SAINT GREGORY THE GREAT

Morals on the Book of Job

Moralia

VOLUME III · VII

SABBATISMUS

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

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Pars tertia

, LIBRIS SEX CONSTANS.

LIBER UNDECIMUS.

In quo caput duodecimum, a versu sexto, decimum tertium, et decimi quarti quatuor priores versus, mutato tantisper stylo, exponuntur.

CAPUT PRIMUM.

1. Quae sint tota hac tertia parte exponenda et quo stylo.---Quamvis in prolixo opere esse culpabilis styli mutabilitas non debeat, ne quis tamen me ex locutionis meae immutatione reprehendat, in epistola libris praemissa causam reddidi cur tertiam hujus operis partem ad aliarum usque similitudinem minime emendando perduxi. Quibus scilicet exclusis, hoc quoque additur, quod ab eo versu, quo dicitur: Abundant tabernacula praedonum, ejusdem partis expositio incipit, et usque ad hoc, quod scriptum est: Dulcedo eorum vermis; disserendo pertingit. Quae nimirum tam multa sunt, ut in uno corpore comprehendi non possent, nisi sub magna brevitate dicerentur. Qui ergo ab aliis actibus vacat, legat caetera multipliciter dicta. Cui vero ad studiose legendum non vacat, hujus partis ei brevitas placeat, in qua non tam quae sentimus dicimus quam ea quae sunt dicenda signamus. Igitur quoniam in ea multa, sicut me loquente excepta sunt, ita dereliqui, immutationem styli lector meus aequanimiter accipe, quia et saepe eosdem cibos edentibus, diversitas placet coctionis. Sed quoties partes singulas ad legendum sumis, reducere semper ad memoriam eam, quam proposui causae originem, stude, quia et per beatum Job, qui dolens dicitur, passiones Domini ejusque corporis, id est sanctae Ecclesiae designantur, et amici ejus haereticorum tenent speciem, qui, ut saepe jam diximus (Maxime praefat., c. 6, n. 15), Deum dum defendere nituntur, offendunt. Qui dum ficte consulunt, sanctorum mentem fortiter affligunt; nec tamen per cuncta quae loquuntur a veritatis cognitione desipiunt, sed plerunque et stultis prudentia, et fictis vera permiscent, ut dum ex veritate aliquid praerogant, facile ad falsitatem trahant. Unde amici quoque beati Job modo despicabilia, modo autem mira sunt quae loquuntur; quae tamen sanctus vir aliquando reprobando convincit, aliquando vero approbando suscipit, atque ad usum rectitudinis pertrahit etiam quae ab eis recta, sed non recte proferuntur.

THIRD PART, CONSISTING OF SIX BOOKS.

BOOK ELEVEN.

In which the twelfth chapter, from the sixth verse, the thirteenth, and the first four verses of the fourteenth, the style being changed for a while, are explained.

CHAPTER I.

1. What things are to be explained in this whole third part and in what style.--- Although in a prolix work the mutability of style ought not to be blameworthy, yet lest any one should reprove me for the change of my speech, in the letter prefixed to the books I have given the reason why I have brought the third part of this work to the likeness of the others by minimal emending. Which being excluded, this also is added, that from that verse in which it is said: The tabernacles of robbers abound, the exposition of the same part begins, and reaches by discoursing as far as that which is written: Their sweetness is a worm. Which surely are so many, that they could not be comprehended in one volume (corpore), unless they were spoken under great brevity. He therefore who is free from other acts, let him read the other things spoken manifoldly. But to him who is not free to read studiously, let the brevity of this part please him, in which we do not so much say what we feel as we sign those things which are to be said. Therefore since in it many things, as they were taken down while I was speaking, so I have left them, my reader, receive with equanimity the change of style, because even to those eating the same foods, diversity of cooking is pleasing. But as often as you take the single parts to read, study to bring back always to memory that origin of the cause which I proposed, because both through blessed Job, who is called grieving, the passions of the Lord and of His body, that is, holy Church, are designated, and his friends hold the figure of heretics, who, as we have already often said (Chiefly Pref., c. 6, n. 15), while they strive to defend God, offend Him. Who while they consult feignedly, strongly afflict the mind of the holy; yet they do not fall away from the knowledge of truth through all things which they speak, but for the most part they mingle prudence with foolish things, and true things with feigned ones, so that while they arrogate something from truth, they easily draw to falsehood. Whence the friends also of blessed Job sometimes speak despicable things, sometimes wonderful ones; which yet the holy man sometimes convicts by reproving, sometimes indeed receives by approving, and draws to the use of rectitude even those things which are brought forth by them right, but not rightly.

Itaque inopiam suam despicientes despicit, atque in sterquilinio corpore positus, in quanto virtutum culmine apud se sedeat ostendit, cum nil esse praesentis vitae divitias memorat, quos abundare et reprobis narrat, dicens:

Caput II

[Vet. I, Rec. II].

CAP. 12, VERS. 6.---Abundant tabernacula praedonum, et audacter provocant Deum, cum ipse dederit omnia in manibus eorum.

2. Quantus in Job divitiarum contemptus eluceat.---Facile est hominem tunc divitias despicere, cum habet; difficile vero est eas, cum non habet, viles aestimare. Unde patenter ostenditur quantus contemptus terrenarum rerum in beati Job cogitatione fuerit, qui tunc dicit nulla esse quae abundant reprobis, quando omnia amisit. Ait ergo: Abundant tabernacula praedonum, et audacter provocant Deum, quia plerumque mali eo magis contra Deum superbiunt, quo ab ejus largitate et contra meritum ditantur; et qui provocari bonis ad meliora debuerant, donis pejores fiunt.

3. Quae injuste faciunt mali, Deus fieri juste permittit---Sed intelligendum nobis est quomodo praedones appellentur, dum protinus additur: Cum ipse dederit omnia in manibus eorum. Si enim praedones sunt, violenter abstulerunt, et dubium non est quia violentorum non sit adjutor Deus. Quomodo igitur ipse dat quod hi qui praedones sunt nequiter tollunt? Sed sciendum est quia aliud est quod omnipotens Deus misericorditer tribuit, aliud quod iratus haberi sinit. Nam quod praedones perverse faciunt, hoc dispensator aequissimus fieri non nisi juste permittit; ut et is qui rapere sinitur caecatus mente culpam augeat, et is qui rapinam patitur jam in ejusdem rapinae damno pro alia quam ante perpetravit culpa feriatur. Ecce enim quidam in montis fauce constitutus insidiatur itinerantibus; sed is qui iter agit iniqua fortasse quaedam aliquando perpetravit, eique omnipotens Deus malum suum in praesenti vita retribuens, atque hunc insidiatoris manibus tradens, vel spoliari rebus, vel etiam interimi permittit.

Therefore despising those who despise his poverty, and being placed in body on the dunghill, he shows in how great a summit of virtues he sits within himself, when he mentions that the riches of the present life are nothing, which he relates to abound even to the reprobate, saying:

Chapter II

[Vet. I, Rec. II].

CHAP. 12, VERS. 6.---The tabernacles of robbers abound, and they boldly provoke God, when He Himself has given all things into their hands.

2. How great a contempt of riches shines forth in Job.---It is easy for a man then to despise riches, when he has them; but it is difficult to esteem them as vile when he has them not. Whence it is patently shown how great a contempt of earthly things there was in the thought of blessed Job, who then says that those things which abound to the reprobate are nothing, when he has lost all. He says therefore: The tabernacles of robbers abound, and they boldly provoke God, because for the most part the wicked are so much more proud against God, as they are enriched by His largess and against merit; and they who ought to have been provoked by goods to better things, become worse by gifts.

3. What things the wicked do unjustly, God justly permits to be done.---But we must understand how they are called robbers, while it is straightway subjoined: When He Himself has given all things into their hands. For if they are robbers, they have taken away violently, and there is no doubt that God is not the helper of the violent. How therefore does He Himself give what these who are robbers wickedly take away? But it must be known that it is one thing which almighty God mercifully bestows, and another thing which being angry He suffers to be had. For what robbers do perversely, this the most equitable Dispenser permits to be done only justly; so that both he who is suffered to seize, being blinded in mind, may increase his fault, and he who suffers the rapine may now be struck in the loss of the same rapine for another fault than he perpetrated before. For behold, a certain one being placed in the throat of a mountain lies in wait for travelers; but he who makes the journey perhaps perpetrated some unjust things at some time, and almighty God retributing his evil to him in the present life, and delivering him into the hands of the waylayer, permits him either to be spoiled of his things, or even to be slain.

Quod ergo praedo injuste appetiit, hoc aequissimus judex juste fieri permisit; ut et ille reciperet quod injuste fecerat, et iste gravius quandoque feriatur, per cujus nequissimam voluntatem culpam omnipotens Deus in alterum juste vindicavit. Ille purgatur qui opprimitur; in isto reatus augetur, qui opprimit, ut vel de profundo nequitiae quandoque ad poenitentiam redeat, vel non revertens tanto gravius aeterna damnatione feriatur, quanto diu est in sua iniquitate toleratus. Cum illo ergo misericorditer agitur ut peccatum finiat, cum isto districte ut multiplicet, nisi ad poenitentiam recurrat. In illo mala purgantur dum vim sustinet, in isto cumulantur dum facit. Omnipotens itaque Deus quod fieri prohibet justum est ut fieri sinat, ut unde nunc exspectat, et non conversos diu tolerat, quandoque inde plus feriat. Bene ergo dicitur: Abundant tabernacula praedonum, et audacter provocant Deum, cum ipse dederit omnia in manibus eorum, quia quod iniqui tollunt, eis hoc ipse dat, qui illis ad rapinam posset obsistere, si misereri voluisset.

[Vet. II.] 4. Praedones sunt qui de donis a Deo sibi collatis superbiunt.---Quod tamen intelligi de rebus quoque spiritalibus potest. Nam plerumque nonnulli doctrinae dona percipiunt, sed ex eisdem donis intumescunt, et magni prae caeteris videri volunt. Atque omnipotentem Deum provocare est de ejus donis inter proximos superbire. Qui etiam praedones non immerito vocantur, quia dum loquuntur quae non faciunt, in usum locutionis suae verba justorum tollunt. Sed quia haec ipsa verba superna eis gratia tribuit, quorum tamen vitam in pravis moribus relinquit, per semetipsos quidem praedones sunt, sed tamen bona quae habent divinitus acceperunt. Sequitur: VERS. 7 et 8.---Nimirum interroga jumenta, et docebunt te; volatilia coeli et indicabunt tibi. Loquere terrae, et respondebit tibi, et narrabunt pisces maris.

CAPUT III.

5. Quid per jumenta et coeli volatilia, quid per terram et pisces maris significetur.---Quid per jumenta, nisi sensu pigriores, quid per coeli volatilia nisi summa atque sublimia sapientes intelligere debemus? De jumentis quippe, id est sensu pigrioribus, scriptum est: Animalia tua habitabunt in ea (Psal. LXVII, 11). Et quia sublimia sapientes, in verbis nostri Redemptoris evolant, scriptum est: Ita ut volucres coeli veniant, et habitent in ramis ejus (Matth. XIII, 32). Quid vero per terram, nisi terrena sapientes?

What therefore the robber unjustly desired, this the most equitable Judge justly permitted to be done; so that both that one might receive what he had unjustly done, and this one might be struck more heavily at some time, through whose most wicked will almighty God justly vindicated the fault upon the other. He is purged who is oppressed; in this one the guilt is increased, who oppresses, so that either from the depth of wickedness he may return at some time to penitence, or not returning he may be struck so much more heavily by eternal damnation, as he has been long tolerated in his iniquity. With that one therefore it is dealt mercifully that he may end sin, with this one strictly that he may multiply it, unless he runs back to penitence. In that one evils are purged while he sustains violence, in this one they are heaped up while he does it. Almighty God therefore justly permits to be done what He prohibits to be done, so that whence He now expects, and long tolerates the unconverted, thence He may at some time strike more. Well therefore it is said: The tabernacles of robbers abound, and they boldly provoke God, when He Himself has given all things into their hands, because what the iniquitous take away, He Himself gives this to them, who could have resisted them in rapine, if He had willed to have mercy.

[Vet. II.] 4. They are robbers who are proud of the gifts conferred on them by God.---Which yet can be understood of spiritual things also. For for the most part some receive gifts of doctrine, but they swell from the same gifts, and wish to seem great before others. And to provoke almighty God is to be proud concerning His gifts among neighbors. Who also are not undeservedly called robbers, because while they speak what they do not do, they take the words of the just into the use of their speech. But because heavenly grace bestows these same words on them, whose life yet it leaves in depraved manners, through themselves indeed they are robbers, but yet they have received the good things which they have from God. It follows: VERS. 7 and 8.--- Doubtless ask the beasts, and they shall teach thee; the fowls of the air, and they shall indicate to thee. Speak to the earth, and it shall answer thee, and the fishes of the sea shall tell.

CHAPTER III.

5. What is signified by the beasts and the fowls of the air, what by the earth and the fishes of the sea.---What ought we to understand by the beasts, but the slow of sense? What by the fowls of the air, but those wise in high and sublime things? Concerning the beasts namely, that is, the slow of sense, it is written: Thy animals shall dwell therein (Psal. LXVII, 11). And because those wise in sublime things fly away in the words of our Redeemer, it is written: So that the birds of the air come, and dwell in the branches thereof (Matth. XIII, 32). But what by the earth, but those wise in earthly things?

Unde et primo homini coelestia deserenti dictum est, Terra es, et in terram ibis (Genes. III, 19). Quid per pisces maris nisi curiosos hujus saeculi debemus accipere? De quibus Psalmista ait: Pisces maris, qui perambulant semitas maris (Psal. VIII, 9). Qui in magnis rerum inquisitionibus quasi in abditis fluctibus latent. Quid autem cuncta haec inquisita doceant, adjungit, dicens:

CAPUT IV.

VERS. 9.---Quis ignorat quod omnia haec manus Domini fecerit?

6. Deum omnium creatorem cuncta praedicant.---Ac si aperte dicat: Sive sensu tardiores, seu sublimia sapientes, sive terrenis actibus deditos, seu hujus mundi occupatos inquisitionibus requiras, cuncta haec creatorem omnium Deum fatentur, et de potestate ejus concorditer sentiunt, quamvis sub ea non concorditer vivant. Quod enim justus quisque etiam vivendo loquitur, hoc injustus plerumque de Deo vel sola voce compellitur fateri; fitque ut mali, auctori omnium, cui operibus resistunt, attestatione famulentur, quia quem impugnare moribus ausi sunt, creatorem omnium negare non possunt. Quod tamen intelligi etiam juxta solam speciem litterae utiliter potest, quia omnis respecta creatura quasi dat vocem attestationis propriae, ipsam quam habet speciem suam. Jumenta, vel volatilia, terram, vel pisces requirimus, dum consideramus quae nobis concorditer respondent, quod cuncta Dominus fecerit; quia dum nostris oculis suas species ingerunt, se a semetipsis non esse testantur. Eo ipso enim quod creata sunt, per ostensam speciem creatori suo quasi vocem confessionis reddunt, qui quia omnia condidit, qualiter etiam debeant administrari disposuit. Unde subditur:

Caput V

[Vet. et Rec. III].

VERS. 10.---In cujus manu anima omnis viventis, et spiritus universae carnis hominis.

7. Qui praestitit esse quod non erat, providit qualiter sit quod jam existit. Spiritus hominis duobus modis intelligitur.---Per manum quippe potestas exprimitur. Anima igitur omnis viventis, et spiritus universae carnis hominis, in ejus potestate est a quo est; ut ipse provideat qualiter sit, qui praestitit esse quod non fuit. Potest vero per animam omnis viventis jumentorum vita signari. Omnipotens autem Deus jumentorum animam usque ad corporeos sensus vivificat, hominum vero spiritum usque ad spiritalem intellectum tendit.

Whence also it was said to the first man deserting heavenly things: Earth thou art, and unto earth thou shalt go (Gen. III, 19). What by the fishes of the sea ought we to receive, but the curious of this world? Of whom the Psalmist says: The fishes of the sea, that pass through the paths of the sea (Psal. VIII, 9). Who in great inquisitions of things lie hidden as if in secret waves. But what all these things being inquired teach, he joins, saying:

CHAPTER IV.

VERS. 9.---Who is ignorant that the hand of the Lord hath made all these things?

6. All things preach God as the creator of all.---As if he should say openly: Whether you require those slower of sense, or those wise in sublime things, or those given to earthly acts, or those occupied in the inquisitions of this world, all these confess God as the creator of all, and they feel concordantly concerning His power, although they do not live concordantly under it. For what every just man speaks even by living, this the unjust man for the most part is compelled to confess concerning God even by voice alone; and it comes to pass that the wicked serve the Author of all by attestation, whom they resist by works, because Him whom they have dared to impugn by manners, they cannot deny as the creator of all. Which yet can be understood usefully even according to the sole appearance of the letter, because every creature being respected gives as it were a voice of its own attestation, by that very appearance which it has. We require the beasts, or the fowls, the earth, or the fishes, while we consider those things which respond to us concordantly, that the Lord has made all things; because while they present their appearances to our eyes, they testify that they are not from themselves. For by that very fact that they are created, through the appearance shown they render as it were a voice of confession to their Creator, who, because He established all things, disposed also how they ought to be administered. Whence it is subjoined:

Chapter V

[Vet. and Rec. III].

VERS. 10.---In whose hand is the soul of every living thing, and the spirit of all flesh of man.

7. He who granted to be what was not, provided how that which now exists should be. The spirit of man is understood in two ways.---By the hand namely power is expressed. The soul therefore of every living thing, and the spirit of all flesh of man, is in His power from whom it is; that He Himself may provide how it should be, who granted it to be what it was not. The life of beasts indeed can be signified by the soul of every living thing. For almighty God vivifies the soul of beasts as far as the bodily senses, but He extends the spirit of men as far as spiritual intellect.

In ejus ergo manu est anima omnis viventis, et spiritus universae carnis hominis, dum et in illo hoc praestat animae ut vivificet carnem, et in isto ad hoc vivificat animam, ut ad intelligendam perveniat aeternitatem. Sciendum vero est quia in sacro eloquio spiritus hominis duobus modis poni consuevit. Aliquando namque spiritus pro anima, aliquando pro effectu spiritali ponitur. Pro anima namque spiritus dicitur, sicut de nostro ipso capite scriptum est: Inclinato capite tradidit spiritum (Joan. XIX, 30). Si enim aliud spiritum quam animam evangelista diceret, exeunte utique spiritu, anima remansisset. Pro effectu quoque spiritali spiritus dicitur, sicut scriptum est: Qui facit angelos suos spiritus, et ministros suos ignem urentem (Psal. CIII, 4). Angeli quippe, id est nuntii, in sacro eloquio nonnunquam praedicatores vocantur, sicut per prophetam dicitur: Labia sacerdotis custodiunt scientiam, et legem requirunt ex ore ejus, quia angelus Domini exercituum est (Mal. II, 7). Omnipotens ergo Deus angelos suos spiritus facit, quia praedicatores suos spiritales efficit. Hoc autem loco si anima omnis viventis ipsa corporis vita signatur, spiritu universae carnis hominis effectus intelligentiae spiritalis exprimitur. Sequitur:

Caput VI

[Rec. IV].

VERS. 11.---Nonne auris verba dijudicat, et fauces comedentis saporem?

8. Unius ejusdemque sapientiae quam diversa dona diversique inhabitationis modi.---Pene nullum latet quod quinque sensus corporis nostri, videlicet visus, auditus, gustus, odoratus et tactus, in omne quod sentiunt atque discernunt, virtutem discretionis et sensus a cerebro trahunt. Et cum unus sit judex sensus cerebri qui intrinsecus praesidet, per meatus tamen proprios sensus quinque discernit, Deo mira operante, ut neque oculus audiat, neque auris videat, neque os olfaciat, neque nares gustent, neque manus odorentur. Et cum per unum sensum cerebri omnia disponantur, quilibet tamen horum sensus aliud facere non potest, praeter id quod ex dispositione conditoris accepit. Ex istis ergo corporalibus et exterioribus, interiora et spiritalia colligenda sunt, ut per id quod in nobis publicum est transire debeamus ad secretum quod in nobis est et nosmetipsos latet.

In His hand therefore is the soul of every living thing, and the spirit of all flesh of man, while both in that one He grants this to the soul that it may vivify the flesh, and in this one He vivifies the soul to this end, that it may arrive at understanding eternity. But it must be known that in sacred eloquence the spirit of man is accustomed to be put in two ways. For sometimes spirit is put for the soul, sometimes for a spiritual effect. For spirit is said for the soul, as it is written of our Head Himself: Bowing His head, He gave up the spirit (John XIX, 30). For if the evangelist had called the spirit something other than the soul, surely the spirit going out, the soul would have remained. Spirit is also said for a spiritual effect, as it is written: Who makest Thy angels spirits, and Thy ministers a burning fire (Psal. CIII, 4). For angels, that is, messengers, in sacred eloquence are sometimes called preachers, as it is said through the prophet: The lips of the priest keep knowledge, and they seek the law from his mouth, because he is the angel of the Lord of hosts (Mal. II, 7). Almighty God therefore makes His angels spirits, because He makes His preachers spiritual. But in this place, if the soul of every living thing is signified as the life of the body itself, by the spirit of all flesh of man the effect of spiritual intelligence is expressed. It follows:

Chapter VI

[Rec. IV].

VERS. 11.---Doth not the ear judge words, and the throat of him that eateth the taste?

8. How diverse are the gifts and modes of inhabitation of one and the same Wisdom.---It is hidden from almost no one that the five senses of our body, namely sight, hearing, taste, smell, and touch, in all that they feel and discern, draw the virtue of discretion and sense from the brain. And while the sense of the brain is the one judge which presides within, yet it discerns the five senses through their own passages, God working wonderfully, so that neither the eye hears, nor the ear sees, nor the mouth smells, nor the nostrils taste, nor the hands smell. And while all things are disposed through one sense of the brain, yet any of these senses cannot do other than that which it received from the disposition of the Creator. From these bodily and exterior things, therefore, interior and spiritual things are to be collected, that through that which is public in us we ought to pass to the secret which is in us and is hidden from ourselves.

[Vet. IV.] Intuendum quippe est quia cum una sit sapientia, alium minus, alium magis inhabitat; alii hoc, alii illud praestat, et, quasi cerebri more, nobismetipsis velut quibusdam sensibus utitur, ut quamvis ipsa sibimet nunquam sit dissimilis, per nos tamen diversa et dissimilia semper operetur, quatenus iste sapientiae, ille scientiae donum percipiat; iste genera linguarum, ille gratiam curationum habeat.

9. Verba sapientiae reprobi solum audiunt, electi etiam gustant.---Sed in his verbis beatus Job, quibus ait: Auris verba dijudicat, et fauces comedentis, saporem, etiam de electis ac reprobis aliquid videtur innuere, quia verba sapientiae, quae reprobi audiunt, electi non solum audiunt, sed etiam gustant, ut eis in corde sapiat quod reproborum non mentibus, sed solummodo auribus sonat. Aliud namque est nominatum cibum audire solummodo, aliud vero etiam gustare. Electi itaque cibum sapientiae sic audiunt, ut degustent, quia hoc quod audiunt eis per amorem medullitus sapit. Reproborum vero scientia usque ad cognitionem sonitus tenditur, ut quidem virtutes audiant, sed tamen corde frigido qualiter sapiant ignorent. Quibus videlicet verbis beatus Job amicorum suorum imperitiam, et eorum qui de doctrina sapientiae inflantur arrogantiam reprobat, quia aliud est de Deo aliquid scire, aliud vero hoc quod cognoscitur fauce intelligentiae gustare. Recte ergo dicitur: Nonne auris verba dijudicat, et fauces comedentis, saporem? Ac si aperte arrogantibus diceretur: Doctrinae verba, quae vobis usque ad aurem veniunt, mihi etiam per saporem intimum intelligentiae fauces tangunt. Quia vero infirma aetas, etiam cum recte sapit, ad praedicandum non debet incaute prosilire, recte subditur:

CAPUT VII.

VERS. 12.---370 In antiquis est sapientia, et in multo tempore prudentia. 10. Sapientia per vivendi usum et experientiam confirmatur.---Illa enim dicta in sapientiae radice solidata sunt, quae per vivendi usum etiam actuum experimento convalescunt. Sed quia multis et longior vita tribuitur, et sapientiae gratia non confertur, recte adhuc in cujus judicio ipsa dona pendeant demonstratur, dum subditur:

CAPUT VIII.

VERS. 13.---Apud ipsum est sapientia et fortitudo; ipse habet consilium et intelligentiam.

[Vet. IV.] It must be considered namely that while Wisdom is one, she inhabits one less, another more; she grants this to one, that to another, and, as if after the manner of the brain, she uses ourselves as if for certain senses, so that although she is never unlike herself, yet through us she always works diverse and dissimilar things, to the end that this one may receive the gift of wisdom, that one the gift of knowledge; this one kinds of tongues, that one the grace of healings.

9. The reprobate only hear the words of wisdom, the elect also taste them.---But in these words in which blessed Job says: The ear judges words, and the throat of him that eateth, the taste, he seems also to hint something concerning the elect and the reprobate, because the words of wisdom, which the reprobate hear, the elect not only hear, but also taste, so that that may taste in their heart which sounds not to the minds, but only to the ears of the reprobate. For it is one thing only to hear of a food named, but another thing also to taste it. The elect therefore so hear the food of wisdom, that they taste it, because this which they hear tastes to them inwardly through love. But the knowledge of the reprobate is extended as far as the cognition of the sound, so that they indeed hear virtues, but yet with a cold heart they are ignorant of how they taste. By which words namely blessed Job reproves the unskillfulness of his friends, and the arrogance of those who are puffed up concerning the doctrine of wisdom, because it is one thing to know something of God, but another thing to taste this which is known with the throat of intelligence. Rightly therefore it is said: Doth not the ear judge words, and the throat of him that eateth, the taste? As if it were said openly to the arrogant: The words of doctrine, which come as far as the ear to you, touch the throats of intelligence to me also through an intimate taste. But because weak age, even when it is rightly wise, ought not to leap forth incautiously to preaching, it is rightly subjoined:

CHAPTER VII.

VERS. 12.---In the ancient is wisdom, and in length of days prudence. 10. Wisdom is confirmed by the use of living and by experience.---For those sayings are solidified in the root of wisdom, which through the use of living also grow strong by the experiment of acts. But because to many both a longer life is granted, and the grace of wisdom is not conferred, it is rightly still shown in whose judgment those same gifts depend, while it is subjoined:

CHAPTER VIII.

VERS. 13.---With him is wisdom and strength; he hath counsel and understanding.

11. Christus Dei sapientia et fortitudo.---Haec non incongrue de Unigenito summi Patris accipimus, ut ipsum esse Dei sapientiam et fortitudinem sentiamus. Nam Paulus quoque nostro intellectui attestatur, dicens: Christum Dei virtutem et Dei sapientiam (I Cor. I, 24); qui apud ipsum semper est, quia in principio erat Verbum, et Verbum erat apud Deum, et Deus erat Verbum (Joan. I, 1). Habet autem Deus consilium et intelligentiam: consilium videlicet, quia disponit sua; intelligentiam, quia cognoscit nostra. [Vet. V.] Potest quoque consilii nomine ipsa occulti judicii mora signari, ut quod aliquando tardius delinquentes percutit, non quia iniquorum culpa non conspicitur, sed ut damnationis eorum sententia, quae pro agenda poenitentia differtur, quasi tarda ex consilio prodire videatur. Quod ergo foris quandoque aperta sententia indicat, hoc apud omnipotentem Dominum ante saecula in consilio latebat. Sequitur:

Caput IX

[Rec. V].

VERS. 14.---Si destruxerit, nemo est qui aedificet; si incluserit hominem, nullus est qui aperiat.

12. Deus humanam mentem destruit ab ea recedendo. Qui male agit conscientiam sibi carcerem facit.---Omnipotens Deus humanum cor destruit cum relinquit, aedificat dum replet. Neque enim humanam mentem debellando destruit, sed recedendo, quia ad perditionem suam sufficit sibi dimissa. Unde plerumque fit ut cum audientis cor exigentibus culpis omnipotentis Dei gratia non repletur, incassum exterius a praedicatore moneatur, quia mutum est os omne quod loquitur, si ille interius in corde non clamet, qui aspirat verba quae audiuntur. Hinc Propheta ait: Nisi Dominus aedificaverit domum, in vanum laborant qui aedificant eam (Psal. CXXVI, 1). Hinc Salomon dicit: Considera opera Dei quod nemo possit corrigere quem ille despexerit (Eccle. VII, 14). Nec mirum si a corde reprobo praedicator minime auditur, dum nonnunquam ipse quoque Dominus in his quae loquitur resistentium moribus impugnatur. Hinc est enim quod Cain et divina voce admoneri potuit, et mutari non potuit, quia exigente culpa malitiae, jam intus Deus cor reliquerat, cui foris ad testimonium verba faciebat.

11. Christ is the wisdom and strength of God.---These things we receive not incongruously concerning the Only-begotten of the supreme Father, so that we may perceive him to be the wisdom and strength of God. For Paul also bears witness to our understanding, saying: Christ the power of God and the wisdom of God (1 Cor. 1:24); who is always with him, because in the beginning was the Word, and the Word was with God, and the Word was God (John 1:1). Moreover, God hath counsel and understanding: counsel, namely, because he disposes his own things; understanding, because he knows ours. [Vet. V.] Also, by the name of counsel, the very delay of hidden judgment may be signified, so that the fact that he sometimes strikes delinquents more slowly is not because the fault of the wicked is not seen, but so that the sentence of their damnation, which is deferred for the sake of doing penance, may seem to proceed as if slowly from counsel. What, therefore, is sometimes indicated outwardly by an open sentence, this was hidden in counsel with the Almighty Lord before the ages. It follows:

Chapter IX

[Rec. V].

VERS. 14.---If he break down, there is none that can build up; if he shut up a man, there is none that can open.

12. God destroys the human mind by receding from it. He who acts evilly makes a prison for himself in his conscience.---Almighty God destroys the human heart when he leaves it, he builds it up while he fills it. For he does not destroy the human mind by fighting against it, but by receding, because it is sufficient for its own perdition when left to itself. Whence it often happens that when the heart of the listener is not filled by the grace of Almighty God because of the exigency of faults, he is admonished in vain from without by the preacher, because every mouth that speaks is mute, if he who inspires the words that are heard does not cry out within in the heart. Hence the Prophet says: Unless the Lord build the house, they labor in vain that build it (Psal. 126:1). Hence Solomon says: Consider the works of God, that no man can correct whom he hath despised (Eccl. 7:14). Nor is it a wonder if the preacher is heard very little by a reprobate heart, while sometimes the Lord himself is also impugned in those things which he speaks by the morals of those resisting. For hence it is that Cain could be admonished even by the divine voice, and could not be changed, because the fault of malice demanding it, God had already left the heart within, to which he spoke words without for a testimony.

Bene autem subditur: Si incluserit hominem, nullus est qui aperiat. Quia omnis homo per id quod male agit, quid sibi aliud quam conscientiae suae carcerem facit, ut hunc animi reatus premat, etiamsi nemo exterius accuset? Qui cum, judicante Deo, in malitiae suae caecitate relinquitur, quasi intra semetipsum clauditur, ne evadendi locum inveniat, quem invenire minime meretur. Nam saepe nonnulli a pravis actibus exire cupiunt; sed quia eorumdem actuum pondere premuntur, in malae consuetudinis carcere inclusi, a semetipsis exire non possunt. Et quidam culpas proprias punire cupientes, hoc quod recte se agere aestimant, in graviores culpas vertunt; fitque modo miserabili ut quod exitum putant, hoc inclusionem inveniant. Sic videlicet reprobus Judas (Matth. XXVII, 5), cum mortem sibi contra peccatum intulit. 371 ad aeternae mortis supplicia pervenit, et pejus de peccato poenituit quam peccavit.

13. Vocanti Deo nemo resistit, relinquenti obviat nemo.---Dicatur ergo: Si incluserit hominem, nullus est qui aperiat, quia sicut nemo obsistit largitati vocantis, ita nullus obviat justitiae relinquentis. Includere itaque Dei est clausis non aperire. Unde et ad Moysen dicitur de Pharaone: Ego obdurabo cor ejus (Exod. IV, 21; VII, 3). Obdurare quippe per justitiam dicitur Deus, quando cor reprobum per gratiam non emollit. Recludit itaque hominem quem in suorum operum tenebris relinquit. [Vet. VI.] Quasi enim aperire hanc inclusionem Isaac primogenito filio voluit, cum hunc fratri praeponere benedicendo conatus est (Genes. XXVII, 5). Sed filium quem pater voluit Dominus reprobavit, et quem Dominus voluit pater etiam nolendo benedixit (Ibid., XXV, 34), ut qui jam primogenita fratri pro esca vendiderat primogenitorum benedictionem non acciperet, quam ex cupidine gulae reliquisset: qui terrena ambiens, fugitiva sequens, haereditare cupiens benedictionem, reprobatus est. Non enim invenit poenitentiae locum, quanquam cum lacrymis inquisisset eam, quia videlicet fructum non habent lamenta, quae student cum gemitu desiderare peritura. Aperire itaque Isaac nec filio potuit, quem Deus omnipotens justo judicio in suae carcere malitiae inclusit. Sequitur:

Caput X

[Rec. VI].

VERS. 15.---Si continuerit aquas, omnia siccabuntur; si emiserit eas, subvertent terram.

But it is well added: If he shut up a man, there is none that can open. Because every man, through that which he acts evilly, what else does he make for himself but a prison of his own conscience, so that the guilt of his mind may press upon him, even if no one accuses him from without? Who, when he is left, God judging him, in the blindness of his malice, is as it were shut up within himself, lest he find a place of escaping, which he by no means deserves to find. For often some desire to go out from depraved acts; but because they are pressed by the weight of the same acts, shut up in the prison of evil habit, they cannot go out from themselves. And some, desiring to punish their own faults, turn that which they think they act rightly into more grievous faults; and it happens in a miserable way that what they think an exit, this they find an inclusion. Thus, namely, the reprobate Judas (Matth. 27:5), when he brought death upon himself against sin, came to the punishments of eternal death, and repented worse of the sin than he had sinned.

13. No one resists God calling, no one meets him leaving.---Let it be said, therefore: If he shut up a man, there is none that can open, because as no one resists the largess of him calling, so no one meets the justice of him leaving. To shut up, therefore, is of God not to open to those shut. Whence also it is said to Moses concerning Pharaoh: I will harden his heart (Exod. 4:21; 7:3). For God is said to harden through justice, when he does not soften a reprobate heart through grace. He shuts up, therefore, the man whom he leaves in the darkness of his own works. [Vet. VI.] For Isaac wished, as it were, to open this inclusion to his first-born son, when he endeavored to prefer him to his brother by blessing him (Gen. 27:5). But the son whom the father wished, the Lord reprobated, and whom the Lord wished, the father also blessed even against his will (Ibid., 25:34), so that he who had already sold his birthright to his brother for food should not receive the blessing of the first-born, which he had left from the greed of his belly: who, seeking earthly things, following fleeting things, desiring to inherit the blessing, was reprobated. For he found no place of repentance, although he had sought it with tears, because namely those lamentations have no fruit, which study to desire with groaning things about to perish. Isaac, therefore, could not open even to his son, whom Almighty God by a just judgment shut up in the prison of his malice. It follows:

Chapter X

[Rec. VI].

