, carries a thing of great merit for sale at a vile price; whence he could have merited the kingdom of heaven, from thence he seeks the coin of transitory speech. Therefore he sells the work at a vile price, because he spends great things, but receives very small things. [Vet. XXIX.] To whom therefore are hypocrites similar, except to fertile and neglected vines, which bring forth fruit through abundance, but are by no means raised from the earth through study? What the fat shoots germinate, the wandering beasts trample; and by how much more richly they behold this, being cast down in the lowest parts they consume it more greedily, because truly the works of hypocrites, while they are shown clear, come forth as if fat, but while they seek human praises they are as if left on the earth. Which the beasts of this world, namely the malignant spirits, eat, because they bend these to the use of perdition; and they snatch them so much more ardently, by how much also the great things become more clearly known. Whence it is well said through the prophet: The standing stalk, there is no bud in them, and they shall make no meal; if so be they yield it, the strangers shall swallow it up (Hosea 8:7). For the stalk has no bud when life lacks the merits of virtues. The stalk makes no meal when he who profits in the present world understands nothing of subtlety, renders no fruit of good work.

71. Fructibus suis malignos spiritus satiat hypocrita. Pascitur et ipse modo, secus post mortem.---Sed saepe et cum fecerit, hanc alieni comedunt, quia et cum bona opera hypocritae ostendunt, de his malignorum spirituum vota satiantur. Qui enim per haec Deo placere non appetunt, nequaquam agri dominum, sed alienos pascunt. Fecundo itaque hypocrita et neglecto palmiti similis, servare fructum non valet, quia botrus boni operis in terra jacet. Sed tamen hac ipsa sua vecordia pascitur, quia pro bono opere a cunctis honoratur; caeteris praeeminet, subjectas hominum mentes tenet, majoribus locis attollitur, favoribus nutritur. Haec vero ei sua vecordia placet interim, sed non placebit, quia cum retributionis tempus advenerit, in poena displicet quod vecors fuit. Tunc se stulte egisse intelliget, cum pro delectatione laudis sententiam divinae increpationis acceperit. Tunc se vecordem fuisse considerat, cum se pro temporali quam percepit gloria perpetua tormenta castigant. Tunc veram scientiam supplicia aperiunt, quia per haec profecto colligitur nihil fuisse omnia quae transire potuerunt. Unde et recte subditur:

Caput XLIV

[Rec. XXVI].

IBID.---Et sicut tela aranearum fiducia ejus.

72. Hypocritae fiducia vana, bona coram Deo nulla, praedicatio infructuosa, abstinentia inanis.---Bene hypocritarum fiducia aranearum telis similis dicitur, quia omne quod ad obtinendam gloriam exsudant ventus vitae mortalis dissipat. Nam quoniam aeterna non quaerunt, bona temporalia cum tempore amittunt. Pensandum quoque est quod fila araneae per ordinem ducunt, quia sua hypocritae quasi sub discretione opera disponunt. Aranearum tela studiose texitur, sed subito flatu dissipatur, quia quidquid hypocrita cum labore peragit aura humani favoris tollit; et dum in appetitu laudis opus deficit, quasi in ventum labor evanescit. Saepe namque et usque ad praesentis vitae terminum hypocritarum facta perdurant, sed quia per haec auctoris laudem non quaerunt, bona ante Dei oculos nunquam fuerunt.

71. The hypocrite satiates malignant spirits with his fruits. He himself is also fed now, otherwise after death.---But often even when he has made it, strangers eat this, because also when hypocrites show good works, the vows of malignant spirits are satiated by these. For they who through these do not seek to please God, by no means feed the lord of the field, but strangers. Therefore the hypocrite, similar to a fertile and neglected shoot, is not able to keep the fruit, because the cluster of good work lies on the earth. But yet he is fed by this very senselessness of his, because for a good work he is honored by all; he pre-eminently stands above others, he holds the subject minds of men, he is lifted up in greater places, he is nourished by favors. But these things his senselessness pleases him meanwhile, but it will not please him, because when the time of retribution shall have come, that which was senseless displeases in punishment. Then he will understand that he has acted foolishly, when for the delectation of praise he shall have received the sentence of divine rebuke. Then he considers that he has been senseless, when perpetual torments chastise him for the temporal glory which he perceived. Then punishments open true knowledge, because through these surely it is gathered that all things were nothing which were able to pass away. Whence also it is rightly subjoined:

Chapter XLIV

[Rec. XXVI].

IBID.---And his trust is as a spider's web.

72. The hypocrite's trust is vain, no goods before God, unfruitful preaching, empty abstinence.---Well is the trust of hypocrites said to be similar to spiders' webs, because the wind of mortal life dissipates everything which they sweat out for obtaining glory. For since they do not seek eternal things, they lose temporal goods with time. It is also to be thought that spiders lead their threads by order, because hypocrites dispose their works as if under discretion. The spider's web is studiously woven, but is dissipated by a sudden blast, because whatever the hypocrite performs with labor, the breeze of human favor takes away; and while the work fails in the appetite for praise, the labor vanishes as if into the wind. For often the deeds of hypocrites endure even to the term of the present life, but because through these they do not seek the praise of the author, they were never good before the eyes of God.

Plerumque enim, ut praediximus, sacrae legis eruditione fulciuntur, doctrinae verba proferunt, omne quod sentiunt testimoniis accingunt, nec tamen per haec vitam audientium, sed proprios favores quaerunt, quia nec proferre alia noverunt, nisi quae auditorum corda ad rependendas laudes excutiant, non autem ad lacrymas accendant. [Vet. XXX.] Mens quippe concupiscentiis exterioribus occupata igne divini amoris non calet; et idcirco ad supernum desiderium inflammare auditores suos nequeunt verba quae frigido corde proferuntur. Neque enim res quae in se ipsa non arserit aliud accendit. Unde fit plerumque ut hypocritarum dicta et audientes non erudiant, et eosdem ipsos qui se proferunt elatos laudibus deteriores reddant. Attestante etenim Paulo, Scientia inflat, charitas aedificat (I Cor. VIII, 1). Cum ergo charitas aedificando non erigit, scientia inflando pervertit. Plerumque se hypocritae mira abstinentia affligunt, omne robur corporis atterunt, et quasi carnis vitam funditus in carne viventes exstinguunt, sicque per abstinentiam morti appropiant, ut pene quotidie morientes vivant. Sed ad haec humanos oculos quaerunt, admirationis gloriam expetunt, Veritate attestante, quae ait: Exterminant facies suas, ut appareant hominibus jejunantes (Matth. VI, 16). Nam ora pallescunt, corpus debilitate quatitur, pectus interrumpentibus suspiriis urgetur. Sed inter haec, ab ore proximorum sermo admirationis quaeritur, nihilque tanto labore aliud, nisi aestimatio humana cogitatur. Quos nimirum bene Simon ille significat, qui dominicae passionis tempore in angaria crucem portabat, de quo scriptum est: Invenerunt hominem Cyrenaeum, venientem obviam sibi, nomine Simonem; hunc angariaverunt, ut tolleret crucem Jesu (Matth. XXVII, 32; Marc. XV, 21). Quod enim per angariam agimus, non hoc ex studio amoris operamur. Crucem ergo Jesu in angaria portare est afflictionem abstinentiae pro alia quam necesse est intentione tolerare. An non Jesu crucem in angaria portat, qui quasi ad praeceptum Domini, carnem domat, sed tamen spiritalem patriam non amat? Unde et Simon isdem crucem portat, sed nequaquam moritur, quia omnis hypocrita corpus quidem per abstinentiam afficit, sed tamen per amorem gloriae mundo vivit.

For for the most part, as we have said before, they are supported by the erudition of the sacred law, they bring forth the words of doctrine, they gird everything which they feel with testimonies, and yet through these they seek not the life of the hearers, but their own favors, because they have not known how to bring forth other things, except those which may shake the hearts of the hearers to repaying praises, but not kindle them to tears. [Vet. XXX.] For the mind occupied with exterior concupiscences does not grow warm with the fire of divine love; and therefore those words which are brought forth with a cold heart are unable to inflame their hearers to heavenly desire. For neither does a thing which has not burned in itself kindle another. Whence it happens for the most part that the sayings of hypocrites both do not instruct the hearers, and they render those same ones who bring themselves forth worse, being elated with praises. For Paul attesting, Knowledge puffeth up, but charity edifieth (1 Cor. 8:1). Therefore when charity does not erect by edifying, knowledge perverts by puffing up. For the most part hypocrites afflict themselves with wonderful abstinence, they wear down all the strength of the body, and living in the flesh they as if thoroughly extinguish the life of the flesh, and so through abstinence they approach death, that dying they live almost daily. But for these they seek human eyes, they expect the glory of admiration, the Truth attesting, who says: They disfigure their faces, that they may appear unto men to fast (Matt. 6:16). For their faces grow pale, the body is shaken with debility, the breast is urged with interrupting sighs. But among these, the speech of admiration is sought from the mouth of neighbors, and nothing else is thought by such great labor, except human estimation. Whom truly that Simon well signifies, who at the time of the Lord's passion carried the cross in compulsion (angaria), of whom it is written: They found a man of Cyrene, coming to meet them, Simon by name: him they compelled to bear his cross (Matt. 27:32; Mark 15:21). For what we act through compulsion, this we do not perform from the study of love. Therefore to carry the cross of Jesus in compulsion is to tolerate the affliction of abstinence for another intention than is necessary. Or does he not carry the cross of Jesus in compulsion, who as if at the precept of the Lord, tames the flesh, but yet loves not the spiritual country? Whence also that same Simon carries the cross, but by no means dies, because every hypocrite afflicts the body indeed through abstinence, but yet through the love of glory lives to the world.

[Vet. XXXI.] 73. Crucem carni infert, sed mundo vivit.---Quo contra per Paulum bene de electis dicitur: Qui autem sunt Christi carnem suam crucifixerunt cum vitiis et concupiscentiis. Cum vitiis quippe et concupiscentiis carnem crucifigimus, si sic gulam restringimus, ut jam de mundi gloria nihil quaeramus. Nam qui corpus macerat, sed honoribus anhelat, crucem carni intulit, sed mundo per concupiscentiam pejus vivit, quia et saepe per sanctitatis imaginem locum regiminis indignus assequitur, quem, nisi aliquid in se virtutis ostenderet, nullo percipere labore mereretur. Sed transit quod delectabiliter obtinet, et poenaliter quod sequitur manet. Sanctitatis nunc fiducia in ore hominum ponitur; sed cum internus judex secreta cordis examinat, testes vitae exterius non quaeruntur. Bene ergo dicitur: Sicut tela aranearum fiducia ejus, quia apparente cordis teste, praeterit omne quod exterius de humano favore confidit. Unde et adhuc apte subjungitur:

Caput XLV

[Rec. XXVII].

VERS. 15.---Innititur super domum suam, et non stabit; fulciet eam, et non surget.

74. Hypocritae domus super quam innititur, favor humanus. Stare non valet.---Sicut domus exterioris conversationis est aedificium quod inhabitat corpus, ita domus nostrae cogitationis est res quaelibet quam per dilectionem inhabitat animus. Omne quippe quod diligimus, quasi in hoc quiescentes habitamus. Unde Paulus, quia in supernis cor fixerat, in terra quidem positus, sed tamen a terra extraneus, dicebat: Nostra conversatio in coelis est (Philip. III, 20). Mens itaque hypocritae nihil aliud in omne quod agit nisi opinionis suae gloriam cogitat, nec curat quo post per meritum ducitur, sed quid interim dicatur. Domus ergo ejus est delectatio favoris, quam quasi quietus inhabitat, quia per cuncta sua opera ad hanc se intra animum reclinat. Sed stare domus haec non valet, quia laus cum vita praeterit, et humanus favor in judicio non subsistit. Unde et fatuae virgines, quae oleum in vasis non sumpserant, quia in alienis scilicet vocibus gloriam et non in suis conscientiis habebant, turbatae per sponsi praesentiam, dicunt: Date nobis de oleo vestro, quia lampades nostrae exstinguuntur (Matth. XXV, 8). Oleum quippe a proximis petere est gloriam boni operis a testimonio alieni oris implorare. Mens etenim vacua, cum cunctis suis laboribus nihil se intus tenuisse invenerit, testimonium foras quaerit. Ac si aperte fatuae virgines dicant: Cum nos repelli sine retributione conspicitis, dicite in nostro opere quid vidistis.

[Vet. XXXI.] 73. He inflicts the cross on the flesh, but lives to the world.---On the contrary, it is well said through Paul concerning the elect: And they that are Christ's have crucified the flesh with the affections and lusts. For we crucify the flesh with the affections and lusts, if we so restrain gluttony, that we now seek nothing of the world's glory. For he who macerates the body, but pants after honors, has inflicted the cross on the flesh, but through concupiscence lives worse to the world, because also often through the image of sanctity the unworthy one attains a place of rule, which, unless he showed something of virtue in himself, he would merit to perceive by no labor. But what he obtains delectably passes away, and what follows remains penally. Trust of sanctity is now placed in the mouths of men; but when the internal judge examines the secrets of the heart, witnesses of life are not sought exteriorly. Well therefore is it said: As the spider's web is his trust, because when the witness of the heart appears, everything passes away which trusts exteriorly in human favor. Whence also it is still aptly subjoined:

Chapter XLV

[Rec. XXVII].

VERSE 15. He shall lean upon his house, and it shall not stand; he shall prop it up, and it shall not rise.

74. The house of the hypocrite upon which he leans is human favor. It is not able to stand.---As the house of exterior conversation is the building which the body inhabits, so the house of our thought is any thing whatever which the mind inhabits through love. For every thing which we love, we inhabit as if resting in this. Whence Paul, because he had fixed his heart in the things above, placed indeed on the earth, but yet a stranger from the earth, said: Our conversation is in heaven (Philip. 3:20). Therefore the mind of the hypocrite thinks of nothing else in every thing which it acts except the glory of its own opinion, nor does it care where it is led afterwards through merit, but what may be said meanwhile. His house therefore is the delectation of favor, which he inhabits as if quiet, because through all his works he reclines himself to this within his mind. But this house is not able to stand, because praise passes away with life, and human favor does not subsist in the judgment. Whence also the foolish virgins, who had not taken oil in their vessels, because forsooth they had glory in the voices of others and not in their own consciences, being troubled by the presence of the bridegroom, say: Give us of your oil; for our lamps are gone out (Matt. 25:8). For to ask oil from neighbors is to implore the glory of good work from the testimony of another's mouth. For the empty mind, when by all its labors it shall have found that it has held nothing within, seeks testimony without. As if the foolish virgins should say openly: When you behold us rejected without retribution, say what you have seen in our work.

[Vet. XXXII.] 75. Nec magis stabit in judicio fiducia sanctitatis hypocritae.---Sed frustra tunc hypocrita in hac domo laudis innititur, quia nihil ei in judicio attestatio humana suffragatur; quia eamdem laudem, quam post in testimonio exigit, prius in munere recepit. Vel certe super domum suam hypocrita innititur, cum, vanis favoribus deceptus, quasi de fiducia sanctitatis elevatur. Multa quippe hypocritae in occulto mala faciunt, quaedam vero bona in publico. Cumque ex bonis patentibus laudes recipiunt, ab occultis malis considerationis oculos avertunt; talesque se aestimant, quales foris audiunt, non quales intus noverunt. Unde fit plerumque ut ad supernum quoque judicium cum fiducia veniant, quia tales se apud internum arbitrum credunt quales ab hominibus foris habebantur. Sed stare domus hypocritae non valet, quia in terrore districti examinis omnis anteacta fiducia sanctitatis cadit. Cumque sibi oris alieni testimonia deesse cognoverit, ad sua se opera enumeranda convertit. Unde et adhuc subditur: Fulciet eam, et non surget. Hoc namque, quod per se stare non valet, fulcitur ut stet, quia cum vitam suam hypocrita labefactari in judicio conspicit, hanc fulciendo statuere operum enumeratione contendit. An non laudis suae habitaculum hinc inde fulciunt, qui facta sua, ut praefati sumus, in judicio enumerantes, dicunt: Domine, Domine, nonne in nomine tuo prophetavimus, et in nomine tuo daemonia ejecimus, et in nomine tuo virtutes multas fecimus (Matth. VII, 22)? Sed domus laudis tot allegationibus fulta minime consurgit, quia protinus judex dicit, Nunquam novi vos, discedite a me qui operamini iniquitatem (Ibid. 23). Et sciendum est quia hoc quod surgit ab infimis ad superiora se erigit. Domus ergo hypocritae surgere non valet, quia per omne quod juxta praecepta coelestia agere potuit, a terra animum nunquam levavit. Jure igitur tunc nequaquam ad praemium retributionis erigitur, qui per hoc quod nunc exhibet in appetitu temporalis gloriae jacet. [Vet. XXXIII, Rec. XXVIII.] Sed quia vita hypocritae, scirpi appellatione signata, qualiter in judicio reprobetur audivimus, prius quam districtus judex appareat, qualis ab hominibus habeatur audiamus. Sequitur:

CAPUT XLVI.

VERS. 16.---Humectus videtur antequam veniat sol.

[Vet. XXXII.] 75. Nor will the trust of the hypocrite's sanctity stand any more in the judgment.---But in vain then does the hypocrite lean upon this house of praise, because human attestation supports him nothing in the judgment; because he received that same praise as a gift before, which he afterwards exacts in testimony. Or surely the hypocrite leans upon his house, when, deceived by vain favors, he is lifted up as if from the trust of sanctity. For many hypocrites do evil things in secret, but certain good things in public. And when they receive praises from manifest goods, they turn away the eyes of consideration from occult evils; and they estimate themselves such as they hear without, not such as they have known within. Whence it happens for the most part that they come with trust also to the heavenly judgment, because they believe themselves to be such before the internal arbiter as they were held by men without. But the house of the hypocrite is not able to stand, because in the terror of the strict examination all previous trust of sanctity falls. And when he shall have known the testimonies of another's mouth to be wanting to him, he turns himself to enumerating his own works. Whence also it is still subjoined: He shall prop it up, and it shall not rise. For this, which is not able to stand by itself, is propped up that it may stand, because when the hypocrite beholds his life to be shaken in the judgment, he contends to establish this by propping it up with an enumeration of works. Or do they not prop up the habitation of their praise on this side and that, who enumerating their deeds in the judgment, as we have mentioned before, say: Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? (Matt. 7:22). But the house of praise propped up by so many allegations by no means rises up, because immediately the judge says: I never knew you: depart from me, ye that work iniquity (Ibid. 23). And it is to be known that this which rises erects itself from the lowest to the higher things. Therefore the house of the hypocrite is not able to rise, because by everything which he was able to act according to the heavenly precepts, he never lifted his mind from the earth. Rightly therefore then is he by no means erected to the reward of retribution, who by this which he now exhibits lies in the appetite for temporal glory. [Vet. XXXIII, Rec. XXVIII.] But because we have heard how the life of the hypocrite, marked by the appellation of the rush, is reprobated in the judgment, before the strict judge appears, let us hear what sort he is held to be by men. It follows:

CHAPTER XLVI.

VERSE 16. He seemeth moist before the sun cometh.

76. Nunc sanctus creditur hypocrita, sed Christo veniente iniquus apparebit.---Saepe in sacro eloquio Dominus solis appellatione figuratur, sicut per prophetam dicitur: Vobis autem qui timetis nomen Domini, orietur sol justitiae (Mal. IV, 2). Et sicut repulsi in judicio impii dicere Sapientiae libro describuntur: Erravimus a via veritatis, et lumen justitiae non luxit nobis, et sol non est ortus nobis (Sap. V, 6). Ante solem igitur scirpus humidus cernitur, quia prius quam divina districtio in judicio candeat, omnis hypocrita infusum se sanctitatis gratia ostentat; quasi virens aspicitur, quia justus aestimatur, honoris locum obtinet, de gloria sanctitatis pollet, a cunctis ei veneratio defertur, opinio laudis extenditur. Scirpus itaque iste in nocte humidus est; sole autem veniente siccatur, quia nimirum hypocrita in tenebris vitae praesentis sanctus ab omnibus creditur, sed cum districtus judex venerit, quam sit iniquus apparebit. Dicat ergo: Humectus videtur antequam veniat sol, quia virentem se nunc humanis oculis exhibet, sed in calore tunc divini judicii arescet. Sequitur:

CAPUT XLVII.

IBID.---Et in ortu suo germen ejus egreditur.

77. Statim ut recte agit, vult laudari hypocrita. Assumpto sanctitatis habitu, interdum pejor fit.---Herba quaelibet nascendo prius a terra producitur, aura et aestibus tangitur, sole ac pluviis nutritur, et tunc demum ad proferendum sui seminis germen aperitur. Scirpus vero cum flore suo nascitur, moxque a terra surgit, sui secum seminis germen producit. Bene ergo per herbas reliquas sancti quilibet, per scirpum vero hypocrita designatur, quia justi viri, prius quam in opere sanctae conversationis oriantur, hujus vitae hiemem tolerant, eosque gravium persecutionum aestus fatigant; sed cum recta faciunt, nequaquam hic suae rectitudinis remunerationem quaerunt; cum vero a praesentis mundi laboribus exeunt, ad aeternam patriam venientes, exspectata retributione perfruuntur. At contra hypocrita, quia mox in bono opere nascitur, praesentis mundi recipere gloriam conatur. Quasi scirpi more cum germine oritur, qui pro eo quod bene vivere incipit, quaerit statim ut a cunctis honoretur. Germen itaque in ortu est remuneratio in inchoatione.

76. Now the hypocrite is believed holy, but when Christ cometh he will appear iniquitous.---Often in sacred eloquence the Lord is figured by the appellation of the sun, as it is said through the prophet: But unto you that fear my name shall the Sun of righteousness arise (Mal. 4:2). And as the impious rejected in the judgment are described to say in the book of Wisdom: We have erred from the way of truth, and the light of righteousness hath not shined unto us, and the sun of righteousness rose not upon us (Wisd. 5:6). Before the sun, therefore, the rush is discerned moist, because before the divine strictness shines forth in the judgment, every hypocrite shows himself infused with the grace of sanctity; he is beheld as if green, because he is estimated just, he obtains a place of honor, he prevails by the glory of sanctity, veneration is paid to him by all, the opinion of praise is extended. Therefore this rush is moist in the night; but when the sun cometh it is dried up, because truly the hypocrite in the darkness of the present life is believed holy by all, but when the strict judge shall have come, it will appear how iniquitous he is. Let him say therefore: He seemeth moist before the sun cometh, because he now exhibits himself green to human eyes, but then in the heat of divine judgment he will wither. It follows:

CHAPTER XLVII.

IBID.---And in his rising his bud goeth forth.

77. As soon as he acts rightly, the hypocrite wants to be praised. Having assumed the habit of sanctity, sometimes he becomes worse.---Any herb in being born is first produced from the earth, is touched by the breeze and heats, is nourished by sun and rains, and then at last is opened to bringing forth the bud of its seed. But the rush is born with its flower, and soon as it rises from the earth, it produces the bud of its seed with itself. Well therefore by the other herbs any saints, but by the rush the hypocrite is designated, because just men, before they rise in the work of holy conversation, tolerate the winter of this life, and the heats of heavy persecutions fatigue them; but when they do right things, they by no means seek the reward of their rectitude here; but when they depart from the labors of the present world, coming to the eternal country, they enjoy the expected retribution. But on the contrary the hypocrite, because he is soon born in good work, endeavors to receive the glory of the present world. As if after the manner of the rush he rises with a bud, who for that which he begins to live well, seeks immediately to be honored by all. Therefore the bud in the rising is the reward in the beginning.

Saepe namque nonnulli apertae pravitatis vias deserunt, sanctitatis habitum sumunt; moxque ut prima limina bene vivendi contigerint, obliti qui fuerint, affligi jam per poenitentiam de consummatis nequitiis nolunt; laudari autem de inchoata justitia appetunt, praeesse caeteris etiam melioribus concupiscunt. Quos plerumque dum juxta votum praesens prosperitas sequitur, multo quam prius fuerant de sanctitatis habitu pejores fiunt. Nam rebus multiplicibus occupati, atque ipsa occupatione confusi, non solum perpetrata minime deplorant, sed adhuc quae deplorentur exaggerant.

[Vet. XXXIX. Rec. XXIV.] 78. Recens conversus, ad exteriora officia non est provehendus hypocrita. Bona nostra pereunt si citius retecta.---Qui enim mundum deserunt, ad exteriora officia provehi non debent, nisi per humilitatem diutius in ejusdem mundi contemptu solidentur. Citius namque bona depereunt quae hominibus ante tempus innotescunt, quia et arbusta plantata prius quam fixa radice coalescant, si manus concutiens tangit, arefacit. At si in altum radix figitur, et terrae humoribus conspersa solidatur, haec et manus impellit, sed non laedit; haec et ventorum flatus inflectendo concutiunt, sed non evertunt. Ne ergo eruatur vita coepti operis, diu ac robuste in alto humilitatis figenda est radix cordis, ut cum ab humano ore detractionis aura vel favoris flaverit, etsi in quamlibet partem utcunque incurvat, animum funditus non evellat; sed ad statum suum protinus post inflexionem redeat, si apud se fortis in radice perdurat. Quid in rebus excrescentibus pariete surgente robustius? Qui tamen si, dum construitur, impellatur, statim sine labore destruitur; si autem per spatium temporis ab humore suo exsiccari permittitur, saepe et arietum ictibus minime quassatur. Sic sic videlicet bona nostra et intempestive manifestata depereunt, et diutius occultata solidantur, quia humanae occupationis manus cum incipientem conversationis nostrae vitam contigerit, quasi recentem parietem impellit, eamque facile destruit, quia adhuc humorem infirmitatis propriae non amisit. Cum vero in longa quietis suae abjectione se animus comprimit, quasi more exsiccati parietis contra ictus obdurescit, et confractum protinus resilit omne quod solidum ferit. Hinc est quod vitam inchoantium Moyses humanis occupationibus exerceri prohibuit, dicens: Non operaberis in primogenito bovis, et non tondebis primogenita ovium (Deut. XV, 19). In primogenito quippe bovis operari est bonae conversationis primordia in exercitio publicae actionis ostendere. Ovium quoque primogenita tondere est ab occultationis suae tegmine humanis oculis inchoantia bona nostra denudare.

For often some desert the ways of open depravity, assume the habit of sanctity; and as soon as they have touched the first thresholds of living well, forgetting who they were, they are no longer willing to be afflicted through penitence for finished iniquities; but they desire to be praised for begun justice, they covet to be over others even better ones. Whom for the most part while present prosperity follows according to their vow, they become much worse than they had been before from the habit of sanctity. For occupied with manifold things, and confused by that very occupation, they not only by no means deplore things committed, but even exaggerate things which should be deplored.

[Vet. XXXIX. Rec. XXIV.] 78. A recent convert should not be promoted to exterior offices. Our goods perish if too quickly disclosed.---For they who desert the world ought not to be promoted to exterior offices, unless they are solidified for a long time through humility in the contempt of that same world. For those goods perish more quickly which become known to men before the time, because also shrubs planted before they coalesce with a fixed root, if a hand touching shakes them, it dries them up. But if the root is fixed in the depth, and solidified being sprinkled with the humors of the earth, this both the hand pushes, but does not hurt; these also the blasts of winds shake by bending, but do not overturn. Lest therefore the life of the begun work be rooted out, for a long time and robustly the root of the heart is to be fixed in the depth of humility, so that when the breeze of detraction or of favor shall have blown from a human mouth, although it curves it in any direction whatever, it may not root out the mind thoroughly; but it may return to its state immediately after the inflection, if it remains strong in its root within itself. What is more robust in growing things than a rising wall? Which yet if, while it is being constructed, it be pushed, it is immediately destroyed without labor; but if through a space of time it is permitted to be dried from its humor, often it is by no means shaken even by the blows of battering rams. Thus, thus forsooth our goods both perish when manifested unseasonably, and are solidified when hidden longer, because when the hand of human occupation shall have touched the beginning life of our conversation, it pushes as it were a recent wall, and easily destroys it, because it has not yet lost the humor of its own infirmity. But when the mind compresses itself in the long abjection of its quiet, it hardens as it were after the manner of a dried wall against blows, and everything which strikes a solid thing immediately leaps back broken. Hence it is that Moses prohibited the life of those beginning from being exercised in human occupations, saying: Thou shalt do no work with the firstling of thy bullock, nor shear the firstling of thy sheep (Deut. 15:19). For to work with the firstling of a bullock is to show the beginnings of good conversation in the exercise of public action. Also to shear the firstlings of sheep is to denude our beginning goods from the covering of their occultation to human eyes.

In primogenito ergo bovis operari prohibemur, atque a primogenitis ovium detondendis compescimur, quia et si quid robustum incipimus, exercere hoc in aperto citius non debemus. Et cum vita nostra simplex quid atque innocuum inchoat, dignum est ut secreti sui velamina non relinquat, ne nudum hoc humanis oculis quasi subducto vellere ostendat.

[Vet. XXXV.] 79. Bonae vitae initia uni Deo dicanda. Cur innotescere citius non debeant.---Ad sola ergo divina sacrificia boum primogenita oviumque proficiant, ut quidquid forte innocuumque incipimus, hoc ad honorem intimi judicis in ara cordis immolemus. Quod ab illo procul dubio tanto libentius accipitur, quanto et ab hominibus occultatum nulla laudis appetitione maculatur. Saepe autem novae conversationis primordia adhuc ex carnali sunt vita commista; et idcirco innotescere citius non debent, ne cum laudantur bona quae placent, deceptus laude sua animus deprehendere in eis nequeat mala quae latent. Unde recte rursum per Moysen dicitur: Quando ingressi fueritis terram quam ego daturus sum vobis, et plantaveritis in ea ligna pomifera, auferetis praeputia eorum. Poma quae germinant, immunda erunt vobis, nec edetis ex eis (Levit. XIX, 23). Ligna quippe pomifera sunt opera virtutibus fecunda. Praeputia itaque lignorum auferimus cum, de ipsa inchoationis infirmitate suspecti, primordia nostrorum operum non approbamus. Poma autem quae germinant immunda ducimus, nostrisque esibus non aptamus, quia cum primordia boni laudantur operis, dignum est ut hoc animum non pascat operantis; ne dum accepta laus suaviter carpitur, fructus operis intempestive comedatur. Qui ergo inchoatae virtutis ab humano ore laudem receperit, quasi plantati ligni ante tempus pomum comedit.

80. Hypocrita testes operis sui quaerit; si non adsint, operam se perdidisse putat.---Hinc per Psalmistam Veritas dicit: Vanum est vobis ante lucem surgere, surgite postquam sederitis (Psal. CXXVI, 3). Ante lucem quippe surgere est prius quam claritas aeternae retributionis appareat, in praesentis vitae nocte gaudere. Sedendum ergo prius est, ut post recte surgamus, quia quisquis nunc sese sponte non humiliat, nequaquam hunc sequens gloria exaltat.

Therefore we are prohibited from working with the firstling of a bullock, and we are restrained from shearing the firstlings of sheep, because even if we begin anything robust, we ought not to exercise this in the open too quickly. And when our life begins something simple and innocent, it is worthy that it should not leave the veils of its secret, lest it show this naked to human eyes as if with the fleece withdrawn.

[Vet. XXXV.] 79. The beginnings of a good life are to be dedicated to God alone. Why they ought not to become known too quickly.---Therefore let the firstlings of oxen and sheep profit for divine sacrifices alone, so that whatever strong and innocent we begin, we may immolate this to the honor of the intimate judge on the altar of the heart. Which is without doubt so much more willingly accepted by Him, by how much also being hidden from men it is spotted by no appetite for praise. But often the beginnings of a new conversation are as yet mixed from the carnal life; and therefore they ought not to become known too quickly, lest when the goods which please are praised, the mind deceived by its own praise should be unable to detect in them the evils which lie hid. Whence it is rightly said again through Moses: When ye shall come into the land which I shall give you, and shall have planted all manner of trees for food, then ye shall count the fruit thereof as uncircumcised. Three years shall it be as uncircumcised unto you: it shall not be eaten of (Lev. 19:23). For the trees for food are works fertile with virtues. Therefore we take away the foreskins of the trees when, being suspicious of that very infirmity of the beginning, we do not approve the firstlings of our works. But the fruits which germinate we lead as unclean, and we do not fit them for our eating, because when the firstlings of a good work are praised, it is worthy that this should not feed the mind of the worker; lest while the received praise is sweetly plucked, the fruit of the work should be eaten unseasonably. Therefore he who shall have received praise from a human mouth for begun virtue, has as it were eaten the fruit of a planted tree before the time.

80. The hypocrite seeks witnesses of his work; if they are not present, he thinks he has lost his labor.---Hence through the Psalmist the Truth says: It is vain for you to rise up early, sit down after you have rested (Psal. 127:2). For to rise up before the light is to rejoice in the night of the present life before the clarity of eternal retribution appears. Therefore we must first sit down, that afterwards we may rightly rise, because whoever does not now spontaneously humble himself, by no means does the following glory exalt him.

Quod ergo illic ante lucem surgere, hoc hic hypocritae in ortu est germen proferre, quia humanas laudes desiderans, ubi ad opus bonum nascitur, ibi mox appetit ut gloriam retributionis assequatur. An non in ortu suo hi germen protulerant, de quibus Veritas dicebat: Amant primos discubitus in conviviis, et primas cathedras in synagogis, et salutationes in foro, et vocari ab hominibus rabbi (Luc. XX, 46; Matth. XXIII, 6)? Pro eo ergo quod bene agere incipiunt, quia honorem consequi ab hominibus conantur, quasi scirpi more ab ortu suo cum germine exsurgunt. Hi nimirum cum recta operari appetunt, prius mente sollicita ejusdem operis sui testes quaerunt, et tacita cogitatione pertractant, si sunt qui gerenda videant, si digne haec eloqui qui viderint possint. Si vero eorum facta nullum fortasse hominum contingat aspicere, haec se procul dubio aestimant perdidisse; et interni arbitri oculos quasi absentes deputant, quia ab eo vicem sui operis recipere in posterum recusant. Et quoniam cum rectum quid hypocrita egerit, videri a multis quaerit, bene adhuc de hoc scirpo subjungitur:

CAPUT XLVIII.

VERS. 17.---Super acervum petrarum radices ejus densabuntur, et inter lapides commorabitur.

81. Hypocrita admirationem hominum tota sibi intentione procurat.---Quid enim radicum nomine, nisi latentes cogitationes accipimus, quae in occulto prodeunt, sed in ostensione operum per apertum surgunt? sicut et de verbi semine per prophetam dicitur: Et hoc quod salvatum fuerit de domo Juda, et quod reliquum est, mittet radicem deorsum, et faciet fructum sursum (Isai. XXXVII, 31). Radicem quippe deorsum mittere est cogitationem bonam in abditis multiplicare. Fructum vero sursum facere, est per efficaciam operis recta quae cogitavit ostendere. Lapidum vero nomine in Scriptura sacra homines designantur, sicut sanctae Ecclesiae per Isaiam dicitur: Ponam jaspidem propugnacula tua, et portas tuas in lapides sculptos (Isai. LIV, 12). Qui eosdem lapides quid dixisset aperuit cum subjunxit: Universos filios tuos doctos a Domino (Ibid., 13): Et sicut admonente Petro dicitur: Et vos tanquam lapides vivi superaedificamini domus spiritales (I Petr. II, 5). Hoc itaque loco quia lapides dicti sunt, sed tamen vivi minime dicuntur, nuda appellatione lapidum permisti possunt reprobi et electi figurari.

Therefore what is there to rise up before the light, this here is for the hypocrite to bring forth a bud in his rising, because desiring human praises, where he is born to a good work, there he soon desires to attain the glory of retribution. Had they not brought forth a bud in their rising, of whom the Truth said: They love the uppermost rooms at feasts, and the chief seats in the synagogues, and greetings in the markets, and to be called of men, Rabbi (Luke 20:46; Matt. 23:6)? For that which they begin to act well, because they endeavor to follow honor from men, they rise up after the manner of the rush from their rising with a bud. These truly when they desire to work right things, first with a solicitous mind seek witnesses of that same work of theirs, and handle with silent thought whether there are those who may see the things to be done, whether those who shall have seen them are able worthily to speak of these. But if it should perhaps happen that no man beholds their deeds, they without doubt estimate that they have lost these; and they repute the eyes of the internal arbiter as if absent, because they refuse to receive from Him the turn of their work in the future. And since when the hypocrite has done anything right, he seeks to be seen by many, it is well subjoined still concerning this rush:

CHAPTER XLVIII.

VERSE 17. His roots shall be thickened upon a heap of stones, and he shall dwell among stones.

81. The hypocrite procures the admiration of men for himself with all his intention.---For what do we receive by the name of roots, except hidden thoughts, which come forth in secret, but rise through the open in the showing of works? as also concerning the seed of the word it is said through the prophet: And the remnant that is escaped of the house of Judah shall again take root downward, and bear fruit upward (Isai. 37:31). For to take root downward is to multiply good thought in hidden places. But to bear fruit upward is to show the right things which he has thought through the efficacy of work. But by the name of stones men are designated in sacred Scripture, as it is said to the holy Church through Isaiah: I will make thy windows of agates, and thy gates of carbuncles (Isai. 54:12). Who opened what he had meant by those same stones when he subjoined: And all thy children shall be taught of the Lord (Ibid., 13). And as it is said by the admonition of Peter: Ye also, as lively stones, are built up a spiritual house (1 Pet. 2:5). In this place therefore because stones are mentioned, but yet they are by no means called living, by the naked appellation of stones the reprobate and elect mixed together can be figured.

[Vet. XXXVI, Rec. XXX.] Scirpus itaque iste qui inter lapides commoratur, super acervum petrarum radices densat, quia omnis hypocrita cogitationes suas in exquirenda hominum admiratione multiplicat. Per omne enim quod hypocritae faciunt, quia occultis cogitationibus laudes hominum requirunt, quasi radices scirpi in acervum petrarum mittunt. Operaturi quippe laudes suas cogitant, laudati autem has secum taciti in cogitationibus versant. Gaudent se praecipuos in humana aestimatione claruisse. Cumque inflati favoribus apud semetipsos intumescunt, saepe mirantur taciti etiam ipsi quod sunt. Videri quotidie semetipsis altiores cupiunt, ac miris inventionibus in opere excrescunt, quia sicut virtutes omne vitium enervant, sic arrogantia roborat. Cogit namque mentem juvenescere, et contra vires valere, quia et quod negat vigor valetudinis, imperat amor laudis. Unde et factis suis, ut diximus, arbitros inquirunt. Si vero eorum operi testes deesse contingat, narrant ipsi quae gesserint. Cumque efferri favoribus coeperint, saepe eisdem suis operibus quae egisse se referunt mentiendo aliquid adjungunt. Cum vero et vera dicunt, haec dicendo aliena faciunt, quia quaesitis remunerati favoribus, ab eorum intima retributione vacuantur.

VERS. 18.---Si eruerit eum de loco suo, negabit eum locus suus, et dicet: Non novi te.

82. Per locum hypocritae, is in quo videtur mundus accipitur; in quo cum nunc bona agit, locus eum videtur agnoscere, quia sicut est ipse, sic est et locus in quo est, id est, sicut vult hypocrita esse quod non est, sic esse videtur locus ejus quod non est. Hypocrita namque esse vult in corde sanctus, sed in ostensione est; locus ergo ejus ubi ipse dicitur sanctus est, qui ipse non est. Sed cum eum de loco suo eruerit mors, mox locus ipse illum quem tenuerat negat. Unde et subjungitur:

VERS. 19.---Haec est enim laetitia viae ejus, ut iterum de terra alii germinentur.

83. Locus hypocritam negat, quia mors ab omni eum mundi claritate separat. Et quia is qui sub specie religionis vixerat, post mortem in Gehenna punitur, locus eum non novisse dicitur, quia qui hypocritae mox ut videtur amicus exstitit, mox per ejus damnationem ostenditur inimicus. Illum namque locus non novit, qui locum suum ad hoc tantum amavit ut in eo videri sanctus potuisset.

[Vet. XXXVI, Rec. XXX.] Therefore this rush which dwells among stones, thickens its roots upon a heap of stones, because every hypocrite multiplies his thoughts in searching out the admiration of men. For by everything which hypocrites do, because by hidden thoughts they seek the praises of men, they as it were send the roots of the rush into a heap of stones. For about to work they think of their own praises, but being praised they revolve these with themselves silent in their thoughts. They rejoice that they have shone forth pre-eminent in human estimation. And when being puffed up with favors they swell within themselves, often they themselves even silent wonder at what they are. They desire to seem daily higher than themselves, and they grow up in work with wonderful inventions, because as virtues enervate every vice, so arrogance strengthens. For it compels the mind to grow young again, and to prevail against strength, because also what the vigor of health denies, the love of praise commands. Whence also for their deeds, as we have said, they seek arbiters. But if it should happen that witnesses are wanting to their work, they themselves relate what they have performed. And when they have begun to be carried away by favors, they often add something by lying to those same works of theirs which they report they have done. But when they also speak true things, they make these alien by speaking them, because being rewarded with sought favors, they are emptied of their internal retribution.

VERSE 18.---If he should pluck him out of his place, his place shall deny him, and shall say: I know thee not.

82. By the place of the hypocrite, this world in which he is seen is understood; in which since he now does good works, the place seems to acknowledge him, because as he is himself, so also is the place in which he is, that is, as the hypocrite wishes to be what he is not, so his place seems to be what it is not. For the hypocrite wishes to be holy in heart, but is so in showing; therefore his place where he is called holy is that which he himself is not. But when death shall have plucked him out of his place, soon that same place denies him whom it had held. Whence also is subjoined:

VERSE 19.---For this is the joy of his way, that others may germinate again from the earth.

83. The place denies the hypocrite, because death separates him from all the brightness of the world. And because he who had lived under the appearance of religion is punished in Gehenna after death, the place is said not to have known him, because that which soon appeared as a friend to the hypocrite, soon through his damnation is shown to be an enemy. For the place has not known him who loved his place only for this purpose, that in it he might have been able to be seen as holy.

Unde mox ut de loco suo eruitur, locus ipse illum quem tenuerat negat, quia mox ut is qui in hoc mundo dicitur magnus moritur, cunctis apparet de ejus morte laetari, vel mox ejus opera et nomen in hoc mundo oblivione deleri. Qui vero nunc hypocrita est, mox ut de terra fuerit ereptus, alii germinantur. Nam et terrae locus in hunc mundum mox post eum hypocritas alios producit. Qui dum de his qui ante se fuerunt nihil timent, sicut ipsi quoque videntur in terra germinari, sic rursus ut isti de eadem terra radicitus evelli. Quod dicitur de loco ejus: Non novi te, non absurde potest de ejus etiam ipsius hypocritae recordatione intelligi. Qui dum post mortem in tormentis fuerit, et ad memoriam mundi praesentis redierit, nihil in eo pro sua salute invenit. Ipse namque sibi tunc dicit: Non novi te, quia locus ejus ubi fuit ei jam non proderit, quia id quod in mundo fuerat eum tunc non salvabit. Unde et subjungitur:

VERS. 20.---Deus non projiciet simplicem, nec porriget manum malis.

84. Sensus quippe ejus qui se nunc multiplicibus inquisitionibus humanae laudis implicat, mox ut de loco suo fuerit ereptus, non projicitur, quia simplicem Deus non projicit. Simplex namque is est qui quod videtur esse hoc est; qui nequaquam se in hoc mundo per hypocrisim duplicat, sed is qui in corde est, in ostensione est. Hic vero qui Deus projicit, nec porriget manum malis, ipse est qui se duplicat. Nam qui se in hoc mundo per hypocrisim duplicat, mox ut de loco suo fuerit ereptus, Deus ei non porriget manum, quia is qui in hoc mundo laudes hominum quaesivit, mox ut is qui eum laudavit de mundo fuerit ereptus, a Domino manum non recipit.

VERS. 21.---Donec impleatur risu os tuum, et labia tua jubilo.

85. Si simplicem Deus non projicit, nec porriget manum malis, mox ut is qui simplex est a sui loci tribulatione fuerit ereptus, ad laetitiam ducitur; quia os ejus risu, et labia ejus jubilo replentur. Nam cum post aerumnas hujus vitae, quas simpliciter et pro solo Creatoris sui amore toleraverit, ad illam aeternitatis patriam fuerit ereptus, tunc in eo omne quod est risu et jubilo repletur, quia is qui tunc tacet, jam pro se tunc non orat, sed is qui jam habet, laudibus jubilat. Unde et subjungitur:

VERS. 22.---Qui oderunt te induentur confusione, et tabernaculum impiorum non subsistet.

Whence as soon as he is plucked out of his place, that same place denies him whom it had held, because as soon as he who is called great in this world dies, it appears to all that they rejoice in his death, or soon his works and name are deleted by oblivion in this world. But he who is now a hypocrite, as soon as he shall have been snatched from the earth, others germinate. For the place of the earth also brings forth other hypocrites into this world soon after him. Who while they fear nothing concerning those who were before them, as they also seem to germinate in the earth, so again like those they are plucked up by the roots from the same earth. What is said of his place, I know thee not, can not absurdly be understood also concerning the recollection of that same hypocrite. Who while he shall be in torments after death, and shall have returned to the memory of the present world, finds nothing in it for his salvation. For he himself then says to himself: I know thee not, because his place where he was will not now profit him, because that which he had been in the world will not then save him. Whence also is subjoined:

VERSE 20.---God will not cast away the simple, nor will He reach out His hand to the evil.

84. The sense indeed of him who now involves himself in manifold inquiries for human praise, as soon as he shall have been plucked out of his place, is not cast away, because God does not cast away the simple. For he is simple who is what he seems to be; who by no means doubles himself in this world through hypocrisy, but he who is in heart, is in showing. But this one whom God casts away, and will not reach out His hand to the evil, is he who doubles himself. For he who doubles himself in this world through hypocrisy, as soon as he shall have been plucked out of his place, God will not reach out His hand to him, because he who in this world sought the praises of men, as soon as he who praised him shall have been snatched from the world, receives not the hand from the Lord.

VERSE 21.---Until thy mouth be filled with laughter, and thy lips with rejoicing.

85. If God does not cast away the simple, nor will He reach out His hand to the evil, as soon as he who is simple shall have been plucked out from the tribulation of his place, he is led to joy; because his mouth is filled with laughter, and his lips with rejoicing. For when after the hardships of this life, which he shall have simply tolerated for the sole love of his Creator, he shall have been snatched away to that country of eternity, then in him all that exists is filled with laughter and rejoicing, because he who then is silent, no longer prays for himself then, but he who already possesses, rejoices in praises. Whence also is subjoined:

VERSE 22.---They that hate thee shall be clothed with confusion, and the dwelling place of the wicked shall not stand.

86. Hypocrita namque simplicem odit, quia dum is qui sanctus videri vult, hunc qui vere sanctus est aspicit, quasi suae simulationi contrarium videt. Nam dum is qui simplex est in sui loci tribulatione commoratur, hypocrita in sui loci gloria gloriatur. Et quando simplex ad risum et jubilum ducitur, hypocrita, qui tunc ei mox in hoc mundo videtur amicus exstitit, mox per ejus damnationem ostenditur inimicus. Tunc namque qui oderunt eum induentur confusione, quia qui in hoc mundo fuerunt in mundi gloria, in illa rursus aeternitate erubescunt. Tunc namque tabernaculum impiorum non subsistet, quia mox ut is qui in hoc mundo dicitur magnus moritur, cunctis apparet de ejus morte laetari, vel mox ejus opera et nomen in hoc mundo oblivione deleri. Quia ergo sermo iste Bildad per hypocritam scilicet hypocritas designat, non absurde dicitur: Tabernaculum impiorum non subsistet. Nam mox ut is qui impius fuit de terra fuerit ereptus, alii germinantur. Qui dum de his qui ante se fuerunt nihil timent, sicut ipsi quoque videntur in terra germinari, sic rursus ut isti de eadem terra radicitus evelli.

86. For the hypocrite hates the simple man, because while he who wishes to be seen as holy beholds him who is truly holy, he sees as it were one contrary to his own simulation. For while he who is simple dwells in the tribulation of his place, the hypocrite glories in the glory of his place. But when the simple man is led to laughter and rejoicing, the hypocrite, who then soon in this world seemed to have existed as a friend to him, soon through his damnation is shown to be an enemy. For then they that hated him shall be clothed with confusion, because they who in this world were in the glory of the world, in that eternity again they blush. For then the tabernacle of the wicked shall not stand, because as soon as he who is called great in this world dies, it appears to all that they rejoice in his death, or soon his works and name are deleted by oblivion in this world. Since therefore this speech of Bildad designates hypocrites through the hypocrite, it is not absurdly said: The tabernacle of the wicked shall not stand. For as soon as he who was wicked shall have been snatched from the earth, others germinate. Who while they fear nothing concerning those who were before them, as they also seem to germinate in the earth, so again like those they are plucked up by the roots from the same earth.

LIBER NONUS.

In quo nona pars libri Job a principio noni capitis usque ad finem capitis undecimi exponitur.

CAPUT PRIMUM.

Quomodo fieri possit ut homo ad Deum comparatus non justificetur.

VERS. 2.---Vere scio quod ita sit, et quod non justificetur homo compositus Deo.

1. Beatus Job ubi se ad Bildad, qui sub hypocritae specie loquebatur, convertit, mox verba ejus ad bonum sensum deflectit, quia scilicet sancti viri ex pravorum quoque dictis fructum colligunt, et tunc ad utilitatem verba eorum vertunt, cum eorum mentem de eisdem verbis quae protulerunt pravam esse non nesciunt. Bildad namque cum dixit: Deus non projiciet simplicem, nec porriget manum malis, mox ad Job ista quae dixit Job verba convertit, quia scilicet sanctum virum mox de loco suo erutum mori et in Gehennam mox projici mox post ejus damnationem ostendi mox a Domino manum non recipi mox per ejus damnationem ostendi.

2. In quibus verbis beatus Job et veritatem dictorum capit, et elationem dicentis despicit. Vere, inquit, scio quod ita sit. Ac si aperte dicat: Scio quod Deus non projiciat simplicem, et quod non porriget manum malis; sed hoc quod scio verum esse, tu dicis non esse, quia is quem dicis non esse simplicem, is est qui se simplicem esse non negat. Sed hoc quod scio verum esse, tu dicis non esse, quia is quem dicis non esse simplicem, is est qui se simplicem esse non negat.

Si ergo Deus simplicem non projicit, et ego simplex sum, cur in hac tribulatione projicior? Si Deus manum malis non porriget, et ego malus sum, cur ad loquendum manum non porrigit? Sed si tu scires quid sit justitia Dei, mox videres quod is quem tu dicis non esse simplicem, is est qui se simplicem esse non negat. Quia ergo Deus simplicem non projicit, et ego me simplicem esse non nego, restat ut is quem tu dicis non esse simplicem, is sit qui se simplicem esse non negat. Unde et subjungitur: Et quod non justificetur homo compositus Deo.

BOOK NINE.

In which the ninth part of the book of Job, from the beginning of the ninth chapter to the end of the eleventh chapter, is explained.

CHAPTER I.

How it can be that a man compared to God is not justified.

VERSE 2.---I know indeed that it is so, and that man may not be justified compared with God.

1. Blessed Job, when he turned himself to Bildad, who was speaking under the appearance of a hypocrite, soon deflected his words to a good sense, because holy men collect fruit even from the sayings of the wicked, and they turn their words to utility then, when they are not ignorant that their mind is perverse concerning those same words which they have brought forth. For Bildad, when he said: God will not cast away the simple, nor will He reach out His hand to the evil, soon turned those words which he said to Job, because as it were he showed the holy man soon plucked out from his place to die, and soon to be cast into Gehenna, soon after his damnation to be shown, soon not to receive the hand from the Lord, soon to be shown through his damnation.

2. In which words blessed Job both captures the truth of the sayings and despises the elation of the speaker. I know indeed, he says, that it is so. As if he were to say openly: I know that God does not cast away the simple, and that He does not reach out His hand to the evil; but this which I know to be true, thou sayest is not so, because he whom thou sayest is not simple, is he who does not deny that he is simple. But this which I know to be true, thou sayest is not so, because he whom thou sayest is not simple, is he who does not deny that he is simple.

If therefore God does not cast away the simple, and I am simple, why am I cast away in this tribulation? If God does not reach out His hand to the evil, and I am evil, why does He not reach out His hand to speak? But if thou knewest what the justice of God is, thou wouldst soon see that he whom thou sayest is not simple, is he who does not deny that he is simple. Since therefore God does not cast away the simple, and I do not deny that I am simple, it remains that he whom thou sayest is not simple, is he who does not deny that he is simple. Whence also is subjoined: And that man may not be justified compared with God.

3. Omnis namque homo qui Deo se comparat, a sua mox justitiae claritate vacuatur. Nam si homo ad divinam justitiam comparetur, omnis in eo justitia mox esse dicitur non justitia. Sed cum ipse Bildad dixit: Deus non projiciet simplicem, mox ad Job ista quae dixit Job verba convertit, quia scilicet sanctum virum mox de loco suo erutum mori et in Gehennam mox projici mox post ejus damnationem ostendi mox a Domino manum non recipi mox per ejus damnationem ostendi. Quid ergo Bildad in Job, nisi divinam justitiam accusat? Nam cum dixit: Deus non projiciet simplicem, mox Job de iniquitate arguere voluit, quia eum a Domino projectum esse non nesciit. Sed mox beatus Job haec verba ad divinam justitiam convertit, quia scilicet Deus non projicit simplicem, sed tamen is qui in oculis hominum videtur esse simplex, in oculis Dei mox esse dicitur non simplex. Qui enim in hoc mundo inter homines simplex videtur, ad Deum compositus mox esse dicitur non justificatus. Unde et subjungitur:

VERS. 3.---Si voluerit contendere cum eo, non poterit ei respondere unum pro mille.

4. In Scriptura namque sacra, per mille numerum universitas designatur, sicut per psalmistam dicitur: Verbum quod mandavit in mille generationes (Psal. CIV, 8). Mille enim generationes esse non possunt usque ad adventum Domini, in quo idem verbum mandatum esse dicitur. Quid ergo per mille generationes, nisi universitas generationum designatur?

Caput LIII

[Rec. XXXII].

VERS. 22.---Qui oderunt te induenter confusione.

90. Reprobi unde erubescent in die judicii.---Justorum hostes in extremo examine confusio induit, quia cum transacta mala redundare sibi ante oculos mentis aspexerint, suus eos undique deprimens reatus vestit. Ad poenam quippe tunc factorum suorum memoriam tolerant, qui nunc quasi a sensu rationis extranei gaudentes peccant. Ibi vident quantum debuerint fugere quod amaverunt, ibi conspiciunt quam lugubre fuerit quod nunc in culpa gratulantur. Tunc animum reatus obnubilat, et recordationis suae jaculis ipsa se conscientia impugnat. Quis igitur digne penset iniquorum confusio quanta tunc erit, quando et foris aeternus judex cernitur, et intus ante oculos culpa versatur? Qui ad haec idcirco perveniunt, quia sola hic transeuntia dilexerunt. Unde et apte mox subditur:

CAPUT LIV.

3. For every man who compares himself to God is soon emptied of the brightness of his own righteousness. For if man be compared to divine justice, all justice in him is soon said to be not justice. But when Bildad himself said: God will not cast away the simple, he soon turned those words which he said to Job, because as it were he showed the holy man soon plucked out from his place to die, and soon to be cast into Gehenna, soon after his damnation to be shown, soon not to receive the hand from the Lord, soon to be shown through his damnation. What then does Bildad accuse in Job, except divine justice? For when he said: God will not cast away the simple, he soon wished to reprove Job of iniquity, because he was not ignorant that he had been cast away by the Lord. But soon blessed Job turned these words to divine justice, because as it were God does not cast away the simple, but yet he who in the eyes of men seems to be simple, in the eyes of God is soon said to be not simple. For he who in this world seems simple among men, compared to God is soon said to be not justified. Whence also is subjoined:

VERSE 3.---If he should wish to contend with Him, he will not be able to answer Him one for a thousand.

4. For in sacred Scripture, universality is designated by the number a thousand, as it is said by the Psalmist: The word which He commanded to a thousand generations (Psal. 105:8). For there cannot be a thousand generations until the coming of the Lord, in which that same word is said to have been commanded. What therefore is designated by a thousand generations, except the universality of generations?

Chapter LIII

[Rec. XXXII].

VERSE 22.---They that hate thee shall be clothed with confusion.

90. Why the reprobate shall blush in the day of judgment.---Confusion clothes the enemies of the just in the final examination, because when they behold their past evils overflowing before the eyes of their mind, their own guilt, depressing them on every side, vests them. For they then endure the memory of their deeds for punishment, who now sin rejoicing as if strangers to the sense of reason. There they see how much they ought to have fled what they loved; there they behold how mournful was that in which they now congratulate themselves in fault. Then guilt obscures the mind, and conscience itself attacks itself with the darts of its own recollection. Who, therefore, can worthily weigh how great the confusion of the iniquitous will then be, when both the eternal Judge is seen without, and fault is turned before the eyes within? Who for this reason arrive at these things, because they loved only transitory things here. Whence also it is aptly subjoined:

CHAPTER LIV.

IBID.---Et tabernaculum impiorum non subsistet.

91. Quae circa terrena bona reproborum affectio. Quae justorum.---Tabernaculum quippe construitur ut ab aestu corpus et frigore defendatur. Quid itaque hoc loco tabernaculi nomine nisi aedificatio terrenae felicitatis exprimitur, per quam super se reprobi casura multiplicant, ut se a praesentis vitae necessitatibus quasi ab aestu et imbribus defendant? Honoribus namque excrescere ambiunt, ne despecti videantur. Terrena aggregando exaggerant, ne inopiae frigore tabescant. Contemnunt curare quod sequitur, et tota intentione satagunt ne quid in praesentibus desit. Student nomen dilatare, ne lateant; et si cuncta ad desiderium suppetant, munitos se in omnibus et felices putant. Ubi ergo mentis habitationem construunt, ibi procul dubio tabernacula fixerunt. Adversa impatienter perferunt, remisse in prosperis laetantur. Sola quae adsunt cogitant, nec ad affectum coelestis patriae ulla recordatione respirant. Gaudent sibi suppetere bona quae cupiunt; atque ubi carne requiescunt, ibi et mentem exstinguendo sepeliunt, quia, saecularis curae telo trucidati, terrenarum rerum aggerem, quem foras exquirendo multiplicant, hunc semper interius per cogitationem portant.

92. [Vet. XL.] At contra justi nec oblata bona hic pro magno suscipiunt, nec illata mala valde pertimescunt. Sed et cum bonis praesentibus utuntur, ventura mala metuunt; et cum de malis praesentibus gemunt, bonorum sequentium amore consolantur. Sicque temporali refoventur subsidio, sicut viator in stabulo utitur lecto: pausat, et recedere festinat; quiescit corpore, sed ad aliud tendit mente. Nonnunquam vero et adversa perpeti appetunt, in transitoriis prosperari refugiunt, ne delectatione itineris a patriae perventione tardentur, ne gressum cordis in via peregrinationis figant, et quandoque ad conspectum coelestis patriae sine remuneratione perveniant. Gaudent despici, nec dolent se necessitatibus affligi. Qui ergo contra praesentia se adversa non muniunt, quasi contra aestus et pluvias habere tabernaculum nolunt.

IBID.---And the tabernacle of the impious shall not subsist.

91. What is the affection of the reprobate concerning earthly goods. What that of the just.---A tabernacle is indeed constructed that the body may be defended from heat and cold. What therefore is expressed in this place by the name of tabernacle, except the building up of earthly happiness, through which the reprobate multiply things about to fall upon themselves, that they may defend themselves from the necessities of the present life as if from heat and rain? For they ambition to increase in honors, lest they seem despised. By aggregating earthly things they heap them up, lest they waste away in the cold of want. They neglect to care for what follows, and with all intention they busy themselves lest anything be wanting in present things. They study to spread their name, lest they be hidden; and if all things are supplied to their desire, they think themselves protected in all things and happy. Where therefore they construct the habitation of their mind, there without doubt they have fixed their tabernacles. They endure adversities impatiently, they rejoice remissly in prosperities. They think only of those things which are present, nor do they breathe again with any recollection to the affection of the heavenly country. They rejoice that the goods which they desire are supplied to them; and where they rest in the flesh, there they also bury their mind by extinguishing it, because, slaughtered by the dart of secular care, they always carry within through thought that heap of earthly things which they multiply by seeking without.

92. [Vet. XL.] But on the contrary, the just neither receive offered goods here as great, nor do they greatly fear inflicted evils. But even when they use present goods, they fear future evils; and when they groan over present evils, they are consoled by the love of following goods. And thus they are refreshed by temporal subsidy, as a traveler uses a bed in an inn: he rests, and hastens to depart; he is quiet in body, but tends to another thing in mind. Sometimes indeed they also desire to endure adversities, and they flee from prospering in transitory things, lest they be delayed from the reaching of the country by the delight of the journey, lest they fix the step of the heart in the way of pilgrimage, and at some time come to the sight of the heavenly country without remuneration. They rejoice to be despised, nor do they grieve to be afflicted by necessities. Those therefore who do not fortify themselves against present adversities, as it were do not wish to have a tabernacle against heat and rains.

Unde et Petrus jure reprehenditur, quia necdum mentis perfectione roboratus, veritatis claritate cognita, in terra figere tabernaculum conatur (Matth. XVII, 4; Marc. IX, 2). Justi itaque hic se construere negligunt, ubi peregrinos se et hospites noverunt. Quia enim in propriis gaudere desiderant, esse in alieno felices recusant. Injusti autem quanto longius ab aeternae patriae haereditate divisi sunt, tanto in terra altius fundamenta cogitationis figunt. Hinc est quod ab ipso humanae conditionis exordio, in electa prole Enoch septimus nascitur. Hinc est quod Cain primum filium Enoch vocat, atque ex ejus nomine civitatem quam condidit appellat (Genes. IV, 17). Enoch quippe dedicatio dicitur. Iniqui ergo se in primordiis dedicant, quia in hac vita, quae ante est, cordis radicem plantant, ut hic ad votum floreant, et a sequenti patria funditus arescant. Justis vero Enoch septimus oritur, quia eorum vitae festa dedicatio in fine servatur. Hinc est quod, attestante Paulo, Abraham in casulis habitat (Hebr. XI, 9), quia habentem fundamenta civitatem, quam supernus artifex construxit, exspectat. Hinc est quod Jacob greges ovium sequens humiliter, graditur (Genes. XXXIII, 14), atque huic Esau obviam veniens tumultu multiplicis comitatus elevatur, quia nimirum et electi hic elationem non habent, et in bonis carnis reprobi laeti tument. Hinc ad Israel Dominus dicit: Si elegeris unum de populo terrae, et constitueris principem super te, non faciet sibi equos et equites (Deut. XVII, 16). Et tamen primus rex ab eodem populo electus, repente ut culmen potestatis attigit, tria millia sibimet equites elegit, in elationem protinus prodiit, ad aedificationem percepti culminis erupit (I Reg. XIII, 2), quia foras restringere sub aequalitate non poterat quod intus animus super caeteros tumebat. Quasi munitum sibi dives ille tabernaculum construxerat, qui dicebat: Anima, habes multa bona reposita in annos multos: requiesce, comede et bibe, et epulare (Luc. XII, 19). Sed quia ejus tabernaculum in veritatis fundamento non subsistit, illico audivit: Stulte, hac nocte repetunt animam tuam abs te; quae praeparasti, cujus erunt (Ibid., 20)? Bene ergo dicitur: Tabernaculum impiorum non subsistet, quia vitae fugientis amatores, dum studiose se in praesentibus construunt, repente ad aeterna rapiuntur.

LIBER NONUS.

CAPUT NONUM CUM TOTO DECIMO EXPLANAT.

CAPUT PRIMUM.

Whence also Peter is rightly reproved, because not yet strengthened by the perfection of the mind, the brightness of truth being known, he endeavors to fix a tabernacle on earth (Matth. XVII, 4; Mark IX, 2). The just therefore neglect to build themselves here, where they have known themselves to be pilgrims and guests. For because they desire to rejoice in their own things, they refuse to be happy in what is alien. But the unjust, by how much further they are divided from the inheritance of the eternal country, by so much deeper they fix the foundations of thought in the earth. Hence it is that from the very beginning of the human condition, in the elect offspring Enoch is born seventh. Hence it is that Cain calls his first son Enoch, and from his name calls the city which he built (Gen. IV, 17). For Enoch is called dedication. The iniquitous therefore dedicate themselves in the beginnings, because in this life, which is before, they plant the root of the heart, that they may flourish here according to their wish, and wither away from the following country from the foundation. But to the just Enoch arises seventh, because the festive dedication of their life is reserved in the end. Hence it is that, Paul attesting, Abraham dwells in huts (Hebr. XI, 9), because he expects the city having foundations, which the heavenly architect has built. Hence it is that Jacob, following the flocks of sheep humbly, walks (Gen. XXXIII, 14), and Esau coming to meet him is elevated by the tumult of a manifold company, because indeed the elect here have no elation, and in the goods of the flesh the reprobate swell joyful. Hence the Lord says to Israel: If thou shalt choose one of the people of the land, and shalt appoint a prince over thee, he shall not make for himself horses and horsemen (Deut. XVII, 16). And yet the first king elected from the same people, as soon as he reached the summit of power, chose for himself three thousand horsemen, and immediately broke out into elation, and burst forth into the building up of the summit perceived (1 Kings XIII, 2), because he could not restrain without under equality what the mind within swelled above the rest. As if a fortified tabernacle that rich man had constructed for himself, who said: Soul, thou hast many goods laid up for many years: rest, eat and drink, and feast (Luke XII, 19). But because his tabernacle does not subsist in the foundation of truth, he immediately heard: Fool, this night they require thy soul from thee; those things which thou hast prepared, whose shall they be (Ibid., 20)? Well therefore is it said: The tabernacle of the impious shall not subsist, because the lovers of a fleeing life, while they studiously build themselves in present things, are suddenly snatched away to eternal things.

BOOK NINE.

EXPLAINS THE NINTH CHAPTER WITH THE WHOLE TENTH.

CHAPTER I.

1. Perversae mentes si semel ad studium contrarietatis eruperint, sive pravum, seu rectum quid a contradicentibus audiant, adversis hoc responsionibus impugnant, quia cum persona per contrarietatem displicet, nec recta quae protulerit placent. At contra bonorum corda, quibus in odium non venit persona, sed culpa, sic perversa dijudicant, ut recta quae dicuntur assumant. Discernendis quippe contradicentium sensibus aequissimi arbitri resident, et sic male prolata respuunt, ut tamen approbent quae ex veritate cognoscunt. Solet namque inter spinarum multitudinem, etiam de frugis semine spica succrescere. Cauta ergo manu operantis agendum est, ut dum spina tollitur, spica nutriatur, quatenus qui studet eradicare quod pungit, noverit servare quod reficit. Unde et beatus Job, quia Baldad Suhites recte per inquisitionem dixerat: Nunquid Deus supplantat judicium, aut Omnipotens subvertit quod justum est (Job. VIII, 3)? quia vera in hypocritas robustaque protulerat, bene haec et contra pravos generaliter prolata conspiciens, studium propriae defensionis calcat, atque audita protinus approbat, dicens:

Caput II

[Rec. II].

CAP. IX, VERS. 2.---Vere scio quod ita sit, et quod non justificatur homo compositus Deo.

2. Deo supponi debemus, non componi.---Homo quippe Deo suppositus justitiam percipit, compositus amittit, quia quisquis se auctori bonorum comparat, bono se quod acceperat privat. Qui enim accepta bona sibi arrogat, suis contra Deum donis pugnat. Unde ergo despectus erigitur, dignum est ut erectus inde destruatur. Sanctus autem vir, quia omne virtutis nostrae meritum esse vitium conspicit, si ab interno arbitro districte judicetur, recte subjungit:

CAPUT III.

Si voluerit contendere cum eo, non poterit respondere ei unum pro mille.

1. Perverse minds, if they have once broken out into the eagerness of opposition, whether they hear something wrong or right from those who contradict them, impugn it with adverse responses, because when a person is displeasing through opposition, even the right things they have brought forward do not please. But on the contrary, the hearts of the good, in whom the person does not come into hatred, but the fault, so judge perverse things that they assume the right things which are said. For they sit as most just arbiters in discerning the senses of those who contradict, and thus reject things badly brought forward, that they nevertheless approve what they know from the truth. For it is wont among a multitude of thorns, that even an ear of corn should grow up from the seed of the fruit. Therefore it must be done with the cautious hand of the worker, that while the thorn is taken away, the ear of corn may be nourished, in so far as he who studies to eradicate what pricks, may know how to preserve what refreshes. Whence also blessed Job, because Bildad the Shuhite had rightly said through inquiry: Doth God supplant judgment, or doth the Almighty subvert that which is just (Job VIII, 3)? because he had brought forward true and robust things against hypocrites, well beholding these things brought forward generally even against the wicked, he tramples on the eagerness of his own defense, and immediately approves what he has heard, saying:

Chapter II

[Rec. II].

CHAP. IX, VER. 2.---Truly I know that it is so, and that man compared with God is not justified.

2. We ought to be subjected to God, not compared with Him.---For man subjected to God perceives justice, compared with Him he loses it, because whoever compares himself to the Author of goods, deprives himself of the good which he had received. For he who arrogates to himself the goods received, fights with His own gifts against God. Whence therefore he is erected by being despised, it is worthy that being erected he should be destroyed therefrom. But the holy man, because he beholds every merit of our virtue to be fault, if it be strictly judged by the internal Arbiter, rightly subjoins:

CHAPTER III.