VERS. 15.---If he withhold the waters, all things dry up; if he send them forth, they subvert the earth.

14. Subtracta praedicatione aut gratia, cor arescit.--- Si aqua scientia praedicationis accipitur, sicut scriptum est: Aqua profunda, verba ex ore viri et torrens redundans fons sapientiae (Prov. XVIII, 4), cum aqua continetur, cuncta siccantur; quia si scientia praedicatorum subtrahitur, eorum qui viridescere in spe aeterna poterant, corda protinus arefiunt; ut in desperata siccitate remaneant, dum, fugitiva diligentes, nesciunt sperare mansura. Sin vero aquae nomine sancti Spiritus gratia designatur, sicut Veritatis voce in Evangelio dicitur: Qui credit in me, sicut dicit Scriptura, flumina de ventre ejus fluent aquae vivae (Joan. VII, 38, 39); ubi statim evangelista subjunxit: Hoc autem dixit de Spiritu, quem accepturi erant credentes in eum; congruus in his sermonibus intellectus patet, quibus ait: Si continuerit aquas, omnia siccabuntur, quia si sancti Spiritus gratia ab audientis mente subtrahitur, arescit protinus intellectus, qui jam per spem viridescere in audiente videbatur. Quod autem non aquam, sed aquas memorat, pluralitatis appellatione, ad septiformem donorum spiritalium gratiam recurrit, quia quasi tot aquis unusquisque infunditur, quot donis repletur. De quibus apte subjungitur: Si emiserit eas, subvertent terram.

15. Afflante gratia, cor terrena sapiens subvertitur et mutatur.---Quid enim terra, nisi peccator accipitur, cui per sententiam dictum est: Terra es, et in terram ibis (Genes. III, 19)? Manet itaque terra immobilis, cum praeceptis dominicis peccator obedire contemnit; cum cervicem superbiae erigit, atque a veritatis lumine oculos mentis claudit. Sed quia scriptum est: Pedes ejus steterunt, et mota est terra (Habac. III, 6, sec. LXX), quia cum veritas in corde figitur, mentis immobilitas agitatur, si sancti Spiritus gratia superno munere juxta vocem praedicantis infunditur, statim terra subvertitur, quia peccatricis mentis duritia ab immobilitatis suae obstinatione 372 permutatur, ut tantum se postmodum praeceptis dominicis flendo subjiciat, quantum superbiendo prius contra Dominum cervicem cordis erigebat. Videas namque quod terra cordis humani, aqua divini muneris infusa, post libenter injurias toleret, quas prius vehementer irrogabat; post etiam sua tribuat, quae prius et aliena rapiebat; post carnem abstinendo cruciet, quae prius satietate carnis per mortifera turpitudinum oblectamenta defluebat; post etiam persecutores diligat, quae prius diligere etiam se amantes nolebat. [Vet. VII.] Cum igitur mens humana, divino munere infusa, contra hoc quod consueverat agere coeperit, terra subversa est, quia deorsum missa est, quae prius eminebat, et sursum elevata est facies, quae prius in profunda premebatur.

14. When preaching or grace is withdrawn, the heart withers.---If by water is understood the knowledge of preaching, as it is written: Deep water are the words from the mouth of a man, and a bubbling brook is the fountain of wisdom (Prov. 18:4), when the water is withheld, all things dry up; because if the knowledge of preachers is withdrawn, the hearts of those who could have flourished in eternal hope immediately wither away; so that they remain in a desperate dryness, while, loving fleeting things, they know not how to hope for those that remain. But if by the name of water the grace of the Holy Spirit is designated, as it is said by the voice of the Truth in the Gospel: He that believeth in me, as the Scripture saith, out of his belly shall flow rivers of living water (John 7:38, 39); where the evangelist immediately added: But this he spake of the Spirit, whom they that believe in him should receive; a suitable understanding is evident in these words, by which he says: If he withhold the waters, all things dry up, because if the grace of the Holy Spirit is withdrawn from the mind of the hearer, the understanding immediately withers, which already through hope seemed to flourish in the hearer. Moreover, that he mentions not water, but waters, by the name of plurality, he recurs to the sevenfold grace of spiritual gifts, because each one is as it were poured upon by as many waters as the gifts with which he is filled. Concerning which it is fitly subjoined: If he send them forth, they subvert the earth.

15. When grace breathes upon it, the heart that savors of earthly things is subverted and changed.---For what is understood by earth, but the sinner, to whom it was said by sentence: Dust thou art, and unto dust shalt thou return (Gen. 3:19)? The earth, therefore, remains immovable, when the sinner contemns to obey the lordly precepts; when he raises the neck of pride, and closes the eyes of the mind from the light of truth. But because it is written: His feet stood, and the earth was moved (Habak. 3:6, according to the LXX), because when truth is fixed in the heart, the immobility of the mind is shaken, if the grace of the Holy Spirit is poured in by a heavenly gift according to the voice of the preacher, immediately the earth is subverted, because the hardness of the sinful mind is changed from the obstinacy of its own immobility 372, so that afterwards it subjects itself to the lordly precepts by weeping, as much as by being proud it formerly raised the neck of the heart against the Lord. For you may see that the earth of the human heart, when the water of the divine gift is poured in, afterwards willingly bears injuries, which before it vehemently inflicted; afterwards it even gives its own things, which before it snatched even the things of others; afterwards it torments the flesh by abstaining, which before flowed down through the deadly delights of baseness by the satiety of the flesh; afterwards it even loves its persecutors, which before was unwilling to love even those loving itself. [Vet. VII.] When therefore the human mind, poured upon by a divine gift, begins to act against that which it was accustomed to do, the earth is subverted, because that which before was eminent is sent downwards, and the face which before was pressed into the depths is raised upwards.

16. Quod in Paulo converso mire elucet.---Libet in hujus rei exemplo unum e multis ad medium Paulum vocare; qui cum, acceptis contra Christum epistolis, Damascum pergeret, sancti Spiritus gratia in itinere infusus, ab illa sua protinus crudelitate mutatus est; et postmodum plagas pro Christo accepit, quas veniebat inferre Christianis; et qui prius carnaliter vivens, in mortem conabatur sanctos Domini tradere, gaudet postmodum pro vita sanctorum suae carnis sacrificium immolare (I Tim. I, 13). Illae crudelitatis ejus frigidae cogitationes versae sunt in ardorem pietatis; et qui prius fuit blasphemus et persecutor, humilis post factus est piusque praedicator (Act. IX, 1). Qui lucrum maximum putavit, se in discipulis Christum occidere, jam vitam suam Christum aestimat, et mori lucrum (Philip. I, 21). Emissa ergo aqua terra subversa est, quia Pauli mens, mox ut sancti Spiritus gratiam accepit, statum suae immobilitatis atque crudelitatis immutavit. Quod contra per prophetam Dominus contra Ephraim queritur, dicens: Ephraim factus est subcinericius panis, qui non reversatur (Osee VII, 8). Panis namque subcinericius super se cinerem portans, partem mundiorem deorsum premit, partemque superiorem tanto sordidiorem habet, quanto in ea cinerem tolerat. Mens itaque quae terrena cogitat quid super se aliud quam cineris molem portat? Sed si reversari voluerit, mundam faciem quam deorsum presserat superius reducit, cum cinerem quem portabat excusserit. Si igitur terrenarum cogitationum cinerem a mente excutimus, quasi panem subcinericium reversamus, ut illa nostra intentio jam postponi debeat, quam prius cogitationis infimae cinis premebat; et munda facies ad superiora veniat, ut recta nostra intentio mole jam terreni desiderii non prematur. Quod nequaquam agere possumus, nisi sancti Spiritus gratia perfundamur, quia videlicet omnipotens Deus si aquas emiserit, subvertent terram. Sequitur:

Caput XI

[Vet. VIII].

VERS. 16.---Apud ipsum est fortitudo et sapientia.

17. In judicio reprobi prius condemnabuntur, quam electi gloria donentur.---Paulo superius dictum fuerat: Apud ipsum est sapientia et fortitudo; nunc autem dicitur: Apud ipsum est fortitudo et sapientia. Quia enim omnipotens Deus, cum pietatis suae mysterio homo factus est, prius mansuetudinis doctrinam protulit, et postmodum in judicio quantae sit fortitudinis ostendit, recte superius sapientia ante fortitudinem memoratur, cum de Patris Unigenito 373 dicitur: Apud ipsum est sapientia et fortitudo.

16. This shines forth wonderfully in the converted Paul.---It is pleasing, as an example of this matter, to call Paul from among the many to the midst; who, when he was going to Damascus, having received letters against Christ, being poured upon by the grace of the Holy Spirit on the way, was immediately changed from that cruelty of his; and afterwards he received stripes for Christ, which he was coming to inflict upon Christians; and he who before, living carnally, endeavored to deliver the saints of the Lord to death, afterwards rejoices to offer the sacrifice of his own flesh for the life of the saints (1 Tim. 1:13). Those cold thoughts of his cruelty were turned into the ardor of piety; and he who before was a blasphemer and a persecutor, afterwards became a humble and pious preacher (Acts 9:1). He who thought it the greatest gain to kill Christ in his disciples, now esteems his own life to be Christ, and to die to be gain (Phil. 1:21). The water, therefore, being sent forth, the earth was subverted, because Paul's mind, as soon as it received the grace of the Holy Spirit, changed the state of its own immobility and cruelty. On the contrary, the Lord complains through the prophet against Ephraim, saying: Ephraim is become bread baked under the ashes, which is not turned (Hosea 7:8). For bread baked under the ashes, carrying ashes upon itself, presses the cleaner part downwards, and has the upper part so much the filthier as it tolerates the ashes upon it. What else does the mind that thinks on earthly things carry upon itself but a mass of ashes? But if it wishes to be turned, it brings back to the top the clean face which it had pressed downwards, when it has shaken off the ashes which it was carrying. If, therefore, we shake off from the mind the ashes of earthly thoughts, we as it were turn the bread baked under the ashes, so that that intention of ours should now be postponed, which before the ash of the lowest thought was pressing down; and the clean face should come to the higher things, so that our right intention may no longer be pressed down by the mass of earthly desire. Which we can by no means do, unless we are poured upon by the grace of the Holy Spirit, because namely, if Almighty God sends forth the waters, they subvert the earth. It follows:

Chapter XI

[Vet. VIII].

VERS. 16.---With him is strength and wisdom.

17. In the judgment the reprobate will be condemned before the elect are gifted with glory.---It had been said a little above: With him is wisdom and strength; but now it is said: With him is strength and wisdom. For because Almighty God, when by the mystery of his piety he was made man, first brought forth the doctrine of gentleness, and afterwards in the judgment shows of how great strength he is, rightly above is wisdom mentioned before strength, when it is said of the Only-begotten of the Father 373: With him is wisdom and strength.

Quia vero ad judicandum veniens in terrore suae virtutis apparebit, et repulsis reprobis, electis suis in regno perpetuo, qualiter sit sapientia Patris indicabit, recte in subsequenti sententia apud ipsum esse prius fortitudo, et post sapientia dicitur. In verbis itaque prioribus, quibus ait: Apud ipsum est sapientia et fortitudo, aperte indicat, quia hoc quod mansuetus edocuit qualiter credendum fuerit, in judicii virtute terribilis ostendet. In verbis vero subsequentibus, quibus ait: Apud ipsum est fortitudo et sapientia, luce clarius demonstrat, quod prius in judicio per virtutem reprobos destruit, et postmodum electorum mentibus aeterni regni perfecto lumine infulget. Sed quia ante extremi diem judicii judicare quotidie occultis dispositionibus facta mortalium non desistit, ad hoc quod nunc agitur reditur, cum subditur:

Caput XII

[Rec. VII].

VERS. 16, 17.---Ipse novit et decipientem, et eum qui decipitur. Adducit consiliarios in stultum finem et judices in stuporem.

18. Deus iniquorum dolos et scit in examine, et nescit in amore.---Cum omnis qui proximum suum decipere conatur iniquus sit, et iniquis Veritas dicat: Non novi vos, discedite a me omnes qui operamini iniquitatem (Matth. VII, 23), qualiter hoc in loco dicitur, quia Dominus decipientem novit? Sed quia scire Dei aliquando cognoscere dicitur, aliquando approbare, et scit iniquum, quia cognoscendo judicat (neque enim iniquum quempiam judicasset si nequaquam cognosceret), et tamen iniquum nescit, quia ejus facta non approbat. Et novit ergo quia deprehendit; et non novit, quia hunc in suae sapientiae specie non recognoscit: sicut de veraci quolibet viro dicitur quia falsitatem nesciat, non quia cum vel ab aliis falsum dicitur, hoc reprehendere ignorat, sed eamdem ipsam fallaciam et scit in examine, et nescit in amore, ut videlicet ipse hanc non agat, quam actam ab aliis damnat. Et fit plerumque ut nonnulli insidiis vacantes alienae vitae perversitatis suae laqueos tendant; et cum quis nesciens eisdem laqueis capi conspicitur, utrum haec divinitus videantur fortasse dubitatur; miranturque homines si haec Deus videat, cur fieri permittat; sed ipse novit decipientem et eum qui decipitur. Novit enim decipientem, quia plerumque anteriora ejus conspicit, et hunc justo judicio cadere etiam in alia peccata permittit.

But because, coming to judge, he will appear in the terror of his power, and, the reprobate being repulsed, he will indicate to his elect in the perpetual kingdom how he is the wisdom of the Father, rightly in the subsequent sentence it is said that with him is first strength, and afterwards wisdom. In the former words, therefore, in which he says: With him is wisdom and strength, he openly indicates that this which he gently taught as to how it was to be believed, he will show as terrible in the power of judgment. But in the subsequent words, in which he says: With him is strength and wisdom, he demonstrates more clearly than light that he first destroys the reprobate by power in the judgment, and afterwards shines upon the minds of the elect with the perfect light of the eternal kingdom. But because, before the day of the last judgment, he does not cease to judge daily the deeds of mortals by hidden dispositions, he returns to that which is now being done, when it is subjoined:

Chapter XII

[Rec. VII].

VERS. 16, 17.---He knoweth both the deceiver, and him that is deceived. He bringeth counsellors to a foolish end, and judges to astonishment.

18. God both knows the guiles of the iniquitous in his examination, and knows them not in his love.---Since every one who endeavors to deceive his neighbor is iniquitous, and the Truth says to the iniquitous: I know you not, depart from me, all ye that work iniquity (Matt. 7:23), how is it said in this place that the Lord knows the deceiver? But because God's "knowing" is sometimes said to be perceiving, sometimes approving; and he knows the iniquitous man, because by perceiving he judges him (for he would by no means have judged anyone iniquitous if he did not perceive him), and yet he knows not the iniquitous man, because he does not approve his deeds. He knows him, therefore, because he detects him; and he knows him not, because he does not recognize him in the beauty of his own wisdom: just as it is said of any truthful man that he knows not falsehood, not because he is ignorant of how to reprehend it when it is spoken by himself or others, but he knows that same fallacy in his examination, and knows it not in his love, so that, namely, he does not do it himself, though he condemns it when done by others. And it often happens that some, being at leisure for snares, spread the nets of their own perversity for the life of another; and when someone is seen being caught unknowingly in those same nets, it is perhaps doubted whether these things are seen divinely; and men wonder, if God sees these things, why he permits them to be done; but he himself knoweth the deceiver and him that is deceived. For he knows the deceiver, because he often beholds his previous deeds, and permits him by a just judgment to fall even into other sins.

Novit decipientem, quia in manu suorum operum dimissum hunc ut ad pejora proruat deserit, sicut scriptum est: Qui nocet, noceat adhuc; et qui in sordibus est, sordescat adhuc (Apoc. XXII, 11). Novit quoque et eum qui decipitur, quia saepe committunt homines mala quae sciunt, et idcirco permittuntur decipi, ut cadant in mala etiam quae nesciunt. Quod tamen deceptis aliquando ad purgationem, aliquando vero ad ultionis initium fieri solet.

19. Stultus finis eorum qui bonum non bona intentione faciunt.---Adducit autem consiliarios in stultum finem, cum etiam bonum quodlibet non bona intentione faciunt, sed ad temporalis muneris retributionem tendunt. Si enim ipse summi Patris Unigenitus, quia per hoc quod factus est homo aeterna nuntiavit, magni consilii angelus est vocatus, recte consiliarios praedicatores accipimus, qui suis auditoribus consilium vitae praebent. Sed cum praedicator quisque ideo aeterna praedicat, ut temporalia lucra consequatur, profecto in stultum finem 374 deducitur, quia illo per laborem tendit, unde per mentis rectitudinem fugere debuit.

[Vet. IX, rec. VIII.] 20. Eorum qui aliis praesunt nec invigilant, stupor.---Bene autem subditur: Et judices in stuporem. Omnes enim qui examinandis aliorum moribus praesunt recte judices vocantur. Sed cum is qui praeest, subjectorum vitam nequaquam sollicite discutit, nec quem qualiter corrigat agnoscit, in stuporem judex deductus est, quia qui judicare male acta debuit, nequaquam ea quae judicanda sunt deprehendit. Sequitur:

CAPUT XIII.

VERS. 18.---Balteum regum dissolvit, et praecingit fune renes eorum.

21. Deus mentis elationem peccatis carnalibus punit.---Qui membrorum suorum motus bene regere sciunt, non immerito reges vocantur. Sed cum de ipsa continentia elatione mens tangitur, plerumque omnipotens Deus ejus superbiam deserens, hanc in immunditiam operis cadere permittit. Regum itaque balteum dissolvit, quando in his qui bene regere sua membra videbantur, propter elationis culpam, castitatis in eis cingulum destruit. Quid vero in fune accipitur, nisi peccatum? Sicut per Salomonem dicitur: Iniquitates suae capiunt impium, et funibus peccatorum suorum constringitur (Prov. V, 22). Et quia in renibus carnis delectatio principatur, districtus conscientiarum judex, qui regum balteum dissolvit, fune praecingit renes eorum, quatenus dissoluto castitatis cingulo, scilicet eorum membris delectatio peccati dominetur, ut quos in occulto superbia inquinat, quam sint detestabiles etiam in publico ostendat. Sequitur:

He knows the deceiver, because, having left him in the hand of his own works, he deserts him so that he may rush into worse things, as it is written: He that is unjust, let him be still unjust; and he which is filthy, let him be filthy still (Rev. 22:11). He also knows him who is deceived, because men often commit evils which they know, and for that reason they are permitted to be deceived, so that they may fall into evils which they know not. Which, however, is accustomed to happen to the deceived sometimes for purgation, and sometimes for the beginning of vengeance.

19. The foolish end of those who do good not with a good intention.---But he bringeth counsellors to a foolish end, when they do any good thing whatever not with a good intention, but tend toward the retribution of a temporal gift. For if the Only-begotten of the supreme Father himself, because by the fact that he was made man he announced eternal things, was called the Angel of Great Counsel, we rightly understand counsellors to be preachers, who offer the counsel of life to their hearers. But when any preacher preaches eternal things for this reason, that he may obtain temporal gains, he is surely led to a foolish end 374, because he tends through labor to that place from which he ought to have fled through rectitude of mind.

[Vet. IX, rec. VIII.] 20. The astonishment of those who preside over others and do not watch.---But it is well subjoined: And judges to astonishment. For all who preside over examining the characters of others are rightly called judges. But when he who presides by no means anxiously discusses the life of his subjects, nor recognizes whom or how he should correct, the judge is led into astonishment, because he who ought to have judged evil deeds by no means detects those things which are to be judged. It follows:

CHAPTER XIII.

VERS. 18.---He looseth the belt of kings, and girdeth their loins with a rope.

21. God punishes the elation of the mind with carnal sins.---Those who know how to rule well the motions of their members are not undeservedly called kings. But when the mind is touched by elation concerning that same continence, Almighty God, deserting its pride, often permits it to fall into the uncleanness of work. Therefore, he looseth the belt of kings, when in those who seemed to rule their members well, on account of the fault of elation, he destroys the girdle of chastity in them. But what is understood by the rope, except sin? As it is said by Solomon: His own iniquities shall catch the wicked, and he shall be bound with the ropes of his own sins (Prov. 5:22). And because the delight of the flesh holds sway in the loins, the strict judge of consciences, who looseth the belt of kings, girdeth their loins with a rope, so that, the girdle of chastity being loosed, the delight of sin may dominate their members, so that he may show even in public how detestable those are whom pride pollutes in secret. It follows:

Caput XIV

[Rec. IX].

VERS. 19.---Ducit sacerdotes inglorios, et optimates supplantat.

22. Qui aut curam sibi subditorum negligunt, aut aliud quam aeterna praemia requirunt, inglorii.---Magna sacerdotis gloria est rectitudo subditorum. Unde bene egregius praedicator discipulis dicit: Quae enim est nostra spes, aut gaudium, aut corona gloriae? nonne vos ante Dominum (I Thess. II, 19)? Sed cum sacerdotes vitam discipulorum negligunt, et nullum de eorum provectibus ante Dominum fructum ferunt, quid aliud quam inglorii dicuntur? quia ante districtum judicem nimirum gloriam tunc non inveniunt, quam modo in subditorum suorum moribus praedicationis studio non exquirunt. Bene autem dicitur: Et optimates supplantat, quia cum mentem regentium justo judicio deserit, haec internum retributionis praemium non requirit; et in eo supplantatur quo fallitur, ut pro aeterna gloria de principatu temporali gratuletur. Supplantantur igitur optimates, quia dum vera coelestis patriae praemia negligunt, in suis hic voluptatibus cadunt. Sequitur:

CAPUT XV.

VERS. 20.---Commutans labium veracium, et doctrinam senum auferens.

23. Deus veritatis verbum facientibus tribuit, non facientibus tollit.---Cum sacerdos non agit bona quae loquitur, ei etiam sermo subtrahitur, ne loqui audeat quod non operatur, sicut per Prophetam dicitur: Peccatori autem dixit Deus: Quare tu enarras justitias meas, et assumis testamentum meum per os tuum (Psal. XLIX, 16)? Unde etiam deprecatur, dicens: Et ne auferas de ore meo verbum veritatis usquequaque (Psal. CXVIII, 43). Perpendit namque quod omnipotens Deus veritatis verbum facientibus tribuit, et non facientibus tollit. Qui ergo hoc de ore suo non auferri petiit, quid aliud quam gratiam bonae operationis quaesivit? Ac si aperte diceret: A bono opere errare me non sinas, ne dum amitto ordinem bene vivendi, rectitudinem perdam loquendi. [Vet. X.] Et plerumque doctor qui docere audet 375 quod negligit agere, cum desierit bona loqui quae operari contempsit, docere subjectos incipit prava quae agit, ut justo omnipotentis Dei judicio, in bono jam nec linguam habeat, qui habere bonam vitam recusat, quatenus cum mens ejus terrenarum rerum amore incenditur, de terrenis rebus semper loquatur.

Chapter XIV

[Rec. IX].

VERS. 19.---He leadeth priests away inglorious, and overthroweth the mighty.

22. Those who either neglect the care of their subjects, or seek after something other than eternal rewards, are inglorious.---The great glory of a priest is the rectitude of his subjects. Whence the eminent preacher well says to his disciples: For what is our hope, or joy, or crown of glory? are not even ye in the presence of the Lord? (1 Thess. 2:19). But when priests neglect the life of their disciples, and bear no fruit before the Lord from their progress, what else are they called but inglorious? because before the strict judge they will then surely not find glory, which they do not now seek in the characters of their subjects by the study of preaching. But it is well said: And he overthroweth the mighty, because when by a just judgment he deserts the mind of those ruling, it does not seek the internal reward of retribution; and it is overthrown in that by which it is deceived, so that instead of eternal glory it congratulates itself on temporal sovereignty. The mighty, therefore, are overthrown, because while they neglect the true rewards of the heavenly country, they fall here in their own pleasures. It follows:

CHAPTER XV.

VERS. 20.---He changeth the lip of the true, and taketh away the doctrine of the aged.

23. God gives the word of truth to those doing it, and takes it away from those not doing it.---When the priest does not do the good things which he speaks, speech is also withdrawn from him, lest he dare to speak what he does not work, as it is said by the Prophet: But unto the sinner God said: Why dost thou declare my justices, and take my testament through thy mouth (Psal. 49:16)? Whence also he prays, saying: And take not away out of my mouth the word of truth utterly (Psal. 118:43). For he weighed that Almighty God gives the word of truth to those doing it, and takes it away from those not doing it. He, therefore, who sought that this should not be taken away from his mouth, what else did he seek but the grace of good operation? As if he were openly saying: Permit me not to err from good work, lest while I lose the order of living well, I lose the rectitude of speaking. [Vet. X.] And often the teacher who dares to teach what he neglects to do, when he has ceased to speak the good things which he contemned to work, begins to teach his subjects the depraved things which he does, so that by the just judgment of Almighty God, he may no longer have even a tongue in what is good, who refuses to have a good life, so that when his mind is inflamed with the love of earthly things, he may always speak of earthly things.

Unde in Evangelio Veritas dicit: Ex abundantia cordis os loquitur: Bonus homo de bono thesauro profert bona, et malus homo de malo thesauro profert mala (Matth. XII, 34; Luc. VI, 45). Hinc etiam Joannes ait: Ipsi de mundo sunt, ideo de mundo loquuntur. Bene ergo dicitur: Commutans labium veracium, et doctrinam senum auferens (I Joan. IV, 5), quia hi qui prius coelestia praedicando veraces erant, dum temporalia diligentes, ad terrena corruunt, labium veracium commutatur, et senum doctrina tollitur, quia diligentes temporalia priorum suorum praecepta minime sequuntur, ut locum regiminis quasi ad fructum voluptatis teneant, non ad usum laboris.

24. Judaei Christum quem venturum dixerant, negarunt praesentem.---Quod tamen apertius de Judaeis valet intelligi, qui ante incarnationem Domini veraces fuerunt, quia hunc venturum esse crediderunt, atque nuntiaverunt; sed postquam in carne apparuit, hunc esse negaverunt. Labium itaque veracium mutatum est, quia quem venturum dixerant negaverunt praesentem. Et doctrina senum ablata est, quia nequaquam ea credendo secuti sunt quae patres suos praedixisse meminerunt. Unde etiam Elia veniente promittitur quod reducat corda filiorum ad patres eorum (Malac. IV, 6), ut doctrina senum quae nunc a Judaeorum corde ablata est tunc miserante Domino redeat, quando hoc intelligere de Domino coeperint filii quod praedicaverunt patres. Sin vero senes eosdem quoque Judaeos accipimus, qui, suadente perfidia, Veritatis verbo contraire conati sunt, doctrina senum ablata est postquam hanc Ecclesia ex gentibus videlicet juvencula accepit, quae per Psalmistam dicit: Super seniores intellexi (Psal. CXVIII, 100). Quam quia operando tenuit, qualiter super seniores intellexerit ostendit, dum protinus subdit, dicens: Quia mandata tua exquisivi. Quia enim studuit operando implere quod didicit, accepit intelligere quod doceret. Unde adhuc apte subditur:

CAPUT XVI.

VERS. 21.---Effundit despectionem super principes, et eos qui oppressi fuerant relevans.

25. Judaei propter infidelitatem despecti. Gentiles ob fidem a casu erecti.---Cum enim Judaeorum populus in legis mandato permaneret, et cuncta gentilitas nulla Dei praecepta cognosceret, et illi per fidem principari videbantur, et isti in profundo pressi jacuerunt per infidelitatem. Sed cum incarnationis Dominicae mysterium Judaea negavit, gentilitas credidit, et principes in despectionem ceciderunt, et hi qui oppressi in culpa perfidiae fuerant in verae fidei libertatem levati sunt.

Whence in the Gospel Truth says: Out of the abundance of the heart the mouth speaketh: A good man out of a good treasure bringeth forth good things, and an evil man out of an evil treasure bringeth forth evil things (Matth. 12:34; Luc. 6:45). Hence also John says: They are of the world, therefore of the world they speak (1 John 4:5). Well, therefore, is it said: Changing the lip of the true, and taking away the doctrine of the aged, because those who before were true in preaching celestial things, while loving temporal things they fall away to earthly things, the lip of the true is changed, and the doctrine of the aged is taken away, because loving temporal things they very little follow the precepts of their predecessors, so that they may hold the place of government as it were for the fruit of pleasure, not for the use of labor.

24. The Jews denied Christ present, whom they had said was to come.---Which, however, is more clearly understood of the Jews, who before the incarnation of the Lord were true, because they believed that he was to come, and announced it; but after he appeared in the flesh, they denied that he was he. The lip of the true, therefore, was changed, because they denied him present whom they had said was to come. And the doctrine of the aged was taken away, because they by no means followed in believing those things which they remembered their fathers had foretold. Whence also, Elias coming, it is promised that he shall turn the hearts of the children to their fathers (Mal. 4:6), so that the doctrine of the aged, which is now taken away from the heart of the Jews, may then return, the Lord pitying them, when the children shall begin to understand concerning the Lord this which the fathers preached. But if we receive as the aged those same Jews also, who, perfidy persuading them, endeavored to go against the word of Truth, the doctrine of the aged was taken away after the Church from the Gentiles, namely the young one, received it, which says through the Psalmist: I have understood more than the ancients (Psal. 118:100). Which because she held by working, she showed how she understood more than the ancients, while she immediately subjoins, saying: Because I have sought thy commandments. For because she studied to fulfill by working what she learned, she received to understand what she should teach. Whence still aptly is subjoined:

CHAPTER XVI.

VERS. 21.---He poureth contempt upon princes, and relieving those who had been oppressed.

25. The Jews despised on account of infidelity. The Gentiles raised from their fall on account of faith.---For when the people of the Jews remained in the commandment of the law, and all Gentility knew no precepts of God, both those seemed to hold princedom through faith, and these lay pressed in the depths through infidelity. But when Judea denied the mystery of the Lord's incarnation, and Gentility believed, both the princes fell into contempt, and those who had been oppressed in the fault of perfidy were raised to the liberty of true faith.

Hunc vero Israelitarum casum longe ante Jeremias intuens ait: Factus est Dominus velut inimicus, praecipitavit Israel, praecipitavit omnia moenia ejus, dissipavit munitiones ejus (Thren. II, 5). Moenia autem in urbibus pro ornamento sunt, munitiones vero in defensionem. [Vet. XI.] Et alia sunt dona quae nos muniunt, alia quae ornant. Prophetica quippe doctrina, genera linguarum, curationum virtus, quasi quaedam moenia mentis sunt. Quae etsi quisque non habeat, stare munitus per fidem et justitiam 376 potest, quamvis ornatus virtutum altitudine minime esse videatur. Spes vero, fides, et charitas, non nostra moenia, sed munitiones sunt; quae si habere negligimus, hostilibus insidiis patemus. De Judaea ergo, quia prophetiam atque doctrinam, vel miraculorum signa abstulit, moenia praecipitavit. Quia vero spem, fidem atque charitatem propter ejus duritiam auferri permisit, munitiones ejus dissipare studuit. Rectus vero ordo servatus est, ut prius moenia, et post munitiones dissipatae dicerentur, quia cum peccatrix anima relinquitur, prius ab ea virtutum dona, quae ad manifestationem spiritus data sunt, et postmodum spei, fidei atque charitatis fundamenta destruuntur. Quae cuncta Dominus a perfidis ablata, gentilitati tribuit, atque ex his quae infidelibus abstulit mentes fidelium ornavit. Unde scriptum est: Et speciei domus dividere spolia (Psal. LXVII, 13). Cum enim virtutum spolia a Judaeis abstulit, domui cordis gentilium, quam per fidem inhabitare dignatus est, speciem donorum dedit. Quod videlicet gestum est, cum verba Dei, et Judaeorum populus ad solam litteram quae occidit acciperet, et conversa gentilitas per spiritum qui vivificat penetraret. Unde mox subditur:

Caput XVII

[Rec. X].

VERS. 22.---Qui revelat profunda de tenebris, et producit in lucem umbram mortis.

26. Christus occulta revelavit, et in lucem umbram mortis mutavit.---Cum enim quaeque mystica de occultis prophetarum verbis a credentibus agnoscuntur, quid aliud quam profunda de tenebris revelantur? Unde ipsa quoque Veritas discipulis in parabolis loquens, ait: Quod dico vobis in tenebris, dicite in lumine (Matth. X, 27). Cum enim mysticos allegoriarum nodos per explanationem solvimus, in lumine dicimus quod in tenebris audivimus. Umbra autem mortis erat legis duritia, quae unumquemque peccantem morte corporis puniri sanciebat.

Long before, Jeremiah, beholding this fall of the Israelites, said: The Lord is become as an enemy, he hath cast down Israel, he hath cast down all his walls, he hath destroyed his strongholds (Lam. 2:5). For walls in cities are for ornament, but strongholds are for defense. [Vet. XI.] And some are the gifts which defend us, others which adorn us. For prophetic doctrine, kinds of tongues, the power of healings, are as it were certain walls of the mind. Which even if one does not have, he can stand defended through faith and justice 376, although he may seem by no means to be adorned by the height of virtues. But hope, faith, and charity are not our walls, but our strongholds; which if we neglect to have, we lie open to hostile snares. From Judea, therefore, because he took away prophecy and doctrine, or the signs of miracles, he cast down the walls. But because he permitted hope, faith, and charity to be taken away on account of her hardness, he studied to destroy her strongholds. A right order, however, was preserved, so that first the walls, and afterwards the strongholds should be said to be destroyed, because when a sinful soul is deserted, first from it the gifts of virtues, which are given for the manifestation of the spirit, and afterwards the foundations of hope, faith, and charity are destroyed. All which things the Lord, having taken them from the perfidious, gave to Gentility, and from those things which he took from the infidels he adorned the minds of the faithful. Whence it is written: And to the beauty of the house to divide the spoils (Psalm 67:13). For when he took the spoils of virtues from the Jews, he gave the beauty of gifts to the house of the heart of the Gentiles, which he deigned to inhabit through faith. Which was namely done, when both the people of the Jews received the words of God according to the letter alone which killeth, and the converted Gentility penetrated them through the spirit which vivifieth. Whence it is presently subjoined:

Chapter XVII

[Rec. X].

VERS. 22.---Who revealeth deep things out of darkness, and bringeth out to light the shadow of death.

26. Christ revealed hidden things, and changed the shadow of death into light.---For when any mystical things from the hidden words of the prophets are acknowledged by believers, what else are they than deep things revealed out of darkness? Whence also Truth itself, speaking to the disciples in parables, saith: That which I tell you in darkness, speak ye in light (Matth. 10:27). For when we loose the mystical knots of allegories through explanation, we speak in light what we heard in darkness. But the shadow of death was the hardness of the law, which ordained that every one sinning should be punished with the death of the body.