If he should wish to contend with Him, he will not be able to answer Him one for a thousand.

3. Dona Dei amittit qui de eis extollitur.---In Scriptura sacra millenarius numerus pro universitate solet intelligi. Hinc etenim Psalmista ait: Verbi quod mandavit in mille generationes (Psal. CIV, 8); cum profecto constet, quod ab ipso mundi exordio usque ad Redemptoris adventum, per evangelistam non amplius quam septuaginta et septem propagines numerentur (Luc. III, 38). Quid ergo in millenario numero, nisi ad proferendam novam sobolem perfecta universitas praescitae generationis exprimitur? Hinc et per Joannem dicitur: Et regnabunt cum eo mille annis (Apoc. XX, 6), quia videlicet regnum sanctae Ecclesiae universitatis perfectione solidatur. Quia vero monas multiplicata in denarium ducitur, denarius per semetipsum ductus in centenarium dilatatur, qui rursus per denarium ductus in millenarium tenditur, cum ab uno incipimus, ut ad millenarium veniamus, quid hoc loco unius appellatione, nisi bene vivendi initium, quid millenarii numeri amplitudine nisi ejusdem bonae vitae perfectio designatur? Cum Deo autem contendere est non ei tribuere, sed sibi gloriam suae virtutis arrogare. Sed sanctus vir conspiciat quia et qui summa jam dona percepit, si de acceptis extollitur, cuncta quae acceperat amittit, et dicat: Si voluerit contendere cum eo, non poterit respondere ei unum pro mille. Qui enim cum auctore contendit, unum pro mille respondere non sufficit, quia qui de perfectione se erigit, habere se bene vivendi nec initium ostendit. Unum namque pro mille respondere non possumus, quia cum de bonae vitae perfectione extollitur, hanc nos nec inchoasse monstramus. Sed tunc de nostra infirmitate verius concutimur, si quam sit immensa potentia judicis, considerando pensamus. Unde et subditur:

Caput IV

[Vet. II].

VERS. 4.---Sapiens corde est, et fortis robore.

4. Deus ut sapiens falli, ut fortis vitari non potest. ---Quid mirum si conditorem sapientium, sapientem dicimus, quem ipsam esse sapientiam scimus? Et quid mirum quod fortem esse memorat, quem hanc ipsam esse fortitudinem nullus ignorat? Sed sanctus vir duobus verbis in laudem auctoris prolatis, aliquid nobis intimat, unde nos ad cognitionem nostram trepidos reducat. Sapiens quippe Deus dicitur, quia occulta nostra subtiliter agnoscit; et esse fortis adjungitur, quia valenter cognita percutit. Nec falli ergo a nobis, quia sapiens; nec vitari, quia fortis est, valet.

3. He loses the gifts of God who is extolled by them.---In sacred Scripture the number a thousand is wont to be understood for universality. For hence the Psalmist says: Of the word which He commanded to a thousand generations (Psal. CIV, 8); since indeed it is certain, that from the very beginning of the world until the coming of the Redeemer, not more than seventy-seven generations are numbered by the Evangelist (Luke III, 38). What therefore is expressed in the number a thousand, except the perfect universality of the foreknown generation for bringing forth a new offspring? Hence also it is said by John: And they shall reign with Him a thousand years (Apoc. XX, 6), because namely the kingdom of holy Church is solidified by the perfection of universality. But because the unit multiplied is led into ten, ten led through itself is dilated into a hundred, which again led through ten tends into a thousand, when we begin from one, that we may come to a thousand, what is designated in this place by the name of one, except the beginning of living well, what by the amplitude of the number a thousand except the perfection of the same good life? But to contend with God is not to attribute to Him, but to arrogate to oneself the glory of one's own virtue. But let the holy man behold that even he who has already received the highest gifts, if he be extolled by those received, loses all things which he had received, and let him say: If he should wish to contend with Him, he will not be able to answer Him one for a thousand. For he who contends with the Author, does not suffice to answer one for a thousand, because he who erects himself from perfection, shows himself to have not even the beginning of living well. For we cannot answer one for a thousand, because when we are extolled by the perfection of a good life, we show that we have not even begun it. But then we are more truly shaken by our infirmity, if we weigh considering how immense is the power of the Judge. Whence also it is subjoined:

Chapter IV

[Vet. II].

VERSE 4.---He is wise in heart, and strong in strength.

4. God as wise cannot be deceived, as strong cannot be avoided.---What wonder if we call the Founder of the wise, wise, whom we know to be wisdom itself? And what wonder that he records Him to be strong, whom no one is ignorant that He is this very strength? But the holy man, in two words brought forward in praise of the Author, intimates something to us, whence he may bring us back trembling to the knowledge of ourselves. For God is said to be wise, because He subtly acknowledges our hidden things; and that He is strong is added, because He powerfully strikes things known. Therefore He cannot be deceived by us, because He is wise; nor avoided, because He is strong.

Nunc ut sapiens omnia invisibilis aspicit, tunc ut fortis sine ullo obstaculo quos reprobat punit. Qui hoc quoque hic forti sapientia ordinat, ut humana mens cum contra auctorem se elevat, ipsa se sua elatione confundat. Unde et subditur:

CAPUT V.

IBID.---Quis restitit ei, et pacem habuit?

5. Qui Deo resistit, pace cadit. Resistere Deo quid sit.---Qui enim cuncta mirabiliter creat, ipse, ut creata sibimet conveniant ordinat. In quo ergo conditori resistitur, pacis conventio dissipatur, quia ordinata esse nequeunt, quae superni moderaminis dispositionem perdunt. Quae enim subjecta Deo in tranquillitate persisterent, ipsa se sibimet dimissa confundunt, quia in se pacem non inveniunt, cui venienti desuper in auctore contradicunt. Sic summus ille angelicus spiritus, qui subjectus Deo in culmine stare potuisset, semetipsum repulsus patitur, quia per naturae suae inquietudinem foras vagatur. Sic primus humani generis parens, quia auctoris praecepto restitit, carnis protinus contumeliam sensit; et quia subesse conditori per obedientiam noluit, sub semetipso prostratus, et pacem corporis protinus amisit. Bene ergo dicitur: Quis restitit ei, et pacem habuit? quia perversa mens unde se contra auctorem erigit, inde se in semetipsa confundit. Resistere autem Deo dicimur, cum repugnare ejus dispositionibus conamur. Neque enim nostra infirmitas incommutabili ejus sententiae obviat, sed tamen quod explere non valet tentat. Nam saepe humana infirmitas occulte vim dispositionis agnoscit, et tamen hanc si mutare valeat appetit. Contraire satagit, sed ipso se gladio contradictionis frangit. Ordini interno renititur, sed suis victa conatibus ligatur. Habere ergo pacem resistens non potest, quia dum superbiam confusio sequitur, quod stulte per culpam geritur, hoc in agentis poenam mirabiliter ordinatur. Sed vir sanctus, virtute prophetici spiritus plenus, cum confusionem generaliter humanae superbiae conspicit, ad speciale malum protinus plebis Israeliticae oculos mentis tendit, et quae poena elatos omnes maneat, ex unius gentis interitu ostendit. Nam repente subjungit, dicens:

CAPUT VI.

VERS. 5.---Qui transtulit montes, et nescierunt hi, quos subvertit in furore suo.

Now as wise He beholds all things invisible, then as strong He punishes without any obstacle those whom He reprobates. Who also here ordains this with strong wisdom, that the human mind when it elevates itself against the Author, it may confound itself by its own elation. Whence also it is subjoined:

CHAPTER V.

IBID.---Who hath resisted Him, and hath had peace?

5. He who resists God, falls from peace. What it is to resist God.---For He who creates all things wonderfully, Himself ordains that created things should agree with Himself. In that therefore in which the Creator is resisted, the agreement of peace is dissipated, because things cannot be ordained, which lose the disposition of the heavenly governance. For those things which, subjected to God, would persist in tranquillity, being left to themselves confound themselves, because they do not find peace in themselves, whom they contradict in the Author when He comes from above. Thus that highest angelic spirit, who subjected to God could have stood at the summit, suffers himself being repulsed, because he wanders without through the restlessness of his nature. Thus the first parent of the human race, because he resisted the precept of the Author, immediately felt the insult of the flesh; and because he would not be under the Founder through obedience, prostrated under himself, he also immediately lost the peace of the body. Well therefore is it said: Who hath resisted Him, and hath had peace? because the perverse mind, whence it elevates itself against the Author, thence it confounds itself in itself. But we are said to resist God, when we endeavor to fight against His dispositions. For neither does our infirmity meet His unchangeable sentence, but yet it attempts what it is not able to fulfill. For often human infirmity secretly acknowledges the force of the disposition, and yet desires this if it may be able to change it. It busies itself to go against it, but it breaks itself with the very sword of contradiction. It resists the internal order, but being conquered by its own endeavors it is bound. Therefore he who resists cannot have peace, because while confusion follows pride, what is foolishly done through fault, this is wonderfully ordained for the punishment of the agent. But the holy man, full of the virtue of the prophetic spirit, when he beholds generally the confusion of human pride, immediately tends the eyes of his mind to the special evil of the Israelitish people, and shows from the destruction of one nation what punishment awaits all the elated. For he immediately subjoins, saying:

CHAPTER VI.

VERSE 5.---Who removed mountains, and they knew not: whom He overthrew in His wrath.

6. Praedicitur verbi Dei praedicatio a Judaeis ad gentes transferenda.---In Scriptura sacra saepe montium nomine praedicantium altitudo signatur de quibus per Psalmistam dicitur: Suscipiant montes pacem populo tuo (Psal. LXXI, 3). Electi quippe praedicatores aeternae patriae non immerito montes vocantur, quia per vitae suae celsitudinem ima terrarum deserunt, et coelo propinqui fiunt. Sed montes Veritas transtulit, cum praedicatores sanctos a Judaeae obduratione subtraxit. Unde recte etiam per Psalmistam dicitur: Transferentur montes in cor maris (Psal. XLV, 3). In cor enim maris montes translati sunt cum praedicantes apostoli a Judaeae perfidia repulsi, ad intellectum gentilium venerunt. Unde ipsi quoque in suis Actibus dicunt: Vobis oportebat primum loqui verbum Dei; sed quia repellitis illud, et indignos vos judicastis aeternae vitae, ecce convertimur ad gentes (Act. XIII, 46). Sed hanc eamdem translationem montium hi ipsi nescierunt, qui in Domini furore subversi sunt, quia cum de suis finibus Hebraei apostolos pellerent, lucrum se fecisse arbitrati sunt, quod praedicationis lumen amiserunt. Exigentibus quippe meritis, justa animadversione percussi, tanto intelligentiae errore caecati sunt, ut quod lucem perderent, hoc esse gaudium putarent. Sed repulsis apostolis, per Romanum protinus principem Titum Judaea destruitur, atque in cunctis gentibus sparsa dissipatur. Unde et translatis montibus recte subjungitur:

Caput VII

[Vet. III].

VERS. 6.---Qui commovet terram de loco suo, et columnae ejus concutientur.

291 7. Judaeorum dispersio praedicitur.---De loco quippe suo terra commota est cum plebs Israelitica, de Judaeae finibus evulsa, nimirum colla gentibus subdidit, quia subdi auctori recusavit. Quae scilicet terra columnas habuit, quia in sacerdotes et principes, legis doctores atque Pharisaeos, ruitura ejus pertinaciae structura surrexit. In ipsis namque litterae aedificium tenuit, et tranquillitatis suae tempore, sacrificiorum carnalium quasi superimpositae fabricae onera portavit.

6. The preaching of the word of God is foretold to be transferred from the Jews to the Gentiles.---In sacred Scripture the height of preachers is often signed by the name of mountains, of whom it is said by the Psalmist: Let the mountains receive peace for thy people (Psal. LXXI, 3). For the elect preachers of the eternal country are not undeservedly called mountains, because through the loftiness of their life they desert the lowest parts of the earth, and become near to heaven. But Truth removed the mountains, when He withdrew the holy preachers from the obduracy of Judea. Whence also it is rightly said by the Psalmist: The mountains shall be transferred into the heart of the sea (Psal. XLV, 3). For the mountains were transferred into the heart of the sea when the preaching Apostles, being repulsed from the perfidy of Judea, came to the understanding of the Gentiles. Whence they also say in their Acts: It behoved us first to speak to you the word of God; but because you reject it, and have judged yourselves unworthy of eternal life, behold we turn to the Gentiles (Acts XIII, 46). But this same removal of the mountains those very ones knew not, who were overthrown in the wrath of the Lord, because when the Hebrews drove the Apostles from their borders, they thought they had made a gain, that they lost the light of preaching. For their merits requiring it, being struck by just animadversion, they were blinded by so great an error of understanding, that what light they lost, they thought this to be joy. But the Apostles being repulsed, Judea is immediately destroyed by the Roman prince Titus, and being scattered among all nations is dissipated. Whence also to the mountains being removed it is rightly subjoined:

Chapter VII

[Vet. III].

VERS. 6.---Who shakes the earth out of its place, and the pillars thereof shall be shaken.

291 7. The dispersion of the Jews is foretold.---For the earth was shaken out of its place when the Israelite people, plucked from the borders of Judea, indeed subjected their necks to the nations, because they refused to be subjected to their Author. Which earth, to be sure, had pillars, because upon the priests and princes, the teachers of the law and the Pharisees, the structure of its falling stubbornness arose. For in them the building of the letter held firm, and in the time of its tranquility, it bore the burdens of carnal sacrifices as if of a superimposed fabric.

Sed translatis montibus, columnae concussae sunt, quia subductis a Judaea apostolis, nec ipsi vivere in illa permissi sunt, qui ab illa vitae praedicatores expulerunt. Dignum quippe erat ut terrenam patriam subacti perderent, cujus amore nequaquam veriti sunt coelestis patriae milites impugnare. Sed expulsis sanctis doctoribus, Judaea funditus torpuit, et justo judicantis examine in erroris sui tenebris mentis oculos clausit. Unde et adhuc subditur:

Caput VIII

[Rec. III].

VERS. 7.---Qui praecipit soli, et non oritur; et stellas claudit quasi sub signaculo.

8. Praedicatoribus expulsis Judaeae lux defuit.---Aliquando namque in sacro eloquio solis nomine, praedicatorum claritas designatur; sicut per Joannem dicitur: Factus est sol ut saccus cilicinus (Apoc. VI, 12). In extremo quippe tempore sol quasi cilicinus saccus ostenditur, quia fulgens vita praedicantium, ante reproborum oculos aspera et despecta monstratur. Qui stellarum quoque claritate figurantur, quia dum recta peccatoribus praedicant, tenebras nostrae noctis illustrant. Unde et subtractis praedicatoribus, per prophetam dicitur: Prohibitae sunt stellae pluviarum (Jerem. III, 3). Quia vero sol per diem fulget, stellae obscuritatem noctis irradiant; et plerumque in sacro eloquio diei appellatione aeterna patria, noctis autem nomine praesens vita signatur: praedicatores sancti ut sol nostris oculis fiunt cum contemplationem nobis verae lucis aperiunt, et velut stellae in tenebris lucent cum per activam vitam profuturi nostris necessitatibus terrena disponunt. Quasi in die ut sol coruscant cum ad contemplandam internae claritatis patriam mentis nostrae aciem sublevant; et quasi stellae in nocte resplendent, quia et cum terrena agunt offensurum jamjamque nostri operis pedem exemplo suae rectitudinis dirigunt. Sed quia expulsis praedicatoribus non fuit qui plebi Judaicae in perfidiae suae nocte remanenti vel claritatem contemplationis ostenderet, vel activae vitae lumen aperiret (veritas quippe, quae hanc repulsa deseruit, subtracto praedicationis lumine, merito suae pravitatis excaecavit), recte dicitur: Qui praecipit soli, et non oritur; et stellas claudit quasi sub signaculo. Oriri quippe ei solem noluit, a qua praedicantium animum divertit. Et quasi sub signaculo stellas clausit, qui dum praedicatores suos per silentium intra semetipsos retinuit, caecis iniquorum sensibus coeleste lumen abscondit.

But when the mountains were moved, the pillars were shaken, because the Apostles having been withdrawn from Judea, they themselves were not permitted to live in it, who expelled the preachers of life from it. For it was fitting that, being subdued, they should lose their earthly country, for the love of which they did not at all fear to attack the soldiers of the heavenly country. But when the holy teachers were expelled, Judea became utterly torpid, and by the just examination of the One judging, closed the eyes of its mind in the darkness of its error. Whence also it is further subjoined:

Chapter VIII

[Rec. III].

VERS. 7.---Who commands the sun, and it rises not; and shuts up the stars as under a seal.

8. Preachers being expelled, the light of Judea failed.---For sometimes in sacred eloquence by the name of the sun, the brightness of preachers is designated; as it is said through John: The sun became as sackcloth of hair (Apoc. 6:12). For in the last time the sun is shown as a sackcloth of hair, because the shining life of those preaching is shown before the eyes of the reprobate as rough and despised. Who are also figured by the brightness of stars, because while they preach right things to sinners, they illustrate the darkness of our night. Whence also, the preachers being withdrawn, it is said through the prophet: The stars of the rains were prohibited (Jerem. 3:3). But because the sun shines through the day, the stars irradiate the obscurity of the night; and mostly in sacred eloquence by the appellation of day the eternal country is signified, but by the name of night the present life: holy preachers become as the sun to our eyes when they open to us the contemplation of the true light, and like stars they shine in the darkness when through the active life they dispose earthly things to be profitable to our necessities. As if in the day they gleam as the sun when they raise the edge of our mind to contemplate the country of internal brightness; and like stars in the night they resplend, because even when they do earthly things they direct by the example of their rectitude the foot of our work about to strike. But because, the preachers being expelled, there was not one who should show either the brightness of contemplation or open the light of the active life to the Jewish people remaining in the night of their perfidy (for the truth, which being repulsed deserted it, the light of preaching being withdrawn, by the merit of its depravity blinded it), it is rightly said: Who commands the sun, and it rises not; and shuts up the stars as under a seal. For He willed not the sun to rise for it, from which He diverted the mind of those preaching. And He shut up the stars as if under a seal, who while He retained His preachers through silence within themselves, hid the heavenly light from the blind senses of the iniquitous.

[Vet. IV.] 9. Judaea ad fidem est revocanda.---Pensandum vero est quia idcirco aliquid sub sigillo claudimus, ut hoc cum tempus congruit ad medium proferamus. Et sacro eloquio attestante didicimus quod Judaea, quae nunc descritur, 292 ad sinum fidei in fiae colligatur. Hinc namque per Isaiam dicitur: Si fuerit numerus filiorum Israel quasi arena maris, reliquiae salvae fient (Isai. X, 22, sec. Sept.). Hinc Paulus ait: Donec plenitudo gentium introiret, et sic omnis Israel salvus fieret (Rom. XI, 25). Qui igitur praedicatores suos nunc Judaeae oculis subtrahit, sed postmodum ostendit, quasi sub signaculo stellas clausit, ut, absconsis prius, et post coruscantibus, astrorum spiritalium radiis, noctem suae perfidiae et nunc repulsa non videat, et tunc illuminata deprehendat. Hinc est quod duo illi eximii praedicatores dilata morte subtracti sunt, ut ad praedicationis usum in fine revocentur. De quibus per Joannem dicitur: Hi sunt duae olivae, et duo candelabra in conspectu Domini terrae stantes (Apoc. XI, 4). Quorum unum in Evangelio per semetipsam Veritas pollicetur, dicens: Elias venturus est, et restituet omnia (Matth. XVII, 11). Quasi ergo sub signaculo stellae clausae sunt, qui et nunc occultantur ne appareant, et post ut prodesse valeant apparebunt. Sed tamen plebs Israelitica, quae ubertim in fine colligetur, in ipsis sanctae Ecclesiae exordiis crudeliter obduratur. Nam praedicatores veritatis renuit, verba adjutorii sprevit. Quod tamen mira auctoris dispensatione agitur, ut nimirum praedicantium gloria, quae recepta in uno populo latere poterat, in cunctis gentibus repulsa dilatetur. Unde et apte mox subditur:

Caput IX

[Rec. IV.]

VERS. 8.---Qui extendit coelos solus.

10. Evangelium a Judaeis repelli permisit Deus, ut in omnes gentes diffunderetur.---Quid namque coelorum nomine nisi haec eadem coelestis praedicantium vita designatur? De quibus per Psalmistam dicitur: Coeli enarrant gloriam Dei (Psal. XVIII, 1). Ipsi igitur coeli, ipsi sol esse memorantur; coeli scilicet, quia intercedendo protegunt; sol autem, quia praedicando vim luminis ostendunt.

[Vet. IV.] 9. Judea is to be recalled to the faith.---But it must be weighed that for this reason we shut up something under a seal, that we may bring this forth to the middle when the time is fit. And by the attestation of sacred eloquence we have learned that Judea, which is now deserted, 292 is gathered into the bosom of faith in the end. For hence it is said through Isaiah: If the number of the children of Israel shall be as the sand of the sea, the remains shall be saved (Isai. 10:22). Hence Paul says: Until the fullness of the Gentiles should enter, and so all Israel should be saved (Rom. 11:25). He therefore who now withdraws His preachers from the eyes of Judea, but afterwards shows them, shut up the stars as if under a seal, so that, the rays of the spiritual stars being hidden first, and afterwards gleaming, it may now by repulsion not see the night of its perfidy, and then being illuminated may detect it. Hence it is that those two eminent preachers were withdrawn, their death being delayed, so that they may be recalled to the use of preaching in the end. Of whom it is said through John: These are the two olive trees, and the two candlesticks standing in the sight of the Lord of the earth (Apoc. 11:4). One of whom the Truth in the Gospel promises through Himself, saying: Elias is to come, and shall restore all things (Matth. 17:11). As if therefore under a seal the stars were shut up, who both now are hidden that they may not appear, and afterwards that they may be able to be profitable they will appear. But yet the Israelite people, which will be gathered abundantly in the end, is cruelly hardened in the very beginnings of the holy Church. For it refused the preachers of truth, it despised the words of help. Which nevertheless is done by the wonderful dispensation of the Author, so that indeed the glory of those preaching, which being received in one people could lie hidden, being repulsed in all nations may be dilated. Whence also it is aptly soon subjoined:

Chapter IX

[Rec. IV.]

VERS. 8.---Who alone stretches out the heavens.

10. God permitted the Gospel to be repelled by the Jews, that it might be diffused among all nations.---For what is designated by the name of the heavens but this same heavenly life of those preaching? Of whom it is said through the Psalmist: The heavens declare the glory of God (Psal. 18:1). They themselves therefore are called heavens, they themselves are mentioned as the sun; heavens, to be sure, because they protect by interceding; but the sun, because they show the force of light by preaching.

Commota igitur terra, coeli extensi sunt, quia cum Judaea ad vim persecutionis infremuit, apostolorum vitam Dominus in cunctarum gentium cognitionem dilatavit; et dum illa per judicium in mundum captiva dispergitur, isti ubique per gratiam in honorem tenduntur. Angusti quippe coeli fuerant, cum una plebs tot egregios praedicatores tenebat. Quis enim gentilium Petrum nosset, si in solius Israelitici populi praedicatione remaneret? Quis Pauli virtutes agnosceret, nisi hunc Judaea ad nostram notitiam persequendo transmisisset? Ecce jam qui flagris et contumeliis ab Israelitica plebe repulsi sunt per mundi fines honorantur. Solus ergo Dominus coelos tetendit, qui secreti mira dispensatione consilii praedicatores suos unde permisit in una gente opprimi, fecit in mundi cardines inde dilatari. Sed neque ipsa haec praesenti dedita mundo gentilitas, cum culpas ejus apostolorum lingua corripuit, verba vitae libenter accepit. Nam protinus in elationem contradictionis intumuit, atque ad crudelitatem se persecutionis excitavit. Sed quae praedicationis verbis contraire nititur, signorum citius admiratione temperatur. Unde apte quoque in auctoris laudem subjungitur:

Caput X

[Vet. et Rec. V].

IBID.---Et graditur super fluctus maris.

293 11. Gentilium persecutiones miraculorum virtute frangendae.---Quid enim maris nomine nisi in bonorum nece saeviens mundi hujus amaritudo signatur? De quo et per Psalmistam dicitur: Congregans quasi in utre aquas maris (Psal. XXXII, 7). Aquas etenim maris quasi in utre Dominus congregat cum, miro moderamine cuncta disponens, in suis clausas cordibus carnalium minas frenat. Super fluctus ergo maris Dominus graditur, quia cum se procellae persecutionis erigunt, miraculorum ejus obstupefactione franguntur. Qui enim tumores humanae vesaniae mitigat, quasi erectas in cumulo undas calcat. Nam cum morem suum gentilitas destrui novae conversationis praedicatione conspiceret, cum mundi hujus divites elationi suae contraire viderent facta pauperum, cum sapientes saeculi adversari sibi imperitorum verba pensarent, in persecutionis protinus tempestatem tumuerunt. Sed qui, verborum adversitate commoti, ad persecutionis procellas insiliunt, signorum, ut diximus, admiratione temperantur. Tot ergo in his fluctibus Dominus gressus posuit, quot superbis persecutoribus miracula ostendit.

The earth therefore being moved, the heavens were stretched out, because when Judea rumbled at the force of persecution, the Lord dilated the life of the Apostles into the cognition of all nations; and while that one through judgment is dispersed captive into the world, these everywhere through grace are stretched into honor. For narrow the heavens had been, when one people held so many excellent preachers. For who of the Gentiles would have known Peter, if he had remained in the preaching of the Israelite people alone? Who would recognize the virtues of Paul, unless Judea by persecuting him had transmitted him to our notice? Behold now those who were repelled with scourges and contumelies by the Israelite people are honored through the ends of the world. The Lord alone therefore stretched the heavens, who by the wonderful dispensation of a secret counsel made His preachers to be dilated from there into the hinges of the world, whence He permitted them to be oppressed in one nation. But neither this gentility itself, devoted to the present world, when the tongue of the Apostles corrected its faults, received the words of life willingly. For immediately it swelled into the elation of contradiction, and excited itself to the cruelty of persecution. But that which strives to go against the words of preaching, is more quickly tempered by the admiration of signs. Whence aptly also in the praise of the Author it is subjoined:

Chapter X

[Vet. et Rec. V].

IBID.---And walks upon the waves of the sea.

293 11. The persecutions of the Gentiles are to be broken by the virtue of miracles.---For what is signified by the name of the sea but the bitterness of this world raging in the slaughter of the good? Of which also it is said through the Psalmist: Gathering as in a wineskin the waters of the sea (Psal. 32:7). For the Lord gathers the waters of the sea as in a wineskin when, disposing all things with wonderful moderation, He bridles the threats of carnal men shut up in their own hearts. Upon the waves of the sea therefore the Lord walks, because when the storms of persecution raise themselves, they are broken by the astonishment of His miracles. For He who mitigates the swellings of human madness, as it were treads upon the waves raised in a heap. For when gentility saw its custom being destroyed by the preaching of a new conversation, when the rich of this world saw the deeds of the poor going against their elation, when the wise of the age weighed that the words of the unlearned were adverse to them, they immediately swelled into the tempest of persecution. But those who, moved by the adversity of words, leap into the storms of persecution, are tempered, as we said, by the admiration of signs. So many steps therefore the Lord placed in these waves, as miracles He showed to the proud persecutors.

Unde bene rursum per Psalmistam dicitiur: Mirabiles elationes maris, mirabilis in excelsis Dominus (Psal. XCII, 4), quia contra electorum vitam ad persecutionis undas mundus se mirabiliter extulit, sed has supernorum conditor sublevata virtute praedicantium mirabilius stravit; ministros etenim suos plus ostendit posse per miracula, quam potestates terrenae tumuerant per iram. Quod bene etiam per Jeremiam Dominus exteriora narrans, interiora denuntians, dicit: Posui arenam terminum mari, praeceptum sempiternum quod non praeteribit; et commovebuntur, et non poterunt, et intumescent fluctus ejus, et non transibunt illum (Jerem. V, 22). Arenam quippe Dominus mari terminum posuit, quia ad frangendam mundi gloriam abjectos et pauperes elegit. Cujus nimirum maris fluctus intumescunt, cum potestates saeculi ad commotionem persecutionis exsiliunt. Sed transire arenam nequeunt, quia despectorum miraculis et humilitate franguntur. Sed dum mare saevit, dum per insaniae suae fluctus erigitur, quia tamen virtutis intimae ostensione calcatur, sancta Ecclesia proficit, atque ad statum sui ordinis per temporum incrementa consurgit. Unde et apte mox subditur:

Caput XI

[Vet. et Rec. VI].

VERS. 9.---Qui facit Arcturum, et Orionas, et Hyadas, et interiora Austri.

12. Verbis sapientum mundi cur utatur Scriptura. ---Nequaquam sermo veritatis vanas Hesiodi, Arati, et Callimachi fabulas sequitur, ut Arcturum nominans, extremam stellarum septem caudam Ursae suspicetur, et quasi Orion gladium teneat amator insanus. Haec quippe astrorum nomina a cultoribus sapientiae carnalis inventa sunt; sed Scriptura sacra idcirco eisdem vocabulis utitur, ut res quas insinuare appetit notitia usitatae appellationis exprimantur. Nam si astra quae vellet per ignota nobis nomina diceret, homo, pro quo haec eadem Scriptura facta est, nesciret procul dubio quid audiret. Sic igitur in sacro eloquio sapientes Dei sermonem trahunt a sapientibus saeculi, sicut in eo pro utilitate hominis vocem in se humanae passionis ipse conditor hominum sumit Deus, ut videlicet dicat: Poenitet me fecisse hominem super terram (Genes. VI, 6, 7); cum profecto constat quia is qui cuncta prius quam veniant conspicit, nequaquam postquam aliquid fecerit poenitendo resipiscat. Quid ergo mirum si spiritales viri utuntur verbis carnalium, quando ipse ineffabilis et creator omnium Spiritus, ut ad intellectum suum carnem pertrahat, in se ipso carnis sermonem format?

Whence well again it is said through the Psalmist: Wonderful are the elations of the sea, wonderful is the Lord on high (Psal. 92:4), because against the life of the elect the world wonderfully raised itself to the waves of persecution, but the Founder of the things above more wonderfully strewed these, the virtue of those preaching being raised; for He showed His ministers to be able more through miracles, than the earthly powers had swelled through wrath. Which well also the Lord through Jeremiah says, narrating exterior things, denouncing interior things: I have placed the sand as a boundary for the sea, an everlasting precept which shall not pass away; and they shall be moved, and they shall not be able, and its waves shall swell, and they shall not pass over it (Jerem. 5:22). For the Lord placed the sand as a boundary for the sea, because to break the glory of the world He chose the abject and the poor. Whose waves of the sea to be sure swell, when the powers of the age leap out to the commotion of persecution. But they are unable to pass the sand, because they are broken by the miracles and humility of the despised. But while the sea rages, while it is raised through the waves of its madness, because nevertheless it is trodden upon by the showing of internal virtue, the holy Church profits, and rises to the state of its order through the increments of times. Whence also it is aptly soon subjoined:

Chapter XI

[Vet. et Rec. VI].

VERS. 9.---Who makes Arcturus, and the Orions, and the Hyades, and the inner parts of the South.

12. Why Scripture uses the words of the wise of the world.---The word of truth by no means follows the vain fables of Hesiod, Aratus, and Callimachus, so as to suspect, naming Arcturus, the extreme tail of the seven stars of the Bear, and as if Orion, an insane lover, held a sword. For these names of the stars were invented by the cultivators of carnal wisdom; but sacred Scripture therefore uses the same vocables, that the things which it desires to insinuate may be expressed by the notice of the customary appellation. For if it said the stars which it wished through names unknown to us, the man, for whom this same Scripture was made, would doubtlessly not know what he heard. Thus therefore in the sacred eloquence the wise of God draw their speech from the wise of the age, just as in it for the utility of man God Himself, the Founder of men, takes upon Himself the voice of human passion, that he may say for example: It repents me that I have made man upon the earth (Gen. 6:6, 7); when certainly it is established that He who beholds all things before they come, by no means after He has done something repents so as to change His mind. What wonder therefore if spiritual men use the words of the carnal, when the ineffable Spirit and Creator of all Himself, that He may draw the flesh to His understanding, forms in Himself the speech of the flesh?

In Scriptura igitur sacra dum nota astrorum nomina audimus, de quibus astris sermo moveator agnoscimus. Cum vero quae narrentur astra perpendimus, restat ut ex eorum motibus ad spiritualis intelligentiae arcana surgamus. Neque enim juxta litteram mirum aliquid dicitur, quod Deus Arcturum, Orionas, et Hyadas fecit, de quo nimirum constat quia omnino in mundo nihil sit quod ipse non fecerit. Sed sanctus vir haec fecisse Dominum dicit: per quae signari proprie ea quae spiritaliter geruntur intelligit.

13. Arcturus significat Ecclesiam.---Quid namque Arcturi nomine, qui, in coeli axe constitutus, septem stellarum radiis fulget, nisi Ecclesia universalis exprimitur, quae in Joannis Apocalypsi per septem Ecclesias septemque candelabra figuratur (Apoc. I, 12, 20)? Quae dum dona in se septiformis gratiae Spiritus continet, claritate summae virtutis irradians, quasi ab axe veritatis lucet. Pensandum quoque est quod Arcturus semper versatur, et nunquam mergitur, quia et sancta Ecclesia persecutiones iniquorum sine cessatione tolerat, sed tamen usque ad mundi terminum sine defectu perdurat. Saepe namque eam reprobi, quia usque ad internecionem persecuti sunt, quasi hanc se funditus exstinxisse crediderunt; sed eo multiplicius ad statum sui provectus rediit, quo inter manus persequentium moriendo laboravit. Arcturus ergo dum versatur erigitur, quia tunc sancta Ecclesia valentius in veritate reficitur, cum ardentius pro veritate fatigatur.

14. Oriones martyres.---Unde apte quoque post Arcturum protinus Orionas subdit. Oriones quippe in ipso pondere temporis hiemalis oriuntur, suoque ortu tempestates excitant, et maria terrasque perturbant. Quid igitur post Arcturum per Orionas nisi martyres designantur? Quid, dum sancta Ecclesia ad statum praedicationis erigitur, pondus persequentium molestiasque passuri, ad coeli faciem quasi in hieme venerunt. His etenim natis, mare terraque turbata est, quia dum gentilitas mores suos destrui, apparente illorum fortitudine, doluit, in eorum necem non solum iracundos ac turbidos, sed etiam placidos erexit. Ex Orionibus itaque hiems inhorruit, quia, clarescente sanctorum constantia, frigida mens infidelium ad tempestatem se persecutionis excitavit. Orionas ergo coelum edidit, cum sancta Ecclesia martyres misit. Qui dum loqui recta rudibus ausi sunt, omne pondus ex frigoris adversitate pertulerunt.

In sacred Scripture therefore while we hear the known names of the stars, we recognize concerning which stars the speech is moved. But when we weigh what stars are narrated, it remains that from their motions we rise to the secrets of spiritual intelligence. For neither according to the letter is anything wonderful said, that God made Arcturus, the Orions, and the Hyades, concerning which to be sure it is established that there is absolutely nothing in the world which He Himself did not make. But the holy man says the Lord made these: through which he understands to be signified properly those things which are spiritually managed.

13. Arcturus signifies the Church.---For what is expressed by the name of Arcturus, which, constituted in the axis of heaven, shines with the rays of seven stars, but the universal Church, which in the Apocalypse of John is figured by seven Churches and seven candlesticks (Apoc. 1:12, 20)? Which while it contains in itself the gifts of the sevenfold grace of the Spirit, irradiating with the clarity of the highest virtue, shines as if from the axis of truth. It must also be considered that Arcturus is always turned, and never merged, because the holy Church also tolerates the persecutions of the iniquitous without cessation, but nevertheless endures without defect until the end of the world. For often the reprobate, because they persecuted her even to internecion, believed themselves to have utterly extinguished her; but by so much more manifoldly she returned to the state of her progress, by how much she labored by dying in the hands of the persecutors. Arcturus therefore while it is turned is raised, because then the holy Church is more powerfully refreshed in the truth, when she is more ardently fatigued for the truth.

14. The Orions are martyrs.---Whence aptly also after Arcturus he immediately subjoins the Orions. For the Orions arise in the very weight of the winter time, and by their rising excite tempests, and perturb the seas and the lands. What therefore is designated by the Orions after Arcturus but the martyrs? Who, while the holy Church is raised to the state of preaching, about to suffer the weight of the persecutors and troubles, came to the face of heaven as if in winter. For these being born, the sea and the land was troubled, because while gentility grieved that its customs were destroyed, the fortitude of those appearing, it raised to their slaughter not only the wrathful and turbid, but even the placid. From the Orions therefore winter became rough, because, the constancy of the saints becoming clear, the cold mind of the infidels excited itself to the tempest of persecution. Heaven therefore produced the Orions, when the holy Church sent the martyrs. Who while they dared to speak right things to the rude, bore every weight from the adversity of the cold.

15. Hyadae doctores.---Post Orionas quoque Hyadas adjungit. Hyadae etenim coelo clarescentibus verno tempore, pluvias concitant. Quid igitur per Hyadas nisi sacrae Scripturae doctores exprimuntur? Qui ad faciem coeli, hoc est ad gratiam praedicationis, producti, tunc mundum pluviis verborum rigaverunt, cum in eis, transacta hieme persecutionis, veris gratia de coelestis ortu luminis incaluit. Nam peracto martyrum frigore, in eis mox praedicatores mundi seriem, quasi verno tempore, susceperunt. Qui tunc clarescere coeperunt, cum jam gentilitas ad veritatis lucem, propitia divinitate, patesceret. Hi autem Hyadae dicuntur, quia Graeco vocabulo a pluvia nomen acceperunt, ab eo scilicet quod est hyen, quod nimirum pluere dicitur. Recte ergo Hyadae vocantur, qui adventu suo in mundi faciem imbres doctrinae portant. Qui dum in altum tenduntur, coelique axe versantur, terram nostram siti aridam in foetum fructuum, infuso doctrinae imbre, relaxant. Si enim doctrinae imber deesset, minime in terris nostris arescentia corda virescerent. Unde et per Moysen dicitur: Exspectetur sicut pluvia eloquium meum (Deut. XXXII, 2). De his quoque pluviis per Psalmistam dicitur: Voluntariam pluviam segregasti Deus haereditati tuae (Psal. LXVII, 10). Per Hyadas ergo doctores exprimuntur, quia dum adventu eorum verna mundi facies incalesceret, ex eorum praedicatione terra nostrarum mentium ad germinandum profecit.

16. Hyadae septem sunt.---Ipsae quoque Hyadae septem esse perhibentur. Quia nimirum doctores sanctae Ecclesiae, dum plenitudinem septiformis Spiritus accipiunt, per universum mundum ad praedicandum septenario numero diffunduntur. Quia vero Hyadae in Tauri fronte positae sunt, valde hunc ordinem nos oportet inquirere. Quid enim per Taurum nisi vel ipse Redemptor noster, vel quilibet in ejus corpore praedicator accipitur? Quia videlicet ille pro nobis in victimam mactari dignatus est; et hi laborem certaminis multo labore subeuntes, quasi in boum more, de exaratis mentibus fructus virtutum colligunt. Unde per legem dicitur: Non alligabis os bovi trituranti (Deut. XXV, 4). Et Paulus dicit: Numquid de bobus cura est Deo? (I Cor. IX, 9.) Quid ergo per caput Tauri nisi ipse auctor noster designatur? Quid autem per frontem nisi ejusdem auctoris nostri praesumptio et fiducia? Hyadae ergo in Tauri fronte positae sunt, quia doctores sancti in auctoris nostri praesumptione et fiducia clarescunt. Nam nisi ejus gratia munirentur, et in ejus se praesumptione roborarent, nequaquam vanae gloriae tunc mundi resistere, et ad nos doctrinae suae pluviam dilatare potuissent. Ipsi quoque in ejus fronte lucent, per quos nobis praeceptum fidei ejus et rectitudinis demonstratur. Quos dum loquentes audimus, in cujus fiducia fulgeant agnoscimus.

15. The Hyades are teachers.---After the Orions he also adds the Hyades. For the Hyades, clearing in the heaven in the spring time, excite rains. What therefore are expressed by the Hyades but the teachers of sacred Scripture? Who, produced to the face of heaven, that is, to the grace of preaching, then watered the world with the rains of words, when in them, the winter of persecution having passed, the grace of spring grew warm from the rising of the heavenly light. For the cold of the martyrs being over, the preachers of the world soon followed in them their turn, as if in spring time. Who then began to clear, when now gentility, by the propitious divinity, was open to the light of truth. But these are called Hyades, because they took their name from rain in a Greek vocable, from that which is hyen, which to be sure is said to rain. Rightly therefore are they called Hyades, who by their advent into the face of the world carry showers of doctrine. Who while they are stretched into the high, and are turned in the axis of heaven, relax our earth, dry with thirst, into the offspring of fruits, the shower of doctrine being infused. For if the shower of doctrine were lacking, by no means would the parched hearts in our lands grow green. Whence also it is said through Moses: Let my speech be expected as the rain (Deut. 32:2). Concerning these rains also it is said through the Psalmist: Thou, O God, hast set apart a voluntary rain for Thine inheritance (Psal. 68:9). By the Hyades therefore the teachers are expressed, because while the spring face of the world grew warm by their advent, from their preaching the earth of our minds profited to germinating.

16. The Hyades are seven.---These same Hyades are also said to be seven. Because to be sure the teachers of the holy Church, while they receive the plenitude of the sevenfold Spirit, are diffused through the universal world to preaching in the septenary number. But because the Hyades are placed in the forehead of the Bull, we must very much inquire into this order. For what is taken by the Bull but either our Redeemer Himself, or any preacher in His body? Because to be sure He deigned to be slain as a victim for us; and these, undergoing the labor of the contest with much labor, as it were in the manner of oxen, gather the fruits of virtues from the plowed minds. Whence it is said through the law: Thou shalt not bind the mouth of the ox treading (Deut. 25:4). And Paul says: Is God concerned about oxen? (1 Cor. 9:9.) What therefore is designated by the head of the Bull but our Author Himself? But what by the forehead but the presumption and confidence of our same Author? The Hyades therefore are placed in the forehead of the Bull, because the holy teachers clear in the presumption and confidence of our Author. For unless they were fortified by His grace, and strengthened themselves in the presumption of Him, by no means would they have been able then to resist the vain glory of the world, and to dilate the rain of their doctrine to us. They themselves also shine in His forehead, through whom the precept of His faith and rectitude is demonstrated to us. Whom while we hear speaking, we recognize in whose confidence they shine.

17. Interiora Austri, qui Auster?---Sed his omnibus Austri interiora subjungit. Quid namque Austri nomine nisi Spiritus sancti gratia figuratur? Qui dum corda hominum calore suo tetigerit, ab eis torporem frigoris relaxat. Unde per Psalmistam dicitur: Converte Domine captivitatem nostram sicut torrens in Austro (Psal. CXXV, 4). Auster enim calidus ventus est, et a suo loco torpentes aquas dissolvit. Sic, sic adventus Spiritus sancti relaxat in nobis frigus iniquitatis, et in torrentes poenitentiae lacrymas districtionis exsolvit. Qui rursum Auster per Salomonem dicitur: Surge Aquilo, et veni Auster, perfla hortum meum, et fluant aromata illius (Cant. IV, 16). Aquilo quippe est malignus spiritus, qui corda nostra constringit, et ad fructus boni operis nequaquam florescere permittit. Sed ab horto Domini recedere jubetur Aquilo, et venire Auster, ut dum supernae gratiae Spiritus mentem possederit, per amorem ejus fluant aromata virtutum. Quia ergo Spiritus sanctus Auster dicitur, quid per ejus interiora nisi arcana ejus et occulta judicia designantur? Quae sicut a nobis videri non possunt, sic in eis quae foris aguntur ejusdem Spiritus virtus mirabiliter ordinatur. Post Arcturum ergo, post Orionas, post Hyadas, interiora Austri subjungit; quia post Ecclesiae statum, post martyrum certamina, post doctorum pluvias, mira et occulta ejusdem Spiritus judicia, quibus haec ipsa dispensantur, ostendit. Dum enim multi ad fidem veniunt, multi in sua perfidia relinquuntur; dum alii ad poenitnetiam a pravis actibus redeunt, alii in suis iniquitatibus perseverant; dum alii martyrii palma coronantur, alii, ad poenam ducti, ad abnegationem fracti fragilitate vertuntur; dum Hyadae doctrinam fundunt, alii hanc in augmentum fructus accipiunt, alii, clauso corde, in sui sterilitate conticescunt. Quid haec nisi interiora Austri, id est Spiritus sancti abscondita judicia sunt? Quae nimirum, quanto occultiora sunt, tanto magis in ejus laudibus admiranda. Unde et apte subjungitur:

VERS. 10.---Qui facit magna et incomprehensibilia, et mirabilia, quorum non est numerus.

18. Omnis creatura prae Conditore suo nihil.---Quia juxta litteram Deus haec omnia et prius fecit, et quotidie facit, quis ambigit? Sed sanctus vir, sicut diximus, facta Dei miratur, per quae aliud designari intelligit. Miratur namque Ecclesiae statum, martyrum certamina, et imbres doctorum, et quid aliud in eis nisi facientem Dominum stupet? Sed quia ipsa per se sunt magna, sed ei qui fecit, collata, nequaquam sunt magna, recte subjungitur: Qui facit magna et incomprehensibilia, et mirabilia, quorum non est numerus.

17. The inner parts of the South, who is the South?---But to all these he subjoins the inner parts of the South. For what is figured by the name of the South but the grace of the Holy Spirit? Who while He has touched the hearts of men with His heat, relaxes from them the torpor of cold. Whence it is said through the Psalmist: Turn our captivity, O Lord, as a torrent in the South (Psal. 126:4). For the South is a warm wind, and from its place dissolves the sluggish waters. So, so the advent of the Holy Spirit relaxes in us the cold of iniquity, and dissolves into the torrents of penitence the tears of strictness. Who again is called South through Solomon: Arise, O North wind, and come, O South wind, blow through my garden, and let its aromatics flow (Cant. 4:16). For the North wind is the malignant spirit, who constrains our hearts, and by no means permits them to flower to the fruits of a good work. But the North wind is ordered to recede from the garden of the Lord, and the South wind to come, that while the Spirit of heavenly grace has possessed the mind, through His love the aromatics of virtues may flow. Because therefore the Holy Spirit is called the South, what are designated by its inner parts but His secrets and occult judgments? Which as they cannot be seen by us, so in those things which are done without the virtue of the same Spirit is wonderfully ordained. After Arcturus therefore, after the Orions, after the Hyades, he subjoins the inner parts of the South; because after the state of the Church, after the contests of the martyrs, after the rains of the teachers, he shows the wonderful and occult judgments of the same Spirit, by which these very things are dispensed. For while many come to the faith, many are left in their perfidy; while some return to penitence from depraved acts, others persevere in their iniquities; while some are crowned with the palm of martyrdom, others, led to punishment, are turned by broken fragility to abnegation; while the Hyades pour out doctrine, some receive this into the increase of fruit, others, the heart being closed, are silent in their own sterility. What are these but the inner parts of the South, that is, the hidden judgments of the Holy Spirit? Which to be sure, by how much they are more occult, by so much more they are to be admired in His praises. Whence also it is aptly subjoined:

VERS. 10.---Who makes great and incomprehensible things, and wonderful things, of which there is no number.

18. Every creature is nothing before its Creator.---That according to the letter God both made all these things before, and makes them daily, who doubts? But the holy man, as we said, wonders at the deeds of God, through which he understands another thing to be designated. For he wonders at the state of the Church, the contests of the martyrs, and the showers of the teachers, and what else does he stupify at in them but the Lord doing them? But because these things are great through themselves, but to Him who made them, compared, they are by no means great, it is rightly subjoined: Who makes great and incomprehensible things, and wonderful things, of which there is no number.

Quae enim creata sunt, quamvis nobis incomprehensibilia, ad eum tamen qui fecit, sunt comprehensibilia. Unde et Joannes dicit: Quod factum est, in ipso vita erat (Joan. I, 3). In se quippe res creata non est vita, sed in auctore suo vita est, quia in ejus dispositione aeternaliter vivit. Quae igitur incomprehensibilia homini, in Deo comprehensa sunt; et quae in se sunt numerabilia, in eo sunt innumerabilia, quia ejus sapientiae non est numerus. Namque ea quae sunt numerabilia, nisi in se essent innumerabilia, numerum ejus sapientiae facerent. Sed quia ad eum omnia finiuntur, ipse autem a nullo finitur, ipsa quoque quae in se finem habent, in ejus incomprehensibilitate sine fine sunt. Recte ergo dicitur: Qui facit magna et incomprehensibilia, et mirabilia, quorum non est numerus. Quasi aperte dicat: Quid mirum si haec ab eo facta credimus, quem nihil comprehensum claudit, nihil expletum finit? Qui cum sit ipse incomprehensibilis, etiam ipsa quae fecit incomprehensibiliter regit. Unde et Job ad semetipsum rediens, et in seipso incomprehensibilitatem conditoris stupens, adjungit:

VERS. 11.---Si venerit ad me, non videbo eum; si abierit, non intelligam.

19. Deus etsi videatur, non videtur.---Beatus Job non solum in mundi gubernatione, sed etiam in semetipso Dei potentiam considerat. Dum namque animadvertit quo ordine conditus sit, et quo rursum ordine regatur, haec ipsa quibus regitur sentit, sed quomodo regatur non videt. Nam sicut diximus, superius creaturae spiritus medius est inter Deum et carnem; qui in hoc quod a Deo vivificatur, infra Deum est; in hoc vero quod carnem vivificat, supra carnem est. Qui ergo supra carnem est, bene omnia quae infra se sunt videt; sed quia infra Deum est, hoc quod supra se est comprehendere non valet. Qui enim ipse comprehenditur, id a quo comprehenditur quomodo comprehendat? Deus igitur omnia quae sunt conspicit, et ab his quae sunt videri minime potest. De quo per Joannem dicitur: Deum nemo vidit unquam (Joan. I, 18). Et rursum scriptum est: Vultum meum nemo videbit, et vivet (Exod. XXXIII, 20); quia scilicet in hac vita quisquis Deum videt, ei moritur, ne videndo vivat. Nam nisi a praesentis saeculi delectatione funditus moriatur, ad aeternitatis visionem minime sublevatur. Unde et Job dicit: Si venerit ad me, non videbo eum. Venit namque ad nos Dominus, cum mentes nostras gratia suae visitationis illustrat. Quod dum fit, quia ejus in nobis mox virtus sentitur, venire dicitur. Sed quia ipsa ejus essentia a nulla creatura conspicitur, recte subjungitur: Non videbo eum. Visitationem namque ejus homo sentit, sed ipsum non videt. Qui tunc in seipsam mentem sublevat, cum humanarum cogitationum formas evacuat, et per intentionem ad id quod ultra hominem est tenditur.

For the things which are created, although incomprehensible to us, yet to Him who made them, are comprehensible. Whence also John says: What was made, in Him was life (John 1:3). For in itself a created thing is not life, but in its Author it is life, because in His disposition it lives eternally. Those things therefore which are incomprehensible to man, are comprehended in God; and those which in themselves are numerable, in Him are innumerable, because of His wisdom there is no number. For those things which are numerable, unless they were in themselves innumerable, would make a number for His wisdom. But because to Him all things are finished, but He is finished by none, those very things also which have an end in themselves, are without end in His incomprehensibility. Rightly therefore it is said: Who makes great and incomprehensible things, and wonderful things, of which there is no number. As if he should say openly: What wonder if we believe these things to be made by Him, whom nothing comprehended shuts in, nothing completed finishes? Who since He is Himself incomprehensible, also rules incomprehensibly those things which He made. Whence also Job returning to himself, and wondering in himself at the incomprehensibility of the Creator, adds:

VERS. 11.---If He comes to me, I shall not see Him; if He goes away, I shall not understand.

19. God, although He be seen, is not seen.---Blessed Job considers the power of God not only in the government of the world, but also in himself. For while he notices in what order he was founded, and in what order again he is ruled, he feels these very things by which he is ruled, but how he is ruled he does not see. For as we said, the spirit of the creature above is middle between God and the flesh; which in this that it is vivified by God, is below God; but in this that it vivifies the flesh, is above the flesh. He therefore who is above the flesh, well sees all things which are below him; but because he is below God, he is not able to comprehend that which is above him. For how should he who is himself comprehended, comprehend that by which he is comprehended? God therefore beholds all things which are, and can by no means be seen by those things which are. Of whom it is said through John: No man has seen God at any time (John 1:18). And again it is written: No man shall see my face, and live (Exod. 33:20); because to be sure in this life whoever sees God, dies to it, lest by seeing he should live. For unless he die utterly to the delectation of the present age, he is by no means raised to the vision of eternity. Whence also Job says: If He comes to me, I shall not see Him. For the Lord comes to us, when He illustrates our minds with the grace of His visitation. Which while it is done, because His virtue is soon felt in us, He is said to come. But because His essence itself is seen by no creature, it is rightly subjoined: I shall not see Him. For man feels His visitation, but does not see Himself. Who then raises the mind into itself, when he evacuates the forms of human thoughts, and through intention is stretched to that which is beyond man.

Sed cum ipse fulgor inaccessibilis intentionem mentis repercutit, ipsa infirmitas sua repercussa ad id quod intelligere potest, quasi in semetipsam relabitur. Quia igitur gratia suae visitationis praesto est, sed quis sit qui venit non videtur, recte dicitur: Si venerit ad me, non videbo eum.

20. Deus quomodo veniat, quomodo abeat.---Quia vero gratia haec eadem aliquando subtrahitur, ut mens in seipsa remissa cognoscat quid ipsa sit, recte subditur: Si abierit, non intelligam. Cum enim venit, ejus virtus sentitur; cum autem abscedit, ignoratur unde veniat, vel quo vadat. Quia scilicet visitationis ejus initium et finem nosse minime valemus. Unde et ad Nicodemum dicitur: Spiritus ubi vult spirat, et vocem ejus audis, sed nescis unde veniat, aut quo vadat (Joan. III, 8). Vocem namque Spiritus audimus, cum per gratiam suam ejus adspiratione compungimur. Sed unde veniat, aut quo vadat nescimus, quia visitationis ejus nec exordia per praescientiam videmus, nec perseverantiam per comprehensionem tenemus. Recte ergo dicitur: Si abierit, non intelligam. Quasi enim venire ad nos Dominus tunc dicitur, cum mentes nostras grata visitatione compungit; sed tunc abire, cum post compunctionis suae gratiam mentes nostras deserit. Quia nimirum si mentes nostras semper in hac visitationis suae gratia teneret, in hac jam vita coelestis patriae gaudia videremus. Sed haec eadem gratia ad horam tribuitur, et protinus subtrahitur, ut nos ad se per desiderium rapiat, sed ne ad se per satietatem retineat. Ad se igitur venire nos facit, sed sibi praesentari in hac vita minime permittit.

VERS. 12.---Si repente interroget, quis respondebit ei? vel quis potest dicere: Quare ita facis?

21. Interrogatio Dei quid sit.---Saepe interrogatio Dei est ipsa hominis percussio. Interrogat enim Dominus cum percutit, quia per dolorem quem foris ingerit, ad cognitionem suam mentem intus flectit. Cumque homo percussus culpas suas, quas fecit, agnoscit, Domino quasi interroganti respondet. Sed si repente interroget, quis respondebit ei? Percussio namque si praecognoscitur, mente tolerabilius sustinetur. Si vero repentina sit, tota cordis secreta conturbat. Quia ergo Deus plerumque tunc interroget, cum percutit; et tunc maxime percutit, cum nihil tale mens praescia suspicatur, recte dicitur: Si repente interroget, quis respondebit ei? Quasi dicat: Si tunc maxime Dominus percutit, cum nihil tale metuimus, quis contra ejus percussionem rationis vocem praeparat, quam improvisa feritas perculsae mentis turbat?

But when that inaccessible brightness strikes back the intention of the mind, its own infirmity, struck back to that which it can understand, relapses as it were into itself. Since therefore the grace of His visitation is present, but who it is that comes is not seen, it is rightly said: If He comes to me, I shall not see Him.

20. How God comes, how He goes away.---Because truly this same grace is sometimes withdrawn, that the mind remitted into itself may know what itself is, it is rightly subjoined: If He goes away, I shall not understand. For when He comes, His virtue is felt; but when He departs, it is ignored whence He comes, or whither He goes. Because to be sure we are by no means able to know the beginning and the end of His visitation. Whence also it is said to Nicodemus: The Spirit breathes where He will, and thou hearest His voice, but thou knowest not whence He comes, or whither He goes (John 3:8). For we hear the voice of the Spirit, when through His grace we are pricked by His aspiration. But whence He comes, or whither He goes we know not, because we neither see the beginnings of His visitation through prescience, nor hold the perseverance through comprehension. Rightly therefore it is said: If He goes away, I shall not understand. For the Lord is said to come to us then, as it were, when He pricks our minds with grateful visitation; but then to go away, when after the grace of His compunction He deserts our minds. Because to be sure if He always held our minds in this grace of His visitation, we would already see in this life the joys of the heavenly country. But this same grace is granted for an hour, and is immediately withdrawn, that it may snatch us to itself through desire, but lest it retain us to itself through satiety. To Himself therefore He makes us to come, but permits us by no means to be presented to Himself in this life.

VERS. 12.---If He questions suddenly, who will answer Him? or who can say: Why dost Thou so?

21. What the questioning of God is.---Often the questioning of God is the very striking of man. For the Lord questions when He strikes, because through the pain which He inflicts from without, He bends the mind within to the knowledge of itself. And when the stricken man recognizes his faults, which he has done, he answers the Lord as if questioning. But if He questions suddenly, who will answer Him? For striking if it is foreknown, is sustained more tolerably by the mind. But if it be sudden, it disturbs all the secrets of the heart. Because therefore God for the most part then questions, when He strikes; and then especially He strikes, when the prescient mind suspects nothing such, it is rightly said: If He questions suddenly, who will answer Him? As if he should say: If the Lord then especially strikes, when we fear nothing such, who prepares the voice of reason against His striking, which the unforeseen ferocity of the stricken mind disturbs?

22. In judiciis Dei de causa non est quaerendum.---Unde et mox recte subjungitur: Vel quis potest dicere: Quare ita facis? Quia nimirum in occultis ejus judiciis, etsi causa cur aliquid fiat minime patet, non tamen necesse est ut ei quis de causa percontetur. Nam cum is qui percutitur jus Dei non noverit, debet ad hoc solum reflecti, ut sciat quia is qui percutit injustus non est. Et Job ad hoc redigens nos, quid de ejus omnipotentia sentire debeamus, adjungit:

VERS. 13.---Deus, cujus irae nemo resistere potest, et sub quo curvantur qui portant orbem.

23. Ira Dei quid sit.---Ira Dei non est perturbatio animi, sicut in homine, sed est vultus justi judicis ad vindictam peccati motus. Quod ex ipsa quoque hominum consuetudine trahitur, ut propter vindictam iratus quisque esse dicatur. Potest ergo ira ejus sentiri, sed minime ei valet a quo sentitur resisti. Unde et recte subjungitur: Et sub quo curvantur qui portant orbem. Orbem quippe portant qui mundanae ejus administrationi praesunt. Sed et isti sub eo curvantur, quia ad cujus nutum cuncta reguntur, illi quoque qui regunt, procul dubio humiliantur. Vel certe orbem portant, qui mundanae sapientiae pondus gestant. Hi ergo sub eo curvantur, quia ejus omnipotentiae collati, quid aliud nisi abjecti sunt? Qui tanto magis curvantur, quanto minus se ad aeternam stabilitatem per humilitatem erigunt. Sive certe orbem portant qui in suo favore caeteros regunt. Sub eo autem curvantur, quia hi qui apud homines summi sunt, tunc a Domino maxime damnantur, cum in ejus ira deprehenduntur. Beatus autem Job, cum ejus omnipotentiam considerat, ad semetipsum rediens, et fragilitatem suam cum tanta ejus virtute comparans, dicit:

VERS. 14.---Quantus ergo sum ego ut respondeam ei, et loquar verbis meis cum eo?

24. Peccatores non audent loqui cum Deo.---Quasi dicat: Si illi sub eo curvantur qui orbem portant, quid ego faciam, qui contra eum tantam virtutem non habeo? Sed sciendum est quia is qui bona operatur, respondere Domino dicitur, cum ex praeceptis ejus vitam suam instruit. Qui autem ad bona opera non sufficit, et tamen contra eum vocem suae defensionis erigit, verbis cum eo loqui videtur. Sed sanctus vir considerans se ad divina praecepta minime sufficere, non solum se ei non respondere, sed nec verbis quidem secum loqui posse fatetur. Because to be sure he who is yet in sin, since he does not answer the Lord with deeds, ought not even to burst forth into his own defense, so that he may by no means become tumid through words against Him, whom he is not able to placate through deeds. Unde et apte subjungitur:

22. In the judgments of God, one must not ask concerning the cause.---Whence also it is soon rightly subjoined: Or who can say: Why dost Thou so? Because to be sure in His occult judgments, even if the cause why anything is done is by no means open, yet it is not necessary that anyone should inquire of Him concerning the cause. For when he who is stricken does not know the law of God, he ought to be reflected to this alone, that he may know that He who strikes is not unjust. And Job reducing us to this, what we ought to feel concerning His omnipotence, adds:

VERS. 13.---God, whose wrath no man can resist, and under whom are curved they who bear the world.

23. What the wrath of God is.---The wrath of God is not a perturbation of mind, as in man, but it is the face of a just judge moved to the vengeance of sin. Which is drawn also from the very custom of men, so that on account of vengeance anyone is said to be wrathful. His wrath can therefore be felt, but it by no means avails to be resisted by him by whom it is felt. Whence also it is rightly subjoined: And under whom are curved they who bear the world. For they bear the world who preside over its mundane administration. But these also are curved under Him, because at whose beck all things are ruled, they also who rule, are without doubt humbled. Or certainly they bear the world, who carry the weight of mundane wisdom. These therefore are curved under Him, because compared to His omnipotence, what else are they but abject? Who are by so much more curved, by how much less they raise themselves to eternal stability through humility. Or certainly they bear the world who rule others in their own favor. But they are curved under Him, because those who are highest among men, are then especially damned by the Lord, when they are caught in His wrath. But blessed Job, when he considers His omnipotence, returning to himself, and comparing his fragility with His so great virtue, says:

VERS. 14.---How great then am I that I should answer Him, and speak with my words with Him?

24. Sinners dare not speak with God.---As if he should say: If they are curved under Him who bear the world, what shall I do, who against Him have not so great virtue? But it is to be known that he who works good things, is said to answer the Lord, when from His precepts he instructs his life. But he who does not suffice for good works, and yet raises against Him the voice of his defense, seems to speak with Him with words. But the holy man considering himself by no means to suffice for the divine precepts, confesses not only that he does not answer Him, but not even to be able to speak with Him with words. Because to be sure he who is yet in sin, since he does not answer the Lord with deeds, ought not even to burst forth into his own defense, so that he may by no means become tumid through words against Him, whom he is not able to placate through deeds. Whence also it is aptly subjoined:

VERS. 15.---Qui etiamsi habuero aliquid justum, non respondebo, sed meum judicem deprecabor.

25. Justitia nostra prae divina injustitia.---In cujus voce, nisi totius generis humani humilitas exprimitur? Omnis namque humana justitia injustitia esse convincitur, si districte judicetur. Prece ergo post justitiam indiget, ut quae succumbere discussa poterat, ex sola judicis pietate convalescat. Unde et recte dicitur: Qui etiamsi habuero aliquid justum, non respondebo, sed meum judicem deprecabor. Quasi aperte dicat: Etiamsi ad recta opera germinavero, ad vitam non per meritum, sed per veniam conabor. Quae enim bona nos agimus, ipsius sunt; et inde ei debitores sumus, unde pro meritis praemia speramus. Ipsius ergo est quod agimus, ipsius mactatio qua placatur. Justi ergo viri, dum justitiam suam vident, non in suis meritis, sed in sola auctoris pietate confidunt. Unde et recte subjungitur:

VERS. 16.---Cum invocavero, et exaudierit me, non credo quod audierit vocem meam.

26. Oratio ex auditu non creditur.---Quasi dicat: Si tunc maxime Dominus irascitur, cum peccata nostra percutit, quis in ejus ira confidat? Nam cum nos ad se per poenitentiam convertimus, et exaudiri nos credimus, tamen in ipsa nostra conversione trepidamus. Quia nimirum is qui se adhuc in peccatis esse conspicit, non debet de sola exauditione confidere, sed debet ad id quod adhuc in se reliquum est peccati, trepidare. Unde et recte dicitur: Cum invocavero, et exaudierit me, non credo quod audierit vocem meam. Quia nimirum is qui ad Dominum per poenitentiam redit, et exaudiri se conspicit, non debet de sola exauditione gaudere, sed debet de adhuc remanente peccati macula formidare. Neque enim exaudiri se debet credere, qui se adhuc in peccatis esse cognoscit. Sed haec beatus Job ex humilitate loquitur, qui se non ex suis meritis, sed ex sola Domini pietate exaudiri fatetur. Qui dum ejus omnipotentiam videt, ad hoc solum reflectitur, ut se nihil esse cognoscat. Unde et recte subjungitur:

VERS. 17.---In turbine enim conteret me, et multiplicabit vulnera mea, etiam sine causa.

27. Cur dicitur Job sine causa fuisse percussus?---Turbinis nomine, quid nisi vis repentinae percussionis exprimitur? Quae dum nos inopinatos invadit, ad cognitionem nostram quasi in turbine mentem trahit. Sed sciendum est quia Job, dum se sine causa percuti dicit, non de injustitia Conditoris loquitur, sed de occultis ejus judiciis miratur. Nam sicut supra diximus, is qui se adhuc in peccatis esse cognoscit, non debet de sola exauditione confidere. Sed beatus Job, qui se ab iniquitatibus suis mundatum videt, non debet de sola sua justitia praesumere.

VERS. 15.---Who although I shall have anything just, I will not answer, but I will deprecate my judge.

25. Our justice is injustice before the divine.---In whose voice, but the humility of the whole human race is expressed? For all human justice is convinced to be injustice, if it be strictly judged. Therefore after justice it needs prayer, that what being discussed could succumb, may grow strong from the mercy of the judge alone. Whence also it is rightly said: Who although I shall have anything just, I will not answer, but I will deprecate my judge. As if he should say openly: Although I shall have germinated to right works, I will strive for life not through merit, but through pardon. For the good things which we do, are His; and from there we are debtors to Him, whence for our merits we hope for rewards. It is His therefore what we do, His the sacrifice by which He is placated. Just men therefore, while they see their justice, do not trust in their merits, but in the mercy of the Author alone. Whence also it is rightly subjoined:

VERS. 16.---When I shall have invoked, and He shall have heard me, I do not believe that He has heard my voice.

26. Prayer is not believed from hearing.---As if he should say: If the Lord is then especially wrathful, when He strikes our sins, who may trust in His wrath? For when we convert ourselves to Him through penitence, and believe ourselves to be heard, yet in our very conversion we tremble. Because to be sure he who beholds himself to be yet in sins, ought not to trust in hearing alone, but ought to tremble at that which is yet remaining of sin in himself. Whence also it is rightly said: When I shall have invoked, and He shall have heard me, I do not believe that He has heard my voice. Because to be sure he who returns to the Lord through penitence, and beholds himself to be heard, ought not to rejoice in hearing alone, but ought to fear concerning the still remaining stain of sin. For neither ought he to believe himself to be heard, who knows himself to be yet in sins. But these things blessed Job speaks from humility, who confesses himself to be heard not from his merits, but from the mercy of the Lord alone. Who while he sees His omnipotence, is reflected to this alone, that he may know himself to be nothing. Whence also it is rightly subjoined:

VERS. 17.---For in a whirlwind He will crush me, and will multiply my wounds, even without cause.

27. Why is Job said to have been struck without cause?---By the name of a whirlwind, what is expressed but the force of a sudden striking? Which while it invades us unexpected, draws the mind as if in a whirlwind to the knowledge of itself. But it is to be known that Job, while he says he is struck without cause, does not speak concerning the injustice of the Founder, but wonders concerning His occult judgments. For as we said above, he who knows himself to be yet in sins, ought not to trust in hearing alone. But blessed Job, who sees himself cleansed from his iniquities, ought not to presume from his justice alone.

Quia nimirum is qui se justum videt, sed se tamen percuti conspicit, tunc maxime de occultis Conditoris judiciis stupet, cum nullam in se percussionis causam videt. Quod bene etiam per Eliu dicitur: Justificavit enim seipsum Job coram Deo (Job. XXXII, 2). Quia nimirum dum justitiam suam asserit, ejus tamen se occultis judiciis subdit. Unde et recte dicitur: In turbine enim conteret me, et multiplicabit vulnera mea, etiam sine causa. Quasi aperte dicat: Si tunc maxime Dominus percutit, cum nihil tale meremur, quis in ejus occultis judiciis non trepidet, qui etiam sine causa nos vulnerare non metuit? Sed haec sine causa percussio non ad injustitiam Judicis, sed ad secretam ejus dispensationem refertur. Qui dum electos suos sine causa percutit, ad hoc solum reflectitur, ut per eorum patientiam alios instruat, et per eorum vulnera alios sanet. Unde et apte subjungitur:

VERS. 18.---Non sinit requiescere spiritum meum, et implet me amaritudinibus.