Sed postquam Redemptor noster asperitatem legalis sanctionis per mansuetudinem temperavit, nec jam pro culpa mortem carnis inferri constituit, sed mors spiritus quantum timenda esset indicavit, in lucem procul dubio umbram mortis produxit. [Vet. XXII.] Ista enim mors in qua caro separatur ab anima umbra illius mortis est in qua anima separatur a Deo. In lucem ergo umbra mortis producitur, cum, intellecta morte spiritus, mors carnis minime timetur. Quod tamen et aliter intelligi potest. Principes etenim non immerito vocantur qui magno consilii judicio suis cogitationibus semper principantur, omnesque stultos motus potestate sapientiae comprimunt. Sed saepe contingit ut in occulto animus de ipsa sua sapientia in elationis fastum sublevetur, et sub eis vitiis corruat, de quibus se victorem fuisse gaudebat. Recte ergo dicitur: Effundit despectionem super principes. Sed quia nonnunquam hi qui in vitiis jacere videntur ad poenitentiae lamenta currunt, seque contra culpas quibus subjacebant erigunt, apte subjungitur: Et eos qui oppressi fuerant, relevans. Nonnulli enim superno illustrati munere, aspiciunt in quanta peccatorum suorum turpitudine jacent, factorum maculas lacrymis lavant, et sub se postmodum carnis suae motus deprimunt, a quibus ante premebantur.

377 27. Magna Dei dispensatione omnia hic habentur incerta.---Quod nimirum magna omnipotentis Dei dispensatione agitur, ut videlicet in hac vita omnia habeantur incerta, et nullus ex habita castitate superbiat, quia effundit despectionem super principes. Nullus ex vitiorum suorum depressione desperet, quia eos qui oppressi fuerant relevat. Et quoniam cum haec aguntur ex occultis Dei consiliis super unumquemque sententia aperta producitur, recte subjungitur: Et revelat profunda de tenebris.

28. Deus in occultis suis judiciis omnia videt nec videtur.---Profunda enim de tenebris Dominus revelat quando apertam sententiam ex occultis suis consiliis indicat, ut de unoquoque quae sentiat ostendat. Quia enim videt nunc Creator omnia, et ipse in consiliis non videtur, recte de illo per Psalmistam dicitur: Posuit tenebras latibulum suum (Psal. XVII, 12). Sed quasi de istis tenebris ad lumen exit, quando quid de uniuscujusque actibus sentiat ostendit.

But after our Redeemer tempered the asperity of the legal sanction through mildness, and no longer appointed the death of the flesh to be inflicted for fault, but indicated how much the death of the spirit was to be feared, He undoubtedly brought out the shadow of death into light. [Vet. XXII.] For that death in which the flesh is separated from the soul is the shadow of that death in which the soul is separated from God. Therefore the shadow of death is brought out into light when, the death of the spirit being understood, the death of the flesh is by no means feared. Which, however, can also be understood in another way. For they are not undeservedly called princes who always rule over their own thoughts with great judgment of counsel, and suppress all foolish motions by the power of wisdom. But it often happens that in secret the mind is raised up into the pride of elation concerning its very own wisdom, and falls under those vices over which it rejoiced to have been victor. Rightly therefore is it said: He poureth contempt upon princes. But because sometimes those who seem to lie in vices run to the lamentations of penance, and raise themselves up against the faults to which they were subject, it is aptly subjoined: And relieving those who had been oppressed. For some, enlightened by a heavenly gift, behold in how great turpitude of their sins they lie, wash the stains of their deeds with tears, and afterwards suppress under themselves the motions of their flesh, by which they were before pressed.

377 27. By a great dispensation of God all things are here held uncertain.---Which indeed is done by a great dispensation of Almighty God, namely, that in this life all things should be held uncertain, and no one should grow proud from possessed chastity, because He poureth contempt upon princes. Let no one despair from the depression of his vices, because He relieveth those who had been oppressed. And because when these things are done, an open sentence is brought out from the hidden counsels of God upon every one, it is rightly subjoined: And he revealeth deep things out of darkness.

28. God in His hidden judgments seeth all things and is not seen.---For the Lord revealeth deep things out of darkness when He indicateth an open sentence from His hidden counsels, that He may show what He feels concerning every one. For because the Creator now seeth all things, and He Himself is not seen in His counsels, it is rightly said of Him by the Psalmist: He made darkness His secret place (Psalm 18:11). But He as it were goeth out from this darkness to light when He showeth what He feels concerning the acts of each one.

Et quia cum is qui peccatorum suorum pondere premebatur ad rectitudinis statum ducitur, prius ipsam mortem conspicit, in qua et deficere consueverat, et hanc considerare nesciebat, recte additur: Et producit in lucem umbram mortis. Umbra enim mortis est prava operatio, quae de imitatione antiqui hostis, quasi de corporis lineamentis exprimitur. De quo etiam sub cujusdam significatione dicitur: Et nomen illi mors (Apoc. VI, 8). Et plerumque ejus maligna cogitatio mentes hominum latet, atque per hoc quod nescitur amplius praevalet. Umbra ergo mortis in lucem producitur dum sanctorum mentibus maligna operatio antiqui hostis, ut destrui possit, aperitur. Sequitur:

VERS. 23.---Qui multiplicat gentes, et perdit eas, et subversas in integrum restituit.

29. Occultis Dei judiciis alii cadunt, alii resurgunt.---Intelligi fortasse valet quoniam gentes Dominus multiplicat et perdit, quia nascuntur quotidie morituri; et subversas in integrum restituit, quia resurgent qui fuerint mortui. Quod tamen melius accipimus si hoc qualiter in earum mente agitur sentiamus. Multiplicat enim gentes et perdit, quia eas et per fecunditatem sobolis extendit, et tamen in propria infidelitate derelinquit. Sed subversas in integrum restituit, quia quas in infidelitatis casu reliquerat quandoque ad fidei statum reducit. Quibus videlicet in mentis integritate restitutis, antiquus ille populus, qui fidelis Deo esse videbatur, reprobatus, corde repulsus est, ut sua perfidia deceptus contra ipsum post insurgeret quem ante praedicavit. Sequitur:

CAPUT XIX.

VERS. 24, 25.---Qui immutat cor principum populi terrae, et decipit eos, ut frustra incedant per invium. Palpabunt quasi in tenebris, et non in luce, et errare eos faciet quasi ebrios.

30. Judaeorum obcaecatio erga Christum humana quidem patientem, sed divina ostendentem.---Cor enim principum terrae immutatum est cum in Judaea summi sacerdotes et seniores populi illi conabantur suo consilio obsistere quem prius venturum esse praedicabant.

And because when he who was pressed by the weight of his sins is led to the state of rectitude, he first beholdeth that very death in which he had also been accustomed to fail, and knew not how to consider this, it is rightly added: And bringeth out into light the shadow of death. For the shadow of death is wicked operation, which is expressed from the imitation of the ancient enemy, as it were from the lineaments of the body. Of whom also it is said under a certain signification: And his name was Death (Rev. 6:8). And for the most part his malignant thought lies hid from the minds of men, and by this, that it is not known, it prevaileth the more. Therefore the shadow of death is brought out into light while the malignant operation of the ancient enemy is opened to the minds of the saints, that it may be able to be destroyed. It follows:

VERS. 23.---Who multiplieth the nations, and destroyeth them, and restoreth the overturned to the whole.

29. By the hidden judgments of God some fall, others rise again.---It can perhaps be understood that the Lord multiplieth the nations and destroyeth them, because those are born daily who are to die; and He restoreth the overturned to the whole, because those who have been dead shall rise again. Which, however, we receive better if we perceive how this is done in their mind. For He multiplieth the nations and destroyeth them, because He both extendeth them through the fecundity of offspring, and yet leaveth them in their own infidelity. But He restoreth the overturned to the whole, because those whom He had left in the fall of infidelity He at some time leadeth back to the state of faith. Which being restored in integrity of mind, that ancient people, who seemed to be faithful to God, being reprobated, was repulsed in heart, so that being deceived by their own perfidy, they afterwards rose up against Him whom they before preached. It follows:

CHAPTER XIX.

VERS. 24, 25.---Who changeth the heart of the princes of the people of the earth, and deceiveth them, that they walk in vain through the pathless way. They shall grope as in darkness, and not in light, and He shall make them to err like drunken men.

30. The blindness of the Jews towards Christ suffering human things indeed, but showing divine things.---For the heart of the princes of the earth was changed when in Judea the chief priests and the elders of the people endeavored to resist by their counsel Him whom they before preached was to come.

Cumque ejus nomen persequendo molirentur exstinguere, decepti sua malitia, incedere per invium frustra conabantur, quia crudelitati eorum patere via non poterat contra auctorem omnium, miracula cernebant, virtute terrebantur; sed, credere renuentes, adhuc signa quaerebant, cum dicerent: Quod ergo 378 tu facis signum, ut videamus et credamus tibi? quid operaris (Joan. VI, 30)? Bene itaque dicitur: Palpabunt quasi in tenebris, et non in luce. Qui enim inter tot aperta miracula trepidat, quasi in tenebris palpat, quia quod tangit non videt. Omnis vero qui errat, nunc huc, nunc illuc ducitur. Et quia aliquando ostendebantur credere, cum dicerent: Nisi esset hic a Deo, non poterat facere quidquam (Joan. IX, 33); aliquando vero hunc a Deo esse negabant, cum despicientes dicerent: Nonne hic est fabri filius? nonne mater ejus dicitur Maria, et fratres ejus Jacobus, et Joseph, et Simon, et Judas, et sorores ejus nonne omnes apud nos sunt (Matth. XIII, 55)? recte subjungitur: Et errare eos faciet quasi ebrios. [Vet. XIV.] Videbant quippe eum et suscitare mortuos, et tamen esse mortalem. Quis non crederet Deum, quem conspiciebant suscitare mortuum? Sed rursum cum hunc mortalem conspicerent, despiciebant credere hunc esse immortalem Deum. Per hoc ergo quod omnipotens Deus talem se eorum oculis exhibuit, qui posset et divina ostendere, et humana pati, errare eos quasi ebrios fecit, ut eorum superbia, quae incarnationis ejus mysterium despicere maluit quam sequi, et contra humanitatem ejus se extolleret, et intus lucentem Deitatis ejus potentiam miraretur. Quae cuncta quia beati Job oculis praesentia per prophetiae spiritum facta sunt, recte subjungitur:

Caput XX

[Rec. XII].

CAP. XIII. VERS. 1.---Ecce omnia.

31. Job prophetiae spiritu pollebat.---In illo enim quae secutura erant videbat assistentia, cui nec futura veniunt, nec praeterita discedunt, sed cuncta simul ante ejus oculos assistunt. Et quia ea ipsa quae ventura erant, alia esse vidit in operibus, alia in dictis, recte subjungitur,---IBID.:---Et vidit oculus meus, et audivit auris mea. Sed utilitatem dicta non habent, si intellectu carent. Unde apte subditur,---IBID.:---Et intellexi singula. Cum enim aliquid ostenditur, vel auditur, si intellectus non tribuitur, prophetia minime est.

And when they strove to extinguish His name by persecuting Him, being deceived by their own malice, they endeavored to walk through the pathless way in vain, because the way could not lie open to their cruelty against the Author of all; they beheld miracles, they were terrified by His power; but, refusing to believe, they still sought signs, saying: What sign 378 therefore dost Thou show, that we may see and believe Thee? what dost Thou work (John 6:30)? Rightly therefore is it said: They shall grope as in darkness, and not in light. For he who trembles amidst so many open miracles, gropes as if in darkness, because what he touches he sees not. But every one who errs is led now hither, now thither. And because sometimes they were shown to believe, saying: Unless this man were of God, He could do nothing (John 9:33); but at other times they denied that He was from God, saying with contempt: Is not this the carpenter's son? is not His mother called Mary, and His brethren James, and Joseph, and Simon, and Jude, and His sisters are they not all with us (Matth. 13:55)? rightly is it subjoined: And He shall make them to err like drunken men. [Vet. XIV.] For they saw Him both raise the dead, and yet be mortal. Who would not believe Him God, whom they beheld raise the dead? But again, when they beheld Him mortal, they despised to believe that He was the immortal God. Therefore, by this that Almighty God exhibited Himself such to their eyes, who was able both to show divine things and to suffer human things, He made them to err like drunken men, so that their pride, which preferred to despise the mystery of His incarnation rather than to follow it, both extolled itself against His humanity, and wondered at the power of His Divinity shining within. All which things, because they were made present to the eyes of blessed Job through the spirit of prophecy, it is rightly subjoined:

Chapter XX

[Rec. XII].

JOB CHAP. XIII. VERS. 1.---Lo, all things.

31. Job was strong in the spirit of prophecy.---For he saw in Him as present those things which were to follow, to whom neither future things come, nor past things depart, but all things stand at once before His eyes. And because he saw those very things which were to come, some to be in works, others in words, it is rightly subjoined,---IBID.:---Mine eye hath seen, and mine ear hath heard. But words have no utility if they lack understanding. Whence it is aptly subjoined,---IBID.:---And I have understood each thing. For when anything is shown or heard, if understanding is not granted, it is by no means prophecy.

Vidit namque Pharao per somnium quae erant Aegypto ventura (Genes. XLI, 2, seq.); sed quia nequivit intelligere quod vidit, propheta non fuit. Aspexit Balthasar rex articulos manus scribentis in pariete (Dan. V, 5); sed propheta non fuit, quia intellectum rei quam viderat non accepit. Ut igitur beatus Job prophetiae spiritum se habere testetur, non solum vidisse se et audisse sed etiam intellexisse omnia asserit. De quo intellectu quia non extollitur, subjuncta ejus verba testantur cum ait:

CAPUT XXI.

VERS. 2.---Secundum scientiam vestram et ego novi, nec inferior vestri sum.

32. Hoc accepto dono non intumuit.---Quibus videlicet dictis innotuit quantae humilitatis fuit qui se eis inferiorem negat, quorum longe vitam sancte vivendo transcenderat. Nam et secundum eorum scientiam se nosse confirmat, qui, sciendo coelestia, eorum terrenas cogitationes per prophetiae quoque spiritum transibat. Sequitur:

CAPUT XXII

[Rec. XIII].

VERS. 3.---Sed tamen ad Omnipotentem loquar, et disputare cum Deo cupio.

33. Qui Deo in prece nunc familiaris est, cum ipso postmodum judicabit.---Cum Omnipotente loquimur dum ejus misericordiam deprecamur; cum eo vero disputamus dum, nos illius justitiae conjungentes, facta nostra subtili indagatione discutimus. Vel certe 379 cum Deo disputare est eum qui hic ejus praeceptis paruit cum illo postmodum ad judicandos populos judicem venire, sicut cuncta relinquentibus praedicatoribus dicitur: Vos qui secuti estis me, in regeneratione cum sederit Filius hominis in sede majestatis suae, sedebitis et vos super duodecim thronos, judicantes duodecim tribus Israel (Matth. XIX, 28). Unde et per Isaiam Dominus dicit: Eripite injuriam accipientem, judicate pupillo, et justificate viduam, et venite, disputemus (Isai. I, 17). Rectum quippe est ut cum Deo de pupillis in judicio disputent qui ad verba Dei praesens saeculum perfecte derelinquunt. Loqui ergo ad orationem, disputare ad judicium pertinet. Vir igitur sanctus, modo ad Omnipotentem loquur, ut cum Omnipotente postmodum disputet, quia ille cum Deo postmodum judex venit, qui hic ei modo in prece familiaris exstiterit. Sed sancta Ecclesia, cujus saepe jam beatum Job speciem tenere praediximus (Maxime in praefat., c. 6 et seq.), non solum tunc de iniquis judicat, cum ultimi judicii dies advenerit, sed nunc etiam de cunctis prave agentibus, vel stulte sentientibus judicare non cessat. Unde et subditur:

For Pharaoh saw in a dream those things which were to come to Egypt (Gen. 41:2, etc.); but because he was unable to understand what he saw, he was not a prophet. King Belshazzar beheld the fingers of the hand writing on the wall (Dan. 5:5); but he was not a prophet, because he received not the understanding of the thing which he had seen. Therefore, that blessed Job may testify that he has the spirit of prophecy, he asserts not only that he saw and heard, but also that he understood all things. Concerning which understanding, that he is not puffed up, his subjoined words testify when he saith:

CHAPTER XXI.

VERS. 2.---According to your knowledge I also know, nor am I inferior to you.

32. He was not puffed up by this received gift.---By which words namely it was made known of how great humility he was, who denies that he is inferior to those whose life he had far transcended by living holily. For he also confirms that he knows according to their knowledge, who, by knowing heavenly things, passed beyond their earthly thoughts by the spirit of prophecy also. It follows:

Chapter XXII

[Rec. XIII].

VERS. 3.---But yet I will speak to the Almighty, and I desire to dispute with God.

33. He who is now familiar with God in prayer, shall afterwards judge with Him.---We speak with the Almighty while we entreat His mercy; but we dispute with Him while, joining ourselves to His justice, we discuss our deeds with subtle investigation. Or certainly 379 to dispute with God is for him who here obeyed His precepts to come afterwards with Him as a judge to judge the peoples, as is said to the preachers who leave all things: Ye who have followed Me, in the regeneration when the Son of man shall sit on the throne of His majesty, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel (Matth. 19:28). Whence also the Lord saith through Isaiah: Relieve the oppressed, judge for the fatherless, and plead for the widow, and come, let us dispute (Isai. 1:17-18). For it is right that they should dispute with God concerning the fatherless in judgment, who perfectly desert the present world at the words of God. To speak, therefore, pertains to prayer, to dispute to judgment. Therefore the holy man now speaks to the Almighty, that he may afterwards dispute with the Almighty, because he afterwards comes with God as a judge, who has here been familiar with Him in prayer. But holy Church, of which we have already often said that blessed Job holds the type (especially in the Preface, ch. 6, etc.), not only then judges concerning the wicked when the day of the last judgment shall have come, but even now ceases not to judge concerning all who act wickedly, or think foolishly. Whence also it is subjoined:

Caput XXIII

[Vet. XV].

VERS. 4.---Prius vos ostendens fabricatores mendacii, et cultores perversorum dogmatum.

34. Haeretici fabricatores mendacii.---Quibus videlicet verbis aperte ostenditur quod amici ejus quasi ex haereticorum specie sancti viri judiciis adversantur. Liquet enim quia catholicorum figuram non teneant qui cultores perversorum dogmatum vocantur. Qua in re hoc quoque oportet intendi quod mendacii fabricatores dicuntur. Sicut enim aedificium lapidibus, ita mendacium sermonibus fabricatur. Ubi enim non dolosa locutio, sed sensus veritatis est, quasi munita moles non ex fabrica, sed ex natura consurgit. Sequitur:

CAPUT XXIV.

VERS. 5.---Atque utinam taceretis, ut putaremini esse sapientes.

35. Occultandae stultitiae utile silentium.---Sicut clausa janua in domo quae intus membra lateant ignoratur, sic plerumque stultus, si tacuerit, utrum sapiens sit, an stultus, absconditur, si tamen nulla alia opera prodeant quae sensum etiam tacentis loquantur. Sanctus igitur vir amicos suos aspiciens velle apparere quod non erant, eos ad tacendum admonuit, ne possent apparere quod erant. Unde et per Salomonem dicitur: Stultus, si tacuerit, sapiens putabitur (Prov. XVII, 28). Sed quia stultus, cum loquitur, per hoc quod sua infert sapientium verba pensare non sufficit, recte adhuc, postquam silentium indixit, adjungit:

CAPUT XXV.

VERS. 6.---Audite ergo correptiones meas, et judicium labiorum meorum attendite.

36. Stultis correptio necessaria.---Bene autem prius correptionem, et postmodum judicium intulit, quia nisi per correptionem prius tumor stulti deprimatur, nequaquam per intelligentiam judicium justi cognoscitur. Sequitur:

CAPUT XXVI.

VERS. 7.---Nunquid Deus indiget vestro mendacio, ut pro illo loquamini dolos?

Chapter XXIII

[Vet. XV].

VERS. 4.---Showing you first to be fabricators of lies, and cultivators of perverse dogmas.

34. Heretics are fabricators of lies.---By which words namely it is openly shown that his friends, as if of the species of heretics, oppose the judgments of the holy man. For it is clear that they do not hold the figure of Catholics who are called cultivators of perverse dogmas. In which matter this also ought to be considered, that they are called fabricators of lies. For as an edifice is fabricated with stones, so a lie is fabricated with words. For where there is not a deceitful speech, but the sense of truth, it rises up as a fortified mass, not from fabrication, but from nature. It follows:

CHAPTER XXIV.

VERS. 5.---And would that you would be silent, that you might be thought to be wise.

35. Silence is useful for hiding folly.---As when a door is closed in a house it is unknown what members lie hid within, so for the most part a fool, if he be silent, is hidden whether he be wise or a fool, if however no other works come forth which speak the sense even of one who is silent. Therefore the holy man, beholding his friends wishing to appear what they were not, admonished them to be silent, lest they should be able to appear what they were. Whence also it is said through Solomon: A fool, if he be silent, shall be thought wise (Prov. 17:28). But because a fool, when he speaks, by this that he brings in his own things is not sufficient to weigh the words of the wise, rightly still, after he has commanded silence, he adds:

CHAPTER XXV.

VERS. 6.---Hear therefore my corrections, and attend to the judgment of my lips.

36. Correction is necessary for fools.---He rightly brought in correction first, and afterwards judgment, because unless the tumor of a fool be first depressed by correction, the judgment of a just man is by no means recognized by understanding. It follows:

CHAPTER XXVI.

VERS. 7.---Does God need your lie, that you should speak deceits for Him?

37. Veritas fulciri non quaerit auxilio falsitatis.---Deus mendacio non eget, quia veritas fulciri non quaerit auxilio falsitatis. Haeretici autem, quia ea quae prave de Deo intelligunt ex veritate tueri non possunt, quasi ad probandum radium luminis umbram falsitatis requirunt. Et pro eo 380 dolos loquuntur, dum infirmas mentes in intellectu illius stulta seductione decipiunt. Sequitur:

CAPUT XXVII.

VERS. 8.---Nunquid faciem ejus accipitis, et pro Deo judicare nitimini?

38. Stulti tanto severius de alienis judicant, quanto sua profundius ignorant.---Stulti cum prudentium facta conspiciunt, haec eis omnia reprehensibilia esse videntur; qui, suae imperitiae atque infirmitatis obliti, tanto intentius de alienis judicant, quanto sua profundius ignorant. At contra justi cum pravorum facta redarguunt, semper suae infirmitatis conscii, eos etsi exterius saeviendo, tamen interius compatiendo reprehendunt, quia illius solius est peccata hominum sine compassione discutere, qui ex naturae suae omnipotentia ignorat peccare. Quia igitur amici beati Job ita ejus facta reprehenderant ac si in se ipsi reprehensibile nihil haberent, recte nunc dicitur: Nunquid faciem ejus accipitis, et pro Deo judicare nitimini? Faciem quippe ejus accipere est auctoritatem illius in judicio sumere; et quasi pro Deo judicare nititur, qui, cum infirma quaeque in altero reprehendit, apud se introrsus per compassionem non infirmatur. Sequitur:

CAPUT XXVIII.

VERS. 9.---Aut placebit ei quem celare nihil potest; aut decipietur, ut homo, vestris fraudulentiis?

39. Haeretici Deum, dum defendere fingunt, offendunt.---Fraudem Deo haeretici exhibent, quia ea astruunt quae nequaquam ipsi pro quo loquuntur placent; eumque dum quasi defendere nituntur offendunt, dum in adversitate ejus corruunt cui videntur ex praedicatione famulari. Unde et per Psalmistam dicitur: Ut destruas inimicum et defensorem (Psal. VIII, 3). Omnis quippe haereticus omnipotenti Deo inimicus et defensor est, quia unde hunc quasi defendere nititur, inde veritati illius adversatur. Quia autem latere Deum nihil potest, hoc in eis judicat quod intus sentiunt, non quod famulari foris videntur. Quia igitur eorum fraudulentiis Deus ut homo non fallitur, recte subjungitur:

CAPUT XXIX.

37. Truth seeks not to be supported by the aid of falsehood.---God needs not a lie, because truth seeks not to be supported by the aid of falsehood. But heretics, because they cannot defend from the truth those things which they wickedly understand concerning God, as if for the proving of a ray of light, require the shadow of falsehood. And they speak deceits for Him 380, while they deceive weak minds in the understanding of Him by foolish seduction. It follows:

CHAPTER XXVII.

VERS. 8.---Will you accept His person, and do you strive to judge for God?

38. Fools judge others the more severely, as they are the more profoundly ignorant of their own.---When fools behold the deeds of the prudent, all these things seem to them to be reprehensible; who, forgetting their own unskilfulness and infirmity, judge others the more intently, as they are the more profoundly ignorant of their own. At the same time, on the other hand, the righteous, when they rebuke the deeds of the wicked, always conscious of their own infirmity, reprove them, though by raging outwardly, yet by compassionating inwardly; because it belongs to Him alone to discuss the sins of men without compassion, Who from the omnipotence of His nature knows not how to sin. Since, therefore, the friends of blessed Job had so reproved his deeds as if they had nothing reprehensible in themselves, it is now rightly said: Will you accept His person, and do you strive to judge for God? For to accept His person is to take His authority in judgment; and he strives to judge as if for God, who, while he reproves whatever is weak in another, is not weakened within himself by compassion. It follows:

CHAPTER XXVIII.

VERS. 9.---Either will it please Him Whom nothing can be hidden from; or will He be deceived, as a man, by your deceitfulness?

39. Heretics, while they pretend to defend God, offend Him.---Heretics exhibit deceit to God, because they assert those things which in no way please Him for Whom they speak; and while they strive to defend Him, as it were, they offend Him, while they fall in the adversity of Him Whom they seem to serve by their preaching. Whence also it is said by the Psalmist: That Thou mayest destroy the enemy and the defender (Psal. viii. 3). For every heretic is an enemy and a defender to Almighty God, because from whence he strives to defend Him as it were, from thence he opposes His truth. But because nothing can be hidden from God, He judges that in them which they feel within, not that which they seem to serve without. Because therefore God is not deceived by their deceitfulness as a man, it is rightly added:

CHAPTER XXIX.

VERS. 10, 11.---Ipse vos arguet, quoniam in abscondito faciem ejus accipitis. Statim ut se commoverit, turbabit vos, et terror ejus irruet super vos.

40. Qua poena digni qui veritatem agnitam impugnant.---Hoc, quod in abscondito accipi asserit faciem Dei, duobus modis valet intelligi. Sunt namque nonnulli qui et veritatem in corde sentiunt, et tamen quae falsa sunt de Deo foris loquuntur. Ne enim vinci videantur, et cognoscunt veritatem interius, et tamen hanc exterius impugnant. Unde et nunc bene dicitur: Ipse vos arguet, quoniam in abscondito faciem ejus accipitis. Ac si aperte diceretur: Tanto magis de falsitate apud eum estis reprehensibiles, quanto et apud vosmetipsos quod verum est videtis. Et sunt nonnulli qui quando ad mentem redeunt, Dei justitiam et rectitudinem contemplantur, et orando ac flendo contremiscunt; sed postquam contemplationis hora transierit, sic audaces ad iniquitates redeunt ac si, post dorsum ejus positi, a justitiae ejus lumine minime videantur. Hi itaque apud se in abscondito quasi corporaliter videntem accipiunt faciem Dei, quia ei et cum praesentes fiunt blandiuntur fletibus, et cum quasi a conspectu illius recedunt moribus detrahunt. Qui tanto amplius de malis suis 381 feriendi sunt, quanto et in occulto cogitationis recta Dei judicia cognoscunt. Unde et subditur: Statim ut se commoverit, turbabit vos; et terror ejus irruet super vos.

41. Justi Deum metuunt antequam iratum experiantur.---Cum sit naturae incommutabilis omnipotens Deus, in ira judicii perturbabilis non est. Sed humano verbo motus Dei dicitur ipsa rectitudinis ejus districtio, qua humana pravitas feritur. Justi autem viri ante Deum metuunt quam ejus contra eos ira moveatur; et ne commotum sentiant, tranquillum timent. At contra perversi, tunc jam feriri pertimescunt, cum feriuntur; eosque tunc terror ejus a somno sui torporis exsuscitat, cum vindicta perturbat. Unde et per prophetam dicitur: Et tantum sola vexatio intellectum dabit auditui (Isai. XXVIII, 19). Cum enim de praeceptis Dei contemptis atque despectis verberari per vindictam coeperint, tunc intelligunt quod audierunt. Et Psalmista ait: Cum occideret eos, tunc inquirebant eum (Psal. LXXVII, 34). Bene itaque dicitur: Statim ut se commoverit, turbabit vos; et terror ejus irruet super vos, quia reproborum cordibus non timor requiem, sed poena timorem parit. Sequitur:

Caput XXX

[Rec. XIV].

VERS. 12.---Memoria vestra comparabitur cineri.

VERS. 10, 11.---He will surely reprove you, because you accept His person in secret. As soon as He shall move Himself, He will trouble you, and His terror shall fall upon you.

40. What punishment they deserve who oppose the known truth.---This, which he asserts that the person of God is accepted in secret, is able to be understood in two ways. For there are some who both feel the truth in their heart, and yet speak those things which are false concerning God without. For lest they should seem to be overcome, they both know the truth within, and yet oppose it without. Whence it is now well said: He will surely reprove you, because you accept His person in secret. As if it were plainly said: You are the more reprehensible for falsehood before Him, as you see even with yourselves that which is true. And there are some who when they return to their mind, contemplate the justice and rectitude of God, and tremble with praying and weeping; but after the hour of contemplation has passed, they so return boldly to iniquities as if, being placed behind His back, they were not at all seen by the light of His justice. These therefore in secret within themselves receive the person of God as if seeing Him corporally, because they both flatter Him with weepings when they are present, and detract from Him by their manners when they recede as if from His sight. Who are to be struck the more for their evils, as they also know in the secret of their thought the right judgments of God. Whence also it is added: As soon as He shall move Himself, He will trouble you; and His terror shall fall upon you.

41. The righteous fear God before they experience Him angry.---Since Almighty God is of an unchangeable nature, in the wrath of judgment He is not perturbable. But by a human word the motion of God is called that very strictness of His rectitude, by which human depravity is struck. But righteous men fear God before His wrath is moved against them; and lest they should feel Him moved, they fear Him when tranquil. But on the contrary, the perverse only then dread being struck when they are struck; and then His terror awakens them from the sleep of their torpor, when vengeance troubles them. Whence also it is said by the prophet: And vexation alone shall give understanding to the hearing (Isai. xxviii. 19). For when they have begun to be beaten by vengeance for the precepts of God contemned and despised, then they understand what they heard. And the Psalmist says: When He slew them, then they sought Him (Psal. lxxvii. 34). It is well said therefore: As soon as He shall move Himself, He will trouble you; and His terror shall fall upon you, because to the hearts of the reprobate not fear produces rest, but punishment fear. It follows:

CHAPTER XXX.

VERS. 12.---Your memory shall be compared to ashes.

42. Superborum memoria cineri a vento rapto comparatur, et luto.---Omnes qui cogitatione terrena huic saeculo conformantur per omne quod agunt huic mundo relinquere sui memoriam conantur. Alii bellorum titulis, alii altis aedificiorum moenibus, alii disertis doctrinarum saecularium libris instanter elaborant, sibique memoriae nomen aedificant. Sed cum ipsa ad finem celerius vita percurrat, quid in ea fixum stabit, quando et ipsa celeriter mobilis pertransit? Aura etenim cinerem rapit, sicut scriptum est: Non sic impii, non sic, sed tanquam pulvis, quem projicit ventus a facie terrae (Psal. I, 4). Recte ergo stultorum memoria cineri comparatur, quia illic ponitur, ubi ab aura rapiatur. Quantumlibet etenim quisque pro perficienda gloria sui nominis elaboret, memoriam suam quasi cinerem posuit, quia hanc citius ventus mortalitatis rapit. Quo contra de justo scriptum est: In memoria aeterna erit justus (Psal. CXI, 4). Eo ipso enim, quo facta sua solius Dei oculis imprimit, nomen suae memoriae in aeternitate figit. Sequitur:

CAPUT XXXI.

IBID.---Et redigentur in lutum cervices vestrae.

43. Sicut per oculum visus, sic per cervicem solet superbia designari. Cervix itaque in lutum redigitur, cum superbus quisque humiliatur in morte, et elata caro tabescit in putredine. Intueamur enim qualia in sepulcris jaceant divitum cadavera, quae illa in exstincta carne sit imago mortis, quae tabes corruptionis. Et certe ipsi erant qui extollebantur honoribus, habitis rebus tumebant, despiciebant caeteros, et quasi solos se esse gaudebant; et dum non perpenderent quo tendebant, nesciebant quid erant. Sed in lutum cervix redacta est, quia despecti jacent in putredine, qui tumebant in vanitate. In lutum cervix redigitur, quia quantum carnis potentia valeat, tabes corruptionis probat. Sequitur:

CAPUT XXXII.

VERS. 13.---Tacete paulisper, ut loquar quodcunque mihi mens suggesserit.

44. Qui carnaliter loquuntur, ad silentium sunt revocandi.---Sensu carnis locutos indicat, quos idcirco ad silentium restringit, ut ea quae illi mens suggesserit dicat. Ac si aperte dicat: Non ego carnaliter, sed spiritaliter loquor, quia per sensum spiritus 382 audio quae per ministerium corporis profero. Unde mox ad alta conscendit, seque in mysteriis elevat, et increpationem quam protulerat ad mystica verba permutat, dicens:

42. The memory of the proud is compared to ashes snatched by the wind, and to clay.---All who by earthly thought are conformed to this world strive by everything which they do to leave their memory to this world. Some by titles of wars, others by high walls of buildings, others by eloquent books of secular doctrines, labor instantly, and build for themselves a name of memory. But since life itself runs more swiftly to the end, what shall stand fixed in it, when it also swiftly mobile passes by? For a breeze snatches the ashes, as it is written: Not so the wicked, not so, but as the dust, which the wind casts away from the face of the earth (Psal. i. 4). Rightly therefore the memory of fools is compared to ashes, because it is placed there, where it may be snatched by a breeze. For however much anyone labors for the fulfilling of the glory of his name, he has placed his memory as if ashes, because the wind of mortality snatches it more quickly. Against which it is written of the righteous: The righteous shall be in eternal memory (Psal. cxi. 4). For by that very fact, by which he impresses his deeds on the eyes of God alone, he fixes the name of his memory in eternity. It follows:

CHAPTER XXXI.

IBID.---And your necks shall be brought to clay.

43. As by the eye sight, so by the neck pride is wont to be designated. The neck therefore is brought to clay, when every proud man is humbled in death, and the exalted flesh wastes away in rottenness. For let us behold what kind of corpses of the rich lie in the sepulchers, what image of death is in that extinguished flesh, what wasting of corruption. And certainly they were those who were extolled with honors, swelled with the things they possessed, despised others, and rejoiced as if they were alone; and while they did not weigh where they were tending, they knew not what they were. But the neck is brought to clay, because they lie despised in rottenness, who were swelled in vanity. The neck is brought into clay, because the wasting of corruption proves how much the power of the flesh is worth. It follows:

CHAPTER XXXII.