28. Amaritudo animi quid sit.---Saepe enim contingit ut mens, dum ad contemplationem rapitur, in ipsa sua raptione amaritudinem sentiat. Quia nimirum dum se in Deum sublevat, et tamen adhuc in seipsam relabitur, in ipsa sua elevatione dolet, quia adhuc id quod appetit minime tenet. Et quia in hac vita ad ejus visionem minime permittitur pervenire, ad seipsam remissa, amaritudinem consequitur. Unde et recte dicitur: Et implet me amaritudinibus. Quia nimirum is qui ad aeternam patriam per desiderium tenditur, in hoc mundo peregrinatus, amaritudinem patitur. Qui sicut supra diximus, tanto magis dolet, quanto plus ad aeternitatis visionem per desiderium rapitur. Quia nimirum dum id quod appetit videt, et tamen adhuc id quod est, sentit, in ipsa sua raptione cruciatur. Sed haec amaritudo non est peccati, sed desiderii. Quae nimirum mentes electorum tunc maxime implet, cum eas ad se per amorem raptat. Unde et Job ad hoc redigens nos, quid de ejus omnipotentia sentire debeamus, adjungit:

VERS. 19.---Si robur quaeritur, ipse est fortissimus; si aequitas judicii, nemo audet pro me testimonium dicere.

29. Robur Dei, quid sit.---Quasi dicat: Si contra eum robur opponitur, ipse est fortissimus; si aequitas judicii, quis contra ejus judicium vocem rationis praeparet? Quia nimirum ejus omnipotentiae nemo resistere valet, et ejus aequitati nemo se comparare potest. Robur ergo ejus est ipsa ejus fortitudo, qua cuncta regit; aequitas vero judicii est ipsa ejus justitia, qua cuncta disponit. Quia igitur ejus fortitudini nemo resistit, et ejus justitiae nemo se aequat, recte dicitur: Si robur quaeritur, ipse est fortissimus; si aequitas judicii, nemo audet pro me testimonium dicere.

Because to be sure he who sees himself just, but yet beholds himself to be struck, then especially stupifies at the occult judgments of the Founder, when he sees no cause of striking in himself. Which well also is said through Eliu: For Job justified himself before God (Job 32:2). Because to be sure while he asserts his justice, he yet submits himself to His occult judgments. Whence also it is rightly said: For in a whirlwind He will crush me, and will multiply my wounds, even without cause. As if he should say openly: If the Lord then especially strikes, when we merit nothing such, who may not tremble in His occult judgments, who even without cause does not fear to wound us? But this striking without cause is referred not to the injustice of the Judge, but to His secret dispensation. Who while He strikes His elect without cause, is reflected to this alone, that through their patience He may instruct others, and through their wounds heal others. Whence also it is aptly subjoined:

VERS. 18.---He suffers not my spirit to rest, and fills me with bitterness.

28. What the bitterness of the mind is.---For it often happens that the mind, while it is snatched to contemplation, in its very snatching feels bitterness. Because to be sure while it raises itself into God, and yet still relapses into itself, in its very elevation it grieves, because it by no means yet holds that which it desires. And because in this life it is by no means permitted to arrive at His vision, remitted to itself, it follows bitterness. Whence also it is rightly said: And fills me with bitterness. Because to be sure he who is stretched to the eternal country through desire, wandering in this world, suffers bitterness. Who as we said above, by so much more grieves, by how much more he is snatched to the vision of eternity through desire. Because to be sure while he sees that which he desires, and yet still feels that which he is, in his very snatching he is tortured. But this bitterness is not of sin, but of desire. Which to be sure especially fills the minds of the elect, when He snatches them to Himself through love. Whence also Job reducing us to this, what we ought to feel concerning His omnipotence, adds:

VERS. 19.---If strength is sought, He is the strongest; if equity of judgment, no man dares to say testimony for me.

29. What the strength of God is.---As if he should say: If strength is opposed against Him, He is the strongest; if equity of judgment, who prepares the voice of reason against His judgment? Because to be sure no man avails to resist His omnipotence, and no man can compare himself to His equity. His strength therefore is His very fortitude, by which He rules all things; but the equity of judgment is His very justice, by which He disposes all things. Because therefore no man resists His fortitude, and no man equals himself to His justice, it is rightly said: If strength is sought, He is the strongest; if equity of judgment, no man dares to say testimony for me.

Quasi aperte dicat: Quis contra ejus fortitudinem robur suum praeparet, aut quis contra ejus justitiam pro me testimonium dicere audeat, cum ipse qui pro me loqui videtur, ejus aequitati collatus, injustus esse convincatur? Sed haec sanctus vir de ejus incomprehensibilitate loquitur, qui se non ex suis meritis, sed ex sola Conditoris pietate salvandum fatetur. Unde et recte subjungitur:

VERS. 20.---Si justificare me voluero, os meum condemnabit me; si innocentem ostendero, pravum me arguet.

30. Justitia humana coram Deo injustitia.---In cujus voce, nisi totius humani generis humilitas exprimitur? Omnis namque humana justitia injustitia esse convincitur, si districte judicetur. Si enim os nostrum ad nostram justificationem aperimus, ipsum os nostrum nos condemnat, quia in ipsa nostra locutione, quid aliud nisi nostram superbiam ostendimus? Si vero innocentem nos esse ostendimus, ipsa nostra innocentia nos pravos arguit, quia dum nos innocentes esse credimus, ab ipsa humilitatis rectitudine deviamus. Unde et recte dicitur: Si justificare me voluero, os meum condemnabit me; si innocentem ostendero, pravum me arguet. Quasi aperte dicat: Etiamsi ad recta opera germinavero, ad vitam non per meritum, sed per veniam conabor. Nam et si innocentem me esse dixero, in ipsa mea elatione pravus arguor. Beatus ergo Job, dum ejus aequitatem videt, ad hoc solum se reflectit, ut se nihil esse cognoscat. Unde et recte subjungitur:

24. Orationis pro inimicis virtus.---Qua in re quaeri utiliter potest cur, relictis tot antiquioribus patribus, ad effundendam precem Moyses et Samuel tantummodo praestantius elegantiusque nominantur?

Quod tamen facile agnoscimus, si ejus quae diligere et inimicos praecipitur charitatis merita pensamus. [Vet. XIII.] Conditoris namque auribus illa maxime oratio commendatur, quae pro inimicis quoque intercedere nititur. Unde et per semetipsam Veritas dicit: Orate pro persequentibus et calumniantibus vos (Matth. V, 44). Et rursum: Cum stabitis ad orandum, dimittite si quid habetis adversus alterum (Marc. XI, 25). Cum vero patrum priorum facta sacro eloquio describente revolvimus, Moysen et Samuelem exorasse pro adversantibus invenimus. Unus quippe eorum saevientis populi persecutionem fugit, et tamen pro vita sui persecutoris intervenit; alter, ex principatu populi dejectus, ipsis suis adversariis dicit: Absit a me hoc peccatum in Domino, quo minus cessem orare pro vobis (I Reg. XII, 23). Quid est ergo in difficultate deprecandi Moysen et Samuelem deducere, nisi apertius indicare quia ejus irae neque illi si astarent obsisterent, qui idcirco pro amicis intervenire citius possent, quia apud hunc intercedere et pro inimicis solerent?

As if he should say openly: Who prepares his strength against His fortitude, or who against His justice dares to say testimony for me, when he himself who seems to speak for me, compared to His equity, is convinced to be unjust? But these things the holy man speaks concerning His incomprehensibility, who confesses himself to be saved not from his merits, but from the mercy of the Founder alone. Whence also it is rightly subjoined:

VERS. 20.---If I shall wish to justify myself, my own mouth will condemn me; if I shall show myself innocent, it will argue me depraved.

30. Human justice before God is injustice.---In whose voice, but the humility of the whole human race is expressed? For all human justice is convinced to be injustice, if it be strictly judged. For if we open our mouth to our justification, our own mouth itself condemns us, because in our very speaking, what else do we show but our pride? But if we show ourselves to be innocent, our own innocence itself argues us depraved, because while we believe ourselves to be innocent, we deviate from the very rectitude of humility. Whence also it is rightly said: If I shall wish to justify myself, my own mouth will condemn me; if I shall show myself innocent, it will argue me depraved. As if he should say openly: Although I shall have germinated to right works, I will strive for life not through merit, but through pardon. For even if I shall have said myself to be innocent, in my very elation I am argued depraved. Blessed Job therefore, while he sees His equity, reflects himself to this alone, that he may know himself to be nothing. Whence also it is rightly subjoined:

24. The virtue of prayer for enemies.---In which matter it can usefully be asked why, leaving aside so many older fathers, only Moses and Samuel are named more excellently and elegantly for pouring forth prayer?

Which, however, we easily recognize, if we weigh the merits of that charity which is commanded to love even enemies. [Old XIII.] For that prayer is especially commended to the ears of the Creator, which strives to intercede for enemies also. Whence also Truth says through itself: Pray for those who persecute and calumniate you (Matth. 5:44). And again: When you shall stand to pray, forgive if you have anything against another (Mark 11:25). But when we revolve the deeds of the prior fathers as sacred eloquence describes them, we find that Moses and Samuel prayed for their adversaries. For one of them fled the persecution of a raging people, and yet intervened for the life of his persecutor; the other, cast down from the leadership of the people, says to those very adversaries of his: Far be it from me this sin in the Lord, that I should cease to pray for you (1 Sam. 12:23). What is it then to bring down Moses and Samuel in the difficulty of praying, unless to indicate more clearly that not even they, if they stood, would withstand His wrath, who for that reason could more quickly intervene for friends, because they were accustomed to intercede with Him even for enemies?

Hinc ad eamdem Judaeam dicitur: Plaga inimici percussi te, castigatione crudeli (Jerem. XXX, 14). Et rursum: Quid clamas ad me super contritione tua? Insanabilis est dolor tuus (Ibid., 15). Vir igitur sanctus aspiciat quia nullius interventu divina ira restringitur cum implacabiliter excitatur, et dicat: Deus, cujus resistere irae nemo potest. Quod bene et ad specialem intellectum ducimus, si ejusdem plebis Israeliticae damna pensamus, quam Redemptor per dispensationis suae mysterium ostensus superbientem deseruit, atque ad cognitionis suae gratiam gentes vocavit. Unde et apte mox subditur: Sub quo curvantur qui portant orbem.

[Rec. X.] 25. Portant orbem qui regunt.---Ipsi etenim orbem portant qui curas praesentis saeculi tolerant. Tantorum quippe pondera unusquisque sustinere compellitur, quantis in hoc mundo principatur. Unde et terrae princeps non incongrue Graeco eloquio βασιλεὺς dicitur. Λαός enim populus interpretatur. βασιλεὺς igitur βάσις λαοῦ vocatur, quod Latina videlicet lingua basis populi dicitur, quia videlicet ipse super se populum sustinet, qui motus illius potestatis pondere fixus regit. Quo enim subjectorum suorum onera tolerat, eo quasi superpositam columnam basis portat. Beatus igitur Job, virtute prophetici spiritus plenus, aspiciat quod Judaea deseritur, atque ad Divinitatis cultum gentium principes inclinantur, et dicat: Deus cujus irae nemo resistere potest, sub quo curvantur qui portant orbem. Ac si aperte fateatur dicens: Et subjectos quondam districte deseris, et erectas potestates gentium misericorditer flectis.

[Vet. XIV.] 26. Tales angeli in ministerium missi. ---Quamvisper hoc quod dicitur, sub quo curvantur qui portant orbem, possunt et angelicae virtutes intelligi. Ipsae etenim orbem portant, quae regendi mundi curas administrant, Paulo attestante, qui ait: Nonne omnes sunt administratorii spiritus, in ministerium missi propter eos qui haereditatem capiunt salutis (Heb. I, 14)? Ait ergo: Deus cujus resistere irae nemo potest, sub quo curvantur qui portant orbem. Ac si humilitatem omnis creaturae conspiciat, et tremefactus dicat: Quis infirmorum hominum tuis nutibus obviat, cujus se fortitudini et virtutes angelicae inclinant? Vel certe, quoniam cum curvamur, superiora non cernimus: Erecti essent illi subtilissimi spiritus, si plene potentiam ejus majestatis attingerent. Sed qui orbem portant, sub Deo curvi sunt, quia divinitatis ejus celsitudinem quamvis sublevatae videant, nec virtutes tamen angelicae comprehendunt. Quam vir justus prae infirmitate non penetrans, sed hanc utcunque ex subjectis summorum spirituum ministeriis pensans, ad considerationem se propriam sollicita humilitate recolligit, sibique coram se prae potestate supernae magnitudinis vilescit, dicens:

Hence it is said to that same Judea: I have struck you with the wound of an enemy, with a cruel chastisement (Jer. 30:14). And again: Why do you cry to me over your contrition? Your pain is incurable (Ibid., 15). Let the holy man therefore behold that by no man's intervention is the divine wrath restrained when it is implacably excited, and let him say: God, whose wrath no man can resist. Which we well lead also to a special understanding, if we weigh the losses of the same Israelite people, whom the Redeemer, shown through the mystery of His dispensation, deserted in their pride, and called the Gentiles to the grace of His knowledge. Whence also it is aptly subjoined: Under whom are curved they who bear the world.

[Rec. X.] 25. They bear the world who rule.---For they themselves bear the world who tolerate the cares of the present age. For indeed each one is compelled to sustain as many weights as he rules over in this world. Whence also the prince of the earth is not incongruously called basileus in the Greek eloquence. For laos is interpreted as people. Basileus therefore is called basis laou, because in the Latin language it is said to be the basis of the people, because to be sure he himself sustains the people upon himself, who rules, fixed by the weight of that power of movement. For in that he tolerates the burdens of his subjects, in that the basis bears, as it were, a column placed upon it. Let blessed Job therefore, full of the virtue of the prophetic spirit, behold that Judea is deserted, and the princes of the Gentiles are inclined to the worship of the Divinity, and let him say: God, whose wrath no man can resist, under whom are curved they who bear the world. As if he should openly confess saying: And you desert those formerly subject to strictness, and you mercifully bend the upright powers of the Gentiles.

[Old XIV.] 26. Such angels sent into ministry.---Although by that which is said, "under whom are curved they who bear the world," angelic virtues also can be understood. For they themselves bear the world, who administer the cares of ruling the world, as Paul witnesses, who says: "Are they not all ministering spirits, sent into ministry for the sake of those who receive the inheritance of salvation?" (Heb. 1:14). He says therefore: "God, whose wrath no man can resist, under whom are curved they who bear the world." As if he should behold the humility of every creature, and being struck with trembling should say: "Who of weak men withstands your nods, to whose fortitude even the angelic virtues incline?" Or certainly, because when we are curved, we do not discern higher things: those most subtle spirits would be upright, if they fully reached the power of His majesty. But they who bear the world are curved under God, because although they see the highness of His divinity raised up, yet the angelic virtues do not comprehend it. Which the just man, not penetrating it because of his infirmity, but weighing it however from the subject ministries of the highest spirits, recollects himself to his own consideration with solicitous humility, and becomes vile to himself in his own presence before the power of the heavenly magnitude, saying:

CAPUT XVII.

VERS. 14.---Quantus ergo ego sum, ut respondeam ei, et loquar verbis meis cum eo?

27. De judiciis Dei disputare non possunt, qui pondere corruptionis premuntur.---Ac si aperte dicat: Si creatura illa hunc considerare non sufficit, quae carne non premitur, qua mente de ejus ego judiciis disputo, qui pondere corruptionis angustor? Sicut autem saepe ad nos verba Dei sunt judicia illius, quae nostrorum actuum sententiam loquuntur, ita verba nostra ad Deum sunt opera quae exhibemus. Sed cum Deo loqui verbis suis homo non valet, quia apud subtile ejus judicium nullam de suis actibus fiduciam tenet. Unde et apte subditur:

Caput XVIII

[Rec. XI].

VERS. 15.---Qui si habuero quidpiam justum, non respondebo, sed meum judicem deprecabor.

28. Justitia nostra eget veniae deprecatione.---Ut enim saepe diximus, omnis humana justitia injustitia esse convincitur, si districte judicetur. Prece ergo post justitiam indiget, ut quae succumbere discussa poterat, ex sola judicis pietate convalescat. Quae cum plene a perfectioribus habetur, haberi de illa quidpiam dicitur, quia mens humana et comprehensa vix peragit, et valde extrema sunt quae comprehendit. Dicat ergo: Qui si habuero quidpiam justum, non respondebo, sed meum judicem deprecabor. Velut si apertius fateatur, dicens: Et si ad opus virtutis excrevero, ad vitam non meritis, sed ex venia convalesco. Preci itaque innitendum est, cum recta agimus, ut omne quod juste vivimus, ex humilitate condiamus. [Vet. XV.] 302 Sed plerumque ipsa nostra deprecatio tam multis tentationibus quatitur, ut pene a conspectu judicis repulsa videatur. Et saepe hanc creator misericors percipit; sed quia illibatam se ut vult exerere non valet, super se judicium reprobationis pavet. Unde et subditur:

CAPUT XIX.

VERS. 16.---Et cum invocantem me exaudierit, non credo quod exaudierit vocem meam.

CHAPTER XVII.

VERSE 14.---How great then am I, that I should answer Him, and speak with my words with Him?

27. They cannot dispute concerning the judgments of God, who are pressed by the weight of corruption.---As if he should openly say: If that creature does not suffice to consider Him, which is not pressed by the flesh, with what mind do I dispute concerning His judgments, who am narrowed by the weight of corruption? For as the words of God are often to us His judgments, which speak the sentence of our acts, so our words to God are the works which we show. But man is not able to speak with God with his words, because before His subtle judgment he holds no confidence concerning his own acts. Whence also it is aptly subjoined:

Chapter XVIII

[Rec. XI].

VERSE 15.---Who although I shall have anything just, I will not answer, but I will deprecate my judge.

28. Our justice needs the deprecation of pardon.---For as we have often said, all human justice is convinced to be injustice, if it be strictly judged. Therefore after justice it needs prayer, that what being discussed could succumb, may grow strong from the mercy of the judge alone. Which when it is fully possessed by the more perfect, it is said that "anything" of it is possessed, because the human mind scarcely performs even what is understood, and those things which it understands are very much at the extreme. Let him say therefore: "Who although I shall have anything just, I will not answer, but I will deprecate my judge." As if he should more openly confess, saying: "Even if I shall have grown to the work of virtue, I grow strong for life not by merits, but from pardon." Therefore prayer is to be leaned upon when we do right things, so that everything which we live justly, we may season from humility. [Old XV.] But for the most part our very deprecation is shaken by so many temptations, that it seems almost repulsed from the sight of the judge. And often the merciful Creator perceives this; but because it is not able to exert itself unblemished as it wishes, it dreads the judgment of reprobation upon itself. Whence also it is subjoined:

CHAPTER XIX.

VERSE 16.---And when He shall have heard me invoking, I do not believe that He has heard my voice.

29. Animi inter orandum alternantes motus.---Plerumque etenim mens divini amoris igne accenditur, atque ad intuenda coelestia et arcana sublevatur; ad summa jam rapitur, et, perfecto desiderio compuncta, ab infimis alienatur; sed repentina tentatione percussa, quae intentione forti erecta in Deum fuerat, obortis cogitationibus transfixa curvatur; ita ut seipsam discernere nequeat, atque inter vitia virtutesque deprehensa, ex qua parte sit valentior non agnoscat. Nam saepe ad hoc usque perducitur, ut miretur quomodo tam summa comprehendit, quam cogitatio illicita polluit; et rursum quomodo illicitas cogitationes recipit, quam super se valide fervor spiritus Quos alternantes cogitationum motus in animo bene Psalmista intuens, ait: Ascendunt usque ad coelos, et descendunt usque ad abyssos (Psal. CVI, 26). Usque ad coelos quippe ascendimus cum summa penetramus; sed ad abyssos usque descendimus, cum repente a contemplationis culmine per turpia tentamenta dejicimur. Motus itaque animi dum inter vota et vitia alternant, nimirum sibi certitudinem exauditionis obnubilant. Recte ergo dicitur: Et cum invocantem me exaudierit, non credo quod exaudierit vocem meam, quia mens ex ipsa sua mutabilitate fit trepida; et per hoc quod nolens patitur, repulsam se abjectamque suspicatur.

30. Judicii extremi severitas. Maxime in eos quos diu Dei patientia toleravit.---Libet intueri vir sanctus quanta se subtilitate dijudicat, ne quid in illo divina judicia reprehendant. Infirmitatem namque suam intuens, ait: Quantus ergo sum ego qui respondeam ei, et loquar verbis meis cum eo? [Rec. XII.] De justitiae suae meritis non confidens, sed ad solam se spem postulationis conferens subdit: Qui etiam si habuero quidpiam justum, non respondebo, sed meum judicem deprecabor. Sed de ipsa quoque postulatione pavidus adjungit: Et cum invocantem me exaudierit, non credo quod exaudierit vocem meam. Cur tanta circumspectione trepidat, cur tanta sollicitudine formidat, nisi quia terrorem judicis in extrema districtione considerat, et, vim discussionis illius non ferens, omne quod gerit esse sibi insufficiens pensat? Unde et protinus subdit:

Caput XX

[Vet. XVI].

VERS. 17.---In turbine enim conteret me.

29. Alternating motions of the mind during prayer.---For for the most part the mind is kindled by the fire of divine love, and is raised up to the beholding of celestial and secret things; it is now snatched to the highest things, and, being pierced by a perfect desire, is alienated from the lowest; but being struck by a sudden temptation, that which had been upright in God with a strong intention, being transfixed by rising thoughts, is curved; so that it is not able to discern itself, and being caught between vices and virtues, it does not recognize on which part it is more powerful. For it is often led even to this, that it wonders how it comprehends such high things, which an illicit thought pollutes; and again how it receives illicit thoughts, while the fervor of the spirit is strong upon it. Which alternating motions of thoughts in the mind the Psalmist well beholding, says: "They ascend even to the heavens, and they descend even to the abysses" (Ps. 107:26). For we ascend even to the heavens when we penetrate the highest things; but we descend even to the abysses when we are suddenly cast down from the summit of contemplation through shameful temptations. The motions of the mind therefore, while they alternate between vows and vices, to be sure cloud for themselves the certainty of hearing. Rightly therefore it is said: "And when He shall have heard me invoking, I do not believe that He has heard my voice," because the mind from its very mutability becomes fearful; and through that which it suffers unwillingly, it suspects itself repulsed and abject.

30. The severity of the last judgment. Especially upon those whom the patience of God has long tolerated.---It is pleasant to behold with what subtlety the holy man judges himself, lest the divine judgments should find anything to reprehend in him. For beholding his own infirmity, he says: "How great then am I who should answer Him, and speak with my words with Him?" [Rec. XII.] Not trusting in the merits of his own justice, but betaking himself to the sole hope of petition, he subjoins: "Who even if I shall have anything just, I will not answer, but I will deprecate my judge." But fearful concerning the petition itself also, he adds: "And when He shall have heard me invoking, I do not believe that He has heard my voice." Why does he tremble with so much circumspection, why does he fear with so much solicitude, unless because he considers the terror of the judge in the extreme strictness, and, not bearing the force of that discussion, he weighs that all that he does is insufficient for himself? Whence also he immediately subjoins:

Chapter XX

[Old XVI].

VERSE 17.---For in a whirlwind He will crush me.

31. Peccator quisque in turbine atteritur, qui erectus in tranquillitate videbatur, quia quem diu superna longanimitas tolerat, extrema judicii severitas necat; quae recte turbo dicitur, quia in elementorum commotione revelatur, Psalmista attestante, qui ait: Deus manifestus veniet, Deus noster, et non silebit. Ignis in conspectu ejus ardebit, et in circuitu ejus tempestas valida (Psal. XLIX, 3.) Unde et propheta quoque alius dicit: Dominus in tempestate et turbine viae ejus. (Nah. I, 3). In quo nimirum turbine 303 idcirco justus nequaquam conteritur, quia semper hic sollicite metuit ne conteratur. Perpendit namque, adhuc in praesentis vitae itinere constitutus, humanis actibus exactor operum quam districtus appareat, qui quosdam tunc reatu culpae originalis astrictos etiam sine operibus damnat. Unde recte vir sanctus ex humani generis voce protinus adjungit:

CAPUT XXI.

IBID.---Et multiplicabit vulnera mea etiam sine causa.

32. Damnantur parvuli ex sola culpa originali.---Nonnulli etenim prius a praesenti luce subtrahuntur quam ad proferenda bona malave merita activae vitae perveniant. Quos quia a culpa originis sacramenta salutis non liberant, et hic ex proprio nihil egerunt, et illuc ad tormenta perveniunt. Quibus unum vulnus est corruptibiliter nasci, aliud carnaliter emori. Sed quia post mortem quoque aeterna mors sequitur, occulto eis justoque judicio etiam sine causa vulnera multiplicantur. Perpetua quippe tormenta percipiunt et qui nihil ex propria voluntate peccaverunt. Hinc namque scriptum est: Non est mundus in conspectu ejus nec unius diei infans super terram (Job. XV, 14). Hinc per semetipsam Veritas dicit: Nisi quis renatus fuerit ex aqua et Spiritu sancto, non potest introire in regnum Dei (Joan. III, 5). Hinc Paulus ait: Eramus natura filii irae, sicut et caeteri (Ephes. II, 3). Qui itaque, nullum proprium adjungens, ex solo originis reatu perimitur, quid iste in illo extremo examine, quantum ad humani sensus aestimationem, nisi sine causa vulneratur? Sed tamen sub divina districtione justum est ut propago mortalis, velut infructuosa arbor, et in ramis servet amaritudinem quam traxit ex radice. Ait ergo: In turbine enim conteret me, et multiplicabit vulnera mea etiam sine causa. Ac si, aperte humani generis damna considerans, dicat: Districtus judex qua eos animadversione trucidat quos culpa propriae actionis damnat, si et illos in aeternum percutit quos reatus arbitrii non addicit?

31. Every sinner is bruised in a whirlwind, who seemed upright in tranquility, because him whom the heavenly long-suffering tolerates for a long time, the extreme severity of judgment kills; which is rightly called a whirlwind, because it is revealed in the commotion of the elements, as the Psalmist witnesses, who says: "God our God will come manifest, and will not be silent. Fire will burn in His sight, and a strong tempest in His circuit" (Ps. 50:3). Whence also another prophet says: "The Lord in the tempest and whirlwind is His way" (Nahum 1:3). In which whirlwind to be sure the just man is by no means crushed, because he always here solicitously fears lest he be crushed. For he weighs, still being set in the journey of the present life, how strict the exactor of works appears to human acts, who then damns some bound by the guilt of original sin even without works. Whence rightly the holy man from the voice of the human race immediately adds:

CHAPTER XXI.

IBID.---And He will multiply my wounds even without cause.

32. Little ones are damned from original guilt alone.---For some are withdrawn from the present light before they arrive at producing good or evil merits of active life. Whom because the sacraments of salvation do not liberate from the guilt of origin, they both have done nothing of their own here, and they arrive there to torments. To whom one wound is to be born corruptibly, another to die carnally. But because after death also eternal death follows, by an occult and just judgment wounds are multiplied to them even without cause. For indeed they receive perpetual torments even who have sinned nothing from their own will. For hence it is written: "Man is not pure in His sight, nor an infant of one day upon the earth" (Job 15:14). Hence Truth says through itself: "Unless one shall be born again of water and the Holy Spirit, he cannot enter into the kingdom of God" (John 3:5). Hence Paul says: "We were by nature children of wrath, as also the rest" (Eph. 2:3). He therefore who, adding nothing of his own, is destroyed from the sole guilt of origin, what is he in that extreme examination, as to the estimation of human sense, but wounded without cause? But yet under divine strictness it is just that a mortal offspring, like an unfruitful tree, should preserve in its branches the bitterness which it drew from the root. He says therefore: "For in a whirlwind He will crush me, and will multiply my wounds even without cause." As if, openly considering the losses of the human race, he should say: With what animadversion does the strict judge slay those whom the guilt of their own action damns, if He also strikes for eternity those whom the guilt of the will does not condemn?

33. Job Dei judicium timet. Percussus est ut meritum augeretur, non ut vitium tergeretur.---Quae nimirum dicta nec a beato Job specialiter discrepare cognoscimus, si haec quam vere prolata sunt indagamus. Semetipsum namque sutiliter pensans, atque in omni actione dijudicans, supernae districtionis vim quanta sollicitudine pertimescat insinuat, subdens: In turbine enim conteret me. Ac si aperte dicat: Idcirco hunc semper et in tranquillitate timeo, quia per flagella qualis in turbine veniat non ignoro. Quae flagella scilicet et metuens praevidit, et praevidens pertulit. Unde subjungit: Et multiplicabit vulnera mea etiam sine causa. Ut enim saepe jam diximus, nequaquam beatus Job percussus est ut in eo percussio vitium tergeret, sed ut meritum augeret. Vulneratum se itaque sine causa asserens, hoc de se foris loquitur, quod de illo Veritas in occulto testatur, dicens: Commovisti me adversus eum, ut affligerem eum frustra (Job. II, 3). Vir ergo sanctus superbe non dicit quod veraciter dicit, nec per haec verba a rectitudine discrepat, per quae a judice non discordat. Qui eorumdem protinus vulnerum continuationem exprimit, cum subjungit:

Caput XXII

[Vet. XVII].

VERS. 18.---Non concedit quiescere spiritum meum, et implet me amaritudinibus.

34. Job intus et foris affligitur.---Saepe justis exercitium virtutis est sola exterius 304 adversa tolerare. Sed ut eorum vires certamen plenae probationis erudiat, hos nonnunquam et foris tormenta lacerant, et intus tentamenta castigant. Unde vir sanctus impletum se amaritudinibus asserit, quia cum flagella exterius tolerat, illud est gravius quod de tentatione adversarii in intimis portat. Sed inter haec mitigat vim doloris considerata aequitas et potentia ferientis. Unde subjungit:

CAPUT XXIII.

VERS. 19.---Si fortitudo quaeritur, robustissimus est; si aequitas judicii, nemo pro me audet testimonium dicere.

33. Job fears the judgment of God. He was struck so that merit might be increased, not that vice might be wiped away.---Which words to be sure we recognize not to differ from blessed Job specially, if we investigate how truly they were brought forth. For subtly weighing himself, and judging himself in every action, he insinuates with how much solicitude he greatly fears the force of the heavenly strictness, subjoining: "For in a whirlwind He will crush me." As if he should openly say: For that reason I always fear Him even in tranquility, because through scourges I am not ignorant what kind He comes in a whirlwind. Which scourges to be sure both fearing he foresaw, and foreseeing he bore. Whence he subjoins: "And He will multiply my wounds even without cause." For as we have already often said, by no means was blessed Job struck so that in him the striking might wipe away vice, but so that it might increase merit. Therefore asserting himself wounded without cause, he speaks this of himself outwardly, which Truth witnesses of him in secret, saying: "You have moved me against him, that I might afflict him in vain" (Job 2:3). The holy man therefore does not say proudly what he says truly, nor through these words does he differ from rectitude, through which he does not discord from the judge. Who immediately expresses the continuation of those same wounds, when he subjoins:

Chapter XXII

[Old XVII].

VERSE 18.---He does not grant my spirit to rest, and He fills me with bitternesses.

34. Job is afflicted within and without.---Often for the just it is an exercise of virtue alone to tolerate adversities outwardly. But so that the conflict of full probation may instruct their strengths, sometimes both torments lacerate them outwardly, and temptations chastise them inwardly. Whence the holy man asserts himself filled with bitternesses, because while he tolerates scourges outwardly, that is more heavy which he bears in his inmost parts from the temptation of the adversary. But among these things the considered equity and power of the striker mitigates the force of the pain. Whence he subjoins:

CHAPTER XXIII.

VERSE 19.---If strength is sought, He is most robust; if equity of judgment, no man dares to say testimony for me.

35. Aequitas judicii Dei.---Ille quippe vitae causas examinat, qui has per alienum testimonium non explorat, quia qui districtus quandoque ostenditur illator poenae, ipse diu tacitus exstitit testis culpae. Hinc etenim per prophetam dicitur: Ego sum judex et testis (Jerem. XXIX, 23). Hinc rursum ait: Tacui, semper silui, patiens fui, sicut parturiens loquar (Isai. XLII, 14). Parturiens namque cum dolore ejicit quod diu in abditis cum pondere portavit. Post longum ergo silentium, sicut parturiens, Dominus loquitur, quia quod apud se nunc tacitus tolerat, in ultione quandoque judicii quasi cum dolore manifestat. Sed requirendum nobis est, iste vir justus, si pro eo testimonium dicere quisquam praesumeret, nunquid hunc a reatu liberaret? Et si huic alius testimonium non impendit, nunquid ad proferendum pro se testimonium saltem ipse convalescit? Sequitur.

VERS. 20.---Si justificare me voluero, os meum condemnabit me; si innocentem ostendero, pravum me comprobabit.

36. Nemo se innocentem certo scit.---Ac si aperte dicat: Quid de aliis loquar, qui ipse de me testimonium ferre non valeo? Sed quia innocentiae tuae testificari non sufficis, nunquid hoc ipsum, quia innocentiam habeas, scis? Subdit:

Caput XXV

[Rec. XIII].

VERS. 21.---Etiam si simplex fuero, hoc ipsum ignoravit anima mea.

37. Utilitas et incommodum ignorantiae nostrae. [Vet. XVIII]. Saepe vitium peragit quod virtus inchoavit. ---Plerumque si scimus bona quae agimus, ad elationem ducimur; si nescimus, minime servamus. Quis enim aut de virtutis suae conscientia non quantulumcunque superbiat? Aut quis rursum bonum in se custodiat quod ignorat; sed contra utraque quid superest, nisi ut recta quae agimus sciendo nesciamus, ut haec et recta aestimemus, et minima, quatenus et ad custodiam sensificet animum scientia rectitudinis, et in tumorem non elevet aestimatio minorationis?

35. The equity of the judgment of God.---For He examines the causes of life, who does not explore these through the testimony of another, because He who is shown at some time to be the strict inflictor of punishment, Himself existed for a long time as the silent witness of the fault. For hence it is said through the prophet: "I am judge and witness" (Jer. 29:23). Hence again He says: "I have been silent, I have always been still, I have been patient, I will speak like a woman in labor" (Isa. 42:14). For a woman in labor with pain casts out what she has long carried with weight in hidden places. After a long silence, therefore, like a woman in labor, the Lord speaks, because what He now tolerates silent in Himself, in the vengeance of judgment He at some time manifests, as it were, with pain. But it is to be sought by us, whether that just man, if anyone presumed to say testimony for him, would it liberate him from guilt? And if another does not impart testimony to this man, does he himself at least grow strong to bring forth testimony for himself? It follows.

VERSE 20.---If I shall wish to justify myself, my own mouth will condemn me; if I shall show myself innocent, it will prove me depraved.

36. No man knows himself to be certainly innocent.---As if he should openly say: What should I speak of others, who myself am not able to bear testimony concerning me? But because you do not suffice to testify to your innocence, do you know this very thing, that you have innocence? He subjoins:

Chapter XXV

[Rec. XIII].

VERSE 21.---Even if I shall have been simple, my soul will be ignorant of this very thing.

37. The utility and inconvenience of our ignorance. [Old XVIII]. Vice often performs what virtue began.---For the most part if we know the good things which we do, we are led to elation; if we do not know them, we by no means preserve them. For who does not pride himself, however little, on the consciousness of his own virtue? Or who again would preserve the good in himself which he is ignorant of; but against both what remains, but that we should be ignorant in knowing the right things which we do, so that we may estimate these both as right, and as minimal, in order that the knowledge of rectitude may sensitize the mind for guarding, and the estimation of minoration may not raise it into swelling?

Sed sunt nonnulla quae sciri a nobis facile nequeunt, etiam cum geruntur. Nam saepe recto studio contra delinquentium culpas accendimur; et cum ultra aequitatis metas per iram rapimur, hoc zelum justae districtionis aestimamus. Saepe officium praedicationis assumimus, ut per hoc fraternae utilitati serviamus; sed nisi placeamus cui loquimur, nequaquam libenter accipitur quod praedicamus. Cumque placere mens utiliter studet, ad amorem laudis propriae turpiter defluit; et quae a captivitate vitiorum alias curabat eruere, ipsa suis favoribus incipit capta servire. Quasi latrunculus quippe est appetitus laudis humanae, qui recto itinere gradientibus ex latere jungitur, ut ex occultis educto gladio gradientium vita trucidetur. Cumque propositae utilitatis intentio ad studia privata 305 deducitur, horrendo modo unum idemque opus culpa peragit, quod virtus inchoavit. Saepe et ab ipsis exordiis aliud cogitatio expetit, aliud actio ostendit.

[Vet. XIX.] 38. Alias recta est actio, non animus. ---Saepe se fidelem sibi nec ipsa cogitatio exhibet, quia aliud ante oculos mentis versat, et longe ad aliud ex intentione festinat. Nam plerumque nonnulli terrena praemia appetunt, et justitiam defendunt, seque innocentes aestimant, et esse defensores rectitudinis exsultant. Quibus si spes nummi subtrahitur, a defensione protinus justitiae cessatur; et tamen defensores se justitiae cogitant, sibique se rectos asserunt, qui nequaquam rectitudinem, sed nummos quaerunt. Quos contra bene per Moysen dicitur: Juste quod justum est exsequeris (Deut. XVI, 20). Injuste quippe quod justum est exsequitur, qui ad defensionem justitiae non virtutis aemulatione, sed amore praemii temporalis excitatur. Injuste quod justum est exsequitur, qui ipsam quam praetendit justitiam venundare minime veretur. Juste ergo justum exsequi est in assertionem justitiae eamdem ipsam justitiam quaerere. Saepe recta agimus, et nequaquam praemia, nequaquam laudes ab hominibus exspectamus; sed tamen mens, in sui fiduciam erecta, his a quibus nihil expetit placere contemnit, eorum judicia despicit, seque male liberam per abrupta elationis rapit; et inde sub vitio pejus obruitur, unde, quasi devictis vitiis, nullis se appetitionibus subjacere gloriatur.

39. A nimia aut nulla nostri discussione nobis est discrimen. A nimia aut nulla nostri discussione nobis est discrimen.---Saepe dum nosmetipsos plus justo discutimus, de ipso discretionis studio indiscretius erramus; et mentis nostrae acies quo plus cernere nititur, obscuratur, quia et qui importune solis radios aspicit, tenebrescit; et inde nihil videre compellitur, unde videre amplius conatur.

But there are some things which cannot easily be known by us, even when they are being done. For often we are kindled with a right zeal against the faults of delinquents; and when we are snatched by anger beyond the bounds of equity, we estimate this as the zeal of just strictness. Often we assume the office of preaching, so that through this we may serve fraternal utility; but unless we please him to whom we speak, that which we preach is by no means freely received. And when the mind usefully strives to please, it foully flows down to the love of its own praise; and that which was caring to rescue others from the captivity of vices, itself begins to serve being captured by its own favors. For the desire of human praise is like a little thief, who joins himself from the side to those walking on the right journey, so that, the sword being drawn from hidden places, the life of those walking may be slain. And when the intention of proposed utility is led down to private studies, in a horrendous way one and the same work vice performs, which virtue began. Often also from the very beginnings the thought seeks one thing, the action shows another.

[Old XIX.] 38. Otherwise the action is right, not the mind.---Often not even the thought itself exhibits itself faithful to itself, because it turns one thing before the eyes of the mind, and from intention hastens far to another. For for the most part some seek earthly rewards, and defend justice, and estimate themselves innocent, and exult to be defenders of rectitude. From whom if the hope of money is withdrawn, they immediately cease from the defense of justice; and yet they think themselves defenders of justice, and assert themselves right to themselves, who by no means seek rectitude, but money. Against whom it is well said through Moses: "Justly that which is just you shall follow" (Deut. 16:20). For he follows unjustly that which is just, who is excited to the defense of justice not by the emulation of virtue, but by the love of temporal reward. He follows unjustly that which is just, who does not at all fear to sell that very justice which he pretends. To follow justly what is just, therefore, is to seek that same justice in the assertion of justice. Often we do right things, and by no means expect rewards, by no means praises from men; but yet the mind, upright in its own confidence, contemns pleasing those from whom it seeks nothing, despises their judgments, and snatches itself evilly free through the precipices of elation; and from there it is more heavily overwhelmed under vice, whence, as if vices being conquered, it glories that it is subject to no desires.

39. There is a danger for us from either too much or no discussion of ourselves. Often while we discuss ourselves more than is right, we err more indiscreetly from the very study of discretion; and the sharpness of our mind, the more it strives to discern, is darkened, because he also who gazes importunately at the rays of the sun, grows dark; and from there he is compelled to see nothing, from whence he endeavors to see more.

Quia igitur ab inquisitione nostra torpentes nos omnino nescimus, aut si subtili nos discussione requirimus, plerumque inter vitia virtutesque caligamus, recte nunc dicitur: Etiam si simplex fuero, hoc ipsum ignorabit anima mea. Ac si aperte diceretur: Conditoris contra me judicia qua temeritate redarguo, qui ipsum me ex infirmitatis caligine ignoro? Unde bene per prophetam dicitur: Dedit abyssus vocem suam ab altitudine phantasiae suae (Hab. Abyssus quippe phantasiae altitudinem portat cum humanus animus, immensa cogitatione caliginosus, semetipsum etiam discutiendo non penetrat. Sed ab hac altitudine vocem dare est, quia dum se deprehendere non potest, cogitur in admirationem consurgere, ut eo perscrutari non audeat quod super ipsum est, quo, incomprehensibilitatem suam ipse cogitans, non valet invenire quod est. Sed justorum corda, quia ad perfectum se examinare nequeunt, aegre hoc exsilium caecitatis ferunt.

Unde et subditur,---IBID.:---Et taedebit me vitae meae. Taedet justum vivere, quia et operando vitam non desinit quaerere, et tamen ejusdem vitae suae meritum non valet invenire. Libram quippe examinis a sinu intimae aequitatis trahit; et inde in se erga effectum inventionis deficit, unde super se raptus ad vim inquisitionis excrescit. Sed est consolatio nostrae caliginis reducta ad animum 306 justa et incomprehensibilis potentia conditoris, quae et iniquos sine ultione non deserit, et rectorum justitiam incomprehensibilitatis immensitate transcendit. Unde et apte subjungitur:

Caput XXVI

[Rec. XIV].

VERS. 22.---Unum est quod locutus sum, et innocentem et impium ipse consumit.

40. Humana puritas divinae comparata evanescit. Impius Dei ultionem non effugit. Mors omnes invadit.---Innocens a Creatore consumitur, quia quantalibet ejus simplicitas fuerit, divinae magnitudinis simplicitate devoratur. Quamvis enim simplicitatem studiose servemus, ex consideratione tamen intimae puritatis ostenditur quod haec ipsa quam agimus simplicitas non sit. Impius quoque a conditore consumitur, quia, Deo cuncta mirabiliter ordinante, ipsis suis versutiis ejus impietas ligatur. Nam inde se suppliciis et nesciens implicat, unde se aliquid facere scienter exsultat.

Because, therefore, we are entirely ignorant of ourselves when sluggish in our inquiry, or if we seek ourselves with subtle discussion, we are for the most part in a mist between vices and virtues, it is now rightly said: Although I should be simple, my soul shall be ignorant of this very thing. As if it were plainly said: With what temerity do I refute the judgments of the Creator against me, who am ignorant of my very self from the darkness of weakness? Whence it is well said by the prophet: The abyss gave its voice from the height of its phantasy (Hab. 3:10). For the abyss carries the height of phantasy when the human mind, darkened by immense thought, does not penetrate even itself by discussing. But to give a voice from this height is because while it cannot apprehend itself, it is compelled to rise up in admiration, so that it may not dare to scrutinize that which is above it, in that, thinking upon its own incomprehensibility, it is not able to find what it is. But the hearts of the just, because they cannot examine themselves to perfection, bear with difficulty this exile of blindness.

Whence it is also added,---IBID.:---And I shall be weary of my life. It wearies the just man to live, because even in working he does not cease to seek life, and yet he is not able to find the merit of that same life of his. For he draws the balance of examination from the bosom of inward equity; and from there he fails in himself toward the effect of discovery, from whence, snatched above himself, he grows to the force of inquiry. But there is a consolation for our darkness brought back to the mind in the just and incomprehensible power of the Creator, which neither leaves the wicked without vengeance, and transcends the justice of the upright by the immensity of incomprehensibility. Whence it is also aptly subjoined:

Chapter XXVI

[Rec. XIV].

VERSE 22.---It is one thing that I have spoken, He consumes both the innocent and the impious.

40. Human purity compared to the divine vanishes. The impious does not escape God's vengeance. Death invades all.---The innocent is consumed by the Creator, because however great his simplicity may have been, it is devoured by the simplicity of the divine magnitude. For although we may studiously preserve simplicity, yet from the consideration of inward purity it is shown that this very simplicity which we practice is not simplicity. The impious also is consumed by the Creator, because, God wonderfully ordaining all things, his impiety is bound by his very craftinesses. For from that place he entangles himself in punishments even unknowingly, from whence he exults that he does something knowingly.

Quia igitur omnipotens Deus et bonorum innocentiam simplicitate superat, et malorum astutiam penetrans damnat, recte nunc dicitur: Unum est quod locutus sum, et innocentem et impium ipse consumit. Ac si aperte diceretur: Hoc apud me verbum cogitationis protuli, quia nec innocens, si districte discutior, innocens apparebo; nec impius, si apud me latere voluero, a superni examinis acumine abscondor, quoniam districtus judex, cuncta comprehendens, occulta malitiae mirabiliter penetrat, et suis hanc inventionibus bene ordinans damnat. Vel certe et innocentem et impium ipse consumere dicitur, quia quamvis in mentis vita divisi sint, primae tamen culpae merito aeque ad carnis interitum pertrahuntur. Unde et per Salomonem dicitur: Moritur doctus similiter ut indoctus (Eccle. II, 16). Et rursum: Cuncta subjacent vanitati, et omnia pergunt ad unum locum; de terra facta sunt, et in terram pariter revertuntur (Eccle. III, 19). Sequitur:

Caput XXVII

[Rec. XV].

VERS. 23.---Si flagellat, occidat semel et non de poenis innocentum rideat.

41. Job mediatorem desiderat qui sua nos morte liberet.---Quis haec non per superbiam prolata crederet, nisi sententiam judicis audiret, qui ait: Non estis locuti coram me rectum, sicut servus meus Job (Job. XLII, 7)? Restat ergo ut nullus auctoris verba reprehendere audeat, quae constat quia judex laudat. [Vet. XX.] Sed tanto in intimis suis cautius subtiliusque rimanda sunt, quanto durius foras sonant. Vir etenim sanctus humani generis damna considerans, unde quo venerint pensans; quod homo, pollicente adversario, boni malique scientiam appetens scire, perdidit etiam semetipsum, ita ut veraciter dicat: Etiam si simplex fuero, hoc ipsum ignorabit anima mea; quod post expulsionis poenam flagella quoque corruptionis sustinet, et adhuc ad carnis, vel certe ad mentis interitum etiam post tormentum tendit, ut recte dicat: Et innocentem et impium ipse consumit; Mediatoris contra haec gratiam requirit, dicens: Si flagellat, occidat semel.

Because, therefore, almighty God both surpasses the innocence of the good by simplicity, and, penetrating the astuteness of the evil, condemns it, it is now rightly said: It is one thing that I have spoken, He consumes both the innocent and the impious. As if it were plainly said: I have brought forth this word of thought within myself, because neither shall I, being innocent, if I am strictly discussed, appear innocent; nor shall I, being impious, if I should wish to lie hid within myself, be concealed from the sharpness of the heavenly examination, since the strict Judge, comprehending all things, wonderfully penetrates the secrets of malice, and, well ordering this by His discoveries, condemns it. Or certainly He is said to consume both the innocent and the impious, because although they are divided in the life of the mind, yet by the merit of the first fault they are equally drawn to the destruction of the flesh. Whence it is also said by Solomon: The learned dies in like manner as the unlearned (Eccl. 2:16). And again: All things are subject to vanity, and all things go to one place; they were made of the earth, and to the earth they return together (Eccl. 3:19). It follows:

Chapter XXVII

[Rec. XV].

VERSE 23.---If he scourges, let him kill once, and let him not laugh at the punishments of the innocent.

41. Job desires a Mediator who might free us by His death.---Who would not believe these things were brought forth through pride, unless he heard the sentence of the Judge, who says: You have not spoken right before me, as my servant Job (Job 42:7)? It remains, therefore, that no one dare to reprehend the words of the author, which it is certain that the Judge praises. But they are to be scrutinized in their inward parts with more caution and subtlety, the more harshly they sound outwardly. For the holy man, considering the losses of the human race, weighing whence and whither they have come; that man, the adversary promising, desiring to know the knowledge of good and evil, lost even himself, so that he truly says: Although I should be simple, my soul shall be ignorant of this very thing; that after the punishment of expulsion he sustains also the scourges of corruption, and still tends to the destruction of the flesh, or certainly of the mind, even after torment, so that he rightly says: He consumes both the innocent and the impious; he seeks the grace of the Mediator against these things, saying: If he scourges, let him kill once.

Nos enim quia et a Deo mente recessimus, et carne ad pulverem redimus, poena duplae mortis astringimur. Sed venit ad nos qui pro nobis sola carne moreretur, qui simplam suam duplae nostrae conjungeret, et nos ab utraque morte liberaret. De qua per Paulum dicitur: 307 Quod autem mortuus est peccato, mortuus est semel (Rom. VI, 10). Damna ergo vir sanctus nostrae corruptionis aspiciat, et unam, quae duas nostras destruat, mortem Mediatoris quaerat, atque hanc desiderans dicat: Si flagellat, occidat semel.

42. Desiderium suum non differri appetit.---Sed ecce quasi humilitati renititur, quod protinus subinfertur: Et non de poenis innocentum rideat. Quod tamen valde humillimum sine difficultate cognoscimus, si humili hoc mente pensamus. Cunctis etenim liquet quod omne desiderium poena est cum differtur, Salomone quoque attestante, qui ait: Spes quae differtur affligit animam (Prov. XIII, 12). Ridere autem Dei est humanae nolle afflictioni misereri. Unde per Salomonem rursum Dominus reprobis in culpa durantibus dicit: Ego quoque in interitu vestro ridebo (Prov. I, 26); id est, afflictioni vestrae nulla pietate compatiar. Ante Redemptoris igitur adventum poenam suam electi omnes habuerunt, quia, aestuante desiderio, incarnationis ejus mysterium videre cupierunt, ipso attestante, qui ait: Multi, dico vobis, justi et prophetae voluerunt videre quae videtis, et non viderunt (Luc. X, 24). Poenae itaque innocentum sunt desideria justorum. Quousque ergo electorum suorum vota Dominus non compatiens distulit, quid aliud quam poenas innocentum risit? Itaque vir sanctus, venturi Redemptoris dona considerans, et votorum suorum dilationem graviter tolerans, dicat: Si flagellat, occidat semel, et non de poenis innocentum rideat. Ac si aperte exoret, dicens: Quia vita nostra quotidie flagello vindictae pro culpa atteritur, ille jam veniat qui pro nobis semel sine culpa moriatur, ut de innocentum poenis Deus ultra non rideat, si ipse carne passibilis apparet in cujus se desideriis mens nostra castigat.

[Vet. XXI.] 43. Deus de innocentum poenis ridet, cum eorum lacrymis delectatur. Vel certe si risum Dei ejus laetitiam appellat, de innocentum poenis ridere Dominus dicitur, quia quo a nobis ardentius quaeritur, eo de nobis suavius laetatur. Quasi quoddam quippe ei ex poena gaudium facimus, cum per sancta desideria pro ejus nos amore castigamus. Hinc Psalmista ait: Constituite diem solemnem in confrequentationibus, usque ad cornu altaris (Psal. CXVII, 27). Solemnem namque diem Domino in confrequentatione constituit, quisquis se assidue in ejus desiderio affligit. Qui nimirum solemnitatis dies usque ad altaris cornu tendi praecipitur, quia tandiu necesse est ut quisque se afficiat, quousque ad superni sacrificii altitudinem, id est ad aeterna gaudia pertingat.

For we, because we have both receded in mind from God and return in flesh to dust, are bound by the punishment of a double death. But He came to us who would die in the flesh alone for us, who would join His single (death) to our double (death), and free us from both deaths. Of which it is said by Paul: 307 But in that he died to sin, he died once (Rom. 6:10). Let the holy man, therefore, look upon the losses of our corruption, and seek the one death of the Mediator which may destroy our two, and desiring this let him say: If he scourges, let him kill once.

42. He desires that his longing not be deferred.---But behold, as if he resists humility, that which is immediately subjoined: And let him not laugh at the punishments of the innocent. Yet we know this to be most humble without difficulty, if we weigh it with a humble mind. For it is clear to all that every desire is a punishment when it is deferred, Solomon also attesting, who says: Hope which is deferred afflicts the soul (Prov. 13:12). But to laugh, for God, is to be unwilling to have mercy on human affliction. Whence again by Solomon the Lord says to the reprobate remaining in fault: I also will laugh in your destruction (Prov. 1:26); that is, I will compassionate your affliction with no piety. Before the coming of the Redeemer, therefore, all the elect had their punishment, because, with burning desire, they longed to see the mystery of His incarnation, He Himself attesting, who says: Many, I say to you, just men and prophets have desired to see the things which you see, and have not seen them (Luke 10:24). The punishments of the innocent, therefore, are the desires of the just. As long, then, as the Lord, not compassionating, deferred the vows of His elect, what else did He do but laugh at the punishments of the innocent? Therefore let the holy man, considering the gifts of the future Redeemer, and bearing heavily the delay of his vows, say: If he scourges, let him kill once, and let him not laugh at the punishments of the innocent. As if he were openly praying, saying: Because our life is daily worn away by the scourge of vengeance for fault, let Him now come who may die for us once without fault, so that God may no longer laugh at the punishments of the innocent, if He Himself appears passible in the flesh, in whose desires our mind chastens itself.

[Vet. XXI.] 43. God laughs at the punishments of the innocent when He is delighted with their tears. Or certainly if he calls the laughter of God His joy, the Lord is said to laugh at the punishments of the innocent because the more ardently He is sought by us, the more sweetly He rejoices over us. For we make a kind of joy for Him out of punishment, when through holy desires we chasten ourselves for the love of Him. Hence the Psalmist says: Appoint a solemn day in thick crowds, even to the horn of the altar (Ps. 118:27). For he appoints a solemn day to the Lord in a thick crowd, whoever assidiously afflicts himself in desire for Him. Which day of solemnity is commanded to be extended even to the horn of the altar, because it is necessary that each one afflict himself for so long, until he reaches the height of the heavenly sacrifice, that is, to eternal joys.

Justus igitur vir, quia impleri desiderium suum appetit, non differri, humiliter dicit: Non de poenis innocentum rideat. Ac si diceret: Vota nostra libenter accipiens, ultra non differat, sed ostendendo exhibeat eum qui nos in sua exspectatione castigat. Quia vero eum specialiter beatus Job occidi semel petivit qui carnis solius mortem in mundi pro nobis fine toleravit, protinus aperit, qui ipsum quoque ordinem ejus passionis adjungit, dicens:

CAPUT XXVIII.

VERS. 24.---Terra data est in manus impii, vultum judicum ejus operit.

44. Christi caro impio diabolo tradita. Christi interfectores a diabolo excaecati. Iniqui et diabolus una persona, qua nihil magis impium.---Quid namque terrae nomine nisi caro exprimitur? Quis appellatione impii nisi diabolus designatur? Hujus impii manus fuerunt hi qui 308 in Redemptoris nostri morte grassati sunt. Terra itaque data est in manus impii, quia antiquus hostis Redemptoris mentem corrumpere per se tentando non valuit (Matth. IV, 10, 11), sed ejus carnem per suos satellites ad triduum permissus exstinxit (Matth. XXVII, 45), et dispensationi supernae pietatis nesciens ex hac ipsa permissione servivit. Tribus etenim Redemptorem nostrum tentationibus pulsans, cor Dei temerare non valuit. Sed cum Judae mentem ad mortem carnis ejus excitavit (Matth. XXVI, 14), cumque ei cohortem atque a pontificibus et Pharisaeis ministros tradidit, nimirum iste impius manus ad terram tetendit. Hujus terrae judices, sacerdotes et principes, Pilatus atque illusores milites fuerunt. Iste itaque impius vultum judicum ejus operuit, quia corda persequentium, ne auctorem suum cognoscerent, malitiae nubilo velavit. Unde per Paulum dicitur: Usque in hodiernum diem cum legitur Moyses, velamen est super cor eorum (II Cor. III, 15). Qui rursus ait: Si enim cognovissent, nunquam Dominum gloriae crucifixissent (I Cor. II, 8). Vultus ergo judicum opertus exstitit, quia mens persequentium eum, quem carne tenere potuit, Deum nec per miracula agnovit. Quia vero antiquus hostis cum iniquis omnibus una persona est, sic plerumque Scriptura sacra de iniquorum capite, id est diabolo, loquitur, ut repente ad ejus corpus, id est ad sequaces illius, derivetur. [Vet. XXII.] Potest ergo nomine impii infidelis ac persecutor populus designari, cui et hoc congruit omnino quod subditur:

The just man, therefore, because he desires his longing to be fulfilled, not deferred, humbly says: Let him not laugh at the punishments of the innocent. As if he were saying: Receiving our vows willingly, let Him not defer further, but let Him exhibit by showing Him who chastens us in expectation of Him. But because blessed Job specifically asked for Him to be killed once who endured the death of the flesh alone for us in the end of the world, he immediately opens (the matter), who also joins the very order of His passion, saying:

CHAPTER XXVIII.

VERSE 24.---The earth is given into the hands of the impious, he covers the face of its judges.

44. Christ's flesh delivered to the impious devil. Christ's slayers blinded by the devil. The wicked and the devil are one person, than which nothing is more impious.--- For what is expressed by the name of earth but the flesh? Who is designated by the appellation of the impious but the devil? The hands of this impious one were those who raged in the death of our Redeemer. The earth, therefore, was given into the hands of the impious, because the ancient enemy was not able to corrupt the mind of the Redeemer by tempting Him himself (Matt. 4:10, 11), but he was permitted to extinguish His flesh through his satellites for three days (Matt. 27:45), and unknowingly served the dispensation of heavenly piety from this very permission. For striking our Redeemer with three temptations, he was not able to violate the heart of God. But when he excited the mind of Judas to the death of His flesh (Matt. 26:14), and when he delivered to him the cohort and ministers from the chief priests and Pharisees, that impious one certainly stretched his hands toward the earth. The judges of this earth were the priests and princes, Pilate and the mocking soldiers. This impious one, therefore, covered the face of its judges, because he veiled the hearts of the persecutors with the cloud of malice, lest they should know their Author. Whence it is said by Paul: Even unto this day, when Moses is read, the veil is upon their heart (2 Cor. 3:15). Who says again: For if they had known, they would never have crucified the Lord of glory (1 Cor. 2:8). The face of the judges, therefore, stood covered, because the mind of those persecuting Him did not recognize Him as God even through miracles, whom it was able to hold in the flesh. But because the ancient enemy is one person with all the wicked, so for the most part Sacred Scripture speaks of the head of the wicked, that is, the devil, that it is suddenly derived to his body, that is, to his followers. [Vet. XXII.] By the name of the impious, therefore, the unfaithful and persecuting people can be designated, to whom also this which is subjoined entirely agrees:

CAPUT XXIX.

IBID.---Quod si non ille est, quis ergo est?

45. Ac si aperte diceretur: Quis unquam impius esse putandus est, si ille populus, qui ipsam pietatem persecutus est, impius non est? Sed considerata vir sanctus Judaicae plebis perfidia, ad semetipsum mentis oculos revocat; dolet quod videre nequeat quem amat; moerore afficitur, quia ex praesenti mundo ante subtrahitur quam salus mundi reveletur. Unde et subdit:

CAPUT XXX

[Rec. XVI].

VERS. 25.---Dies mei velociores fuerunt cursore; fugerunt, et non viderunt bonum.

46. Antiqui justi dolent se ad Christi tempora non pervenisse.---Cursoris quippe officium est secutura nuntiare. Omnes igitur electi, qui ante adventum Redemptoris orti sunt, quia hunc aut vivendo tantummodo, aut etiam loquendo nuntiarunt, quasi in mundo quidam cursores fuerunt. Sed quia ante praestolatum redemptionis tempus se subtrahi praevident, transire se cursore velocius dolent; diesque suos esse breves ingemiscunt, quia usque ad videndam Redemptoris lucem minime tenduntur. Unde apte dicitur: Fugerunt, et non viderunt bonum. Omnia quae creata sunt bona sunt, Moyse attestante, qui ait: Vidit Deus cuncta quae fecerat, et ecce bona valde (Genes. I, 31). Sed hoc solum bonum principaliter bonum est, per quod haec omnia bona sunt, quae bona non principaliter existunt. De quo bono Veritas per Evangelium dicit: Nemo bonus nisi solus Deus (Luc. XVIII, 19). Quia igitur antiquorum patrum prius dies finiti sunt quam mundo Deus in carne monstraretur, recte de eisdem diebus dicitur: Fugerunt, et non viderunt bonum. Ac si aperte diceretur: Ante exspectatum tempus elapsi sunt, quia ad Redemptoris praesentiam pervenire nequiverunt. Unde adhuc subditur:

309 CAPUT XXXI.

VERS. 26.---Pertransierunt quasi naves poma portantes.

CHAPTER XXIX.

IBID.---But if it is not he, who then is it?

45. As if it were plainly said: Who is ever to be thought impious, if that people, which persecuted piety itself, is not impious? But the holy man, having considered the perfidy of the Jewish people, recalls the eyes of his mind to himself; he grieves because he cannot see Him whom he loves; he is affected with sorrow, because he is withdrawn from the present world before the salvation of the world is revealed. Whence also he adds:

Chapter XXX

[Rec. XVI].

VERSE 25.---My days were swifter than a runner; they fled, and they saw not good.

46. The ancient just men grieve that they did not arrive at the times of Christ.---For it is the office of a runner to announce things to follow. All the elect, therefore, who were born before the advent of the Redeemer, because they announced Him either by living only, or also by speaking, were as it were certain runners in the world. But because they foresee that they are withdrawn before the waited-for time of redemption, they grieve that they pass away swifter than a runner; and they groan that their days are short, because they are by no means extended as far as seeing the light of the Redeemer. Whence it is aptly said: They fled, and they saw not good. All things that were created are good, as Moses attests, who says: God saw all things that He had made, and behold, they were very good (Gen. I, 31). But this good alone is principally good, through which all these things are good, which are not principally good. Of which good Truth says through the Gospel: None is good save God alone (Luke XVIII, 19). Because, therefore, the days of the ancient fathers were finished before God was shown in the flesh to the world, it is rightly said of those same days: They fled, and they saw not good. As if it were plainly said: They elapsed before the expected time, because they were unable to arrive at the presence of the Redeemer. Whence it is further added:

CHAPTER XXXI.

VERSE 26.---They passed through as ships carrying fruit.

47. Quem exspectando odorati sunt, ejus nos visu et fructu satiamur. Opertum nobis detulerunt Spiritus fructum.---Hi qui poma deferentes maria transmeant, ipsi quidem fructuum odore perfruuntur, sed eorumdem fructuum aliis cibos ferunt. Quid igitur antiqui patres nisi naves poma portantes exstiterunt? Qui divinae incarnationis mysterium prophetantes, ipsi quidem spei odore potiti sunt, sed nobis fructum de ejusdem spei perfectione detulerunt. Quod enim illi exspectando odorati sunt, hoc nos cernendo et percipiendo satiamur. Unde et Redemptor isdem discipulis dicit: Alii laboraverunt, et vos in labores eorum introistis (Joan. IV, 38). Quorum videlicet dies comparantur navibus, quia decurrunt; et recte poma portantibus, quia electos omnes quos ante Redemptoris praesentiam gestaverunt, per prophetiae valuerunt spiritum exspectatione refovere, non autem manifesta exhibitione reficere. Vel certe quia naves cum poma portant, haec paleis admiscent, ut ad terras illaesa perducant, recte patrum praecedentium dies describuntur navibus poma portantibus similes, quia antiquorum dicta in eo quod mysteria spiritalis vitae denuntiant, per interfusam haec historiae stipulam servant, et opertum nobis fructum Spiritus deferunt cum carnalia loquuntur. Saepe namque dum quaedam narrant propria, ad Divinitatis elevantur arcana. Qui crebro etiam cum altitudinem Divinitatis aspiciunt, ad incarnationis ejus mysterium repente funduntur. [Vet. XXIII.] Unde adhuc apte subjungitur:

CAPUT XXXII.

IBID.---Sicut aquila volans ad escam.

48. Velut aquilae a summis ad ima descendunt, Christi carne pascendi.---Moris quippe est aquilae ut irreverberata acie radios solis aspiciat; sed cum refectionis indigentia urgetur, eamdem oculorum aciem, quam radiis solis infixerat, ad respectum cadaveris inclinat; et quamvis ad alta evolet, pro sumendis tamen carnibus terram petit. Sic videlicet, sic antiqui patres fuerunt, qui in quantum humanitatis infirmitas admittebat, Creatoris lucem erecta mente contemplati sunt; sed incarnandum hunc in mundi fine praescientes, quasi a solis radiis ad terram oculos deflexerunt.

47. We are satisfied by the sight and fruit of Him whom they smelled by expecting. They brought to us the hidden fruit of the Spirit.---Those who cross the seas carrying fruit, they indeed enjoy the odor of the fruits, but they bring the foods of the same fruits to others. What, therefore, were the ancient fathers but ships carrying fruit? Who, prophesying the mystery of the divine incarnation, were themselves possessed of the odor of hope, but they brought to us the fruit of the perfection of the same hope. For what they smelled by expecting, this we are satisfied with by discerning and perceiving. Whence also the Redeemer says to those same disciples: Others have labored, and you have entered into their labors (John IV, 38). Whose days, namely, are compared to ships, because they run down; and rightly to those carrying fruit, because all the elect whom they bore before the presence of the Redeemer, they were able to refresh by expectation through the spirit of prophecy, but not to restore by manifest exhibition. Or certainly because ships, when they carry fruit, mix these with chaff, that they may bring them unharmed to land, rightly the days of the preceding fathers are described as similar to ships carrying fruit, because the words of the ancients, in that they announce the mysteries of spiritual life, preserve these through the straw of history interspersed, and bring to us the hidden fruit of the Spirit when they speak carnal things. For often while they narrate certain proper things, they are elevated to the secrets of Divinity. Who frequently also, when they behold the height of Divinity, are suddenly poured out to the mystery of His incarnation. [Vet. XXIII.] Whence it is still aptly subjoined:

CHAPTER XXXII.

IBID.---As an eagle flying to its prey.

48. Like eagles they descend from the highest to the lowest, to be fed with the flesh of Christ.---For it is the custom of the eagle to behold the rays of the sun with an unreverberated gaze; but when the need for refreshment urges, it inclines the same gaze of the eyes, which it had fixed on the rays of the sun, to the respect of a carcass; and although it flies to the heights, yet for the sake of taking flesh it seeks the earth. So namely, so were the ancient fathers, who, as far as the infirmity of humanity admitted, contemplated the light of the Creator with an erect mind; but foreknowing Him to be incarnated in the end of the world, they deflected their eyes as it were from the rays of the sun to the earth.

Et quasi de summis ad ima veniunt, dum hunc Deum supra omnia et hominem intra omnia agnoscunt. Quem pro humano genere dum passurum moriturumque conspiciunt, qua scilicet morte semetipsos refici atque reformari ad vitam noverunt, quasi more aquilae post contemplatos solis radios in cadavere escam quaerunt. Libet spectare aquilam solis radios intuentem, quae ait: Deus fortis, pater futuri saeculi, princeps pacis (Isai. IX, 6). Sed ab alto volatu celsitudinis ad terras veniat, escam cadaveris inferius inquirat. Paulo post etenim subdit, dicens: Disciplina pacis nostrae super eum, et livore ejus sanati sumus (Isai. LIII, 5). Et rursum: Et homo est, et quis cognoscet eum (Jer. XVII, 10, sec. LXX)? Sublevata ergo in divinitatem mens justi, cum dispensationis gratiam ex ejus carne considerat, quasi a summis repente, ut aquila ad escam volat. Sed ecce ille Israeliticus populus immenso dudum prophetiae spiritu infusus ejusdem prophetiae dona perdidit, atque in ea fide quam praevidendo nuntiaverat non permansit; 310 et a se Redemptoris praesentiam negando repulit, quam cunctis se sequentibus praenuntiando declaravit. Unde et apte protinus per compassionem ad eorum quoque duritiam sermo convertitur, atque ab eis quomodo prophetiae gratia subtrahitur, indicatur. Nam subditur:

CAPUT XXXIII.

VERS. 27.---Cum dixero: Nequaquam ita loquar, commuto faciem meam, et dolore torqueor.

49. Judaeorum perfidia et reprobatio.---Plebs quippe Judaica loqui ut prius noluit, quae eum quem praedixerat negavit. Sed commutata facie dolore torquetur, quia dum interni sui hominis aspectum, quo agnosci a conditore potuerat, foeditate perfidiae polluit, a praesentibus malis incipiens, sub aeterna se ultione damnavit. Quasi enim commutata facie, ab auctore non cognoscitur, quae perdita bonae conscientiae fide reprobatur. Sed nimirum restat ut suppliciorum dolor torqueat, quam suus non cognoscens conditor ignorat. Quia igitur haec sub Redemptoris nostri significatione transcurrimus, nunc moraliter discutiendo replicemus.

And they come as it were from the highest to the lowest, while they acknowledge Him as God above all things and man within all things. Whom, while they behold Him about to suffer and die for the human race, by which death namely they knew themselves to be refreshed and reformed to life, as if in the manner of an eagle after the contemplated rays of the sun they seek food in a carcass. It is pleasing to look at the eagle intuiting the rays of the sun, which says: Mighty God, Father of the world to come, Prince of Peace (Isai. IX, 6). But let it come to the earth from the high flight of loftiness, let it inquire for the food of a carcass below. For a little after it adds, saying: The discipline of our peace was upon Him, and by His bruise we are healed (Isai. LIII, 5). And again: And He is a man, and who shall know Him (Jer. XVII, 10, sec. LXX)? The mind of the just man, therefore, lifted up to divinity, when it considers the grace of dispensation from His flesh, flies suddenly as it were from the highest, like an eagle to its prey. But behold, that Israelite people, long ago infused with the immense spirit of prophecy, lost the gifts of the same prophecy, and did not remain in that faith which it had announced by foreseeing; and by denying it repelled from itself the presence of the Redeemer, which it declared by foreannouncing to all following. Whence also aptly the discourse is immediately turned through compassion to their hardness also, and it is indicated how the grace of prophecy is withdrawn from them. For it is added:

CHAPTER XXXIII.

VERSE 27.---When I have said: I will by no means speak so, I change my face, and I am tormented with grief.

49. The perfidy and reprobation of the Jews.---For the Jewish people was unwilling to speak as before, which denied Him whom it had foretold. But having changed its face, it is tormented with grief, because while it polluted the aspect of its internal man, by which it could have been acknowledged by its Creator, with the filthiness of perfidy, beginning from present evils, it condemned itself under eternal vengeance. For as if with a changed face, it is not acknowledged by the Author, which, having lost the faith of a good conscience, is reproved. But certainly it remains that the grief of punishments should torment her, whom her Creator, not acknowledging, knows not. Because, therefore, we have run through these things under the signification of our Redeemer, let us now repeat them by discussing morally.

SENSUS MORALIS.---50. CAP. IX, VERS. 25.---Dies mei velociores fuerunt cursore; fugerunt, et non viderunt bonum.---Quibus bonis homo peccando spoliatus, quibus malis obnoxius.---Sicut saepe jam diximus, sic primus homo conditus fuit, ut per augmenta temporum tendi posset ejus vita tantummodo, non evolvi. Sed quia sponte ad culpam decidit, quo attigit vetitum, pertulit decursum, quem nunc homo praesentis vitae desiderio oppressus indesinenter et tolerat et optat. Ne enim finiatur, vivere appetit, sed per augmenta vitae quotidie ad finem tendit. Nec deprehendit valde temporum incrementa quam nulla sint, nisi cum repente transacta fiunt quae venientia longa videbantur. [Vet. XXIV.] Vir igitur sanctus statum suae conditionis aspiciat, et ex humani generis voce damna decursus ingemiscat, dicens: Dies mei velociores fuerunt cursore; fugerunt, et non viderunt bonum. Ac si aperte dicat: Ad hoc homo conditus fuit, ut bonum, quod Deus est, videre potuisset; sed qui stare ad lucem noluit, fugiendo oculos amisit, quia quo per culpam coepit ad ima decurrere, eo caecitatem pertulit, ne intimum lumen videret. De quibus adhuc diebus apte subjungitur: Pertransierunt quasi naves poma portantes. Naves cum poma portant, fructus terrae videlicet per fluctus ferunt. Terra vero hominis paradisus exstitit, quae hunc inconcussum tenere potuit, si per innocentiam stare voluisset. Sed quia ad mutabilitatis undas per culpam cecidit, ad praesentis vitae maria post terram venit. Poma etiam terrae hujus fuerunt mandati sermo, concessa possibilitas operis, naturae indita intelligentia conditoris. Sed haec poma quae edere in terra renuimus, per maria portamus, quia concessa bona tot munerum inconcussi custodire in paradiso noluimus, et servare nunc in tentationibus conamur. Tendentes ad terminum, aura vitae praesentis impellimur, mutabilitatis nostrae fluctu fatigamur. Sed quia per crucis mysterium ad ingenita naturae bona restringimur, quasi per lignum poma portamus. Quod tamen intelligi et aliter potest. Naves etenim cum poma portant, suavitatem odoris habent, sed gravitatem ponderis 311 non habent. Et humanum genus paradisi gaudiis expulsum vim contemplationis perdidit, robur conditae fortitudinis amisit; cumque ad superna repetenda se erigit, fragrat quidem odore memoriae, sed digne non exerit pondus vitae. Pomorum ergo odoribus repletur, et tamen huc illucque leviter mentis nostrae navis impellitur, quia et paradisi celsitudinem cum odoris recordatione meminimus, et importunos tentationum fluctus ex carne toleramus. Unde et apte subjungitur: Sicut aquila volans ad escam.

MORAL SENSE.---50. CHAP. IX, VERSE 25.---My days were swifter than a runner; they fled, and they saw not good.---Of what goods man was spoiled by sinning, to what evils he was obnoxious.---As we have often said already, so the first man was so created, that his life could only be extended through the increases of times, not evolved. But because he fell spontaneously into fault, in that he touched the forbidden thing, he bore a down-course, which now man, oppressed by the desire of the present life, incessantly both tolerates and wishes for. For lest he should be finished, he desires to live, but through the increases of life he tends daily to the end. Nor does he perceive how very small the increments of times are, unless when suddenly those things are done which seemed long when coming. [Vet. XXIV.] Let the holy man, therefore, behold the state of his condition, and let him groan for the damages of the down-course from the voice of the human race, saying: My days were swifter than a runner; they fled, and they saw not good. As if he should say plainly: Man was created for this, that he might have been able to see the good, which is God; but he who was unwilling to stand at the light, lost his eyes by fleeing, because in that he began to run down to the lowest through fault, in that he bore blindness, lest he should see the internal light. Of which days it is still aptly subjoined: They passed through as ships carrying fruit. Ships when they carry fruit, namely, carry the fruits of the earth through the waves. But the earth of man was paradise, which was able to hold him unshaken, if he had been willing to stand through innocence. But because he fell to the waves of mutability through fault, he came to the seas of the present life after the earth. The fruits also of this earth were the word of the command, the granted possibility of work, the intelligence of the Creator implanted in nature. But these fruits which we refused to eat in the earth, we carry through the seas, because we were unwilling to keep unshaken in paradise the granted goods of so many gifts, and we now endeavor to preserve them in temptations. Tending to the limit, we are impelled by the breeze of the present life, we are fatigued by the wave of our mutability. But because we are restricted to the inborn goods of nature through the mystery of the cross, we carry fruit as if through wood. Which however can be understood also in another way. For ships when they carry fruit, they have the sweetness of odor, but they have not the gravity of weight. And the human race, expelled from the joys of paradise, lost the power of contemplation, lost the strength of created fortitude; and when it raises itself to repeat the supernal things, it smells indeed with the odor of memory, but it does not worthily exert the weight of life. It is filled therefore with the odors of fruits, and yet the ship of our mind is impelled lightly hither and thither, because we both remember the loftiness of paradise with the record of odor, and we tolerate the importunate waves of temptations from the flesh. Whence also it is aptly subjoined: As an eagle flying to its prey.

[Vet. XXV.] Aquila etenim alto valde volatu suspenditur, et adnisu praepeti ad aethera libratur; sed per appetitum ventris terras expetit, seseque a sublimibus repente deorsum fundit. Sic sic humanum genus in parente primo ad ima de sublimibus corruit, quod nimirum conditionis suae dignitas in rationis celsitudine quasi in aeris libertate suspenderat; sed quia, contra praeceptum, cibum vetitum contigit, per ventris concupiscentiam ad terras venit; et quasi post volatum carnibus pascitur, quia illa libera contemplationis inspiracula perdidit, et deorsum corporeis voluptatibus laetatur. Sicut ergo aquila volans ad escam, dies nostri velociter transeunt, quia quo ima petimus, eo subsistere in vita prohibemur.

51. Quaestiones durae circa hominis lapsum qui refrenandae. Menti etsi justa, tamen dura caecitas.---Sed cum haec ante mentis oculos continua cogitatione revolvimus, duris taciti quaestionibus urgemur, cur omnipotens Deus condidit quem periturum esse praescivit? cur is qui summe potens et summe bonus est nequaquam voluit hominem talem facere qui perire non posset? Cum vero haec tacita mens interrogat, pavet ne ipso interrogationis ausu in superbiam erumpat, seque humiliter comprimit, et cogitationes restringit. Sed eo gravius affligitur, quo inter mala quae sustinet etiam de conditionis suae abscondito intellectu cruciatur. Unde hic quoque apte subjungitur: Cum dixero, Nequaquam ita loquar, commuto faciem meam, et dolore torqueor. Nequaquam quippe ita nos debere loqui dicimus cum, nostrae infirmitatis modum ex inquisitione transeuntes, nosmetipsos pavore reprehendimus, et supernae reverentiae consideratione refrenamus. In qua refrenatione scilicet mentis nostrae facies commutatur, quia quae prius non capiens audenter summa requirebat, infirmitatem suam postmodum agnoscens, venerari inchoat quod ignorat. Sed in ipsa commutatione dolor est, quia valde affligitur, quoniam primae culpae merito ad intelligenda ea quae de ipsa sunt caecatur. Quae patitur, justa esse considerat; pavet, ne in dolore per licentiam locutionis excedat; ori silentium indicit, sed excitatus dolor eo ipso quo restringitur augetur. Dicat ergo: Cum dixero, Nequaquam ita loquar, commuto faciem meam, et dolore torqueor, quia tunc gravius plerumque affligimur, cum quasi per consolationis studium afflictionis nostrae nobis conamur mala levigare. Sed quisquis, jam subtiliter parentis primi damnatione propagata, humani generis damna considerat, superest ut his adjungere propria metuat. Unde vir sanctus postquam communia intulit, repente specialia subjungit, dicens:

[Vet. XXV.] For the eagle is suspended with a very high flight, and is poised to the ethers with a swift effort; but through the appetite of the belly it seeks the lands, and suddenly pours itself downwards from the heights. So so the human race fell to the lowest from the heights in the first parent, which namely the dignity of its condition had suspended in the loftiness of reason as if in the liberty of the air; but because, against the precept, it touched the forbidden food, it came to the lands through the concupiscence of the belly; and as if after flight it is fed with flesh, because it lost those free inspirations of contemplation, and below is delighted with corporeal pleasures. As therefore an eagle flying to its prey, our days pass swiftly, because in that we seek the lowest, in that we are prohibited from subsisting in life.

51. Hard questions about man's fall that must be restrained. The mind's blindness, though just, is still hard.---But when we revolve these things before the eyes of our mind with continuous thought, we are urged by hard silent questions: why did almighty God create him whom He foreknew would perish? why did He who is supremely powerful and supremely good by no means wish to make man such as could not perish? But when the silent mind asks these things, it fears lest by the very daring of the interrogation it should break out into pride, and it humbly compresses itself, and restrains its thoughts. But it is afflicted all the more heavily, because among the evils which it sustains it is also tortured concerning the hidden understanding of its own condition. Whence here also it is aptly subjoined: When I shall say, By no means will I speak so, I change my face, and am tortured with grief. For we say that we ought by no means to speak so when, passing beyond the measure of our infirmity out of inquiry, we reprehend ourselves with fear, and restrain ourselves by the consideration of heavenly reverence. In which restraint surely the face of our mind is changed, because that which before, not comprehending, daringly required the highest things, afterwards recognizing its own infirmity, begins to venerate what it is ignorant of. But in that very change there is grief, because it is greatly afflicted, since by the merit of the first fault it is blinded to understanding those things which are about itself. It considers that what it suffers is just; it fears lest in grief it should exceed through license of speech; it imposes silence on its mouth, but the excited grief is increased by that very thing by which it is restrained. Let him say therefore: When I shall say, By no means will I speak so, I change my face, and am tortured with grief, because then we are generally more heavily afflicted, when as it were through the study of consolation we endeavor to lighten for ourselves the evils of our affliction. But whoever, now that the damnation of the first parent has been subtly propagated, considers the losses of the human race, it remains that he should fear to add his own to these. Whence the holy man, after he brought in common things, suddenly subjoins special ones, saying:

Caput XXXIV

[Rec. XVII].

VERS. 28.---Verebar omnia opera mea, sciens quod non parceres delinquenti.

52. Operibus etiam bonis timendum Job docet.---Quae beatus Job opera exercuit, sacrae hujus historiae textus ostendit. Holocaustis quippe multiplicibus auctorem placare studuit, quia juxta filiorum numerum, ut scriptum est, consurgens diluculo, offerebat holocausta per singulos; eosque non solum ab immundis actibus, sed a prava quoque cogitatione mundabat. De quo, Scriptura teste, perhibetur: Dicebat enim: Ne forte peccaverint filii mei, et benedixerint Deo in cordibus suis (Job. I, 5). Affectum ergo compassionis exercuit, quia ipse de se amicorum quaestionibus exactus dicit: Flebam quondam super eum qui afflictus erat (Job. XXX, 25). Ministerium pietatis impendit, qui ait: Oculus fui caeco, et pes claudo (Job. XXIX, 15). Castitatis munditiam in corde custodivit, qui obtestando se aperit, dicens: Si deceptum est cor meum super mulierem (Job. XXXI, 9). Humilitatis culmen medullitus tenuit, qui dicit: Si contempsi judicium subire cum servo meo et ancilla mea, cum disceptarent adversum me (Ibid., 13). Beneficia largitatis impendit, qui ait: Si comedi buccellam meam solus, et non comedit pupillus ex ea (Ibid., 17). Et rursum: Si non benedixerunt mihi latera ejus, et de velleribus ovium mearum calefactus est (Ibid., 20). Gratiam hospitalitatis exhibuit, qui dicit: Foris non mansit peregrinus, ostium meum viatori patuit (Ibid., 32). Et inter haec ad virtutum cumulum per excellentiorem viam charitatis, et inimicos dilexit, qui ait: Si gavisus sum ad ruinam ejus qui me oderat (Ibid., 29). Et rursum: Non enim dedi ad peccandum guttur meum, ut expeterem maledicens animam ejus (Ibid., 30). Quid ergo vir sanctus sua opera verebatur, qui illa semper exhibuit, ex quibus placari Deus erga iniquitates solet? Quid ergo est quod, mira opera faciens, haec ipsa etiam veretur pavens, cum dicit: Verebar omnia opera mea, nisi quod in sancti viri actibus verbisque colligimus, ut si placere Deo veraciter cupimus, postquam perversa subigimus, ipsa in nobis etiam bene gesta timeamus?

Chapter XXXIV

[Rec. XVII].

VERSE 28.---I feared all my works, knowing that Thou wouldest not spare the offender.

52. Job teaches that even good works are to be feared.---What works blessed Job exercised, the text of this sacred history shows. For he studied to appease the Author by manifold burnt offerings, because according to the number of his sons, as it is written, rising up at dawn, he offered burnt offerings for each one; and he cleansed them not only from unclean acts, but also from perverse thought. Of whom, Scripture being witness, it is related: For he said: Lest perchance my sons should have sinned, and blessed God in their hearts (Job 1:5). He exercised therefore the affection of compassion, because he himself, being exacted by the questions of his friends, says of himself: I wept once over him who was afflicted (Job 30:25). He bestowed the ministry of piety, who says: I was an eye to the blind, and a foot to the lame (Job 29:15). He kept the purity of chastity in his heart, who opens himself by protesting, saying: If my heart has been deceived over a woman (Job 31:9). He held the summit of humility from his very marrow, who says: If I have despised to undergo judgment with my servant and my handmaid, when they disputed against me (Ibid., 13). He bestowed the benefits of largess, who says: If I have eaten my morsel alone, and the ward has not eaten of it (Ibid., 17). And again: If his sides have not blessed me, and he has been warmed from the fleeces of my sheep (Ibid., 20). He exhibited the grace of hospitality, who says: The stranger did not remain without, my door was open to the traveler (Ibid., 32). And among these, to the heap of virtues through the more excellent way of charity, he loved even his enemies, who says: If I have rejoiced at the ruin of him who hated me (Ibid., 29). And again: For I have not given my throat to sinning, that I should seek his soul by cursing (Ibid., 30). Why therefore did the holy man fear his own works, who always exhibited those from which God is wont to be appeased towards iniquities? What is it then that, doing wonderful works, he also fears these very ones with trembling, when he says: I feared all my works, except what we gather in the acts and words of the holy man, that if we truly desire to please God, after we subdue perverse things, we should fear even those things well done in us?

[Vet. XXVI.] 53. In illis metuendae desidia et fraus.---Duo quippe sunt quae in bonis operibus necesse est ut studiose formidentur, desidia videlicet et fraus. Unde et per prophetam apud vetustam translationem dicitur: Maledictus omnis qui facit opus Dei fraudulenter et desidiose (Jerem. XLVIII, 10). Sed sciendum magnopere est, quia desidia per torporem nascitur, fraus per privatam dilectionem. Illam namque minor Dei amor exaggerat, hanc autem male mentem possidens proprius amor creat. Fraudem quippe in Dei opere perpetrat quisquis, semetipsum inordinate diligens, per hoc quod recte egerit, ad remunerationis transitoria bona festinat. Sciendum quoque est quod tribus modis fraus ipsa committitur, quia per hanc procul dubio aut tacita cordis humani gratia, aut favoris aura, aut res quaelibet exterior desideratur. Quo contra recte de justo per prophetam dicitur: Beatus qui excutit manus suas ab omni munere (Isai. XXXIII, 15). Quia enim non solum fraus in acceptione pecuniae est, munus procul dubio unum non est. Tres vero sunt acceptiones munerum, ad quas ex fraude festinatur. Munus namque a corde est captata gratia a cogitatione. Munus ab ore est gloria per favorem. Munus ex manu est praemium per dationem. Sed 313 justus quisque ab omni munere manus excutit, quia in eo quod recte agit, nec ab humano corde inanem gloriam, nec ab ore laudem, nec a manu recipere dationem quaerit. Solus ergo in Dei opere fraudem non facit, qui cum ad studia bonae actionis invigilat, nec ad corporalis rei praemia, nec ad laudis verba, nec ad humani judicii gratiam anhelat. Ipsa igitur bona nostra, quia insidiantis culpae evadere gladium nequeunt, nisi sollicito quotidie timore muniantur, per sanctum virum nunc recte dicitur: Verebar omnia opera mea. Ac si humili confessione diceretur: Quae aperte egerim video, sed quid in his latenter pertulerim ignoro. [Vet. XXVII]. Saepe enim bona nostra latrocinanti fraude depereunt, quia rectis se nostris actibus concupiscentiae terrenae subjungunt. Saepe desidia interveniente deficiunt, quia a fervore quo coepta sunt frigescente amore tabefiunt. Quia ergo culpae subreptio vel in ipso virtutis actu vix vincitur, quid ad securitatem superest, nisi ut studiose semper et in virtute timeatur?

54. Delictum nullum est inultum.---Sed post haec valde scrupulosum cordi se objicit quod subjungit: Sciens quod non parceres delinquenti. Si enim delinquenti non parcitur, quis ab aeterna morte eripitur, cum a delicto mundus nemo reperitur? An poenitenti parcit et delinquenti non parcit? Quia cum delicta plangimus, nequaquam jam delinquentes sumus. Sed quid quod Petrus cum negat respicitur, et Redemptoris negati respectu ad lacrymas vocatur? Quid quod Paulus cum Redemptoris nomen in terra conaretur exstinguere, ejus verba de coelo meruit audire?

[Vet. XXVI.] 53. Sloth and fraud are to be feared in those.---For there are two things which in good works it is necessary should be studiously dreaded, namely, sloth and fraud. Whence also it is said by the prophet in the ancient translation: Cursed is everyone who does the work of God fraudulently and slothfully (Jer. 48:10). But it is to be known greatly, that sloth is born through torpor, fraud through private love. For a smaller love of God exaggerates the former, but a private love evilly possessing the mind creates the latter. For whoever, inordinately loving himself, through that which he has acted rightly, hastens to the transitory goods of remuneration, perpetrates fraud in the work of God. It is to be known also that fraud itself is committed in three ways, because through it, without doubt, either the silent grace of the human heart, or the breeze of favor, or any exterior thing whatever is desired. Against which it is rightly said of the just man by the prophet: Blessed is he who shakes his hands from every gift (Isa. 33:15). For because fraud is not only in the acceptance of money, a gift without doubt is not one. But there are three acceptances of gifts, to which one hastens from fraud. For a gift from the heart is grace caught by thought. A gift from the mouth is glory through favor. A gift from the hand is a reward through giving. But 313 every just man shakes his hands from every gift, because in that which he does rightly, he seeks neither to receive vain glory from the human heart, nor praise from the mouth, nor a giving from the hand. He alone, therefore, does not commit fraud in the work of God, who when he watches for the studies of good action, pants neither for the rewards of a corporeal thing, nor for the words of praise, nor for the grace of human judgment. Therefore our very goods, because they cannot escape the sword of waylaying fault, unless they be fortified daily by solicitous fear, it is now rightly said through the holy man: I feared all my works. As if it were said by humble confession: What things I have acted openly I see, but what I have endured latently in these I am ignorant of. [Vet. XXVII]. For often our goods perish by robbing fraud, because earthly concupiscence subjoins itself to our right acts. Often they fail by intervening sloth, because they waste away from the fervor in which they were begun, as love grows cold. Because therefore the subreption of fault is with difficulty conquered even in the very act of virtue, what remains for security, except that fear should be studiously always even in virtue?

54. No offense is unavenged.---But after these things something very scrupulous objects itself to the heart which he subjoins: Knowing that Thou wouldest not spare the offender. For if the offender is not spared, who is snatched from eternal death, since no one is found pure from offense? Or does He spare the penitent and not spare the offender? Because when we bewail our offenses, we are by no means any longer offenders. But what of the fact that Peter, when he denies, is looked upon, and by the look of the denied Redeemer is called to tears? What of the fact that Paul, when he endeavored to extinguish the name of the Redeemer on earth, merited to hear His words from heaven?

Sed tamen culpa in utroque punita est, quia et de Petro, teste Evangelio, scriptum est: Recordatus Petrus verbi Jesu, egressus foras, flevit amare (Luc. XXII, 61). Et de Paulo haec eadem, quae hunc vocavit, Veritas dicit: Ego ostendam ei quanta eum oporteat pro nomine meo pati (Act. IX, 16). Delinquenti ergo Dominus nequaquam parcit, quia delictum sine ultione non deserit. Aut enim ipse hoc homo in se poenitens punit, aut hoc Deus cum homine vindicans percutit. Nequaquam igitur peccato parcitur, quia nullatenus sine vindicta laxatur Sic David (De poenit. dist. 1, cap. Si peccatum) audire post confessionem meruit: Dominus transtulit peccatum tuum (II Reg. XII, 13). Et tamen multis post cruciatibus afflictus ac fugiens, reatum culpae quam perpetraverat exsolvit. Sic nos salutis unda a culpa primi parentis absolvimur; sed tamen, reatum ejusdem culpae diluentes, absoluti quoque adhuc carnaliter obimus. Bene ergo dicitur: Sciens quod non parceres delinquenti, quia delicta nostra sive per nos, sive per semetipsum resecat, etiam cum relaxat. Ab electis enim suis iniquitatum maculas studet temporali afflictione tergere, quas in eis in perpetuum non vult videre. Sed saepe mens dum plus justo trepidat, dum pavore quatitur, dum sinistris suspicionibus urgetur, taedet hanc vivere, quae se ad vitam vel per labores ambigit pervenire. Unde et subsequenter adjungitur: VERS. 29.---Si autem et sic impius sum, quare frustra laboravi?

Caput XXXV

[Rec. XVIII].

314 55. Sancti ita incerti sunt ut confidant, ita confidunt ut non torpeant.---Si enim remota pietate discutimur, opus nostrum poena dignum est, quod remunerari praemiis praestolamur. Vir igitur sanctus, sub occulta judicia trepidans, dicit: Si autem et sic impius sum, quare frustra laboravi? non quo hunc laborasse poenitet, sed quo incertus esse de praemiis et inter labores dolet. Sciendum vero est quod viri sancti ita incerti sunt ut confidant, atque ita confidunt ut tamen ex securitate non torpeant. Quia ergo plerumque mens et impensa rectis actibus trepidat, restat ut postquam bonum opus agitur lacrymae deprecationis exquirantur, quatenus ad aeterna praemia meritum recti operis subvehat humilitas postulationis. [Vet. XXVIII, Rec. XIX.] Sed tamen sciendum est quia mundos nos ad perfectum reddere, vel vita, vel lacrymae non valent quousque nos mortalitas nostrae corruptionis tenet. Unde et apte subjungitur:

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But nevertheless the fault in both was punished, because both of Peter, the Gospel being witness, it is written: Peter remembered the word of Jesus, and having gone out, he wept bitterly (Luke 22:61). And of Paul this same Truth, which called him, says: I will show him how great things it behoves him to suffer for My name (Acts 9:16). Therefore the Lord by no means spares the offender, because He does not leave the offense without vengeance. For either man himself being penitent punishes this in himself, or God, vindicating this with man, strikes it. By no means therefore is sin spared, because it is in no way released without vindication. Thus David merited to hear after confession: The Lord has transferred thy sin (2 Sam. 12:13). And yet, being afflicted and fleeing after many tortures, he paid the guilt of the fault which he had perpetrated. Thus we are absolved by the wave of salvation from the fault of our first parent; but nevertheless, washing away the guilt of the same fault, being absolved also we still die carnally. Well therefore is it said: Knowing that Thou wouldest not spare the offender, because He cuts off our offenses either through us, or through Himself, even when He releases them. For He studies to wipe away the stains of iniquities from His elect by temporal affliction, which He does not wish to see in them forever. But often the mind, while it trembles more than is just, while it is shaken by fear, while it is urged by sinister suspicions, it tires her to live, who doubts that she will arrive at life even through labors. Whence also it is subsequently subjoined: VERSE 29.---But if I be also thus impious, why have I labored in vain?

Chapter XXXV

[Rec. XVIII].

314 55. The saints are so uncertain that they trust, they so trust that they are not sluggish.---For if we are discussed with piety removed, our work is worthy of punishment, which we expect to be remunerated with rewards. Therefore the holy man, trembling under the hidden judgments, says: But if I be also thus impious, why have I labored in vain? not that it repents him to have labored, but that he is uncertain about rewards even among labors, and grieves. But it is to be known that holy men are so uncertain that they trust, and they so trust that nevertheless they are not sluggish from security. Because therefore generally the mind, even when expended in right acts, trembles, it remains that after a good work is acted, the tears of deprecation should be sought, so far as the humility of postulation may carry up the merit of the right work to eternal rewards. [Vet. XXVIII, Rec. XIX.] But nevertheless it is to be known that neither life nor tears are able to render us pure to perfection as long as the mortality of our corruption holds us. Whence also it is aptly subjoined:

CHAPTER XXXVI.

VERS. 30, 31.---Si lotus fuero quasi aquis nivis, et fulserint velut mundissimae manus meae; tamen sordibus intinges me, et abominabuntur me vestimenta mea.

56. Lacrymae mundant, si profluant cum humilitate. Si non propter terrena, sed superna bona.---Aquae enim nivis sunt lamenta humilitatis. Quae profecto humilitas, quia ante districti judicis oculos caeteris virtutibus praeeminet, quasi per magni meriti colorem candet. Sunt namque nonnulli qui lamenta habent, sed humilitatem non habent, quia afflicti plangunt, sed tamen in ipsis fletibus vel contra proximorum vitam superbiunt, vel contra ordinationem conditoris eriguntur. Hi nimirum aquas habent, sed nivis aquas non habent, et mundi esse nequeunt, quia humilitatis fletibus minime lavantur. Aquis autem nivis a culpa se laverat qui confidenter dicebat: Cor contritum et humiliatum Deus non spernit (Psal. L, 19). Qui enim lamentis affliguntur, sed murmurando rebelles sunt, mentem quidem conterunt, sed humiliari contemnunt. Quamvis aquae nivis intelligi et aliter possunt. Aqua enim fontis et fluminis ex terra oritur, aqua vero nivis ex aere proruit. Et sunt plerique qui per orationum lamenta se cruciant, sed tamen totis lamentorum laboribus ad sola terrena desideria exsudant; compunguntur in precibus, sed felicitatis transitoriae gaudia exquirunt. Hos itaque nivis aqua non abluit, quia eorum fletus ab imis venit. Quasi enim ex terrae aqua perfusi sunt, qui pro terrenis bonis in precibus compunguntur. Qui vero idcirco plorant, quoniam praemia superna desiderant, aqua nivis hos diluit, quia coelestis compunctio infundit. Nam cum perennem patriam per lamenta appetunt, ejusque accensi desideriis plangunt, a summis accipiunt unde mundentur. Per manus autem quid aliud quam opera designantur? Unde quibusdam per prophetam dicitur: Manus vestrae sanguine plenae sunt (Isa. I, 15); id est, opera crudelitate.

57. Perfectam munditiam hic non assequimur.---Notandum vero quod vir sanctus non ait: Fulserunt mundissimae manus meae; sed, velut mundissimae manus meae, quia quousque poena corruptionis astringimur, quamlibet rectis operibus , veram munditiam nequaquam apprehendimus, sed imitamur. Unde et apte subjungitur: Tamen sordibus 315 intinges me. Deus nos sordibus intingere dicitur, intinctos sordibus demonstrare, quia quanto ad illum verius per bona opera surgimus, tanto subtilius vitae nostrae sordes agnoscimus, quibus ab ejus munditia discordamus.

VERSES 30, 31.---If I be washed as if with the waters of snow, and my hands shall shine as if most clean; yet Thou shalt dip me in filth, and my garments shall abominate me.

56. Tears cleanse, if they flow with humility. If not on account of earthly, but heavenly goods.---For the waters of snow are the lamentations of humility. Which humility indeed, because it stands out before other virtues before the eyes of the strict Judge, shines as if by the color of great merit. For there are some who have lamentations, but have not humility, because being afflicted they bewail, but nevertheless in those very weepings they are proud either against the life of their neighbors, or are erected against the ordination of the Creator. These namely have waters, but have not the waters of snow, and they cannot be clean, because they are by no means washed by the weepings of humility. But he had washed himself from fault with the waters of snow who confidently said: A contrite and humbled heart God does not despise (Ps. 50:19). For those who are afflicted with lamentations, but are rebellious by murmuring, indeed bruise the mind, but despise to be humbled. Although the waters of snow can be understood otherwise also. For the water of a fount and a river arises from the earth, but the water of snow falls forth from the air. And there are very many who torture themselves through the lamentations of prayers, but nevertheless through all the labors of lamentations they sweat out for earthly desires alone; they are pricked in prayers, but they seek the joys of transitory felicity. Therefore the water of snow does not wash these, because their weeping comes from the lowest things. For they are as it were drenched from the water of the earth, who are pricked in prayers for earthly goods. But those who therefore weep, because they desire heavenly rewards, the water of snow washes them, because heavenly compunction infuses them. For when they seek the perennial fatherland through lamentations, and being kindled by desires of it they bewail, they receive from the highest things whence they may be cleansed. But by hands what else than works are designated? Whence it is said to some through the prophet: Your hands are full of blood (Isa. 1:15); that is, works with cruelty.

57. We do not attain perfect cleanness here.---It is to be noted indeed that the holy man does not say: My most clean hands have shone; but, as if my most clean hands, because as long as we are bound by the penalty of corruption, by whatever right works, we by no means apprehend true cleanness, but imitate it. Whence also it is aptly subjoined: Yet Thou shalt 315 dip me in filth. God is said to dip us in filth, to show us dipped in filth, because the more truly we rise to Him through good works, the more subtly we recognize the filths of our life, by which we discord from His cleanness.

Ait ergo: Si lotus fuero quasi aquis nivis, et fulserint velut mundissimae manus meae, tamen sordibus intinges me. Ac si apertius dicat: Quamvis lamentis supernae compunctionis infundar, quamvis per studia rectae operationis exercear, in tua tamen munditia video quia mundus non sum. Intentam quippe Deo animam ipsa adhuc corruptibilis caro diverberat, ejusque amoris pulchritudinem obscenis et illicitis cogitationum motibus foedat.

[Vet. XXIX.] 58. Animae vestis corpus.---Unde et subditur: Et abominabuntur me vestimenta mea. Quid enim vestimenti nomine nisi hoc terrenum corpus exprimitur, quo induta anima tegitur, ne in subtilitate suae substantiae nuda videatur? Hinc etenim Salomon ait: Omni tempore sint vestimenta tua candida (Eccle. IX, 8); id est, membra corporis a sordidis actibus munda. Hinc Isaias ait: Vestimentum mistum sanguine erit in combustionem (Isai. IX, 5). Sanguine quippe vestimentum miscere est desideriis carnalibus corpus inquinare. Quibus nimirum se pollui Psalmista formidaverat, cum dicebat: Libera me de sanguinibus Deus, Deus salutis meae (Psal. L, 16). Hinc voce angeli ad Joannem dicitur: Habes pauca nomina in Sardis, quae non inquinaverunt vestimenta sua (Apoc. III, 4). More autem sacri eloquii vestimenta nostra nos abominari referuntur, quia abominabiles reddunt; sicut per Petrum quoque de Juda dicitur: Hic possedit agrum de mercede iniquitatis (Act. I, 18). Neque enim emptum pretio sanguinis agrum Judas possidere figuli potuit, qui, relatis triginta argenteis, traditionis crimen criminosiori in se protinus morte mulctavit; sed possedit dictum est possidere fecit. Ita hoc loco: Abominabuntur me vestimenta mea dicitur abominabilem facient, quia nimirum dum contra mentem membra superbiunt, dum sancti desiderii studia tentationum suarum tumultibus interrumpunt, in ipso suo certamine posita anima agnoscit quantum adhuc a divinitate despicitur, quae correptionem suam plene appetens transire, sed non valens, foedae pulvere cogitationis inquinatur. Hanc vestimentorum abominationem senserat qui dicebat: 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). Haec etiam vestimenta, in quibus perfecte placere non poterat, quandoque melius resumenda, deponere festine cupiebat, dicens: Infelix ego homo, quis me liberabit de corpore mortis hujus (Rom. VII, 24)? Dicat ergo vir justus: Si lotus fuero quasi aquis nivis, et fulserint velut mundissimae manus meae; tamen sordibus intinges me, et abominabuntur me vestimenta mea, quia quantumlibet ad summa ex compunctione contemplationis ascenderit, quantumlibet in opere se per exercitium laboris accinxerit, indignum tamen adhuc aliquid de corpore mortis sentit, et abominabilem se esse considerat in multis, quae de pondere corruptionis portat.

He says therefore: If I be washed as if with the waters of snow, and my hands shall shine as if most clean, yet Thou shalt dip me in filth. As if he were more plainly saying: Although I be infused with the lamentations of heavenly compunction, although I be exercised through the studies of right operation, yet in Thy cleanness I see that I am not clean. For the corruptible flesh still beats back the soul intent on God, and fouls the beauty of His love with obscene and illicit motions of thoughts.

[Vet. XXIX.] 58. The garment of the soul is the body.---Whence also it is added: And my garments shall abominate me. For what is expressed by the name of garment except this earthly body, with which the soul being clothed is covered, lest it should appear naked in the subtlety of its substance? For hence Solomon says: At all times let thy garments be white (Eccles. 9:8); that is, the members of the body clean from sordid acts. Hence Isaiah says: The garment mixed with blood shall be for burning (Isa. 9:5). For to mix the garment with blood is to stain the body with carnal desires. With which indeed the Psalmist had feared to be polluted, when he said: Deliver me from bloods, O God, Thou God of my salvation (Ps. 50:16). Hence by the voice of the angel it is said to John: Thou hast a few names in Sardis, which have not defiled their garments (Rev. 3:4). But after the manner of sacred eloquence our garments are related to abominate us, because they render us abominable; as also through Peter it is said of Judas: This man possessed a field from the reward of iniquity (Acts 1:18). For neither could Judas possess the field of the potter bought with the price of blood, who, the thirty pieces of silver being returned, immediately punished the crime of betrayal with a more criminal death in himself; but he possessed is said for he made to possess. So in this place: My garments shall abominate me is said for they shall make me abominable, because indeed while the members are proud against the mind, while they interrupt the studies of holy desire with the tumults of their temptations, the soul placed in its very conflict recognizes how much it is still despised by the Divinity, which fully desiring to pass over its correction, but not being able, is defiled by the dust of foul thought. He had felt this abomination of garments who said: I see another law in my members repugnant to the law of my mind, and leading me captive in the law of sin, which is in my members (Rom. 7:23). These garments also, in which he could not perfectly please, he desired to lay down quickly, to be resumed better at some time, saying: Unhappy man that I am, who shall deliver me from the body of this death (Rom. 7:24)? Let the just man say therefore: If I be washed as if with the waters of snow, and my hands shall shine as if most clean; yet Thou shalt dip me in filth, and my garments shall abominate me, because however much he shall have ascended to the highest things from the compunction of contemplation, however much he shall have girded himself in work through the exercise of labor, yet he still feels something unworthy from the body of death, and considers himself to be abominable in many things, which he carries from the weight of corruption.

[Vet. XXX, Rec. XX.] Cui hoc quoque fit gravius, quod saepe neque hoc intelligit unde delinquit. Flagella suscipit, sed districto judici quid 316 in se majus, quidve minus displiceat, non agnoscit. Unde et subditur:

CAPUT XXXVII.

VERS. 32.---Neque enim viro, qui similis mei est, respondebo, nec qui mecum in judicio ex aequo possit audiri.

59. Justo quam grave sit ignorare unde delinquit.---Dum cum quolibet in judicio ex aequo contendimus, et quid contra nos dicatur agnoscimus, et in his quae dicimus audimur, et quo objecta patenter apprehendimus, eo audenter ad proposita respondemus. Quia ergo invisibilis judex quae facimus videt, quasi audit quae dicimus; sed quia id quod ei displicet nequaquam plene cognoscimus, quasi quid ipse dicit ignoramus. Vir igitur sanctus vestimentorum suorum abominationem considerans, eo amplius timet, quo audiri ex aequo in judicio non valet, quia quousque corruptionis suae pondere premitur, hoc in poena sua gravius tolerat, quod et sensum sui reprehensoris ignorat. Ac si aperte dicat: In hoc ex aequo non audior, quia et patent cuncta quae facio, et tamen ipse nescio per quanta reprehendor. Sequitur:

CAPUT XXXVIII.

VERS. 33.---Non est qui utrumque valeat arguere, et ponere manum suam in ambobus.

60. Arguere Deum quid sit.---Durum sonat ut quaeratur qui Deum arguat; sed durum non erit, si recurrat ad memoriam quod ipse per alium prophetam dicit. Per Isaiam quippe admonet, dicens: Quiescite agere perverse, discite benefacere, quaerite judicium, subvenite oppresso, judicate pupillo, defendite viduam; et venite, et arguite me, dicit Dominus (Isai. I, 16). Ei namque quem arguimus rationis auctoritate contraimus. Et quid est quod Dominus, agere sancta nos admonens, adjungit: Venite, et arguite me, nisi quod aperte insinuat quantam bonis actibus fiduciam praestat?

[Vet. XXX, Rec. XX.] To whom this also becomes more heavy, that often he does not even understand this whence he offends. He receives scourges, but he does not recognize towards the strict Judge what 316 in himself may displease more, or what less. Whence also it is subjoined:

CHAPTER XXXVII.

VERSE 32.---For neither will I answer to a man, who is like me, nor who can be heard with me in judgment on an equal footing.

59. How heavy it is for a just man to be ignorant whence he offends.---While we contend with anyone in judgment on an equal footing, we both recognize what is said against us, and in those things which we say we are heard, and by how much we patently apprehend the things objected, by so much we daringly answer to the things proposed. Because therefore the invisible Judge sees what we do, He as it were hears what we say; but because we by no means fully know that which displeases Him, we as it were are ignorant of what He Himself says. The holy man therefore, considering the abomination of his garments, fears all the more, because he is not able to be heard on an equal footing in judgment, because as long as he is pressed by the weight of his corruption, he tolerates this more heavily in his penalty, that he also is ignorant of the sense of his Reprehender. As if he were plainly saying: In this I am not heard on an equal footing, because both all things which I do are patent, and yet I myself do not know through how many things I am reprehended. It follows:

CHAPTER XXXVIII.

VERSE 33.---There is none who may be able to rebuke both, and to lay his hand upon both.

60. What it is to rebuke God.---It sounds harsh that one should be sought who may rebuke God; but it will not be harsh if it recurs to the memory what He Himself says through another prophet. For through Isaiah He admonishes, saying: Cease to do perversely, learn to do well, seek judgment, relieve the oppressed, judge for the fatherless, defend the widow; and come, and rebuke me, saith the Lord (Isai. I, 16). For we oppose with the authority of reason him whom we rebuke. And what is it that the Lord, admonishing us to do holy things, adds: Come, and rebuke me, unless that He openly suggests how much confidence He bestows on good actions?

Ac si patenter dicat: Recta agite, et animadversionis meae motibus non jam per deprecationis gemitum, sed per fiduciam auctoritatis obviate. Hinc etenim Joannes dicit: Si cor nostrum non reprehenderit nos, fiduciam habemus ad Deum (I Joan. III, 21). Hinc est quod Moyses, quia placet serviens, auditur tacens, cum silenti dicitur: Quid clamas ad me (Exod. XIV, 15)? Hinc est quod irascentem retinet, cum audit: Dimitte me, ut irascatur furor meus contra populum istum (Exod. XXXII, 10). Hinc est quod arguentem Dominus non habuisse se queritur, cum per prophetam dicitur: Quaesivi virum qui interponeret sepem, et staret oppositus contra me, ne dissiparem eam, et non inveni (Ezech. XXII, 30). Hinc est quod graviter Isaias deplorat, dicens: Omnes nos cecidimus quasi folium, et iniquitates nostrae quasi ventus abstulerunt nos; non est qui invocet nomen tuum, qui consurgat et teneat te (Isai. LXIV, 6, 7).

61. Christus solus potuit nos a morte liberare. Patiendo hominis culpam corripuit, et placavit Dei iram. ---Sed possunt recti quilibet per acceptae innocentiae meritum aliquando praesentis motibus animadversionis obviare, non autem valent virtute propria ab humano genere supplicia secuturae mortis expellere. Vir igitur sanctus humanum genus consideret quo defluxit; aeternae mortis damna conspiciat; cui nimirum constat quia nequaquam justitia humana contradicat, videat quam perverse homo deliquerit; videat quam districte conditor contra hominem irascatur, et mediatorem Dei et hominis, Deum et hominem, requirat. [Vet. XXXI, Rec. XXI.] Quem quia longe post venturum considerat, deplorans dicat: Non est qui utrumque valeat arguere, et ponere manum suam in ambobus. Redemptor quippe humani generis, mediator Dei et hominis per carnem factus, quia justus in hominibus solus apparuit, et tamen ad poenam culpae etiam sine culpa pervenit, et hominem arguit ne delinqueret, et Deo obstitit ne feriret, exempla innocentiae praebuit, poenam malitiae suscepit. Patiendo ergo utrumque arguit, qui et culpam hominis, justitiam aspirando, corripuit, et iram judicis moriendo temperavit; atque in utrisque manum posuit, quia et exempla hominibus quae imitarentur praebuit, et Deo in se opera, quibus erga homines placaretur, ostendit. Nullus quippe ante hunc exstitit, qui sic pro alienis reatibus intercederet, ut proprios non haberet. Aeternae igitur morti tanto quis in aliis obviare non poterat, quanto hunc reatus de propriis astringebat. Venit itaque novus homo ad homines, contradictor ad culpam, amicus ad poenam; mira monstravit, crudelia pertulit. Manum ergo suam in ambobus posuit, quia unde reum recta docuit, inde iratum judicem placavit. Qui hoc quoque ipsis suis miraculis mirabilius praebuit, quia corda delinquentium mansuetudine potius quam terrore correxit. Unde et subditur:

As if He were plainly saying: Do right things, and meet the movements of my animadversion no longer through the groan of deprecation, but through the confidence of authority. Hence for indeed John says: If our heart does not reprehend us, we have confidence towards God (I John III, 21). Hence it is that Moses, because he pleases while serving, is heard while silent, when it is said to him while silent: Why criest thou to me (Exod. XIV, 15)? Hence it is that he restrains Him when angry, when he hears: Let me alone, that my fury may be kindled against this people (Exod. XXXII, 10). Hence it is that the Lord complains that He had not one who rebuked, when it is said through the prophet: I sought for a man who should set up a hedge, and stand in the gap against me, lest I should destroy it, and I found none (Ezek. XXII, 30). Hence it is that Isaiah heavily deplores, saying: We all have fallen as a leaf, and our iniquities like the wind have taken us away; there is none who calleth upon thy name, who riseth up and holdeth thee (Isai. LXIV, 6, 7).

61. Christ alone could liberate us from death. By suffering He corrected the fault of man, and appeased the wrath of God. ---But any of the upright are able through the merit of received innocence sometimes to meet the movements of present animadversion, but they are not able by their own virtue to expel from the human race the punishments of the death that is to follow. Let the holy man therefore consider the human race whither it has flowed down; let him behold the losses of eternal death; against which it is certainly evident that human justice by no means contradicts, let him see how perversely man has offended; let him see how strictly the Creator is angry against man, and let him seek a mediator of God and man, God and man. [Vet. XXXI, Rec. XXI.] Whom because he considers as to come long after, deploring let him say: There is none who may be able to rebuke both, and to lay his hand upon both. For the Redeemer of the human race, made a mediator of God and man through the flesh, because He alone appeared just among men, and yet reached the penalty of fault even without fault, both rebuked man lest he should offend, and withstood God lest He should strike, provided examples of innocence, and underwent the penalty of malice. By suffering therefore He rebuked both, who both corrected the fault of man, by breathing in justice, and tempered the wrath of the judge by dying; and He laid His hand on both, because He both provided examples for men which they might imitate, and showed to God in Himself works by which He might be appeased towards men. For none existed before Him, who should so intercede for the guilts of others, as not to have His own. Therefore one was not able to meet eternal death in others by so much as the guilt of his own bound him. There came therefore a new man to men, a contradictor to fault, a friend to penalty; He showed wonderful things, He bore cruel things. He therefore laid His hand on both, because whence He taught the guilty right things, thence He appeased the angry judge. Who also provided this more wonderfully than His very miracles, because He corrected the hearts of the delinquent by mildness rather than by terror. Whence also is subjoined:

Caput XXXIX

[Rec. XXII].

VERS. 34.---Auferat a me virgam suam, et pavor ejus non me terreat.

62. Mansuetudine potius quam terrore nos correxit. ---Per legem quippe virgam Deus tenuerat, cum dicebat: Si quis haec vel illa fecerit, morte moriatur. Sed incarnatus virgam abstulit, quia vias vitae per mansuetudinem ostendit. Unde ei per Psalmistam dicitur: Intende, prospere procede, et regna, propter veritatem et mansuetudinem et justitiam (Psal. XLIV, 5). [Vet. XXXII.] Timeri quippe quasi Deus noluit, sed quasi pater ut amaretur inspiravit. Quod liquido Paulus dicit: Non enim accepistis spiritum servitutis iterum in timore, sed accepistis spiritum adoptionis filiorum, in quo clamamus, Abba pater (Rom. VIII, 15). Unde hic quoque apte subjungitur:

CAPUT XL.

VERS. 35.---Loquar, et non timebo eum.

63. Timor a peccato nos suscitare non valuit.---Vir enim sanctus, quia humani generis Redemptorem venire mitem conspicit, non metum ad Dominum, sed affectum ad patrem sumit; et timorem despicit, quia per adoptionis gratiam ad amorem surgit. Hinc Joannes ait: Timor non est in charitate, sed perfecta charitas foras mittit timorem (I Joan. IV, 18). Hinc Zacharias dicit: Ut sine timore de manu inimicorum nostrorum liberati serviamus illi (Luc. I, 74). A peccati igitur morte timor nos suscitare non valuit, sed ad statum vitae aspirata mansuetudinis gratia erexit. Quod bene Elisaeo Sunamitis filium suscitante signatur (IV Reg. IV, 30, 34), qui cum baculo puerum mittens, exstincto filio vitam minime reddidit; per semetipsum vero veniens, seque super mortuum sternens, atque ad ejus membra se colligens, huc illucque deambulans, et in ore mortui septies aspirans, hunc ad redivivam lucem protinus per ministerium compassionis animavit. Auctor quippe humani generis Deus, quasi mortuum puerum doluit, cum exstinctos nos iniquitatis aculeo miseratus aspexit. Et quia per Moysen terrorem legis protulit, quasi per puerum virgam misit.

Chapter XXXIX

[Rec. XXII].

VERSE 34.---Let Him take away His rod from me, and let not His dread terrify me.

62. He corrected us by mildness rather than by terror. ---For through the law God had held a rod, when He said: If anyone shall do this or that, let him die the death. But being incarnate He took away the rod, because He showed the ways of life through mildness. Whence it is said to Him through the Psalmist: Aim, proceed prosperously, and reign, because of truth and mildness and justice (Psal. XLIV, 5). [Vet. XXXII.] For He willed not to be feared as God, but He inspired that He should be loved as a father. Which Paul clearly says: For you have not received the spirit of servitude again in fear, but you have received the spirit of adoption of sons, in which we cry, Abba Father (Rom. VIII, 15). Whence here also is aptly subjoined:

CHAPTER XL.

VERSE 35.---I will speak, and I will not fear Him.

63. Fear was not able to raise us from sin.---For the holy man, because he beholds the Redeemer of the human race coming mild, takes up not fear towards the Lord, but affection towards the father; and he despises fear, because through the grace of adoption he rises to love. Hence John says: Fear is not in charity, but perfect charity casteth out fear (I John IV, 18). Hence Zacharias says: That being delivered from the hand of our enemies we may serve Him without fear (Luke I, 74). Fear therefore was not able to raise us from the death of sin, but the breathed-in grace of mildness raised us to the state of life. Which is well signified by Elisha raising the son of the Sunamite (IV Kings IV, 30, 34), who when sending the boy with a staff, by no means restored life to the dead son; but coming by himself, and stretching himself upon the dead, and collecting himself to his members, walking hither and thither, and breathing seven times into the mouth of the dead, he immediately animated him to a revived light through the ministry of compassion. For God, the Author of the human race, grieved for as it were a dead boy, when He looked with pity upon us extinguished by the sting of iniquity. And because through Moses He brought forth the terror of the law, He as it were sent a rod through the boy.

Sed puer cum baculo mortuum suscitare non valuit, quia, Paulo attestante: Nihil ad perfectum adduxit lex (Hebr. VII, 19). Ipse autem per semetipsum veniens, et super cadaver se humiliter sternens, ad exaequanda sibi mortui membra se collegit: Quia cum in forma Dei esset, non rapinam arbitratus est esse se aequalem Deo; sed semetipsum exinanivit, formam servi accipiens, in similitudinem hominum factus, et habitu inventus ut homo (Philip. II, 6). Huc illucque deambulat, quia et Judaeam juxta, et longe positas gentes vocat. Super mortuum septies inspirat, quia per apertionem divini muneris gratiae septiformis spiritum in peccati morte jacentibus tribuit. Moxque vivens erigitur, quia is, quem terroris virga suscitare non potuit, per amoris spiritum puer ad vitam rediit. Dicat itaque ex sua, dicat ex voce humani generis: Auferat a me virgam suam, et pavor ejus non me terreat; loquar, et non timebo eum. Ubi et apte subjungitur:

CAPUT XLI.

IBID.---Neque enim possum metuens respondere

64. Timor digna Deo pro ejus donis obsequia non reddit.---Respondere quippe cuilibet dicimur cum factis illius digna opera repensamus. Deo ergo respondere est donis ejus praecedentibus nostra obsequia reddere. Unde et psalmi quidam, in quibus sancta operatio imitanda proponitur, ad respondendum scripti praenotantur. Rectum itaque Deus hominem condidit, eumque ad perversa defluentem cum longanimitate toleravit. Quotidie culpam aspicit, et tamen vivendi spatia non citius abscidit; dona largitur benignitate sua, et erga malos utitur patientia sua. Respondere homo tot beneficiis debet; sed tamen respondere metuens non valet, quia humani generis conditorem qui adhuc serviliter formidat, procul dubio non amat. Nam tunc solum Deo vera obsequia reddimus, cum eum propter amoris fiduciam non timemus; cum nos ad bona opera affectus, non metus dirigit; cum malum nostrae menti jam non placet, etiam si licet. Nam qui a perversitatis opere ex timore restringitur, perversa libenter ageret, si liceret. Nequaquam ergo veraciter rectus est, qui adhuc a pravitatis desiderio liber non est. Bene itaque dicitur: Neque enim possum metuens respondere, quia vera obsequia Deo non reddimus, si ex timore mandatis illius, et non potius ex amore servimus. Sed cum menti nostrae ejus dulcedinis amor accenditur, omne desiderium praesentis vitae levigatur, in taedium dilectio vertitur, atque hanc cum moerore mens tolerat, cui victa prius reprobo amore serviebat. Unde et apte subdur:

But the boy with the staff was not able to raise the dead, because, Paul attesting: The law brought nothing to perfection (Hebr. VII, 19). But He Himself coming by Himself, and humbly stretching Himself upon the corpse, collected Himself to equal the members of the dead to Himself: Because when He was in the form of God, He thought it not robbery to be equal to God; but emptied Himself, taking the form of a servant, made in the likeness of men, and found in fashion as a man (Philip. II, 6). He walks hither and thither, because He calls both Judea that is near, and the nations placed far off. He breathes seven times upon the dead, because through the opening of the divine gift He bestows the spirit of sevenfold grace upon those lying in the death of sin. And soon he is raised up living, because he, whom the rod of terror could not raise, through the spirit of love the boy returned to life. Let him say therefore from his own, let him say from the voice of the human race: Let Him take away His rod from me, and let not His dread terrify me; I will speak, and I will not fear Him. Where also is aptly subjoined:

CHAPTER XLI.

IBID.---For I am not able to answer while fearing.

64. Fear does not render to God obedience worthy of Him for His gifts.---For we are said to answer to anyone when we repay his deeds with worthy works. To answer to God therefore is to render our obediences to His preceding gifts. Whence also certain psalms, in which holy operation is proposed to be imitated, are prenoted for answering. For God created man upright, and He has tolerated with long-suffering him flowing down to perverse things. Daily He beholds fault, and yet He does not sooner cut off the spaces of living; He bestows gifts by His benignity, and uses His patience towards the evil. Man ought to answer to so many benefits; but yet while fearing he is not able to answer, because he who still servilely dreads the Creator of the human race, beyond doubt does not love Him. For then only do we render true obediences to God, when we do not fear Him because of the confidence of love; when affection, not fear, directs us to good works; when evil no longer pleases our mind, even if it be allowed. For he who is restrained from the work of perversity out of fear, would freely do perverse things, if it were allowed. By no means therefore is he truly upright, who is not yet free from the desire of depravity. Well therefore is it said: For I am not able to answer while fearing, because we do not render true obediences to God, if we serve His commands out of fear, and not rather out of love. But when the love of His sweetness is kindled in our mind, all desire of the present life is lightened, delight is turned into weariness, and the mind tolerates with sorrow this life, which it formerly served, conquered by a reprobate love. Whence also is aptly subjoined:

Caput XLII

[Vet. XXXIII, Rec. XXIII].

CAP. X, VERS. 1.---Taedet animam meam vitae meae.

65. Amor Dei vitae hujus taedium parit, et ad erratorum confessionem adducit. --- Sed cum praesens vita vilescere, cum conditoris amor dulcescere coeperit, sese contra se animus accendit, ut accusare se de culpis debeat, in quibus se ante supernorum nescius defendebat. Unde adhuc recte adjungit:

CAPUT XLIII.

IBID.---Dimittam adversum me eloquium meum.

66. Quasi pro se eloquio suo utitur, qui prava quae gessit defendere excusationibus conatur. Sed adversum se eloquium dimittit, qui accusare in se hoc incipit quod erravit. Saepe vero et cum delinquimus ea quoque quae agimus dijudicamus. Accusat mens ipsa quod perpetrat; sed quia hoc ex desiderio minime deserit, erubescit confiteri quod fecit. Cum vero toto jam judicio carnis delectationem premit, audaci voce in accusationis suae confessionem se erigit. Unde recte nunc dicitur: Dimittam adversum me eloquium meum, quia fortis mens relaxare contra se verba detestationis inchoat, quae apud semetipsam prius infirme verecundata retinebat. Sed sunt nonnulli qui apertis vocibus culpas fatentur, sed tamen in confessione gemere nesciunt, et lugenda gaudentes dicunt. Unde adhuc apte subjungitur:

Caput XLIV

[Rec. XXIV].

IBID.---Loquar in amaritudine animae meae.

67. Confessio fiat in amaritudine animae.---Qui culpas suas detestans loquitur, restat necesse est ut has in amaritudine animae loquatur, ut haec ipsa amaritudo puniat quidquid lingua per mentis judicium accusat. Sciendum vero est quia ex poena poenitentiae, quam sibi mens irrogat, aliquatenus securitatem percipit, atque ad interrogationem superni judicis fidentior exsurgit, ut semetipsam subtilius inveniat, et erga se quaeque quomodo disponantur agnoscat. Unde et protinus additur:

CAPUT XLV.

Chapter XLII

[Vet. XXXIII, Rec. XXIII].

BOOK X, VERSE 1.---My soul is weary of my life.

65. The love of God brings forth weariness of this life, and leads to the confession of errors. ---But when the present life begins to become vile, when the love of the Creator begins to grow sweet, the mind kindles itself against itself, that it ought to accuse itself of the faults, in which it formerly defended itself, being ignorant of heavenly things. Whence still rightly he adds:

CHAPTER XLIII.

IBID.---I will let loose my speech against myself.

66. He as it were uses his speech for himself, who endeavors to defend the evil things which he has done with excuses. But he lets loose his speech against himself, who begins to accuse in himself that in which he has erred. But often even when we offend we also judge those things which we do. The mind itself accuses what it perpetrates; but because it by no means deserts this from desire, it is ashamed to confess what it has done. But when already with its whole judgment it presses down the delight of the flesh, it raises itself with a daring voice to the confession of its own accusation. Whence rightly it is now said: I will let loose my speech against myself, because the strong mind begins to relax against itself words of detestation, which it formerly weakly retained out of shame within itself. But there are some who with open voices confess their faults, but yet know not how to groan in confession, and say things to be lamented while rejoicing. Whence still is aptly subjoined:

Chapter XLIV

[Rec. XXIV].

IBID.---I will speak in the bitterness of my soul.

67. Let confession be made in bitterness of soul.---He who speaks detesting his faults, it remains that it is necessary that he speak them in bitterness of soul, so that this very bitterness may punish whatever the tongue accuses through the judgment of the mind. For it is to be known that from the penalty of penitence, which the mind imposes on itself, it in some measure perceives security, and rises more confident to the interrogation of the heavenly Judge, so that it may find itself more subtly, and recognize how everything is disposed towards itself. Whence also immediately is added:

CHAPTER XLV.

VERS. 2.---Dicam Deo: Noli me condemnare; indica mihi cur me ita judices.

68. Judicat nos hic et punit Deus duobus modis.---Quia peccatorem se in amaritudine animae asserit, quid Deo aliud quam ne condemnetur dicit? quia amaritudo praesentis poenitentiae exstinguit supplicia sequentis irae. Duobus autem modis in hac vita hominem Deus judicat, quia aut per mala praesentia irrogare jam tormenta sequentia incipit, aut tormenta sequentia flagellis praesentibus exstinguit. Nisi enim delictis exigentibus justus judex et nunc et postmodum quosdam percuteret, Judas minime dixisset, Secundo eos qui non crediderunt perdidit (Judae 5); et de iniquis Psalmista non diceret: Induantur sicut diploide confusione sua (Psal. CVIII, 29). Diploidem quippe duplum vestimentum dicimus. Confusione ergo sicut diploide induti sunt qui juxta reatus sui meritum et temporali et perpetua animadversione feriuntur. Solos quippe poena a supplicio liberat quos immutat. Nam quos praesentia mala non corrigunt, ad sequentia perducunt. Si autem nequaquam quosdam poena praesens a supplicio aeterno defenderet, Paulus minime dixisset: Cum judicamur, a Domino corripur, ut non cum hoc mundo damnemur (I Cor. XI, 32). Hinc voce angelica ad Joannem dicitur: Ego quos amo redarguo et castigo (Apoc. III, 19). Hinc etiam scriptum est: Quem diligit Dominus castigat, flagellat omnem filium quem recipit (Hebr. XII, 6):

[Vet. XXXIV.] 69. Mens justi ut secura sit, trepidat.---Saepe ergo mens justi, ut magis secura sit, altius trepidat; et cum flagellis cingitur, superni judicii incertitudine turbatur. Pavet ne initium sequentis damnationis sit omne quod patitur; et per cogitationem interrogat judicem, quia de vitae suae meritis ambigit in percussione. Sed cum vitae virtus ad oculos mentis reducitur, quasi consolatio a judice respondetur, quia nequaquam ad perdendum percutit quem in actionis innocentia feriendo custodit. Bene itaque nunc dicitur: Indica mihi cur me ita judices. Ac si aperte diceretur: Quia flagellando me judicas, ostende quod ad judicium per flagella securum reddas. Quod tamen intelligi et aliter potest. Nam plerumque vir justus flagella ad probationem percipit, et vitam suam subtilissima inquisitione discutiens, quamvis se peccatorem et sentiat et fateatur, pro qua tamen specialiter culpa percutitur, minime cognoscit; atque eo magis in percussione trepidat, quo causas suae percussionis ignorat. Petit ut semetipsum sibi judex indicet, quatenus quod ille animadvertendo percutit, hoc in se flendo et ipse castiget.

VERSE 2.---I will say to God: Do not condemn me; indicate to me why thou judgest me so.

68. God judges us here and punishes in two ways.---Because he asserts himself a sinner in bitterness of soul, what else does he say to God than that he may not be condemned? because the bitterness of present penitence extinguishes the punishments of the following wrath. For in two ways in this life God judges man, because either through present evils He already begins to impose the following torments, or He extinguishes the following torments by present scourges. For unless the just Judge, the offenses requiring it, should strike some both now and afterwards, Jude would by no means have said: He destroyed the second time those who did not believe (Jude 5); and of the iniquitous the Psalmist would not say: Let them be covered with their confusion as with a double cloak (Psal. CVIII, 29). For we call a double cloak (diploide) a double garment. They therefore are clothed with confusion as with a double cloak who according to the merit of their guilt are struck with both temporal and perpetual animadversion. For only the penalty from punishment liberates those whom it changes. For those whom present evils do not correct, they lead through to following ones. But if by no means present penalty defended some from eternal punishment, Paul would by no means have said: When we are judged, we are rebuked by the Lord, that we may not be condemned with this world (I Cor. XI, 32). Hence by an angelic voice it is said to John: Those whom I love I rebuke and chastise (Apoc. III, 19). Hence also it is written: Whom the Lord loveth he chastiseth, he scourgeth every son whom he receiveth (Hebr. XII, 6):

[Vet. XXXIV.] 69. The mind of the just man trembles that it may be secure.---Therefore often the mind of the just man, that it may be more secure, trembles more deeply; and when it is girt with scourges, it is troubled by the uncertainty of the heavenly judgment. It dreads lest all that it suffers be the beginning of following damnation; and through thought it interrogates the judge, because it doubts concerning the merits of its life in the smiting. But when the virtue of life is brought back to the eyes of the mind, as it were a consolation is answered by the judge, because He by no means smites to destroy him whom He guards while smiting in the innocence of action. Well therefore is it now said: Indicate to me why thou judgest me so. As if it were openly said: Because by scourging Thou judgest me, show that which Thou renderest secure through scourges for judgment. Which however can be understood also otherwise. For very often the just man perceives scourges for testing, and discussing his life with most subtle inquisition, although he both feels and confesses himself a sinner, for what special fault however he is smitten, he by no means knows; and he trembles all the more in the smiting, as he is ignorant of the causes of his smiting. He petitions that the judge indicate himself to him, so that what he smites by noticing, this he himself also may chastise in himself by weeping.

Scit namque quod aequissimus vindex injuste quempiam nostrum nullo modo affligit, et magno metu concutitur, quia et dolet in verbere, et deprehendere in se perfecte non valet quod deploret. Unde adhuc subditur:

Caput XLVI

[Rec. XXV].

VERS. 3.---Nunquid bonum tibi videtur, si calumnieris et opprimas pauperem, opus manuum tuarum, et consilium impiorum adjuves?

70. Justi propter quid flagelletur ignorantis anxietas.---Hoc nimirum sic per interrogationem dicitur, ut negetur. Ac si aperte diceretur. Tu qui summe bonus es, novi quia bonum non aestimas, ut pauperem per calumniam premas. Et scio ergo quia non est injustum quod patior, et eo magis doleo quo causas justitiae ignoro. Notandum vero quod non ait Ut opprimas innocentem, sed pauperem. Qui enim districtioni judicis nequaquam innocentiam, sed paupertatem suam objicit, non jam de vita audaciam arripit, sed quam se infirmum conspiciat ostendit. Ubi et congrue subjungit: Opus manuum tuarum. Ac si aperte dicat: Impie opprimere non potes, quem te fecisse gratuito recordaris.

71. Deus non sinit nos supra vires tentari.---Bene autem subditur: Et consilium impiorum adjuves? Quos namque hoc loco impios, nisi malignos spiritus vocat? Qui cum redire ipsi ad vitam nequeant, crudeliter socios ad mortem quaerunt. Quorum nimirum consilium fuit ut beatum Job divina correptio tangeret, et qui in tranquillitate justus exstiterat, saltem per flagella peccaret. Sed impiorum consilium Dominus non adjuvit, quia eorum tentationibus carnem justi prodidit, animam negavit. Hoc indesinenter contra bonos consilium maligni spiritus ineunt, ut hi quos servire Deo innocue in tranquillitate conspiciunt vexati adversitatibus ad voraginem culpae rapiantur. Sed eorum consilii acumen destruitur, quia pius conditor cum viribus flagella moderatur, ne virtutem poena transeat, et per astutiam fortium humana infirmitas excidat. Unde et bene per Paulum dicitur: Fidelis autem Deus, qui non patietur vos tentari supra quam potestis, sed faciet cum tentatione etiam proventum, ut possitis sustinere (I Cor. X, 13).

For he knows that the most equitable Avenger in no way afflicts any of us unjustly, and he is shaken by great fear, because he both grieves in the lash, and is not able to apprehend perfectly in himself what he may deplore. Whence still is subjoined:

Chapter XLVI

[Rec. XXV].

VERSE 3.---Doth it seem good to thee, if thou shouldst calumniate and oppress the poor man, the work of thy hands, and help the counsel of the impious?

70. The anxiety of the just man ignorant of why he is scourged.---This is certainly said through interrogation in such a way that it is denied. As if it were openly said: Thou who art supremely good, I know that Thou dost not judge it good, that Thou shouldst press the poor man through calumny. And I know therefore that it is not unjust what I suffer, and I grieve all the more as I am ignorant of the causes of justice. It is to be noted however that he does not say That thou shouldst oppress the innocent, but the poor man. For he who objects by no means innocence, but his poverty, to the strictness of the judge, no longer takes up daring from his life, but shows how weak he beholds himself. Where also he congruously subjoins: The work of thy hands. As if he should plainly say: Thou canst not impiously oppress him, whom Thou rememberest to have made gratuitously.

71. God does not permit us to be tempted above our strength.---But well is it subjoined: And help the counsel of the impious? For whom does he call impious in this place, unless the malignant spirits? Who since they are not able to return themselves to life, cruelly seek companions for death. Whose counsel certainly was that the divine rebuke should touch blessed Job, and that he who had existed just in tranquility, should at least through scourges sin. But the Lord did not help the counsel of the impious, because for their temptations He gave up the flesh of the just man, but denied his soul. This counsel the malignant spirits incessantly enter into against the good, that these whom they behold to serve God innocently in tranquility, being vexed by adversities may be snatched away to the whirlpool of fault. But the sharpness of their counsel is destroyed, because the pious Creator moderates the scourges with their strengths, lest the penalty should surpass virtue, and through the craftiness of the strong human infirmity should fail. Whence also it is well said through Paul: But God is faithful, who will not suffer you to be tempted above that which you are able, but will make also with temptation a way out, that you may be able to bear it (I Cor. X, 13).

Nisi enim misericors Deus cum viribus tentamenta modificet, nullus profecto est qui malignorum spirituum insidias non corruens portet, quia si mensuram judex tentationibus non praebet, eo ipso protinus stantem dejicit, quo ultra vires onera imponit. Sic autem beatus Job negando requisivit ista quae protulit, sicut et requirendo negat ea quae illico subjungit, dicens:

Caput XLVII

[Rec. XXVI].

VERS. 4-7.---Nunquid oculi carnei tibi sunt, aut sicut videt homo et tu videbis? Nunquid sicut dies hominis dies tui, aut anni tui sicut humana sunt tempora, ut quaeras iniquitatem meam, et peccatum meum scruteris? et scias quia nihil impium fecerim.