VERS. 13.---Be silent for a little while, that I may speak whatever my mind shall suggest to me.

44. Those who speak carnally are to be recalled to silence.---He indicates that those who had spoken by the sense of the flesh, whom he therefore restrains to silence, that he may say those things which his mind shall suggest to him. As if he should say plainly: I do not speak carnally, but spiritually, because by the sense of the spirit I hear what I bring forth through the ministry of the body. Whence he presently ascends to high things, and elevates himself in mysteries, and changes the rebuke which he had brought forth into mystical words, saying:

Caput XXXIII

[Vet. XVIII, Rec. XV].

VERS. 14.---Quare lacero carnes meas dentibus meis, et animam meam porto in manibus meis?

45. Justi leviora delicta magnis cruciatibus in se puniunt.---In Scriptura sacra dentes aliquando sancti praedicatores, aliquando vero interni accipi sensus solent. De sanctis enim praedicatoribus, sponsae dictum est: Dentes tui sicut greges tonsarum, quae ascenderunt de lavacro (Cant. IV, 2). Unde et uni eorum ostensis in figura gentibus dicitur: Macta et manduca (Act. X, 13); id est, vetustatem earum contere, et in corpus Ecclesiae, videlicet in tua membra, converte. Rursum quia dentes interiores sensus accipi solent Jeremias propheta testatur, dicens: Fregit ad numerum dentes meos (Thren. III, 10). Per dentes etenim cibus frangitur, ut glutiatur. Unde non immerito in dentibus internos sensus accipimus, qui singula quae cogitant quasi mandunt et comminuunt, atque ad ventrem memoriae transmittunt. Quos propheta ad numerum fractos dicit, quia juxta mensuram uniuscujusque peccati intelligentiae caecitas generatur in sensibus, et secundum quod quisque egit exterius, in eo obstupescit quod de internis atque invisibilibus intelligere potuit. Unde recte etiam scriptum est: Omnis homo qui comederit uvam acerbam, obstupescent dentes ejus (Ezech. XVIII, 2; Jerem. XXX, 30). Quid namque uva acerba nisi peccatum est? Uva quippe acerba est fructus ante tempus. Quisquis enim praesentis vitae delectationibus satiari desiderat quasi fructus ante tempus comedere festinat. Qui igitur uvam acerbam comedit, dentes ejus obstupescunt, quia qui praesentis mundi delectatione pascitur, interni ejus sensus ligantur, ut jam spiritalia mandere, id est intelligere nequeant, quia unde in exterioribus delectati sunt, inde in intimis obstupescunt. Et dum peccato anima pascitur, panem justitiae edere non valet, quoniam ligati dentes, ex peccati consuetudine, justum quod intus sapit edere nequaquam possunt. Hoc igitur loco, quia dentes, ut diximus, internos sensus accipimus, considerare magnopere quid agere justi soleant debemus. Qui plerumque, si qua in se quamlibet leviter carnalia esse deprehendunt, haec, in internis sensibus retractantes, vehementer in semetipsis insequuntur, afflictione se conterunt, magnisque cruciatibus vel minima in se prava dijudicant, atque haec per poenitentiam damnant.

CHAPTER XXXIII.

VERS. 14.---Why do I tear my flesh with my teeth, and carry my soul in my hands?

45. The righteous punish their lighter faults in themselves with great torments.---In Sacred Scripture by teeth sometimes holy preachers, and sometimes indeed internal senses, are wont to be understood. For concerning holy preachers, it is said to the spouse: Your teeth are like flocks of shorn sheep, which have come up from the washing (Cant. iv. 2). Whence also it is said to one of them, when the Gentiles were shown in a figure: Kill and eat (Acts x. 13); that is, crush their oldness, and convert them into the body of the Church, namely into your members. Again, because teeth are wont to be understood as internal senses, the prophet Jeremiah testifies, saying: He has broken my teeth to the number (Lam. iii. 10). For by the teeth food is broken, that it may be swallowed. Whence not undeservedly do we understand internal senses by teeth, which chew and crumble, as it were, the individual things which they think, and transmit them to the belly of the memory. Which the prophet says are broken to the number, because according to the measure of each one's sin, a blindness of understanding is generated in the senses, and according to what each one has done outwardly, in that he becomes dull as to what he could understand of internal and invisible things. Whence also it is rightly written: Every man who shall eat a sour grape, his teeth shall become dull (Ezek. xviii. 2; Jer. xxxi. 30). For what is a sour grape but sin? For a sour grape is fruit before its time. For whoever desires to be satiated with the delights of the present life, hastens to eat fruit before its time, as it were. He therefore who eats a sour grape, his teeth become dull, because he who is fed with the delight of the present world, his internal senses are bound, so that they can no longer chew, that is, understand, spiritual things, because from whence they have been delighted in exterior things, from thence they become dull in the inmost things. And while the soul is fed with sin, it is not able to eat the bread of justice, because the teeth, being bound from the custom of sin, can by no means eat the just thing which tastes within. In this place, therefore, because we understand teeth, as we have said, as internal senses, we ought greatly to consider what the righteous are wont to do. Who for the most part, if they detect any carnal things in themselves however slightly, retracting these in their internal senses, vehemently pursue them in themselves, crush themselves with affliction, and with great torments judge even the least evil things in themselves, and damn these by penitence.

Quod idcirco agunt, ut in conspectu aeterni judicis et ipsi inveniri, in quantum est possibile, irreprehensibiles debeant, et hi qui eos sic se judicare conspiciunt emendare semetipsos a culpis culpis gravioribus inardescant. Quod videlicet beatus Job coram amicis suis temporalem gloriam tenentibus, et transeuntia bona laudantibus, fecerat; sed tamen eorum sensum ad cognoscendam utilitatem flagelli sui perducere non valebat, ut scilicet pensare possent quod non solum prospera omnipotens Deus tribueret, sed nonnunquam etiam adversa propitius irrogaret. Unde bene nunc dicit: Quare lacero carnes meas dentibus meis? Ac si aperte dicat: Cur internis sensibus carnalia, si qua fuerint in me facta, discutio, si meis spectatoribus prodesse non possum? Ubi et apte subditur: Et animam meam porto in manibus meis.

46. Non solum profectum suum, sed aedificationem proximi in omnibus quaerunt.---Animam in manibus portare est intentionem cordis in operatione ostendere. Habent namque hoc justi proprium ut in omne quod dicunt atque omne quod agunt, non solum provectum suum, sed etiam proximorum aedificationem quaerant. Et aliquando in quibusdam semetipsos dijudicant, ut pigros auditores ad considerandos semetipsos revocent. Aliquando bona opera ostendunt, ut spectatores eorum erubescant non imitari quod vident. Nam scriptum est: Videant vestra bona opera, et glorificent Patrem vestrum, qui est in coelis (Matth. V, 16). Qui igitur intentionem suam per opera insinuat, animam suam in manibus portat. Sed cum justus quisque nec se dijudicando, nec bona opera ostendendo, utilitati proximorum proficit, per hoc quod egerit, ad verba doloris redit. Unde recte nunc dicitur: Quare lacero carnes meas dentibus meis, et animam meam porto in manibus meis? Id est, cur me vel districte coram hominibus dijudico, vel quid appetam in opere ostendo, si utilitati proximorum nec mala dijudicando, nec bona ostendendo proficio? Sed tamen justi etiam, cum haec dicunt, nunquam a praebendo proximis bono exemplo deficiunt. Unde adhuc coram amicis suis beatus Job virtutem patientiae exhibens et ostendens ait:

Caput XXXIV

[Rec. XVII].

VERS. 15.---Etiamsi occiderit me, in ipso sperabo.

Which they do for this reason, that in the sight of the eternal Judge they also may be found, as far as is possible, irreprehensible, and that those who behold them thus judging themselves may be inflamed to amend themselves from more grievous faults. Which indeed blessed Job had done before his friends who held temporal glory and praised passing goods; but yet he was not able to lead their sense to the knowledge of the utility of his scourge, so that namely they might be able to weigh that Almighty God would not only bestow prosperous things, but sometimes also mercifully inflict adverse things. Whence he now well says: Why do I tear my flesh with my teeth? As if he should say plainly: Why do I discuss carnal things with my internal senses, if any deeds have been done in me, if I cannot profit my spectators? Where also it is aptly added: And I carry my soul in my hands.

46. They seek not only their own progress, but the edification of their neighbor in all things.---To carry the soul in the hands is to show the intention of the heart in operation. For the righteous have this peculiar to them, that in everything they say and everything they do, they seek not only their own progress, but also the edification of their neighbors. And sometimes in certain things they judge themselves, that they may recall sluggish hearers to consider themselves. Sometimes they show good works, that those who behold them may be ashamed not to imitate what they see. For it is written: Let them see your good works, and glorify your Father, Who is in heaven (Matt. v. 16). He therefore who insinuates his intention through works, carries his soul in his hands. But when any righteous man profits neither by judging himself, nor by showing good works, for the utility of his neighbors, he returns by that which he has done to words of grief. Whence it is now rightly said: Why do I tear my flesh with my teeth, and carry my soul in my hands? That is, why do I either strictly judge myself before men, or show what I aim at in work, if I profit not the utility of my neighbors either by judging evil things, or by showing good things? But yet the righteous, even when they say these things, never fail from offering a good example to their neighbors. Whence blessed Job, still exhibiting and showing the virtue of patience before his friends, says:

CHAPTER XXVII.

VERS. 15.---Even if He shall kill me, in Him will I hope.

47. Justus Deum etiam in adversis laudat.---Nunquam est patientiae virtus in prosperis. Ille autem vere est patiens, qui et adversis atteritur, et tamen a spei suae rectitudine non curvatur. De reprobi namque sensu scriptum est: Et confitebitur tibi cum benefeceris ei (Psal. XLVIII, 19). In hoc itaque mens justa ab injusta discernitur, quod omnipotentis Dei laudem et inter adversa confitetur, quod non cum rebus frangitur, non cum casu gloriae exterioris cadit, sed in hoc magis qualis cum rebus fuerit demonstrat, quae et sine rebus robustior stat. Sequitur:

CAPUT XXXV.

VERS. 15, 16.---Verumtamen vias meas in conspectu ejus arguam, et ipse erit salvator meus.

48. Culpis suis nescit parcere, ut Deus parcat.---Cum Paulus apostolus dicat: Si nosmetipsos dijudicaremus, non utique judicaremur (I Cor. XI, 31), eo tunc Dominus salvator invenitur, quo nunc pro timore Dei peccatum nostrum a nobismetipsis redarguitur. Unde electi quique culpis suis nunquam sciunt parcere, ut possint culparum judicem placatum invenire. Et vere eum postmodum invenire salvatorem credunt, quem districte modo judicem metuunt. Nam qui sibi nunc in culpa parcit, ei postmodum in poena non parcitur. Dicat ergo: Verumtamen vias meas in conspectu ejus arguam. Quae vero utilitas de hac argutione sequatur adjungat: Et ipse erit salvator meus. Sequitur:

Caput XXXVI

[Rec. XVIII].

IBID.---Non enim veniet in conspectu ejus omnis hypocrita.

49. Hypocrita Dei conspectum fugit, dum humanis oculis placere cupit.---Cum constet quod judex veniens agnos ad dexteram, haedos vero ad sinistram ponat (Matth. XXV, 33), qua nunc ratione dicitur in conspectu ejus hypocritam non esse venturum, qui scilicet si inter haedos erit, ad sinistram judicis apparebit? [Vet. XX.] Sed sciendum est quod duobus modis in conspectu Domini venimus. Uno quidem, quo hic, peccata nostra subtiliter perpendentes, in ejus non conspectu punimus, et flendo dijudicamus. Nam quoties conditoris nostri potentiam ad sensum reducimus, toties in conspectu illius stamus.

47. The righteous praises God even in adversities.---The virtue of patience is never in prosperous things. But he truly is patient, who is both worn by adversities, and yet is not curved from the rectitude of his hope. For concerning the sense of the reprobate it is written: And he will confess to Thee when Thou shalt do good to him (Psal. xlviii. 19). In this, therefore, the just mind is discerned from the unjust, that it confesses the praise of Almighty God even among adversities, that it is not broken with things, it falls not with the fall of exterior glory, but in this it rather demonstrates what kind of thing it was with things, which stands more robust even without things. It follows:

CHAPTER XXXV.

VERS. 15, 16.---But yet I will reprove my ways in His sight, and He shall be my savior.

48. He knows not how to spare his own faults, that God may spare him.---Since the Apostle Paul says: If we would judge ourselves, we should not indeed be judged (1 Cor. xi. 31), the Lord is then found a savior, when now for the fear of God our sin is reproved by ourselves. Whence all the elect never know how to spare their own faults, that they may be able to find the Judge of faults appeased. And they truly believe that they shall afterwards find Him a savior, Whom they now fear as a strict Judge. For he who now spares himself in fault, is not spared afterwards in punishment. Let him say therefore: But yet I will reprove my ways in His sight. And let him add what utility follows from this reproof: And He shall be my savior. It follows:

Chapter XXXVI

[Rec. XVIII].

IBID.---For every hypocrite shall not come into His sight.

49. The hypocrite flees the sight of God, while he desires to please human eyes.---Since it is certain that the coming Judge will place the lambs on the right hand, but the goats on the left (Matth. xxv. 33), for what reason is it now said that the hypocrite shall not come into His sight, who surely, if he be among the goats, will appear at the left hand of the Judge? [Vet. XX.] But it must be known that we come into the sight of the Lord in two ways. In one way, indeed, by which here, subtly weighing our sins, we punish them in His sight, and distinguish them by weeping. For as often as we bring the power of our Creator to our sense, so often do we stand in His sight.

Unde recte quoque per virum Dei Eliam dicitur: Vivit Dominus Deus Israel, in cujus conspectu sto (III Reg. XVII, 1). Alio quoque modo in conspectu Domini venimus, cum in extremo judicio ante tribunal ejus assistimus. Hypocrita igitur per examen ultimum ante conspectum judicis venit; sed quia modo culpas suas considerare ac deflere dissimulat, in conspectu Domini venire recusat. Sicut enim justi viri, cum districtionem venturi judicis contemplantur, peccata sua ad memoriam reducunt, deflent quae commiserunt, et districte se judicant, ne judicentur; ita hypocritae quo exterius hominibus placent, eo se interius aspicere negligunt; totosque se in verbis proximorum fundunt, et sanctos se esse aestimant, quia sic se haberi ab hominibus pensant. Cumque mentem per verba suae laudis sparserint, nunquam hanc ad cognitionem reducunt culpae, nunquam considerant ubi internum judicem offendant, nihil de ejus districtione metuunt, quia sic se placuisse ei sicut hominibus credunt. Qui si terrorem ejus ad mentem reducerent, hoc ipsum quod in mala intentione positi placent hominibus plus timerent. Bene itaque dicitur: Non enim veniet in conspectu ejus omnis hypocrita, quia districtionem Dei ante oculos non ponit, dum placere humanis oculis concupiscit. Qui si, mentem suam discutiens, semetipsum in conspectu Dei poneret, profecto jam hypocrita non esset. Sequitur:

CAPUT XXXVII.

VERS. 17.---Audite sermonem meum, et aenigmata percipite auribus vestris.

50. Job figurata locutio.---Per hoc quod aenigmata nominat, figuratas se habere locutiones demonstrat. Unde apte quoque voce fidelis populi subditur:

Caput XXXVIII

[Rec. XIX].

VERS. 18.---Si fuero judicatus, scio quia justus inveniar.

51. Job etiam se laudantis humilitas. Sibi iniquitatem, Deo vero purgationem suam tribuit.---Quod ab ejusdem etiam beati Job persona non discrepat, quando hoc ipse foris de se ipso loquitur, quod de illo Veritas hosti ejus interius dixerat: Vidisti servum meum Job, quod non sit ei similis super terram (Job. I, 8). Et quidem idem vir valde inferius est quod de se memorat quam quod de illo Dominus dixit. Aliud est enim justum esse, aliud est ei similem non esse.

Whence also it is rightly said by the man of God Elijah: The Lord God of Israel lives, in whose sight I stand (1 Kings xvii. 1). In another way also we come into the sight of the Lord, when in the last judgment we assist before His tribunal. The hypocrite, therefore, through the last examination comes before the sight of the Judge; but because he now dissembles considering and bewailing his faults, he refuses to come into the sight of the Lord. For as just men, when they contemplate the strictness of the coming Judge, bring their sins to memory, bewail what they have committed, and strictly judge themselves, lest they be judged; so hypocrites, by as much as they please men outwardly, by so much do they neglect to behold themselves inwardly; and they pour themselves out entirely in the words of their neighbors, and estimate themselves to be holy, because they think they are so held by men. And when they have scattered their mind through the words of their own praise, they never bring this back to the knowledge of fault, they never consider where they offend the internal Judge, they fear nothing of His strictness, because they believe that they have pleased Him just as they have men. Who, if they brought His terror to their mind, would the more fear this very thing, that being placed in an evil intention they please men. Well, therefore, is it said: For every hypocrite shall not come into His sight, because he does not place the strictness of God before his eyes, while he covets to please human eyes. Who if, discussing his mind, he placed himself in the sight of God, he surely would not now be a hypocrite. It follows:

CHAPTER XXXVII.

VERS. 17.---Hear my speech, and receive my riddles with your ears.

50. The figurative speech of Job.---By the fact that he names riddles, he demonstrates that he has figurative speeches. Whence also it is aptly added in the voice of the faithful people:

Chapter XXXVIII

[Rec. XIX].

VERS. 18.---If I shall be judged, I know that I shall be found just.

51. The humility of Job even in praising himself. He attributes iniquity to himself, but his purgation to God.---Which does not disagree with the person of the same blessed Job, when he himself speaks this outwardly of himself, which the Truth had said inwardly of him to his enemy: Hast thou seen my servant Job, that there is none like him upon the earth? (Job i. 8). And indeed the same man is much lower in what he records of himself than what the Lord said of him. For it is one thing to be just, another to have none like him.

Humiliter igitur de semetipso sensit, qui dum justus sine comparatione exstitit, non se prae caeteris, sed justum tantummodo inveniri posse memoravit. [Vet. XXI.] Hoc tamen in ejus verbis videtur habere quaestionis, quod qui superius dixit: Vias meas in conspectu ejus arguam (Vers. 15); et inferius dicit: Consumere me vis peccatis adolescentiae meae; et peccata sua subtiliter agnoscens, adhuc longe inferius adjungit: Signasti quasi in sacculo delicta mea; nunc ait: Si fuero judicatus, scio quia justus inveniar. Neque enim simul convenire queunt peccatum et justitia. Sed sanctus vir sibi iniquitatem tribuens, et omnipotenti Domino purgationem suam, et peccatorem se cognoscit ex se, et justum se factum non ignorat ex munere. Qui in recto quoque opere positus ex abundanti gratia meruit flagella sustinere. Jamque se in judicio justum inveniri gaudet, qui se ante judicium percussum vidit. Unde et cum longe post dicat: Signasti quasi in sacculo delicta mea, statim subdit: IBID.---Sed curasti iniquitatem meam. Qui ergo justum inveniri se in judicio memorat, nequaquam se juste flagellatum negat; quamvis flagello ejus Dominus non peccata studuit tergere, sed merita augere. Sequitur:

CAPUT XXXIX.

VERS. 19.---Quis est qui judicetur mecum? veniat.

52. Nullus peccati cogitationis expers esse potest.---Sancti viri ita se in operibus suis, Deo auctore, custodiunt, ut omnino unde accusentur exterius non inveniatur; interius vero in cogitationibus suis tanta se cautela circumspiciunt, ut, si fieri valeat, semper irreprehensibiles interni judicis oculis assistant. Sed quantum agere possunt, ne exterius labantur in opere, tantum interius agere nequaquam possunt, ut nunquam labantur in cogitatione. Humana enim conscientia eo ipso quo ab intimis recedit, semper in lubrico est. Unde fit ut etiam sancti viri frequenter labantur in corde. Beatus ergo Job, tam ex voce sua quam ex voce electorum loquens, dicat: Quis est qui judicetur mecum? veniat. Quia enim in exterioribus actibus unde reprehendatur non habet, libere accusatorem quaerit. Quia vero etiam justorum corda semetipsa nonnunquam de stulta cogitatione reprehendunt. propter hoc fortasse subditur:

CAPUT XL.

IBID.---Quare tacens consumor?

He felt humbly, therefore, of himself, who while he stood forth just without comparison, did not mention that he could be found just above others, but only just. [Vet. XXI.] This, however, seems to have a question in his words, that he who said above: I will reprove my ways in His sight (Verse 15); and says below: Thou wilt consume me with the sins of my youth; and subtly acknowledging his sins, still further below adds: Thou hast sealed up my offences as in a bag; now says: If I shall be judged, I know that I shall be found just. For sin and justice cannot come together at the same time. But the holy man attributing iniquity to himself, and his purgation to the almighty Lord, both knows himself a sinner from himself, and is not ignorant that he has been made just from a gift. Who, being placed also in a right work, deserved by abundant grace to sustain scourges. And now he rejoices that he is found just in judgment, who saw himself smitten before judgment. Whence also when he says long after: Thou hast sealed up my offences as in a bag, he immediately adds: IBID.---But Thou hast healed my iniquity. He, therefore, who records that he is found just in judgment, by no means denies that he was justly scourged; although by his scourge the Lord did not study to wipe away sins, but to increase merits. It follows:

CHAPTER XXXIX.

VERS. 19.---Who is he that will be judged with me? let him come.

52. No one can be devoid of the thought of sin.---Holy men so keep themselves in their works, by the author God, that there is found nothing at all of which they are accused outwardly; but inwardly in their thoughts they watch around themselves with such caution, that, if it may be done, they may always assist irreproachable in the eyes of the internal Judge. But as much as they are able to act, lest they slip outwardly in work, so much they are by no means able to act inwardly, that they never slip in thought. For the human conscience, by the very fact that it recedes from the most intimate things, is always on slippery ground. Whence it happens that even holy men frequently slip in heart. Let the blessed Job, therefore, speaking as much from his own voice as from the voice of the elect, say: Who is he that will be judged with me? let him come. For because in exterior acts he has not that for which he may be reproved, he freely seeks an accuser. But because even the hearts of the just sometimes reprove themselves of foolish thought, perhaps on account of this it is added:

CHAPTER XL.

IBID.---Why being silent am I consumed?

53. Cujus in occulto agenda est poenitentia.---Tacens enim consumitur qui, de stulta se cogitatione reprehendens, apud semetipsum dente conscientiae mordetur. Ac si aperte dicat: Sicut vixi ut accusatorem exterius nullum timerem, utinam sic vixissem ut intra memetipsum accusatricem conscientiam non haberem! Tacens enim consumitur, qui intus in se invenit unde uratur. Sequitur:

VERS. 20.---Duo tantum ne facias mihi, et tunc a facie tua non abscondar.

54. A Dei animadversione nemo tutus.---Hoc loco quid Dei faciem nisi animadversionem debemus accipere, in qua dum peccata respicit punit? A qua videlicet nullus etiam justus absconditur, si duo quae postulat non amoveantur; de quibus subdit:

Caput XLI

[Vet. XXII, Rec. XX].

VERS. 21.---Manum tuam longe fac a me, et formido tua non me terreat.

55. Sancti ante Christum illam legem cupiebant, in qua non timore servirent, sed amore.---In quibus videlicet duobus, quid aliud per prophetiae vocem quam tempus gratiae et redemptionis inquirit? Lex namque sub percussione ultionis populum tenuit, ut quisquis sub illa peccaret protinus morte puniretur. Nec plebs Israelitica ex amore Domino, sed ex timore, serviebat. Nunquam vero impleri justitia per timorem potest, quia, juxta Joannis vocem: Perfecta charitas foras mittit timorem (I Joan. IV, 18). Et Paulus quoque adoptionis filios consolatur, dicens: Non accepistis spiritum servitutis iterum in timore, sed accepistis spiritum adoptionis filiorum, in quo clamamus, Abba, pater (Rom. VIII, 15). Ex voce igitur generis humani, legalis percussionis duritiam transire concupiscens, atque a formidine pervenire ad dilectionem appetens, quae duo a se omnipotens Deus longe faciat exorat, dicens: Manum tuam longe fac a me, et formido tua non me terreat; id est, percussionis duritiam remove a me, formidinis pondus tolle, sed irradiante gratia dilectionis, spiritum securitatis infunde, quia si longe a percussione et formidine non fuero, scio quia a districtione tui examinis non abscondar, quoniam in conspectu tuo justus esse non valet qui tibi non per dilectionem, sed per timorem servit. Unde et ipsam conditoris sui praesentiam quasi familiariter ac corporaliter quaerit, ut per hanc et audiat quod ignorat, et in his audiatur quae novit. Nam protinus adjungit:

VERS. 22.---Voca me, et respondebo tibi; aut certe loquar, et tu responde mihi.

53. He whose penance is to be done in secret.---For he being silent is consumed who, reproving himself of foolish thought, is bitten within himself by the tooth of conscience. As if he should say openly: Just as I lived so that I feared no accuser outwardly, would that I had so lived that I had no accusing conscience within myself! For he being silent is consumed, who finds within himself that by which he is burned. It follows:

VERS. 20.---Only do not two things to me, and then I will not hide myself from Thy face.

54. No one secure from the animadversion of God.---In this place what ought we to accept as the face of God but animadversion, in which while He regards sins He punishes them? From which surely not even any just man is hidden, if the two things which he asks are not removed; concerning which he adds:

Chapter XLI

[Vet. XXII, Rec. XX].

VERS. 21.---Withdraw Thy hand far from me, and let not Thy dread terrify me.

55. The saints before Christ desired that law, in which they should serve not by fear, but by love.---In which two things, surely, what else does he seek through the voice of prophecy than the time of grace and redemption? For the Law held the people under the stroke of vengeance, so that whoever sinned under it was immediately punished by death. Nor did the Israelitish people serve the Lord from love, but from fear. But justice can never be fulfilled through fear, because, according to the voice of John: Perfect charity casts out fear (1 John iv. 18). And Paul also consoles the sons of adoption, saying: You have not received the spirit of bondage again in fear, but you have received the spirit of adoption of sons, in which we cry, Abba, Father (Rom. viii. 15). From the voice of the human race, therefore, desiring to pass the hardness of legal smiting, and appetising to arrive from dread to love, he prays that the almighty God may make these two things far from him, saying: Withdraw Thy hand far from me, and let not Thy dread terrify me; that is, remove the hardness of smiting from me, take away the weight of dread, but by the irradiating grace of love, infuse the spirit of security, because if I shall not be far from smiting and dread, I know that I shall not be hidden from the strictness of Thy examination, since in Thy sight he cannot be just who serves Thee not through love, but through fear. Whence also he seeks the very presence of his Creator as if familiarly and corporally, that through this he may both hear what he is ignorant of, and be heard in those things which he knows. For he immediately adds:

VERS. 22.---Call me, and I will answer Thee; or certainly I will speak, and Thou answer me.

56. Christus peccata quae latebant manifestavit.---Qui dum humanis oculis per assumptam carnem apparuit, sua hominibus peccata aperuit, quae et perpetrabant, et nesciebant. Unde subditur.

Caput XLII.

[Rec. XXI].

VERS. 23.---Quantas habeo iniquitates et peccata, scelera mea et delicta ostende mihi.

57. Vocat Deus cum nos amando eligit. Ei parendo respondemus. Quid distet inter peccatum et iniquitatem, inter scelera et delicta. Quamvis vocare ac respondere intelligi et aliter possit. Vocare enim Dei est nos amando et eligendo respicere. Respondere autem nostrum est amori illius bonis operibus parere. Ubi apte additur: Aut certe loquar, et tu responde mihi. Loquimur namque cum ejus faciem per desiderium postulamus. Respondet vero Deus loquentibus cum nobis se amantibus apparet. Sed quia quisquis aeternitatis desiderio anhelat, semetipsum subtiliter reprehendens, facta sua discutit, et ne quid in illo sit in quo auctoris sui faciem offendat quaerit, recte subjungit: Quantas habeo iniquitates et peccata, scelera mea et delicta ostende mihi. Iste in hac vita justorum labor est ut semetipsos inveniant, et invenientes flendo atque corrigendo ad meliora perducant. Et quamvis inter iniquitatem atque peccatum nihil distare perhibeat Joannes apostolus, qui ait: Iniquitas peccatum est (I Joan. III, 4), ipso tamen usu loquendi plus iniquitas quam peccatum sonat, et omnis se homo libere peccatorem fatetur, iniquum vero dicere nonnunquam erubescit. [Vet. XXIII.] Inter scelera vero et delicta hoc distat, quod scelus etiam pondus peccati transit, delictum vero pondus peccati non transit, quia et cum offerri sacrificium per legem jubetur, nimirum praecipitur sicut pro peccato, ita etiam pro delicto. Et nunquam scelus nisi in opere est, delictum vero plerumque in sola cogitatione. Unde et per Psalmistam dicitur: Delicta quis intelligit (Psal. XVIII, 13)? Quia videlicet peccata operis tanto citius cognoscuntur, quanto exterius videntur; peccata vero cogitationis eo ad intelligendum difficilia sunt, quo invisibiliter perpetrantur. Quisquis igitur aeternitatis desiderio anxius apparere venturo judici desiderat mundus, tanto se subtilius nunc examinat, quanto nimirum cogitat, ut tunc terrori illius liber assistat, et ostendi sibi exorat ubi displicet, ut hoc in se per poenitentiam puniat, seque hic dijudicans injudicabilis fiat.

56. Christus manifested sins which were hidden.---Who while He appeared to human eyes through the assumed flesh, opened to men their sins, which they both perpetrated and knew not. Whence it is added:

Chapter XLII

[Rec. XXI].

VERS. 23.---How many iniquities and sins have I, show me my crimes and offences.

57. God calls when He regards us by loving and choosing us. We answer by obeying Him. What is the difference between sin and iniquity, between crimes and offences.---Although to call and to answer can also be understood otherwise. For to call is of God, to regard us by loving and choosing us. But to answer is ours, to obey His love by good works. Where it is aptly added: Or certainly I will speak, and Thou answer me. For we speak when we ask for His face through desire. But God answers those speaking when He appears to us who love Him. But because whoever pants for the desire of eternity, subtly reproving himself, discusses his deeds, and asks lest there be anything in him in which he may offend the face of his Creator, he rightly subjoins: How many iniquities and sins have I, show me my crimes and offences. This in this life is the labor of the just, that they may find themselves, and finding themselves by weeping and correcting lead themselves to better things. And although the Apostle John asserts that there is no difference between iniquity and sin, who says: Iniquity is sin (1 John iii. 4), yet by the very use of speaking iniquity sounds more than sin, and every man freely confesses himself a sinner, but sometimes blushes to say he is iniquitous. [Vet. XXIII.] But between crimes (scelera) and offences (delicta) this is the difference, that crime even exceeds the weight of sin, but offence does not exceed the weight of sin, because even when a sacrifice is commanded to be offered by the Law, it is certainly prescribed for offence just as for sin. And crime is never except in work, but offence is frequently in thought alone. Whence also it is said by the Psalmist: Who understands offences? (Psal. xviii. 13). Because surely sins of work are the more quickly known, as they are seen outwardly; but sins of thought are so much difficult to be understood, as they are perpetrated invisibly. Whoever therefore, anxious with the desire of eternity, desires to appear pure to the coming Judge, examines himself the more subtly now, as he surely considers, that then he may assist free from His terror, and prays that it be shown to him where he displeases, that he may punish this in himself through penance, and judging himself here he may become unjudgable.

58. In eam caecitatem venimus per peccatum, ut nosmetipsos ignoremus.---Sed inter haec intueri necesse est quanta peregrinationis nostrae poena nos perculit, qui in eam caecitatem venimus, ut nos ipsos ignoremus. Perpetramus mala, nec tamen haec celerius deprehendimus vel perpetrata. Exclusa quippe mens a luce veritatis nil in se nisi tenebras invenit, et plerumque in peccati foveam pedem porrigit, et nescit. Quod nimirum de sola exsilii sui caecitate patitur, quia, ab illuminatione Domini repulsa, et semetipsam videre perdidit, quae auctoris sui faciem non amavit. Unde et subditur:

CAPUT XLIII.

VERS. 24.---Cur faciem tuam abscondis, et arbitraris me inimicum tuum?

59. Ex poenali timore ad amorem est redeundum.---Humanum genus contemplationem lucis intimae habuit in paradiso; sed sibimetipsi placens, quo a se recessit, lumen conditoris perdidit, ejusque faciem; ad ligna paradisi fugit, quia post culpam videre metuebat quem amare consueverat. Sed ecce post culpam venit in poenam, ex poena autem ad amorem redit, quia quis fuerit culpae fructus invenit; atque illam faciem quam timuit in culpa excitatus requirit ex poena, ut jam caliginem caecitatis suae fugiat, atque hoc ipsum, quod auctorem suum non videt graviter perhorrescat. Quo videlicet desiderio compunctus sanctus vir clamat: Cur faciem tuam abscondis, et arbitraris me inimicum tuum? quia si ut amicum aspiceres, tuae me visionis lumine non privares. Qui mobilitatem quoque cordis humani subsequens adjungit:

CAPUT XLIV.

VERS. 25.---Contra folium, quod vento rapitur, ostendis potentiam tuam, et stipulam siccam persequeris?

60. Homo quasi folium et stipula, tentationis vento movetur.---Quid est enim homo, nisi folium, qui videlicet in paradiso ab arbore cecidit? Quid est nisi folium, qui tentationis vento rapitur, et desideriorum flatibus levatur? [Vet. XXIV.] Mens quippe humana quot tentationes patitur, quasi tot flatibus movetur. Hanc enim plerumque ira perturbat; cum recedit ira, succedit inepta laetitia. Luxuriae stimulis urgetur, aestu avaritiae longe lateque ad ambienda quae terrena sunt tenditur. Aliquando hanc superbia elevat; aliquando vero inordinatus timor in infimis deponit.

58. We have come into that blindness through sin, that we are ignorant of ourselves.---But among these things it is necessary to behold what a great punishment of our pilgrimage has smitten us, who have come into that blindness, that we are ignorant of ourselves. We perpetrate evils, and yet we do not very quickly detect these even when perpetrated. For the mind, excluded from the light of truth, finds nothing in itself except darkness, and frequently stretches out its foot into the pit of sin, and knows it not. Which surely it suffers from the blindness of its exile alone, because, repulsed from the illumination of the Lord, it has also lost seeing itself, who did not love the face of its Creator. Whence also it is added:

CHAPTER XLIII.

VERS. 24.---Why dost Thou hide Thy face, and think me Thy enemy?

59. From penal fear we must return to love.---The human race had the contemplation of the inward light in paradise; but pleasing itself, by as much as it receded from itself, it lost the light of the Creator, and His face; it fled to the trees of paradise, because after fault it feared to see Him whom it had been accustomed to love. But behold, after fault it comes into punishment, and from punishment it returns to love, because it finds what was the fruit of fault; and that face which it feared in fault, being awakened it seeks from punishment, so that it may now flee the darkness of its blindness, and may greatly dread this very thing, that it sees not its Creator. With which desire being smitten the holy man cries out: Why dost Thou hide Thy face, and think me Thy enemy? because if Thou didst regard me as a friend, Thou wouldst not deprive me of the light of Thy vision. Who, following the mobility also of the human heart, adds:

CHAPTER XLIV.