72. Discrimen visus humani et divini, dierum nostrorum et aeternitatis.---Oculi carnei facta temporum non nisi in tempore agnoscunt, quia et ipsi ad videndum cum tempore prodeunt, cum tempore clauduntur; et humanus visus quodlibet opus sequitur, non praecurrit, quia vix existentia aspicit, et ventura nullo modo agnoscit. [Vet. XXXV.] Dies quoque et anni hominis a diebus et annis discrepant aeternitatis, quia vitam nostram, quae tempore incipitur, tempore finitur; dum intra sinus sui latitudinem format, aeternitas devorat. Cujus nimirum immensitas, quia ultra citraque super nos tenditur, sine inchoatione et termino ejus aeternum esse dilatatur; eique nec transacta praetereunt, nec adhuc ventura, quasi quae non appareant, desunt, quia is qui semper esse habet, cuncta sibi praesentia conspicit; cumque aspiciendo post et ante non tenditur, nulla intuitus mutatione variatur. Dicat ergo: Nunquid oculi carnei tibi sunt; aut sicut videt homo, et tu videbis? Nunquid sicut dies hominis dies tui, et anni tui sicut humana sunt tempora, ut quaeras iniquitatem meam, et peccatum meum scruteris? et scias quia nihil impium fecerim. Ac si humiliter requirens, diceret: Cur me in tempore per flagella examinas, quem apud te perfecte et ante tempora scisti? Cur culpas meas verberibus interrogas, quem per aeternitatis tuae potentiam nec prius quam conderes ignoras? Cujus nimirum potentiae mox pondus exprimit, cum subjungit:

CAPUT XLVIII.

IBID.---Cum sit nemo qui de manu. tua possit eruere.

For unless the merciful God should modify the temptations with their strengths, there is surely no one who should not bear the snares of the malignant spirits by falling, because if the judge does not provide a measure for temptations, by that very thing he immediately casts down him who is standing, by which he imposes burdens beyond strength. Thus however blessed Job by denying sought those things which he brought forth, as also by seeking he denies those things which he immediately subjoins, saying:

Chapter XLVII

[Rec. XXVI].

VERSES 4-7.---Hast thou carnal eyes, or as man seeth shalt thou also see? Are thy days as the days of man, or thy years as the times of men, that thou shouldst seek my iniquity, and search my sin? and shouldst know that I have done nothing impious.

72. The difference of human and divine sight, of our days and of eternity.---Carnal eyes recognize the deeds of times only in time, because they themselves also come forth for seeing with time, and are closed with time; and human sight follows any work, it does not precede it, because it scarcely beholds existing things, and in no way recognizes future things. [Vet. XXXV.] The days also and years of man differ from the days and years of eternity, because our life, which is begun in time, is finished in time; while it forms within the breadth of its bosom, eternity devours it. Whose immensity, because it is stretched above us on both sides, without beginning and end its eternal being is dilated; and to it neither past things pass by, nor as yet future things, as if they should not appear, are wanting, because He who has to be always, beholds all things present to Himself; and since in beholding He is not stretched after and before, He is varied by no mutation of look. Let him say therefore: Hast thou carnal eyes; or as man seeth, shalt thou also see? Are thy days as the days of man, and thy years as human times, that thou shouldst seek my iniquity, and search my sin? and shouldst know that I have done nothing impious. As if humbly inquiring, he should say: Why dost Thou examine me in time through scourges, whom Thou hast known perfectly with Thee even before times? Why dost Thou interrogate my faults with lashes, whom through the power of Thy eternity Thou art not ignorant of even before Thou shouldst create? Of which power certainly he soon expresses the weight, when he subjoins:

CHAPTER XLVIII.

IBID.---Since there is no one who can rescue from your hand.

73. Humilis deprecatio flagellati.---Ac si aperte dicat: Quid tibi restat, nisi parcere, cujus virtuti nullus valet obviare? Quo enim nemo est qui animadversionem tuam ex merito suae virtutis retineat, eo a se facilius tua pietas exigat ut parcat. Quia autem nos in delicto concepti, in iniquitatibus editi, aut noxie prava perpetramus, aut incaute etiam recta agendo delinquimus, districtus judex unde nobis fiat placabilis, non habemus. Sed cum nostrum opus ejus obtutibus dignum exhibere non possumus, restat ut ad placationem illius suum ei opus offeramus. Unde et subditur:

Caput XLIX

[Rec. XXVII].

VERS. 8.---Manus tuae plasmaverunt me, et fecerunt me totum in circuitu, et sic repente praecipitas me?

74. Manichaei dogma destruitur.---Ac si ei humiliter dicat: Quia sub justo examine dignum non est tua placatione quod feci, pensa misericorditer, ne pereat quod fecisti. Quibus etiam verbis perversum Manichaei dogma destruitur, qui duo esse principia mentiens, a Deo spiritum, a Satana vero carnem conditam asserere conatur. Sanctus etenim vir prophetici gratia spiritus plenus, longe post ventura considerat, et errorum genimina praevidens calcat, dicens: Manus tuae plasmaverunt me, et fecerunt me totum in circuitu. Qui enim et plasmatum se, et factum totum in circuitu a Deo asserit, tenebrarum genti nec in spiritu suo aliquid nec in carne derelinquit. Nam plasmatum se propter internam imaginem retulit; factum vero totum in circuitu, in eo quod ex carnis constat indumento, memoravit.

[Vet. XXXVI.] 75. Hominis praerogativa in rerum conditione.---Notandum vero est quia per hoc quod se plasmatum Dei manibus asserit; misericordiae judicis dignitatem suae conditionis opponit. Quamvis enim per coaeternum Patri Verbum cuncta creata sunt, in ipsa tamen relatione creationis ostenditur quantum cunctis animalibus, quantum rebus vel coelestibus, sed tamen insensibilibus, homo praeferatur. Cuncta quippe dixit et facta sunt (Psal. CXLVIII, 5). Cum vero facere hominem decernit, hoc quod reverenter pensandum est praemittit, dicens: Faciamus hominem ad imaginem et similitudinem nostram (Genes I, 26). Neque enim de eo sicut de rebus caeteris scriptum est, Fiat, et factum est (Ibid., 3); neque ut aquae volatilia, sic terra hominem protulit; sed prius quam fieret faciamus dicitur, ut videlicet quia rationalis creatura condebatur, quasi cum consilio facta videretur.

73. The humble prayer of the scourged.---As if he should say openly: What remains for you, but to spare, whose power no one is able to oppose? For since there is no one who may restrain your animadversion by the merit of his own virtue, by so much the more easily may your piety require of itself that it spare. But because we, conceived in sin and brought forth in iniquities, either harmfully perpetrate wicked things, or even in doing right things incautiously fail, we have nothing by which the strict judge may become appeasable to us. But when we cannot exhibit our work as worthy to his sight, it remains that for his appeasement we offer to him his own work. Whence also it is subjoined:

Chapter XLIX

[Rec. XXVII].

VERSE 8.---Your hands have fashioned me, and made me all together round about, and do you thus suddenly cast me down?

74. The Manichaean dogma is destroyed.---As if he should humbly say to Him: Because under a just examination what I have done is not worthy of your appeasement, weigh it mercifully, lest what You have made should perish. By which words also the perverse Manichaean dogma is destroyed, which, lying that there are two principles, endeavors to assert that the spirit was created by God, but the flesh by Satan. For the holy man, full of the grace of the prophetic spirit, considers things to come long after, and foreseeing the seeds of errors tramples on them, saying: Your hands have fashioned me, and made me all together round about. For he who asserts that he was both fashioned and made all together round about by God, leaves nothing to the nation of darkness either in his spirit or in his flesh. For he referred to himself as fashioned because of the internal image; but as made all together round about, in that which consists in the garment of the flesh, he made mention.

[Vet. XXXVI.] 75. The prerogative of man in the condition of things.---But it is to be noted that because he asserts that he was fashioned by the hands of God, he opposes the dignity of his condition to the mercy of the judge. For although all things were created through the Word co-eternal with the Father, yet in that very relation of creation it is shown how much man is preferred to all animals, how much to things even celestial, but yet insensible. For He spoke all things and they were made (Psal. CXLVIII, 5). But when He decrees to make man, He premises this which is to be reverently weighed, saying: Let us make man in our image and likeness (Gen. I, 26). For it is not written of him as of other things, Let it be made, and it was made (Ibid., 3); nor did the earth bring forth man as the waters the flying things; but before he should be made, Let us make is said, so that clearly because a rational creature was being created, he might seem to be made as if with counsel.

Quasi per studium de terra plasmatur, et inspiratione conditoris in virtute spiritus vitalis erigitur, ut scilicet non per jussionis vocem, sed per dignitatem operationis existeret, qui ad conditoris imaginem fiebat. Quod igitur per conditionem homo elegantius in terra creaturis caeteris accepit, hoc in flagello positus pietati sui opificis opponit, dicens: Manus tuae plasmaverunt me, et fecerunt me totum in circuitu, et sic repente praecipitas me? Ac si aperte dicat: Cur tanta vilitate despicis, quem cum tanta dignitate condidisti? Et quem ratione rebus caeteris praefers, cur ex dolore supponis? Sed tamen haec eadem nostra dignitas fulget per imaginem, et longe distat a beatitudinis perfectione per carnem, quia dum spiritus miscetur pulveri, quodam modo connectitur infirmitati. Quam scilicet infirmitatem beatus Job pietati judicis objicit, cum subjungit:

Caput L

[Rec. XXVIII].

VERS. 9.---Memento, quaeso, quod sicut lutum feceris me.

76. Quare angelus irremissibiliter peccavit, non homo.---Angelorum spiritus idcirco irremissibiliter peccaverunt, quia tanto robustius stare poterant, quanto eos carnis admistio non tenebat. Homo vero idcirco post culpam veniam meruit, quia per carnale corpus aliquid quo semetipso minor esset accepit. Unde et apud respectum judicis argumentum pietatis est haec eadem infirmitas carnis; sicut per Psalmistam dicitur: Ipse autem est misericors, et propitius fiet peccatis eorum, et non disperdet eos. Et multiplicavit ut averteret iram suam ab eis, et non accendit omnem iram suam, et rememoratus est quia caro sunt (Psal. LXXVII, 38). Ut lutum ergo homo factus est, quia de limo est ad conditionem sumptus. Lutum quippe fit, cum se aqua terrae conspergit. Sicut lutum itaque homo est conditus, quia quasi aqua infundit pulverem, cum anima rigat carnem. Quod sanctus vir bene pietati judicis objicit, cum postulans dicit: Memento, quaeso, quod sicut lutum feceris me. Ac si aperte dicat: Infirmitatem carnis considera, et reatum iniquitatis laxa. Ubi aperte quoque mors ejusdem carnis adjungitur, cum protinus subinfertur:

CAPUT LI.

IBID.---Et in pulverem reduces me.

He is fashioned as if through study from the earth, and by the inspiration of the Creator is raised up in the virtue of the vital spirit, so that clearly he might exist not through the voice of command, but through the dignity of operation, who was being made in the image of the Creator. What therefore man through his condition received more elegantly than the rest of the creatures on earth, this, placed in the scourge, he opposes to the piety of his Maker, saying: Your hands have fashioned me, and made me all together round about, and do you thus suddenly cast me down? As if he should say openly: Why do you despise with such vileness him whom you created with such dignity? And him whom by reason you prefer to other things, why do you subject to pain? But yet this same dignity of ours shines through the image, and is far distant from the perfection of blessedness through the flesh, because while the spirit is mixed with the dust, it is in a certain way connected to infirmity. Which infirmity clearly blessed Job objects to the piety of the judge, when he subjoins:

Chapter L

[Rec. XXVIII].

VERSE 9.---Remember, I beseech you, that you have made me as the clay.

76. Why the angel sinned unpardonably, but not man.---The spirits of the angels sinned unpardonably for this reason, because they could stand so much more robustly, as the admixture of flesh did not hold them. But man for this reason merited pardon after his fault, because through the carnal body he received something by which he might be less than himself. Whence also in the sight of the judge this same infirmity of the flesh is an argument of piety; as is said by the Psalmist: But he is merciful, and will become propitious to their sins, and will not destroy them. And he multiplied so as to turn away his anger from them, and did not kindle all his wrath, and remembered that they are flesh (Psal. LXXVII, 38). Man therefore was made as clay, because he was taken from the slime for his condition. For it becomes clay, when water sprinkles itself upon the earth. As clay therefore man was created, because as it were water pours upon the dust, when the soul moistens the flesh. Which the holy man well objects to the piety of the judge, when praying he says: Remember, I beseech you, that you have made me as the clay. As if he should say openly: Consider the infirmity of the flesh, and release the guilt of iniquity. Where openly also the death of the same flesh is added, when it is immediately subjoined:

CHAPTER LI.

IBID.---And You will reduce me into dust.

77. Hominem excusat carnis infirmitas.---Ac si patenter postulet, dicens: Memento, quaeso, quod per carnem a terra venio, et per ejus interitum ad terram tendo. Materiam itaque originis, et poenam finis aspice, et culpae citius transeuntis parce. [Vet. XXXVII, Rec. XXIX.] Sed quia qualitatem protulit hominis conditi, nunc subjungit ordinem propagati, dicens:

CAPUT LII.

VERS. 10, 11.---Nonne sicut lac mulsisti me, et sicut caseum me coagulasti? Pelle et carnibus vestisti me, ossibus et nervis compegisti me.

78. Hominis ortus descriptio.---Plasmatus quippe homo sicut lutum factus est, propagatus autem et sicut lac mulgetur semine, et sicut caseus coagulatur in carne. Carnibus et pelle induitur, ossibus nervisque solidatur. Per lutum ergo primae conditionis qualitas, per lac vero sequentis ordo conceptionis exprimitur, quia per coagulationis incrementa ducitur, ut paulisper in ossa roboretur. Sed angusta Dei laus est descriptio creati corporis, nisi etiam subsequenter exprimatur mira aspiratio vivificationis. Unde et subditur:

CAPUT LIII.

VERS. 12.---Vitam et misericordiam tribuisti mihi.

79. Vitae inspiratio et conservatio.---Sed incassum nobis bona conditor tribuit, si non omne quod tribuit ipse custodit. Sequitur,---IBID:---Et visitatio tua custodivit spiritum meum. Haec autem quae de exteriori homine diximus, etiam interiori quemadmodum possit congruere libet ut breviter replicando monstremus.

80. Homo lutum, fit pulvis subtracta gratia. Bella carnis patitur, sed gratia roboratur.---Memento, quaeso, quod sicut lutum feceris me. Sicut lutum quippe homo noster interior existit, quia sancti Spiritus gratia terrenae menti infunditur, ut ad intellectum sui conditoris erigatur. Humana namque cogitatio, quae peccati sui sterilitate aruit, per vim sancti Spiritus, quasi irrigata terra viridescit. Sed saepe dum perceptis superni doni virtutibus sine interruptione utimur, ad privatam fiduciam usu continuae prosperitatis elevamur.

77. The infirmity of the flesh excuses man.---As if he should openly pray, saying: Remember, I beseech You, that through the flesh I come from the earth, and through its destruction I tend toward the earth. Behold therefore the matter of my origin, and the penalty of my end, and spare the fault that passes away more quickly. [Vet. XXXVII, Rec. XXIX.] But because he brought forward the quality of man as created, now he subjoins the order of man as propagated, saying:

CHAPTER LII.

VERSES 10, 11.---Have you not drawn me out as milk, and curdled me like cheese? You have clothed me with skin and flesh, and have knit me together with bones and sinews.

78. A description of the origin of man.---For man, when fashioned, was made as clay, but when propagated, he is both drawn out as milk from seed, and curdled like cheese in the flesh. He is clothed with flesh and skin, and solidified with bones and sinews. Through clay, therefore, the quality of the first condition is expressed; through milk, however, the order of the following conception; because he is led through the increases of coagulation, that he may be strengthened by degrees into bones. But the description of the created body is a narrow praise of God, unless there be also subsequently expressed the wonderful aspiration of vivification. Whence also it is subjoined:

CHAPTER LIII.

VERSE 12.---You have granted me life and mercy.

79. The inspiration and preservation of life.---But in vain the Creator grants us good things, if He Himself does not keep everything He has granted. It follows,---IBID:---And Your visitation has kept my spirit. But these things which we have said about the exterior man, we like briefly to show by repeating how they can also agree with the interior man.

80. Man is clay, he becomes dust when grace is withdrawn. He suffers the wars of the flesh, but is strengthened by grace.---Remember, I beseech You, that You have made me as the clay. For our interior man exists as clay, because the grace of the Holy Spirit is infused into the earthly mind, so that it may be raised up to the understanding of its Creator. For human thought, which had dried up by the sterility of its sin, through the power of the Holy Spirit, like irrigated land, becomes green. But often while we use without interruption the virtues of the heavenly gift we have received, we are elevated to private confidence by the use of continuous prosperity.

Unde fit plerumque ut isdem qui sublevaverat parumper Spiritus deserat, quatenus ipsum sibi hominem ostendat. Quod sanctus vir protinus exprimit, cum subjungit: Et in pulverem reduces me. Quia enim per subtractionem Spiritus mens aliquantulum in tentatione deseritur, quasi ab humore pristino terra siccatur, ut infirmitatem suam derelictus sentiat, et sine infusione supernae gratiae quantum homo aruit cognoscat. Qui apte quoque reduci ad pulverem dicitur, quia dimissus sibi cujuslibet tentationis aura raptatur. Sed dum relicti concutimur, ea quae afflati cognovimus subtilius jam dona cogitamus. Unde subjungit: Nonne sicut lac mulsisti me, et sicut caseum me coagulasti? Mens etenim nostra cum per sancti Spiritus gratiam ab usu vetustae conversationis abstrahitur, sicut lac mulgetur, quia in quadam novae inchoationis teneritudine et subtilitate formatur; et sicut caseus coagulatur, quia in constipatione pinguescentis cogitationis astringitur, ut nequaquam jam per desideria diffluat, sed in uno amore se colligens, ad solidam reformationem surgat. [Vet. XXXVIII.] Plerumque vero contra haec eadem rudimenta spiritalia ex usu veteri caro submurmurat, et mens bella tolerat ex homine quem foris portat. Unde subjungit: Pelle et carnibus vestisti me. Pelle quippe et carnibus interior homo vestitur, quia in eo quod ad superna erigitur, carnalium motuum obsidione vallatur. Sed tendentem ad justitiam nequaquam in tentatione conditor deserit, qui per infusionem gratiae etiam peccantem praevenit; sed sublevatam mentem et ad bella exterius laxat, et interius roborat. Unde adhuc apte subjungitur; Ossibus et nervis compegisti me. Carnibus et pelle vestimur, sed ossibus nervisque compingimur, quia etsi tentatione foras irruente concutimur, intus tamen nos conditoris manus roborat, ne frangamur. Carnis itaque nos motibus humiliat ad dona, sed per ossa virtutum roborat contra tentamenta. Ait ergo: Carne et pelle vestisti me, ossibus et nervis compegisti me. Ac si aperte dicat: Foras me ad probationem deseris, sed tamen intus ne peream virtutibus astringendo custodis. Qui idcirco nobis bene vivendi rectitudinem tribuit, quia benigne praeterita quae deliquimus parcit. Unde et adhuc apte subjungitur: Vitam et misericordiam tribuisti mihi.

Whence it happens for the most part that the same Spirit who had lifted him up deserts him for a little while, in order to show the man himself to himself. Which the holy man immediately expresses, when he subjoins: And You will reduce me into dust. For because through the subtraction of the Spirit the mind is somewhat deserted in temptation, the earth is dried up as if from its former moisture, so that, being left behind, it may feel its own infirmity, and without the infusion of heavenly grace may know how much man has dried up. Who also is fitly said to be reduced to dust, because, being left to himself, he is carried away by the breeze of any temptation. But while, being left behind, we are shaken, we now think more subtly upon those gifts which we knew when inspired. Whence he subjoins: Have You not drawn me out as milk, and curdled me like cheese? For our mind, when through the grace of the Holy Spirit it is drawn away from the use of the old conversation, is drawn out as milk, because it is formed in a certain tenderness and subtlety of a new beginning; and it is curdled like cheese, because it is bound together in the thickening of a growing thought, so that it may no longer flow away through desires, but collecting itself in one love, it may rise to a solid reformation. [Vet. XXXVIII.] But for the most part against these same spiritual rudiments the flesh murmurs from old use, and the mind endures wars from the man whom it carries without. Whence he subjoins: You have clothed me with skin and flesh. For with skin and flesh the interior man is clothed, because in that he is raised up to heavenly things, he is hedged in by the siege of carnal motions. But the Creator in no way deserts in temptation him who tends to righteousness, He who through the infusion of grace prevents even the sinner; but he both looses the lifted-up mind to wars without, and strengthens it within. Whence still it is fitly subjoined: You have knit me together with bones and sinews. We are clothed with flesh and skin, but we are knit together with bones and sinews, because although we are shaken by temptation rushing in from without, yet within the hand of the Creator strengthens us, lest we be broken. By the motions of the flesh, therefore, He humbles us toward gifts, but through the bones of virtues He strengthens us against temptations. He says therefore: You have clothed me with flesh and skin, and have knit me together with bones and sinews. As if he should say openly: You desert me without for trial, but yet You keep me within by binding me with virtues, lest I perish. Who for this reason grants us the rectitude of living well, because He kindly spares the past things in which we have failed. Whence also still it is fitly subjoined: You have granted me life and mercy.

81. Vitam ex misericordia Dei praeveniente et subsequente accipit et servat.---Vita quippe tribuitur cum malignis mentibus benignitas aspiratur. Sed vita sine misericordia accipi nequaquam valet, quia ad obtinenda Dominus justitiae bona non adjuvat, si prius misericorditer anteactas nequitias non relaxat. Vel certe vitam nobis et misericordiam tribuit, quia ea qua nos misericordia ad bene vivendum praevenit, etiam subsequente custodit. Nisi enim misericordiam subroget, servari non valet vita quam praebet. Ipso quippe quotidie humanae vitae usu veterascimus, et exterioris hominis impulsu cogitatione lubrica ab interioribus eximus. Et nisi nos superna visitatio vel ad amorem compungendo vivificet, vel ad timorem flagellando restauret, repentino lapsu mens funditus tota destruitur, quae longo virtutis studio innovata videbatur. Unde subjungit: Et visitatio tua custodivit spiritum meum. Humanum quippe spiritum visitatio superna custodit, cum hunc virtutibus ditatum, vel flagello percutere, vel compungere amore non desinit. Nam si dona praestat, sed hunc continue restaurando non sublevat, citius bonum perditur, quod non a largiente custoditur. Sed ecce vir sanctus dum se humiliter agnoscit, conferenda generaliter divinae misericordiae secreta deprehendit; cumque infirmitatem suam veraciter fatetur, repente ad cognoscendam vocationem gentium sublimiter rapitur. Nam protinus subdit:

Caput LIV

[Rec. XXX].

VERS. 13.---Licet haec celes in corde tuo, tamen scio quia universorum memineris.

82. Vocatio gentium in consilio Dei abscondita.---Ac si aperte dicat: Cur de me trepido, qui et universas gentes quia colligas scio? Quod tamen in corde celas, quia hoc adhuc aperto sermone non indicas. Sed qui et universorum reminisceris, me procul dubio de venia certum facis. [Vet. XXXIX.] Sciendum vero est quia in quibusdam factis et certi de venia reddimur, et post perpetratas culpas ad absolutionis nostrae fiduciam correctione et poenitencia subsequente roboramur; perpetratae tamen nostrae nequitiae adhuc memoria tangimur, et cogitatione illicita aversi nolentesque pulsamur. Unde et apte subjungitur:

Caput LV

[Rec. XXXI].

VERS. 14.---Si peccavi, et ad horam pepercisti mihi, cur ab iniquitate mea mundum me esse non pateris?

81. He receives and keeps life from the preventing and subsequent mercy of God.---Life indeed is granted when kindness is breathed into malignant minds. But life can in no way be received without mercy, because the Lord does not help to obtain the goods of justice, if He does not first mercifully release past iniquities. Or certainly He grants us life and mercy, because that mercy by which He prevents us for living well, He also keeps by that which is subsequent. For unless He should substitute mercy, the life which He provides cannot be kept. For by the very daily use of human life we grow old, and by the impulse of the exterior man through slippery thought we go out from interior things. And unless heavenly visitation should either vivify us by compuncting us to love, or restore us by scourging us to fear, by a sudden fall the mind is entirely destroyed from its foundation, which seemed to have been renewed by a long study of virtue. Whence he subjoins: And Your visitation has kept my spirit. For heavenly visitation keeps the human spirit, when it does not cease to either strike with a scourge or compunct with love this spirit enriched with virtues. For if He bestows gifts, but does not lift up this spirit by continually restoring it, the good is more quickly lost which is not kept by the Giver. But behold, the holy man, while he humbly acknowledges himself, discovers the secrets of divine mercy to be conferred generally; and when he truthfully confesses his infirmity, suddenly he is sublimely carried away to know the calling of the Gentiles. For he immediately adds:

Chapter LIV

[Rec. XXX].

VERSE 13.---Although you conceal these things in your heart, yet I know that you remember all things.

82. The calling of the Gentiles hidden in the counsel of God.---As if he should say openly: Why do I tremble for myself, I who know that You also collect all the Gentiles? Which however You conceal in Your heart, because You do not yet indicate this by open speech. But You who remember all things, undoubtedly make me certain of pardon. [Vet. XXXIX.] But it is to be known that in certain deeds we are both made certain of pardon, and after the commission of faults we are strengthened to the confidence of our absolution by subsequent correction and penitence; yet we are still touched by the memory of our perpetrated iniquities, and being turned away and unwilling, we are struck by unlawful thought. Whence also it is fitly subjoined:

Chapter LV

[Rec. XXXI].

VERSE 14.---If I have sinned, and You have spared me for an hour, why do You not suffer me to be clean from my iniquity?

83. Peccata deleta qui memoriam inficiant, et bellum reparent. Quid tum agendum.---Ad horam Dominus peccatum parcit, cum reatum culpae concessis protinus fletibus diluit. Sed ab iniquitate nostra mundos nos esse non patitur, quia volentes quidem culpam fecimus, sed nonnunquam nolentes ejus memoriam cum delectatione toleramus. Saepe namque hoc quod a conspectu jam judicis fletu interveniente deletum est ad animum redit, et devicta culpa ad delectationem rursus inserpere nititur, atque in antiquo certamine rediviva pulsatione reparatur; ita ut quod prius egit in corpore, hoc importuna cogitatione postmodum verset in mente. Quod caute ille conspicere athleta spiritalis noverat, qui dicebat: Computruerunt et deterioraverunt cicatrices meae, a facie insipientiae meae (Psal. XXXVII, 6). Quid namque cicatrices, nisi sanationes sunt vulnerum? [Vet. XL.] Laxatas ergo nequitias ad delectationem memoriae redire conspexerat, qui cicatrices deflebat. Cicatrices quippe computrescere est sanata jam peccatorum vulnera rursus in tentationem serpere, atque ex eorum suggestionibus, post superductam cutem poenitentiae, fetorem culpae iterum doloremque sentire. Qua videlicet in re et nihil foras opere agitur, et sola intus cogitatione peccatur; districtoque se reatu mens obligat, nisi hoc sollicitis lamentis tergat.

84. Unde bene per Moysen dicitur: Si fuerit inter vos homo qui nocturno pollutus sit somnio, egredietur extra castra; et non revertetur prius quam ad vesperam lavetur aqua, et post solis occasum regredietur in castra (Deut. XXIII, 10). Nocturnum quippe est somnium tentatio occulta, per quam tenebrosa cogitatione turpe aliquid corde concipitur, quod tamen corporis opere non expletur. Sed somnio nocturno pollutus egredi extra castra praecipitur, quia videlicet dignum est ut qui immunda cogitatione polluitur, indignum se cunctorum fidelium societatibus arbitretur, culpae suae meritum ante oculos ponat, et ex bonorum se aestimatione despiciat. Polluto ergo extra castra exire est turpi impugnatione laboranti, sese ex continentium comparatione despicere. Qui ad vesperam lavatur aqua, cum defectum suum conspiciens ad poenitenciae lamenta convertitur, ut fletibus diluat omne quod animum occulta inquinatio accusat. Sed post occasum solis ad castra redeat, quia, defervescente tentationis ardore, necesse est ut iterum fiduciam erga societatem bonorum sumat. Post aquae quippe lavationem, occumbente sole ad castra revertitur, qui post lamenta poenitentiae, frigescente flamma cogitationis illicitae, ad fidelium merita praesumenda reparatur; ut jam se a caeteris longe esse non aestimet, qui mundum se per obitum intimi ardoris gaudet.

83. How sins once deleted infect the memory and renew the war. What is then to be done.---The Lord spares sin for an hour, when He washes away the guilt of the fault by the tears immediately granted. But He does not suffer us to be clean from our iniquity, because we indeed committed the fault willingly, but sometimes we endure its memory with delight unwillingly. For often that which has already been deleted from the sight of the judge by intervening weeping returns to the soul, and the conquered fault strives to creep in again toward delight, and is renewed in the ancient contest by a revived pulsation; so that what it did before in the body, this it afterwards revolves in the mind by importunate thought. Which that spiritual athlete knew how to cautiously behold, who said: My scars have become putrid and have deteriorated, from the face of my foolishness (Psal. XXXVII, 6). For what are scars but the healings of wounds? [Vet. XL.] He had therefore beheld released iniquities returning to the delight of memory, who was bewailing his scars. For scars to become putrid is for the already healed wounds of sins to creep again into temptation, and from their suggestions, after the skin of penitence has been drawn over, to feel again the stench and the pain of the fault. In which matter clearly nothing is done without by work, and it is sinned only within by thought; and the mind binds itself with strict guilt, unless it wipes this away by solicitous laments.

84. Whence it is well said by Moses: If there shall be among you a man who is polluted by a nocturnal dream, he shall go out without the camp; and he shall not return before he is washed with water at evening, and after the setting of the sun he shall return into the camp (Deut. XXIII, 10). For a nocturnal dream is an occult temptation, through which by a dark thought something base is conceived in the heart, which however is not fulfilled by the work of the body. But he who is polluted by a nocturnal dream is commanded to go out without the camp, because clearly it is worthy that he who is polluted by an unclean thought should judge himself unworthy of the societies of all the faithful, should place the merit of his fault before his eyes, and should despise himself from the estimation of the good. Therefore, for the polluted one to go out without the camp is for one laboring under a base impulse to despise himself from the comparison of the continent. He who is washed with water at evening, when beholding his defect he is converted to the laments of penitence, so that by tears he may wash away everything which the occult pollution accuses in his soul. But let him return to the camp after the setting of the sun, because, the heat of temptation cooling down, it is necessary that he again take up confidence toward the society of the good. For after the washing of water, the sun setting, he returns to the camp, who after the laments of penitence, the flame of unlawful thought growing cold, is restored to presume the merits of the faithful; so that he may no longer estimate himself to be far from the rest, who rejoices that he is clean through the death of the inward heat.

Sed inter haec sciendum est quod idcirco nonnunquam impulsu illicitae cogitationis affligimur, quia in quibusdam terrenae conversationis actibus, quamvis licitis, libenter occupamur. Cumque vel in minimis terrena actio per desiderium tangitur, crescente contra nos antiqui hostis fortitudine, mens nostra non minima importunitate tentationis inquinatur. Unde et sacerdos legis, membra hostiae per frusta concisa, caput atque ea quae erga jecur sunt, jubetur ignibus cremare, pedes vero atque intestina hostiae prius aqua diluere (Levit. I, 7, 12). Nos quippe ipsos sacrificium Deo offerimus cum vitam nostram cultui divino dedicamus. Qui membra hostiae per frusta concisa super ignem ponimus, cum vitae nostrae opera in virtutibus distinguentes immolamus. Caput atque ea quae juxta jecur continentur incendimus, cum in sensu nostro, quo omne corpus regitur, atque in occultis desideriis flamma divini amoris ardemus. Et tamen praecipitur ut pedes atque intestina hostiae laventur. Pedibus enim terra tangitur, intestinis vero stercora gestantur, quia plerumque jam ex desiderio in aeternitatem succendimur, jam toto devotionis sensu ad appetitum nostrae mortificationis inhiamus; sed quia adhuc terrenum prae infirmitate aliquid agimus, nonnulla etiam quae jam subegimus illicita in corde toleramus. Cumque cogitationes nostras immunda tentatio inquinat, quid aliud quam intestina hostiae stercus portant? Sed ut comburi debeant, laventur, quia nimirum necesse est, ut immundas cogitationes timoris fletus diluat, quas in acceptione sacrificii supernus amor incendat. Et quidquid mens vel de inexperto certamine, vel de conversationis pristinae memoria patitur, lavetur, ut tanto suavius in conspectu sui spectatoris ardeat, quanto cum ei assistere coeperit nil terrenum secum, nil lubricum in ara suae orationis imponit. Vir igitur sanctus humanae mentis damna conspiciat, quod plerumque se cogitatione illicita inquinat; et postquam reatum operis judex relaxat, et, sua plorans, nostra quae ploremus aperiat, dicens: Si peccavi, et ad horam pepercisti mihi, cur ab iniquitate mea mundum me esse non pateris? Ac si aperte dicat: Si culpam venia abstulit, cur hanc et a memoria non detergit? [Vet. XLI, Rec. XXXII.] Saepe autem ita mens in culpae recordatione concutitur, ut ad perpetrationem illius longe gravius quam prius capta fuerat urgeatur; et deprehensa trepidat, seque ipsam variis motibus impulsa perturbat. Metuit quidem ne vincatur tentationibus, sed resistens hoc ipsum quod longo labore certaminis affligitur perhorrescit. Unde et apte subjungitur:

CAPUT LVI.

But among these things it is to be known that for this reason we are sometimes afflicted by the impulse of unlawful thought, because in certain acts of earthly conversation, although lawful, we are willingly occupied. And when even in the least things an earthly action is touched through desire, the strength of the ancient enemy growing against us, our mind is polluted by no small importunity of temptation. Whence also the priest of the law is commanded to burn with fires the members of the victim cut into pieces, the head and those things which are about the liver, but first to wash with water the feet and the intestines of the victim (Levit. I, 7, 12). For we ourselves offer a sacrifice to God when we dedicate our life to divine worship. We who place the members of the victim cut into pieces upon the fire, when distinguishing the works of our life in virtues we offer them. We burn the head and those things which are contained near the liver, when in our sense, by which the whole body is ruled, and in occult desires we burn with the flame of divine love. And yet it is commanded that the feet and the intestines of the victim be washed. For by the feet the earth is touched, but in the intestines dung is carried, because for the most part we are already kindled toward eternity from desire, already with our whole sense of devotion we pant for the appetite of our mortification; but because we still do something earthly because of infirmity, we tolerate in the heart some unlawful things even which we have already subdued. And when an unclean temptation pollutes our thoughts, what else do the intestines of the victim carry but dung? But so that they ought to be burned, let them be washed, because certainly it is necessary that the weeping of fear should wash away the unclean thoughts, which heavenly love may kindle in the acceptance of the sacrifice. And whatever the mind suffers either from an unexperienced contest or from the memory of its former conversation, let it be washed, that it may burn so much more sweetly in the sight of its Beholder, as when it has begun to assist Him it places nothing earthly with itself, nothing slippery on the altar of its prayer. Let the holy man therefore behold the losses of the human mind, that for the most part it pollutes itself by unlawful thought; and after the judge releases the guilt of the work, let him, bewailing his own, open ours which we should bewail, saying: If I have sinned, and You have spared me for an hour, why do You not suffer me to be clean from my iniquity? As if he should say openly: If pardon has taken away the fault, why does it not also wipe it from the memory? [Vet. XLI, Rec. XXXII.] But often the mind is so shaken in the record of a fault, that it is urged toward the commission of it far more heavily than it had been captured before; and being caught it trembles, and being impelled by various motions it disturbs itself. It fears indeed lest it be overcome by temptations, but resisting it dreads this very thing that it is afflicted by the long labor of the contest. Whence also it is fitly subjoined:

CHAPTER LVI.

VERS. 15.---Et si impius fuero, vae mihi est; et si justus, non levabo caput, saturatus afflictione et miseria.

85. Vitiis renitentis ac cedentis discrimen.---Impius namque vae habet, justus miseriam, quia et aeterna damnatio reprobum sequitur, et electus quisque doloribus transitoriae adversitatis expiatur. Impius caput levat, sed elatus evadere vae quod sequitur non valet. Justus, labore sui certaminis afflictus, caput levare non sinitur, sed pressus a perpetua afflictione liberatur. Ille se in voluptatibus erigit, sed supplíciis sequentibus mergit. Iste se in dolore deprimit, sed tamen a pondere aeternae animadversionis abscondit. Consideret ergo vir sanctus quod aut renitens homo vitiis praesenti labore afficitur, aut succumbens perpetuae afflictioni mancipatur, et dicat: Et si impius fuero, vae mihi est; et si justus, non levabo caput, saturatus afflictione et miseria. Ac si aperte deploret, dicens: Aut substratus carnis desideriis, supplicio aeterno subjicior; aut repugnans illicitis motibus poena praesenti crucior, quia a labore certaminis liber non sum. Sed superna dispensatio idcirco nos tota sibi intentione servientes carnis nostrae permittit impugnationibus concuti, ne mens nostra in superbiam audeat praesumptione suae securitatis elevari, ut dum pulsata trepidat, in solo auctoris adjutorio spei pedem robustius figat. Unde et adhuc apte subjungitur:

Caput LVII

[Rec. XXXIII].

VERS. 16.---Et propter superbiam quasi leaenam capies me.

86. Leaena qua arte capiatur. Eodem modo et lapsi et reparati sumus.---Leaena cum escam catulis exquirit, inhianter in foveam captionis ruit. Sicut enim ex quibusdam regionibus fertur, fit in ejus itinere fovea, in qua pecus deponitur, ut illuc se ejus appetitu projicere leaena provocetur: quae angusta simul et alta praeparatur, ut in eam ruere ambiendo valeat, sed hanc saliendo nullo modo evadat. Alia quoque fovea, quae priori cohaereat, effoditur, quae tamen ei, in qua pecus est, extremae partis apertione conjungitur.

VERSE 15.---And if I be impious, woe is me; and if just, I shall not lift up my head, filled with affliction and misery.

85. The distinction between one resisting and one yielding to vices.---For the impious has woe, the just misery, because both eternal damnation follows the reprobate, and every elect person is expiated by the pains of transitory adversity. The impious raises his head, but being elated he is not able to escape the woe which follows. The just, afflicted by the labor of his contest, is not permitted to lift up his head, but being pressed down he is delivered from perpetual affliction. The former lifts himself up in pleasures, but is submerged by the following punishments. The latter depresses himself in pain, but yet hides himself from the weight of eternal animadversion. Let the holy man therefore consider that either a man resisting vices is affected by present labor, or succumbing he is delivered over to perpetual affliction, and let him say: And if I be impious, woe is me; and if just, I shall not lift up my head, filled with affliction and misery. As if he should openly deplore, saying: Either prostrate under the desires of the flesh, I am subjected to eternal punishment; or repugnant to unlawful motions, I am tortured by present penalty, because I am not free from the labor of the contest. But the heavenly dispensation for this reason permits us, serving it with our whole intention, to be shaken by the impulses of our flesh, lest our mind should dare to be lifted up into pride by the presumption of its own security, so that while being struck it trembles, it may fix the foot of hope more robustly in the aid of its Author alone. Whence also it is still fitly subjoined:

Chapter LVII

[Rec. XXXIII].

VERSE 16.---And on account of pride You shall catch me as a lioness.

86. By what art a lioness may be caught. In the same way we also have fallen and been restored.---For a lioness, when she seeks food for her cubs, rushes greedily into the pit of capture. For as it is reported from certain regions, a pit is made in her path, in which a beast is placed, so that the lioness may be provoked to cast herself thither by the appetite for it: which is prepared narrow and at the same time deep, so that she may be able to fall into it by going around, but may by no means escape it by leaping. Another pit also, which coexists with the former, is dug out, which however is joined to that in which the beast is, by the opening of the extreme part.

In qua nimirum cavea ponitur, ut leaena corruens, quia desuper terroribus urgetur, cum quasi in secretiori parte foveae occultare se appetit, caveam volens intret; cujus jam saevitia nequaquam pertimescitur, quia clausa in cavea levatur. Quae enim sua sponte in foveam corruit, ad superiores partes circumsepta vectibus redit. Sic sic nimirum humana mens capta est, quae in libertate arbitrii condita, dum nutrire desideria carnis appetivit, quasi leaena catulis escam quaesivit, atque in deceptionis suae foveam cecidit, quae, suadente hoste, ad cibum prohibitum manum tetendit. Sed in fovea protinus caveam invenit, quia sponte ad mortem veniens corruptionis suae mox carcerem pertulit; atque ad auras liberas, gratia interveniente, reducitur. Sed cum multa agere conatur, et non valet, ejusdem corruptionis suae obstaculis quasi caveae vectibus ligatur. Jam quidem eam in quam ceciderat damnationis foveam evasit, quia secuturae mortis supplicium, manu redemptionis adjuta, ad veniam redeundo superavit. Sed tamen coarctata caveam tolerat, quia supernae quoque disciplinae nexibus cingitur, ne per carnis desideria vagetur. Quae ergo sponte sua in foveam cecidit, ad auras liberas clausa redit, quia et per libertatem arbitrii in culpam corruit, et tamen hanc a suis motibus, conditoris gratia coactam nolentemque constringit. Post foveam itaque caveam patitur, quae, erepta ex aeterno supplicio, a pravae libertatis motibus, et sub coelestis artificis dispensatione religatur. Recte igitur dicit: Et propter superbiam, quasi leaenam capies me, quia et liber homo per cibum sibi mortem intulit, et reductus ad veniam sub disciplina melius clausus vivit. Quasi leaena ergo propter superbiam captus est, quia inde nunc eum disciplina suae corruptionis deprimit, unde transgressionem praecepti non timens, audacter in foveam saltum dedit.

[Vet. XLII.] 87. Sic et elatus de virtute cadere sinitur, ut a superbia sanetur.---Sed si parumper obtutum mentis a culpa primi parentis avertimus, nos adhuc quotidie ut leaenam capi per vitium elationis invenimus. Saepe namque homo acceptis virtutibus in audaciam suae praesumptionis erigitur, sed mira dispensatione pietatis ante ejus oculos res quaelibet, in qua corruat ordinatur. Dumque per culpam aliquid appetit, quid aliud quam praedam in fovea concupiscit? Sua sponte inhians cadit, sed suis surgere viribus non valet.

In which indeed a cage is placed, so that the falling lioness, because she is urged from above by terrors, when she desires to hide herself as if in a more secret part of the pit, may enter the cage willingly; whose ferocity is now by no means feared, because she is lifted up closed in the cage. For she who of her own accord fell into the pit, returns to the upper parts surrounded by bars. Thus, thus indeed the human mind was captured, which, established in the liberty of choice, while it desired to nourish the desires of the flesh, sought food as if for a lioness's cubs, and fell into the pit of its own deception, which, at the persuasion of the enemy, stretched out its hand to the forbidden food. But in the pit it straightway found a cage, because coming spontaneously to death it soon endured the prison of its own corruption; and it is led back to the free airs, grace intervening. But when it endeavors to do many things, and is not able, it is bound by the obstacles of its own corruption as if by the bars of a cage. Already indeed it has escaped that pit of damnation into which it had fallen, because it has overcome the punishment of the following death, aided by the hand of redemption, by returning to pardon. But yet being straightened it tolerates the cage, because it is also girded by the bonds of heavenly discipline, lest it should wander through the desires of the flesh. She, therefore, who of her own accord fell into the pit, returns closed to the free airs, because both through the liberty of choice it fell into fault, and yet the grace of the Creator constrains this from its own motions, being forced and unwilling. After the pit, therefore, it suffers the cage, which, being snatched from eternal punishment, is bound from the motions of depraved liberty under the dispensation of the heavenly Artificer. Rightly therefore he says: And on account of pride You shall catch me as a lioness, because both the free man brought death upon himself through food, and being led back to pardon he lives better closed under discipline. As a lioness therefore on account of pride he was captured, because from that now the discipline of his corruption depresses him, from which not fearing the transgression of the precept, he boldly gave a leap into the pit.

[Vet. XLII.] 87. Thus also one elated by virtue is permitted to fall, that he may be healed from pride.---But if for a little while we avert the gaze of the mind from the fault of our first parent, we still daily find ourselves caught as a lioness through the vice of elation. For often a man, having received virtues, is lifted up into the audacity of his own presumption, but by a wonderful dispensation of piety any matter whatever in which he may fall is ordained before his eyes. And while he seeks something through fault, what else does he covet but the prey in the pit? Of his own accord gaping he falls, but he is not able to rise by his own strength.

Qui cum se nihil ex se esse considerat, discit procul dubio cujus adjutorium requirat. Quem tamen superna miseratio captum quasi a fovea evehit, quia hunc infirmitate cognita ad veniam reducit. Leaenae itaque more, propter superbiam ad superiores partes in caveam remeat, qui cum de virtute extollitur lapsus ad desideria in humilitate religatur. Quia enim prius propria praesumptione perierat, mira pietate agitur, ut infirmitatis suae jam notitia clausus vivat. Quod quia sanctus vir crebro accidere hominibus conspicit, nostri in se periculi vocem sumit; ut cum nos ejus fletus agnoscimus, quae in nobis sunt flenda discamus. But when elation lifts up our mind, the compunction of the highest love straightway recedes from us; but when heavenly grace visits us, it straightway instigates us by tears to its own desires. Unde et apte subjungitur:

Caput LVIII

[Rec. XXXIV].

IBID.---Reversusque mirabiliter me crucias.

88. Mentis a Deo desertae obduratio, visitatae compunctio.---Cum ab auctore relinquimur, nec ipsa ullatenus destitutionis nostrae damna sentimus. Quo enim longe nos conditor deserit, eo mens nostra insensibilius obdurescit, nulla quae Dei sunt diligit, nequaquam superna concupiscit; et quia amoris intimi calorem non habet, frigida deorsum jacet, ac miserando modo fit quotidie tanto securior, quanto pejor; cumque unde sit lapsa non meminit, et supplicia secutura non metuit, quantum lugenda sit nescit. At si afflatu sancti Spiritus tangitur, ad considerationem protinus suae perditionis evigilat, in coelestium inquisitione se excutit, amoris summi aestibus inardescit, quae se circumprimunt damna considerat, et plorat proficiens quae prius laeta peribat. Bene ergo conditori dicitur: Reversusque mirabiliter me crucias, quia omnipotens Deus unde mentem nostram visitans ad amorem suum erigit, inde hanc per lacrymas gravius affligit. Ac si aperte dicat: Relinquendo me nequaquam afficis, quia insensibilem reddis; sed cum reverteris crucias, quia dum te insinuas mihi me quam sim lugendus demonstras.

Who, when he considers that he is nothing of himself, learns without doubt whose aid he should seek. Whom however heavenly mercy carries away when captured as if from the pit, because it leads him back to pardon, his infirmity being known. In the manner of a lioness, therefore, on account of pride he returns to the upper parts in a cage, who when he is extolled from virtue, having fallen to desires, is bound in humility. For because he had first perished by his own presumption, it is acted by wonderful piety, that he may now live closed by the knowledge of his own infirmity. Which because the holy man beholds frequently happen to men, he takes up the voice of our danger in himself; so that when we recognize his wailing, we may learn the things which are to be wailed in us. But when elation lifts up our mind, the compunction of the highest love straightway recedes from us; but when heavenly grace visits us, it straightway instigates us by tears to its own desires. Whence also it is fitly subjoined:

Chapter LVIII

[Rec. XXXIV].

IBID.---And returning You wonderfully torture me.

88. The hardening of the mind deserted by God, the compunction of the one visited.---When we are relinquished by our Author, we do not at all feel even the losses of our destitution. For by as much as the Creator deserts us far off, by so much our mind hardens more insensibly, loves none of the things which are of God, by no means covets heavenly things; and because it does not have the heat of inward love, it lies cold below, and in a miserable way becomes daily so much more secure as it is worse; and when it does not remember whence it has fallen, and does not fear the punishments to follow, it does not know how much it is to be bewailed. But if it is touched by the breath of the Holy Spirit, it straightway awakes to the consideration of its own perdition, shakes itself in the inquiry of celestial things, is kindled with the heats of the highest love, considers the losses which press it around, and wailing makes progress, who before was perishing joyful. Well therefore it is said to the Creator: And returning You wonderfully torture me, because the almighty God, whence visiting our mind He lifts it up to His love, thence He afflicts it more heavily through tears. As if he should openly say: By relinquishing me You by no means affect me, because You render me insensible; but when You return You torture me, because while You insinuate Yourself to me, You show me how much I am to be bewailed.

Unde et nequaquam se poenaliter, sed mirabiliter asserit cruciari, quia dum per fletum mens ad summa rapitur, compunctionis suae poenam gaudens miratur; et libet affici, quia afflictione sua se conspicit ad alta sublevari. [Vet. XLIII.] Saepe autem cum nos a sancti desiderii exercitatione torpescere superna pietas cernit, exempla se sequentium nostris obtutibus objicit, ut mens per otium remissa, quo in aliis vigilantium provectus considerat, eo in se pigritudinem torporis erubescat. Unde et recte subjungitur:

Caput LIX

[Rec. XXXV].

VERS. 17.---Instauras testes tuos contra me, et multiplicas iram tuam, et poenae militant in me.

89. Exemplis bonorum Deus ad se nos revocat.---Testes enim Dei sunt, qui per exercitium sancti operis testantur quae electos secutura sint praemia veritatis. Unde hos quoque quos pro veritate passos agnoscimus Graeco eloquio martyres, id est testes, vocamus. Et per Joannem voce angelica Dominus dicet: In diebus Antipas testis meus fidelis, qui occisus est apud vos (Apoc. II, 13). Sed testes suos contra nos Dominus instaurat, cum electorum vitam pravitati nostrae contrariam ad arguendos nos instruendosque multiplicat. Contra nos ergo testes illius instaurantur, quia cuncta quae agunt studiis nostrae pravitatis adversa sunt. Unde et sermo veritatis adversarius vocatur, cum Mediatoris voce per Evangelium dicitur: Esto consentiens adversario tuo cito, dum es cum illo in via (Matth. V, 25). Atque de hoc eodem Redemptore reprobi persequentes dicunt: Contrarius est operibus nostris (Sap. II, 12); et paulo post: Et dissimilis est aliis vita illius (Ibid., 15). Testes itaque suos contra nos Dominus instaurat, quia bona quae facere ipsi negligimus, haec ad correptionem nostram fieri ab aliis demonstrat; ut qui praeceptis non accendimur, saltem exemplis excitemur, atque in appetitu rectitudinis nil sibi mens nostra difficile aestimet quod perfecte peragi ab aliis videt. Et fit plerumque ut cum alienae vitae bona conspicimus, nostrae sollicitius damna timeamus; et eo patescat quantae post pondere animadversionis impatimur, quo nunc a bonorum moribus longe discrepamus.

Whence also he asserts that he is by no means painfully, but wonderfully tortured, because while through weeping the mind is snatched to the highest things, rejoicing it wonders at the penalty of its own compunction; and it is pleasing to be affected, because by its own affliction it beholds itself to be raised to the heights. [Vet. XLIII.] But often when the heavenly piety sees us to be sluggish from the exercise of holy desire, it objects the examples of those following it to our gazes, so that the mind relaxed through leisure, by as much as it considers in others the progress of the vigilant, by so much it may blush in itself at the laziness of its torpor. Whence also it is rightly subjoined:

Chapter LIX

[Rec. XXXV].

VERSE 17.---You renew Your witnesses against me, and You multiply Your wrath, and punishments war in me.

89. By the examples of the good God recalls us to Himself.---For the witnesses of God are those who, through the exercise of holy work, testify what rewards of truth shall follow the elect. Whence also those whom we recognize to have suffered for the truth we call in the Greek eloquence martyrs, that is, witnesses. And through John, the Lord shall say by an angelic voice: In the days of Antipas my faithful witness, who was slain among you (Rev. 2:13). But the Lord renews His witnesses against us when He multiplies the life of the elect, contrary to our depravity, for our reproof and instruction. Therefore His witnesses are renewed against us, because all things which they do are adverse to the pursuits of our depravity. Whence also the word of truth is called an adversary, when it is said by the voice of the Mediator through the Gospel: Be agreeing with your adversary quickly, while you are with him in the way (Matt. 5:25). And of this same Redeemer the reprobate persecuting Him say: He is contrary to our works (Wisd. 2:12); and a little after: And his life is unlike others (Ibid., 15). Therefore the Lord renews His witnesses against us, because those good things which we ourselves neglect to do, He demonstrates to be done by others for our correction; so that we who are not kindled by precepts, may at least be excited by examples, and in the appetite for rectitude our mind may estimate nothing to be difficult for itself which it sees to be perfectly performed by others. And it happens for the most part that when we behold the good things of another's life, we more solicitously fear the losses of our own; and by so much it may be open by how great a weight of animadversion we are afterwards affected, as we now differ far from the morals of the good.

90. Eorum labor indicat quae reprobos poena maneat. Bona in aliis visa quos animi motus excitare debeant.---Unde et testium instauratione memorata, protinus apte subjungitur: Et multiplicas iram tuam. Eo nobis multiplicari ira Dei dicitur, quo esse multiplex indicatur, quia ex ipsa nunc bonorum vita et labore cognoscimus, si emendari, dum tempus est, nolumus, quanta post animadversione feriamur. Electos quippe Dei cernimus et pia agere, et crudelia multa tolerare. Hinc ergo colligitur districtus judex quanta illic feriat districtione quos reprobat, si hic sic cruciat quos amat; Petro attestante qui ait. Tempus est ut judicium incipiat de domo Dei; si autem primum a nobis, quis finis eorum qui non credunt Dei Evangelio (I Pet. IV, 17)? Omnipotens igitur Deus cum contra nos testes instaurat, iram multiplicat, quia quo bonorum vitam nostris oculis objicit, eo pravitatis perpetratae duritiam qua districtione in judicio percutiat ostendit. Nam cum solis se sequentibus dona exaggerat, torpentes jam quia reliquerit demonstrat. Cum bona ergo in aliis cernimus, valde necesse est ut et exsultationem nostrae formidini, et formidinem nostrae exsultationi misceamus, quatenus et de alienis provectibus charitas gaudeat, et de suis infirmitatibus conscientia contremiscat. But when we are refreshed by fraternal progress, when we weigh the strictness of the internal Judge over us from our very sluggishness, what remains but that the soul return to discuss itself, and whatever it finds reprobate in itself, whatever depraved, it should afflict? Unde et apte subjungitur: Et poenae militant in me. Consideratis quippe Dei testibus, poenae in nobis militant, quia dum miranda illorum facta conspicimus, vitam nostram, quae ex eorum nobis comparatione displicet, studiosa afflictione cruciamus; ut quidquid in nobis polluerunt opera, diluant lamenta; et si quid adhuc culpa delectationis inquinat, poena moeroris tergat. Beatus igitur Job, quia vitam patrum praecedentium conspicit, quid in se gemere debeat subtilius agnoscit. Sed magni doloris magisterio, dum sua plangit, ad lamenta nos instruit: ut quo virtutes in aliis cernimus, eo apud districtum judicem nostra sollicite delicta timeamus. Sequitur:

CAPUT LX.

VERS. 18.---Quare de vulva eduxisti me? Qui utinam consumptus essem, ne oculus me videret.

90. Their labor indicates what punishment awaits the reprobate. What motions of the mind the goods seen in others ought to excite.---Whence also, the renewal of the witnesses being mentioned, it is straightway fitly subjoined: And You multiply Your wrath. The wrath of God is said to be multiplied to us in this, that it is indicated to be manifold, because from the very life and labor of the good we now know, if we will not be amended while there is time, with how great animadversion we shall afterwards be struck. For we behold the elect of God both to act piously and to tolerate many cruel things. From this therefore it is gathered with how great strictness the strict Judge shall there strike those whom He reprobates, if here He so tortures those whom He loves; Peter attesting, who says: It is time that judgment begin from the house of God; but if first from us, what is the end of those who do not believe the Gospel of God (1 Pet. 4:17)? The almighty God therefore, when He renews witnesses against us, multiplies wrath, because by as much as He objects the life of the good to our eyes, by so much He shows with what strictness He shall strike in judgment the hardness of the depravity committed. For when He exaggerates gifts to those alone following Him, He demonstrates that He has already relinquished the sluggish. When therefore we behold good things in others, it is very necessary that we mix both exultation with our fear, and fear with our exultation, so that both charity may rejoice at the progress of others, and conscience may tremble at its own infirmities. But when we are refreshed by fraternal progress, when we weigh the strictness of the internal Judge over us from our very sluggishness, what remains but that the soul return to discuss itself, and whatever it finds reprobate in itself, whatever depraved, it should afflict? Whence also it is fitly subjoined: And punishments war in me. For the witnesses of God being considered, punishments war in us, because while we behold their wonderful deeds, we torture our own life, which from the comparison of them displeases us, with studious affliction; so that whatever the works have polluted in us, laments may wash away; and if anything still the fault of delight pollutes, the punishment of sorrow may wipe it away. Blessed Job therefore, because he beholds the life of the preceding fathers, knows more subtly what he ought to groan for in himself. But by the mastery of great grief, while he bewails his own, he instructs us to laments: so that by as much as we behold virtues in others, by so much we may solicitously fear our own sins before the strict Judge. It follows:

CHAPTER LX.

VERSE 18.---Why did You bring me out of the womb? O that I had been consumed, that no eye might see me.

91. Quod nimirum prima oratione jam protulit, dicens: Quare non in vulva mortuus sum? Qui hoc quoque quod hic adjicit, subdens,---VERS. 19.---Fuissem quasi non essem, de utero translatus ad tumulum, illic verbis aliis non aliter adjungit, dicens: Sicut abortivum absconditum non subsisterem, vel qui concepti non viderunt lucem (Job. III, 16). Quia vero haec superius late digessimus (Lib. IV, n. 48 et seq.), pro vitando lectoris fastidio, exposita replicare declinamus. Sequitur:

Caput LXI

[Vet. XLIV, Rec. XXXVI].

VERS. 20.---Nunquid non paucitas dierum meorum finietur brevi?

92. Vitae terminus, potissimum attendendus. Cautum se ac sollicitum vivere ostendit, qui brevitatem praesentis vitae considerans, non ejus usum, sed terminum conspicit, ut ex fine colligat nihil esse quod transiens delectat. Hinc namque per Salomonem dicitur: Si annis multis vixerit homo, et in his omnibus laetatus fuerit, meminisse debet tenebrosi temporis et dierum multorum; qui cum venerint, vanitatis arguentur praeterita (Eccle. XI, 8). Hinc rursum scriptum est: In omnibus operibus tuis memorare novissima tua, et in aeternum non peccabis (Eccli. VII, 40). Igitur cum culpa animum tentat, mens necesse est ut brevitatem suae delectationis aspiciat, ne ad vivacem mortem iniquitas rapiat, cum constet quod ad terminum citius mortalis vita percurrat. Sed saepe oculus contemplationis nostrae confunditur dum dolor noster flagellis crebrescentibus aggravatur. Libet praesentis vitae exsilium gemere, sed prae ipsa afflictione mens non valet damna suae caecitatis aestimare. Unde protinus subdit:

Caput LXII.

[Rec. XXXVII].

IBID.---Dimitte ergo me, ut plangam paululum dolorem meum.

93. Lacrymas et doloris sensum tollit nimius moeror. Flere mala nostra nos non sinit vis consuetudinis. Sicut enim moderata afflictio lacrymas exprimit, ita immoderata subducit, quia moeror ipse quasi sine moerore fit, qui, afflicti mentem devorans, sensum doloris tollit.

Vir igitur sanctus feriri plus quam sufficit pertimescit, dicens: Dimitte ergo me, ut plangam paululum dolorem meum.

91. Which indeed he already brought forth in his first speech, saying: Why did I not die in the womb? Who also this which he here adds, subjoining,---VERSE 19.---I should have been as if I were not, translated from the uterus to the tomb, there joins by other words not otherwise, saying: As a hidden abortion I should not have subsisted, or as those who being conceived have not seen the light (Job 3:16). But because we have discussed these things extensively above (Book IV, n. 48 et seq.), for the sake of avoiding the reader's fastidiousness, we decline to repeat the things already explained. It follows:

Chapter LXI

[Vet. XLIV, Rec. XXXVI].

VERSE 20.---Will not the fewness of my days be ended shortly?

92. The end of life is to be especially considered. He shows that he lives cautiously and solicitously, who, considering the brevity of the present life, looks not at its use but its end, so that he may gather from the end that nothing which passes away is delightful. For hence it is said through Solomon: If a man live many years, and rejoice in them all, he must remember the dark time and the many days; which when they come, the past shall be accused of vanity (Eccles. 11:8). Hence again it is written: In all your works remember your last end, and you shall never sin (Ecclus. 7:40). Therefore when guilt tempts the soul, the mind must necessarily look at the brevity of its delight, lest iniquity snatch it away to a living death (vivacem mortem), since it is certain that mortal life runs more swiftly to its end. But often the eye of our contemplation is confounded while our grief is aggravated by multiplying scourges. It is pleasant to groan for the exile of the present life, but because of that very affliction the mind is not able to estimate the losses of its own blindness. Whence he immediately subjoins:

Chapter LXII.

[Rec. XXXVII].

IBID.---Spare me then, that I may lament my sorrow a little.

93. Excessive sorrow takes away tears and the sense of pain. The force of habit does not allow us to weep for our evils. For as moderate affliction expresses tears, so immoderate affliction withdraws them, because the sorrow itself becomes as it were without sorrow, which, devouring the mind of the afflicted, takes away the sense of pain.

The holy man therefore fears to be struck more than is sufficient, saying: Spare me then, that I may lament my sorrow a little.

Ac si aperte dicat: Flagella tuae percussionis tempera, ut, moderatis doloribus, aestimare mala quae patior flendo convalescam. Quod tamen intelligi et aliter potest. Saepe namque peccator iniquitatis suae vinculis ita constringitur, ut pondus quidem peccatorum toleret, sed tamen quia tolerat ignoret. Saepe etiamsi cognoscat quanto reatu premitur, erumpere conatur, et non potest, ut hunc in se mente libera, conversione integra, persequatur. Flere ergo dolorem suum non valet, quia et iniquitatis suae reatum considerat, et tamen prae terrenae occupationis pondere hanc ei gemere nequaquam vacat. Flere dolorem suum non valet, qui pravae quidem consuetudini contraire nititur, sed tamen adhuc succrescentibus desideriis carnis gravatur. Hujus doloris praesentia Prophetae mentem cruciaverat, cum dicebat: Dolor meus ante me est semper, quoniam iniquitatem meam ego pronuntio, et cogitabo pro peccato meo (Psal. XXXVII, 18, 19). Sed solutis iniquitatis vinculis dimissum se noverat qui exsultabat dicens: Dirupisti vincula mea, tibi sacrificabo hostiam laudis (Psal. CXV, 16).

94. Nisi Deus ad id nos adjuvet. Tunc igitur ad plangendum dolorem nos Dominus dimittit, cum et mala nobis quae fecimus demonstrat, atque ad haec eadem flenda quae cognoscimus adjuvat. Culpas oculis objicit, et pia manu gratiae vincula cordis solvit, ut ad vacationem poenitentiae mens nostra se erigat, et, carnis soluta compedibus, in auctorem suum libera gressum amoris tendat. [Vet. XLV.] Plerumque etenim vitam nostram ipsi reprehendimus, sed tamen libenter agimus hoc quod in nobis recte reprobamus. Ad justitiam nos spiritus erigit, ad consuetudinem caro restringit. Amori suo mens renititur, sed protinus delectata captivatur. Bene itaque dicitur: Dimitte ergo me, ut plangam paululum dolorem meum, quia nisi a reatu culpae, quo nos ligavimus, misericorditer dimittamur, perfecte flere non possumus hoc quod in nobis ipsis contra nosmetipsos dolemus. Sed tunc veraciter reatus nostri dolor plangitur, cum tenebrosa illa inferni retributio intento timore praevidetur. Unde apte subjungitur:

Caput LXIII

[Rec. XXXVIII].

VERS. 21.---Antequam vadam, et non revertar, ad terram tenebrosam et opertam mortis caligine.

As if he should say openly: Temper the scourges of Your striking, so that, with moderate pains, I may recover strength to estimate by weeping the evils which I suffer. Which however can be understood in another way. For often the sinner is so bound by the chains of his iniquity, that he indeed bears the weight of his sins, but yet because he bears it he is ignorant of it. Often even if he knows with how great guilt he is pressed, he tries to break out, and cannot, so as to pursue this in himself with a free mind and entire conversion. Therefore he is not able to weep for his sorrow, because he both considers the guilt of his iniquity, and yet because of the weight of earthly occupation he by no means has leisure to groan for it. He is not able to weep for his sorrow, who indeed strives to go against evil custom, but yet is still burdened by the increasing desires of the flesh. The presence of this sorrow had tortured the mind of the Prophet, when he said: My sorrow is always before me, because I will declare my iniquity, and I will think for my sin (Psal. 38:17-18). But he knew himself released, the chains of iniquity being loosed, who exulted saying: You have broken my bonds, I will sacrifice to You the host of praise (Psal. 116:16-17).

94. Unless God helps us to it. Then therefore the Lord dismisses us to bewail our sorrow, when He both shows to us the evils which we have done, and helps us to weep for these same things which we know. He places our faults before our eyes, and with the pious hand of grace looses the bonds of the heart, so that our mind may raise itself to the vacancy of penitence, and, loosed from the fetters of the flesh, may tend the step of love freely toward its Author. [Vet. XLV.] For very often we ourselves reprehend our own life, but yet we willingly do that which we rightly reprove in ourselves. The spirit raises us to justice, the flesh restricts us to custom. The mind resists its own love, but immediately being delighted is captivated. Well therefore it is said: Spare me then, that I may lament my sorrow a little, because unless we are mercifully released from the guilt of the fault with which we have bound ourselves, we cannot perfectly weep for that which we grieve in ourselves against ourselves. But then the sorrow of our guilt is truly bewailed, when that dark retribution of hell is foreseen with intent fear. Whence it is aptly subjoined:

Chapter LXIII

[Rec. XXXVIII].

VERSE 21.---Before I go, and shall not return, to the dark land and covered with the darkness of death.

95. Inferni poenae nec transitoriae nec phantasticae. Infernus cur terra, cur lacus. Quid enim terrae tenebrosae nomine, nisi tetra tartari claustra signantur? Quae aeternae mortis caligo operit, quia damnatos quosque in perpetuum a vitae luce disjungit. Nec immerito infernus terra dicitur, quia quicunque ab eo capti fuerint, stabiliter tenentur. Scriptum quippe est: Generatio praeterit, et generatio advenit, terra vero in aeternum stat (Eccle. I, 4). Recte igitur inferni claustra tenebrosa terra nominantur, quia quos puniendos accipiunt, nequaquam poena transitoria, vel phantastica imaginatione cruciant, sed ultione solida perpetuae damnationis servant. Quae aliquando tamen laci appellatione signantur, propheta attestante, qui ait: Portaverunt ignominiam suam cum his qui descendunt in lacum (Ezech. XXXII, 24, 25). Infernus ergo et terra nominantur, quia susceptos stabiliter tenet; et lacus dicitur, quia hos quos semel ceperit semper fluctuantes et trepidos tormentis circumfluentibus absorbet. Sanctus autem vir sive sua, seu humani generis voce dimitti se postulat, antequam vadat, non quia ad terram tenebrosam qui culpam deflet iturus est, sed quia ad hanc procul dubio qui plangere negligit vadit; sicut debitori suo creditor dicit: Solve debitum prius quam pro debito constringaris; qui tamen non constringitur, si quod debet solvere non moratur. Ubi et recte subditur: Non revertar, quia nequaquam ultra misericordia parcentis liberat quos semel in locis poenalibus justitia judicantis damnat [Vet. XLVI]. Quae adhuc subtilius loca describuntur, cum dicitur:

CAPUT LXIV.

VERS. 22.---Terram miseriae et tenebrarum.

96. Quos tenet, foris cruciantur, intus caecantur. Miseria ad dolorem pertinet, tenebrae ad caecitatem. Ea ergo quae a conspectu districti judicis expulsus tenet, miseriae et tenebrarum terra perhibetur, quia foris dolor cruciat quos divisos a vero lumine intus caecitas obscurat. Quamvis miseriae et tenebrarum terra intelligi et aliter potest. Nam haec quoque terra in qua nascimur est quidem miseriae, sed tenebrarum non est, quia multa hic corruptionis nostrae mala patimur, sed tamen adhuc in ea per conversionis gratiam ad lucem redimus, Veritate suadente, quae ait: Ambulate dum lucem habetis, ne vos tenebrae comprehendant (Joan. XII, 35). Illa vero simul miseriae et tenebrarum terra est, quia quisquis ad toleranda ejus mala descenderit, nequaquam ulterius ad lucem redit. In cujus adhuc descriptione subjungitur:

CAPUT LXV.

95. The punishments of hell are neither transitory nor fantastical. Why hell is called a land, why a lake. For what is signified by the name of the dark land, but the foul enclosures of Tartarus? Which the darkness of eternal death covers, because it separates all the damned forever from the light of life. Nor is hell undeservedly called a land, because whoever have been captured by it are firmly held. For it is written: A generation passes away, and a generation comes, but the earth stands forever (Eccles. 1:4). Rightly therefore are the dark enclosures of hell called a land, because those whom they receive for punishment, they by no means torture with a transitory punishment or a fantastical imagination, but preserve with the solid vengeance of perpetual damnation. Which nevertheless are sometimes signified by the appellation of a lake, the prophet attesting, who says: They have borne their ignominy with those who go down into the lake (Ezek. 32:24-25). Hell therefore is both called a land, because it firmly holds those received; and is called a lake, because those whom it has once taken it always absorbs, fluctuating and trembling in the surrounding torments. But the holy man, either by his own voice or that of the human race, asks to be released before he goes, not because he who bewails his fault is about to go to the dark land, but because he who neglects to weep undoubtedly goes to it; as a creditor says to his debtor: Pay the debt before you are bound for the debt; who nevertheless is not bound, if he does not delay to pay what he owes. Where also it is rightly subjoined: And I shall not return, because the mercy of the Spreader by no means further delivers those whom the justice of the Judge once damns in the penal places [Vet. XLVI]. Which penal places are yet more subtly described, when it is said:

CHAPTER LXIV.