VERS. 25.---Against a leaf, which is snatched by the wind, dost Thou show Thy power, and dost Thou pursue dry stubble?

60. Man is like a leaf and stubble, he is moved by the wind of temptation.---For what is man, but a leaf, who surely in paradise fell from the tree? What is he but a leaf, who is snatched by the wind of temptation, and is raised by the blasts of desires? [Vet. XXIV.] For as many temptations as the human mind suffers, by so many blasts it is moved. For this, for the most part, wrath disturbs; when wrath recedes, inept joy succeeds. It is urged by the stings of luxury, by the heat of avarice it is stretched far and wide to encompass things which are earthly. Sometimes pride raises this; but sometimes inordinate fear deposits it in the lowest things.

Quia ergo tot tentationum flatibus elevatur et ducitur, recte folio homo comparatur. Unde bene quoque per Isaiam dicitur: Cecidimus quasi folium universi, et iniquitates nostrae quasi ventus abstulerunt nos (Isai. LXIV, 6). Quasi ventus quippe nos iniquitas abstulit, quia nullo fixos virtutis pondere in vanam elationem levavit. Bene autem post folium etiam stipula appellatur homo. Qui enim arbor fuit in conditione, folium a semetipso factus est in tentatione, sed post stipula apparuit in dejectione. Quia enim de alto cecidit, folium; quia vero per carnem terrae proximus fuit, etiam cum stare videbatur, stipula esse memoratur. Sed quia viriditatem intimi amoris perdidit, jam stipula sicca est. Consideret itaque vir sanctus, et homo quantae vilitatis sit, et Deus quantae districtionis, et dicat: Contra folium, quod vento rapitur, ostendis potentiam tuam, et stipulam siccam persequeris? Ac si aperte deploret, dicens: Cur tanta rectitudine impetis eum quem sic infirmum esse in tentatione cognoscis? Sequitur:

Caput XLV.

[Rec. XXIII].

VERS. 26.---Scribis enim contra me amaritudines.

61. Scripta de morte hominis peccatoris sententia mutari non potest.---Quia omne quod loquimur transit, quod vero scribimus manet, Deus non loqui, sed scribere amaritudines dicitur, cum diu super nos ejus flagella perdurant. Semel quippe peccanti homini dictum est: Terra es, et in terram ibis (Genes. III, 19). Et saepe apparentes angeli hominibus praecepta dederunt. Moyses legislator per districtionem peccata coercuit. Ipse Unigenitus summi Patris ad nos redimendos venit, moriendo mortem absorbuit; vitam perpetuam denuntiavit nobis, quam ostendit in se. Sed tamen illa quae in paradiso data est de morte carnis nostrae sententia ab ipso initio generis humani usque ad finem saeculi non mutatur. Quis est enim homo qui vivit, et non videbit mortem (Psal. LXXXVIII, 49)? Quod bene rursum Psalmista intuens ait: Tu terribilis es, et quis resistet tibi? ex tunc ira tua (Psal. LXXV, 8). Qui videlicet peccanti in paradiso homini iratus semel de mortalitate carnis nostrae sententiam fixit, quae nunc et usque ad ultimum mutari nullo modo valebit. Dicat ergo: Scribis contra me amaritudines. Unde adhuc subditur:

Caput XLVI.

[Vet. XXV, Rec. XXIV].

IBID.---Et consumere me vis peccatis adolescentiae meae.

Because therefore it is raised and led by so many blasts of temptations, man is rightly compared to a leaf. Whence well also is it said by Isaiah: We all have fallen as a leaf, and our iniquities as a wind have taken us away (Isai. lxiv. 6). For iniquity has taken us away as a wind, because it has raised us, fixed by no weight of virtue, into vain elation. But well after a leaf is man also called stubble. For he who was a tree in condition, became a leaf from himself in temptation, but afterwards appeared stubble in dejection. For because he fell from on high, he is a leaf; but because through the flesh he was next to the earth, even when he seemed to stand, he is recorded to be stubble. But because he has lost the greenness of intimate love, he is now dry stubble. Let the holy man, therefore, consider, both man of how great vileness he is, and God of how great strictness, and let him say: Against a leaf, which is snatched by the wind, dost Thou show Thy power, and dost Thou pursue dry stubble? As if he should openly deplore, saying: Why with such rectitude dost Thou assail him whom Thou knowest to be so weak in temptation? It follows:

Chapter XLV.

[Rec. XXIII].

VERS. 26.---For Thou writest bitterness against me.

61. The sentence of death written concerning the sinful man cannot be changed.---Because everything which we speak passes away, but what we write remains, God is said not to speak, but to write bitterness, when His scourges endure long over us. For once to the sinning man it was said: Earth thou art, and unto earth shalt thou go (Gen. iii. 19). And often appearing angels gave precepts to men. Moses the lawgiver through strictness coerced sins. The only-begotten of the supreme Father Himself came to redeem us, by dying He swallowed up death; He announced to us perpetual life, which He showed in Himself. But nevertheless that sentence which was given in paradise concerning the death of our flesh from the very beginning of the human race even to the end of the world is not changed. For who is the man that lives, and shall not see death? (Psal. lxxxviii. 49). Which the Psalmist again well beholding says: Thou art terrible, and who shall resist Thee? from then Thy wrath (Psal. lxxv. 8). Who surely being angry with the sinning man in paradise once fixed the sentence concerning the mortality of our flesh, which now and even to the last can in no way be changed. Let him say therefore: Thou writest bitterness against me. Whence still it is added:

Chapter XLVI.

[Vet. XXV, Rec. XXIV].

IBID.---And Thou wilt consume me with the sins of my youth.

62. Sicut corporis, ita mentis aetates sunt variae.---Ecce vir justus, quia in juventute sua se peccasse non invenit, adolescentiae facta pertimescit. Sed sciendum est quia sicut in corpore, ita sunt etiam incrementa aetatis in mente. Prima quippe hominis aetas infantia est, cum etsi innocenter vivit, nescit tamen fari innocentiam quam habet. Ac deinde pueritia sequitur, in qua jam valet dicere quod vult; cui succedit adolescentia, quae videlicet prima est aetas in operatione; quam juventus sequitur, scilicet apta fortitudini; ac postmodum senectus, etiam per tempus jam congrua maturitati. Quia igitur primam aetatem aptam bonis actibus adolescentiam diximus, et justi viri, cum in magna mentis maturitate proficiunt, nonnunquam ad memoriam actionum suarum initium reducunt, seque tantum de suis primordiis reprehendunt, quantum ex gravitate mentis altius profecerunt, quia eo indiscretos se fuisse inveniunt, quo discretionis arcem postmodum plenius consequuntur, recte nunc per sancti viri vocem adolescentiae peccata formidantur. Quod si ad ipsam litteram est tenendum, hinc considerandum est quantum sint gravia peccata juvenum et senum, si et illud sic justi metuunt quod in infirma aetate deliquerunt. Sequitur:

Caput XLVII

[Rec. XXV].

VERS. 27.---Posuisti in nervo pedem meum, et observasti omnes semitas meas, et vestigia pedum meorum considerasti.

63. Divini judicii in puniendis etiam pravis cogitationibus, severitas.---In nervo Deus pedem hominis posuit, quia pravitatem illius forti districtionis suae sententia ligavit. Cujus omnes semitas observat, quia subtiliter singula ejus quaeque dijudicat. Semita etenim angustior solet esse quam via. Quia autem vias actiones, non immerito semitas ipsas actionum cogitationes accipimus. Deus itaque omnes semitas observat, quia in singulis quibusque nostris actibus etiam cogitationes pensat. Et vestigia pedum considerat, quia intentiones nostrorum operum quam recte ponantur examinat, ne et hoc quod bonum agitur non recto desiderio agatur. Possunt quoque per pedum vestigia quaedam male acta signari. Nam pes in corpore est vestigium in via. Plerumque dum quaedam prava agimus, intuentibus hoc fratribus, exemplum malum praebemus; et, quasi inflexo extra viam pede, sequentibus vestigia distorta relinquimus, dum per nostra opera ad scandalum aliena corda provocamus.

62. As there are different ages of the body, so also of the mind.---Behold the just man, because he finds not that he has sinned in his youth, dreads the deeds of his adolescence. But it must be known that just as in the body, so there are also increments of age in the mind. For the first age of man is infancy, when although he lives innocently, he knows not how to speak the innocence which he has. And then childhood follows, in which he is already able to say what he wishes; to which succeeds adolescence, which is clearly the first age in operation; which youth follows, namely fit for fortitude; and afterwards old age, also by time now suitable for maturity. Because therefore we called the first age fit for good acts adolescence, and just men, when they profit in great maturity of mind, sometimes bring back to memory the beginning of their actions, and reprehend themselves for their beginnings as much as they have profited more deeply from the gravity of their mind, because they find themselves to have been so much indiscreet as they afterwards more fully attain the citadel of discretion, rightly now through the voice of the holy man the sins of adolescence are dreaded. But if it is to be held to the letter itself, hence it must be considered how grave are the sins of youths and old men, if even that which they committed in a weak age the just thus fear. It follows:

Chapter XLVII

[Rec. XXV].

VERS. 27.---Thou hast put my foot in the stocks, and hast watched all my paths, and hast considered the steps of my feet.

63. The severity of Divine judgment in punishing even evil thoughts.---In the stocks God has put the foot of man, because He has bound his crookedness with the strong sentence of His strictness. All whose paths He watches, because He subtly judges each of his individual acts. For a path is wont to be narrower than a way. But because we take ways as actions, not unworthily we receive the paths themselves as the thoughts of actions. God therefore watches all paths, because in each and every one of our acts He also weighs the thoughts. And He considers the steps of the feet, because He examines how rightly the intentions of our works are placed, lest even that which is done well be not done with a right desire. Certain evil deeds can also be signified through the steps of the feet. For the foot in the body is the track in the way. For the most part while we do certain crooked things, to the brethren beholding this, we provide an evil example; and, as if with the foot turned outside the way, we leave distorted tracks to those following, while through our works we provoke other hearts to scandal.

Valde autem laboriosum est custodire ne mala homo facere audeat, ne in bonis actibus per intentionem titubet, et inter recta opera sinistra eum cogitatio illudat. Quae tamen cuncta omnipotens Deus subtiliter examinat, atque in judicio singula repensat. Sed quando homo, qui carnis suae infirmitate constringitur, contra cuncta valeat subtiliter assurgere, atque inconcussa cogitatione rectitudinem tenere? Unde apte subditur:

CAPUT XLVIII.

VERS. 28.---Qui quasi putredo consumendus sum, et quasi vestimentum quod comeditur a tinea.

64. Homo putredine sibi innata consumitur.---Sicut enim vestimentum a tinea de se exorta comeditur, ita homo in semetipso habet putredinem, de qua consumatur; atque hoc est quod est unde consumatur ut non sit. Quod intelligi et aliter potest, si ex voce tentati hominis dicitur: Qui quasi putredo consumendus sum, et quasi vestimentum quod comeditur a tinea. Homo enim quasi putredo consumitur, dum carnis suae corruptione conteritur. Cui quia immunda tentatio non aliunde, sed a semetipso nascitur, more tineae carnem tentatio, quasi vestem de qua exit, consumit. In semetipso quippe habet homo unde tentetur. Quasi ergo tinea vestem consumit, quae ex veste eadem processit. Sciendum quoque quod tinea sine sonitu perforat vestimentum; et plerumque cogitatio ita transfigit mentem, ut mens ipsa non sentiat, nisi postquam fuerit ejus aculeo transfixa. Bene ergo dicitur, quod homo tanquam vestimentum a tinea consumitur, quia nonnunquam tentationum nostrarum vulnera non cognoscimus, nisi postquam ab eis confossi in mente fuerimus. Quam videlicet infirmitatem nostram bene adhuc sanctus vir considerans, adjungit:

Caput XLIX

[Vet. et Rec. XXVI].

CAP. XIV, VERS. 1.---Homo natus de muliere, brevi vivens tempore, repletur multis miseriis.

But it is very laborious to guard lest a man dare to do evil things, lest in good acts he waver through intention, and among right works a sinister thought mock him. All which things nevertheless the Almighty God subtly examines, and in judgment repays each one. But when can a man, who is constrained by the infirmity of his flesh, subtly rise up against all things, and hold rectitude with an unshaken thought? Whence fitly it is added:

CHAPTER XLVIII.

VERS. 28.---Who am to be consumed as rottenness, and as a garment that is eaten by the moth.

64. Man is consumed by the rottenness innate in him.---For as a garment is eaten by a moth arising from itself, so man has in himself rottenness, by which he may be consumed; and this is what he is from which he is consumed so as not to be. Which can also be understood otherwise, if it is said from the voice of a tempted man: Who am to be consumed as rottenness, and as a garment that is eaten by the moth. For man is consumed as rottenness, while he is worn away by the corruption of his flesh. To whom, because unclean temptation arises not from elsewhere, but from himself, after the manner of a moth temptation consumes the flesh, as it were the garment from which it goes out. For man has in himself that from which he may be tempted. As therefore a moth consumes a garment, which proceeded from the same garment. It must also be known that the moth pierces the garment without sound; and for the most part thought so transfixes the mind, that the mind itself does not feel it, except after it has been transfixed by its sting. Well therefore it is said, that man is consumed as a garment by the moth, because sometimes we do not know the wounds of our temptations, except after we have been pierced by them in the mind. Which clearly our infirmity the holy man still well considering, adds:

Chapter XLIX

[Vet. et Rec. XXVI].

CHAP. XIV, VERS. 1.---Man born of a woman, living for a short time, is filled with many miseries.

65. Homo natus ex infirmitate, quia de muliere ortus.---In sacro eloquio mulier aut pro sexu ponitur, aut pro infirmitate. Pro sexu quippe sicut scriptum est: Misit Deus filium suum, factum ex muliere, factum sub lege (Gal. IV, 4). Pro infirmitate vero, sicut per quemdam sapientem dicitur: Melior est iniquitas viri, quam benefaciens mulier (Eccli. XLII, 14). Vir etenim fortis quilibet et discretus vocatur, mulier vero mens infirma vel indiscreta accipitur. Et saepe contingit ut etiam discretus quisque subito labatur in culpam, atque indiscretus alius et infirmus bonam exhibeat operationem. Sed is qui indiscretus atque infirmus est nonnunquam de eo quod bene egerit amplius elevatur, atque gravius in culpam cadit; discretus vero quisque etiam ex eo quod male se egisse intelligit, ad districtionis regulam arctius se reducit; et inde altius ad justitiam proficit, unde ad tempus a justitia cecidisse videbatur. Qua in re recte dicitur: Melior est iniquitas viri, quam benefaciens mulier, quia nonnunquam etiam culpa fortium occasio virtutis fit, et virtus infirmorum occasio peccati. Hoc igitur loco mulieris nomine quid nisi infirmitas designatur, cum dicitur: Homo natus de muliere? Ac si apertius dicatur: Quid in se habebit fortitudinis, qui natus est ex infirmitate?

66. Angustatur ad vitam, dilatatur ad miseriam.---Brevi vivens tempore, repletur multis miseriis. Ecce viri sancti vocibus poena hominis breviter est expressa, quia et angustatur ad vitam, et dilatatur ad miseriam. Si enim subtiliter consideretur omne quod hic agitur, poena et miseria est. Ipsi etenim corruptioni carnis servire ad necessaria atque concessa miseria est, ut contra frigus vestimenta, contra famem alimenta, contra aestum frigora requirantur. Quod multa cautela custoditur salus corporis; quod etiam custodita amittitur, amissa cum gravi labore reparatur, et tamen reparata in dubio semper est; quid hoc aliud quam mortalis vitae miseria est? Quod amamus amicos, suspecti ne offendi valeant; formidamus inimicos, atque securi de eis non sumus utique quos formidamus; quod plerumque inimicis sic confidenter quasi amicis loquimur, et nonnunquam pura verba proximorum, et multum nos fortasse diligentium, quasi verba suscipimus inimicorum, et qui falli nunquam vel fallere volumus, ex cautela nostra gravius erramus; quid itaque hoc nisi humanae vitae miseria est? Quod, amissa coelesti patria, repulsus homo delectatur exsilio, gravatur curis, et tamen cogitare dissimulat quam grave sit quia multa cogitantur; quod privatus est interno lumine, et tamen in hac vita diu vult perpeti caecitatem suam; quid hoc aliud quam de poena nostra nata miseria est? Sed quamvis diu hic stare desideret, ipso tamen cursu mortalis vitae impellitur ut egrediatur. Unde vir sanctus recte subjungit:

65. Man born of infirmity, because sprung from a woman.---In sacred eloquence a woman is put either for the sex, or for infirmity. For the sex, indeed, as it is written: God sent His Son, made of a woman, made under the law (Gal. iv. 4). But for infirmity, as it is said by a certain wise man: Better is the iniquity of a man, than a woman doing a good turn (Ecclus. xlii. 14). For any strong and discreet person is called a man, but an infirm or indiscreet mind is received as a woman. And it often happens that even any discreet person suddenly falls into a fault, and another indiscreet and infirm one exhibits a good operation. But he who is indiscreet and infirm is sometimes more lifted up because of that which he has done well, and falls more gravely into a fault; but every discreet person, even from that which he understands himself to have done ill, reduces himself more closely to the rule of strictness; and thence profits more deeply unto justice, whence for a time he seemed to have fallen from justice. In which matter it is rightly said: Better is the iniquity of a man, than a woman doing a good turn, because sometimes even the fault of the strong becomes an occasion of virtue, and the virtue of the weak an occasion of sin. In this place, therefore, what is designated by the name of woman but infirmity, when it is said: Man born of a woman? As if it were more plainly said: What strength will he have in himself, who is born of infirmity?

66. He is narrowed as to life, dilated as to misery.---Living for a short time, he is filled with many miseries. Behold in the voices of the holy man the punishment of man is briefly expressed, because he is both narrowed as to life, and dilated as to misery. For if everything which is done here be subtly considered, it is punishment and misery. For to serve the very corruption of the flesh for things necessary and allowed is misery, as that against cold garments, against hunger food, against heat cold things should be sought. That the health of the body is guarded with much caution; that even when guarded it is lost, and when lost is repaired with grave labor, and yet when repaired is always in doubt; what is this other than the misery of mortal life? That we love friends, being suspicious lest they be able to be offended; we dread enemies, and clearly are not secure concerning those whom we dread; that for the most part we speak to enemies as confidently as to friends, and sometimes we receive pure words of neighbors, and perhaps those much loving us, as if words of enemies, and we who never wish to be deceived or to deceive, from our caution err more gravely; what then is this but the misery of human life? That, having lost the heavenly country, man being repulsed is delighted with exile, is weighed down with cares, and yet dissembles to think how grave it is that many things are thought; that he is deprived of internal light, and yet in this life wishes to endure his blindness for a long time; what is this other than misery born from our punishment? But although he desires to stay here for a long time, nevertheless he is impelled by the very course of mortal life to go out. Whence the holy man rightly subjoins:

Caput L

[Vet. XXVII].

VERS. 2.---Qui quasi flos egreditur et conteritur, et fugit velut umbra, et nunquam in eodem statu permanet.

67. Mundus tot floribus brevi siccandis repletur, quot nominibus.---Quasi flos etenim egreditur, quia nitet in carne; sed conteritur, quia redigitur in putredinem. Quid enim sunt nati homines in mundo, nisi quidam flores in campo? Tendamus oculos cordis in hanc latitudinem mundi praesentis, et ecce quasi tot floribus quot hominibus plenus est. Vita itaque in carne, flos in feno est. Unde bene per Psalmistam dicitur: Homo, sicut fenum dies ejus; et sicut flos agri, ita florebit (Psal. CII, 15). Isaias quoque ait: Omnis caro fenum, et omnis gloria ejus sicut flos agri (Isa. XL, 6). Homo etenim more floris procedit ex occulto, et subito apparet in publico, qui statim ex publico per mortem retrahitur ad occultum. Carnis nos viriditas ostendit, sed ariditas pulveris ab aspectibus retrahit. Quasi flos apparuimus, qui non eramus; quasi flos arescimus, qui temporaliter apparebamus.

68. Homo singulis vitae momentis ad mortem pergit. Inde deficit unde proficit.---Et quia per momenta homo quotidie compellitur ad mortem, recte adjungitur: Et fugit velut umbra, et nunquam in eodem statu permanet. Sed cum sol quoque indesinenter cursum suum peragat, et nunquam se in stabilitate figat; cur cursus vitae hominis umbrae potius quam soli comparatur, nisi quia, amisso amore conditoris, calorem cordis perdidit, et in solo iniquitatis suae frigore remansit? Quia juxta Veritatis vocem: Abundabit iniquitas, et refrigescet charitas multorum (Matth. XXIV, 12). Qui igitur in amore Dei cordis calorem non habet, nec tamen vitam quam diligit tenet, scilicet velut umbra fugit. Unde recte quoque de illo scriptum est: Quia secutus est umbram (Eccli. XXXIV). Bene autem dicitur: Et nunquam in eodem statu permanet, quia dum infantia ad pueritiam, pueritia ad adolescentiam, adolescentia ad juventutem, juventus ad senectutem, senectus transit ad mortem, in cursu vitae praesentis ipsis suis augmentis ad detrimenta impellitur; et inde semper deficit, unde se proficere in spatium vitae credit. Fixum etenim statum hic habere non possumus, ubi transituri venimus: atque hoc ipsum nostrum vivere, quotidie a vita transire est. Quem videlicet lapsum primus homo ante culpam habere non potuit, quia tempora, eo stante, transibant. Sed postquam deliquit, in quodam se quasi lubrico temporalitatis posuit; et quia cibum comedit vetitum, status sui protinus invenit defectum. Quam tamen mutabilitatem non solum exterius, sed interius quoque homo patitur, dum ad meliora opera exsurgere conatur.

Caput L

[Vet. XXVII].

VERS. 2.---Who comes forth like a flower and is crushed, and flees as a shadow, and never remains in the same state.

67. The world is filled with as many flowers soon to be dried up, as names.---For he comes forth as a flower, because he shines in the flesh; but he is crushed, because he is reduced to rottenness. For what are born men in the world, but certain flowers in the field? Let us stretch the eyes of our heart into this breadth of the present world, and behold it is full of as many flowers as men. Life therefore in the flesh, is a flower in the grass. Whence well it is said by the Psalmist: Man, as grass are his days; and as a flower of the field, so shall he flourish (Psal. cii. 15). Isaiah also says: All flesh is grass, and all the glory thereof as a flower of the field (Isa. xl. 6). For man after the manner of a flower proceeds from secret, and suddenly appears in public, who immediately from public through death is withdrawn to secret. The greenness of the flesh shows us, but the dryness of dust withdraws us from sights. As a flower we appeared, who were not; as a flower we wither, who appeared temporally.

68. Man in every single moment of life proceeds to death. Thence he fails whence he profits.---And because by moments man daily is impelled to death, rightly is subjoined: And flees as a shadow, and never remains in the same state. But when the sun also unceasingly performs its course, and never fixes itself in stability; why is the course of the life of man compared to a shadow rather than to the sun, unless because, having lost the love of the Creator, he has lost the heat of his heart, and has remained in the cold of his iniquity alone? Because according to the voice of Truth: Iniquity shall abound, and the charity of many shall wax cold (Matth. xxiv. 12). He therefore who in the love of God has not the heat of his heart, and yet does not hold the life which he loves, clearly flees as a shadow. Whence rightly also of him it is written: Because he has followed a shadow (Ecclus. xxxiv). But well it is said: And never remains in the same state, because while infancy passes to childhood, childhood to adolescence, adolescence to youth, youth to old age, old age to death, in the course of the present life by its very increments it is impelled to detriments; and thence it always fails, whence it believes itself to profit in the space of life. For we cannot have a fixed state here, where we have come about to pass away: and this itself our living, is daily to pass from life. Which clearly that lapse the first man before his fault could not have, because times, while he stood, were passing. But after he sinned, he placed himself in a certain as it were slippery state of temporality; and because he ate the forbidden food, he straightway found the defect of his state. Which mutability nevertheless not only outwardly, but inwardly also man suffers, while he endeavors to rise up to better works.

Mens etenim mutabilitatis suae pondere ad aliud semper impellitur quam est, et nisi in statu suo arcta custodiae disciplina teneatur, semper in deteriora dilabitur. Quae enim semper stantem deseruit, statum quem habere potuit amisit. Unde nunc cum ad meliora nititur, quasi contra ictum fluminis conatur. Cum vero ab intentione ascendendi resolvitur, sine labore ad ima reducitur. Quia enim in ascensu labor est, in descensu otium, intraturos per angustam portam Dominus admonet, dicens: Contendite intrare per angustam portam (Luc. XIII, 24). Dicturus quippe angustae portae introitum, praemisit, contendite, quia nisi mentis contentio ferveat, unda mundi non vincitur, per quam anima semper ad ima revocatur. Quia igitur homo velut flos nascitur et conteritur, quia sicut umbra fugit, atque in statu suo nunquam permanet, quid in hac consideratione subjungat audiamus. Sequitur:

CAPUT LI.

VERS. 3.---Et dignum ducis super hujuscemodi aperire oculos tuos, et adducere eum tecum in judicium?

69. Duo extrema nomo et creator, pulvis et Deus.---Consideravit quippe superius et omnipotentis Dei potentiam, et infirmitatem suam; deduxit ante oculos se et Deum, pensavit quis cum quo ad judicium veniat. Vidit hinc hominem, inde conditorem, id est pulverem, et Deum; et recte ait: Et dignum ducis super hujuscemodi aperire oculos tuos? Omnipotenti Deo oculos aperire est judicia exercere, quem feriat videre. Nam quasi clausis oculis non vult aspicere quem non vult ferire. Unde mox de ipso quoque judicio adjungitur: Et adducere eum tecum in judicium? Sed quia contemplatus est ad judicium venientem Deum, rursum considerat infirmitatem suam. Videt quia mundus per semetipsum esse non possit, qui ut esse possit, de immunditia processit, atque subjungit:

CAPUT LII.

VERS. 4.---Quis potest facere mundum de immundo conceptum semine? Nonne tu, qui solus es?

For the mind by the weight of its mutability is always impelled to something other than it is, and unless it be held in its state by the strict discipline of guarding, it always slips into worse things. For that which always left him standing, has lost the state which it was able to have. Whence now when it strives for better things, it endeavors as it were against the stroke of a river. But when it is relaxed from the intention of ascending, without labor it is reduced to the lowest things. For because in the ascent there is labor, in the descent ease, the Lord admonishes those about to enter through the narrow gate, saying: Strive to enter through the narrow gate (Luke xiii. 24). Clearly about to say the entrance of the narrow gate, he premised, strive, because unless the contention of the mind be fervent, the wave of the world is not overcome, through which the soul is always recalled to the lowest things. Because therefore man as a flower is born and is crushed, because as a shadow he flees, and in his state never remains, what in this consideration he subjoins let us hear. It follows:

CHAPTER LI.

VERS. 3.---And dost Thou think it worthy to open Thine eyes upon such a one, and to bring him into judgment with Thee?

69. Two extremes, man and Creator, dust and God.---For he considered above both the power of the Almighty God, and his own infirmity; he brought before his eyes himself and God, he weighed who comes with whom to judgment. He saw on this side man, on that side the Creator, that is, dust and God; and rightly he says: And dost Thou think it worthy to open Thine eyes upon such a one? To open the eyes for the Almighty God is to exercise judgments, to see whom He may strike. For as if with closed eyes He does not wish to behold whom He does not wish to strike. Whence straightway concerning that same judgment it is subjoined: And to bring him into judgment with Thee? But because he has contemplated God coming to judgment, again he considers his own infirmity. He sees that the world cannot be through itself, which that it might be, proceeded from uncleanness, and subjoins:

CHAPTER LII.

VERS. 4.---Who can make clean a thing conceived of unclean seed? Is it not Thou, who alone art?

70. Homo propter vitiatam originem immunda patitur etiam nolens.---Is qui per se solus est mundus mundare praevalet immunda. Homo enim in corruptibili carne vivens habet tentationum immunditias impressas in semetipso, quia nimirum eas traxit ab origine. Ipsa quippe propter delectationem carnis ejus conceptio immunditia est. Unde et Psalmista ait: Ecce enim in iniquitatibus conceptus sum, et in delictis peperit me mater mea (Psal. L, 7). Hinc est ergo quod plerumque tentatur et nolens. Hinc est quod immunda quaedam in mente patitur, quamvis ex judicio reluctetur, quia conceptus de immunditia, dum ad munditiam tendit, hoc conatur vincere quod est. Quisquis autem occultae tentationis motus atque immunditiam cogitationis evicerit, nequaquam sibi suam munditiam tribuat, quia de immundo conceptum semine nullus facere mundum potest, nisi is qui mundus per semetipsum solus est. Qui ergo jam ad locum munditiae mente pervenit, conceptionis suae viam respiciat, per quam venit, atque inde colligat quia ex sua virtute non habet munditiam vivendi, cui de immunditia factum est initium subsistendi. Potest vero hoc in loco intelligi, quia beatus Job incarnationem Redemptoris intuitus, solum vidit in mundo hominem de immundo semine non esse conceptum, qui sic in mundum venit ex Virgine, ut nihil haberet de immunda conceptione. Neque enim ex viro et femina, sed ex sancto Spiritu et Maria virgine processit. Solus ergo in carne sua vere mundus exstitit, qui delectatione carnis tangi non potuit, quia nec per carnalem huc delectationem venit.

70. Man on account of a vitiated origin suffers unclean things even unwillingly.--- He who through Himself alone is clean is able to cleanse unclean things. For man living in corruptible flesh has uncleannesses of temptations impressed in himself, because forsooth he drew them from his origin. For his very conception on account of the delight of the flesh is uncleanness. Whence also the Psalmist says: For behold I was conceived in iniquities, and in sins did my mother conceive me (Psal. l. 7). Hence it is therefore that for the most part he is tempted even unwillingly. Hence it is that he suffers certain unclean things in the mind, although he resists from judgment, because conceived of uncleanness, while he tends to cleanness, he endeavors to overcome this which he is. But whoever shall have overcome the motions of secret temptation and the uncleanness of thought, let him by no means attribute his cleanness to himself, because no one can make clean a thing conceived of unclean seed, except He who alone is clean through Himself. He therefore who has already come in mind to the place of cleanness, let him look back at the way of his conception, through which he came, and thence let him gather that he has not from his own virtue cleanness of living, to whom there was made a beginning of subsisting from uncleanness. But this can truly be understood in this place, because blessed Job having intuited the incarnation of the Redeemer, saw that He alone in the world was not conceived of unclean seed, who so came into the world from the Virgin, that He had nothing of unclean conception. For He proceeded not from man and woman, but from the Holy Spirit and the Virgin Mary. He alone therefore in His flesh stood truly clean, who could not be touched by the delight of the flesh, because neither did He come hither through carnal delight.

Liber D

UODECIMUS.

In quo, exposito capite XIV libri Job, a versu quinto, caput XV ex integro plerumque moraliter explicatur.

[Vet. et Rec. I.] Mos justorum est tanto sollicitius praesentem vitam quam sit fugitiva cogitare, quanto studiosius noverint coelestis patriae bona aeterna perpendere. Ex his enim quae manentia intus aspiciunt, foris fugam rerum labentium subtilius attendunt. Unde beatus Job, cum de lapsu humani temporis sententiam protulisset, dicens: Homo natus de muliere, brevi vivens tempore. Et rursum: Et fugit velut umbra, et nunquam in eodem statu permanet, adhuc de brevitate vitae ejus adjungit:

CAPUT PRIMUM.

CAP. XIV, VERS. 5.---Breves dies hominis sunt, numerus mensium ejus apud te est.

1. Quod tanta velocitate transcurrit velut non est.---Hoc etenim apud nos velut non esse considerat, quod tanta velocitate transcurrit. Quia vero apud omnipotentem Deum etiam labentia stant, apud eum esse numerum nostrorum mensium perhibet. Vel certe in diebus brevitas temporis, in mensibus vero quasi multiplicata dierum spatia designantur. Nobis ergo breves dies sunt. Sed quia vita nostra post tenditur, apud Deum numerus nostrorum mensium esse memoratur. Unde et per Salomonem dicitur: Longitudo dierum in dextera ejus. Sequitur:

Caput II

[Rec. II].

IBID.---Constituisti terminos ejus, qui praeteriri non poterunt.

2. Nulla fiunt hominibus sine Dei consilio, etsi occulto. Nulla quae in hoc mundo hominibus fiunt absque omnipotentis Dei occulto consilio veniunt. Nam cuncta Deus secutura praesciens, ante saecula decrevit qualiter per saecula disponantur. Statutum quippe jam homini est, vel quantum hunc mundi prosperitas sequatur, vel quantum adversitas feriat, ne electos ejus aut immoderata prosperitas elevet, aut nimia adversitas gravet. Statutum quoque est quantum in ipsa vita mortali temporaliter vivat.

BOOK TWELVE.

In which, Chapter XIV of the book of Job being explained from the fifth verse, Chapter XV is for the most part morally explained in its entirety.

[Vet. et Rec. I.] It is the custom of the just to think so much more solicitously how fleeting the present life is, as they more studiously know how to weigh the eternal goods of the heavenly country. For from those things which they behold as remaining within, they more subtly attend to the flight of falling things without. Whence blessed Job, when he had brought forth a sentence concerning the lapse of human time, saying: Man born of a woman, living for a short time. And again: And he flees as a shadow, and never remains in the same state, still adds concerning the brevity of his life:

CAPUT PRIMUM.

CHAP. XIV, VERS. 5.---Short are the days of man, the number of his months is with Thee.

1. That which passes with such velocity is as if it were not.---For he considers that as if it were not with us, which passes with such velocity. But because with the Almighty God even falling things stand, he declares the number of our months to be with Him. Or certainly in days the brevity of time is designated, but in months as it were the multiplied spaces of days. To us therefore the days are short. But because our life is afterwards extended, the number of our months is mentioned to be with God. Whence also it is said through Solomon: Length of days is in His right hand. It follows:

Caput II

[Rec. II].

IBID.---Thou hast appointed his bounds, which cannot be passed.

2. Nothing happens to men without the counsel of God, although secret. Nothing which happens to men in this world comes without the secret counsel of the Almighty God. For God prescient of all things about to follow, decreed before the worlds how they should be disposed through the worlds. For it is already appointed to man, either how much the prosperity of this world follows him, or how much adversity strikes him, lest either immoderate prosperity lift up His elect, or too much adversity weigh them down. It is also appointed how much he should temporally live in mortal life itself.