VERSE 22.---A land of misery and darkness.

96. Those whom it holds are tortured without and blinded within. Misery pertains to pain, darkness to blindness. That land, therefore, which holds those expelled from the sight of the strict Judge, is shown to be a land of misery and darkness, because pain tortures without those whom blindness obscures within, being divided from the true light. Although the land of misery and darkness can be understood in another way. For this land also in which we are born is indeed one of misery, but it is not one of darkness, because we suffer many evils of our corruption here, but yet we still return to the light in it through the grace of conversion, the Truth persuading us, Who says: Walk while you have the light, lest darkness overtake you (John 12:35). But that land is at once of misery and of darkness, because whoever descends to endure its evils, by no means returns further to the light. In the description of which it is further subjoined:

CHAPTER LXV.

IBID.---Ubi umbra mortis, et nullus ordo.

97. Ultionem habet, non lucem. Quam justae hae poenae. Sicut mors exterior ab anima dividit carnem, ita mors interior a Deo separat animam. Umbra ergo mortis est obscuritas divisionis, quia damnatus quisque cum aeterno igne succenditur, ab interno lumine tenebratur. Natura vero ignis est, ut ex se ipso et lucem exhibeat, et concrementionem; sed transactorum illa ultrix flamma vitiorum concrementionem habet, et lumen non habet. Hinc est enim quod reprobis Veritas dicit: Discedite a me, maledicti, in ignem aeternum, qui paratus est diabolo et angelis ejus (Matth. XXV, 41). Quorum rursus omnium corpus in unius persona significans, dicit: Ligate ei manus et pedes, et mittite eum in tenebras exteriores (Matth. XXII, 13). Si itaque ignis qui reprobos cruciat lumen habere potuisset, is qui repellitur nequaquam mitti in tenebras diceretur. Hinc etiam Psalmista ait: Super eos cecidit ignis et non viderunt solem (Psal. LVII, 9). Ignis enim super impios cadit, sed sol igne cadente non cernitur, quia quo illos gehennae flamma devorat, a visione veri luminis caecat; ut et foris eos dolor combustionis cruciet, et intus poena caecitatis obscuret; quatenus qui auctori suo et corpore et corde deliquerunt, simul et corpore et corde puniantur; et utrobique poenas sentiant, qui dum hic viverent pravis suis delectationibus ex utroque serviebant. Unde bene per prophetam dicitur: Descenderunt in infernum cum armis suis (Ezech. XXXII, 27). Arma quippe peccantium sunt membra corporis, quibus perversa desideria quae concipiunt exsequuntur. Unde recte per Paulum dicitur: Neque exhibeatis membra vestra arma iniquitatis peccato (Rom. VI, 13). Cum armis ergo ad infernum descendere est cum ipsis quoque membris quibus desideria voluptatis expleverunt aeterni judicii tormenta tolerare, ut tunc eos undique dolor absorbeat, qui nunc, suis delectationibus subditi, undique contra justitiam juste judicantis pugnant.

[Vet. XLVII. Rec. XXXIX]. 98. Ordinatae sunt, ut ab aequo judice criminibus commensuratae.

Mirum vero est valde quod dicitur: Ubi nullus ordo. Neque enim omnipotens Deus, qui mala bene punit, inordinata esse ullo modo vel tormenta permittit, quia ipsa quoque supplicia quae ex lance justitiae prodeunt inferri sine ordine nequaquam possunt. Quomodo namque in suppliciis ordo non erit, dum damnatum quemque juxta modum criminis et retributio sequitur ultionis? Hinc quippe scriptum est: Potentes potenter tormenta patientur, et fortioribus fortior instat cruciatio (Sap. VI, 7).

IBID.---Where the shadow of death is, and no order.

97. It has vengeance, not light. How just these punishments are. As exterior death divides the flesh from the soul, so interior death separates the soul from God. The shadow of death, therefore, is the obscurity of division, because every damned person, while he is burned with eternal fire, is darkened from the internal light. The nature of fire indeed is such, that of itself it exhibits both light and burning; but that avenging flame of past vices has burning, and has not light. For hence it is that the Truth says to the reprobate: Depart from me, you cursed, into eternal fire, which is prepared for the devil and his angels (Matt. 25:41). Again, signifying the body of all these in the person of one, He says: Bind his hands and feet, and cast him into outer darkness (Matt. 22:13). If, therefore, the fire which tortures the reprobate could have had light, he who is repelled would by no means be said to be cast into darkness. Hence also the Psalmist says: Fire fell upon them and they saw not the sun (Psal. 58:8). For fire falls upon the impious, but the sun is not perceived while the fire falls, because where the flame of Gehenna devours them, it blinds them from the vision of the true light; so that both the pain of combustion tortures them without, and the punishment of blindness obscures them within; so that those who have offended their Author both with body and heart, may be punished both with body and heart together; and they may feel punishments on both sides, who while they lived here served their depraved delights from both. Whence it is well said through the prophet: They went down into hell with their weapons (Ezek. 32:27). The weapons of sinners are indeed the members of the body, with which they execute the perverse desires they conceive. Whence it is rightly said through Paul: Neither yield your members as weapons of uniquity to sin (Rom. 6:13). To go down into hell with weapons, therefore, is to endure the torments of eternal judgment with those same members with which they fulfilled the desires of pleasure, so that then pain may absorb them on every side, who now, subjected to their delights, fight on every side against the justice of the one judging justly.

[Vet. XLVII. Rec. XXXIX]. 98. They are ordered, as being commensurate with crimes by an equitable Judge.

But it is very wonderful what is said: Where there is no order. For neither does Almighty God, Who punishes evils well, allow even torments to be in any way unordered, because those same punishments which proceed from the balance of justice can by no means be inflicted without order. For how will there not be order in the punishments, while the retribution of vengeance follows each damned person according to the measure of his crime? For hence it is written: The mighty shall be mightily tormented, and a stronger torture is at hand for the stronger (Wisd. 6:6).

Hinc in Babylonis damnatione dicitur: Quantum exsultavit se, et in deliciis fuit, tantum date illi tormentum et luctum (Apoc. XVIII, 7). Si igitur juxta modum culpae poena distinguitur, constat nimirum quod in suppliciis ordo servatur. Et nisi tormentorum summam meritorum acta dirimerent, nequaquam judex veniens dicturum se messoribus esse perhiberet: Colligite primum zizania, et ligate ea in fasciculos ad comburendum (Matth. XIII, 30). Si enim nullus in suppliciis ordo servabitur, cur comburenda zizania in fasciculis ligantur? Sed nimirum fasciculos ad comburendum ligare est hos qui aeterno igni tradendi sunt pares paribus sociare, ut quos similis culpa inquinat, par etiam poena constringat, et qui nequaquam dispari iniquitate polluti sunt nequaquam dispari tormento crucientur, quatenus simul damnatio conterat quos simul elatio sublevabat; quosque non dissimiliter dilatavit ambitio, non dissimilis angustet afflictio, et par cruciet flamma supplicii quos in igne luxuriae par succendit flamma peccati. Sicut enim in domo Patris mansiones multae sunt pro diversitate virtutis (Joan. XIV, 2), sic damnatos diverso supplicio gehennae ignibus subjicit disparilitas criminis. Quae scilicet gehenna quamvis cunctis una sit, non tamen cunctos una eademque qualitate succendit. Nam sicut uno sole omnes tangimur, nec tamen sub eo uno ordine omnes aestuamus, quia juxta qualitatem corporis sentitur etiam pondus caloris, sic damnatis et una est gehenna quae afficit, et tamen non una omnes qualitate comburit, quia quod hic agit dispar valetudo corporum, hoc illic exhibet dispar causa meritorum. Quomodo ergo nullus inesse ordo suppliciis dicitur, in quibus profecto quisque juxta modum culpae cruciatur?

[Vet. XLVIII.] 99. Ordinatae autem non sunt in corde damnatorum. Sed sanctus vir postquam umbram mortis intulit, quanta sit confusio in damnatorum mente subjungit, quia ipsa quoque supplicia, quae ordinata per justitiam veniunt ordinata procul dubio in corde morientium non sunt. Ut enim paulo superius diximus, dum damnatus quisque foris flamma succenditur, intus caecitatis igne devoratur, atque in dolore positus, exterius interiusque confunditur, ut sua deterius confusione crucietur. Repulsis ergo ordo in supplicio non erit, quia in eorum morte atrocius ipsa confusio mentis saevit. Quam tamen mira potentia judicantis aequitas ordinat, ut poena animum quasi inordinata confundat. Vel certe abesse ordo suppliciis dicitur, quia quibuslibet rebus in poenam surgentibus propria qualitas non servatur. Unde et protinus subinfertur:

CAPUT LXVI.

Hence in the damnation of Babylon it is said: As much as she has glorified herself, and lived in delicacies, so much give her torment and sorrow (Apoc. 18:7). If therefore punishment is distinguished according to the measure of the fault, it is certain indeed that order is observed in the punishments. And unless the acts of merits separated the sum of torments, the coming Judge would by no means be said to say to the reapers: Gather first the tares, and bind them in bundles to be burned (Matt. 13:30). For if no order shall be observed in the punishments, why are the tares to be burned bound in bundles? But indeed to bind bundles to be burned is to associate equals with equals who are to be delivered to eternal fire, so that the same punishment may bind those whom a similar fault defiles, and those who are polluted by no unequal iniquity may be tortured by no unequal torment; so that damnation may crush at once those whom elation at once raised up; and no dissimilar affliction may straiten those whom ambition no dissimilarly dilated, and a equal flame of punishment may torture those whom a equal flame of sin kindled in the fire of luxury. For as in the Father's house there are many mansions for the diversity of virtue (John 14:2), so the disparity of crime subjects the damned to the fires of Gehenna with diverse punishment. Which Gehenna indeed, although it is one for all, yet does not burn all with one and the same quality. For as we are all touched by one sun, yet we do not all burn under it in one order, because the weight of heat is felt according to the quality of the body, so to the damned there is both one Gehenna which affects them, and yet it does not burn all with one quality, because what disparity of bodies does here, there disparity of merits exhibits. How then is there said to be no order in the punishments, in which certainly each is tortured according to the measure of his fault?

[Vet. XLVIII.] 99. But they are not ordered in the heart of the damned. But the holy man, after he introduced the shadow of death, subjoins how great is the confusion in the mind of the damned, because those same punishments, which come ordered through justice, are undoubtedly not ordered in the heart of those dying. For as we said a little above, while each damned person is burned without by flame, he is devoured within by the fire of blindness, and being placed in pain, he is confounded outwardly and inwardly, so that he may be more miserably tortured by his own confusion. In the punishment of the rejected, therefore, there will be no order, because in their death that same confusion of mind rages more fiercely. Which nevertheless the equity of the one judging orders with wonderful power, so that punishment may confound the soul as if unordered. Or certainly order is said to be absent from the punishments, because the proper quality is not preserved to whatever things rise up for punishment. Whence also it is immediately subjoined:

CHAPTER LXVI.

IBID.---Et sempiternus horror inhabitat.

100. Poenarum inferni descriptio. In hujus vitae tormentis timor dolorem habet, dolor timorem non habet, quia nequaquam mentem metus cruciat, cum pati jam coeperit quod metuebat. Infernum vero et umbra mortis obscurat, et sempiternus horror inhabitat, quia ejus ignibus traditi, et in suppliciis dolorem sentiunt, et in doloris angustia pulsante se semper pavore feriuntur, ut et quod timent tolerent, et rursum quod tolerant sine cessatione pertimescant. De his etenim scriptum est: Vermis eorum non morietur, et ignis eorum non exstinguetur (Isai. LXVI, 24). Hic flamma quae succendit illuminat; illic, ut superius verbis Psalmistae docuimus, ignis qui cruciat obscurat. Hic metus amittitur, cum tolerari jam coeperit quod timebatur; illic et dolor dilaniat, et pavor angustat. Horrendo igitur modo erit tunc reprobis dolor cum formidine, flamma cum obscuritate. Sic sic videlicet a damnatis sentiri pondus summae aequitatis debet, ut qui a voluntate conditoris nequaquam sunt veriti discrepare dum viverent, in eorum quandoque interitu ipsa a suis qualitatibus etiam tormenta discordent, quatenus quo se impugnant, cruciatus augeant, et cum varie prodeunt multipliciter sentiantur. Quae tamen supplicia in se demersos et ultra vires cruciant, et in eis vitae subsidium exstinguentes servant, ut sic vitam terminus puniat; quatenus semper sine termino cruciatus vivat, quia et ad finem per tormenta properat, et sine fine deficiens durat. Fit ergo miseris mors sine morte, finis sine fine, defectus sine defectu, quia et mors vivit, et finis semper incipit, et deficere defectus nescit. Quia igitur et mors perimit, et non exstinguit, dolor cruciat, sed nullatenus pavorem fugat; flamma comburit, sed nequaquam tenebras discutit; quantum per notitiam praesentis vitae colligitur, supplicia ordinem non habent, quae non suam per omnia qualitatem tenent.

[Vet. XLIX.] 101. Ignis illic lucem negat ad consolationem, servat ad tormentum. Quamvis illic ignis et ad consolationem non lucet, et tamen ut magis torqueat ad aliquid lucet. Nam sequaces quosque suos secum in tormento reprobi flamma illustrante visuri sunt, quorum amore deliquerunt, quatenus qui eorum vitam carnaliter contra praecepta conditoris amaverant, ipsorum quoque eos interitus in augmentum suae damnationis affligat.

IBID.---And eternal horror inhabits it.

100. Description of the punishments of hell. In the torments of this life fear has pain, pain has not fear, because by no means does fear torture the mind when it has already begun to suffer what it feared. But hell is both obscured by the shadow of death, and eternal horror inhabits it, because those delivered to its fires both feel pain in the punishments, and in the anguish of pain are struck by a fear always knocking at them, so that they both endure what they fear, and again fear without ceasing what they endure. For of these it is written: Their worm shall not die, and their fire shall not be extinguished (Isai. 66:24). Here the flame which burns illuminates; there, as we taught above by the words of the Psalmist, the fire which tortures obscures. Here fear is lost when what was feared has already begun to be endured; there both pain mangles and fear straitens. In a horrible way, therefore, there will then be to the reprobate pain with dread, flame with obscurity. So indeed, forsooth, the weight of the highest equity ought to be felt by the damned, that they who did not at all fear to differ from the will of the Creator while they lived, in their eventual destruction even the torments themselves may differ from their own qualities, so that by that which they fight against each other, they may increase the tortures, and as they proceed variously they may be felt manifoldly. Which punishments nevertheless both torture those immersed in them beyond their strength, and preserve in them the support of life while extinguishing it, so that thus the end may punish life; so that torture may always live without end, because it both hastens to the end through torments, and lasts without end while failing. There is made therefore to the miserable a death without death, an end without end, a failing without failing, because both death lives, and the end always begins, and failing knows not how to fail. Because therefore death both kills and does not extinguish, pain tortures but in no way puts fear to flight, flame burns but by no means dispels the darkness; as much as is gathered through the knowledge of the present life, the punishments have no order, which do not hold their own quality in all things.

[Vet. XLIX.] 101. The fire there denies light for consolation, preserves it for torment. Although the fire there does not shine for consolation, yet it shines for something so as to torture more. For the reprobate are about to see each of their followers with them in torment by the illuminating flame, for whose love they sinned, so that they who had loved their life carnally against the precepts of the Creator, the destruction of these also may afflict them unto the increase of their own damnation.

Quod profecto Evangelio attestante colligimus (Luc. XVI, 23), in quo, Veritate nuntiante, dives ille quem contigit ad aeterni incendii tormenta descendere quinque fratrum describitur meminisse, qui ab Abraham petiit ut ad eorum eruditionem mitteret, ne illuc eos quandoque venientes par poena cruciaret. Qui igitur ad doloris sui cumulum propinquorum absentium meminit, constat procul dubio quia eos ad augmentum supplicii paulo post potuit etiam praesentes videre. Quid autem mirum si secum quoque reprobos aspiciat cremari, qui, ad doloris sui cumulum, eum quem despexerat in sinu Abrahae Lazarum vidit? Is ergo, cui ut poena cresceret et vir electus apparuit, cur non credendum sit quod videre in supplicio eos etiam quos contra Deum dilexerat possit? Qua ex re colligitur quod eos quos inordinate nunc reprobi diligunt miro judicii ordine secum tunc in tormentis videbunt, ut poenam propriae punitionis exaggeret illa auctori praeposita carnalis cognatio pari ante oculos ultione damnata. Ignis itaque qui in obscuritate cruciat credendum est quia lumen ad tormentum servat. Quod si approbare testimoniis in sua expressione non possumus, superest ergo ut e diverso doceamus.

102. Igni lumen et obscuritatem simul esse posse. Tres quippe Hebraeae gentis pueri, per Chaldaei regis imperium succensis camini ignibus, ligatis manibus pedibusque projecti sunt: quos tamen cum isdem rex in camini incendio miseratus exploraret, illaesis vestibus deambulantes vidit. Ubi aperte colligitur quia mira dispensatione conditoris ignis qualitas, in diversa virtute temperata, et vestimenta non attigit, et vincula incendit, sanctisque viris et ad inferendum tormentum flamma friguit, et ad solutionis ministerium exarsit. Sicut ergo electis ignis ardere novit ad solatium, et tamen ardere ad supplicium nescit; ita e diverso gehennae flamma reprobis et nequaquam lucet ad consolationis gratiam, et tamen lucet ad poenam; ut damnatorum oculis ignis supplicii et nulla claritate candeat, et, ad doloris cumulum, dilecti qualiter crucientur ostendat. Quid autem mirum si gehennae ignem credimus habere supplicium simul obscuritatis et luminis, quando experimento novimus quia et taedarum flamma lucet obscura? Tunc edax flamma comburit quos nunc carnalis delectatio polluit, tunc infinite patens inferni barathrum devorat quos nunc inanis elatio exaltat; atque qui quolibet ex vitio hic voluntatem callidi persuasoris expleverunt, tunc cum duce suo reprobi ad tormenta perveniunt.

Which indeed we gather by the witness of the Gospel (Luke 16:23), in which, the Truth announcing, that rich man whom it happened to descend to the torments of eternal fire is described to have remembered five brothers, who asked of Abraham that he would send to their instruction, lest a like punishment should torture them coming there some time. He therefore who for the heap of his own pain remembered absent relatives, it is certain undoubtedly that he was able also to see them present shortly after for the increase of punishment. But what wonder if he should behold the reprobate also burned with him, who, for the heap of his own pain, saw him whom he had despised, Lazarus, in the bosom of Abraham? He therefore, to whom both an elect man appeared so that pain might increase, why should it not be believed that he could see in punishment those also whom he had loved against God? From which thing it is gathered that those whom the reprobate now love inordinately, they will then see with them in torments by a wonderful order of judgment, so that that carnal relationship preferred to the Author, being damned with a like vengeance before their eyes, may exaggerate the pain of their own punishment. The fire therefore which tortures in obscurity is to be believed because it preserves light for torment. Which if we cannot approve by testimonies in its own expression, it remains therefore that we should teach from the opposite.

102. Light and obscurity can be together in fire. Indeed three boys of the Hebrew nation, by the command of the Chaldean king, the fires of the furnace being kindled, were cast in with bound hands and feet: whom nevertheless when the same king explored, pitying them in the burning of the furnace, he saw walking with unhurt garments. Where it is openly gathered that by a wonderful dispensation of the Creator the quality of the fire, tempered in diverse virtue, both did not touch the garments and burned the bonds, and for the holy men the flame was cool for inflicting torment, and flared up for the ministry of release. As therefore the fire knew how to burn for the elect unto solace, and yet knew not how to burn for punishment; so from the opposite the flame of Gehenna for the reprobate both does not shine at all for the grace of consolation, and yet shines for punishment; so that the fire of punishment may both glow with no clarity for the eyes of the damned, and, for the heap of pain, show how the beloved are tortured. But what wonder if we believe the fire of Gehenna to have punishment at once of obscurity and of light, when we know by experience that even the flame of torches shines obscurely? Then the devouring flame burns those whom carnal delight now defiles, then the infinitely open abyss of hell devours those whom vain elation now exalts; and those who from whatever vice have here fulfilled the will of the crafty persuader, then with their leader the reprobate come to torments.

[Vet L.] 103. Angelos et homines reprobos una poena implicat. Malus sepulcrum diaboli. Et quamvis angelorum atque hominum longe sit natura dissimilis, una tamen poena implicat quos unus in crimine reatus ligat. Quod bene ac breviter insinuat propheta, qui ait: Ibi Assur et omnis multitudo ejus, et in circuitu ejus sepulcra illius (Ezech. XXXII, 22). Quis namque Assur superbi regis nomine nisi ille per elationem cadens antiquus hostis exprimitur, qui pro eo quod multos ad culpam pertrahit, cum cuncta sua multitudine ad inferni claustra descendit? Sepulcra autem mortuos tegunt. Et quis alius mortem acrius pertulit quam is qui, conditorem suum despiciens, vitam reliquit? Quem videlicet mortuum cum humana corda suscipiunt, ejus procul dubio sepulcra fiunt. Sed in circuitu illius sepulcra ejus sunt, quia in quorum se mentibus nunc per desideria sepelit, hos sibi postmodum per tormenta conjungit. Et quoniam nunc in semetipsis reprobi malignos spiritus illicita perpetrando suscipiunt, tunc sepulcra cum mortuis ardebunt.

[Rec. XL.] 104. Inferni poenas praenosse non prodest, sed evadere. Ecce quae maneat damnatos poena cognovimus; et instruente nos sacro eloquio, quantus in damnatione ignis, quanta in igne obscuritas, quantusque in obscuritate pavor sit, nullatenus ambigimus. Sed quid prodest ista praenosse, si non contingat evadere? Tota ergo intentione curandum est ut, cum vacationis tempus accipimus, bene vivendi studio, malorum ultricia tormenta fugiamus. Hinc quippe per Salomonem dicitur: Quodcunque potest manus tua facere, instanter operare, quia nec opus, nec ratio, nec scientia, nec sapientia erit apud inferos, quo tu properas (Eccle. IX, 10). Hinc Isaias ait: Quaerite Dominum dum inveniri potest, invocate eum dum prope est (Isai. LV, 6). Hinc Paulus ait: Ecce nunc tempus acceptabile, ecce nunc dies salutis (II Cor. VI, 2). Hinc rursum ait: Dum tempus habemus, operemur bonum ad omnes (Galat. VI, 10).

[Vet. LI.] 105. Animo ad id nitenti obstat cura carnis. Sed plerumque se ad viam rectitudinis animus accingit, torporem discutit; tantoque in coelestibus desiderio rapitur, ut pene nil ex eo inferius remansisse videatur. Et tamen cum ad carnis curam reducitur, sine qua praesentis vitae via nullo modo expletur, ita hunc inferius depressum tenet, ac si adhuc de summis nulla contigisset. Auditis verbis coelestis oraculi, in amorem patriae coelestis erigitur; sed resurgente praesentis vitae studio, sub terrenae curae aggere sepelitur; atque in terra cordis nequaquam supernae spei semen proficit, quia cogitationis infimae spina densescit. Quam videlicet spinam per semetipsam Veritas manu sanctae exhortationis eradicat, dicens: Nolite solliciti esse in crastinum (Matth. VI, 34). Contra hanc quoque per Paulum dicitur: Carnis curam ne feceritis in concupiscentiis (Rom. XIII, 14).

[Vet. L.] 103. One punishment involves reprobate angels and men. The evil man is the sepulchre of the devil. And although the nature of angels and men is far dissimilar, yet one punishment involves those whom one guilt binds in crime. Which the prophet well and briefly insinuates, who says: There is Assyria and all her multitude, and round about her her sepulchres (Ezek. 32:22). For who is expressed by the name of the proud king Assyria but that ancient enemy falling through elation, who for that reason that he draws many to fault, descends with all his multitude to the enclosures of hell? Moreover, sepulchres cover the dead. And who else has endured death more sharply than he who, despising his Creator, left life? Whom indeed when human hearts receive him dead, they undoubtedly become his sepulchres. But round about him are his sepulchres, because in whose minds he now buries himself through desires, these he afterwards joins to himself through torments. And since now in themselves the reprobate receive malignant spirits by perpetrating unlawful things, then the sepulchres will burn with the dead.

[Rec. XL.] 104. It does not profit to foreknow the punishments of hell, but to evade them. Behold what punishment remains for the damned we have known; and sacred eloquence instructing us, how great the fire in damnation, how great the obscurity in the fire, and how great the fear in the obscurity may be, we in no way doubt. But what does it profit to foreknow these things, if it does not happen to evade them? Therefore with all intention it must be cared for that, when we receive time of leisure, by the study of living well, we may flee the avenging torments of evils. For hence it is said through Solomon: Whatever your hand can do, work instantly, because neither work, nor reason, nor science, nor wisdom will be in hell, whither you hasten (Eccles. 9:10). Hence Isaiah says: Seek the Lord while He can be found, call upon Him while He is near (Isai. 55:6). Hence Paul says: Behold now the acceptable time, behold now the day of salvation (2 Cor. 6:2). Hence again he says: While we have time, let us work good to all (Gal. 6:10).

[Vet. LI.] 105. Care of the flesh stands in the way of the mind striving for this. But very often the mind girds itself for the way of rectitude, shakes off torpor; and is snatched by so great a desire for heavenly things, that almost nothing of it seems to have remained below. And yet when it is brought back to the care of the flesh, without which the way of the present life is in no way completed, it so holds it depressed below, as if nothing of the highest things had yet happened. Having heard the words of the heavenly oracle, it is raised to the love of the heavenly country; but the study of the present life rising again, it is buried under the heap of earthly care; and the seed of heavenly hope in no way profits in the earth of the heart, because the thorn of lowest thought becomes thick. Which thorn indeed the Truth through Itself eradicates with the hand of holy exhortation, saying: Do not be solicitous for tomorrow (Matt. 6:34). Against this also it is said through Paul: Make not care for the flesh in concupiscences (Rom. 13:14).

Sed in his nimirum ducis ac militis verbis agnoscimus quia tunc ab ea mortifero vulnere animus pungitur, cum in ea mensurae aequitas non tenetur.

106. Haec non abscidenda prorsus, sed moderanda. Neque enim mortali adhuc in carne viventibus funditus cura carnis absciditur, sed ut discrete animo serviat temperatur. Nam quia sollicitos nos esse Veritas in crastinum prohibet, habere utcunque curam in praesentibus non negat, quam tendi ad tempus quod sequitur vetat. Et nimirum Paulus cum carnis curam fieri in concupiscentiis non sinit, procul adhuc dubio in necessitate concedit. Discretione ergo magni moderaminis carnis cura frenanda est, ut serviat et minime principetur, ne quasi domina animum vincat, sed, subacta mentis dominio, quasi ancilla famuletur, ut jussa adsit, atque ad nutum cordis repulsa dissiliat, ut vix a tergo sanctae cogitationis appareat, et nunquam contra faciem recta cogitantis obsistat. Quod bene nobis historia sacrae lectionis innuitur, cum Abraham tribus angelis occurrisse memoratur (Genes. XIII, 2, seq.). Ipse quippe venientibus extra ostium occurrit, Sara vero post ostium stetit, quia videlicet ut vir ac dominus domus spiritalis, noster scilicet intellectus, debet in cognitione Trinitatis claustra carnis excedere, et quasi habitationis infimae januam exire; cura autem carnis, ut femina, foras non appareat, et videri jactanter erubescat, ut quasi post tergum viri sub discretione spiritus, solis necessariis intenta, nequaquam sciat procaciter detegi, sed verecunde moderari. Cui tamen saepe cum dicitur ut de se minime praesumat, sed totam se in divinae spei fiduciam transferat, despicit, et, cessante studio, adesse sibi vitae subsidia posse diffidit. Unde et haec eadem Sara promissiones Dei audiens ridet, sed ridens corripitur, correpta autem protinus fecundatur; et quae juventute vigens fecundari non potuit, annis fracta senilibus, utero marcescente, concepit, quia cum cura carnis sui confidentiam habere desierit, contra spem ex divina promissione accipit quod habituram se ex humana ratione dubitavit. Unde et bene Isaac, id est risus, dicitur qui generatur, quia cum supernae spei fiduciam concipit, quid mens nostra aliud quam gaudium parit? Curandum itaque est ne aut necessitatis metas cura carnis transeat, aut in eo quod moderate exsequitur, de se praesumat. Saepe vero animus fallitur, ut quod voluptuose appetit, necessarium suspicetur, quatenus omne quod libet vitae debitam utilitatem putet. Et saepe quia effectus providentiam sequitur, in sui fiducia mens levatur.

But in these words of the leader and the soldier we recognize indeed that then the mind is pricked by it with a deadly wound, when the equity of measure is not held in it.

106. This is not to be cut off entirely, but to be moderated. For neither is care of the flesh fundamentally cut off for those still living in mortal flesh, but it is tempered so that it may discreetly serve the mind. For because the Truth prohibits us to be solicitous for tomorrow, He does not deny that we should have care in some way for present things, which He forbids to be extended to the time which follows. And indeed Paul, when he does not allow care of the flesh to be made in concupiscences, undoubtedly still concedes it in necessity. By the discretion of great moderation, therefore, care of the flesh is to be bridled, so that it may serve and by no means rule, lest as a mistress it overcome the mind, but, subjected to the dominion of the mind, it may serve as a handmaid, so that being ordered it may be present, and being repulsed at the nod of the heart it may leap away, so that it may hardly appear behind the back of holy thought, and never stand against the face of one thinking right things. Which is well hinted to us by the history of the sacred reading, when Abraham is remembered to have met three angels (Gen. 18:2, seq.). He indeed met those coming outside the door, but Sarah stood behind the door, because forsooth as the man and master of the spiritual house, namely our intellect, ought to exceed the enclosures of the flesh in the knowledge of the Trinity, and as it were go out of the door of the lowest habitation; but care of the flesh, like a woman, should not appear outside, and should blush to be seen boastfully, so that as if behind the back of the man under the discretion of the spirit, intent on necessaries alone, it may in no way know how to be uncovered procaciously, but to be moderated modestly. To which nevertheless when it is often said that she should by no means presume of herself, but transfer herself entirely into the confidence of divine hope, she despises it, and, study ceasing, she distrusts that supports of life can be present to her. Whence also this same Sarah hearing the promises of God laughs, but laughing she is corrected, and being corrected she is immediately made fruitful; and she who being vigorous in youth could not be made fruitful, broken by senile years, with a withering womb, conceived, because when care of the flesh shall have ceased to have confidence in itself, against hope it receives from the divine promise what it doubted it would have from human reason. Whence also well is Isaac, that is laughter, said to be he who is generated, because when the mind conceives the confidence of heavenly hope, what else does our mind bring forth than joy? It must be cared for therefore lest either care of the flesh pass the bounds of necessity, or in that which it executes moderately, it presume of itself. But often the mind is deceived, so that what it appetites voluptuously, it suspects to be necessary, so that it thinks everything which pleases to be a due utility of life. And often because effect follows providence, the mind is lifted up in confidence of itself.

Cumque sibi adest quod deesse caeteris viderit, cogitatione tacita de magnitudine suae provisionis hilarescit; tantoque jam a vera provisione longe fit, quanto ipsam quoque elationem quam patitur nescit. Unde solerti semper custodiae intentione pensandum est vel quid opere agimus, vel quid corde versamus, ne aut mentem praepediens, foras se terrena cura multiplicet, aut saltem de ejus moderamine intus se cogitatio exaltet; ut cum divina judicia temporali circumspectione metuimus, sempiterni supplicia horroris evadamus.

And when that is present to it which it sees to be lacking to others, by silent thought it becomes cheerful concerning the magnitude of its own provision; and it becomes so far from true provision, as much as it knows not the very elation which it suffers. Whence with the intention of skillful custody it must always be weighed either what we do in work, or what we turn over in the heart, lest either impeding the mind, earthly care multiply itself without, or at least from its moderation thought exalt itself within; so that when we fear divine judgments with temporal circumspection, we may evade the punishments of eternal horror.

Liber D

ECIMUS.

Toto libri Job capite undecimo ac duodecimi quinque prioribus versibus enarratis, secundam hujus operis partem claudit.

CAPUT PRIMUM.

1. Fortitudo Job, qui nec successiva adversantium mutatione superatur. Quoties in arenae spectaculum fortis athleta descenderit, ii qui impares viribus existunt vicissim se ejus expugnationi subjiciunt: et uno victo, contra hunc protinus alter erigitur; atque hoc subacto, alius subrogatur; ut luctantis vires quandoque molliores inveniant quas ipsa sua crebrescens victoria fatigat; quatenus cum novus quisque congreditur, is qui vinci virium qualitate non valet, personarum saltem mutatione superetur. Sic sic in hoc hominum angelorumque spectaculo beatus Job fortis athleta prodiit, quantumque contra mutationes adversantium valeat continuatione indefessi roboris ostendit. Cui primus se Eliphaz, secundus autem Baldad objicit, atque ad extremum se Sophar in ejus expugnatione supponit: qui ad inferendos ictus totis se conatibus erigunt, sed tamen ad feriendam altitudinem robusti pectoris non pertingunt. Ipsa quippe eorum verba patenter insinuant quod ictus in auras jactant, quia cum sanctum virum non recte redarguunt, expressa in vacuum verba percussionis perdunt. Quod liquido ostenditur, cum Sophar Naamathitis responsio a contumeliis inchoatur, qui ait:

CAPUT II.

XI, VERS. 2.---Nunquid qui multa loquitur non et ipse audiet? aut vir verbosus justificabitur? 2.

2. Procaces recte dictis semper e diverso respondent. Sophar sententia vera, sed male prolata. Sophar sententia vera, sed male prolata.---Mos esse procacium solet ut recte dictis semper e diverso respondeant, ne si ad prolata consentiant, inferiores esse videantur. Quibus justorum verba quamlibet pauca sonuerint multa sunt, quia quo eorum vitia resecant, auditum gravant. Unde et ad crimen trahitur hoc quod recta praedicatione contra crimina profertur.

BOOK TEN.

With the whole eleventh chapter of the book of Job and the first five verses of the twelfth being explained, it closes the second part of this work.

CHAPTER ONE.

1. The fortitude of Job, who is not overcome even by the successive change of adversaries. As often as a strong athlete descends into the spectacle of the arena, those who exist unequal in strength subject themselves in turn to his expugnation: and one being conquered, another is immediately raised up against him; and this one being subdued, another is substituted; so that they may find the strengths of the wrestler some time softer which his own multiplying victory fatigues; so that when each new one joins battle, he who is not able to be conquered by the quality of strengths, may at least be overcome by the change of persons. So indeed in this spectacle of men and angels blessed Job came forth a strong athlete, and showed how much he is able against the changes of adversaries by the continuation of untiring strength. To whom first Eliphaz, second indeed Bildad opposed himself, and at the last Zophar subjects himself in his expugnation: who raise themselves with all efforts to inflict blows, but yet do not reach to strike the depth of the robust breast. For their very words plainly insinuate that they cast blows into the air, because since they do not rightly rebuke the holy man, they lose the expressed words of striking in a vacuum. Which is clearly shown when the response of Zophar the Naamathite is begun from contumelies, who says:

CHAPTER II.

JOB XI, VER. 2.---Shall not he that speaketh much hear also? or shall a talkative man be justified?

2. The forward always respond to things rightly said from the opposite side. Zophar's sentence is true, but badly delivered. It is usually the custom of the forward to always respond to things rightly said from the opposite side, lest if they consent to what has been put forth, they should seem to be inferior. To whom the words of the righteous, however few they may sound, are many, because in the degree that they cut away their vices, they burden their hearing. Whence also that which is brought forth by right preaching against crimes is drawn into a crime.

Ipsum quippe qui ex veritate fortes sententias dixerat Sophar redarguens, verbosum vocat, quia cum ab ore justorum sapientia culpas increpat, stultorum auribus superfluitas loquacitatis sonat. Pravi namque nil rectum, nisi quod ipsi senserint, putant; et justorum verba eo otiosa aestimant, quo suis haec sensibus inveniunt diversa. Nec fallacem quidem Sophar sententiam protulit, quod vir verbosus justificari nequaquam possit, quia dum quisque per verba diffluit, perdita gravitate silentii, mentis custodiam amittit. Hinc quippe scriptum est: Cultus justitiae, silentium (Isai. Hinc Salomon ait: Sicut urbs patens et absque murorum ambitu, ita vir qui non potest in loquendo cohibere spiritum suum (Prov. Hinc rursum dicit: In multiloquio peccatum non deerit (Prov. Hinc Psalmista testatur, dicens: Vir verbosus non dirigetur super terram (Psal. Sed virtus verae sententiae perditur, quae sub discretionis custodia non profertur. Certum itaque est quod verbosus justificari vir nequeat. Sed bonum bene non dicitur, quia non intenditur cui dicatur. Vera quippe contra malos 338 sententia, si bonorum rectitudinem impetit, suam perdit, et eo retusa resilit, quo illud est forte quod ferit. [Vet. et Rec. Quia autem pravi audire bona patienter nequeunt, et cum vitae emendationem negligunt, ad verba se responsionis accingunt, aperte Sophar insinuat, qui subjungit:

CAPUT III.

VERS. 3.---Tibi soli tacebunt homines, et cum caeteros irriseris, a nullo confutaberis?

3. Ad correptionem quam diverse affecti pravi et recti. Imperita mens, ut diximus, veritatis sententias graviter tolerat, et silentium poenam putat atque omne quod rectum dicitur dedecus suae irrisionis arbitratur, quia cum vera vox pravorum se auribus admovet, memoriam culpa mordet, et in redargutione vitiorum quo intus cognitione mens tangitur, foras ad studium contradictionis excitatur. Ferre vocem non valet, quia tacta in vulnere sui reatus dolet, et per hoc quod generaliter contra perversos dicitur, se impeti specialiter suspicatur.

For Zophar, rebuking him who had spoken strong sentences out of the truth, calls him talkative, because when wisdom from the mouth of the righteous rebukes faults, the superfluity of loquacity sounds in the ears of fools. For the wicked think nothing right, except what they themselves have felt; and they esteem the words of the righteous as idle, in the degree that they find these diverse from their own senses. Nor indeed did Zophar bring forth a deceptive sentence, that a talkative man (vir verbosus) can by no means be justified, because while everyone flows away through words, the gravity of silence being lost, he loses the custody of the mind. Hence indeed it is written: The work of justice, silence (Isa. XXXII, 17). Hence Solomon says: As a city that lieth open and without compass of walls, so is a man that cannot restrain his spirit in speaking (Prov. XXV, 28). Hence again he says: In loquacity (multiloquio) sin shall not be wanting (Prov. X, 19). Hence the Psalmist testifies, saying: A talkative man shall not be directed upon the earth (Psal. CXL, 11). But the virtue of a true sentence is lost, which is not brought forth under the custody of discretion (discretionis). It is certain, therefore, that a talkative man cannot be justified. But a good thing is not well said, because it is not intended for the one to whom it is said. For a true sentence against the wicked, if it attacks the rectitude of the good, loses its own [virtue], and in that degree, being blunted, it recoils, in which that which it strikes is strong. But because the wicked are unable to hear good things patiently, and while they neglect the amendment of life, they gird themselves to words of response, Zophar openly insinuates, who subjoins:

CHAPTER III.

VER. 3.---Shall men hold their peace to thee alone? and when thou hast mocked others, shalt thou be confuted by no one?

3. How differently the wicked and the righteous are affected toward correction. An unskilled mind, as we have said, tolerates the sentences of truth with difficulty, and thinks silence a punishment, and judges everything that is rightly said to be the disgrace of its own derision (irrisionis), because when the true voice moves itself to the ears of the wicked, guilt bites the memory, and in the refutation (redargutione) of vices, in the degree that the mind is touched within by knowledge, it is excited without to the study of contradiction. It is not able to bear the voice, because it grieves being touched in the wound of its own guilt, and through that which is said generally against the perverse, it suspects itself to be attacked specially.

Quod enim intus egisse se meminit, audire foris erubescit. Unde mox se ad defensionem praeparat, ut reatus sui verecundiam per verba pravae refutationis tegat. Sicut enim recti de quibusdam quae ab eis non recte gesta sunt correptionis vocem, ministerium charitatis aestimant, sic perversi contumeliam derisionis putant. Illi se protinus ad obedientiam sternunt, isti ad insaniam suae defensionis eriguntur. Illi correptionis adjutorium vitae suae patrocinium deputant, per quod dum praesentis vitae culpa corripitur, venturi judicis ira temperatur; isti cum se impeti redargutione conspiciunt, gladium percussionis credunt, quia dum per correptionis vocem culpa detegitur, praesentis gloriae opinio foedatur. Hinc quippe in laude justi per Salomonem dicit Veritas: Doce justum, et festinabit accipere (Prov. IX, 10). Hinc pravorum contumaciam despicit, dicens: Qui erudit derisorem, ipse sibi facit injuriam (Ibid., 7). Nam fit plerumque ut cum correpta in se mala defendere nequeunt, ex verecundia pejores fiant; ac sic in sua defensione superbiant, ut quaedam vitia contra vitam corripientis exquirant; et eo se criminosos non aestimant, si crimina et aliis imponant. Quae cum vera invenire nequeunt, fingunt, ut ipsi quoque habeant quod non impari justitia increpare videantur. Unde et Sophar, quia quasi irrideri se per increpationem doluit, protinus mentiendo subjungit:

Quomodo enim mundum se dicere potuit, qui ait: Si justificare me voluero, os meum condemnabit me (Job.

CAPUT IV.

VERS. 4.---Dixisti enim, Purus est sermo meus, et mundus sum in conspectu tuo. 4.

4. Pravi vera in se mala flere renuunt, et aliis falsa impingunt. Pravi vera in se mala flere renuunt, et aliis falsa impingunt.---Qui beati Job dictorum meminit, quam falso hoc voci illius impingatur agnoscit. Sed habet hoc pravorum malitia, ut cum vera in se 339 flere mala renuit, fingat aliena. Nam quasi solatio facinoris utitur, si falsis vocibus et vita corripientis inquinetur. [Vet. IV.] Sciendum vero est quod plerumque perversi verbotenus bona optant, ut mala esse quae in praesentibus habentur ostendant; et quasi faventes prospera expetunt, ut benigni videantur. Unde et Sophar protinus subjicit, dicens:

CAPUT V.

For what it remembers to have done within, it blushes to hear without. Whence it soon prepares itself for defense, that it may cover the shame of its guilt through words of perverse refutation. For as the righteous judge the voice of correction (correptionis) concerning certain things which have not been rightly done by them to be a ministry of charity, so the perverse think it a contumely (contumeliam) of derision. The former immediately prostrate themselves to obedience, the latter are raised up to the madness of their own defense. The former reckon the aid of correction to be the protection of their life, through which while the fault of the present life is corrected, the wrath of the future judge is tempered; the latter, when they see themselves attacked by refutation, believe it a sword of striking, because while through the voice of correction the fault is detected, the opinion of present glory is defiled. Hence indeed in the praise of the righteous through Solomon Truth says: Teach a righteous man, and he will hasten to receive (Prov. IX, 9). Hence he despises the contumacy of the wicked, saying: He that instructeth a scorner, doth an injury to himself (Ibid. 7). For it happens for the most part that when they are not able to defend the evils corrected in themselves, they become worse out of shame; and thus they grow proud in their defense, that they seek out certain vices against the life of the one correcting; and in that degree they do not judge themselves criminal, if they also impose crimes on others. Which when they are not able to find true, they feign, so that they also may have that which they may seem to rebuke with no unequal justice. Whence also Zophar, because he grieved as if to be mocked through rebuke, immediately subjoins by lying:

For how could he say that he was clean, who said: If I would justify myself, my own mouth shall condemn me (Job IX, 20)?

CHAPTER IV.

VER. 4.---For thou hast said, My speech is pure, and I am clean in thy sight.

4. The wicked refuse to weep for true evils in themselves, and they impinge false ones on others. He who remembers the words of blessed Job recognizes how falsely this is impinged upon his voice. But the malice of the wicked has this [trait], that when it refuses to weep for true evils in itself, it feigns those of others. For it uses as it were a solace of crime (solatio facinoris), if the life of the one correcting is also defiled by false voices. But it must be known that for the most part the perverse wish for good things in word, that they may show that those which are had in present things are evil; and as if favoring, they seek prosperous things, that they may seem benign. Whence Zophar also immediately subjoins, saying:

CHAPTER V.

VERS. 5.---Atque utinam Deus loqueretur tecum, et aperiret labia sua tibi! 5.

5. Homini quando Deus loquatur, quando ipse sibi. Homini quando Deus loquatur, quando ipse sibi. ---Ipse quippe sibi homo loquitur, cum per hoc quod sentit nequaquam Divinitatis spiritu a carnalis prudentiae intellectu separatur; cum caro sensum exerit, et mentem, quasi ad intelligentiam provocans, foras mittit. Unde et adhuc Petro terrena sapienti Veritas dicit: Non enim sapis quae Dei sunt, sed quae hominum (Marc. Cui tamen recta confitenti dicitur: Caro et sanguis non revelavit tibi, sed Pater meus qui in coelis est (Matth. Quid autem Dei labia nisi judicia ejus accipimus? Clausis namque labiis vox premitur, et sensus tacentis ignoratur; apertis autem sermo dum promitur, animus loquentis invenitur. Labia itaque sua Deus aperit cum voluntatem suam hominibus per aperta judicia ostendit. Quasi enim reserato ore loquitur, cum remota obscuritate dispositionis intimae renuit occultare quod vult. Nam velut clausis labiis sensum nobis suum non indicat, cum per occulta judicia cur quid faciat celat. Sophar itaque beatum Job ut de carnali intellectu redarguat, seque ipsum quantae sit benignitatis ostendat, ei bona optat, quae et cum habentur ignorat, dicens: Atque utinam Deus loqueretur tecum et aperiret labia sua tibi! Ac si patenter dicat: Imperitiae tuae potius quam poenae compatior, quia, sola carnis prudentia praeditum, a veritatis te spiritu vacuum agnosco. Si enim Dei judicia occulta cognosceres, tam procaces contra illum sententias non sonares. Et quia omnipotens Deus cum ad consideranda nos sua judicia sublevat, ignorantiae nostrae protinus caecitatem fugat, quae apertis ejus labiis, ad nos eruditio prodeat, protinus adjungendo manifestat, dicens:

Caput VI

[Rec. IV].

VERS. 6.---Ut ostenderet tibi secreta sapientiae, et quod multiplex sit lex ejus.

6. Sapientiae opera quae publica. Quae secreta.---Publica sapientiae supernae sunt opera, cum omnipotens Deus regit quos creat, perficit bona quae inchoat, et aspirando adjuvat quos visitationis suae lumine illustrat. Cunctis etenim liquet quia quos gratis condidit benigne disponit. Et cum spiritalia dona largitur, ipse perficit quod ipse ex munere suae benignitatis inchoavit.

VER. 5.---And would that God would speak with thee, and would open His lips to thee!

5. When God speaks to man, and when man speaks to himself. For man speaks to himself when he is by no means separated from the understanding of carnal prudence (carnalis prudentiae intellectu) by the spirit of Divinity through that which he feels; when the flesh exerts its sense, and sends the mind without, as if provoking it to intelligence. Whence also to Peter still savoring earthly things Truth says: For thou savorest not the things that are of God, but the things that are of men (Mark VIII, 33). To whom, however, confessing right things, it is said: Flesh and blood hath not revealed it to thee, but my Father who is in heaven (Matt. XVI, 17). But what do we take the lips of God (Dei labia) to be but His judgments (judicia)? For with closed lips the voice is suppressed, and the sense of the silent one is not known; but with open [lips], while speech is brought forth, the mind of the speaker is found. Therefore God opens His lips when He shows His will to men through open judgments. For He speaks as if with unbolted mouth, when, the obscurity of the inward disposition being removed, He refuses to hide what He wills. For as if with closed lips He does not indicate His sense to us, when through occult judgments He conceals why He does what He does. Zophar, therefore, that he may rebuke blessed Job concerning carnal understanding, and may show of how great benignity he himself is, wishes him good things, which he is ignorant of even when they are had, saying: And would that God would speak with thee, and would open His lips to thee! As if he were to say plainly: I have compassion on thy ignorance (imperitiae) rather than thy punishment, because, I recognize thee as endowed with carnal prudence alone, and void of the spirit of truth. For if thou didst know the occult judgments of God, thou wouldst not sound such forward sentences against Him. And because almighty God, when He raises us to consider His judgments, immediately puts to flight the blindness of our ignorance, what instruction may come forth to us from His open lips, he immediately manifests by adding:

Chapter VI

[Rec. IV].

VERSE 6.---That He might show thee the secrets of wisdom, and that His law is manifold.

6. The works of wisdom which are public. Which are secret.---The public works of supernal wisdom are when Almighty God rules those whom He creates, perfects the good things which He begins, and by aspiring aids those whom He illustrates with the light of His visitation. For it is clear to all that those whom He created freely He disposes kindly. And when He bestows spiritual gifts, He Himself perfects what He Himself began from the gift of His kindness.

Secreta vero sapientiae supernae sunt opera cum Deus quos creavit deserit; cum bona quae praeveniendo coeperat; nequaquam prosequendo consummat; cum claritate nos suae illustrationis illuminat, et tamen, permissis carnis tentationibus, tenebris caecitatis pulsat; cum dona quae contulit minime custodit; cum et mentis nostrae ad se desideria excitat, et tamen occulto judicio difficultate nos nostrae imbecillitatis angustat.

[Vet. V.] 7. Haec non inveniendo invenit, qui comprehendi non posse didicit. Lex Dei et Christi charitas.---Quae nimirum secreta ejus sapientiae pauci valent inquirere, sed nullus invenire, quia quod super nos de nobis ad immortali sapientia non injuste 340 disponitur, justum profecto est ut a nobis adhuc mortalibus ignoretur. Sed haec ipsa sapientiae illius secreta conspicere utcunque jam incomprehensibilitatis ejus est potentiam videre, quia etsi in ipsa consiliorum ejus inquisitione deficimus, deficiendo tamen verius discimus quem timeamus. Ad haec se Paulus sapientiae illius secreta tetenderat, cum dicebat: O altitudo divitiarum sapientiae et scientiae Dei, quam incomprehensibilia sunt judicia ejus, et investigabiles viae ejus. Quis enim cognovit sensus Domini? vel quis consiliarius ejus fuit (Rom. XI, 33)? Qui superius etiam ex ipsa inquisitione lassescens, sed tamen ad cognitionem infirmitatis propriae lassescendo proficiens, praemittit dicens: O homo, tu quis es qui respondeas Deo? Nunquid dicit figmentum ei qui se finxit: Quare me fecisti sic (Rom. IX, 20)? Qui igitur ad occulta Dei pertingere non valens ad infirmitatis suae cognitionem rediit, atque ad eruditionem se propriam deficiendo revocavit, ut ita dicam, secreta sapientiae non inveniens invenit, quia cum ad superna consilia requirenda lassesceret, didicit ut humilius timeret; et quem sua infirmitas a cognitione intima repulit, hunc ei verius humilitas junxit. Sophar itaque et per scientiae studium peritus, et per audaciam tumidae locutionis ignarus, quia ipse gravitatem non habet, meliori optat quod habet, dicens: Atque utinam Deus loqueretur tecum, et aperiret labia sua tibi, ut ostenderet tibi secreta sapientiae! Qui eam quoque, qua se super amicum pollere aestimat, optando sapientiam ostentat, cum protinus subdit: Et quod multiplex sit lex ejus. Quid hoc loco Dei lex accipi nisi charitas debet, per quam semper in mente legitur praecepta vitae qualiter in actione teneantur?

But the secret works of supernal wisdom are when God deserts those whom He created; when He by no means consummates the good things which He had begun by preventing; when He illuminates us with the clarity of His illustration, and yet, by permitted temptations of the flesh, strikes us with the darkness of blindness; when He by no means guards the gifts which He conferred; when He both excites the desires of our mind towards Himself, and yet by a hidden judgment narrows us with the difficulty of our imbecility.

[Vet. V.] 7. He finds these by not finding, who has learned that they cannot be comprehended. The law of God and the charity of Christ.---Which secrets of His wisdom namely few are able to inquire into, but none to find, because what is disposed concerning us above us by immortal wisdom not unjustly, it is surely just that it should still be ignored by us mortals. But to behold these very secrets of that wisdom in any way is already to see the power of His incomprehensibility, because although we fail in the inquiry into His counsels itself, yet by failing we more truly learn whom we should fear. To these secrets of that wisdom Paul had stretched himself, when he said: O the depth of the riches of the wisdom and of the knowledge of God, how incomprehensible are His judgments, and His ways unsearchable! For who has known the mind of the Lord? or who has been His counselor (Rom. XI, 33)? Who also above, tiring from the inquiry itself, but yet profiting by tiring to the knowledge of his own infirmity, premised saying: O man, who art thou that repliest against God? Does the thing formed say to him that formed it: Why hast thou made me thus (Rom. IX, 20)? He therefore who, not being able to reach to the hidden things of God, returned to the knowledge of his own infirmity, and recalled himself to his own instruction by failing, as I may so say, found the secrets of wisdom by not finding them, because when he tired in searching for the supernal counsels, he learned to fear more humbly; and Him whom his own infirmity repelled from intimate knowledge, humility joined to him more truly. Sophar therefore, both skilled through the study of knowledge, and ignorant through the audacity of swollen speech, because he himself has not gravity, wishes for the better man what he has, saying: And O that God would speak with thee, and would open His lips to thee, that He might show thee the secrets of wisdom! Who also shows off that wisdom, by which he esteems himself to excel above his friend, in wishing, when he immediately adds: And that His law is manifold. What should be understood by the law of God in this place but charity, through which it is always read in the mind how the precepts of life should be held in action?

De hac etenim lege Veritatis voce dicitur: Hoc est praeceptum meum ut diligatis invicem (Joan. XV, 12). De hac Paulus ait: Plenitudo legis, dilectio (Rom. XIII, 10). De hac iterum dicit: Invicem onera vestra portate, et sic adimplebitis legem Christi (Galat. VI, 2). Lex etenim Christi quid congruentius intelligi quam charitas potest, quam tunc vere perficimus cum fraterna onera ex amore toleramus.

8. Charitas a duobus praeceptis incipit, et ad innumera se extendit. Proximi dilectio cavet nocere, curat benefacere. Haec duo quam multis modis praestantur.---Sed haec eadem lex multiplex dicitur, quia studiosa sollicitudine charitas ad cuncta virtutum facta dilatatur. Quae a duobus quidem praeceptis incipit, sed se ad innumera extendit. Hujnamque legis initium dilectio Dei est ac dilectio proximi. [Vet. VI.] Sed Dei dilectio per tria distinguitur, quia ex toto corde, et ex tota anima, et ex tota fortitudine diligi conditor jubetur. Qua in re notandum est quod divinus sermo cum Deum diligi praecipit, non solum narrat ex quo, sed etiam informat ex quanto, cum subjungit ex toto, ut videlicet qui perfecte Deo placere desiderat sibi de se nihil relinquat. Proximi autem dilectio ad duo praecepta derivatur, cum et per quemdam justum dicitur: Quod ab alio tibi odis fieri, vide ne tu alteri facias (Tob. IV, 16). Et per semetipsam Veritas dicit: Quae vultis ut faciant vobis homines, et vos facite illis (Matth. VII, 12). Quibus duobus scilicet utriusque Testamenti mandatis, per unum malitia compescitur, per aliud benignitas praerogatur, ut malum quod pati non vult quisque non faciens; cesset a nocendi opere; et rursum bonum quod sibi fieri appetit, 341 impendens, erga utilitatem se proximi exerceat ex benignitate. Sed haec nimirum duo dum sollicita intentione cogitantur, cor ad innumera virtutum ministeria tenditur, ne vel ad inferenda quae non debet desideriis inquieta mens ferveat, vel erga exhibenda quae debet otio resoluta torpescat. Nam cum cavet alteri facere quod nequaquam vult ab altero ipsa tolerare, sollicita se intentione circumspicit, ne superbia elevet, et usque ad despectum proximi animum dejiciens exaltet; ne ambitio cogitationem laniet, cumque hanc ad appetenda aliena dilatat, angustet; ne cor luxuria polluat, et subjectum desideriis per illicita corrumpat; ne ira exasperet, et usque ad proferendam contumeliam inflammet; ne invidia mordeat, et alienis felicitatibus aemula, sua se face consumat; ne immoderate linguam loquacitas pertrahat, eamque usque ad lasciviam obtrectationis extendat;

For concerning this law it is said by the voice of Truth: This is My commandment, that you love one another (John XV, 12). Concerning this Paul says: Love is the fulfilling of the law (Rom. XIII, 10). Concerning this he says again: Bear one another's burdens, and so you shall fulfill the law of Christ (Galat. VI, 2). For what more congruously can be understood as the law of Christ than charity, which we then truly perfect when we tolerate fraternal burdens out of love.

8. Charity begins from two precepts, and extends itself to innumerable ones. Love of neighbor avoids hurting, takes care to do good. These two are performed in how many ways.---But this same law is called manifold, because by studious solicitude charity is dilated to all the deeds of virtues. Which indeed begins from two precepts, but extends itself to innumerable ones. For the beginning of this law is the love of God and the love of neighbor. [Vet. VI.] But the love of God is distinguished by three, because the Creator is commanded to be loved with the whole heart, and with the whole soul, and with the whole strength. In which thing it is to be noted that the divine discourse, when it commands God to be loved, not only relates from what, but also informs from how much, when it subjoins "with the whole," so that namely he who desires to please God perfectly should leave nothing of himself to himself. But the love of neighbor is derived to two precepts, when also by a certain just man it is said: What thou hatest to be done to thee by another, see that thou do not to another (Tob. IV, 16). And through itself Truth says: What things you will that men should do to you, do you also to them (Matth. VII, 12). By which two mandates namely of both Testaments, by one malice is restrained, by the other kindness is reached out, so that not doing the evil which each one does not wish to suffer, he may cease from the work of hurting; and again bestowing the good which he desires to be done to himself, he may exercise himself towards the utility of his neighbor out of kindness. But these two namely, while they are thought with solicitous intention, the heart is stretched to innumerable ministries of virtues, lest the restless mind should either boil with desires for bringing in what it ought not, or grow sluggish, resolved in idleness, towards exhibiting what it ought. For when it takes care to do to another what it by no means wishes to tolerate from another, it looks around itself with solicitous intention, lest pride should elevate it, and by casting down the mind to the contempt of neighbor should exalt it; lest ambition should tear the thought, and when it dilates this to desiring alien things, should narrow it; lest luxury should pollute the heart, and corrupt the subject to desires through illicit things; lest wrath should exasperate, and inflame as far as uttering contumely; lest envy should bite, and emulous of alien happiness, should consume itself with its own torch; lest loquacity should draw the tongue immoderately, and extend it as far as the lasciviousness of detraction;

ne odium malitia excitet, et os usque ad jaculum maledictionis irritet. Rursum cum cogitat ut ea alteri faciat quae ipsa sibi fieri ab altero exspectat, pensat nimirum ut malis bona, et bonis meliora respondeat; ut erga procaces mansuetudinem longanimitatis exhibeat; ut malitiae peste languentibus gratiam benignitatis impendat; ut discordes pace uniat, et concordes ad concupiscentiam verae pacis accingat; ut indigentibus necessaria tribuat; ut errantibus viam rectitudinis ostendat; ut afflictos verbo et compassione mulceat; ut accensos in hujus mundi desideriis increpatione restinguat; ut minas potentum ratiocinatione mitiget; ut oppressorum angustias quanta praevalet ope levet; ut foris resistentibus opponat patientiam; ut intus superbientibus exhibeat cum patientia disciplinam; ut erga errata subditorum sic mansuetudo zelum temperet, quatenus a justitiae studio non enervet; sic ad ultionem zelus ferveat, ne tamen pietatis limitem fervendo transcendat; ut ingratos beneficiis ad amorem provocet; ut gratos quosque ministeriis in amore servet; ut proximorum mala cum corrigere non valet, taceat, utque cum corrigi loquendo possunt, silentium consensum esse pertimescat; ut sic ea quae tacet toleret, ne tamen in anima virus doloris occultet; ut sic malevolis munus benignitatis exhibeat, ne tamen per gratiam a jure rectitudinis excedat; ut cuncta proximis quae praevalet impendat, sed haec impendendo non tumeat; ut sic in bonis quae exhibet tumoris praecipitium paveat, ne tamen a boni exercitio torpescat; ut sic quae possidet tribuat, quatenus quanta sit largitas remunerantis attendat; ne cum terrena largitur, suam plus quam necesse est inopiam cogitet, et in oblatione muneris hilaritatis lumen tristitia obscuret.

[Vet. VII.] 9. Charitas multiformis exemplis sanctorum ostenditur. Charitas multiformis exemplis sanctorum ostenditur.---Bene ergo lex Dei multiplex dicitur, quia nimirum cum una eademque sit charitas, si mentem plene coeperit, hanc ad innumera opera multiformiter accendit. Cujus diversitatem breviter exprimimus, si in electis singulis bona illius perstringendo numeremus. Haec namque per Abel et electa Deo munera, obtulit, et fratris gladium non reluctando toleravit (Genes.

lest malice should excite hatred, and irritate the mouth as far as the javelin of malediction. Again when it thinks that it should do those things to another which it expects to be done to itself by another, it weighs namely that it should answer with good things to evils, and with better things to good ones; that it should exhibit the gentleness of long-suffering towards the bold; that it should bestow the grace of kindness upon those languishing with the plague of malice; that it should unite the discordant with peace, and gird the concordant to the concupiscence of true peace; that it should give necessary things to the indigent; that it should show the way of rectitude to those erring; that it should soothe the afflicted with word and compassion; that it should extinguish with rebuke those kindled in the desires of this world; that it should mitigate the threats of the powerful with reasoning; that it should lift the narrows of the oppressed with as much help as it prevails; that it should oppose patience to those resisting from without; that it should exhibit discipline with patience to those priding themselves from within; that towards the errors of subjects gentleness should so temper zeal, as not to enervate from the study of justice; zeal should so boil for vengeance, that yet it should not transcend the limit of piety by boiling; that it should provoke the ungrateful to love by benefits; that it should keep all the grateful in love by ministries; that it should be silent when it cannot correct the evils of neighbors, and that when they can be corrected by speaking, it should fear that silence should be consent; that it should so tolerate those things which it is silent about, that yet it should not hide the poison of grief in the soul; that it should so exhibit the gift of kindness to the malevolent, that yet it should not exceed through grace from the right of rectitude; that it should bestow all things which it prevails upon neighbors, but should not swell by bestowing these; that it should so fear the precipice of tumor in the good things which it exhibits, that yet it should not grow sluggish from the exercise of good; that it should so give what it possesses, as it attends how great the largess of the remunerator is; lest when it bestows earthly things, it should think of its own want more than is necessary, and in the oblation of the gift sadness should obscure the light of hilarity.

9. Multiform charity (charitas) is shown by the examples of the saints. Well therefore is the law of God called manifold, because indeed since charity is one and the same, if it has fully taken the mind, it inflames this multiformly to innumerable works. Whose diversity we briefly express, if we number its good things in individual elect [persons] by touching upon them. For this [charity] through Abel both offered elect gifts to God, and tolerated the sword of his brother by not resisting (Gen. IV, 4, 8).

Haec Enoch et inter homines vivere spiritaliter docuit, et ad sublimem vitam ab hominibus etiam corporaliter abstraxit (Genes. V, 24). 342 Haec Noe, despectis omnibus solum Deo placabilem ostendit, atque in arcae fabricam studio longi laboris exercuit, et mundo superstitem pio opere exercendo servavit (Genes. Haec per Sem et Japhet humiliter verenda patris erubuit, et superjecto dorsis pallio, quae non videbat abscondit (Genes. Haec Abrahae dextram quia ad mortem filii obediendo extulit, hunc prolis innumerae, gentium patrem fecit (Genes. Haec Isaac mentem, quia semper ad munditiam tenuit, caligantibus aetate oculis, ad videnda longe post ventura dilatavit (Genes. Haec Jacob compulit et amissum bonum filium medullitus gemere, et pravorum filiorum praesentiam sub aequanimitate tolerare (Genes. Haec Joseph docuit a fratribus venundatum, et libertate animi infracta servitium perpeti, et eisdem post fratribus mente non elata principari (Genes. Haec Moysen, delinquente populo, et usque ad petitionem mortis in precibus stravit, et usque ad interfectionem populi per zeli studium erexit, ut et pro pereunte plebe sese morti objiceret, et contra peccantem protinus vice Domini irascentis saeviret (Exod. Haec Phinees brachium in ultionem peccantium erexit, ut arrepto gladio, coeuntes transfigeret, et iram Domini iratus placaret (Num. Haec Jesum exploratorem docuit, ut et prius contra falsiloquos cives veritatem verbo defenderet, et hanc postmodum gladio contra hostes allegaret (Josue I, 2, seq.; Num. Haec Samuel et in principatu humilem praebuit, et integrum in dejectione servavit, qui cum persequentem se plebem diligeret, ipse sibi testimonio exstitit, quia culmen ex quo dejectus est non amavit (I Reg. Haec David ante iniquum regem et humilitate commovit ad fugam, et pietate replevit ad veniam; qui persecutorem suum et timendo fugit ut dominum, et tamen cum potestatem feriendi reperit, non agnovit inimicum (I Reg. Haec Nathan et contra peccantem regem in auctoritatem liberae increpationis sustulit, et cum regis culpa deesset, in petitione humiliter stravit (II Reg.

This taught Enoch both to live spiritually among men, and even corporally abstracted him from men to a sublime life (Gen. V, 24). This showed Noah alone placable to God, all others being despised, and exercised him in the building of the ark by the study of long labor, and saved him as a survivor to the world by exercising him in a pious work (Gen. VII, 6). This through Shem and Japheth was humbly ashamed of the nakedness of the father, and with a cloak cast over their backs, hid what they did not see (Gen. IX, 23). This, because it lifted up the right hand of Abraham in obeying even to the death of his son, made him the father of innumerable offspring, of nations (Gen. XXII, 10). This dilated the mind of Isaac, because it always held it to purity, even with eyes dim with age, to seeing things coming long after (Gen. XXVII, 1). This compelled Jacob both to groan from his inmost heart for his lost good son, and to tolerate the presence of perverse sons under equanimity (Gen. XXXVII, 34). This taught Joseph, sold by his brothers, both to endure service with uninfracted liberty of soul, and afterwards to rule over those same brothers with a mind not elated (Gen. XLII, 33). This, the people being delinquent, both prostrated Moses in prayers even to the petition of death, and raised him up through the study of zeal even to the slaying of the people, so that he both opposed himself to death for the perishing plebs, and immediately raged against the sinning [people] in the stead of the wrathful Lord (Exod. XXXII, 33). This raised the arm of Phinehas in vengeance of the sinning, so that, the sword being snatched up, he transfixed those coming together, and being angry appeased the wrath of the Lord (Num. XXV, 8, 9). This taught Joshua (Jesum) the explorer, so that he both first defended the truth by word against false-speaking citizens, and afterwards alleged this by the sword against enemies (Josh. I, 2, seq.; Num. XIV, 6, 7, seq.). This SAMUEL both showed humble in principality, and kept whole in dejection, who since he loved the plebs persecuting him, was himself a testimony to himself, because he did not love the height from which he was cast down (I Sam. III, 4, seq.). This before an iniquitous king both moved David by humility to flight, and filled him by piety toward pardon; who both fled his persecutor by fearing him as a lord, and yet when he found the power of striking, did not recognize an enemy (I Sam. XXIV, 6, 18). This both lifted up Nathan against a sinning king into the authority of free rebuke, and when the king's guilt was wanting, prostrated him humbly in petition (II Sam. XII, 1, seq.).

Haec per Isaiam nuditatem carnis in praedicatione non erubuit, et subducto carnali velamine, superna mysteria penetravit (Isai. Haec Eliam, quia fervoris zelo vivere spiritaliter docuit, ad vitam quoque et corporaliter abstraxit (IV Reg. Haec Elisaeum, quia magistrum diligere simpliciter instituit, magistri spiritu dupliciter implevit (Ibid., 10). Per hanc Jeremias ne in Aegyptum populus descenderet restitit; sed tamen et inobedientes diligens, quo descendi prohibuit, et ipse descendit (Jerem. Haec Ezechielem, quia prius a terrenis desideriis sustulit, post per cincinnum capitis in aere libravit (Ezech. Haec in Daniele, quia a regiis dapibus gulam compescuit, ei et esurientium ora leonum clausit (Dan. XIV, 40), Haec tribus pueris, quia in tranquillitate positis incendia vitiorum subdidit, tribulationis tempore et flammas in fornace temperavit (Dan. Haec in Petro et minis terrentium principum fortiter restitit, et in circumcisione submovenda minorum verba humiliter audivit. Haec in Paulo et manus persequentium humiliter pertulit, et tamen in circumcisionis negotio longe se imparis prioris sensum audenter increpavit (Act. Multiplex ergo ista lex Dei est, quae singulis rerum articulis non permutata congruit, et causis se variantibus non variata conjungit.