Nam etsi annos quindecim Ezechiae regi ad vitam addidit omnipotens Deus (IV Reg. XX, 1), cum eum mori permisit, tunc eum praescivit esse moriturum. Qua in re quaestio oritur, quomodo ei per prophetam dicatur: Dispone domui tuae, quia morieris tu, et non vives; cui cum mortis sententia dicta est, protinus ad ejus lacrymas est vita addita. Sed per prophetam Dominus dixit quo tempore mori ipse merebatur; per largitatem vero misericordiae illo eum tempore ad mortem distulit, quod ante saecula ipse praescivit. Nec propheta igitur fallax, quia tempus mortis innotuit, quo vir ille mori merebatur; nec dominica statuta convulsa sunt, quia ut ex largitate Dei anni vitae crescerent, hoc quoque ante saecula praefixum fuit; atque spatium vitae quod inopinate foris est additum, sine augmento praescientiae fuit intus statutum. Bene ergo dicitur: [Vet. II.] Constituisti terminos ejus, qui praeteriri non poterunt.

3. Deus profectibus spiritualibus modum ponit.---Quod tamen intelligi etiam juxta spiritum valet, quia nonnunquam in virtutibus proficere conamur, et quaedam dona percipimus, a quibusdam vero repulsi in imis jacemus. Nemo enim est qui tantum virtutis apprehendat quantum desiderat, quia omnipotens Deus, interiora discernens, ipsis spiritalibus provectibus modum ponit, ut ex hoc homo quod apprehendere conatur, et non valet, in illis se non elevet quae valet. Unde ille quoque egregius praedicator, qui raptus ad tertium coelum fuerat, paradisi arcana penetraverat, esse post revelationem tranquillus atque intentatus non valebat (II Cor. XII, 3). Sed quia omnipotens Deus terminos constituit homini, qui praeteriri non poterunt, et elevavit hunc ad cognoscenda sublimia, et reduxit iterum ad infirma toleranda, ut modi sui mensuram aspiciens, dum securitatem comprehendere conaretur, et non posset, ne per elationem extra se iret, per humilitatem cogeretur intra suos semper terminos redire. Sequitur:

Caput III

[Rec. III].

VERS. 6.---Recede paululum ab eo, ut quiescat, donec optata veniat, sicut mercenarii dies ejus.

For although the Almighty God added fifteen years to the life of King Hezekiah (2 Kings xx. 1), when He permitted him to die, then He foreknew him to be about to die. In which matter a question arises, how it is said to him through the prophet: Set thine house in order, for thou shalt die, and not live; to whom when the sentence of death was said, straightway at his tears life was added. But through the prophet the Lord said at what time he himself deserved to die; but through the largess of mercy at that time He deferred him to death, which He Himself foreknew before the worlds. Neither therefore was the prophet fallacious, because he made known the time of death, at which that man deserved to die; nor were the Lord's appointments convulsed, because that from the largess of God the years of life should increase, this also was prefixed before the worlds; and the space of life which unexpectedly without was added, was appointed within without increment of prescience. Well therefore it is said: [Vet. II.] Thou hast appointed his bounds, which cannot be passed.

3. God sets a limit to spiritual progress.---Which nevertheless to be understood even according to the spirit is valid, because sometimes we endeavor to profit in virtues, and we perceive certain gifts, but from some being repulsed we lie in the lowest things. For there is no one who apprehends as much of virtue as he desires, because the Almighty God, discerning interior things, sets a limit to the spiritual progresses themselves, so that from this which a man endeavors to apprehend, and is not able, he may not lift himself up in those which he is able. Whence that also eminent preacher, who had been snatched to the third heaven, had penetrated the secrets of paradise, was not able to be tranquil and untempted after the revelation (2 Cor. xii. 3). But because the Almighty God appointed bounds to man, which cannot be passed, He both lifted him up to know sublime things, and brought him back again to tolerate infirm things, so that beholding the measure of his limit, while he endeavored to comprehend security, and was not able, lest through elation he should go outside himself, he might be compelled through humility to return always within his bounds. It follows:

Chapter III

[Rec. III].

VERSE 6.---Depart a little from him, that he may rest, until his longed-for day comes, like that of a hireling.

4. Sancti vitae praesentis taedio ad aeternam requiem semper anhelant.---Hoc loco recede dicitur vim flagelli amove. Quis enim valet Deo recedente quiescere, cum solus ipse sit requies, et a quo quisque quanto longe fuerit, fit tanto et inquietus? Itaque sic recede ab eo, dicitur, ut intelligas feriendo. Apte enim subjungitur: Donec optata veniat, sicut mercenarii dies ejus. Mercenarius quanto longe est a fine operis, tanto et retributione mercedis. Ita vir quisque sanctus in hac vita positus, dum longe se esse ab exitu vitae praesentis conspicit, longe se esse ab aeternis gaudiis gemit. Quid est ergo dicere: Recede paululum ab eo, ut quiescat, nisi: jam flagella vitae praesentis subtrahe, et bona aeternae quietis ostende? Unde etiam de ipsa quiete additur: Donec optata veniat, sicut mercenarii dies ejus. Tunc namque homini optata sicut mercenarii dies venit, quando aeternam requiem pro recompensatione sui laboris acceperit. Quantum vero ad praesentis vitae speciem spectat, adhuc beatus Job humanum genus multis miseriis repletum quam sit despectum insinuat, quantumque ipsa insensibilia ipsum praeire videantur narrat, cum dicit:

Caput IV

[Vet. III, Rec. IV].

VERS. 7-10.---Lignum habet spem; si praecisum fuerit, rursum virescit, et rami ejus pullulant. Si senuerit radix ejus in terra, et in pulvere emortuus fuerit truncus illius, ad odorem aquae germinabit, et faciet comam quasi cum primum plantatum est. Homo vero cum mortuus fuerit, et nudatus atque consumptus, ubi, quaeso, est?

5. Ligni nomine multa significantur: Crux, vir justus, incarnata Dei Sapientia. Ex percussione justi ad amorem coelestis patriae accenduntur.---Sed quia hoc juxta litteram patet, debemus sensum ad interiora reducere, et qualiter haec juxta spiritum intelligi debeant perscrutari. In Scriptura etenim sacra ligni nomine aliquando crux, aliquando vir justus, aut etiam injustus, aliquando vero incarnata Dei sapientia figuratur. Crux etenim ligno signatur, cum dicitur: Mittamus lignum in panem ejus (Jerem. XI, 19). Lignum quippe in panem mittere est Dominico corpori crucem adhibere. Rursum ligni nomine vir justus aut etiam injustus exprimitur, sicut per prophetam Dominus dicit: Ego Dominus humiliavi lignum sublime, et exaltavi lignum humile (Ezech. XVII, 24). Quia juxta ejusdem Veritatis vocem: Omnis qui se exaltat humiliabitur, et qui se humiliat exaltabitur (Luc. XIV, 11). Salomon quoque ait: Si ceciderit lignum ad Austrum, aut ad Aquilonem, in quocunque loco ceciderit, ibi erit (Eccle. XI, 3).

4. The saints, through weariness of the present life, always pant for eternal rest.---In this place, "depart" is said to mean "remove the force of the scourge." For who is able to rest if God departs, since He alone is rest, and from whomsoever anyone is far off, he becomes so much the more unquiet? Therefore "depart from him" is so said that you may understand "from smiting." For it is aptly subjoined: "Until his longed-for day comes, like that of a hireling." As far as a hireling (mercenarius) is from the end of his work, so far is he also from the retribution of his reward (mercedis). So every holy man placed in this life, while he beholds himself to be far from the end of the present life, groans that he is far from eternal joys. What is it, therefore, to say: "Depart a little from him, that he may rest," but: "withdraw now the scourges of the present life, and show the goods of eternal rest"? Whence also regarding that rest it is added: "Until his longed-for day comes, like that of a hireling." For then the longed-for day comes to a man like that of a hireling, when he shall have received eternal rest as the recompense for his labor. But as far as pertains to the appearance of the present life, blessed Job still suggests how despicable the human race is, filled with many miseries, and relates how much even insensible things seem to surpass it, when he says:

Chapter IV

[Vet. III, Rec. IV].

VERSES 7-10.---A tree hath hope; if it be cut down, it groweth green again, and its branches sprout. If its root grow old in the earth, and its trunk be dead in the dust, at the scent of water it will bud, and bring forth foliage as when it was first planted. But man, when he is dead, and stripped, and consumed, where, I pray, is he?

5. By the name of a tree many things are signified: the Cross, the righteous man, the incarnate Wisdom of God. From the smiting of the righteous, men are kindled to the love of the heavenly country.---But because this is plain according to the letter, we ought to reduce the sense to interior things, and search out how these things ought to be understood according to the spirit. For in Sacred Scripture, by the name of a tree (ligni), sometimes the Cross, sometimes a righteous man, or even an unrighteous one, and sometimes the incarnate Wisdom of God is figured. For the Cross is signified by a tree, when it is said: "Let us put wood (lignum) into his bread" (Jer. xi. 19). For to put wood into bread is to apply the Cross to the Lord's body. Again, by the name of a tree, a righteous or even an unrighteous man is expressed, as the Lord says through the prophet: "I the Lord have brought down the high tree, and have exalted the low tree" (Ezek. xvii. 24). Because, according to the voice of the same Truth: "Every one that exalteth himself shall be humbled, and he that humbleth himself shall be exalted" (Luke xiv. 11). Solomon also says: "If the tree fall toward the South, or toward the North, in what place soever it shall fall, there it shall be" (Eccles. xi. 3).

In die etenim mortis suae justus ad Austrum cadit, peccator ad Aquilonem, quia et justus per fervorem spiritus ad gaudia ducitur, et peccator cum apostata angelo, qui dixit: Sedebo in monte testamenti, in lateribus Aquilonis (Isai. XIV, 13), in frigido suo corde reprobatur. Rursum per lignum incarnata Dei Sapientia figuratur, sicut de ea scriptum est: Lignum vitae est his qui apprehenderint eam (Prov. III, 18); et sicut ipsa ait: Si in viridi ligno haec faciunt, in arido quid fiet (Luc. XXIII, 31)? Hoc itaque loco cum lignum praefertur homini, quid homo nisi carnalis quisque accipitur? Et quid ligni nomine nisi justi uniuscujusque vita designatur: Lignum etenim habet spem; si praecisum fuerit, rursum virescit, quia cum in morte passionis pro veritate justus afficitur, in aeternae vitae viriditate recuperatur. Et qui hic virebat per fidem, illic virescit per speciem. Et rami ejus pullulant, quia plerumque ex passione justi fideles quique ad amorem coelestis patriae multiplicantur, et viriditatem vitae spiritalis accipiunt, dum hic pro Deo fortiter egisse gratulantur. Sequitur:

CAPUT V.

VERS. 8, 9.---Si senuerit in terra radix ejus, et in pulvere emortuus fuerit truncus illius, ad odorem aquae germinabit, et faciet comam quasi cum primum plantatum est.

6. Sua morte uberes in nobis fructus gignunt justi.---Quid radix justi nisi sancta praedicatio, quia ab ipsa oritur, et in ipsa subsistit? et quid terrae vel pulveris nomine nisi peccator accipitur? cui voce conditoris dicitur: Terra es, et in terram ibis, vel certe, sicut habet nostra translatio: Pulvis es, et in pulverem reverteris (Genes. III, 19). Justi igitur radix in terra senescit, et in pulvere truncus emoritur, quia apud corda pravorum ejus praedicatio despecta cunctisque viribus effeta creditur. Et in pulvere truncus emoritur, quia inter manus persequentium corpus illius exanimatur. Juxta Sapientiae etenim vocem: Visi sunt oculis insipientium mori, et aestimata est afflictio exitus illorum (Sap. III, 2). Sed iste cujus radix in terra senuit, et in pulvere truncus emortuus est, ad odorem aquae germinat, quia per afflatum sancti Spiritus in electorum cordibus exemplo sui operis germen virtutis facit. Aquae etenim appellatione nonnunquam sancti Spiritus irrigatio designari solet, sicut scriptum est: Si quis sitit, veniat ad me, et bibat. Qui autem biberit ex aqua, quam ego dabo ei, non sitiet in aeternum (Joan. VII, 37; IV, 13).

For in the day of his death the righteous falls toward the South, the sinner toward the North, because both the righteous is led to joys through the fervor of the spirit, and the sinner is rejected in his cold heart with the apostate angel, who said: "I will sit in the mountain of the covenant, in the sides of the North" (Isa. xiv. 13). Again, by a tree the incarnate Wisdom of God is figured, as it is written of it: "It is a tree of life to them that shall lay hold upon it" (Prov. iii. 18); and as He Himself says: "If they do these things in the green wood, what shall be done in the dry?" (Luke xxiii. 31). In this place, therefore, when a tree is preferred to man, what is understood by man but every carnal person? And what is designated by the name of a tree but the life of every righteous man? "For a tree hath hope; if it be cut down, it groweth green again," because when the righteous is afflicted in the death of passion for the truth, he is recovered in the greenness of eternal life. And he who flourished here through faith, flourishes there through sight (speciem). And its branches sprout, because frequently from the passion of the righteous, the faithful are multiplied to the love of the heavenly country, and receive the greenness of spiritual life, while they rejoice that he acted bravely for God here. It follows:

CHAPTER V.

VERSES 8, 9.---If its root grow old in the earth, and its trunk be dead in the dust, at the scent of water it will bud, and bring forth foliage as when it was first planted.

6. The righteous, by their death, beget abundant fruits in us.---What is the root of the righteous but holy preaching, because from it he arises, and in it he subsists? And what is understood by the name of earth or dust but the sinner? to whom it is said by the voice of the Creator: "Earth thou art, and unto earth shalt thou go," or certainly, as our translation has it: "Dust thou art, and unto dust shalt thou return" (Gen. iii. 19). The root of the righteous, therefore, grows old in the earth, and the trunk dies in the dust, because among the hearts of the wicked his preaching is believed to be despicable and exhausted of all strength. And the trunk dies in the dust, because between the hands of persecutors his body is deprived of life. For according to the voice of Wisdom: "They seemed in the eyes of the foolish to die, and their affliction was esteemed a departure" (Wisd. iii. 2). But he whose root grew old in the earth, and whose trunk died in the dust, buds at the scent of water, because through the inspiration of the Holy Spirit he produces the germ of virtue in the hearts of the elect by the example of his work. For by the appellation of water, the irrigation of the Holy Spirit is sometimes wont to be designated, as it is written: "If any man thirst, let him come unto Me, and drink. But whosoever shall drink of the water that I shall give him shall never thirst" (John vii. 37; iv. 13).

Sequitur: Et faciet comam quasi cum primum plantatum est. Succiso trunco comam facere, est exstincto corporaliter justo, ipso suae passionis exemplo multorum corda suscitare, et ex fide recta viriditatem veritatis ostendere. Bene autem dicitur: Quasi cum primum plantatum est. Omne quod hic a justis agitur secunda plantatio est, quia prima videlicet plantatio non in opere justorum, sed in praescientia conditoris est. Et quia cuncta quae agunt electi, sicut prius interius conspiciuntur atque disponuntur, ita postmodum exterius perficiuntur, bene dicitur: Faciet comam quasi cum primum plantatum est; id est, viriditatem suam ostendit in effectu operis, quam prius habuit in praescientia conditoris.

[Vet. IV.] 7. Homo ex se deficit, sed adveniente Spiritu sancto renovatur.---Potest etiam radix justi ipsa natura humanitatis intelligi, ex qua subsistit. Quae videlicet radix senescit in terra cum natura carnis deficit in pulverem redacta. Cujus in pulvere truncus emoritur, quia exstinctum corpus a sua specie dissipatur. Sed ad odorem aquae germinat, quia per adventum sancti Spiritus resurgit: Et faciet comam quasi cum primum plantatum est, quia ad illam speciem redit ad quam percipiendam creatus fuerat, si in paradiso positus peccare noluisset.

8. Christus arbor in passione succisa, in resurrectione multiplicata.---Quod fortasse etiam de Domino ipso, scilicet bonorum omnium capite, valet intelligi; juxta hoc namque quod praediximus, quia de semetipso ait: Si in viridi ligno haec faciunt, in arido quid fiet (Luc. XXIII, 31)? Se esse lignum viride, et nos lignum aridum dixit, quia ipse in se vim divinitatis habuit; nos vero, qui puri homines sumus, lignum aridum appellamur. Habet ergo lignum spem, si praecisum fuerit, quia rursum virescit, quoniam et si occidi per passionem potuit, per resurrectionis gloriam rursus ad vitae viriditatem venit. Hujus rami pullulant, quia, resurrectione illius multiplicati, longe lateque fideles creverunt. Hujus radix in terra quasi senuit, quia ejus praedicatio Judaeorum perfidiae despecta fuit. Et in pulvere truncus emortuus est, quia in corde persequentium, quod perfidiae suae vento levabatur, contemptibilis et despectus est habitus, quia carne potuit occidi.

It follows: "And it shall bring forth foliage as when it was first planted." To bring forth foliage when the trunk is cut down, is, when the righteous man is corporally extinct, to rouse the hearts of many by the very example of his passion, and to show the greenness of truth from a right faith. But it is well said: "As when it was first planted." Everything which is done here by the righteous is a second planting, because the first planting, forsooth, is not in the work of the righteous, but in the prescience of the Creator. And because all things which the elect do, as they are first seen and disposed within, so are they afterwards perfected without, it is well said: "It shall bring forth foliage as when it was first planted"; that is, it shows its greenness in the effect of the work, which it previously had in the prescience of the Creator.

[Vet. IV.] 7. Man fails of himself, but on the arrival of the Holy Spirit he is renewed.---The root of the righteous can also be understood as the very nature of humanity, from which he subsists. Which root, forsooth, grows old in the earth when the nature of the flesh fails, being reduced to dust. Whose trunk dies in the dust, because the extinct body is dissipated from its form (specie). But it buds at the scent of water, because through the arrival of the Holy Spirit it rises again: "And it shall bring forth foliage as when it was first planted," because it returns to that form (speciem) for receiving which it had been created, if, being placed in paradise, it had been unwilling to sin.

8. Christ is the tree cut down in His passion, multiplied in His resurrection.---Which perhaps can also be understood of the Lord Himself, to wit, the Head of all good men; according to that, forsooth, which we said before, because He says of Himself: "If they do these things in the green wood, what shall be done in the dry?" (Luke xxiii. 31). He said that He was the green wood, and we the dry wood, because He Himself had in Himself the force of Divinity; but we, who are pure men, are called dry wood. A tree (lignum) therefore hath hope, if it be cut down, because it groweth green again, since even if He could be slain through passion, through the glory of resurrection He came again to the greenness of life. His branches sprout, because, being multiplied by His resurrection, the faithful have grown far and wide. His root in the earth, as it were, grew old, because His preaching was despicable to the perfidy of the Jews. And the trunk died in the dust, because in the heart of the persecutors, which was lifted up by the wind of their own perfidy, He was held contemptible and despicable, because He could be slain in the flesh.

Sed ad odorem aquae germinavit, quia per virtutem Dei exstincta caro illius ad vitam rediit, juxta quod scriptum est: Quem Deus suscitavit a mortuis (Act. III, 15). Quia enim Deus Trinitas est, exstinctam carnem unigeniti Filii sancta Trinitas, 396 id est Pater, et idem Filius, et Spiritus sanctus resuscitavit. Et fecit comam quasi cum primum plantatum est, quia illa apostolorum debilitas, quae in morte illius expavit, et negavit, et negando aruit, per resurrectionis ejus gloriam rursus ad fidem viruit. In cujus ligni comparatione quid omnis homo, nisi pulvis est? Unde et subditur:

Caput VI

[Vet. V].

VERS. 10.---Homo vero cum mortuus fuerit, et nudatus atque consumptus, ubi, quaeso, est?

9. Homo peccator moritur in culpa, nudatur a justitia, consumtur in poena.--- Nullus homo sine peccato est, nisi ille qui in hunc mundum non venit ex peccato. Et quia omnes in culpa ligamur, ipsa amissione justitiae morimur; concessa prius in paradiso veste innocentiae nudamur, interitu etiam carnis subsequente consumimur. Homo itaque peccator moritur in culpa, nudatur a justitia, consumitur in poena. Hanc nuditatem peccatoris filii tegere dignatus est pater, qui eo redeunte dixit: Cito proferte stolam primam (Luc. XV, 22). Prima quippe stola est vestis innocentiae, quam homo bene conditus accepit, sed male a serpente persuasus perdidit. Contra hanc rursum nuditatem dicitur: Beatus qui vigilat, et custodit vestimenta sua, ne nudus ambulet (Apoc. XVI, 15). Vestimenta quippe custodimus cum praecepta innocentiae servamus in mente, ut cum nos judici culpa nudat, ad amissam redeuntes innocentiam poenitentia operiat. Bene autem dicitur: Ubi, quaeso, est? quia peccator homo illic stare noluit, ubi conditus fuit; hic vero, ubi cecidit, diu esse prohibetur. Patriam volens perdidit, a peregrinatione vero sua quam diligit invitus expellitur. Ubi ergo est, qui in ejus amore non est ubi verum esse est? Sequitur:

CAPUT VII.

VERS. 11, 12.---Quomodo si recedant aquae de mari, et fluvius vacuefactus arescat, sic homo, cum dormierit, non resurget.

But at the scent of water He budded, because through the power of God His extinct flesh returned to life, according to that which is written: "Whom God raised from the dead" (Acts iii. 15). For because God is a Trinity, the Holy Trinity, that is, the Father, and the same Son, and the Holy Spirit, raised up the extinct flesh of the only-begotten Son. And He brought forth foliage as when He was first planted, because that weakness of the Apostles, which at His death trembled, and denied, and by denying withered, through the glory of His resurrection flourished again to faith. In comparison with which tree, what is every man but dust? Whence it is also added:

Chapter VI

[Vet. V].

VERSE 10.---But man, when he is dead, and stripped, and consumed, where, I pray, is he?

9. The sinner man dies in guilt, is stripped of righteousness, and is consumed in punishment.---No man is without sin, except He who came not into this world from sin. And because we are all bound in guilt, we die by the very loss of righteousness (justitiae); we are stripped of the garment of innocence previously granted in paradise; we are also consumed by the subsequent destruction of the flesh. The sinner man, therefore, dies in guilt, is stripped of righteousness, and is consumed in punishment. The Father deigned to cover this nakedness of the sinning son, who upon his return said: "Bring forth quickly the first robe" (Luke xv. 22). For the first robe is the garment of innocence, which man, being well created, received, but being evilly persuaded by the serpent, lost. Against this nakedness again it is said: "Blessed is he that watcheth, and keepeth his garments, lest he walk naked" (Rev. xvi. 15). For we keep our garments when we preserve the precepts of innocence in the mind, so that when guilt strips us before the Judge, penance may cover us as we return to our lost innocence. But it is well said: "Where, I pray, is he?" because the sinner man was unwilling to stand there where he was created; but here, where he fell, he is forbidden to be for long. He lost his country willingly, but from his pilgrimage which he loves he is expelled unwillingly. Where, therefore, is he, who in the love of Him is not where true being is? It follows:

CHAPTER VII.

VERSES 11, 12.---As if the waters should depart from the sea, and the river emptied should dry up, so man, when he hath fallen asleep, shall not rise again.

10. Mens humana aestuanti mari similis.---Mare mens hominis, et quasi fluctus maris sunt cogitationes mentis, quae aliquando per iram tumescunt, per gratiam tranquillae fiunt, per odium cum amaritudine defluunt. Sed cum homo moritur, aquae maris recedunt, quia, juxta Psamistae vocem: In illa die peribunt omnes cogitationes eorum (Psal. CXLV, 4). Et rursum de moriente scriptum est: Amor quoque et odium simul peribunt (Eccle. IX, 6). Arescit ergo fluvius vacuefactus, quia, subducta anima, vacuum remanet corpus. Quasi enim alveus fluminis vacuus est corpus exanime. Qua in re vigilanter intuendum est quia vita praesens, videlicet quousque anima moratur in corpore, mari comparatur et fluvio. Aqua enim maris amara est, fluminis dulcis. Et quia hic viventes modo quibusdam amaritudinibus afficimur, modo autem dulcedine tranquilli ac mites invenimur, praesentis vitae decursus comparatione exprimitur maris et fluminis.

11. (Vet. VI, Rec. V.] Job resurrectionem non absolute negat, sed tantum futuram ante mundi finem.---Sed in his durum valde videtur esse quod subditur: Sic homo, cum dormierit, non resurget. Cur itaque laboramus, si in resurrectionis retributionem non tendimus? Quomodo autem dicitur: Non resurget, cum scriptum sit: Omnes quidem resurgemus, sed non omnes immutabimur (I Cor. XV, 51). Et rursum: Si in 397 hac vita tantum in Christo sperantes sumus, miserabiliores sumus omnibus hominibus (I Cor. XV, 19). Et per semetipsam Veritas dicat: Omnes qui in monumentis sunt audient vocem ejus, et procedent qui bona fecerunt in resurrectionem vitae (Joan. V, 28). Sed subjuncta sententia indicat quae discretio in praemissa lateat. Nam subditur:

CAPUT VIII.

VERS. 12.---Donec atteratur coelum, non evigilabit, nec consurget de somno suo.

12. Liquet enim quia non resurget, scilicet donec atteratur coelum, quia nisi mundi hujus finis advenerit, humanum genus a somno mortis ad vitam non evigilabit. Non ergo quia omnino non resurgat, sed quia ante contritionem coeli, humanum genus minime resurgat, insinuat. Notandum quoque est cur postquam superius hominem mortuum dixit, inferius non mortuum, sed dormientem nominat, eumque de somno suo minime consurgere, donec coelum atteratur narrat, nisi quod patenter datur intelligi quia in comparatione ligni revirentis hominem mortuum peccatorem nominat, a vita scilicet justitiae exstinctum.

10. The human mind is like to the surging sea.---The sea is the mind of man, and the thoughts of the mind are as it were the waves of the sea, which sometimes swell through wrath (iram), are made tranquil through grace (gratiam), and flow away with bitterness through hatred. But when man dies, the waters of the sea depart, because, according to the voice of the Psalmist: "In that day all their thoughts shall perish" (Ps. cxlvi. 4). And again it is written of the dying: "Their love also and hatred shall perish together" (Eccles. ix. 6). Therefore the river emptied dries up, because, the soul being withdrawn, the body remains empty. For a lifeless body is as it were the empty bed of a river. In which matter it is to be vigilantly considered that the present life, to wit, as long as the soul dwells in the body, is compared to the sea and a river. For the water of the sea is bitter, that of the river sweet. And because we who live here are sometimes affected by certain bitterness (amaritudinibus), and sometimes are found tranquil and mild in sweetness, the course of the present life is expressed by the comparison of the sea and the river.

11. [Vet. VI, Rec. V.] Job does not absolutely deny the resurrection, but only that it will be before the end of the world.---But in these things it seems very hard which is subjoined: "So man, when he hath fallen asleep, shall not rise again." Why therefore do we labor, if we do not tend toward the retribution (retributionem) of resurrection? But how is it said: "He shall not rise again," when it is written: "We shall all indeed rise again, but we shall not all be changed" (1 Cor. xv. 51)? And again: "If in this life only we are hoping in Christ, we are more miserable than all men" (1 Cor. xv. 19). And Truth Himself says: "All that are in the graves shall hear His voice, and they that have done good shall come forth unto the resurrection of life" (John v. 28). But the sentence subjoined indicates what distinction lies hidden in the one premises. For it is subjoined:

CHAPTER VIII.

VERSE 12.---Until the heaven be worn away, he shall not awake, nor rise up out of his sleep.

12. For it is clear that he shall not rise, to wit, until the heaven be worn away, because unless the end of this world arrive, the human race will not awake to life from the sleep of death. He does not therefore suggest that he will not rise at all, but that the human race will by no means rise before the wearing away (contritionem) of the heaven. It is also to be noted why, after he called man dead above, below he names him not dead, but sleeping, and relates that he by no means rises from his sleep until the heaven be worn away; except that it is plainly given to be understood that, in comparison with the reviving tree, he calls the dead man a sinner, to wit, one extinct from the life of righteousness (justitiae).

Ubi autem de morte carnis loquitur, non hanc mortem, sed somnum maluit vocare, spem procul dubio resurrectionis insinuans, quia sicut citius homo a somno evigilat, ita concite ad conditoris nutum a morte corporis resurgat. Vehementer enim ab infirmis mentibus nomen mortis pertimescitur, somni autem vocabulum non timetur. Unde et Paulus discipulos admonens, dicit: Nolumus autem ignorare vos, fratres, de dormientibus, ut non contristemini sicut et caeteri qui spem non habent. Si enim credimus quod Jesus mortuus est et resurrexit, ita et Deus eos qui dormierunt per Jesum adducet cum eo (I Thess. IV, 12). Quid est quod praedicator egregius mortem Domini mortem vocat, mortem vero servorum Domini, non mortem, sed somnum nominat, nisi quia, infirma corda audientium respiciens, medicamentum praedicationis suae mira arte componit, et illum quem jam resurrexisse noverant, eis mortuum insinuare non dubitat; eos vero qui necdum resurrexerant, ut spem resurrectionis insinuet, non mortuos, sed dormientes vocat? Non enim verebatur dicere mortuum quem auditores jam resurrexisse cognoverant, et verebatur dicere mortuos quos resurgere vix credebant. Beatus igitur Job, quia carne mortuos ad vitam rursus evigilare non dubitat, eos dormientes potius quam mortuos appellat. Sequitur:

Caput IX

[Vet. VII, Rec. VI].

VERS. 13.---Quis mihi tribuat ut in inferno protegas me?

13. Duplex infernus, alius inferior malis cruciandis, alius superior justis usque ad adventum Christi recipiendis destinatus.---Quia ante adventum mediatoris Dei et hominis omnis homo, quamvis mundae probataeque vitae fuerit, ad inferni claustra descenderit, dubium non est, quoniam homo, qui per se cecidit, per se ad paradisi requiem redire non potuit, nisi veniret ille qui suae incarnationis mysterio ejusdem nobis paradisi iter aperiret. Unde et post culpam primi hominis ad paradisi aditum romphaea flammea posita esse memoratur (Genes. III, 24), quae et versatilis dicitur, pro eo quod quandoque veniret tempus ut etiam removeri potuisset Nec tamen ita justorum animas ad infernum dicimus descendisse, ut in locis poenalibus tenerentur. Sed esse superiora inferni loca, esse alia inferiora credenda sunt, ut et in superioribus justi requiescerent, et in inferioribus 398 injusti cruciarentur. Unde et Psalmista propter praevenientem se Dei gratiam dicit: Eripuisti animam meam ex inferno inferiori (Psal. LXXXV, 13).

But where he speaks of the death of the flesh, he preferred to call this not death, but sleep, suggesting beyond doubt the hope of resurrection, because just as a man quickly awakes from sleep, so he may speedily rise from the death of the body at the nod of the Creator. For the name of death is vehemently dreaded by weak minds, but the word for sleep is not feared. Whence Paul also, admonishing the disciples, says: "I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with Him" (1 Thess. iv. 13). What is it that the eminent preacher calls the death of the Lord "death," but the death of the servants of the Lord he names not death, but "sleep," except that, looking back at the weak hearts of the hearers, he composes the medicine of his preaching with wonderful art, and doubts not to suggest to them as "dead" Him whom they already knew to have risen; but those who had not yet risen, in order to suggest the hope of resurrection, he calls not dead, but "sleeping"? For he was not afraid to call "dead" Him whom the hearers already knew to have risen, and he was afraid to call "dead" those whom they scarcely believed would rise. Blessed Job, therefore, because he doubts not that those dead in the flesh will awake again to life, calls them sleeping rather than dead. It follows:

Chapter IX

[Vet. VII, Rec. VI].

VERSE 13.---Who will grant me this, that Thou mayest protect me in hell?

13. A twofold hell: one lower, for the punishment of the wicked; the other higher, destined for the reception of the righteous until the coming of Christ.---Because before the coming of the Mediator of God and man (mediatoris Dei et hominis), every man, although he were of a pure and approved life, descended to the enclosures of hell, there is no doubt, since man, who fell by himself, could not by himself return to the rest of paradise (paradisi), unless He should come who by the mystery of His incarnation might open to us the way to that same paradise. Whence also after the fault of the first man, a flaming sword (romphaea flammea) is recorded to have been placed at the entrance of paradise (Gen. iii. 24), which is also said to be turning every way, for the reason that a time would at length come when it might even be removed. Yet we do not say that the souls of the righteous so descended to hell as to be held in penal places. But it is to be believed that there are higher places of hell, and that there are others lower, so that in the higher the righteous might rest, and in the lower the unrighteous might be tormented. Whence also the Psalmist, on account of the grace of God preventing him, says: "Thou hast delivered my soul from the lower hell" (Ps. lxxxvi. 13).

Beatus igitur Job ante Mediatoris adventum ad infernum se descendere sciens, conditoris sui illic protectionem postulat, ut a locis poenalibus alienus existat, ubi, dum ad requiem ducitur, a suppliciis abscondatur. Unde subjungit:

Caput X

[Rec. VII].

IBID.---Et abscondas me donec pertransent furor tuus.

14. Dei furor perturbationis expers, in fine mundi consummatur.---Furor etiam omnipotentis Dei in hoc quotidie vim suae districtionis peragit, quod viventes indigne dignis suppliciis demergit. Qui furor nunc equidem transit, sed in fine pertransit, quia modo agitur, sed in mundi termino consummatur. Qui tamen iste furor, quantum ad electorum animas, in Redemptoris nostri adventu pertransiit, quia eas ab inferni claustris ad paradisi gaudia mediator Dei et hominum, dum ipse illuc pie descenderet, reduxit. Inter haec vero sciendum est quod furoris nomen Divinitati non congruit, quia naturam Dei simplicem perturbatio nulla confundit. Unde ei dicitur: Tu autem dominator virtutis cum tranquillitate judicas, et cum magna reverentia disponis nos (Sap. XII, 18). Sed quia justorum animae per Mediatoris adventum erant quandoque ab inferni locis, quamvis non poenalibus, liberandae, hoc quoque justus vir praevidet, et petendo subjungit:

Caput XI

[Vet. et Rec. VIII].

IBID.---Et constituas mihi tempus, in quo recorderis mei?

15. Christus ab inferno eduxit tantum quos sibi inhaesisse praescivit.---At ubi venit plenitudo temporis, misit Deus Filium suum, factum ex muliere, factum sub lege, ut eos qui sub lege erant redimeret (Gal. IV, 4). Hanc itaque redemptionem vir Domini praesciens, in qua erant multi etiam ex gentilitate liberandi, sicut ipse ait: Licet haec celes in cordo tuo, tamen scio quia universorum memineris (Job. X, 13), apud omnipotentem Deum tempus sibi constitui suae recordationis petit.

Blessed Job, therefore, knowing that he would descend to hell before the arrival of the Mediator, asks for the protection of his Creator there, that he may exist far from the penal places, where, while he is led to rest, he may be hidden from torments. Whence he subjoins:

Chapter X

[Rec. VII].

IBID.---And that Thou wouldst hide me until Thy wrath be passed.