[Vet. VIII.] 10. Charitatis officia ex Paulo. Charitatis officia ex Paulo.---Cujus nimirum legis multiplicitatem bene 343 Paulus enumerat, dicens: Charitas patiens est, benigna est; non aemulatur, non inflatur, non agit perperam, non est ambitiosa, non quaerit quae sua sunt, non irritatur, non cogitat malum, non gaudet super iniquitate, congaudet autem veritati (I Cor. Patiens quippe est charitas, quia illata mala aequanimiter tolerat. Benigna vero est, quia pro malis bona largiter ministrat. Non aemulatur, quia per hoc quod in praesenti mundo nil appetit, invidere terrenis successibus nescit. Non inflatur, quia cum praemium internae retributionis anxia desiderat, de bonis se exterioribus non exaltat. Non agit perperam, quia quo se in solum Dei ac proximi amorem dilatat, quidquid a rectitudine discrepat ignorat. Non est ambitiosa, quia quo ardenter intus ad sua satagit, foras nullatenus aliena concupiscit. Non quaerit quae sua sunt, quia cuncta quae hic transitorie possidet velut aliena negligit, cum nihil sibi esse proprium nisi quod secum permaneat agnoscit.

This through Isaiah was not ashamed of the nakedness of the flesh in preaching, and the carnal veil being withdrawn, penetrated heavenly mysteries (Isa. XX, 2). This Elijah, because it taught him to live spiritually by the zeal of fervor, also abstracted him to life corporally (IV Kings II, 11). This Elisha, because it instituted him to love his master simply, filled him doubly with the spirit of the master (Ibid. 10). Through this Jeremiah resisted lest the people should descend into Egypt; but yet also loving the disobedient, where he prohibited to descend, there he himself also descended (Jerem. XLII, 18). This Ezekiel, because it first lifted him from earthly desires, afterwards balanced him in the air by a lock of his head (Ezek. VIII, 3). This in Daniel, because it restrained the throat from royal dainties, also closed the mouths of the hungering lions for him (Dan. XIV, 40). This for the three youths, because it subjected the burnings of vices while placed in tranquility, in the time of tribulation also tempered the flames in the furnace (Dan. III, 50). This in Peter both strongly resisted the threats of terrifying princes, and in removing circumcision humbly heard the words of inferiors. This in Paul both humbly bore the hands of the persecuting, and yet in the business of circumcision boldly rebuked the sense of the prior [one] far unequal to himself (Acts XV). Therefore manifold (multiplex) is that law of God, which fits individual articles of things not being changed, and conjoins itself to varying causes without being varied.

10. The offices of charity from Paul. Whose multiplicity of the law indeed Paul well enumerates, saying: Charity (charitas) is patient, is benign; envieth not, is not puffed up, dealeth not perversely, is not ambitious, seeketh not her own, is not provoked to anger, thinketh no evil, rejoiceth not in iniquity (iniquitate), but rejoiceth with the truth (I Cor. XIII, 4). For charity is patient (patiens), because it tolerates inflicted evils with equanimity. But it is benign (benigna), because it largely ministers good for evils. It envieth not (non aemulatur), because through this that it desires nothing in the present world, it knows not how to envy earthly successes. It is not puffed up (non inflatur), because while it anxiously desires the reward of internal retribution, it does not exalt itself concerning exterior goods. It dealeth not perversely, because in that it dilates itself into the love of God and neighbor alone, it is ignorant of whatever descreps from rectitude. It is not ambitious, because in that it ardently bestirs itself within for its own things, it by no means covets those of others without. It seeketh not her own, because all things which it possesses here transitorily it neglects as if alien, since it recognizes nothing to be its own property except what remains with itself.

Non irritatur, quia et injuriis lacessita ad nullos se ultionis suae motus excitat, dum pro magnis laboribus majora post praemia exspectat. Non cogitat malum, quia in amore munditiae mentem solidans, dum omne odium radicitus eruit, versare in animo quod inquinat nescit. Non gaudet super iniquitate, quia quo sola dilectione erga omnes inhiat, nec de perditione adversantium exsultat. Congaudet autem veritati, quia ut se caeteros diligens, per hoc quod rectum in aliis conspicit, quasi de augmento proprii provectus hilarescit. Multiplex ergo ista lex Dei est, quae contra uniuscujusque culpae jaculum, quod perimendam mentem impetit, instructionis suae munimine occurrit, ut quia antiquus hostis varia circumfusione nos obsidet, ipsa hunc de nobis multipliciter expugnet. Quam nimirum legem si sollicita consideratione pensamus, auctori nostro quantum quotidie delinquamus agnoscimus. Si autem culpas perpendimus, profecto aequanimiter flagella toleramus; nec ex dolore ad impatientiam proruit, cum suo se judicio conscientia addicit. Unde Sophar, quid diceret sciens, sed cui diceret nesciens, postquam praemisit dicens, Ut ostenderet tibi secreta sapientiae, et quod multiplex sit lex ejus, protinus adjungit:

Caput VII

[Rec.

V.] IBID.---Et intelligeres quod multo minora exigaris a Deo quam meretur iniquitas tua. 11.

11. Culparum nostrarum cognitio temperat dolorem flagellorum. Culparum nostrarum cognitio temperat dolorem flagellorum.---Dolor quippe, ut diximus, flagelli temperatur cum culpa cognoscitur, quia et tanto quisque patientius ferramentum medici tolerat, quanto putridum conspicit esse quod secat. Qui igitur multiplicitatem legis intelligit, cuncta quae patitur quam sint minora perpendit, quia per hoc quod culpae pondus agnoscitur, afflictionis poena levigatur. [Vet.

[Vet. IX.] 12. Venialiter peccant, qui zeli fervore modum correptionis excedunt. Venialiter peccant, qui zeli fervore modum correptionis excedunt.---Sed inter haec sciendum est quia sine magna iniquitate non fuerit quod Sophar virum justum usque ad objectionem iniquitatis increpavit. Unde et eorum audaciam Veritas juste redarguit, sed benigne ad gratiam reducit; quia apud misericordem judicem nequaquam sine venia culpa relinquitur, cum per fervorem zeli ex ejus amore peccatur.

It is not provoked to anger, because even when provoked by injuries it excites itself to no motions of its own vengeance, while for great labors it expects greater rewards afterwards. It thinketh no evil, because solidating the mind in the love of purity, while it roots out all hatred, it knows not how to revolve in the soul what defiles. It rejoiceth not in iniquity, because in that it gasps toward all with love alone, it does not exult even concerning the perdition of adversaries. But it rejoiceth with the truth, because loving others as itself, through that which it beholds right in others, it becomes hilarious as if concerning the increase of its own progress. Therefore manifold (multiplex) is this law of God, which against the dart of each one's fault, which attacks the mind to be destroyed, meets it with the muniment of its own instruction, so that because the ancient enemy besieges us with varied circumfusion, [charity] itself may multiformly expugn him from us. Which law indeed if we weigh with solicitous consideration, we recognize how much we daily delinquent to our Creator. But if we perpendicular [weigh] our faults, we surely tolerate scourges with equanimity; nor does [the mind] rush forth to impatience from grief, when the conscience adjudges itself by its own judgment. Whence Zophar, knowing what he said, but not knowing to whom he said it, after he premised saying, That he might show thee the secrets of wisdom, and that his law is manifold, immediately subjoins:

CHAPTER VII.

IBID.---And that thou shouldst understand that thou art required of God much less than thy iniquity (iniquitas) deserveth.

11. The knowledge of our faults tempers the pain of scourges (flagellorum). The pain of the scourge is indeed tempered, as we have said, when the fault is recognized, because also everyone tolerates the iron tool of the physician the more patiently, the more he sees that to be putrid which he cuts. He therefore who understands the multiplicity of the law, weighs how much less are all the things which he suffers, because through this that the weight of the fault is recognized, the punishment of the affliction is lightened.

12. They sin venially, who by the fervor of zeal exceed the mode of correction (correptionis). But among these things it must be known that it was not without great iniquity that Zophar rebuked the righteous man even to the objection of iniquity. Whence also Truth justly refutes their audacity, but benignly brings them back to grace; because with a merciful Judge a fault is by no means left without pardon, when it is sinned through the fervor of zeal (zeli) out of His love.

Saepe namque magnis hoc doctoribus mirandisque contingit, ut quo alta charitate fervent, 344 modum correptionis exaggerent, et lingua aliquid quod non debet dicat, quia mentem dilectio quantum debet inflammat. Sed verbum prolatae contumeliae tanto citius parcitur, quanto et ex qua radice prodeat pensatur. Unde bene per Moysen Dominus praecepit dicens: Si quis abierit cum amico suo simpliciter in silvam ad ligna caedenda, et lignum securis fugerit manu, ferrumque lapsum de manubrio amicum ejus percusserit, et occiderit, hic ad unam supradictarum urbium fugiet, et vivet, ne forte proximus ejus, cujus effusus est sanguis, doloris stimulo persequatur, et apprehendat eum, et percutiat animam ejus (Deut. Ad silvam quippe cum amico imus quoties cum quolibet proximo ad intuenda delicta nostra convertimur, et simpliciter ligna succidimus cum delinquentium vitia pia intentione resecamus. Sed securis manu fugit cum sese increpatio plus quam necesse est in asperitatem pertrahit. Ferrumque de manubrio prosilit cum de correptione sermo durior excedit; et amicum percutiens occidit, quia auditorem suum prolata contumelia ab spiritu dilectionis interficit. Correpti namque mens repente ad odium proruit, si hanc immoderata increpatio plus quam debuit addicit. Sed is qui incaute ligna percutit, et proximum exstinguit, ad tres necesse est urbes fugiat, ut in una earum defensus vivat, quia si, ad poenitentiae lamenta conversus, in unitate sacramenti sub spe, fide et charitate absconditur, reus perpetrati homicidii non tenetur; eumque exstincti proximus et cum invenerit non occidit, quia cum districtus judex venerit, qui sese nobis per naturae nostrae consortium junxit, ab eo procul dubio vindictam de culpae reatu non expetit quem sub ejus venia spes, fides et charitas abscondit. Citius ergo culpa dimittitur quae nequaquam malitiae studio perpetratur. Unde et Sophar iniquum vocat quem superna sententia laudaverat; nec tamen a venia reprobatus excluditur, quia ad verba contumeliae divini amoris zelo promovetur. Qui pro eo quod beati Job merita non agnoscit, ex imperita adhuc irrisione subjungit, dicens:

Caput VIII

[Rec.

VERS. 7.---Forsitan vestigia Dei comprehendes, et usque ad perfectum, Omnipotentem reperies. 13.

For it often happens to great and wonderful doctors, that in that they are fervent with high charity, they exaggerate the mode of correction, and the tongue says something which it ought not, because love inflames the mind as much as it ought. But the word of uttered contumely is the more quickly spared, the more it is weighed also from what root it comes forth. Whence well through Moses the Lord commanded, saying: If any man shall go with his friend simply into the forest (silvam) to cut wood, and the wood of the axe (securis) shall fly from his hand, and the iron slipping from the handle shall strike his friend, and kill him, he shall flee to one of the aforesaid cities, and live, lest perhaps the next of kin of him whose blood was shed, pursued by the sting of grief, should overtake him, and strike his soul (Deut. XIX, 5). For we go to the forest with a friend as often as we turn with any neighbor to behold our delicts, and we simply cut down wood when we cut away the vices of the delinquent with a pious intention. But the axe flies from the hand when the rebuke draws itself into harshness more than is necessary. And the iron leaps forth from the handle when a harder word exceeds from the correction; and striking the friend it kills him, because the uttered contumely kills its hearer from the spirit of love. For the mind of the corrected one suddenly rushes forth to hatred, if an immoderate rebuke adjudges it more than it ought. But he who incautiously strikes the wood, and extinguishes his neighbor, must flee to three cities, that he may live defended in one of them, because if, being converted to the laments of penitence, he is hidden in the unity of the sacrament under hope, faith, and charity, he is not held guilty of the perpetrated homicide; and the neighbor of the extinguished one does not kill him even when he has found him, because when the strict Judge shall come, who joined Himself to us through the consortium of our nature, He will without doubt not seek from him vengeance for the guilt of the fault whom hope, faith, and charity hide under His pardon. Therefore a fault is more quickly dismissed which is by no means perpetrated by the study of malice. Whence Zophar also calls him iniquitous whom the heavenly sentence had praised; nor yet being reprobated is he excluded from pardon, because he is moved to the words of contumely by the zeal of divine love. Who because he does not recognize the merits of blessed Job, from an unskilled derision still subjoins, saying:

CHAPTER VIII.

VER. 7.---Peradventure thou wilt comprehend the footsteps of God, and wilt find the Almighty even to perfection?

Dei vestigia sunt ejus dona quibus ad superna provocamur. Deus hic non videtur manifeste. Contemplationis vis. Quid Dei vestigia nisi benignitatem illius visitationis vocat? Quibus nimirum progredi ad superna provocamur cum ejus Spiritus afflatu tangimur, et, extra carnis angustias sublevati, per amorem agnoscimus auctoris nostri contemplandam speciem, quam sequamur. Nam cum mentem nostram spiritalis patriae amor inflammat, quasi sequentibus iter insinuat, et substrato cordi velut quoddam vestigium Dei gradientis imprimitur, ut ab eo rectis cogitationum gressibus via vitae teneatur. Quem enim necdum cernimus, restat necesse est ut per vestigia sui amoris indagemus, quatenus usque ad contemplationis speciem quandoque mens inveniat quem nunc, quasi a tergo subsequens, per sancta desideria explorat. Haec Psalmista auctoris nostri vestigia bene sequi noverat cum dicebat: Adhaesit anima mea post te (Psal. Quem reperire quoque usque ad visionem suae celsitudinis satagebat, dicens: Sitivit anima mea 345 ad Deum vivum; quando veniam, et parebo ante faciem Dei (Psal. XLI, 3) Tunc quippe cogitatione manifesta omnipotens Deus reperitur, cum, mortalitatis nostrae funditus corruptione calcata, ab assumptis nobis in divinitatis suae claritate conspicitur. Nunc autem a carnali cogitatione animum infusi Spiritus gratia sublevat, et in contemptum rerum transeuntium exaltat; totumque mens quod appetebat in infimis despicit, atque ad superna desideria ignescit, et contemplationis suae vi extra carnem tollitur, quae corruptionis suae pondere adhuc in carne retinetur. Incircumscripti luminis jubar intueri conatur, et non valet; quod infirmitate pressus animus et nequaquam penetrat, et tamen repulsus amat. Jam namque de se conditor per quod ametur ostendit, sed visionis suae speciem amantibus subtrahit. Sola ergo ejus vestigia conspicientes gradimur, qui hunc per donorum suorum signa sequimur, quem necdum videmus. [Vet.

VII.] Quae nimirum vestigia comprehendi nequeunt, quia unde, ubi, quibusve modis veniant ejus Spiritus dona, nesciuntur, Veritate attestante, quae ait: Spiritus ubi vult spirat, et vocem ejus audis, et nescis unde veniat, et quo vadat (Joann. In retributionis autem culmine reperiri Omnipotens per contemplationis speciem potest, sed tamen ad perfectum non potest, quia etsi hunc in claritate sua quandoque conspicimus, non tamen ejus essentiam plene contuemur.

13. The footsteps of God (vestigia Dei) are His gifts by which we are provoked to heavenly things. God is not seen manifestly here. The power of contemplation. The angelic or human mind does not fully behold the essence of God. What does he call the footsteps of God but the benignity of His visitation? By which indeed we are provoked to proceed to heavenly things when we are touched by the breath of His Spirit, and, being raised up outside the straits of the flesh, we recognize through love the contemplatable species of our Author, which we may follow. For when the love of the spiritual country inflames our mind, it as it were insinuates a way to those following, and upon the substrate heart as it were a certain footstep of God walking is impressed, so that by it the way of life may be held by right steps of thoughts. For him whom we do not yet discern, it remains necessary that we track through the footsteps of His love, so that even to the species of contemplation (contemplationis) the mind may sometimes find him whom now, as if following from behind, it explores through holy desires. The Psalmist well knew how to follow these footsteps of our Author when he said: My soul hath cleaved after thee (Psal. LXIII, 8). Whom he also bestirred himself to find even to the vision of His highness, saying: My soul hath thirsted for the living God; when shall I come, and appear before the face of God (Psal. XLII, 2)? For then indeed almighty God (Omnipotens) is found by manifest thought, when, the corruption of our mortality being thoroughly trodden down, He is beheld by us being assumed into the clarity of His divinity. but now the grace of the infused Spirit raises the soul from carnal thought, and exalts it into the contempt of passing things; and the mind despises all that it desired in the lowest things, and takes fire toward heavenly desires, and by the power of its own contemplation is lifted outside the flesh, which by the weight of its own corruption is still retained in the flesh. It tries to behold the ray of the uncircumscribed light, and is not able; which the mind pressed by infirmity by no means penetrates, and yet being repelled loves. For already the Creator shows from Himself that by which He may be loved, but withdraws the species of His vision from those loving Him. Therefore we walk beholding His footsteps alone, who follow Him through the signs of His gifts, whom we do not yet see.

Which footsteps indeed cannot be comprehended, because whence, where, or in what ways the gifts of His Spirit come, is not known, Truth attesting, who says: The Spirit breatheth where he will, and thou hearest his voice, and knowest not whence he cometh, and whither he goeth (John III, 8). But in the height of retribution the Almighty (Omnipotens) can be found through the species of contemplation, but yet not to perfection, because although we sometimes behold Him in His clarity, yet we do not fully behold His essence (essentiam).

Angelica etenim, vel humana mens cum ad incircumscriptum lumen inhiat, eo ipso se, quo est creatura, coangustat; et super se quidem per provectum tenditur, sed tamen ejus fulgorem comprehendere nec dilatata sufficit, qui et transcendendo et portando omnia et implendo concludit. Unde et adhuc subditur:

CAPUT IX.

VERS. 8, 9.---Excelsior coelo est, et quid facies? profundior inferno, et unde cognosces? Longior terra mensura ejus, et latior mari.

14. Qui Deus omnia transcendat.---Quod Deus coelo excelsior, inferno profundior, terra longior, marique latior esse describitur, tanto spiritaliter debet intelligi, quanto de eo quidquam nefas est juxta corporea lineamenta sentire. Sed coelo est excelsior, quia incircumscriptione sui spiritus cuncta transcendit; inferno profundior, quia transcendendo subvehit; terra longior, quia creaturae modum perennitate suae aeternitatis excedit; mari latior, quia rerum temporalium fluctus sic regens possidet, ut hos sub omnimoda potentiae suae praesentia coangustando circumdet. Quamvis possunt et coeli appellatione angeli, et inferni vocabulo daemonia designari; per terram vero justi homines, per mare autem peccatores intelligi. Excelsior itaque coelo est, quia ipsi quoque electi spiritus visionem tantae celsitudinis perfecte non penetrant. Profundior inferno est, quia malignorum spirituum astutias longe subtilius quam ipsi putaverant judicans damnat. Terra longior, quia longanimitatem nostram patientia divinae longanimitatis exsuperat, quae nos et peccantes tolerat, et conversos ad praemia remunerationis exspectat. Mari latior, quia ubique facta peccantium retributionis suae praesentia occupat, ut et cum non praesens per speciem cernitur, praesens per judicium sentiatur.

15. Cuncta tamen ad solum referri hominem possunt, ut ipse sit coelum cum jam per desiderium summis inhaereat; ipse infernus, cum, tentationum suarum caligine perturbatus, in infimis jacet; ipse terra, quia in bono opere fixae spei ubertate fructificat; ipse mare, quia in quibusdam trepidus quatitur, et aura suae mutabilitatis agitatur.

For the angelic or human mind, when it gasps toward the uncircumscribed light, by that very [fact] that it is a creature, it coarcts itself; and it is indeed stretched above itself by progress, but yet even being dilated it does not suffice to comprehend His fulness, who both by transcending and by carrying and by filling concludes all things. Whence also it is still subjoined:

CHAPTER IX.

VERS. 8, 9.---It is higher than heaven, and what wilt thou do? deeper than hell, and whence wilt thou know? Its measure is longer than the earth, and broader than the sea.

14. How God transcends all things.---That God is described as being higher than heaven, deeper than hell, longer than the earth, and broader than the sea, must be understood spiritually in proportion as it is unlawful to think anything concerning Him according to bodily lineaments. But He is higher than heaven, because by the uncircumscription of His Spirit He transcends all things; deeper than hell, because by transcending He supports [them]; longer than the earth, because He exceeds the measure of the creature by the perennity of His eternity; broader than the sea, because He so possesses the waves of temporal things while ruling them, that He surrounds them by coarcting them under the all-mode presence of His power. Although by the name of heaven the angels can be designated, and by the word of hell the demons; but by the earth just men, and by the sea sinners can be understood. He is therefore higher than heaven, because even the elect spirits themselves do not perfectly penetrate the vision of so great a loftiness. He is deeper than hell, because judging He condemns the astuteness of the malignant spirits much more subtly than they themselves had thought. Longer than the earth, because the patience of divine long-suffering (longanimitatis) surpasses our long-suffering, which both tolerates us when sinning, and awaits us when converted for the rewards of remuneration. Broader than the sea, because everywhere the presence of His retribution occupies the deeds of sinners, so that even when He is not discerned as present through species, He may be felt as present through judgment.

15. Yet all things can be referred to man alone, so that he himself is heaven when he now cleaves to the highest things through desire; he himself hell, when, disturbed by the darkness of his temptations, he lies in the lowest things; he himself earth, because he bears fruit in the abundance of fixed hope in good work; he himself sea, because in some things he is shaken trembling, and is agitated by the breeze of his mutability.

Sed coelo est excelsior Deus, quia potentiae ejus magnitudine vincimur, etiam cum super nosmetipsos elevamur; inferno profundior, quia nimirum plus judicat quam ipse se humanus animus in tentationibus investigat; terra longior, quia fructus vitae, quos in fine retribuit, nequaquam nunc vel spes nostra comprehendit; mari latior, quia humana mens fluctuans multa de his quae ventura sunt conjicit, sed cum jam cernere quae aestimaverat coeperit, angustam se fuisse in sua aestimatione cognoscit.

[Vet. XI.] Excelsior igitur coelo fit cum ipsa in eum nostra contemplatio deficit. Unde et cor Psalmista in altum posuerat, sed necdum se eum contigisse sentiebat, dicens: Mirabilis facta est scientia tua ex me, confortata est, nec potero ad eam (Psal. CXXXVIII, 6). Inferno profundiorem noverat, qui semetipsum discutiens, sed ejus subtiliora judicia pertimescens, dicebat: Nihil mihi conscius sum, sed non in hoc justificatus sum; qui autem judicat me, Dominus est (I Cor. IV, 4). Longiorem terra viderat, cum minora ei esse humanae mentis vota pensabat, dicens: Qui potens est omnia facere superabundanter quam petimus aut intelligimus (Ephes. III, 20). Latiorem mari conspexerat, qui timendo pensabat quia nequaquam mens humana immensitatem districtionis ejus agnosceret, quantumlibet inquirendo fluctuaret, dicens: Quis novit potestatem irae tuae, aut prae timore iram tuam dinumerare (Psal. LXXXIX, 11)? Cujus bene potentiam egregius nobis doctor insinuat, cum breviter narrat: Ut possitis comprehendere cum omnibus sanctis, quae sit latitudo, longitudo, sublimitas et profundum (Ephes. III, 18). Habet quippe Deus latitudinem, quia dilectionem suam usque ad collectionem persequentium tendit. Habet longitudinem, quia ad vitae patriam nos longanimiter tolerando perducit. Habet sublimitatem, quia ipsorum quoque intelligentiam qui recepti in supernam fuerint congregationem transcendit. Habet profundum, quia damnatis inferius districtionis suae judicium incomprehensibiliter exerit. Quae scilicet quatuor nobis in hac vita positis singulis exercet, quia et latitudinem amando, et longitudinem tolerando, et celsitudinem, non solum nostram intelligentiam, sed etiam vota superando, et profunditatem suam exhibet, occultos et illicitos cogitationum motus districte judicando. But how uninvestigable His loftiness and depth may be, no one acknowledges, unless he who has begun either to be carried by contemplation to the highest things, or, resisting hidden movements, to be disturbed by the importunity of temptations.

But God is higher than heaven, because we are overcome by the magnitude of His power, even when we are elevated above ourselves; deeper than hell, because indeed He judges more than the human mind itself investigates itself in temptations; longer than the earth, because our hope by no means now comprehends the fruits of life which He retributes in the end; broader than the sea, because the fluctuating human mind conjectures many things concerning those that are to come, but when it has already begun to discern what it had estimated, it knows that it was narrow in its own estimation.

[Vet. XI.] Therefore He becomes higher than heaven when our very contemplation of Him fails. Whence also the Psalmist had placed his heart on high, but did not yet feel that he had touched Him, saying: Thy knowledge is become wonderful to me; it is strengthened, and I cannot [reach] to it (Psal. CXXXVIII, 6). He knew Him as deeper than hell, who discussing himself, but greatly fearing His more subtle judgments, said: I am conscious to myself of nothing, yet am I not hereby justified; but he that judgeth me, is the Lord (I Cor. IV, 4). He had seen Him as longer than the earth, when he weighed that the vows of the human mind were smaller than He, saying: Who is able to do all things more abundantly than we ask or understand (Ephes. III, 20). He had beheld Him as broader than the sea, who weighing by fearing that by no means would the human mind acknowledge the immensity of His strictness, however much it might fluctuate by inquiring, saying: Who knoweth the power of thy anger, or to number thy anger for fear (Psal. LXXXIX, 11)? Whose power the excellent teacher well suggests to us, when he briefly relates: That you may be able to comprehend with all the saints, what is the breadth, and length, and loftiness, and depth (Ephes. III, 18). For God has breadth, because He stretches His love even to the gathering of those that persecute Him. He has length, because He leads us to the country of life by tolerating us longanimously. He has loftiness, because He transcends the intelligence even of those who shall have been received into the heavenly congregation. He has depth, because He incomprehensibly exerts the judgment of His strictness on those damned below. Which four things indeed He exercises for each of us placed in this life, because He exhibits both breadth by loving, and length by tolerating, and loftiness, by surpassing not only our intelligence but even our vows, and His depth, by strictly judging the hidden and illicit movements of thoughts. But how uninvestigable His loftiness and depth may be, no one acknowledges, unless he who has begun either to be carried by contemplation to the highest things, or, resisting hidden movements, to be disturbed by the importunity of temptations.

Unde et beato Job dicitur: Excelsior coelo est, et quid facies? profundior inferno, et unde cognosces? Ac si ei aperto despectu diceretur: Profunditatem ejus atque excellentiam quando tu cognoscere sufficis, qui vel virtute ad summa evehi, vel temetipsum reprehendere in tentationibus nescis. Sequitur:

Caput X.

[Rec. VIII].

VERS. 10.---Si subverterit omnia, vel in unum coarctaverit, quis contradicet ei? vel quis dicere ei potest, Cur ita facis?

16. Quomodo Deus in nobis coelum, infernum, terram, mare subvertat.---Subvertit Dominus coelum cum terribili et occulta dispensatione humanae contemplationis celsitudinem destruit. Subvertit infernum cum cujuslibet mentem in suis tentationibus pavidam cadere etiam ad deteriora permittit. Subvertit terram cum fructificationem boni operis adversis irruentibus intercidit. Subvertit mare cum fluctuationem nostrae titubationis emergente subito pavore confundit. Dubietate quippe sua cor anxium hoc ipsum quia titubat valde formidat, et quasi mare subvertitur cum ipsa in Deum nostra trepidatio, considerato ejus judicii terrore, turbatur. [Vet. XII.] Quia igitur quomodo coelum vel infernus, terra vel mare, subvertitur breviter diximus, nunc aliquantulum laboriosius restat ut haec qualiter in unum coarctari valeant, demonstremus.

17. Coelum et infernus simul, in una mente contemplatio et carnis tentatio.---Saepe namque contingit ut ad summa jam mentem spiritus elevet, sed tamen hanc importunis caro tentationibus impugnet. Cumque ad contemplanda coelestia animus ducitur, objectis actionis illicitae imaginibus reverberatur. Nam carnis repente hunc stimulus sauciat quem extra carnem contemplatio sancta rapiebat. Coelum ergo simul infernusque coarctatur cum unam eamdemque mentem et sublevatio contemplationis illuminat, et importunitas tentationis obscurat; ut et videat intendendo quod appetat, et succumbendo in cogitatione toleret quod erubescat. De coelo quippe lux oritur, infernus autem tenebris possidetur. In unum ergo coelum infernusque redigitur cum mens, quae jam lucem patriae supernae considerat, etiam de carnis bello tenebras occultae tentationis portat.

Whence also it is said to blessed Job: It is higher than heaven, and what wilt thou do? deeper than hell, and whence wilt thou know? As if it were said to him in open contempt: When dost thou suffice to know His depth and excellence, who knowest not either to be carried by virtue to the highest things, or to reprove thyself in temptations. It follows:

Chapter X.

[Rec. VIII].

VERS. 10.---If he subvert all things, or coarct them into one, who shall contradict him? or who can say to him, Why dost thou so?

16. How God subverts heaven, hell, earth, [and] sea in us.---The Lord subverts heaven when by a terrible and hidden dispensation He destroys the loftiness of human contemplation. He subverts hell when He permits the mind of anyone, fearful in its own temptations, to fall even to worse things. He subverts the earth when He cuts off the fructification of good work by intervening adversities. He subverts the sea when He confounds the fluctuation of our wavering by a suddenly emerging fear. For by its own doubt the anxious heart greatly dreads this very [fact] that it wavers, and is as it were a subverted sea when our very trepidation toward God is disturbed, the terror of His judgment being considered. [Vet. XII.] Because therefore we have briefly said how heaven or hell, earth or sea, is subverted, it now remains that we demonstrate somewhat more laboriously how these may be able to be coarcted into one.

17. Heaven and hell together, in one mind contemplation and the temptation of the flesh.---For it often happens that the spirit already elevates the mind to the highest things, but yet the flesh impugns this with importunate temptations. And when the soul is led to contemplate heavenly things, it is reverberated by the objects of illicit action [presented to] the imaginations. For suddenly the stimulus of the flesh wounds him whom holy contemplation was snatching outside the flesh. Heaven therefore and hell are together coarcted when both the lifting up of contemplation illuminates one and the same mind, and the importunity of temptation obscures [it]; so that it both sees by intending what it may desire, and by succumbing in thought it may tolerate what it may blush at. For from heaven light arises, but hell is possessed by darkness. Heaven and hell are therefore reduced into one when the mind, which already considers the light of the heavenly country, also carries the darkness of hidden temptation from the war of the flesh.

Certe jam Paulus tertii coeli culmen ascenderat, jam paradisi secreta cognoverat, et tamen adhuc carnis bella tolerans gemebat, 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). Quid ergo in hujus tanti praedicatoris pectore nisi coelum Deus infernumque coarctaverat, qui et visionis intimae jam lumen acceperat, et tamen adhuc tenebras de carne tolerabat? Super se viderat quod laetus appeteret, in se cernebat quod metuens doleret. Jam coelestis patriae lux irradiaverat, sed adhuc tentationis obscuritas animum confundebat. Cum coelo ergo infernum pertulit, quia et illuminatum securitas erexit, et tentatum gemitus stravit.

18. Terra et mare simul, fidei certitudo cum aliquantula dubietate.---Et saepe contingit ut fides in mente jam vigeat, sed tamen ex parte aliquantula in dubietate contabescat; quatenus et certa se a visibilibus elevet, et ex quibusdam sese incerta perturbet. Nam plerumque ad aeterna appetenda se erigit, et subortis cogitationum stimulis agitata, sibimet ipsa contradicit. [Vet. XIII.] In unum ergo terra mareque coarctatur cum unam eamdemque mentem, et certitudo solidae fidei roborat, et tamen ex aliquantula mutabilitate perfidiae aura dubietatis versat. An non in suo pectore coarctari terram mareque cognoverat, qui et per fidem sperans, et per infidelitatem fluctuans, dicebat: Credo, Domine, adjuva incredulitatem meam (Marc. IX, 23)? Quid itaque est, quod et se credere asserit, et adjuvari in se incredulitatem quaerit, nisi quod coarctari in suis cogitationibus terram cum mari deprehenderat, qui et exorare certus jam per fidem coeperat, et adhuc incertus undas perfidiae ex incredulitate tolerabat?

19. Qui mentem ad recta surgentem Deus impugnari sinat.---Quod tamen occulta fieri dispensatione permittitur, ut cum mens jam surgere ad rectitudinem coeperit, pravitatis suae reliquiis impugnetur; quatenus haec ipsa impugnatio, aut resistentem exerceat, aut delectationibus seductam frangat. Recte itaque nunc dicitur: Si subverterit omnia, vel in unum coarctaverit, quis contradicet ei? vel quis dicere ei potest: Cur ita facis? quia nimirum divinum judicium nec adversitate valet imminui, nec inquisitione cognosci, cum vel virtutes quas tribuerat subtrahit, vel has omnino non adimens, vitiorum concuti impugnatione permittit. Saepe namque in elationem cor tollitur cum laetis successibus in virtute roboratur, sed dum latentes motus audaciae in cogitatione conditor conspicit, se sibi hominem ostendendo derelinquit, ut ejus mens derelicta quid sit inveniat, quae male in se secura gaudebat. Unde cum subverti omnia, vel in unum coarctari, dicerentur, protinus additur:

Certainly Paul had already ascended the summit of the third heaven, already he had known the secrets of paradise, and yet he still groaned tolerating the wars of the flesh, saying: I see another law in my members warring against the law of my mind, and leading me captive in the law of sin, which is in my members (Rom. VII, 23). What therefore in the breast of this so great a preacher had God coarcted except heaven and hell, who had both already received the light of inward vision, and yet still tolerated darkness from the flesh? He had seen above himself what he might joyfully desire, he beheld in himself what he might fearfully grieve at. Already the light of the heavenly country had irradiated [him], but still the obscurity of temptation confounded the soul. Together with heaven therefore he bore hell, because both security raised him up illuminated, and groaning prostrated him tempted.

18. Earth and sea together, certainty of faith with some little doubt.---And it often happens that faith already flourishes in the mind, but yet in some small part it withers in doubt; so that both certain it may elevate itself from visible things, and from certain [things] it may disturb itself uncertain. For mostly it raises itself to desire eternal things, and agitated by the arising stimuli of thoughts, it contradicts itself. [Vet. XIII.] Earth and sea are therefore coarcted into one when both the certainty of solid faith strengthens one and the same mind, and yet from some small mutability of perfidy the breeze of doubt turns it. Or had he not known that earth and sea were coarcted in his own breast, who both hoping through faith, and fluctuating through infidelity, said: I believe, Lord, help my unbelief (Mark IX, 23)? What is it therefore, that he both asserts that he believes, and seeks to be helped in the unbelief in himself, except that he had apprehended that earth was coarcted with sea in his thoughts, who both certain had already begun to pray through faith, and still uncertain tolerated the waves of perfidy from unbelief?

19. Why God permits the mind rising to right things to be impugned.---Which, however, is permitted to be done by a hidden dispensation, so that when the mind has already begun to rise to rectitude, it may be impugned by the remains of its own depravity; so that this very impugnation may either exercise the one resisting, or break the one seduced by delights. Rightly therefore is it now said: If he subvert all things, or coarct them into one, who shall contradict him? or who can say to him: Why dost thou so? because indeed the divine judgment can neither be diminished by adversity, nor known by inquisition, when He either withdraws the virtues which He had bestowed, or not entirely taking these away, permits [the mind] to be shaken by the impugnation of vices. For often the heart is lifted up into elation when it is strengthened in virtue by joyful successes, but while the Creator beholds the latent movements of audacity in thought, He leaves man to himself by showing [him to] himself, so that his mind, being left, may find what it is, which was wickedly rejoicing secure in itself. Whence when all things were said to be subverted, or coarcted into one, it is immediately added:

Caput XI

[Rec. IX].

VERS. 11.---Ipse enim novit hominum vanitatem, et videns iniquitatem, nonne considerat?

20. Vanitatis ab iniquitate discrimen.---Ac si praemissa patefaciendo subjungeret, dicens: Quia tolerando succrescere vitia conspicit, judicando dona confundit. Rectus vero in descriptione ordo servatur, cum prius nosci vanitas, et post considerari iniquitas perhibetur. Omnis quippe iniquitas, vanitas, non tamen omnis vanitas esse iniquitas solet. Vana namque agimus quoties transitoria cogitamus. Unde et evanescere dicitur quod repente ab intuentium oculis aufertur. Hinc Psalmista ait: Universa vanitas omnis homo vivens (Psal. XXXVIII, 6); quoniam per hoc quod vivendo ad interitum tendit, recte quidem vanitas dicitur, sed nequaquam recte etiam iniquitas appellatur, quia etsi de poena est culpae quod deficit, non tamen hoc ipsum culpa est, quod a vita percurrit. Vana sunt itaque, quae transeunt. Unde et per Salomonem dicitur: Omnia vanitas (Eccle. I, 2).

21. Vanitas ducit ad iniquitatem. Vanitas mentem obnubilat, iniquitas caecat.---Apte autem post vanitatem protinus iniquitas subinfertur, quia dum per quaedam transitoria ducimur, in quibusdam noxie ligamur; cumque mens incommutabilitatis statum non tenet, a semetipsa defluens, ad vitia prorumpit. Vanitate ergo ad iniquitatem labitur, quae assueta rebus mutabilibus, dum ex aliis ad alia semper impellitur, suborientibus culpis inquinatur. [Vet. XIV.] Potest tamen et vanitas culpa intelligi, et iniquia is nomine reatus gravior demonstrari. Si enim aliquando vanitas culpa non esset, Psalmista non diceret: Quanquam in imagine Dei ambulet homo, tamen vane conturbatur; thesaurizat, et ignorat cui congreget ea (Psal. XXXVIII, 8); quia quamvis Trinitatis imaginem in natura servemus, vanis tamen delectionis motibus perturbati, in conversatione nostra delinquimus; ut modis nos semper alternantibus cupido concutiat, metus frangat, laetitia mulceat, dolor affligat. Ex vanitate ergo, ut et superius dictum est, ad iniquitatem ducimur cum prius per levia delicta defluimus, ut, usu cuncta levigante, nequaquam post committere etiam graviora timeamus.

Caput XII

[Rec. XV, Rec. X].

VERS. 12.---Vir vanus in superbiam erigitur.

Caput XI

[Rec. IX].

VERS. 11.---For he knoweth the vanity of men, and seeing iniquity, does he not consider?

20. The difference between vanity and iniquity.---As if by laying open the premises he subjoined, saying: Because He beholds vices increase by tolerating [them], He confounds gifts by judging [them]. But a right order is preserved in the description, since vanity is first to be known, and afterward iniquity is said to be considered. For every iniquity is vanity, but yet not all vanity is wont to be iniquity. For we act vain things as often as we think transitory things. Whence also that is said to vanish which is suddenly withdrawn from the eyes of beholders. Hence the Psalmist says: Every man living is universal vanity (Psal. XXXVIII, 6); since by this that he tends to destruction by living, he is rightly indeed called vanity, but by no means rightly also called iniquity, because even if it is from the punishment of fault that he fails, yet this very [fact] is not a fault, that he runs through life. Vain therefore are the things which pass away. Whence also it is said by Solomon: All is vanity (Eccles. I, 2).

21. Vanity leads to iniquity. Vanity clouds the mind, iniquity blinds it.---But aptly after vanity is iniquity immediately subjoined, because while we are led through certain transitory things, we are nocuously bound in certain [others]; and when the mind does not hold the state of immutability, flowing down from itself, it breaks forth to vices. Therefore it slides by vanity to iniquity, which being accustomed to mutable things, while it is always impelled from some to others, is defiled by arising faults. [Vet. XIV.] Yet vanity can also be understood as fault, and a heavier guilt be demonstrated by the name of iniquity. For if vanity were sometimes not a fault, the Psalmist would not say: Although man walks in the image of God, yet is he vainly disquieted; he treasures up, and knows not for whom he gathers them (Psal. XXXVIII, 8); because although we preserve the image of the Trinity in nature, yet perturbed by vain movements of delight, we fail in our conversation; so that a desire may shake us with always alternating modes, fear break us, joy soothe us, grief afflict us. From vanity therefore, as was also said above, we are led to iniquity when first we flow down through light offenses, so that, use levelling all things, we by no means afterward fear to commit even heavier things.

Chapter XII

[Rec. XV, Rec. X].

VERS. 12.---A vain man is lifted up into pride.

22. Vanitas audacem ex culpa reddit, et in naturae motibus effrenum.---Vanitatis quippe finis est, ut cum peccato mentem sauciat, hanc ex culpa audacem reddat; quatenus, sui reatus oblita, quae amisisse se innocentiam non dolet, justo excaecata judicio, simul et humilitatem perdat. Et fit plerumque ut, pravis desideriis serviens, a jugo se divini timoris excutiat, et, quasi in malorum perpetrationem jam libera, omne quod voluptas suggerit implere contendat. Unde cum vir vanus se erigere in superbiam dicitur, illico subinfertur:

CAPUT XIII.

IBID.---Et quasi pullum onagri se liberum natum putat.

23. Per pullum quippe onagri omne agrestium genus exprimitur, quod, naturae dimissum motibus, loris dominantium non tenetur. Agri namque animalia in libertate habent et ire quo appetunt, et quiescere cum lassantur. Et quamvis insensatis animalibus homo longe sit melior; hoc tamen plerumque homini non licet quod brutis animalibus licet. Quae enim ad aliud minime servantur, eorum motus procul dubio nequaquam sub disciplina restringitur. Homo autem qui ad sequentem vitam ducitur, necesse profecto est ut in cunctis suis motibus sub disciplinae dispositione religetur, et quasi domesticum animal loris vinctum serviat, atque aeternis dispositionibus restrictum vivat. Qui ergo implere cuncta quae desiderat per effrenatam libertatem quaerit, quid aliud quam pullo onagri esse similis concupiscit, ut disciplinae hunc lora non teneant, sed audenter vagus per silvam desideriorum currat?

24. Lora quibus nos Deus coercet ac regit.---Saepe autem divina miseratio, quos prodire in effrenationem illicitae libertatis conspicit, objectione properae adversitatis frangit, quatenus elisi discant quam reproba erectione tumuerant; ut jam flagelli experimentis edomiti, quasi jumenta domestica praeceptorum loris mentis colla subjiciant, et vitae praesentis itinera ad nutum praesidentis pergant. Quibus bene loris ligatum se noverat, qui dicebat: Ut jumentum factus sum apud te, et ego semper tecum (Psal. LXXII, 23).

22. Vanity makes [one] audacious from fault, and unbridled in the movements of nature.---For the end of vanity is, that when it wounds the mind with sin, it renders it audacious from fault; so that, having forgotten its own guilt, since it does not grieve that it has lost its innocence, blinded by a just judgment, it may at the same time lose humility. And it mostly happens that, serving depraved desires, it shakes itself from the yoke of divine fear, and, as if now free for the perpetration of evils, contends to fulfill all that pleasure suggests. Whence when a vain man is said to lift himself up into pride, there is immediately subjoined:

CHAPTER XIII.

IBID.---And as the colt of a wild ass he thinks himself born free.

23. For by the colt of a wild ass every kind of wild [creatures] is expressed, which, being left to the movements of nature, is not held by the reins of those who rule [them]. For the animals of the field have it in their liberty both to go where they desire, and to rest when they are weary. And although man is far better than senseless animals; yet this is mostly not allowed to man which is allowed to brute animals. For those which are by no means kept for anything else, their movement without doubt is by no means restricted under discipline. But man who is led to the following life, it is indeed necessary that he be bound in all his movements under the disposition of discipline, and as a domestic animal serve bound by reins, and live restricted by eternal dispositions. He therefore who seeks to fulfill all things which he desires through unbridled liberty, what else does he covet than to be like the colt of a wild ass, so that the reins of discipline may not hold him, but he may run audaciously wandering through the forest of desires?

24. The reins with which God coerces and rules us.---But often divine mercy breaks those whom it beholds go forth into the unbridling of illicit liberty, by the opposition of sudden adversity, so that being struck they may learn how they had swollen with reprobate loftiness; so that now being tamed by the experiences of the scourge, they may subject the necks of the mind to the reins of the precepts as domestic beasts of burden, and proceed on the journeys of the present life at the nod of the one presiding. By which reins he well knew himself to be bound, who said: I am become as a beast of burden before thee, and I am always with thee (Psal. LXXII, 23).

Unde et saevus ille persecutor ab agro perfidae voluptatis ad domum fidei deductus, rectoris sui calcaribus punctus, audiebat: Durum est tibi contra stimulum calcitrare (Act. IX, 5). Restat ergo ut si esse jam similes pullo onagri nolumus, in cunctis quae appetimus nutum prius intimae dispensationis exquiramus, ut mens nostra in omne quod nititur, superni regiminis loro teneatur; et inde magis vota sua ad vitam impleat, unde vitae suae studia et contra propriam voluntatem calcat. Multa Sophar fortia protulit, sed quod meliori se haec loquitur nescit. Unde adhuc increpando subjungit:

CAPUT XIV.

VERS. 13.---Tu autem firmasti cor tuum, et expandisti ad eum manus tuas.

25. Sophar arguit Job animi obdurati et superbi. Illum imitantur mali et haeretici adversus bonos et catholicos.---Firmati cor non hoc loco per virtutem dicitur, sed per insensibilitatem. Omnis namque a intus qui districtionis intimae considerationi se subjicit, ex ejus protinus timore mollescit; eumque sagitta divinae formidinis penetrat, quia infirma viscera per humilitatem gestat. Quisquis autem pertinacia insensibilitatis obdurescit, quasi cor firmat, ne hoc jacula timoris superni confodiant. Unde quibusdam per prophetam Dominus misericorditer dicit: Tollam vobis cor lapideum, et dabo vobis cor carneum (Ezech. XXXVI, 26). Cor quippe lapideum tollit cum a nobis superbiae duritiam subtrahit, et cor carneum tribuit cum eamdem protinus nostram duritiam ad sensibilitatem vertit. Per manus vero, ut jam crebro docuimus, opera designantur. Cum culpa igitur manus ad Deum expandere est contra largitoris gratiam de virtute operum superbire. Qui enim in conspectu aeterni judicis loquens sibi bona quae facit tribuit, ad Deum manus superbiens tendit. Sic profecto contra electos reprobi, sic contra catholicos haeretici semper effrenantur, ut cum objurgare facta nequeunt, bonos reprehendere de factorum elatione moliantur, quatenus eos quos redarguere ex infirmitate actionis non valent, ex crimine tumoris accusent. Unde et ea bona quae exterius fiunt, nequaquam bona esse jam censent, quae quasi per studium turgidae cogitationis exhibentur. Qui saepe humilia tumentes increpant, et quod dictis suis semetipsos feriunt ignorant. Sed quia justum virum Sophar hactenus reprehendendo corripuit, nunc velut docendo subjungit:

Whence also that savage persecutor, led from the field of perfidious pleasure to the house of faith, being pricked by the spurs of his Ruler, heard: It is hard for thee to kick against the goad (Acts IX, 5). It remains therefore that if we no longer wish to be like the colt of a wild ass, we should first seek the nod of the inward dispensation in all things which we desire, so that our mind in all that it strives for, may be held by the rein of the heavenly government; and may thence rather fulfill its vows unto life, whence it treads down the studies of its life even against its own will. Zophar brought forth many strong [things], but he knows not that he speaks these to one better than himself. Whence still rebuking he subjoins:

CHAPTER XIV.

VERS. 13.---But thou hast firmed thy heart, and hast spread out thy hands to him.

25. Zophar argues that Job is of an obdurate and proud mind. In this the wicked and heretics imitate him against the good and Catholics.---To have firmed the heart is not said in this place for virtue, but for insensibility. For every one within who subjects himself to the consideration of inward strictness, immediately softens from the fear of it; and the arrow of divine dread penetrates him, because he carries weak vitals through humility. But whoever becomes obdurate by the pertinacity of insensibility, as it were firms his heart, lest the darts of heavenly fear should transfix it. Whence to some through the prophet the Lord mercifully says: I will take away from you the heart of stone, and I will give you a heart of flesh (Ezek. XXXVI, 26). For He takes away the heart of stone when He withdraws from us the hardness of pride, and He bestows a heart of flesh when He turns that same hardness of ours immediately to sensibility. But by the hands, as we have already frequently taught, works are designated. To spread out hands to God with fault, therefore, is to be proud of the virtue of works against the grace of the Giver. For he who, speaking in the sight of the eternal Judge, attributes to himself the good things which he does, stretches out proud hands to God. Thus indeed the reprobate are always unbridled against the elect, thus heretics against Catholics, so that when they cannot rebuke their deeds, they may strive to reprove the good concerning the elation of their deeds, so that they may accuse those whom they are not able to refute from the infirmity of action, of the crime of swelling. Whence also those good things which are done outwardly, they by no means now judge to be good, which are exhibited as it were through the study of a turgid thought. Who often being swollen rebuke the humble, and know not that they strike themselves by their words. But because Zophar has hitherto corrected the just man by rebuking [him], he now subjoins as if by teaching:

Caput XV

[Vet. XVI, Rec. XI].

VERS. 14, 15.---Si iniquitatem quae est in manu tua abstuleris a te, et non manserit in tabernaculo tuo injustitia, tunc levare poteris faciem tuam absque macula, et eris stabilis, et non timebis.

26. Ut mens sit munda, prius operis, tum cordis iniquitas resecanda.---Omne peccatum aut sola cogitatione committitur, aut cogitatione simul et opere perpetratur. Iniquitas ergo in manu est culpa in opere, injustitia vero in tabernaculo iniquitas in mente. Mens quippe nostra tabernaculum non incongrue vocatur, in qua apud nosmetipsos abscondimur, cum foris in opere non videmur. Sophar itaque, quia justi viri amicus est, novit quod dicat; sed quia justum increpat, haereticorum tenens speciem, proferre recte etiam quae novit ignorat. Sed nos calcantes hoc, quod ab eo tumide dicitur, pensemus ejus verba quam vera sint, si recte dicerentur. Prius enim a manu iniquitatem subtrahi, et post a tabernaculo admonet injustitiam abscidi, quia quisquis jam prava a se opera exterius resecat, necesse profecto est ut, ad semetipsum rediens, solerter sese in mentis intentione discernat; ne culpa, quam jam in actione non habet, adhuc in cogitatione perduret. Unde bene etiam per Salomonem dicitur: Praepara foris opus tuum, et diligenter exerce agrum tuum, ut postea aedifices domum tuam (Prov. XXIV, 27). Quid namque est praeparato opere agrum diligenter exterius exercere, nisi evulsis iniquitatis sentibus, actionem nostram ad frugem retributionis excolere? Et quid est post agri exercitium ad aedificium domus redire, nisi quod plerumque ex bonis operibus discimus quantam vitae munditiam in cogitatione construamus? Pene cuncta namque bona opera ex cogitatione prodeunt, sed sunt nonnulla cogitationis acumina, quae ex operatione nascuntur; nam sicut ab animo opus sumitur, ita rursus ab opere animus eruditur. Mens quippe divini amoris exordia capiens imperat bona quae fiant; sed postquam fieri imperata coeperint, ipsis suis exercitata actionibus discit, cum imperare bona inchoaverat, quantum minus videbat. Foris ergo ager excolitur, ut domus postmodum construatur, quia plerumque ab exteriori opere sumimus, quantam subtilitatem rectitudinis in corde teneamus. Quem bene Sophar servare ordinem studuit, cum prius auferri iniquitatem a manibus, et post a tabernaculo injustitiam dixit, quia nequaquam plene animus in cogitatione erigitur, quando adhuc ab eo extrinsecus in opere erratur.

Chapter XV

[Vet. XVI, Rec. XI].

VERS. 14, 15.---If iniquity which is in thy hand thou shalt take away from thee, and injustice shall not remain in thy tabernacle, then thou shalt be able to lift up thy face without spot, and thou shalt be stable, and shalt not fear.

26. That the mind may be clean, first the iniquity of work, then of the heart is to be cut off.---Every sin is committed either by thought alone, or is perpetrated by thought and work together. Iniquity therefore in the hand is fault in work, but injustice in the tabernacle is iniquity in the mind. For our mind is not incongruously called a tabernacle, in which we are hidden with ourselves, when we are not seen abroad in work. Zophar therefore, because he is a friend of the just man, knows what he says; but because he rebukes the just, holding the likeness of heretics, he is ignorant of how to bring forth rightly even what he knows. But we, treading upon this which is said by him swollenly, let us weigh his words, how true they would be if they were said rightly. For he first admonishes that iniquity be withdrawn from the hand, and afterward that injustice be cut off from the tabernacle, because whoever already cuts off depraved works from himself outwardly, it is indeed necessary that, returning to himself, he should skillfully discern himself in the intention of the mind; lest fault, which he no longer has in action, should still endure in thought. Whence also it is well said by Solomon: Prepare thy work abroad, and diligently exercise thy field, that afterward thou mayest build thy house (Prov. XXIV, 27). For what is it, work being prepared, to exercise the field diligently outwardly, except, the thorns of iniquity being plucked up, to cultivate our action for the fruit of retribution? And what is it after the exercise of the field to return to the building of the house, except that we mostly learn from good works how much cleanness of life we should construct in thought? For almost all good works proceed from thought, but there are some sharpnesses of thought which are born from operation; for as work is taken up from the soul, so again the soul is instructed by work. For the mind, taking the beginnings of divine love, commands good things to be done; but after they have begun to be done as commanded, being exercised by those very actions of its own, it learns, when it had begun to command good things, how much less it saw. Abroad therefore the field is cultivated, that the house may be afterward built, because we mostly take from the exterior work how much subtlety of rectitude we may hold in the heart. Which order Zophar studied well to preserve, when he first said iniquity was to be taken away from the hands, and afterward injustice from the tabernacle, because by no means is the soul fully erected in thought, when error is still committed by it outwardly in work.

[Vet. XVII.] 27. Haec munditia fiduciam praestat in oratione; secus, si desit.---Quae si perfecte duo haec tergimus, ad Deum statim sine macula faciem levamus. Interna quippe facies hominis mens est, in qua nimirum recognoscimur, ut ab auctore nostro dirigamur. Quam scilicet faciem levare est in Deo animum per studia orationis attollere. Sed elevatam faciem macula inquinat, si intendentem mentem reatus sui conscientia accusat, quia a spei fiducia protinus frangitur, si intenta precibus necdum devictae culpae memoria mordetur. Diffidit namque accipere se posse quod appetit, quae profecto reminiscitur nolle se adhuc facere quod divinitus audivit. Hinc per Joannem dicitur: Si cor nostrum non reprehenderit nos, fiduciam habemus apud Deum, et quidquid petierimus ab eo accipiemus (I Joan. III, 21). Hinc Salomon ait: Qui avertit aurem suam, ne audiat legem, oratio ejus erit exsecrabilis (Prov. XXVIII, 9). Cor quippe nos in petitione reprehendit cum resistere se praeceptis ejus quem postulat meminit, et oratio fit exsecrabilis cum a censura avertitur legis, quia dignum profecto est ut ab ejus beneficiis sit quisque extraneus cujus nimirum jussionibus non vult esse subjectus.

28. Qua in re hoc est salubre remedium, ut cum mens ex memoria culpae reprehendit, hoc prius in oratione defleat, quod erravit; quatenus erroris macula cum fletibus tergitur, in petitione sua cordis facies ab auctore munda videatur. Sed curandum nimis est ne ad hoc rursus proruat quod se mundasse fletibus exsultat, ne dum deplorata iterum culpa committitur, in conspectu justi judicis ipsa etiam lamenta levigentur. Solerter quippe debemus meminisse quod dicitur: Ne iteres verbum in oratione tua (Eccli. VII, 15). Quo videlicet dicto vir sapiens nequaquam nos prohibet saepe veniam petere, sed culpas iterare. Ac si aperte dicat: Cum male gesta defleveris, nequaquam rursus facias, quod in precibus iterum plangas.

29. Ante orationem immundae ac terrenae cogitationes ablegandae.---Ut ergo ad precem facies sine macula levetur, ante orationis semper tempora debet sollicite conspici quidquid potest in oratione reprobari; talemque se mens et cum ab oratione cessat exhibere festinet, qualis apparere judici in ipso orationis tempore exoptat. Saepe namque immunda quaedam vel illicita in animo versamus, quoties a precibus vacamus.

[Vet. XVII.] 27. This cleanness affords confidence in prayer; otherwise, if it be lacking.---Which if we perfectly wipe away these two, we immediately lift up our face without spot to God. For the internal face of man is the mind, in which indeed we are recognized, that we may be directed by our Author. Which face indeed to lift up is to raise the soul to God through the studies of prayer. But a spot defiles the lifted-up face, if the consciousness of its own guilt accuses the soul while intending [to pray], because it is immediately broken from the confidence of hope, if the memory of a fault not yet overcome bites [the mind] intent on prayers. For it distrusts that it can receive what it desires, which indeed remembers that it is still unwilling to do what it has heard from heaven. Hence it is said by John: If our heart reprove us not, we have confidence toward God, and whatever we shall ask of him we shall receive (I John III, 21). Hence Solomon says: He that turneth away his ear from hearing the law, his prayer shall be an abomination (Prov. XXVIII, 9). For the heart reproves us in petition when it remembers that it resists the precepts of Him whom it asks, and prayer becomes an abomination when it is turned away from the censure of the law, because it is indeed worthy that each should be a stranger to His benefits to whose commands indeed he will not be subject.

28. When [cleanness] is not present, what is to be done.---In which matter this is the salutary remedy, that when the mind reproves itself from the memory of fault, it should first bewail this in prayer, that it has erred; so that the spot of error being wiped away with tears, in its petition the face of the heart may be seen clean by its Author. But it is to be greatly cared for lest it should again break forth into that which it exults to have cleansed with tears, lest while the bewailed fault is committed again, even the lamentations themselves should be made light of in the sight of the just Judge. For we ought skillfully to remember what is said: Do not repeat a word in thy prayer (Ecclus. VII, 15). By which saying indeed the wise man by no means prohibits us to ask for pardon often, but to repeat faults. As if he should say openly: When thou hast bewailed things wickedly done, by no means do again what thou mayest again lament in prayers.

29. Before prayer, impure and earthly thoughts are to be dismissed.---Therefore, that the face may be lifted up without spot to prayer, before the times of prayer whatever can be reproved in prayer ought always to be solicitously looked into; and the mind should hasten to exhibit itself such even when it ceases from prayer, as it desires to appear to the Judge in the very time of prayer. For often we revolve certain impure or illicit things in the soul, as often as we are vacant from prayers.

Sed cum se mens ad studia orationis erexerit, earum rerum imagines reverberata patitur, quibus libenter prius otiosa premebatur; et quasi jam faciem anima ad Deum levare non sufficit, quia in se nimirum inquinata mente maculas pollutae cogitationis erubescit. Saepe curis mundi libenter occupamur. Cumque post haec studio orationis intendimus, nequaquam se mens ad coelestia erigit, quia pondus hanc terrenae sollicitudinis in profundum mersit; et in prece facies munda non ostenditur, quia cogitationis infimae luto maculatur.

[Vet. XVIII.] 30. Aliena in nos delicta relaxanda. Quis a timore liber.---Nonnunquam vero cor a cunctis excutimus, et illicitis motibus, etiam cum a prece vacat, obviamus; sed tamen quia nos culpas rarius committimus, aliena pigrius delicta relaxamus; et quo peccare noster animus sollicitius metuit, eo districtius hoc quod in se ab alio delinquitur abhorrescit. Unde fit ut eo inveniatur quisque tardus ad veniam, quo proficiendo factus est cautus ad culpam; et quo ipse excedere in alterum metuit, hoc quod in se exceditur punire durius exquirit. Sed quid hac doloris macula reperiri deterius potest, quae in conspectu judicis charitatem non inquinat, sed necat? Vitam quippe animae quaelibet culpa polluit, servatus vero contra proximum dolor occidit. Menti namque ut gladius figitur, et mucrone illius ipsa viscerum occulta perforantur. Qui scilicet a transfixo corde, si prius non educitur, nihil in precibus divinae opis obtinetur, quia et vulneratis membris imponi salutis medicamina nequeunt, nisi ferrum a vulnere ante subtrahatur. Hinc est enim quod per semetipsam Veritas dicit: Nisi remiseritis hominibus peccata eorum, nec Pater vester qui in coelis est remittet vobis peccata vestra (Matth. VI, 15). Hinc admonet, dicens: Cum stabitis ad orandum, dimittite si quid habetis adversus alterum (Marc. XI, 25). Hinc rursum ait: Date, et dabitur vobis; dimittite, et dimittetur vobis (Luc. VI, 38). Hinc constitutioni postulationis conditionem posuit pietatis, dicens: Dimitte nobis debita nostra, sicut et nos dimittimus debitoribus nostris (Matth. VI, 12); ut profecto bonum quod a Deo compuncti petimus, hoc primum cum proximo conversi faciamus. Tunc igitur vere sine macula faciem levamus, cum nec nos prohibita mala committimus, nec ea quae in nos commissa sunt ex proprio zelo retinemus. Gravi namque mens nostra orationis suae tempore confusione deprimitur, si hanc aut sua adhuc operatio inquinat, aut alienae malitiae servatus dolor accusat.

But when the mind has erected itself to the studies of prayer, it suffers the images of those things being reverberated, with which it was previously willingly pressed when idle; and as it were the soul no longer suffices to lift up its face to God, because indeed in its defiled mind it blushes at the spots of polluted thought. Often we are willingly occupied with the cares of the world. And when after these we intend the study of prayer, the mind by no means raises itself to heavenly things, because the weight of earthly solicitude has merged it into the depth; and in prayer the face is not shown clean, because it is spotted with the mud of the lowest thought.

[Vet. XVIII.] 30. Other's offenses against us are to be released. Who is free from fear.---But sometimes we shake out the heart from all [things], and we meet illicit motions even when it is vacant from prayer; but yet because we commit faults more rarely, we release other's offenses more sluggishly; and as much as our soul more solicitously fears to sin, so much more strictly it abhors that which is committed against itself by another. Whence it happens that everyone is found slow to pardon, in proportion as by progressing he has been made cautious against fault; and in as much as he himself fears to exceed against another, he seeks to punish more harshly that which is exceeded against himself. But what can be found worse than this spot of pain, which in the sight of the Judge does not defile charity, but kills it? For any fault indeed pollutes the life of the soul, but pain kept against a neighbor kills it. For it is fixed in the mind like a sword, and by its point the very secrets of the bowels are pierced. Which indeed from the transfixed heart, if it is not first drawn out, nothing of divine aid is obtained in prayers, because neither can the medicines of health be applied to wounded members, unless the iron is first withdrawn from the wound. For hence it is that Truth says through itself: If you will not forgive men their sins, neither will your Father who is in heaven forgive you your sins (Matt. VI, 15). Hence He admonishes, saying: When you shall stand to pray, forgive if you have anything against another (Mark XI, 25). Hence again He says: Give, and it shall be given to you; forgive, and it shall be forgiven to you (Luke VI, 38). Hence He placed the condition of piety to the constitution of postulation, saying: Forgive us our debts, as we also forgive our debtors (Matt. VI, 12); so that indeed the good which we, being moved to compunction, ask from God, we may first do this, being turned, with our neighbor. Then therefore we truly lift up our face without spot, when neither do we commit prohibited evils, nor do we retain those which have been committed against us from our own zeal. For our mind is depressed by heavy confusion at the time of its prayer, if either its own operation still defiles it, or pain kept from another's malice accuses it.

Quae duo quisque dum terserit, ad ea quae subnexa sunt protinus liber exsurgit. Et eris stabilis, et non timebis; quia nimirum tanto minus judicem trepidat, quanto in bonis actibus solidius stat. Timorem quippe superat, qui stabilitatem servat, quia dum sollicitus studet peragere quod mansuete conditor imperat, securus etiam cogitat quod terribiliter intentat.

31. Sciendum praeterea est quod nonnulla bona sunt ad quae indefessi persistimus, et rursum nonnulla sunt a quibus continue deficientes labimur, atque ad haec magnis conatibus per intervalla temporum reformamur. [Vet. XIX.] In activa etenim vita sine defectu mens figitur, a contemplativa autem infirmitatis suae pondere victa lassatur. Illa quippe tanto firmius durat, quanto ad vicina se erga utilitatem proximi dilatat; haec tanto celerius labitur, quanto et carnis claustra transgrediens, super semetipsam ire conatur. Illa per plana se dirigit, et idcirco pedem operis robustius figit; haec autem quo super se alta appetit, ad se citius fessa descendit. Quod bene ac breviter Ezechiel insinuat, cum eorum quae viderat motus animalium narrat, dicens: Non revertebantur cum incederent. Et paulo post subjicit, adjungens: Et animalia ibant, et revertebantur (Ezech. I, 9, 14). Sancta quippe animalia aliquando vadunt, et minime redeunt; aliquando vadunt, et protinus revertuntur, quia electorum mentes cum per collatam sibi activae vitae gratiam erroris vias deserunt, redire ad mala mundi nesciunt quae reliquerunt; cum vero per contemplationis aciem ab hac se eadem activa vita suspendunt, eunt et redeunt, quia per hoc quod diu persistere minime in contemplatione sufficiunt, sese iterum ad operationem fundunt; ut in his quae sibi juxta sunt se exercendo refoveant, et super se rursum surgere contemplando convalescant. But while this same contemplation is repeated in the due manner through intervals of times, without failing no doubt it is also persisted in its solidity, because even if the mind conquered by the weight of its infirmity fails, yet being repaired by continual efforts it apprehends it again. Nec stabilitatem suam in ea perdidisse dicenda est, a qua etsi semper deficit, hanc et cum perdiderit semper inquirit. Sequitur:

Caput XVI

[Rec. XII].

VERS. 16.---354 Miseriae quoque oblivisceris, et quasi aquarum quae praeterierint, non recordaberis.

Which two while everyone shall have wiped away, he rises up free straightway to those things which are subjoined. And thou shalt be stable, and shalt not fear; because indeed he so much less trembles at the Judge, as much as he stands more solidly in good acts. For he overcomes fear, who keeps stability, because while he solicitously studies to perform what the Creator mildly commands, he also thinks secure of what He terribly threatens.

31. It is easier to persevere in the active life than in the contemplative. Who may be thought to persist in contemplation.---It is to be known besides that there are some goods in which we persist unwearied, and again there are some from which failing continually we fall, and to these we are reformed by great efforts through intervals of times. [Vet. XIX.] For in the active life the mind is fixed without failing, but from the contemplative, conquered by the weight of its own infirmity, it is wearied. For the former lasts so much more firmly, as much as it dilates itself towards its neighbors for their utility; the latter falls so much more quickly, as much as also transgressing the barriers of the flesh, it tries to go above itself. The former directs itself through level places, and therefore fixes the foot of work more robustly; but the latter, in proportion as it seeks high things above itself, descends more quickly exhausted to itself. Which Ezekiel well and briefly insinuates, when he relates the motions of those living creatures which he had seen, saying: They returned not when they went. And a little after he subjoins, adding: And the living creatures went and returned (Ezek. I, 9, 14). For the holy living creatures sometimes go, and by no means return; sometimes they go, and straightway return, because the minds of the elect when they desert the ways of error through the grace of the active life bestowed on them, know not how to return to the evils of the world which they have left; but when through the edge of contemplation they suspend themselves from this same active life, they go and return, because by this that they by no means suffice to persist long in contemplation, they pour themselves again into operation; so that in those things which are near to them they may refresh themselves by exercising themselves, and by contemplating they may grow strong to rise again above themselves. But while this same contemplation is repeated in the due manner through intervals of times, without failing no doubt it is also persisted in its solidity, because even if the mind conquered by the weight of its infirmity fails, yet being repaired by continual efforts it apprehends it again. Nor is it to be said to have lost its stability in it, from which even if it always fails, it always seeks it even when it has lost it. It follows:

Chapter XVI

[Rec. XII].

VERSE 16.---354 Thou shalt also forget misery, and as of waters that have passed away, thou shalt not remember.

32. Mala vitae praesentis tanto durius animus sentit, quanto pensare bonum quod sequitur, negligit; et quo non vult praemia considerare quae restant, gravia aestimat esse quae tolerat. Unde et contra flagelli ictum cogitatio caeca conqueritur, et quasi infinita calamitas creditur, quae diebus cursu labentibus quotidie finitur. At si semel quisque ad aeterna se erigat, atque in his quae incommutabiliter permanent oculum cordis figat, prope nihil esse hic conspicit quidquid ad finem currit. Praesentis vitae adversa tolerat, sed quasi nihil esse omne quod labitur pensat. Quo enim se internis gaudiis robustius inserit, eo minus exterius dolores sentit. Unde Sophar nequaquam veritus ausu temerario docere meliorem, exhortatur ad justitiam, et demonstrat quam nulla justi oculis videatur poena. Ac si aperte dicat: Si degustas gaudium quod intus permanet, leve fit protinus omne quod foris dolet. Bene autem praesentis vitae miserias aquis praetereuntibus comparat, quia calamitas transiens, electi mentem nequaquam vi concussionis obruit, sed tamen tactu moeroris infundit. Nam madet quidem per cruorem vulneris, etsi a suae certitudine non frangitur salutis. [Vet. XX.] Saepe autem non solum flagella atterunt, sed in uniuscujusque justi animo malignorum quoque spirituum tentamenta grassantur, ut exterius ex percussione doleat, et intus aliquatenus ex tentatione frigescat. Sed nequaquam gratia deserit, quae quo nos durius ex dispensatione percutit, eo amplius ex pietate custodit. Nam cum tenebrescere per tentationem coeperit, sese iterum lux interna succendit. Unde et subditur:

CAPUT XVII.