14. The wrath of God is free from perturbation, and is consummated in the end of the world.---The wrath also of the Almighty God daily carries out the force of His strictness (districtionis) in this, that He plunges those living unworthily into worthy punishments. Which wrath indeed passes now, but in the end it passes through, because it is now being carried out, but in the term of the world it is consummated. Which wrath nevertheless, as far as pertains to the souls of the elect, passed through in the arrival of our Redeemer, because He, the Mediator of God and men (mediator Dei et hominum), while He Himself piously descended thither, led them back from the enclosures of hell to the joys of paradise. But among these things it is to be known that the name of wrath (furoris) does not agree with the Divinity, because no perturbation confounds the simple nature of God. Whence it is said to Him: "But Thou, Lord of power, judgest with tranquillity, and with great reverence disposest of us" (Wisd. xii. 18). But because the souls of the righteous were at some time to be delivered from the places of hell, although not penal, through the arrival of the Mediator, the righteous man also foresees this, and subjoins by entreating:

Chapter XI

[Vet. and Rec. VIII].

IBID.---And that Thou wouldst appoint me a time, in which Thou mayest remember me?

15. Christ led out from hell only those whom He foreknew had cleaved to Him.---But when the fullness of time was come, God sent His Son, made of a woman, made under the law, to redeem them that were under the law (Gal. iv. 4). The man of the Lord, therefore, foreknowing this redemption, in which many even from the Gentiles were to be delivered, as He Himself says: "Though Thou hidest these things in Thine heart, yet I know that Thou rememberest all" (Job x. 13), asks for a time to be appointed for him for his remembrance before the Almighty God.

Hinc est enim quod in Evangelio Dominus dicit: Et ego si exaltatus fuero a terra, omnia traham ad me ipsum (Joan. XII, 32), omnia videlicet electa. Non enim ab inferno rediens Dominus electos simul et reprobos traxit, sed illa exinde omnia sustulit quae sibi inhaesisse praescivit. Unde etiam per Osee prophetam dicit: Ero mors tua, o mors, ero morsus tuus, inferne (Osee XIII, 14). Quod enim occidimus, agimus ut penitus non sit. Ex eo enim quod mordemus, partem abstrahimus, partemque relinquimus. Quia ergo in electis suis funditus Dominus occidit mortem, mors mortis exstitit. Quia vero ex inferno partem abstulit, partemque reliquit, non occidit funditus, sed momordit infernum. Dicit ergo: Ero mors tua, a mors; id est, in electis meis te funditus perimo. Ero morsus tuus, inferne, quia, sublatis eis, te ex parte transfigo. Sciens igitur beatus Job hunc adventum ad inferos Redemptoris nostri, petat quod futurum praevidit, et dicat: Et constituas mihi tempus in quo recorderis mei. Sequitur:

CAPUT XII.

VERS. 14.---Putasne mortuus homo rursum vivet?

16. Nonnunquam a fortibus infirmitatis verba suscipienda.---Solent justi viri in eo quod ipsi certum ac solidum sentiunt quasi ex dubietate aliquid proferre, ut infirmorum in se verba transferant. Sed rursum per fortem sententiam infirmanti dubietate omnimodo contradicunt, quatenus per hoc quod dubie proferre cernuntur infirmis aliquatenus condescendant, et per hoc quod certam sententiam proferunt, infirmorum mentes dubias ad soliditatem trahant. Quod nimirum dum faciunt exemplum nostri capitis sequuntur. Passioni quippe Dominus propinquans infirmantium in se vocem sumpsit, dicens: Pater mi, si possibile est, transeat a me calix iste (Matth. XXVI, 39), eorumque timorem, ut abstraheret, suscepit; et rursus per obedientiam vim fortitudinis ostendens ait: Verumtamen non sicut ego volo, sed sicut tu (Ibid., 39) ut cum hoc imminet quod fieri nolumus, sic per infirmitatem petamus ut non fiat, quatenus per fortitudinem parati simus ut voluntas conditoris nostri etiam contra voluntatem nostram fiat. Hoc igitur exemplo nonnunquam a fortibus infirmitatis verba suscipienda sunt, ut per eorum post praedicamenta fortia infirmorum corda gratius roborentur. Unde beatus Job, cum quasi dubitantis verba protulit, dicens: Putasne mortuus homo rursum vivet? illico sententiam suae certitudinis adjunxit, qua ait:

For hence it is that the Lord says in the Gospel: "And I, if I be lifted up from the earth, will draw all things unto Myself" (John xii. 32), to wit, all the elect things. For the Lord, returning from hell, did not draw the elect and the reprobate together, but He took away from thence all those things which He foreknew had cleaved to Him. Whence also He says through the prophet Hosea: "I will be thy death, O death; I will be thy bite, O hell" (Hos. xiii. 14). For what we kill, we act so that it may not be at all. From that which we bite, we draw away a part, and a part we leave. Because, therefore, in His elect the Lord fundamentally killed death, He became the death of death. But because He took away a part from hell, and a part He left, He did not kill hell fundamentally, but He bit it. He says therefore: "I will be thy death, O death"; that is, in My elect I fundamentally destroy thee. I will be thy bite, O hell," because, they being taken away, I transfix thee in part. Blessed Job therefore, knowing this arrival of our Redeemer to those in hell, asks for that which he foresaw as future, and says: "And that Thou wouldst appoint me a time in which Thou mayest remember me." It follows:

CHAPTER XII.

VERSE 14.---Thinkest thou a dead man shall live again?

16. Sometimes words of weakness are to be taken up by the strong.---Just men are wont, in that which they feel certain and solid, to utter something as if out of doubt, so that they may transfer the words of the weak to themselves. But again, by a strong sentence, they altogether contradict the doubt of the weak one, in order that by that which they are seen to utter doubtingly they may in some degree condescend to the weak, and by that which they utter as a certain sentence, they may draw the doubting minds of the weak to solidity. This indeed they do while they follow the example of our Head. For the Lord, approaching His Passion, took upon Himself the voice of the weak, saying: "My Father, if it be possible, let this cup pass from Me" (Matt. xxvi. 39), and He took up their fear, that He might withdraw it; and again, showing the force of fortitude through obedience, He says: "Nevertheless, not as I will, but as Thou wilt" (Ibid. 39), so that when that is imminent which we do not wish to be done, we may so ask through weakness that it be not done, that through fortitude we may be ready that the will of our Creator be done even against our own will. By this example, therefore, words of weakness are sometimes to be taken up by the strong, so that through them, after strong preachings, the hearts of the weak may be more graciously strengthened. Whence blessed Job, when he brought forth words as if of one doubting, saying: "Thinkest thou a dead man shall live again?" immediately added the sentence of his certainty, in which he says:

Caput XIII

[Vet et Rec. IX].

IBID.---Cunctis diebus, quibus nunc milito, exspecto donec veniat immutatio mea.

17. Job, hujus vitae cursu despecto, immutabilitatis statum requirit.---Qui itaque immutationem suam tanto desiderio exspectat, quam sit de resurrectione certus insinuat; et cursum vitae praesentis quantum despiciat innotescit, qui hunc militiam appellat. Per militiam quippe semper ad finem tenditur, et quotidie conclusionis terminus exspectatur. Cursum itaque vitae hujus despicit, et statum soliditatis requirit, qui per hoc quod mutabiliter militat, ad immutationem suam pervenire festinat. Justo quippe in hac vita ipsa sarcina suae corruptionis onerosa est. Quod vigiliae defatigant, somnus quaeritur, ut vigiliarum labor atque anxietas temperetur. Sed nonnunquam etiam somnus occidit. Fames corpus atterit, atque, ut ejus necessitas repellatur, cibi requiruntur; sed saepe et cibi gravant, qui ad repellendum debilitatis gravamen quaesiti fuerant. Gravis itaque est sarcina corruptionis, quae nisi ita gravis esset, Paulus nequaquam diceret: Vanitati creatura subjecta est, non volens, sed propter eum qui subjecit eam in spe, quia et ipsa creatura liberabitur a servitute corruptionis, in libertatem gloriae filiorum Dei. Scimus enim quod omnis creatura ingemiscit, et parturit usque adhuc (Rom. VIII, 20). Sanctus ergo vir incorruptionis statum desiderans, dicat: Cunctis diebus, quibus nunc milito, exspecto donec veniat immutatio mea. In qua immutatione quid agatur adjungit:

Caput XIV

[Rec. X].

VERS. 15.---Vocabis me, et ego respondebo tibi.

18. Vocanti Deo respondebimus, cum ad ejus jussum incorruptibiles resurgemus.---Respondere cuilibet dicimur cum ejus factis congrua ad vicem opera reddimus. In illa igitur commutatione vocat Dominus, et respondet homo, quia ante incorrupti claritatem, incorruptus homo ostenditur post corruptionem. Nunc etenim quousque subditi corruptioni sumus, auctori nostro minime respondemus, quia dum corruptio ab incorruptione longe est, similitudo apta nostrae responsioni non est. De illa vero immutatione scriptum est: Cum apparuerit, similes ei erimus, quoniam videbimus eum sicuti est (Joan. III, 2). Tunc ergo vocanti Deo veraciter respondebimus, quando ad summae incorruptionis jussum incorruptibiles surgemus. Et quia hoc percipere creatura ex semetipsa non valet, sed solius omnipotentis Dei dono agitur ut ad tantam incorruptionis gloriam permutetur, recte subjungitur:

Chapter XIII

[Vet. and Rec. IX].

IBID.---All the days, in which I now serve as a soldier, I wait until my change come.

17. Job, having despised the course of this life, seeks the state of immutability.---He therefore who waits for his change with such great desire, hints how certain he is of the resurrection; and he makes known how much he despises the course of this present life, who calls it warfare (militiam). For in warfare it is always tended towards the end, and daily the term of the conclusion is expected. He therefore despises the course of this life, and seeks the state of solidity, who, because he serves as a soldier changeably, hastens to arrive at his change. For to the just man in this life the very burden of his corruption is heavy. Because vigils weary him, sleep is sought, so that the labor and anxiety of the vigils may be tempered. But sometimes even sleep kills. Hunger wears away the body, and that its necessity may be repelled, foods are required; but often even foods burden, which had been sought for repelling the burden of debility. Heavy, therefore, is the burden of corruption, which if it were not so heavy, Paul would by no means say: "The creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope, because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God. For we know that every creature groaneth and travaileth in pain until now" (Rom. viii. 20). The holy man, therefore, desiring the state of incorruption, let him say: "All the days, in which I now serve as a soldier, I wait until my change come." In which change what is done, he adds:

Chapter XIV

[Rec. X].

VERSE 15.---Thou shalt call me, and I will answer Thee.

18. We shall answer God when He calls, when at His command we shall rise again incorruptible.---We are said to answer anyone when we return works suitable in turn to his deeds. In that change, therefore, the Lord calls, and man answers, because before the brightness of the Incorrupt One, man is shown incorrupt after corruption. For now, as long as we are subject to corruption, we by no means answer our Author, because while corruption is far from incorruption, there is no suitable likeness for our answer. But of that change it is written: "When He shall appear, we shall be like Him; for we shall see Him as He is" (1 John iii. 2). Then, therefore, we shall truly answer God when He calls, when at the command of the highest incorruption we shall rise again incorruptible. And because the creature cannot perceive this from itself, but it is done by the gift of the Almighty God alone, that it may be changed to such great glory of incorruption, it is rightly added:

Caput XV

[Rec. XI].

IBID.---Operi manuum tuarum porriges dexteram.

19. Quod ex seipso homo consequi non valet.---Ac si patenter dicat: Idcirco creatura tua corruptibilis persistere ad incorruptionem potest, quia tuae potestatis manu erigitur, et tui respectus gratia, ut persistat, tenetur. Humana namque creatura, eo ipso quod creatura est, in semetipsa habet sub se defluere, sed a conditore suo homo accepit, ut et super se contemplatione rapiatur, et in seipso incorruptione teneatur. Creatura ergo ne sub se defluat, sed in incorruptione persistat, ad incommutabilitatis statum auctoris sui dextera levatur. Potest quoque dexterae nomine Filius designari: Quia omnia per ipsum facta sunt (Joan. I, 3). Operi igitur manuum suarum porrexit omnipotens Deus dexteram suam, quia ut abjectum atque in infimis jacens ad summa erigeret genus humanum, incarnatum ad hoc unigenitum misit. Ex cujus nobis incarnatione datum est ut qui ex voluntate propria in corruptionem cecidimus, vocanti nos Deo quandoque ad incorruptionis gloriam respondere valeamus. Qua in re largitatem divinae misericordiae pensare quis valeat, quod ad tantam perducit gloriam hominem post culpam? Pensat Deus mala quae facimus, et tamen per benignitatis suae gratiam ea misericorditer relaxat. Unde et subditur:

Caput XVI

[Rec. XII].

VERS. 16.---Tu quidem gressus meos dinumerasti, sed parcis peccatis meis.

20. Culpae nostrae, ne Deus eas puniat, poenitentia castigandae.---Gressus Deus dinumerat, cum singula quaeque nostra opera propter retributionem signat. Quid enim in gressibus, nisi unaquaeque nostra actio designatur? Omnipotens itaque Deus et gressus dinumerat, et peccatis parcit, quia et subtiliter acta nostra considerat, et tamen haec poenitentibus misericorditer relaxat. Qui et duritiam in peccantibus conspicit, sed tamen hanc, praeveniente gratia, ad poenitentiam emollit. Culpas ergo dinumerat, cum nos ipsos ad singula quae fecimus, deflenda convertit. Quas misericorditer relaxat, quia eas dum nos ipsi punimus, ipse nequaquam in extremo examine judicat, Paulo attestante, qui ait: Si nosmetipsos dijudicaremus, non utique judicaremur (I Cor. XI, 31). Unde adhuc subditur:

Chapter XV

[Rec. XI].

IBID.---Thou wilt reach out Thy right hand to the work of Thy hands.

19. What man cannot attain of himself.---As if he were to say plainly: Therefore Thy corruptible creature can persist unto incorruption, because it is raised up by the hand of Thy power, and is held by the grace of Thy regard, that it may persist. For the human creature, by the very fact that it is a creature, has in itself a tendency to flow down beneath itself; but from his Creator man has received that he may both be snatched above himself in contemplation, and be held in incorruption in himself. Lest the creature, therefore, should flow down beneath itself, but that it may persist in incorruption, it is lifted up to the state of immutability by the right hand of its Author. Also by the name of the right hand the Son can be designated: because "all things were made by Him" (John i. 3). Almighty God, therefore, reached out His right hand to the work of His hands, because that He might raise up the human race, abject and lying in the lowest things, to the highest, He sent His only-begotten Son incarnate for this. From whose incarnation it has been given to us, that we who by our own will fell into corruption, may be able at some time to answer God when He calls us to the glory of incorruption. In which matter who can weigh the bounty of the divine mercy, that He brings man to such great glory after fault? God weighs the evils which we do, and yet through the grace of His kindness He mercifully releases them. Whence also it is added:

Chapter XVI

[Rec. XII].

VERSE 16.---For now Thou numberest my steps, but Thou sparest my sins.

20. Our faults, lest God punish them, are to be chastised by penance.---God numbers our steps when He marks our several works for the sake of retribution. For what is designated by steps, but our every action? Almighty God, therefore, both numbers our steps and spares our sins, because He both considers our deeds subtilely, and yet mercifully releases them to those who do penance. He also beholds hardness in those who sin, but yet, by preventing grace, He softens it to penance. He numbers our faults, therefore, when He turns us to bewailing each thing we have done. Which He mercifully releases, because while we punish them ourselves, He by no means judges them in the last examination, Paul attesting, who says: "If we would judge ourselves, we should not be judged" (1 Cor. xi. 31). Whence it is still added:

Caput XVII

[Vet. XI].

VERS. 17.---Signasti quasi in sacculo delicta mea, sed curasti iniquitatem meam.

21. Peccata, nisi poenitentia diluantur, de sacculo secreti, exibunt ad publicum judicii.---Signantur quasi in sacculo delicta nostra, quia hoc quod nos exterius agimus, nisi poenitentia interveniente diluamus, in secreto judiciorum Dei sub quadam occultatione servatur, ut quandoque etiam de sacculo secreti exeat ad publicum judicii. Unde etiam per Moysen dicitur: Nonne haec congregata sunt apud me, et signata in thesauris meis? In die ultionis reddam illis (Deut. XXXII, 34, 35). Cum vero pro malis quae fecimus disciplinae flagello atterimur, et haec per poenitentiam deflemus, iniquitatem nostram signat et curat, quia nec inulta hic deserit, nec in judicio punienda reservat. Signat igitur delicta, quia ea hic subtiliter attendit ut feriat; curat vero, quia haec per flagellum funditus relaxat. Unde iniquitatem quoque illius persecutoris sui, quem in terra prostraverat, signando curavit, cum de illo ad Ananiam dixit: Vas electionis mihi est iste, ut portet nomen meum coram gentibus, et regibus, et filiis Israel. Ego enim ostendam illi, quanta eum oporteat pro nomine meo pati (Act. IX, 15). Cui enim adhuc pro transactis excessibus venturas passiones minatur, profecto hoc quod deliquerat in corde signatum tenebat. Sed procul dubio delicta ejus signando curaverat, quem Vas electionis vocabat. Vel certe peccata nostra signantur in sacculo cum mala quae fecimus sollicito semper corde pensamus. Quid namque est cor hominis, nisi sacculus Dei? Ubi dum studiose conspicimus per quanta delinquimus, peccata nostra quasi in Dei sacculo signata portamus. An non peccatum suum David signatum tenebat in sacculo, qui dicebat: Iniquitatem meam ego agnosco, et delictum meum coram me est semper (Psal. L, 5)? Et quia culpas, quas non intuendo et poenitendo cognoscimus, pius nobis conditor relaxat, recte post signata in sacculo delicta subjungitur: Sed curasti iniquitatem meam. Ac si aperte dicat: Quae modo signas ut poenitendo videam, agis procul dubio ne in retributione videantur. Sequitur:

Caput XVIII

[Rec. XIII].

VERS. 18, 19.---Mons cadens defluit, et saxum transfertur de loco suo. Lapides excavant aquae, et alluvione paulatim terra consumitur, et homines ergo similiter perdes.

Chapter XVII

[Vet. XI].

VERSE 17.---Thou hast sealed up my transgressions as in a bag, but Thou hast healed my iniquity.

21. Sins, unless they are washed away by penance, will come out from the bag of secrecy to the public of judgment.---Our transgressions are sealed up as in a bag, because that which we do outwardly, unless we wash it away by intervening penance, is kept in the secret of the judgments of God under a certain hiding, so that at some time it may even come out from the bag of secrecy to the public of judgment. Whence also it is said through Moses: "Are not these things stored up with Me, and sealed up in My treasures? In the day of vengeance I will repay them" (Deut. xxxii. 34, 35). But when for the evils which we have done we are worn away by the scourge of discipline, and bewail these through penance, He seals up and heals our iniquity, because He neither leaves them unavenged here, nor reserves them to be punished in judgment. He seals up transgressions, therefore, because He here subtilely attends to them that He may smite; but He heals them, because He fundamentally releases them through the scourge. Whence also He healed, by sealing, the iniquity of that persecutor of His whom He had prostrated on the earth, when He said of him to Ananias: "He is a chosen vessel unto Me, to bear My name before the Gentiles, and kings, and the children of Israel. For I will show him how great things he must suffer for My name's sake" (Acts ix. 15). For to him to whom He still threatens future passions for past excesses, He surely held that in which he had offended sealed in His heart. But without doubt He had healed his transgressions by sealing them, whom He called a chosen vessel. Or certainly our sins are sealed in a bag when we always weigh the evils we have done with a solicitous heart. For what is the heart of man but the bag of God? Where, while we carefully behold how much we offend, we carry our sins as if sealed in the bag of God. Did not David hold his sin sealed in a bag, who said: "I acknowledge my iniquity, and my sin is ever before me" (Ps. li. 5)? And because our pious Creator releases the faults which we know by looking at them and doing penance, it is rightly added after "transgressions sealed in a bag": "But Thou hast healed my iniquity." As if he were to say openly: Those things which Thou now sealest that I may see them by doing penance, Thou surely doest that they may not be seen in retribution. It follows:

Chapter XVIII

[Rec. XIII].

VERSES 18, 19.---And surely the mountain falling cometh to nought, and the rock is removed out of his place. The waters wear the stones, and the earth is consumed by little and little by the flood; and so Thou destroyest men likewise.

22. Alii subitis, alii lentis ac blandis tentationibus evertuntur.---Hoc crebro agitur ut, cadentibus rupibus, saxum ad loca alia transferatur; ut aquae lapides excavent, et paulatim terra alluvionibus consumatur. Sed magna nobis intentione discutiendum est quod infertur: Et homines ergo similiter perdes. Quid est enim hoc, quod cadenti monti et saxo translato, quod excavato lapidi et per alluvionem terrae consumptae perditio humana comparatur, nisi hoc, quod patenter datur intelligi, quia duo sunt genera tentationum? Unum, quod in mente etiam justi hominis per repentinum eventum agitur, quatenus sic subito tentetur, ut hunc inopinato proventu concutiat et prosternat, casumque suum nonnisi postquam ceciderit videat. Aliud vero, quod paulatim venit in mentem, et resistentem animum lenibus suggestionibus inficit, et omnes in eo vires justitiae non nimietate sua, sed assiduitate consumit. Quia ergo alia est tentatio quae justos plerumque subita invasione prosternit, dicatur: Mons cadens defluit, et saxum transfertur de loco suo; id est, mens sancta, cujus locus justitia fuerat, impulsu subito transfertur ad culpam. Rursum quia alia est tentatio, quae se cordi hominis leniter infundit, omnemque duritiam fortitudinis corrumpit atque consumit, dicatur: Lapides excavant aquae, quia videlicet duritiam mentis absorbent assidua et mollia blandimenta libidinis, et lentum atque subtile vitium corrumpit durum et forte propositum mentis. Unde subditur: Et alluvione paulatim terra consumitur. Sicut enim influente aqua paulatim terra consumitur, sic leniter subrepente vitio mens etiam fortis absorbetur. Unde bene subjungitur Et homines ergo similiter perdes. Id est, quia cum tentationem justo judicio ejus menti qui stare in alto cernitur repente dominari permittis, cadere ac defluere montem facis; et cum voluntas ad vitium commutatur, quasi ad locum alium transfertur saxum; cum vero tentationem lentam atque subtilem, sed tamen assiduam, eorum qui fortes esse creduntur praevalere mentibus sinis, quasi lapides excavant aquae, et alluvione paulatim terra consumitur, quia nimirum suggestione leni subacta mentis duritia mollitur.

23. David mons altus repentino casu cecidit. Salomon subrepente paulisper peccati lenocinio. ---Videamus David ille quantum mons altus fuerit, qui tanta Dei mysteria prophetico spiritu valuit contemplari; sed aspiciamus quam subito casu defluxit, qui dum, in solario deambulans, alienam conjugem concupivit et abstulit, ejusque virum cum damno sui exercitus interemit (II Reg. XI, 4, seq.), repentino casu mons cecidit, cum mens illa mysteriis coelestibus assueta, inopinata tentatione devicta est, tamque immanissimae turpitudini subacta.

22. Some are overturned by sudden, others by slow and soft temptations.---This frequently happens that, when rocks fall, a stone is transferred to other places; that waters wear the stones, and the earth is consumed by little and little by floods. But we must discuss with great intention that which is brought in: "And so Thou destroyest men likewise." For what is this, that the destruction of man is compared to a falling mountain and a transferred rock, to a worn stone and to earth consumed by a flood, except that which is plainly given to be understood, because there are two kinds of temptations (tentationum)? One, which is acted in the mind even of a just man through a sudden event, so that he is so suddenly tempted, that it shakes and prostrates him by an unexpected issue, and he sees not his fall except after he has fallen. But the other, which comes by little and little into the mind, and infects the resisting soul with soft suggestions, and consumes all the powers of justice (justitiae) in him, not by its excess, but by its assiduity. Because, therefore, there is one temptation which for the most part prostrates the just by a sudden invasion, let it be said: "The mountain falling cometh to nought, and the rock is removed out of his place"; that is, the holy mind, whose place had been justice, is by a sudden impulse transferred to fault. Again, because there is another temptation, which softly pours itself into the heart of man, and corrupts and consumes all the hardness of fortitude (fortitudinis), let it be said: "The waters wear the stones," because namely the assiduous and soft allurements of lust absorb the hardness of the mind, and a slow and subtle vice corrupts the hard and strong purpose of the mind. Whence it is added: "And the earth is consumed by little and little by the flood." For as the earth is consumed by little and little as the water flows in, so the mind even if strong is absorbed by vice softly creeping in. Whence it is well added: "And so Thou destroyest men likewise." That is, because when by a just judgment Thou permittest a temptation suddenly to master the mind of him who is seen to stand on high, Thou makest the mountain to fall and come to nought; and when the will is changed to vice, the rock is as it were transferred to another place; but when Thou permittest a slow and subtle, but yet assiduous temptation to prevail over the minds of those who are believed to be strong, it is as if the waters wear the stones, and the earth is consumed by little and little by the flood, because surely the hardness of the mind, being subdued by soft suggestion, is softened.

23. David, a high mountain, fell by a sudden fall. Solomon by the slowly creeping allurement of sin. ---Let us see how great a high mountain that David was, who was able to contemplate such great mysteries of God with a prophetic spirit; but let us behold by how sudden a fall he flowed down, who while, walking on the solar, he lusted after and took another's wife, and slew her husband with the loss of his army (2 Sam. xi. 4, etc.), the mountain fell by a sudden fall, when that mind accustomed to heavenly mysteries was overcome by an unexpected temptation, and subdued to such an immense baseness.

Saxum itaque de loco suo translatum est, cum prophetae animus, a prophetiae mysteriis exclusus, ad cogitandas turpitudines venit. Videamus etiam qualiter lapides excavant aquae, et alluvione paulatim terra consumitur. Salomon quippe (32, q. 4, c. Salomon) immoderato usu atque assiduitate mulierum ad hoc usque perductus est, ut templum idolis fabricaret (III Reg. XI, 7); et qui prius Deo templum construxerat, assiduitate libidinis, etiam perfidiae substratus, idolis construere templa non timuit. Sicque factum est ut ab assidua carnis petulantia usque ad mentis perfidiam perveniret. Quid itaque aliud quam aquae excavarunt lapidem, et alluvione paulatim terra consumpta est, quia subripiente paulisper infusione peccati, terra cordis illius ad consumptionem defluxit? Consideret ergo beatus Job utrasque tentationes, vel subitam et immensam, vel lentam atque longiorem; consideret casus hominum, et ex his quae exterius accidunt rapiat interius contemplationem, dicens: Mons cadens defluit, et saxum transfertur de loco suo. Lapides excavant aquae, et alluvione paulatim terra consumitur; et homines ergo similiter perdes; id est, sicut haec insensibilia modo subito corruunt, modo paulisper infusa aquarum mollitie consumuntur, ita etiam eum quem rationabilem condidisti, vel subita tentatione dejicis, vel longa ac lenta consumi permittis. Atque mox eamdem rationabilem creaturam verbis sequentibus explicat, dicens:

CAPUT XIX.

VERS. 20.---Roborasti eum paululum, ut in perpetuum transiret.

24. Vitae brevi succedit aeternitas.---Paululum roboratus est homo, quia hic vivendi vires ad modicum accepit ut in perpetuum transeat ubi ejus vitam terminus non concludat. Sed in hac brevitate ubi roboratus est colligit unde in perpetuitate inveniat, vel ut semper gaudeat, vel ut suscepta supplicia non evadat. Qui pro eo quod paululum roboratus est ut in perpetuum transeat, apte mox subditur:

Caput XX

[Rec. XIV].

IBID.---Immutabis faciem ejus, et emittes eum.

The rock therefore was transferred from its place, when the mind of the prophet, excluded from the mysteries of prophecy, came to think of basenesses. Let us see also how the waters wear the stones, and the earth is consumed by little and little by the flood. For Solomon was led even to this by the immoderate use and assiduity of women, that he should build a temple to idols (1 Kings xi. 7); and he who had first built a temple to God, being underlaid by the assiduity of lust, even of perfidy, feared not to build temples to idols. And so it was done that he arrived from the assiduous petulance of the flesh even to the perfidy of the mind. What else then than the waters wore the stone, and the earth was consumed by little and little by the flood, because as the infusion of sin crept in for a little while, the earth of his heart flowed down to consumption? Let blessed Job, therefore, consider both temptations, either the sudden and immense, or the slow and longer; let him consider the falls of men, and from those things which happen outwardly let him snatch contemplation inwardly, saying: "The mountain falling cometh to nought, and the rock is removed out of his place. The waters wear the stones, and the earth is consumed by little and little by the flood; and so Thou destroyest men likewise"; that is, as these insensible things are now suddenly overthrown, now consumed by the softness of waters infused for a little while, so also him whom Thou hast created rational, Thou either castest down by a sudden temptation, or permittest to be consumed by a long and slow one. And presently he explains the same rational creature in the following words, saying:

CHAPTER XIX.

VERSE 20.---Thou hast strengthened him for a little while, that he should pass away for ever.

24. Eternity succeeds a short life.---Man has been strengthened for a little while, because he has received the strength of living here for a moderate time, that he may pass away for ever to where a limit does not conclude his life. But in this brevity where he has been strengthened, he gathers from whence he may find in perpetuity, either that he may always rejoice, or that he may not escape the punishments he has received. Because he was strengthened for a little while that he might pass away for ever, it is fitly added presently:

CHAPTER XX

[Rec. XIV].

IBID.---Thou shalt change his face, and send him away.

25. Hominis in morte quanta mutatio.---Facies hominis immutatur cum ejus species morte atteritur. Emittitur vero, quia ab his quae volens tenuit transire ad aeterna cogitur nolens; dumque ad illa perducitur, haec quae diu cogitata tenuit qualiter sese habitura sint relicta nescit. Unde et additur.

Caput XXI

[Vet. XIII].

VERS. 21. Sive nobiles fuerint filii ejus, sive ignobiles, non intelligit.

26. Animae sanctorum Deum videntes, nihil eorum quae extra se sunt ignorant; secus aliae.---Sicut enim hi qui adhuc viventes sunt mortuorum animae quo loco habeantur ignorant, ita mortui vita in carne viventium post eos qualiter disponatur nesciunt, quia et vita spiritus longe est a vita carnis; et sicut corporea atque incorporea diversa sunt genere, ita etiam distincta cognitione. Quod tamen de animabus sanctis sentiendum non est, quia quae intus omnipotentis Dei claritatem vident nullo modo credendum est quia foris sit aliquid quod ignorent. Sed carnales quique, quia amorem praecipuum filiis impendunt, hoc eos beatus Job nescire postmodum asserit quod hic vehementer amaverunt, ut sive nobiles, sive ignobiles sint filii nesciant, quorum eos semper cura fatigabat. Quod tamen si intelligi spiritaliter debet, non incongrue filiorum nomine opera designantur; sicut de muliere Paulus dicit: Quia salva erit per filiorum generationem (I Tim. II, 15). Neque enim mulier quae, continentiae studens, nequaquam filios generat salva non erit, sed per generationem filiorum salvari dicitur, quia per effectum bonorum operum perpetuae saluti sociatur. Nobiles ergo sunt filii recta opera, ignobiles autem facta perversa. Et saepe homo agere quaelibet bona intentione nititur; sed tamen pro multis, quae subrepunt, ejus acta apud omnipotentem Deum qualiter habeantur, incertum est. Sive itaque nobiles fuerint filii ejus, sive ignobiles, non intelligit, quia, subtili examine discussa, utrum approbentur ejus opera an reprobentur ignorat. Et hic ergo homo in dolore laboris est positus, et illuc ducitur in timore suspicionis. Unde adhuc de ipso praesentis vitae labore subjungitur:

CAPUT XXII.

VERS. 22.---Attamen caro ejus, dum vivit, dolebit, et anima ejus super semetipso lugebit.

25. How great the change of man in death.---The face of man is changed when his appearance is worn away by death. But he is sent away, because he is compelled against his will to pass from those things which he held willingly to eternal things; and while he is being led to those, he knows not how these things which he held long in thought will be when they are left. Whence also it is added.

Chapter XXI

[Vet. XIII].

VERSE 21. Whether his children were noble, or ignoble, he does not understand.

26. The souls of the saints seeing God, ignore nothing of those things which are outside of them; otherwise others.---For as those who are still living are ignorant of the place where the souls of the dead are kept, so the dead know not how the life of those living in the flesh after them is ordered, because both the life of the spirit is far from the life of the flesh; and as corporeal and incorporeal things are diverse in kind, so also by distinct knowledge. Which, however, is not to be felt concerning holy souls, because it is by no means to be believed that those who see within the brightness of Almighty God, should be ignorant of anything that is without. But every carnal person, because they bestow chief love on their children, the blessed Job asserts that they afterwards know not this which they loved vehemently here, so that whether their children be noble, or ignoble, they know not, whom their care always wearied. Which, however, if it ought to be understood spiritually, not incongruously are works designated by the name of children; as Paul says of the woman: Because she shall be saved through the generation of children (1 Tim. 2:15). For neither will a woman who, studying continence, by no means generates children, not be saved, but she is said to be saved through the generation of children, because through the effect of good works she is joined to perpetual salvation. Noble children, therefore, are right works, but ignoble are perverse deeds. And often a man strives to do any good with a right intention; but yet for many things, which creep in, it is uncertain how his acts are held before Almighty God. Whether, therefore, his children were noble, or ignoble, he does not understand, because, having been discussed by a subtle examination, he is ignorant whether his works are approved or reproved. And here, therefore, man is placed in the pain of labor, and there he is led in the fear of suspicion. Whence still concerning the labor of the present life itself it is subjoined:

CHAPTER XXII.

VERSE 22.---But his flesh, while he lives, shall have pain, and his soul shall mourn over himself.

27. Qui carnis voluptatibus delectantur, majores ex carne tribulationes experiuntur.---De conjugibus Paulus dicit: Tribulationem tamen carnis habebunt hujusmodi (I Cor. VII, 28). Sed tribulationem carnis hic pati possunt, etiam jam qui spiritaliter vivunt. Cur ergo inesse conjugibus carnis tribulatio quasi specialiter dicitur, quae etiam a vita spiritalium longe non est, nisi quod hi frequenter majores tribulationes ex carne suscipiunt qui carnis voluptatibus delectantur? Bene autem dicitur: Et anima ejus super semetipso lugebit, quia quisquis gaudere in se appetit, eo ipso jam in luctu est quo a vera laetitia recessit. Vera quippe laetitia mentis creator est. Dignum itaque est ut in se semper homo moerores inveniat, qui, derelicto creatore, in se gaudium quaerebat. Sequitur.

Caput XXIII

[Vet. XIV, Rec. XV].

CAP. XV, VERS. 1, 2.---Respondens autem Eliphaz Themanites, dixit: Nunquid sapiens respondebit quasi in ventum loquens, et implebit ardore stomachum suum?