VERS. 17.---Et quasi meridianus fulgor consurget tibi ad vesperum.

33. Virtus renovatur in tentatione.---Fulgor quippe meridianus in vespere est virtutis renovatio in tentatione, ut repentino charitatis fervore mens vigeat, quae jamjamque lumen sibi gratiae occubuisse formidabat. Quod adhuc Sophar subtilius aperit, cum subjungit:

CAPUT XVIII.

IBID.---Et cum te consumptum putaveris, orieris ut lucifer.

32. The heavy evils of this life are not eternal to one thinking on good things.---The mind feels the evils of the present life so much more harshly, as much as it neglects to weigh the good which follows; and in as much as it does not wish to consider the rewards which remain, it esteems those things which it suffers to be heavy. Whence also against the stroke of the scourge the blind thought complains, and it is believed as if an infinite calamity, which by the daily course of days is finished. But if anyone once should raise himself to eternal things, and in those things which remain unchangeably should fix the eye of the heart, he perceives that whatever runs to an end is almost nothing here. He suffers the adversities of the present life, but he weighs as if almost nothing all that which passes away. For by how much more robustly he inserts himself into internal joys, by so much less he feels pains externally. Whence Zophar by no means fearing with rash daring to teach a better [man], exhorts to justice, and demonstrates how no punishment seems to be in the eyes of the just. As if he should say openly: If thou tastest the joy which remains within, all that which pains without becomes straightway light. But well he compares the miseries of the present life to waters passing away, because a passing calamity by no means overwhelms the mind of the elect by the force of its concussion, but yet it infuses it with the touch of sorrow. For it is wet indeed by the blood of the wound, even if it is not broken from the certainty of its own health. [Vet. XX.] But often not only do scourges wear [them] down, but in the mind of every just man the temptations of malignant spirits also range, so that he may pain externally from the stroke, and internally cool down to some extent from the temptation. But by no means does grace desert [him], which by how much more harshly it strikes us by dispensation, by so much more abundantly it keeps [us] by piety. For when it has begun to grow dark through temptation, the internal light enkindles itself again. Whence also it is subjoined:

CHAPTER XVII.

VERSE 17.---And as the midday brightness it shall rise up to thee in the evening.

33. Virtue is renewed in temptation.---For the midday brightness in the evening is the renewal of virtue in temptation, so that the mind may flourish with sudden fervor of charity, which even now was fearing that the light of grace had set for itself. Which yet Zophar opens more subtly, when he subjoins:

CHAPTER XVIII.

IBID.---And when thou shalt think thyself consumed, thou shalt rise as the morning star.

34. Tristitia ex tentatione, Dei misericordiam pro nobis exorat. Justus, lucifer.--- Saepe namque tot tentamenta nos obsident, ut ipsa nos eorum numerositas pene ad lapsum desperationis inclinet. Unde plerumque cum mens in taedium vertitur, vix ipsa virtutis suae damna considerat; et tota dolens, sed quasi jam et a sensu doloris aliena, frangitur, et enumerare non valet quanto cogitationum tumultu vastatur. Ruituram se per momenta conspicit, eique ne arma repugnationis arripiat gravius moeror ipse contradicit. Circumductos quolibet oculos obscuritas obsidet, et cum visum tenebrae semper impediant, moesta mens nihil aliud quam tenebras videt. Sed apud misericordem judicem saepe haec ipsa, quae adnisum quoque orationis aggravat, pro nobis subtilius tristitia exorat. Nam tunc moeroris nostri caliginem conditor conspicit, et subtracti luminis radios refundit, ita ut erecta protinus per dona mens vigeat, quam paulo ante decertantia vitia superbiae calce deprimebant. Mox torporis pondus discutit, atque ad contemplationis lumen post turbationis suae tenebras erumpit. Mox in gaudium profectus 355 attollitur, quae inter tentamenta pejus cadere ex desperatione cogebatur. Sine cogitationis certamine praesentia despicit, sine dubitationis obstaculo de ventura retributione confidit. Justus ergo cum se consumptum putaverit, ut lucifer oritur, quia mox ut tenebrescere tentationum caligine coeperit, ad lucem gratiae reformatur, et in se ipso monstrat diem justitiae, qui casurus paulo ante timuit noctem culpae. Recte autem lucifero justi vita comparatur. [Vet. XXI.] Solem quippe praecurrens lucifer, diem nuntiat. Et quid nobis sanctorum innocentia nisi sequentis judicis claritatem clamat? In eorum namque admiratione conspicimus quid de majestate veri luminis aestimemus. Necdum Redemptoris nostri potentiam videmus, sed tamen virtutem illius in electorum suorum moribus admiramur. Quia igitur bonorum vita in consideratione sua oculis nostris vim veritatis objicit, clarus ad nos lucifer ante solem venit.

35. Justus dura hic patitur, sed bene ei erit in extremis. Jam ab hinc foris cadens, intus innovatur. ---Sciendum vero est quod haec quae ex tentationum spiritalium adversitate discussimus, juxta exteriora quoque mala nil obstat intelligi. Sancti etenim viri quia summa medullitus diligunt, in infimis dura patiuntur; sed in fine gaudii lumen inveniunt, quod habere in hoc spatio percurrentis vitae contemnunt. Unde nunc per Sophar dicitur: Et quasi meridianus fulgor consurget tibi ad vesperum.

34. Sorrow from temptation prays to God's mercy for us. The just man, a morning star.---For often so many temptations beset us, that their very number almost inclines us to the fall of despair. Whence for the most part when the mind is turned into weariness, it scarcely considers the losses of its own virtue; and being all in pain, but as if already alienated even from the sense of pain, it is broken, and is not able to enumerate with how great a tumult of thoughts it is wasted. It perceives itself about to fall by moments, and even sorrow itself more heavily contradicts it, lest it should take up the arms of repugnance. Darkness besets the eyes turned about in any direction, and since shadows always hinder the sight, the mournful mind sees nothing other than shadows. But with the merciful Judge often this itself, which also burdens the effort of prayer, more subtly prays for us as sorrow. For then the Creator perceives the darkness of our sorrow, and pours back the rays of withdrawn light, so that straightway the mind may flourish through gifts, which a little before the contending vices were depressing with the heel of pride. Soon it shakes off the weight of torpor, and breaks forth to the light of contemplation after the shadows of its own disturbance. Soon in progress it is raised into joy, which among temptations was being thought to fall worse from despair. Without the contest of thought it despises present things, without the obstacle of doubt it confides concerning future retribution. Therefore the just man when he shall think himself consumed, rises as the morning star, because as soon as he shall have begun to grow dark with the darkness of temptations, he is reformed to the light of grace, and in himself he shows the day of righteousness, who a little before feared that the night of fault was about to fall. But rightly the life of the just is compared to the morning star. [Vet. XXI.] For preceding the sun, the morning star announces the day. And what does the innocence of the saints cry to us but the brightness of the following Judge? For in the admiration of them we perceive what we should estimate concerning the majesty of the true light. We do not yet see the power of our Redeemer, but yet we admire His virtue in the morals of His elect. Because therefore the life of the good in its consideration objects the force of truth to our eyes, the bright morning star comes to us before the sun.

35. The just man suffers hard things here, but it shall be well with him in the end. Falling already from hence without, he is renewed within. ---It is to be known indeed that these things which we have discussed from the adversity of spiritual temptations, nothing hinders to be understood also according to external evils. For holy men because they love the highest things from the marrow, suffer hard things in the lowest; but in the end of joy they find the light, which they despise to have in this space of a running life. Whence it is now said through Zophar: And as the midday brightness it shall rise up to thee in the evening.

Peccatoris enim lumen in die est obscuritas in vespere, quia in praesenti vita felicitate attollitur, sed adversitatis tenebris in fine devoratur. Justo autem meridianus fulgor ad vesperum surgit, quia quanta sibi claritas maneat cum jam occumbere coeperit agnoscit. Hinc namque scriptum est: Timenti Deum bene erit in extremis (Eccli. I, 13). Hinc per Psalmistam dicitur: Cum dederit dilectis suis somnum, haec est haereditas Domini (Psal. CXXVI, 2). Qui in hujus quoque vitae adhuc certamine positus, cum se consumptum putaverit, ut lucifer oritur, quia foris cadens, intus innovatur; et quo magis exterius adversa tolerat, eo uberius virtutum lumine interius coruscat, Paulo attestante, qui ait: Sed licet is qui foris est noster homo corrumpitur, tamen is qui intus est renovatur de die in diem. Id enim quod in praesenti est momentaneum et leve tribulationis nostrae supra modum in sublimitate aeternum gloriae pondus operatur in nobis (II Cor. IV, 16). Et notandum quod nequaquam cum consumptus fueris, sed cum te consumptum putaveris dicit, quia et quod videmus in dubietate est, et quod speramus in certitudine. Unde et isdem Paulus non se consumptum noverat, sed putabat, qui et in adversa tribulationum corruens ut lucifer resplendebat, dicens: Quasi morientes, et ecce vivimus; quasi tristes, semper autem gaudentes; sicut egentes, multos autem locupletantes (II Cor. VI, 9). [Vet. XXII.] Sciendum quoque est quod bonorum mens quo duriora pro veritate tolerat, eo aeternitatis praemia certius sperat. Unde et apte subditur:

CAPUT XIX.

VERS. 18.---Et habebis fiduciam, proposita tibi spe.

36. Eo certius in Deum sperat, quo duriora pro illo patitur.---Tanto namque spes in Deum solidior surgit, quanto pro illo quisque graviora pertulerit, quia nequaquam retributionis gaudium de aeternitate colligitur, quod non hic prius pia tribulatione seminatur. 356 Hinc enim per Psalmistam dicitur: Euntes, ibant et flebant, mittentes semina sua; venientes autem venient in exsultatione, portantes manipulos suos (Psal. CXXV, 6). Hinc Paulus ait: Si commorimur, et convivemus; si sustinemus, et conregnabimus (II Tim. II, 11).

For the light of the sinner in the day is darkness in the evening, because in the present life he is raised by prosperity, but is devoured by the shadows of adversity in the end. But to the just man the midday brightness rises in the evening, because he recognizes how great a brightness remains for him when he has already begun to set. For hence it is written: To him that feareth God it shall be well in the end (Ecclus. I, 13). Hence it is said through the Psalmist: When he hath given sleep to his beloved, this is the inheritance of the Lord (Psal. CXXVI, 2). Who being placed still in the contest of this life, when he shall think himself consumed, rises as the morning star, because falling without, he is renewed within; and by how much more he tolerates adversities externally, by so much more abundantly he sparkles internally with the light of virtues, Paul attesting, who says: But though our outward man is corrupted, yet the inward man is renewed day by day. For that which is at present momentary and light of our tribulation worketh in us above measure exceedingly an eternal weight of glory (II Cor. IV, 16). And it is to be noted that he by no means says when thou shalt be consumed, but when thou shalt think thyself consumed, because both that which we see is in doubt, and that which we hope for is in certainty. Whence also the same Paul did not know himself consumed, but thought it, who also falling into the adversities of tribulations was resplendent as the morning star, saying: As dying, and behold we live; as sorrowful, yet always rejoicing; as needy, yet enriching many (II Cor. VI, 9). [Vet. XXII.] It is to be known also that the mind of the good by how much harder things it tolerates for the truth, by so much more certainly it hopes for the rewards of eternity. Whence also it is fitly subjoined:

CHAPTER XIX.

VERSE 18.---And thou shalt have confidence, hope being set before thee.

36. He hopes so much more certainly in God, by how much harder things he suffers for Him.---For hope in God rises so much more solidly, as much as everyone shall have borne more heavy things for Him, because the joy of retribution is by no means gathered from eternity, which is not first sown here by pious tribulation. 356 For hence it is said through the Psalmist: Going, they went and wept, casting their seeds; but coming, they shall come in exultation, carrying their sheaves (Psal. CXXV, 6). Hence Paul says: If we die together, we shall also live together; if we sustain, we shall also reign together (II Tim. II, 11).

Hinc discipulos admonet, dicens: Per multas tribulationes oportet nos introire in regnum Dei (Act. XIV, 21). Hinc sanctorum gloriam Joanni angelus indicans, ait: Hi sunt qui venerunt de tribulatione magna, et laverunt stolas suas, et candidas eas fecerunt in sanguine Agni (Apoc. VII, 14). Quia igitur nunc per tribulationem seritur, ut post gaudii fructus metatur, tanto major fiducia mentem roborat, quanto hanc fortior pro veritate afflictio angustat. Unde apte protinus adjungitur:

CAPUT XX.

IBID.---Et defossus securus dormies.

37. Malis praesens securitas laborem, bonis praesens labor securitatem parit.---Sicut enim malis praesens securitas laborem, ita bonis praesens labor perpetuam securitatem parit. Unde et defossum se securum dormire jam noverat, qui dicebat: Ego enim jam delibor, et tempus meae resolutionis instat; bonum certamen certavi, cursum consummavi, fidem servavi; de reliquo reposita mihi est corona justitiae, quam reddet mihi Dominus in die illa justus judex (II Tim. IV, 6). Quia enim contra mala transeuntia sine defectu certaverat, de mansuris nimirum gaudiis sine dubietate praesumebat.

38. A terrenis curis liberi quies et opus.---Quamvis defossus intelligi et aliter potest. Saepe namque, rebus transitoriis occupati, pensare negligimus per quanta peccamus; sed si, reducto considerationis oculo, a sinu cordis terrenae cogitationis agger excutitur, quidquid in mente latebat invenitur. Unde sancti viri animorum latebras perscrutari non desinunt, sese subtiliter indagantes, terrenarum rerum curas abjiciunt, et, effossis plene cogitationibus, cum nullo se reatu criminis morderi deprehendunt, velut in strato cordis apud se securi requiescunt. Latere quoque ab hujus mundi actibus appetunt, semper sua considerant, et cum loro regiminis minime constringuntur, judicare quae aliena sunt recusant. Effossi ergo securi dormiunt, quia dum sua intima vigilanter penetrant, a laboriosis se hujus mundi oneribus sub quietis otio occultant. Unde et adhuc subditur:

CAPUT XXI.

VERS. 19.---Requiesces, et non erit qui te exterreat.

Hence he admonishes the disciples, saying: Through many tribulations it behoves us to enter into the kingdom of God (Acts XIV, 21). Hence the angel indicating the glory of the saints to John, says: These are they who have come from great tribulation, and have washed their robes, and made them white in the blood of the Lamb (Apoc. VII, 14). Because therefore it is sown now through tribulation, so that afterwards it may be reaped through the fruits of joy, so much greater confidence strengthens the mind, as much as stronger affliction for the truth straitens it. Whence it is fitly subjoined straightway:

CHAPTER XX.

IBID.---And having dug out, thou shalt sleep secure.

37. To the wicked present security brings labor, to the good present labor brings security.---For just as present security brings labor to the wicked, so present labor brings perpetual security to the good. Whence also he already knew himself, being dug out, to sleep secure, who was saying: For I am already being sacrificed, and the time of my dissolution is at hand; I have fought a good fight, I have finished my course, I have kept the faith; for the rest there is laid up for me a crown of justice, which the Lord the just judge will render to me in that day (II Tim. IV, 6). For because he had fought without failing against passing evils, he was presuming without doubt concerning the remaining joys.

38. The rest and work of those free from earthly cares.---Although "dug out" can be understood also in another way. For often, being occupied with transitory things, we neglect to weigh through how great things we sin; but if, the eye of consideration being brought back, the heap of earthly thought is shaken out from the bosom of the heart, whatever was lying hidden in the mind is found. Whence holy men do not cease to search the hiding-places of souls, subtly searching themselves, they cast away the cares of earthly things, and, their thoughts being fully dug out, when they find themselves bitten by no guilt of crime, they rest as it were in the bed of the heart secure within themselves. They also desire to lie hidden from the acts of this world, they always consider their own things, and when they are by no means constrained by the thong of government, they refuse to judge those things which are another's. Being dug out therefore they sleep secure, because while they vigilantly penetrate their own internal things, they hide themselves from the laborious burdens of this world under the leisure of rest. Whence also it is still subjoined:

CHAPTER XXI.

VERSE 19.---Thou shalt rest, and there shall not be one who shall terrify thee.

39. Aeternis inhians nihil timet a mundo.---Quisquis praesentem gloriam quaerit, profecto despectum metuit. Qui semper ad lucra inhiat, semper videlicet damna formidat. Cujus enim perceptione reficitur, ejus rei procul dubio et amissione sauciatur; et quo obligatus mutabilibus ac perituris inhaeret, eo longe in infimis ab arce securitatis jacet. At contra quisquis in solo aeternitatis desiderio figitur, nec prosperitate attollitur, nec adversitate quassatur; dum nil habet in mundo quod appetat, nihil est quod de mundo pertimescat. Hinc etenim Salomon ait: Non contristabit justum quidquid ei acciderit (Prov. XII, 21). Hinc iterum dicit: Justus quasi leo confidens absque terrore erit (Prov. XXVIII, 1). Bene itaque nunc dicitur: Requiesces, et non erit qui te exterreat (Job. XI, 19), quia tanto quisque a se plenius pavorem qui ex mundo est abjicit, quanto in semetipso verius mundi concupiscentiam vincit. An non 357 absque terrore Paulus in corde requieverat, qui dicebat: Certus sum enim quia neque mors, neque vita, neque angeli, neque principatus, neque instantia, neque futura, neque fortitudo, neque altitudo, neque profundum, neque creatura alia poterit nos separare a charitate Dei, quae est in Christo Jesu Domino nostro (Rom. VIII, 38)? Cujus videlicet fortitudo charitatis, vera sanctae Ecclesiae voce laudatur, cum per canticorum Canticum dicitur (Cant. VIII, 6): Valida est ut mors dilectio (De poenit., dist. 2, cap. 4). Virtuti etenim mortis dilectio comparatur, quia nimirum mentem, quam semel ceperit, a delectatione mundi funditus occidit; et tanto hanc valentius in auctoritatem erigit, quanto et insensibilem contra terrores reddit. [Vet. XXIII.] Sed inter haec sciendum est quod pravi cum recta praedicant, valde difficile est ut ad hoc quod taciti ambiunt non erumpant. Unde et Sophar protinus adjungit:

CAPUT XXII.

IBID.---Et deprecabuntur faciem tuam plurimi.

40. Recti non ambiunt intercessores pro aliis videri.---Neque enim justi viri idcirco se per innocentiae itinera arcta custodiunt, ut ab aliis exorentur. Sed sive haeretici, seu perversi quilibet, per hoc quod inter homines quasi innocenter vivunt, videri intercessores pro hominibus volunt; et cum sancta loquentes insinuant, quod ipsi appetunt, hoc aliis pro magno pollicentur; dumque coelestia praedicant, in suis repente sponsionibus ostendunt quod amant. Sed ne diu terrena pollicendo patescant quod sunt, ad verba rectitudinis citius recurrunt. Unde mox subditur.

39. One gasping after eternal things fears nothing from the world.---Whoever seeks present glory, certainly fears contempt. He who always gasps after gains, always forsooth dreads losses. For by the perception of which he is refreshed, by the loss of that thing no doubt he is also wounded; and by how much being bound he adheres to mutable and perishing things, by so much he lies far in the lowest things from the citadel of security. But on the contrary whoever is fixed in the sole desire of eternity, is neither raised by prosperity, nor shaken by adversity; while he has nothing in the world which he may desire, there is nothing which he may greatly fear from the world. For hence Solomon says: Whatever shall happen to the just, it shall not make him sad (Prov. XII, 21). Hence again he says: The just as a confident lion shall be without terror (Prov. XXVIII, 1). Well therefore is it now said: Thou shalt rest, and there shall not be one who shall terrify thee (Job XI, 19), because everyone so much more fully casts away from himself the fear which is from the world, by how much more truly in himself he overcomes the concupiscence of the world. Or had not 357 Paul rested without terror in the heart, who was saying: For I am certain that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor fortitude, nor height, nor depth, nor any other creature shall be able to separate us from the charity of God, which is in Christ Jesus our Lord (Rom. VIII, 38)? The fortitude of whose charity indeed is praised by the true voice of the holy Church, when it is said through the Song of Songs (Cant. VIII, 6): Love is strong as death. For to the virtue of death love is compared, because no doubt the mind, which it shall have once taken, it kills thoroughly from the delight of the world; and it raises it so much more valiantly into authority, as much as it also renders it insensible against terrors. [Vet. XXIII.] But among these things it is to be known that when the wicked preach right things, it is very difficult that they should not break forth to that which they silently aim at. Whence also Zophar straightway subjoins:

CHAPTER XXII.

IBID.---And very many shall pray to thy face.

40. The upright do not aim to be seen as intercessors for others.---For neither do just men therefore keep themselves through the narrow paths of innocence, that they may be prayed to by others. But either heretics, or any perverse [men], through this that they live as if innocently among men, wish to be seen as intercessors for men; and when speaking they insinuate holy things, what they themselves aim at, this they promise to others for a great thing; and while they preach heavenly things, in their sudden promises they show what they love. But lest by promising earthly things they should for long be open as to what they are, they run back more quickly to words of rectitude. Whence it is soon subjoined.

Caput XXIII

[Rec. XIII].

VERS. 20.---Oculi autem impiorum deficient, et effugium peribit ab eis.

41. Impiis a miseria hic aliquod effugium; post mortem nullum.---Quod oculorum nomine vis intentionis exprimitur, per Evangelium Veritas attestatur, dicens: Si oculus tuus simplex fuerit, totum corpus tuum lucidum erit (Matth. VI, 22); quia videlicet si operationem nostram intentio munda praevenerit, quamlibet aliter hominibus videatur, interni tamen judicis oculis mundum subsequentis actionis corpus ostenditur. Oculi ergo impiorum sunt intentiones in eis carnalium desideriorum. Qui idcirco deficiunt, quia aeterna negligunt, et sola semper transitoria praestolantur. Adipisci quippe terrenam gloriam cogitant, multiplicari rebus temporalibus exoptant, ad mortem quotidie cursu rerum labentium tendunt; sed cogitare mortalia mortaliter nesciunt. Carnis vita per momenta deficit, et tamen carnale desiderium crescit. Res habita instanti fine corripitur, et habendi anxietas non finitur. Sed cum mors impios subtrahit, eorum profecto desideria cum vita terminantur. Quorum scilicet oculi tunc superna ultione deficiunt, quia suo hic judicio a terrena deficere delectatione noluerunt. Hos illorum oculos a jucunditate pristina claudi Psalmista conspexerat, cum dicebat: In illa die peribunt omnes cogitationes eorum (Psal. CXLV, 4); quia et aeterna mala nunquam cogitata reperiunt, et subito amittunt bona temporalia quae diu tractata tenuerunt. A quibus et omne effugium perit, quia eorum malitia ab animadversione districti judicis quo se valeat occultare non invenit. Nam nunc iniqui cum tristitia aliqua, vel adversa patiuntur, effugii latebras inveniunt, quia ad voluptatem protinus desideriorum carnalium recurrunt. Ne enim paupertas cruciet, divitiis animum demulcent. Ne despectus proximorum deprimat, sese dignitatibus exaltant. Si fastidio corpus atteritur, antepositis epularum diversitatibus nutritur. Si quo animus moestitiae impulsu dejicitur, mox per interposita jocorum blandimenta relevatur. Tot ergo hic habent effugia, quot sibi praeparant delectamenta. Sed quandoque eis effugium perit, quia eorum mens, amissis omnibus, se solummodo et judicem conspicit. Tunc voluptas subtrahitur, sed voluptatis culpa servatur, et repente miseri pereundo discunt quia peritura tenuerunt. Qui tamen quousque corporaliter vivunt quaerere nocitura non desinunt. Unde adhuc subditur:

CAPUT XXIV.

IBID.---Et spes illorum abominatio animae.

Chapter XXIII

[Rec. XIII].

VERS. 20.---But the eyes of the wicked shall fail, and escape shall perish from them.

41. For the wicked there is some escape from misery here; after death, none.---That the power of intention is expressed by the name of the eyes, the Truth attests through the Gospel, saying: If thy eye be single, thy whole body shall be lightsome (Matth. VI, 22); because, namely, if a pure intention precedes our operation, however it may otherwise appear to men, yet the body of the following action is shown pure in the eyes of the internal Judge. The eyes of the wicked, therefore, are the intentions of carnal desires in them. Which therefore fail, because they neglect eternal things, and always look only for transitory things. For they think to obtain earthly glory, they long to be multiplied by temporal things, they tend daily to death by the course of sliding things; but they know not how to think of mortal things mortally. The life of the flesh fails by moments, and yet carnal desire grows. A thing possessed is shortened by an instant end, and the anxiety of having is not ended. But when death withdraws the wicked, their desires are surely terminated with life. Whose eyes, namely, then fail by heavenly vengeance, because they would not fail by their own judgment here from earthly delight. That these eyes of theirs were closed from their former pleasantness the Psalmist had beheld, when he said: In that day all their thoughts shall perish (Psal. CXLV, 4); because they both find eternal evils never thought of, and suddenly lose temporal goods which they held after long treatment. From whom also all escape perishes, because their malice finds not where it may be able to hide itself from the animadversion of the strict Judge. For now the iniquitous, when they suffer any sadness or adversities, find lurking-places of escape, because they run back straightway to the pleasure of carnal desires. For lest poverty should torture them, they soothe the mind with riches. Lest the contempt of neighbors should depress them, they exalt themselves with dignities. If the body is worn out by loathing, it is nourished by the diversities of feasts set before it. If the mind is cast down by any impulse of sadness, it is soon relieved through the soothing allurements of jests interposed. So many escapes, therefore, they have here, as they prepare delights for themselves. But sometime escape perishes to them, because their mind, having lost all things, beholds only itself and the Judge. Then pleasure is withdrawn, but the guilt of pleasure is kept, and suddenly the wretched learn by perishing because they held perishing things. Who yet as long as they live corporally do not cease to seek hurtful things. Whence it is yet subjoined:

CHAPTER XXIV.

IBID.---And their hope is the abomination of the soul.

42. Quod iniquo voluptas, hoc poena est justo. Unde reficitur caro, inde deficit spiritus.---Quid hic peccator totis cogitationibus sperat, nisi ut potestate caeteros transeat, cunctos rerum multiplicitate transcendat, adversantes dominando subjiciat, obsequentibus mirandus innotescat, irae ad votum satisfaciat, benignum se, cum laudatur, ostendat; quidquid gula appetit, offerat; ad hoc quod voluptas imperat, operis expletione concurrat? Bene ergo spes illorum abominatio animae dicitur, quia et ea quae carnales ambiunt spiritales quique judicio rectitudinis aversantur. Nam quod peccatores voluptatem aestimant, hoc justi procul dubio poenam putant. [Vet. XXIV.] Abominatio igitur est animae, spes pravorum, quia nimirum spiritus deficit, ubi caro requiescit. Ut enim caro mollibus, sic anima duris nutritur: illam blanda refovent, hanc aspera exercent; illa delectationibus pascitur, haec amaritudinibus vegetatur. Et sicut carnem dura sauciant, sic spiritum mollia necant; sicut illam laboriosa interimunt, ita hunc delectabilia exstinguunt. Spes itaque carnalium, abominatio animae dicitur, quia inde in perpetuum spiritus interit, unde ad tempus caro suaviter vivit.

43. Recte dicta saepe corrumpit loquentis indiscretio.---Sed haec Sophar recte diceret, nisi beatus Job cuncta largius etiam vivendo praedicasset. At postquam sanctiorem monere de vita nititur, doctioremque se erudire sapientiae magisterio conatur, ipse dictorum suorum pondus levigat, qui, indiscretione interposita, omne quod loquitur destruit, quia liquorem scientiae pleno vasculo superfundit. Sic namque ab indiscretis opes scientiae, sicut a stultis saepe opes corporalis substantiae possidentur. Nonnulli enim, qui rerum terrenarum multiplicitate subnixi sunt, aliquando multa et habentibus tribuunt, ut ipsi haec cunctis largius habere videantur. Ita perversi, cum vera sapiunt, recta quaedam etiam rectioribus loquuntur; non ut alios audientes doceant, sed ut ipsi quanta doctrina polleant, innotescant. Praeire se quippe sapientia cunctos existimant, et idcirco nihil se cuilibet dicere ultra mensuras suae magnitudinis putant. Sic pravi quilibet, sic omnes haeretici superba voce meliores docere non metuunt, quia omnes se inferiores arbitrantur. [Vet. XXIV.] Sed sancta Ecclesia elatos quosque ab aestimationis suae culmine revocat, et discretionis manu ad aequalitatis compagem reformat. Unde beatus Job, qui ejusdem sanctae Ecclesiae membrum est, videns quod amicorum mens per verba prolatae eruditionis intumuit, illico respondit, dicens:

42. What is pleasure to the iniquitous, this is punishment to the just. Whence the flesh is refreshed, thence the spirit fails.---What does the sinner here hope for with all his thoughts, except that he may surpass others in power, transcend all in the multiplicity of things, subject opponents by dominating them, become known as wonderful to those who obey, satisfy his wrath according to his wish, show himself benign when he is praised; whatever gluttony desires, he may offer; and to that which pleasure commands, he may run with the completion of work? Well, therefore, is their hope called the abomination of the soul, because those things which the carnal aim at, all the spiritual also by the judgment of rectitude are averse to. For what sinners estimate as pleasure, this the just without doubt think a punishment. [Vet. XXIV.] The hope of the wicked, therefore, is the abomination of the soul, because doubtless the spirit fails where the flesh rests. For as the flesh is nourished by soft things, so the soul by hard things: the former bland things refresh, the latter rough things exercise; the former is fed by delights, the latter is quickened by bitterness. And as hard things wound the flesh, so soft things kill the spirit; as laborious things destroy the former, so delectable things extinguish the latter. The hope of the carnal, therefore, is called the abomination of the soul, because thence the spirit perishes forever, whence for a time the flesh lives sweetly.

43. Indiscretion in the speaker often corrupts things rightly said.---But Zophar would say these things rightly, unless blessed Job had preached all things even more largely by living. But after he strives to warn the holier one about life, and endeavors to instruct the more learned one by the mastery of wisdom, he himself lightens the weight of his own words, who, by interposing indiscretion, destroys all that he speaks, because he pours the liquid of knowledge over a full vessel. For so the riches of knowledge are possessed by the indiscreet, as the riches of corporal substance are often possessed by fools. For some, who are supported by a multiplicity of earthly things, sometimes give much even to those who have, that they themselves may be seen to have these things more largely than all. So the perverse, when they know true things, speak certain right things even to the more upright; not that they may teach those who hear, but that they themselves may be known how much doctrine they possess. For they think that they precede all in wisdom, and therefore they think that they say nothing to anyone beyond the measures of their own greatness. So any perverse men, so all heretics, fear not to teach better men with a proud voice, because they think all to be inferior to themselves. [Vet. XXIV.] But holy Church recalls all the elated from the summit of their own estimation, and by the hand of discretion reforms them to the structure of equality. Whence blessed Job, who is a member of the same holy Church, seeing that the mind of his friends has swelled through the words of the instruction brought forth, immediately replied, saying:

Caput XXV

[Vet. XXV].

CAP. XII, VERS. 2.---Ergo vos estis soli homines, et vobiscum morietur sapientia.

44. Superbe sapientis fatuitas.---Quisquis se praeire omnes ratione existimat, quid iste aliud quam solum se esse hominem exsultat? And often happens that when through tumor the mind is led on high, in contempt of all and of its own admiration it is raised up. In cogitatione etenim proprii favores oriuntur, sibique de singularitate sapientiae blanditur ipsa fatuitas. Pensat ea quae audierit, ac verba quae profert; et miratur sua, ridet aliena. Qui ergo solum se sapere aestimat, quid aliud quam hanc eamdem secum morietur sapientiam putat? Nam quam adesse aliis abnuit, soli sibi hanc tribuens, profecto intra tempora suae brevitatis claudit. Pensandum vero est vir sanctus quanta discretione utitur, ut amicorum superbientium arrogantia comprimatur, cum protinus adjungit:

CAPUT XXVI.

VERS. 3.---Et mihi est cor, sicut et vobis, nec inferior vestri sum.

45. Hujus arrogantia modeste comprimenda.---Quis etenim nesciat quantum beati Job vita atque scientia amicorum ejus scientiam excedat? Sed ut eorum superbiam corrigat, esse se inferiorem negat; et ne suae humilitatis limitem transeat, esse se superiorem tacet: nec preferendo se, sed conferendo, indicat quod de se hi qui sibi longe sunt impares discant, ut dum sponte inflectitur sapientia quae eminet, nequaquam se contra vires erigat scientia quae jacet. Quos bene mox ad aequalitatis sensum revocat, quia tumere valde quasi de singularitate magnitudinis pensat, cum subsequenter adjungit:

CAPUT XXVII.

IBID.---Quis enim haec quae nostis ignorat?

46. Ostendendo ea quae scire se gloriatur, a nemine ignorari.---Ac si aperte dicat: Cum cunctis sint nota quae dicitis, de dictorum scientia singulariter cur tumetis? Quia igitur elationem arrogantium ad aequalitatis communionem revocans, perfecta correptione redarguit, ad doctrinae nunc sententias erumpit, ut amici ejus humiliati, prius discerent veritatis pondera, quam reverenter audirent. Sequitur:

Chapter XXV

[Vet. XXV].

CAP. XII, VERS. 2.---Are you then the only men, and shall wisdom die with you?

44. The fatuity of the proudly wise.---Whoever thinks that he precedes all in reason, what else does he exult in than that he is the only man? And it often happens that when the mind is led on high through tumor, it is raised up to the contempt of all and the admiration of itself. For in thought its own favors arise, and fatuity itself flatters itself about the singularity of wisdom. It weighs those things which it has heard, and the words which it brings forth; and it admires its own, it laughs at those of others. He, therefore, who estimates that he alone is wise, what else does he think than that this same wisdom will die with him? For that which he denies to be present in others, attributing it to himself alone, he surely shuts up within the times of his own brevity. But it must be considered with how great discretion the holy man uses, that the arrogance of his proud friends may be repressed, when he straightway adds:

CHAPTER XXVI.

VERS. 3.---And I have a heart, as well as you, and I am not inferior to you.

45. The arrogance of this one must be modestly repressed.---For who does not know how much the life and knowledge of blessed Job exceed the knowledge of his friends? But that he may correct their pride, he denies that he is inferior; and lest he should cross the limit of his own humility, he is silent about being superior: not by preferring himself, but by comparing himself, he indicates what those who are far unequal to him may learn from him, so that while the wisdom which is eminent is spontaneously bent, the knowledge which lies low may by no means raise itself against its powers. Whom he well recalls soon to the sense of equality, because he weighs it as great to swell as if with the singularity of greatness, when he subsequently adds:

CHAPTER XXVII.

IBID.---For who is ignorant of these things which you know?

46. By showing that those things which he glories in knowing are ignorant to no one.---As if he should openly say: Since those things which you say are known to all, why do you uniquely swell concerning the knowledge of the things said? Because, therefore, recalling the elation of the arrogant to the communion of equality, he refuted them with perfect correction, he now breaks out into the sentences of doctrine, so that his friends, being humbled, might first learn the weights of truth before they reverently heard. It follows:

Caput XXVIII

[Vet. XXVI, Rec. XV].

VERS. 4.---Qui deridetur ab amico suo sicut ego, invocabit Deum, et exaudiet eum.

47. Recte agenti quid noceat laus, quid prosit irrisio hominum. Irrisio prodest ubi non est culpae meritum.---Saepe infirma mens, cum de bonis actibus aura humani favoris excipitur, ad gaudia exteriora derivatur, ut postponat quod intus appetit, et in hoc libenter resoluta jaceat, quod foris audit; ita ut beatam non tam fieri quam dici se gaudeat. Cumque laudis suae vocibus inhiat, quod esse coeperat relinquit. Inde ergo a Deo disjungitur, unde in Deo laudanda videbatur. Nonnunquam vero recto operi animus constanter innititur, et tamen humanis irrisionibus urgetur: miranda agit, et opprobria recipit; et qui exire foras per laudes potuit, repulsus contumeliis, ad semetipsum redit; et eo se intus robustius in Deo solidat, quo foris non invenit quo requiescat. Tota etenim spes in auctore figitur, et inter irrisionum convicia solus interior testis imploratur; atque afflicti animus fit Deo tanto proximus, quanto et a gratia humani favoris alienus: in precem protinus funditur, et pressus exterius, ad penetranda quae intus sunt mundius liquatur. Bene itaque nunc dicitur: Qui deridetur ab amico suo sicut ego, invocabit Deum, et exaudiet eum, quia bonorum menti dum pravi exprobrant, ostendunt quem suorum actuum testem quaerant. Quae dum compuncta sese in precibus accingit, inde intra se supernae exauditioni jungitur, unde extra se ab humana laude separatur. [Vet. XXVII.] Notandum vero quam provide interponitur Sicut ego, quia sunt nonnulli quos et humanae irrisiones deprimunt, et tamen divinis auribus exaudibiles non sunt. Nam cum derisio contra culpam nascitur, profecto nullum virtutis meritum in derisione generatur. Baal etenim sacerdotes clamosis hunc vocibus implorantes, derisi ab Elia fuerant, cum dicebat: Clamate voce majori, Deus enim est, et forsitan loquitur, aut in diversorio est (III Reg. XVIII, 27). Sed haec eis irrisio ad virtutis usum non fuit, quia per culpae meritum venit. Provide ergo nunc dicitur: Qui deridetur ab amico suo, sicut ego, invocabit Deum, et exaudiet eum, quia illum facit humana derisio Deo proximum, quem ab humanis pravitatibus vitae innocentia servat alienum. Sequitur:

Caput XXIX

[Rec. XVI].

IBID.---Deridetur enim justi simplicitas.

Chapter XXVIII

[Vet. XXVI, Rec. XV].

VERS. 4.---He that is derided by his friend as I am, shall invoke God, and he will hear him.

47. How praise hurts and derision helps one who acts rightly. Derision helps where there is no merit of fault.---Often a weak mind, when it is received by the air of human favor for its good actions, is derived to exterior joys, so that it postpones what it desires within, and lies loosened willingly in that which it hears without; so that it rejoices not so much that it is blessed as that it is called so. And when it gapes for the voices of its own praise, it leaves what it had begun to be. Thence, therefore, it is disjoined from God, whence it seemed laudable in God. But sometimes the mind constantly leans upon a right work, and yet is urged by human derisions: it does wonderful things, and receives reproaches; and he who was able to go forth through praises, being repulsed by contumelies, returns to himself; and he solidifies himself the more robustly within in God, as he finds not without where he may rest. For all hope is fixed in the Author, and among the insults of derisions the internal witness alone is implored; and the mind of the afflicted becomes so much closer to God, as it is alien from the grace of human favor: it is straightway poured forth in prayer, and being pressed externally, it is more purely refined to penetrate those things which are within. Well, therefore, is it now said: He that is derided by his friend as I am, shall invoke God, and he will hear him, because while the perverse reproach the mind of the good, they show whom they should seek as a witness of their acts. Which, while being compunct it girds itself in prayers, is joined thence within to the heavenly hearing, whence it is separated without from human praise. [Vet. XXVII.] But it must be noted how providently is interposed As I am, because there are some whom also human derisions depress, and yet they are not exaudible to divine ears. For when derision is born against a fault, surely no merit of virtue is generated in the derision. For the priests of Baal, imploring him with clamorous voices, had been derided by Elijah, when he said: Cry with a louder voice, for he is a God, and perhaps he is talking, or is in an inn (III Kings XVIII, 27). But this derision was not for them to the use of virtue, because it came through the merit of a fault. Providently, therefore, is it now said: He that is derided by his friend, as I am, shall invoke God, and he will hear him, because human derision makes him close to God, whom innocence of life keeps alien from human perversities. It follows:

Chapter XXIX

[Rec. XVI].

IBID.---For the simplicity of the just man is derided.

48. Quid sapientia hujus mundi. Quid sapientia justorum. Cur a mundo rideatur.---Hujus mundi sapientia est, cor machinationibus tegere, sensum verbis velare, quae falsa sunt vera ostendere, quae vera sunt fallacia demonstrare. Haec nimirum prudentia usu a juvenibus scitur, haec a pueris pretio discitur, hanc qui sciunt caeteros despiciendo superbiunt; hanc qui nesciunt, subjecti et timidi in aliis mirantur, quia ab eis haec eadem duplicitas iniquitatis, nomine palliata, diligitur, dum mentis perversitas urbanitas vocatur. Haec sibi obsequentibus praecipit honorum culmina quaerere, adepta temporalis gloriae vanitate gaudere, irrogata ab aliis mala multiplicius reddere, cum vires suppetunt nullis resistentibus cedere, cum virtutis possibilitas deest, quidquid explere per malitiam non valet, hoc in pacifica bonitate simulare. At contra sapientia justorum est nil per ostensionem fingere, sensum verbis aperire, vera ut sunt diligere, falsa devitare, bona gratis exhibere, mala libentius tolerare quam facere; nullam injuriae ultionem quaerere, pro veritate contumeliam lucrum putare. Sed haec justorum simplicitas deridetur, quia ab hujus mundi sapientibus puritatis virtus, fatuitas creditur. Omne enim quod innocenter agitur, ab eis procul dubio stultum putatur; et quidquid in opere veritas approbat, carnali sapientiae fatuum sonat. Quid namque stultius videtur mundo quam mentem verbis ostendere, nil callida machinatione simulare, nullas injuriis contumelias reddere, pro maledicentibus orare, paupertatem quaerere, possessa relinquere, rapienti non resistere, percutienti alteram maxillam praebere? Unde bene hujus mundi dilectoribus ille egregius Dei sapiens dicit: Abominationes Aegyptiorum immolabimus Domino Deo nostro (Exod. VIII, 26). Oves quippe Aegyptii edere dedignantur; sed quod abominantur Aegyptii, hoc Israelitae Deo offerunt, quia simplicitatem conscientiae, quam injusti quique velut infimam abjectamque despiciunt, hanc justi in virtutis sacrificium vertunt; et excolentes recti puritatem ac mansuetudinem Deo immolant, quam abominantes reprobi fatuitatem putant. Quae nimirum justi simplicitas breviter, sed sufficienter exprimitur, cum protinus subinfertur.

Caput XXX

[Vet. XXVIII, Rec. XVII].

VERS. 5.---Lampas contempta apud cogitationes divitum.

48. What is the wisdom of this world. What is the wisdom of the just. Why it is laughed at by the world.---The wisdom of this world is to cover the heart with machinations, to veil sense with words, to show things which are false as true, to demonstrate things which are true as fallacious. This prudence, forsooth, is known by use to the young, this is learned by a price by boys; those who know it, being proud, despise others; those who know it not, being subject and timid, admire it in others, because by them this same duplicity of iniquity, cloaked with a name, is loved, while perversity of mind is called urbanity. This commands those who obey it to seek the summits of honors, to rejoice in the vanity of temporal glory attained, to return in a more multiplied way the evils inflicted by others, to yield to none who resist when forces are at hand, and when the possibility of virtue is lacking, whatever it is not able to fulfill through malice, to simulate this in peaceful goodness. But on the contrary, the wisdom of the just is to feign nothing by ostentation, to open the sense with words, to love true things as they are, to avoid false things, to exhibit good things freely, to tolerate evil things more willingly than to do them; to seek no vengeance for injury, to think contumely for the truth as gain. But this simplicity of the just is derided, because by the wise of this world the virtue of purity is believed to be fatuity. For everything that is acted innocently is without doubt thought foolish by them; and whatever truth approves in work, sounds fatuous to carnal wisdom. For what seems more foolish to the world than to show the mind with words, to simulate nothing by a cunning machination, to return no contumelies for injuries, to pray for those who speak evil, to seek poverty, to leave things possessed, not to resist him who takes away, to offer the other cheek to him who strikes? Whence well to the lovers of this world that eminent wise man of God says: We will sacrifice the abominations of the Egyptians to the Lord our God (Exod. VIII, 26). For the Egyptians disdain to eat sheep; but what the Egyptians abominate, this the Israelites offer to God, because the simplicity of conscience, which all the unjust despise as if lowest and abject, this the just turn into a sacrifice of virtue; and the upright, cultivating purity and gentleness, sacrifice to God what the reprobate, abominating it, think fatuity. Which simplicity of the just, namely, is briefly but sufficiently expressed, when it is straightway subjoined.

Chapter XXX

[Vet. XXVIII, Rec. XVII].

VERS. 5.---A lamp despised in the thoughts of the rich.

49. Divitiarum possessionem non esse in crimine, sed cupiditatem.---Quid hoc loco signatur nomine divitum, nisi elatio superborum, qui venturi judicis respectum non habent, dum superbis apud se cogitationibus tument? Nam sunt nonnulli quos census per tumorem non elevat, sed per misericordiae opera exaltat. Et sunt nonnulli qui, dum se terrenis opibus abundare conspiciunt, veras Dei divitias non requirunt, atque aeternam patriam non amant, quia hoc sibi sufficere, quod rebus temporalibus fulciuntur, putant. Non est ergo census in crimine, sed affectus. Cuncta enim quae Deus condidit bona sunt; sed qui bonis male utitur profecto agit ut, quasi per edacitatis ingluviem, eo per quem vivere debuit pane moriatur. Pauper ad requiem Lazarus venerat, superbum vero divitem tormenta cruciabant (Luc. XVI, 26). Sed tamen dives Abraham fuerat, qui in sinu Lazarum tenebat; qui tamen auctori suo colloquens, dicit: Loquar ad Dominum meum, cum sim pulvis et cinis (Genes. XVIII, 27). Quid itaque iste divitias suas aestimare noverat, qui semetipsum pulverem cineremque pensabat? Aut quando hunc res possessae extollerent, qui de se quoque, earum videlicet possessore, tam abjecta sentiret?

50. Divites censeri qui egent, et fastu tument. His despectui sunt mundi contemptores.---Atque iterum sunt nonnulli quibus et res terrenae non suppetunt, et tamen apud se per fastum tumoris eriguntur. Hos et census ad ostensionem potentiae minime subvehit, et tamen morum protervia inter reprobos divites addicit. Quoscunque ergo sequentis vitae amor non humiliat, hoc in loco sacer sermo divites appellat, quia in judicii quoque ultione non discrepant utrum rebus an solis moribus intumescant. Qui cum vitam simplicium in hoc mundo humilem abjectamque conspiciunt; elatis protinus despectibus irrident. Nequaquam quippe eis hoc exterius adesse considerant, ad quod ipsi totis conatibus anhelant. Quasi stultos ergo despiciunt qui scilicet ea non habent quae ipsi utique vel habendo, vel solummodo amando, moriuntur; et quasi mortuos deputant, quos nequaquam secum vivere carnaliter pensant. Qui enim ab hujus mundi appetitu moritur, a terrenis mentibus profecto omni modo exstinctus aestimatur. Quod bene nostri miraculum Redemptoris signat, cum ab immundo spiritu hominem liberat, de quo nimirum scriptum est: Clamans, et multum discerpens eum, exiit ab eo; et factus est sicut mortuus, ita ut multi dicerent quia mortuus est. Jesus autem tenens manum ejus, elevavit eum, et surrexit (Marc. IX, 25). Velut mortuus quippe ostenditur qui a maligni spiritus potestate liberatur, quia quisquis jam terrena desideria subigit, vitam in se carnalis conversationis exstinguit; et mundo mortuus apparet, quia possessore pravo, qui per immunda desideria se agitabat, caret.

49. That the possession of riches is not in crime, but cupidity.---What is signaled in this place by the name of the rich, except the elation of the proud, who have no regard for the coming Judge, while they swell with proud thoughts in themselves? For there are some whom wealth does not lift up through tumor, but exalts through works of mercy. And there are some who, while they behold themselves to abound in earthly riches, do not seek the true riches of God, and do not love the eternal country, because they think this to suffice for them, that they are supported by temporal things. Census is not, therefore, in crime, but affect. For all things which God created are good; but he who uses good things badly surely acts so that, as if through the gluttony of edacity, he dies by that bread through which he ought to live. Poor Lazarus had come to rest, but the proud rich man the torments were torturing (Luke XVI, 26). But yet rich had been Abraham, who was holding Lazarus in his bosom; who yet communing with his Author, says: I will speak to my Lord, since I am dust and ashes (Gen. XVIII, 27). What therefore did he know to estimate his riches, who weighed himself as dust and ashes? Or when would things possessed extol him, who felt such abject things of himself also, namely, the possessor of them?

50. Those are to be accounted rich who are in need, and swell with pride. To these the contemners of the world are for contempt.---And again there are some to whom also earthly things are not supplied, and yet in themselves they are raised up through the pride of tumor. These census by no means conveys to the ostentation of power, and yet the protervity of manners adjudges them among the reprobate rich. Whomever therefore the love of the following life does not humble, in this place the sacred speech calls rich, because also in the vengeance of judgment they do not differ whether they swell with things or with manners alone. Who when they behold the life of the simple in this world humble and abject; they straightway laugh with elated contempts. For they by no means consider that to be present to them exteriorly, for which they themselves pant with all endeavors. They despise therefore as if fools those who namely have not those things which they surely either by having, or only by loving, die; and they depute as if dead those whom they by no means weigh to live carnally with them. For he who dies from the appetite of this world, by earthly minds is surely estimated extinguished in every way. Which well the miracle of our Redeemer signals, when he liberates a man from an unclean spirit, concerning whom namely it is written: Crying out, and greatly tearing him, he went out of him; and he became as dead, so that many said that he is dead. But Jesus taking him by the hand, lifted him up, and he arose (Mark IX, 25). For he is shown as if dead who is liberated from the power of the malignant spirit, because whoever now subdues earthly desires, extinguishes the life of carnal conversation in himself; and he appears dead to the world, because he lacks the perverse possessor, who was driving him through unclean desires.

Quem multi mortuum dicunt, quia qui spiritaliter vivere nesciunt eum qui carnalia bona non sequitur exstinctum funditus arbitrantur.

[Vet. XXIX.] 51. Justi, carnalium oculis sine luce, coram Deo ardent et lucent.--- Sed quia ipsi quoque derisores simplicium Christianitatis nomine censentur, reverentia religionis pressi, exhibere malum publicae irrisionis erubescunt. Unde fit ut apud se tumidi tacentesque derideant, quos abjectos valde atque infimos per simplicitatem putant. Bene ergo dicitur: Lampas contempta apud cogitationes divitum, quia superbi quique, dum pensare bona sequentia, ut superius diximus, nesciunt, pene nihil aestimant, quem non vident habere quod amant. Saepe namque contingit ut electus quisque, qui ad aeternam felicitatem ducitur, continua hic adversitate deprimatur, non hunc rerum abundantia fulciat, non dignitatum gloria honorabilem ostendat, nulla ei obsequentum frequentia suppetat, nulla hunc humanis oculis vestium pompa componat; a cunctis vero despicabilis cernitur, et hujus mundi gratia indignus aestimatur. Sed tamen ante occulti judicis oculos virtutibus emicat, vitae meritis coruscat, honorari metuit, despici non refugit; corpus continentia afficit, sola in animo dilectione pinguescit, mentem semper ad patientiam praeparat, et erectus pro justitia, de perceptis contumeliis exsultat, afflictis ex corde compatitur, de bonorum prosperitatibus quasi de propriis laetatur, sacri verbi pabula in mente sollicitus ruminat, et inquisitus quodlibet eloqui dupliciter ignorat. Bene itaque justi simplicitas et lampas esse dicitur, et contempta. Lampas, quia interius lucet; contempta, quia exterius non lucet. Intus ardet flamma charitatis, foris nulla gloria resplendet decoris. Lucet ergo et despicitur qui flagrans virtutibus abjectus aestimatur. Mentes quippe carnalium pensare bona non valent, nisi quae carnaliter vident. Hinc est quod David sanctum pater ipse despexerat, quem prophetae Samuelis oculis praesentare recusabat. Qui ad unctionis gratiam dum septem filios deduxisset, a propheta requisitus an numerum sobolis explesset, cum magna desperatione respondit: Est puer parvulus qui pascit oves (I Reg. XVI, 10, 11). Quo deducto et electo, protinus audivit: Homo videt in facie, Deus autem perscrutatur cor (Ibid., 7). Lampas ergo David per innocentiam fuerat; sed tamen valde contempta, quia exteriora cernentibus non lucebat. Sciendum vero est quod justus quisque aut temporalem gloriam non habet, aut hanc sub semetipso frangit, si habet, ut honori suo liber emineat, ne ei victus delectatione succumbat.

Whom many call dead, because those who know not how to live spiritually think him who does not follow carnal goods to be utterly extinguished.

[Vet. XXIX.] 51. The just, without light in the eyes of the carnal, burn and shine before God.---But because these deriders of the simple are also themselves accounted by the name of Christianity, being pressed by the reverence of religion, they are ashamed to exhibit the evil of public derision. Whence it happens that being tumid and silent they deride among themselves those whom they think very abject and lowest through simplicity. Well therefore is it said: A lamp despised in the thoughts of the rich, because all the proud, while they know not how to weigh following goods, as we said above, estimate as almost nothing him whom they see not to have what they love. For it often happens that every elect, who is led to eternal happiness, is depressed here by continual adversity, the abundance of things does not support him, the glory of dignities does not show him honorable, no frequency of those obeying him is supplied to him, no pomp of garments composes him to human eyes; but he is seen as despicable by all, and is estimated unworthy of the grace of this world. But yet before the eyes of the occult Judge he flashes with virtues, he shines with the merits of life, he fears to be honored, he does not fly from being despised; he affects the body with continence, he grows fat in the soul with love alone, he always prepares the mind for patience, and being erect for justice, he exults concerning the contumelies received, he compassions the afflicted from the heart, he rejoices concerning the prosperities of the good as if concerning his own, he solicitously ruminates the foods of the sacred word in the mind, and being inquired he is doubly ignorant to speak anything. Well therefore the simplicity of the just is said both to be a lamp, and despised. A lamp, because it shines interiorly; despised, because it does not shine exteriorly. Within burns the flame of charity, without no glory of beauty resplends. He shines therefore and is despised who, flaming with virtues, is estimated abject. For the minds of the carnal are not able to weigh goods, except those which they see carnally. Hence it is that David the holy his father himself had despised, whom he refused to present to the eyes of the prophet Samuel. Who when he had led seven sons to the grace of unction, being inquired by the prophet whether he had filled the number of offspring, with great desperation replied: There is a little boy who feeds the sheep (I Kings XVI, 10, 11). Who being led and elected, he straightway heard: Man sees in the face, but God searches the heart (Ibid., 7). A lamp therefore David had been through innocence; but yet greatly despised, because he did not shine to those beholding exterior things. But it must be known that every just man either has not temporal glory, or breaks it under himself, if he has it, that he may stand out free for his own honor, lest being conquered by delight he should succumb to it.

Hinc enim est quod ille praedicator egregius ante humanos oculos apostolatus sui gloriam humiliaverat, qui dicebat: Non usi sumus hac potestate, cum possimus oneri esse ut Christi apostoli, sed facti sumus parvuli in medio vestrum (I Thess. II, 7). Ejus vero auditoribus nimirum tumor divitum adhuc in corde remanserat, cum dicebat: Epistolae graves sunt et fortes, praesentia autem corporis infirma, et sermo contemptibilis (II Cor. X, 10). Quem enim talia dicere posse cognoverant, secum communiter vivere non posse judicabant. Cumque eum et humilem vivendo cernerent, et altum sermone pensarent, sua eos elatio compulit ut quem per scripta timuerant per praesentiae verba despicerent. Quid igitur Paulus, nisi contempta lampas apud cogitationes divitum fuit, qui unde magisterium humilitatis exhibuit, inde a rudibus discipulis superbiae contumelias recepit? Horrendo etenim modo languor superbientium unde detumescere debuit excrevit, dum mens elata carnalium hoc quasi dedignabile repulit, quod magister imitabile ostendit. An contempta lampas non erat, qui, tot virtutibus emicans, tanta a persecutoribus adversa tolerabat (Ephes. VI, 20)? Legatione in catena fungitur, ejusque vincula in omni praetorio manifestantur, virgis caeditur, multisque ex genere, ex gentibus, periculis urgetur (Philip. I, 13), lapidibus Lystris tunditur, pedibus extra urbem trahitur, quia exstinctus aestimatur (II Cor. XI, 26). Sed usquequo lampas ista contemnitur? Usquequo despicabilis habetur? Nunquidnam fulgorem suum nullatenus exerit, et nunquam quanta claritate candeat ostendit? Ostendit plane. Nam cum lampas contempta apud cogitationes divitum diceretur, protinus additur:

CAPUT XXXI.

IBID.---Parata ad tempus statutum.

52. Justi hic spreti fulgebunt in die judicii.---Statutum quippe contemptae lampadis tempus est extremi judicii praedestinatus dies, quo justus quisque, qui nunc despicitur, quanta potestate fulgeat demonstratur. [Vet. XXX.] Tunc enim cum Deo judices veniunt, qui nunc pro Deo injuste judicantur. Tunc eorum lux tanto latius emicat, quanto eos nunc manus persequentium durius angustat. Tunc reproborum oculis patescet quod coelesti potestate subnixi sunt qui terrena omnia sponte reliquerunt. Unde electis suis Veritas dicit: Vos qui secuti estis me, in regeneratione, cum sederit Filius hominis in sede majestatis suae, sedebitis et vos super duodecim sedes, judicantes duodecim tribus Israel (Matth. XIX, 28).

For hence it is that that eminent preacher had humbled the glory of his apostolate before human eyes, who said: We have not used this power, when we might have been a burden as the apostles of Christ, but we became little ones in the midst of you (I Thess. II, 7). But to his auditors surely the tumor of the rich had still remained in the heart, when they said: The epistles are weighty and strong, but the presence of the body weak, and the speech contemptible (II Cor. X, 10). For him whom they had known to be able to say such things, they judged not to be able to live commonly with them. And when they saw him both humble in living, and weighed him high in speech, their elation compelled them that him whom they had feared through writings they should despise through the words of his presence. What therefore was Paul, except a despised lamp in the thoughts of the rich, who whence he exhibited the mastery of humility, thence from the rude disciples he received the contumelies of pride? For in a horrendous way the languor of the proud increased whence it ought to have detumesced, while the elated mind of the carnal repelled as if disdainable this which the master showed as imitable. Or was he not a despised lamp, who, flashing with so many virtues, tolerated so many adversities from persecutors (Ephes. VI, 20)? He performs a legation in a chain, and his bonds are made manifest in every pretorium, he is beaten with rods, and is urged by many dangers from his race, from the gentiles (Philip. I, 13), he is pounded with stones at Lystra, he is dragged by the feet outside the city, because he is estimated extinguished (II Cor. XI, 26). But how long is this lamp despised? How long is it held despicable? Does it by no means exert its brightness, and never show with how great clarity it glows? It shows plainly. For when it was said a lamp despised in the thoughts of the rich, it is straightway added:

CHAPTER XXXI.

IBID.---Prepared for the set time.

52. The just here spurned will shine in the day of judgment.---The set time of the despised lamp is surely the predestined day of the extreme judgment, in which every just man, who is now despised, is shown with how great power he shines. [Vet. XXX.] For then judges come with God, who now are unjustly judged for God. Then their light flashes so much more widely, as the hand of the persecuting now narrows them more harshly. Then to the eyes of the reprobate it will lie open that those are supported by heavenly power who spontaneously left all earthly things. Whence to his elect the Truth says: You who have followed me, in the regeneration, when the Son of man shall sit on the seat of his majesty, you also shall sit on twelve seats, judging the twelve tribes of Israel (Matth. XIX, 28).

Neque enim plus quam duodecim judices illa interni consessus curia non habebit; sed nimirum duodenario numero quantitas universitatis exprimitur, quia quisquis, stimulo divini amoris excitatus, hic possessa reliquerit, illic procul dubio culmen judiciariae potestatis obtinebit, ut simul tunc judex cum judice veniat, qui nunc consideratione judicii sese spontanea paupertate castigat. Hinc est enim quod de sanctae Ecclesiae sponso per Salomonem dicitur: Nobilis in portis vir ejus, quando sederit cum senatoribus terrae (Prov. XXXI, 23). Hinc Isaias ait: Dominus ad judicium veniet cum senioribus populi sui (Isai. III, 14). Hinc eosdem seniores Veritas non jam famulos, sed amicos denuntiat, dicens: Non jam dicam vos servos, sed amicos meos (Joan. XV, 15). Quos nimirum Psalmista intuens, ait: Mihi autem nimis honorificati sunt amici tui, Deus (Psal. CXXXVIII, 17). Quorum dum celsitudinem cordis aspiceret, mundi gloriam qua calce calcarent protinus addidit: Nimis confortatus est principatus eorum. Ac ne paucos esse crederemus, quos proficere usque ad summam tantae perfectionis agnoscimus, illico adjunxit: Dinumerabo eos, et super arenam multiplicabuntur. Quot itaque nunc pro amore veritatis sese libenter humiliant, tot tunc in judicio lampades coruscant. Dicatur igitur recte: Lampas contempta apud cogitationes divitum, parata ad tempus statutum, quia uniuscujusque justi anima velut abjecta contemnitur cum degens inferius gloriam non habet, sed admirabilis cernitur dum desuper fulget.

53. Christus lampas hic contempta.---Libet inter haec ad Redemptoris vias mentis oculos attollere, sensimque a membris ad caput venire. Ipse enim nobis lampas veraciter exstitit, qui, pro redemptione nostra in cruce moriens, tenebrosis nostris mentibus lucem per lignum fudit. Hac nos lampade Joannes illuminari conspexerat, cum dicebat: Erat lux vera quae illuminat omnem hominem venientem in hunc mundum (Joan. I, 9). Quam tamen apud cogitationes divitum contemptam vidit, cum paulo post subdidit: In propria venit et sui eum non receperunt (Ibid., 11). Hujus lampadis flammas Herodes explorare voluit, cum ejus miracula videre concupivit, sicut scriptum est: Erat enim ex multo tempore cupiens videre eum, eo quod audisset multa de illo, et sperabat signum aliquod videre ab eo fieri (Luc. XXIII, 8). Sed lampas haec ante ejus oculos nullo radio lucis emicuit, quia ei qui se non pie sed curiose quaesierat nil de se mirabile ostendit. Inquisitus quippe Redemptor tacuit, exspectatus miracula exhibere contempsit, seseque apud se in occultis retinens, eos quos exteriora quaerere comperit, ingratos foris reliquit: magis eligens aperte a superbientibus despici, quam a non credentibus vacua voce laudari. Unde et protinus lampas ista contempta est, sicut illic subditur: Sprevit autem illum Herodes cum exercitu suo, et illusit indutum veste alba (Ibid. 11).

For neither will that court of the internal session not have more than twelve judges; but doubtless in the duodenary number the quantity of the university is expressed, because whoever, excited by the stimulus of divine love, has left things possessed here, there without doubt will obtain the summit of judiciary power, so that the judge may come then together with the Judge, who now chastises himself with spontaneous poverty by the consideration of judgment. For hence it is that concerning the spouse of holy Church it is said through Solomon: Her husband is noble in the gates, when he shall sit with the senators of the earth (Prov. XXXI, 23). Hence Isaiah says: The Lord will come to judgment with the ancients of his people (Isai. III, 14). Hence the Truth announces those same ancients no longer as servants, but as friends, saying: I will no longer call you servants, but my friends (John XV, 15). Whom namely the Psalmist beholding, says: But to me thy friends are made exceedingly honorable, O God (Psal. CXXXVIII, 17). Whose highness of heart while he beheld, he straightway added the glory of the world which they would tread with the heel: Their principality is exceedingly strengthened. And lest we should believe them to be few, whom we recognize to profit as far as the sum of so great perfection, he immediately added: I will number them, and they shall be multiplied above the sand. As many therefore as now spontaneously humble themselves for the love of truth, so many lamps then flash in judgment. Let it be said therefore rightly: A lamp despised in the thoughts of the rich, prepared for the set time, because the soul of each just man is despised as if abject when living below it has not glory, but it is seen as admirable while it shines from above.

53. Christ the lamp here despised.---It is pleasing among these things to lift up the eyes of the mind to the ways of the Redeemer, and gradually to come from the members to the head. For he himself truly stood out as a lamp to us, who, dying on the cross for our redemption, poured light through the wood to our dark minds. By this lamp John had beheld us to be illuminated, when he said: He was the true light which illuminates every man coming into this world (John I, 9). Which yet he saw despised in the thoughts of the rich, when a little after he subjoined: He came into his own and his own received him not (Ibid., 11). Herod wished to explore the flames of this lamp, when he desired to see his miracles, as it is written: For he was for a long time desiring to see him, because he had heard many things of him, and he hoped to see some sign done by him (Luke XXIII, 8). But this lamp flashed with no ray of light before his eyes, because to him who had sought him not piously but curiously he showed nothing wonderful of himself. For the Redeemer being inquired was silent, being expected he despised to exhibit miracles, and retaining himself within in occult things, those whom he found to seek exterior things, he left ungrateful without: rather choosing to be openly despised by the proud, than to be praised by the non-believing with a void voice. Whence also straightway this lamp was despised, as it is subjoined there: But Herod with his army despised him, and mocked him put in a white garment (Ibid. 11).

[Vet. XXXI.] 54. In die novissimo coruscabit.---Sed contempta lampas, quae in terra irrisiones tolerat, de coelo judicium coruscat. Unde hic apte subjungitur: Parata ad tempus statutum. De quo videlicet tempore per Psalmistam dicit: Cum accepero tempus, ego justitias judicabo (Psal. LXXIV, 3). Hinc in Evangelio per semetipsam Veritas denuntiat, dicens: Tempus meum nondum advenit (Joan. VII, 6). Hinc Petrus ait: Quem oportet coelum suscipere, usque ad tempora restitutionis (Act. III, 21). Lampas ergo quae nunc contemnitur ad statutum tempus ventura praeparatur, quia ipse peccata in die ultimo judicat, qui nunc peccantium derisiones portat. Et tanto tunc durius districtionem exerit, quanto nunc vocandis peccatoribus suam lenius patientiam sternit. Qui enim diu convertendos exspectat, non conversos sine retractatione cruciat. Quod per prophetam scilicet breviter insinuat, dicens: Tacui, semper silui, patiens fui, sicut parturiens loquar (Isai. XLII, 14). Ut enim jam praediximus, parturiens cum dolore ejicit hoc quod in intimis tempore longo gestavit. Qui ergo semper siluit sicut parturiens loquitur, quia venturus judex, qui sine ultione diu facta hominum pertulit, quandoque cum fervore examinis, quasi cum dolore mentis, quantae animadversionis sententiam intus servaverit ostendit. Nemo igitur hanc lampadem, cum latet, despiciat, ne contemptores, suos, cum de coelo fulserit, exurat. Cui enim nunc non ardet ad veniam, tunc procul dubio ardebit ad poenam. Quia ergo per supernam gratiam vocationis tempus accipimus, dum adhuc licentia superest, ejus iram, qui ubique est, mores in melius commutando, fugiamus. Solum quippe animadversio illa non invenit quem correctio abscondit.

55. Haec nos, largiente Domino, in duobus jam corporibus transcurrisse sufficiat. Quia enim sacri libri sequentia mysteriorum virtutibus extensa complecti breviter exponendo non possumus, ea necesse est ut aliis voluminibus reservemus, quatenus lector tanto ferventior ad legendi studium redeat, quanto ex lectionis quoque intercisione respirat.

[Vet. XXXI.] 54. In the last day it will flash forth.---But the despised lamp, which on earth endures mockeries, flashes judgment from heaven. Whence here it is aptly subjoined: Prepared for the set time. Concerning which time namely He says through the Psalmist: When I shall have received the time, I will judge justices (Psal. LXXIV, 3). Hence in the Gospel the Truth announces through itself, saying: My time has not yet come (John VII, 6). Hence Peter says: Whom heaven must receive, until the times of restitution (Acts III, 21). The lamp therefore which is now despised is prepared to come at the set time, because He Himself judges sins in the last day, who now bears the derisions of sinners. And so much more harshly does He then exert strictness (districtionem), as He now more gently spreads out His patience to the sinners who are to be called. For He who long awaits those to be converted, tortures the unconverted without retractation. Which namely He briefly hints through the prophet, saying: I have been silent, I have always been still, I have been patient, I will speak as a woman in travail (Isai. XLII, 14). For as we have already said, she that is in travail casts out with pain that which she has carried within for a long time. He therefore who has always been silent speaks as a woman in travail, because the Judge who is to come, who for a long time has borne the deeds of men without vengeance, at some time with the fervor of the examination, as if with pain of mind, shows how great a sentence of animadversion (animadversionis) He has kept within. Let no one therefore despise this lamp while it is hidden, lest it burn up its contemners when it shall have flashed from heaven. For to whom it does not now burn for pardon, then without doubt it will burn for punishment. Since therefore through heavenly grace we receive a time of vocation, while license still remains, let us flee the wrath of Him who is everywhere, by changing our ways for the better. For surely that animadversion does not find him whom correction hides.

55. Let it suffice that we, the Lord granting it, have now run through these things in two volumes (corporibus). For because we cannot compendiously explain the following parts of the sacred book, extended by the virtues of mysteries, it is necessary that we reserve them for other volumes, so that the reader may return so much more fervent to the study of reading, as he breathes again from the interruption of the reading.