28. Mali bonorum verba non rationis sententias, sed furoris stimulos censent.---Crebro jam diximus beatum Job typum sanctae universalis Ecclesiae, amicos vero illius haereticorum speciem tenere, qui, quasi ex defensione Domini, occasionem stultae locutionis inveniunt, et contumeliosa contra bonos verba jaculantur. Quibus cuncta quae a fidelibus sentiuntur quasi in ventum prolata displicent. Unde nunc dicitur: Nunquid sapiens respondebit quasi in ventum loquens? Nec bonorum verba dicta rationis, sed stimulos furoris existimant. Unde et subditur. Et implebit ardore stomachum suum. Quia ea etiam quae se sciunt contumeliose dicere, student semper, ut dictum est, ex Domini defensione palliare. Unde Eliphaz subdit:

CAPUT XXIV.

VERS. 3.---Arguis verbis eum qui non est aequalis tibi, et loqueris quod tibi non expedit.

29. Dum vera quae exprobrent non inveniunt, falsa fingunt haeretici.---Nullum vero existimant timorem Domini habere, nisi eum quem potuerint ad suae confessionis stultitiam trahere. Unde adjungit:---VERS. 4---Quantum in te est, evacuasti timorem, et tulisti preces coram Deo. Tulisti dicitur abstulisti, ac si aperte dicat: De tua justitia praesumens, Creatoris tui gratiam despicis deprecari. Cum enim vera mala haeretici contra bonos non inveniunt, fingunt quae redarguant, ut justi esse videantur, et fit plerumque ut ad aperta contumeliarum verba perveniant. Unde adhuc subditur:

27. They who delight in the pleasures of the flesh, experience greater tribulations from the flesh.---Of the married Paul says: Nevertheless such shall have trouble in the flesh (1 Cor. 7:28). But even those who already live spiritually can suffer trouble of the flesh here. Why then is trouble of the flesh said as if specially to be in the married, which also is not far from the life of the spiritual, unless because those frequently receive greater tribulations from the flesh who delight in the pleasures of the flesh? But it is well said: And his soul shall mourn over himself, because whoever desires to rejoice in himself, is already in mourning by that very thing by which he has departed from true joy. For the true joy of the mind is the Creator. It is worthy, therefore, that man should always find sorrows in himself, who, having forsaken the Creator, sought joy in himself. It follows.

Chapter XXIII

[Vet. XIV, Rec. XV].

CHAP. XV, VERS. 1, 2.---Then answered Eliphaz the Temanite, and said: Should a wise man answer as if speaking into the wind, and fill his belly with heat?

28. The wicked consider the words of the good not as sentences of reason, but as goads of fury.---We have frequently said already that the blessed Job holds the type of the holy universal Church, but his friends that of heretics, who, as if in defense of the Lord, find occasion for foolish speech, and hurl contumelious words against the good. To whom all things which are felt by the faithful displease as if uttered into the wind. Whence it is now said: Should a wise man answer as if speaking into the wind? Nor do they think the words of the good to be sayings of reason, but goads of fury. Whence also it is added: And he shall fill his belly with heat. Because even those things which they know they say contumeliously, they always study, as has been said, to cloak from the defense of the Lord. Whence Eliphaz adds:

CHAPTER XXIV.

VERSE 3.---Thou arguest with words him who is not equal to thee, and speakest that which is not expedient for thee.

29. While heretics do not find true things to reproach, they feign false ones.---They think no one to have the fear of the Lord, unless him whom they could draw to the folly of their own confession. Whence he adds:---VERSE 4---As much as in thee is, thou hast made void fear, and hast taken away prayers before God. 'Tulisti' is said for 'abstulisti' (taken away), as if he said openly: Presuming on thy own justice, thou despisest to deprecate the grace of thy Creator. For when heretics do not find true evils against the good, they feign what they may redargue, so that they may seem to be just, and it happens for the most part that they arrive at open words of contumelies. Whence still it is added:

CAPUT XXV.

VERS. 5.---Docuit enim iniquitas tua os tuum, et imitaris linguam blasphemantium.

30. Dei honori specie caventes, bonitati detrahunt. ---Iniquitas os docet quando ex mala vita concipitur quod pejus dicatur. Quia autem beatus Job tanto in ore liber fuerat quanto justus in opere, ab amicis suis haereticorum typum tenentibus, et de iniqua vita, et de audaci ore reprehenditur, ut dicatur: Docuit enim iniquitas tua os tuum. Ac si aperte ei diceretur: Quod perverse loqueris, ex perversiore didicisti vita. Saepe vero haeretici dum quasi venerantur Deum, ejus mysteriis contradicunt, et humilitatem putant si veritatem denegant. Sunt namque nonnulli qui Deo se injuriam irrogare existimant si eum veram carnem assumpsisse fateantur, aut si hunc veraciter pro nobis carne mori potuisse crediderint. Cumque Deo quasi plus honoris conantur tribuere, coguntur laudes veras bonitatis illius negare. Quid enim est in charitatis suae laude potentius quam ut illa sibi pro nobis digna ad susceptionem faceret, quae ei videntur indigna? Sancta autem Ecclesia veram carnem, veram mortem illius confitetur; sed haec dicens, ab haereticis irrogare Deo contumeliam creditur. Unde nunc dicitur: Et imitaris linguam blasphemantium. Cui si quid in hoc mundo adversitatis evenerit, hoc ei contingere ex ipsa hac injuria suae confessionis dicunt. Unde adhuc subditur:

CAPUT XXVI.

VERS. 6.---Condemnabit te os tuum et non ego, et labia tua respondebunt tibi.

31. Rectae fidei confessionem adversitatis flagellis puniri delirant.---Quia enim ex errore confessionis existimant mala adversitatis erumpere, labia sua ei asserunt respondere, ut culpa eloquii sit causa flagelli. Aliquando vero eam comprimere quasi ratiocinantes volunt. [Vet. XV.] Unde Eliphaz beatum Job reprehendere quasi ex ratione conatur, dicens:

CAPUT XXVII.

VERS. 7, 8.---Nunquid primus homo tu natus es, et ante colles formatus? Nunquid consilium Dei audisti, et inferior te erit ejus sapientia?

CHAPTER XXV.

VERSE 5.---For thy iniquity has taught thy mouth, and thou imitatest the tongue of blasphemers.

30. Caring in appearance for the honor of God, they detract from His goodness. ---Iniquity teaches the mouth when from an evil life that which is worse is conceived to be said. But because the blessed Job was as free in mouth as he was just in work, he is reproved by his friends holding the type of heretics, both for an iniquitous life and for an audacious mouth, so that it is said: For thy iniquity has taught thy mouth. As if it were said openly to him: What thou speakest perversely, thou hast learned from a more perverse life. For often heretics, while as it were they venerate God, contradict His mysteries, and think it humility if they deny the truth. For there are some who think they bring an injury upon God if they confess that He assumed true flesh, or if they should believe that He could truly die for us in the flesh. And while they try to bestow as it were more honor on God, they are compelled to deny the true praises of His goodness. For what is more powerful in the praise of His charity than that He should make those things worthy for His own reception for us, which to Him seem unworthy? But the Holy Church confesses His true flesh, His true death; but saying these things, she is believed by heretics to bring contumely upon God. Whence it is now said: And thou imitatest the tongue of blasphemers. To whom if any adversity should happen in this world, they say that this happens to her from this very injury of her confession. Whence still it is added:

CHAPTER XXVI.

VERSE 6.---Thy own mouth shall condemn thee, and not I, and thy lips shall answer thee.

31. They dote that the confession of the right faith is punished by the scourges of adversity.---For because they think that the evils of adversity burst forth from the error of confession, they assert that his own lips answer him, so that the fault of eloquence should be the cause of the scourge. But sometimes they wish to restrain it as if by reasoning. [Vet. XV.] Whence Eliphaz strives to reprove the blessed Job as if from reason, saying:

CHAPTER XXVII.

VERSE 7, 8.---Art thou the first man born, and wast thou formed before the hills? Hast thou heard the counsel of God, and will His wisdom be inferior to thee?

32. Dum divinam gloriam defendere videntur, suae prospiciunt.---Ac si verbis apertioribus dicat: Qui de aeterno loqueris pensa quia temporalis es, qui de ejus sapientia disputas, pensa quia ejus consilium ignoras. Sed quia ad hoc haeretici verba dominicae defensionis assumunt, ut docti esse videantur, et dum divinam gloriam defendere videntur, suam scientiam hominibus innotescant, ipsa hoc Eliphaz subjuncta verba testantur, qui loqui quidem de sapientia Dei coepit, sed statim ad suam elationem cecidit, dicens:

VERS. 9.---Quid nosti quod ignoremus? quid intelligis quod nesciamus?

Quae videlicet dicta patenter ostendunt ex qua mentis elatione prodeat quidquid quasi ad Dominicam defensionem sonat. Sequitur:

CAPUT XXVIII.

VERS. 10.---Et senes et antiqui sunt in nobis multo vetustiores quam patres tui.

33. De antiquorum patrum magisterio et consensu falso sibi blandiuntur.---Quia omnes haeretici a sancta universali Ecclesia sunt egressi, testatur Joannes, qui ait: Ex nobis prodierunt, sed non erant ex nobis (I Joan. II, 19). Sed ut ea quae asserunt commendare stultis mentibus hominum quasi de antiquitate possint, antiquos patres se habere testantur, atque ipsos doctores Ecclesiae suae professionis magistros dicunt. Cumque praesentes praedicatores despiciunt de antiquorum Patrum magisterio falsa praesumptione gloriantur, ut ea quae ipsi dicunt, etiam antiquos patres tenuisse fateantur, quatenus hoc quod rectitudine astruere non valent quasi ex illorum auctoritate confirment. Quia vero scriptum est: Quem diligit Dominus castigat, flagellat autem omnem filium quem recipit (Hebr. XII, 6). Saepe sancta Ecclesia multis in hac vita adversitatibus laborat, et reproborum vita tanto sine flagello dimittitur, quanto ad nulla praemia servatur. Sed afflictiones sanctae Ecclesiae videntes haeretici, eam despiciunt, et tot illam flagellis atteri ex pravae professionis merito suspicantur. Unde adhuc subditur:

CAPUT XXIX.

VERS. 11.---Nunquid grande est ut consoletur te Deus? sed verba tua prava hoc prohibent.

32. While they seem to defend the divine glory, they look to their own.---As if he should say in plainer words: Thou who speakest of the Eternal, consider that thou art temporal; thou who disputest of His wisdom, consider that thou art ignorant of His counsel. But because heretics assume the words of the defense of the Lord for this purpose, so that they may seem to be learned, and while they seem to defend the divine glory, they may make known their own knowledge to men, these subjoined words of Eliphaz testify this, who indeed began to speak of the wisdom of God, but immediately fell to his own elation, saying:

VERSE 9.---What knowest thou that we ignore? what understandest thou that we know not?

Which sayings indeed plainly show from what elation of mind whatever sounds as if for the defense of the Lord proceeds. It follows:

CHAPTER XXVIII.

VERSE 10.---Both the aged and the ancient are with us, much older than thy fathers.

33. They falsely flatter themselves with the mastery and consensus of the ancient fathers.---Because all heretics have gone out from the holy universal Church, John testifies, who says: They went out from us, but they were not of us (1 John 2:19). But so that they may commend those things which they assert to the foolish minds of men as if from antiquity, they testify that they have the ancient fathers, and they call those doctors of the Church masters of their own profession. And while they despise the present preachers, they glory with a false presumption in the mastery of the ancient Fathers, so that they may confess that the ancient fathers also held those things which they themselves speak, in order that what they are unable to build up by rectitude they may confirm as if by their authority. But because it is written: Whom the Lord loveth he chastiseth, but scourgeth every son whom he receiveth (Heb. 12:6). Often the Holy Church labors in many adversities in this life, and the life of the reprobate is dismissed so much without a scourge, as it is reserved for no rewards. But the heretics seeing the afflictions of the Holy Church, despise her, and suspect that she is worn away by so many scourges from the merit of a depraved profession. Whence still it is added:

CHAPTER XXIX.

VERSE 11.---Is it a great thing for God to comfort thee? but thy depraved words forbid this.

34. Afflictam Ecclesiam despiciunt.---Ac si ei patenter dicat: Si professionem fidei corrigeres, jamdudum consolationem a flagellis habere potuisses. Sequitur:

CAPUT XXX.

VERS. 12.---Quid te elevat cor tuum, et, quasi magna cogitans, attonitos habes oculos?

35. Sanctorum contemplationem irrident nunquam experti.---Saepe justorum mens ita ad altiora contemplanda suspenditur, ut exterius eorum facies obstupuisse videatur. Sed quia hanc contemplationis vim in occulto agere haeretici ignorant, hoc a justis et recta sapientibus fieri magis per hypocrisim quam per veritatem putant, quia hoc quod ipsi habere nequeunt inesse veraciter aliis non suspicantur. Sequitur:

Caput XXXI

[Vet et Rec. XVI].

VERS. 13.---Quid tumet contra Deum spiritus tuus, ut proferas de ore tuo hujuscemodi sermones?

36. Justorum et iniquorum verba saepe similia, sed cor dissimile. Haeretici falsis quaedam vera permiscent, non rejicienda.---Plerumque justi aliquibus necessitatibus afflicti sua opera coguntur fateri, quod beatus Job fecerat, quem post justitiam flagella deprimebant; sed cum eorum dicta injusti audiunt, haec per elationem potius quam per veritatem existimant prolata. Ex suis enim cordibus verba justorum pensant, et dici humiliter posse verba bona non existimant. Sicut enim gravis culpa est sibi hoc hominem arrogare quod non est, sic plerumque culpa nulla est, si humiliter bonum dicat quod est. Unde saepe contingit ut justi et injusti habeant verba similia, sed tamen semper cor longe dissimile, et ex quibus dictis Dominus ab injustis offenditur, in eisdem quoque a justis placatur. Nam Pharisaeus ingressus templum, dicebat: Jejuno bis in Sabbato, decimas do omnium quae possideo (Luc. XVIII, 12); sed justificatus magis publicanus, quam ille exiit. Ezechias quoque rex cum, molestia corporis afflictus, ad extremitatem pervenisset vitae, in oratione compunctus dixit: Obsecro, Domine, memento, quaeso, quomodo ambulaverim coram te in veritate et in corde perfecto (Isai. XXXVIII, 3). Nec tamen Dominus hanc confessionem perfectionis ejus despexit, aut renuit, quem mox in suis precibus exaudivit. Ecce Pharisaeus se justificavit in opere, et Ezechias justum se esse asseruit etiam in cogitatione, atque unde ille offendit, inde iste Dominum placavit.

34. They despise the afflicted Church.---As if he should plainly say to him: If thou shouldst correct thy profession of faith, thou wouldst long since have been able to have comfort from the scourges. It follows:

CHAPTER XXX.

VERSE 12.---Why does thy heart lift thee up, and, as if thinking of great things, hast thou astonished eyes?

35. They mock the contemplation of the saints, having never experienced it.---Often the mind of the just is so suspended to contemplate higher things, that externally their face seems to have been astonished. But because heretics are ignorant that this force of contemplation acts in secret, they think this is done by the just and the rightly wise more by hypocrisy than by truth, because they do not suspect that this which they themselves cannot have truly exists in others. It follows:

CHAPTER XXXI.

VERSE 13.---Why does thy spirit swell against God, that thou shouldest let such words go out of thy mouth?

36. The words of the just and the wicked are often similar, but the heart is dissimilar. Heretics mix certain truths with falsehoods, which are not to be rejected.---Mostly the just, afflicted by some necessities, are compelled to confess their own works, which blessed Job had done, whom after his righteousness the scourges were depressing; but when the unjust hear their sayings, they think these were brought forth by elation rather than by truth. For they weigh the words of the just from their own hearts, and they do not think that good words can be said humbly. For as it is a grave fault for a man to arrogate to himself that which he is not, so mostly there is no fault if he humbly says the good which he is. Whence it often happens that the just and the unjust have similar words, but yet the heart is always far dissimilar, and by which sayings the Lord is offended by the unjust, in the same also he is appeased by the just. For the Pharisee having entered the temple, said: I fast twice in the Sabbath, I give tithes of all that I possess (Luke 18:12); but the publican went out justified rather than he. King Hezekiah also when, afflicted by trouble of body, he had come to the extremity of life, being compunct in prayer said: I beseech thee, O Lord, remember, I pray, how I have walked before thee in truth and with a perfect heart (Isai. 38:3). Nor yet did the Lord despise or refuse this confession of his perfection, whom he soon heard in his prayers. Behold the Pharisee justified himself in work, and Hezekiah asserted himself to be just even in thought, and whence that one offended, thence this one appeased the Lord.

Cur itaque hoc, nisi quia omnipotens Deus singulorum verba a cogitationibus pensat, et in ejus auribus superba non sunt quae humili corde proferuntur? Unde beatus Job, cum sua opera protulit, contra Deum nullo modo tumuit, quia ea quae veraciter fecerat humiliter dixit. Sed solent haeretici errorum suorum dictis vera aliqua permiscere, et amici beati Job quamvis in reprehensione ejus omnimodo fallantur, possunt tamen et quaedam vera dicere, quae ex illius assiduitate didicerunt. Quorum dicta si omnia refutanda essent, Eliphaz sententiam Paulus apostolus minime protulisset, dicens: Apprehendit sapientes in astutia eorum (I Cor. III, 19). Quia igitur et ea quae recta dicunt contra beatum Job recte non dicunt, nos in eorum dictis et calcemus vitium indiscretionis, et discutiamus vires rectitudinis. Sequitur:

CAPUT XXXII.

VERS. 14.---Quid est homo, ut immaculatus sit?

37. Homo ex humo et ex muliere ortus, qui possit esse sine macula?---Eo enim ipso quo dicitur homo, terrenus exprimitur et infirmus: homo enim ab humo appellatus est. Et quomodo esse valet sine macula, qui sponte sua ad infirmitatem concidit factus de terra? Ubi et additur,---IBID.---Et ut justus appareat natus de muliere. Primam quippe viro injustitiam mulier propinavit in paradiso. Quomodo ergo justus apparebit, qui de illa natus est quae injustitiae propinatrix exstitit? Sequitur:

Caput XXXIII

[Vet. et Rec. XVII].

VERS. 15.---Ecce inter sanctos ejus nemo immutabilis, et coeli non sunt mundi in conspectu ejus.

38. Solus Deus mutabilitatis expers.---Hoc coelorum nomine repetiit quod sanctorum prius appellatione signavit. Nam de eisdem sanctis scriptum est: Coeli enarrant gloriam Dei (Psal. XVIII, 1). Qui per naturam omnes in semetipsis propriam mutabilitatem habent; sed dum immutabili veritati studiose semper inhaerere desiderant, inhaerendo agunt, ut immutabiles fiant. Cumque ad hanc toto affectu se tenent, quandoque accipiunt ut super semetipsos ducti vincant hoc quod in semetipsis mutabiles exstiterunt. Quid enim mutabilitas nisi mors quaedam est?

Why therefore this, unless because Almighty God weighs the words of each from the thoughts, and in his ears those are not proud which are brought forth with a humble heart? Whence blessed Job, when he brought forth his works, in no way swelled against God, because he said humbly those things which he had truly done. But heretics are wont to mix some truths with the sayings of their errors, and the friends of blessed Job, although in their reproof of him they are in every way deceived, can yet also say some true things, which they learned from his constancy. If all their sayings were to be refuted, the Apostle Paul would by no means have brought forth the sentence of Eliphaz, saying: He taketh the wise in their own craftiness (1 Cor. 3:19). Because therefore even those things which they say rightly they do not say rightly against blessed Job, let us in their sayings both tread upon the vice of indiscretion (indiscretionis), and discuss the strengths of rectitude. It follows:

CHAPTER XXXII.

VERSE 14.---What is man, that he should be without spot?

37. Man having arisen from the ground (humus) and from a woman, who can he be without stain?---For by the very fact that he is called man (homo), he is expressed as earthly and weak: for man (homo) was named from the ground (humo). And how is he able to be without spot, who of his own accord fell to weakness having been made from the earth? Where also it is added,---IBID.---And that he should appear just, who is born of a woman. For the woman first offered injustice to the man in paradise. How therefore will he appear just, who is born of her who existed as the prompter of injustice? It follows:

CHAPTER XXXIII.

VERSE 15.---Behold among his saints no one is immutable, and the heavens are not clean in his sight.

38. God alone is without mutability.---By this name of the heavens he repeated what he previously signified by the appellation of the saints. For of the same saints it is written: The heavens declare the glory of God (Psal. 19:1). Who by nature all have in themselves their own mutability; but while they always desire to cleave studiously to the immutable truth, by cleaving they act so that they become immutable. And when they hold themselves to this with all affection, at some time they receive that, being led above themselves, they overcome this which they existed as mutable in themselves. For what is mutability but a kind of death?

Quae dum rem quamlibet in aliam immutat, quasi occidit quod fuerat, ut incipiat esse quod non erat. Et de auctore omnium scriptum est: Qui solus habet immutabilitatem (I Tim. VI, 16), quia videlicet in semetipso solus immutabilis est. De quo per Jacobum dicitur: Apud quem non est transmutatio, nec vicissitudinis obumbratio (Jac. I, 17). Ipsa enim mutabilitas umbra est, quae quasi obscuraret lucem, si hanc per aliquas vicissitudines permutaret. Sed quia in Deo mutabilitas non venit, nulla ejus lumen umbra vicissitudinis intercidit. Bene autem dicitur: Coeli non sunt mundi in conspectu ejus, quia per semetipsos ante districtum Dei judicium nec ipsi esse mundi ad perfectum possunt qui munditiae praedicatores fiunt, Joanne attestante, qui ait: Si dixerimus quia peccatum non habemus, ipsi nos seducimus (I Joan. I, 8). Si igitur inter sanctos illius nemo immutabilis est, et coeli in conspectu ejus non sunt mundi, quis apud se de justitiae opere praesumat? Unde et subditur:

Caput XXXIV

[Rec. XVIII].

VERS. 16.---Quanto magis abominabilis et inutilis homo, qui bibit quasi aquas iniquitatem?

39. Mala opera nostra nequissima esse, sed bona imperfecta et inutilia.---Qui immaculatum prius hominem et justum per se posse esse negaverat, hunc abominabelemet inutilem appellat: abominabilem scilicet propter immunditiam maculae, inutilem vero propter injustitiam imperfectae vitae. Qui tamen abominabilis et inutilis intelligi et aliter potest. Aliquando enim homo perversus quaedam recte agere videtur, sed per ea quae iniqua sunt etiam ea quae ejus recta sunt destruuntur. Et quia multum Deo displicent mala, neque illa placent quae videntur bona. Qui ergo in malis suis Deo abominabilis est, in bonis est inutilis, quia dum se per prava opera Deo exsecrabilem exhibet, nec illud de eo quod rectum videtur placet. Bene autem dicitur: Qui bibit quasi aquas iniquitatem. Hoc namque quod comeditur cum mora glutitur, quia manditur ut glutiatur. Quod autem bibitur, tanto ad glutiendum moram non habet, quanto nullam et ad mandendum necessitatem habet. Culpa ergo, quia a stulto homine sine ulla retractatione perpetratur, quasi aqua iniquitas bibitur. Quia enim illicita sine timore facit, quasi potum injustitiae sine obstaculo glutit. Sequitur:

Caput XXXV

[Vet. XVIII].

VERS. 17.---Ostendam tibi, audi me, quod vidi narrabo tibi.

Which while it changes any thing into another, as it were kills that which it had been, that it may begin to be that which it was not. And of the author of all it is written: Who alone hath immutability (1 Tim. 6:16), because namely in himself he alone is immutable. Of whom it is said by James: With whom there is no change, nor shadow of vicissitude (James 1:17). For mutability itself is a shadow, which would as it were obscure the light, if it changed it by some vicissitudes. But because in God mutability does not come, no shadow of vicissitude cuts off his light. But it is well said: The heavens are not clean in his sight, because by themselves before the strict judgment of God not even they themselves can be clean to perfection who become preachers of cleanness, John attesting, who says: If we shall say that we have no sin, we deceive ourselves (1 John 1:8). If therefore among his saints no one is immutable, and the heavens in his sight are not clean, who should presume in himself of the work of justice? Whence also it is subjoined:

CHAPTER XXXIV.

VERSE 16.---How much more abominable and useless is man, who drinketh iniquity like water?

39. Our evil works are most wicked, but our good ones are imperfect and useless.--- He who had previously denied that man could be immaculate and just through himself, calls him abominable and useless: abominable namely on account of the uncleanness of his spot, but useless on account of the injustice of an imperfect life. Which abominable and useless can also be understood in another way. For sometimes a perverse man seems to do some things rightly, but through those which are iniquitous even those things of his which are right are destroyed. And because evil things greatly displease God, neither do those things please which seem good. He therefore who in his evils is abominable to God, in his good things is useless, because while he exhibits himself execrable to God through wicked works, neither does that in him which seems right please. But it is well said: Who drinketh iniquity like water. For that which is eaten is swallowed with delay, because it is chewed that it may be swallowed. But that which is drunk, has tanto less delay for swallowing, as it has no necessity even for chewing. Guilt therefore, because it is perpetrated by a foolish man without any retraction, is drunk like water iniquity. For because he does unlawful things without fear, he swallows as it were a draught of injustice without obstacle. It follows:

CHAPTER XXXV.

VERSE 17.---I will show thee, hear me, what I have seen I will tell thee.

40. Superbi quo altius per intelligentiam assurgunt, per elationem gravius cadunt.---Habent hoc omnes arrogantes proprium, ut cum rectum quid vel parvum senserint, in usum hoc elationis inflectant; atque unde per intellectum sibimetipsis altiores fiant, inde per tumorem in foveam elationis cadant, seque doctis doctiores existiment, reverentiam sibi a melioribus exigant, et docere sanctiores quasi ex auctoritate contendant. Unde nunc dicitur: Ostendam tibi, audi me. Et quia cum minore auctoritate docet is qui audita quam is qui ea quae viderit loquitur, ut fortiorem sibimet auctoritatem Eliphaz arroget, dicit: Quod vidi narrabo tibi. Quia vero nonnunquam haeretici de damnatis suis patribus confunduntur, et tamen eorum sententias quasi cum auctoritate ad medium proferunt, ex quorum stultitia jure reprobantur, recte ipsa haereticorum audacia subinfertur, cum dicitur:

CAPUT XXXVI.

VERS. 18.---Sapientes confitentur, et non abscondunt patres suos.

41. Quos erroris magistros habuerunt haeretici, quam insulse jactitent sapientes.---In quorum et laudem prosiliunt, et eos velut solos Ecclesiae praefuisse gloriantur. Unde adhuc subditur:---VERS. 19:---Quibus solis data est terra, et non transivit alienus per eos. Solis suis patribus datam terram existimant, quia solos errorum suorum magistros rexisse veraciter Ecclesiam putant. Quis vero alienus nisi apostata angelus vocatur? Unde et per Psalmistam de cunctis simul malignis spiritibus dicitur: Quoniam alieni insurrexerunt in me, et fortes quaesierunt animam meam (Psal. LIII, 5). Haeretici igitur, quia doctorum suorum corda apostatae angelo existimant non fuisse subjecta, transisse per eos alienum denegant. Cui videlicet alieno per unumquemque transire est iniquas in corde ejus cogitationes immittere. Unde et per prophetae vocem de malignis spiritibus contra stantem animam dicitur: Et dixerunt animae tuae: Incurvare ut transeamus (Isai. LI, 23). Sed Eliphaz Themanites quia quaedam narraturus audiri vult, quamvis multa quae dicenda sunt sciat, sed quia beato Job dicenda non erant nesciat, audiamus sententias quas contra beatum Job protulit. Nec enim debemus cui, sed solum pensare quid dixit. Sequitur:

Caput XXXVII

[Rec. XIX].

VERS. 20.---Cunctis diebus suis impius superbit.

40. The proud, the higher they rise by understanding, the more grievously they fall by elation.---All the arrogant have this as their own, that when they have sensed anything right or small, they bend this into the use of elation; and whence they become higher to themselves through understanding, thence through swelling they fall into the pit of elation, and they think themselves more learned than the learned, they exact reverence to themselves from their betters, and they contend to teach the more holy as if from authority. Whence it is now said: I will show thee, hear me. And because he who speaks things heard teaches with less authority than he who speaks those things which he has seen, that Eliphaz may arrogate to himself a stronger authority, he says: What I have seen I will tell thee. But because heretics are sometimes confounded concerning their damned fathers, and yet they bring forth their sentences into the midst as if with authority, from whose folly they are justly reproved, the audacity of the heretics is rightly subjoined, when it is said:

CHAPTER XXXVI.

VERSE 18.---Wise men confess, and they do not hide their fathers.

41. How foolishly the heretics boast of wise men, whom they had as masters of error.---Into whose praise they also break forth, and they glory that those as if alone presided over the Church. Whence it is still subjoined:---VERSE 19:---To whom alone the earth was given, and no alien passed through them. They think the earth was given to their fathers alone, because they think that the masters of their errors alone truly ruled the Church. But who is called an alien but the apostate angel? Whence also it is said by the Psalmist concerning all the malignant spirits together: For aliens have risen up against me, and the strong have sought my soul (Psal. 54:3). Heretics therefore, because they think the hearts of their doctors were not subject to the apostate angel, deny that an alien passed through them. To which alien namely to pass through each one is to put iniquitous thoughts into his heart. Whence also it is said through the voice of the prophet concerning the malignant spirits against a standing soul: And they said to thy soul: Bow down that we may pass through (Isai. 51:23). But Eliphaz the Temanite, because he wishes to be heard since he is about to narrate certain things, although he knows many things which are to be said, but because he does not know that they were not to be said to blessed Job, let us hear the sentences which he brought forth against blessed Job. For we ought not to weigh to whom, but only what he said. It follows:

CHAPTER XXXVII.

VERSE 20.---All his days the wicked man is proud.

42. Electi in humilitate, reprobi in superbia vitam finiunt.---Solent etiam electi in quibusdam suis cogitationibus atque actibus superbire. Sed quia electi sunt, cunctis diebus suis superbire non possunt, quia priusquam vitam finiant, ad humilitatis metum ab elatione corda commutant. Impius vero diebus suis omnibus superbit, quia sic vitam terminat, ut ab elatione minime recedat. Circumspicit quod temporaliter floret, et pensare negligit quo in aeternum ducitur. In vita carnis fiduciam ponit, eaque diu permanere existimat quae ad praesens tenet. Solidatur in elatione animus, in despectum adducitur omnis propinquus; quam repentina mors subrepat nunquam considerat; quam sit ejus incerta felicitas nunquam pensat. Qui si incertitudinem fugacis vitae conspiceret, incerta pro certo nequaquam teneret. Unde et bene subditur:

Caput XXXVIII

[Rec. XX].

IBID.---Et numerus annorum incertus est tyrannidis ejus.

43. Mors timeri debet, quod praevideri nequeat.---Superbire enim minime debuisset, etiam si annorum suorum numerum certum habere potuisset, ut sciens quantum viveret, praesciret quando se ab elatione removeret. At postquam praesens vita semper incerta est, tanto semper mors subrepens timeri debet, quanto nunquam praevideri valet. Bene autem superbiam impii tyrannidem vocat. Proprie enim tyrannus dicitur qui in communi republica non jure principatur. [Vet. XIX.] Sed sciendum est quia omnis superbus juxta modum proprium tyrannidem exercet. Nam quod nonnunquam alius in republica, hoc est, per acceptam dignitatis potentiam, alius in provincia, alius in civitate, alius in domo propria, alius per latentem nequitiam hoc exercet apud se in cogitatione sua. Nec intuetur Dominus quantum quisque mali valeat facere, sed quantum velit. Et cum deest potestas foris, apud se tyrannus est, cui iniquitas dominatur intus, quia etsi exterius non affligit proximos, intrinsecus tamen habere potestatem appetit, ut affligat. Et quia omnipotens Deus corda pensat, jam in ejus oculis impius egit quod cogitavit. Ad hoc autem conditor noster latere nos voluit finem nostrum, ut dum incerti sumus quando moriamur, semper ad mortem parati inveniamur. Unde recte postquam dictum est: Cunctis diebus suis impius superbit, adjungit: Et numerus annorum incertus est tyrannidis ejus. Ac si aperte diceretur: Cur quasi de certo extollitur, cujus vita sub poena incertitudinis tenetur?

42. The elect end their life in humility, the reprobate in pride.---The elect also are wont to be proud in some of their thoughts and acts. But because they are elect, they cannot be proud all their days, because before they finish their life, they change their hearts from the elation of the heart to the fear of humility. But the wicked man is proud in all his days, because he so ends his life, that he by no means departs from elation. He looks around at that which flourishes temporally, and neglects to weigh whither he is led for eternity. He places confidence in the life of the flesh, and thinks those things will long remain which he holds for the present. The mind is solidified in elation, every neighbor is brought into contempt; he never considers how sudden death may creep up; he never weighs how uncertain his happiness may be. Who if he beheld the uncertainty of a fleeting life, would by no means hold uncertain things for certain. Whence also it is well subjoined:

CHAPTER XXXVIII.

IBID.---And the number of the years of his tyranny is uncertain.

43. Death ought to be feared, because it cannot be foreseen.---For he ought by no means to have been proud, even if he could have had the number of his years certain, so that knowing how long he would live, he might foresee when he would remove himself from elation. But after the present life is always uncertain, so much the more always should death creeping up be feared, as it can never be foreseen. But he well calls the pride of the wicked a tyranny. For properly he is called a tyrant who does not rule by right in a common republic. But it is to be known that every proud man exercises a tyranny according to his own measure. For what sometimes one does in a republic, that is, through the received power of dignity, another does in a province, another in a city, another in his own house, another through hidden wickedness exercises this within himself in his own thought. Nor does the Lord behold how much of evil each one is able to do, but how much he wishes. And when power is lacking without, he is a tyrant within himself, in whom iniquity rules within, because even if externally he does not afflict his neighbors, internally nevertheless he can desire to have power that he may afflict. And because Almighty God weighs the hearts, already in his eyes the wicked man has done what he thought. But for this our Creator willed our end to be hidden from us, that while we are uncertain when we may die, we may always be found prepared for death. Whence rightly after it was said: All his days the wicked man is proud, he joins: And the number of the years of his tyranny is uncertain. As if it were openly said: Why is he extolled as if concerning a certainty, whose life is held under the penalty of uncertainty?

Sed omnipotens Deus prave agentibus non solum ventura supplicia reservat, sed eorum corda hic etiam ubi delinquunt poenis implicat, ut eo ipso quo peccant semetipsos feriant, ut semper trepidi semperque suspecti mala ab aliis pati metuant, quae se aliis fecisse meminerunt. Unde adhuc de hoc impio subditur:

Caput XXXIX

[Rec. XXI].

VERS. 21.---Sonitus terroris semper in auribus illius; et cum pax sit, ille insidias suspicatur.

44. Simplicitas cordis arx munitissima.---Nil autem simplici corde felicius, quia quo innocentiam erga alios exhibet, nihil est quod pati ab aliis formidet. Habet enim quasi arcem quamdam fortitudinis simplicitatem suam. Nec suspectus est pati quod se fecisse non meminit. Unde bene per Salomonem dicitur: In timore Domini fiducia fortitudinis (Prov. XIV, 26). Qui et rursum ait: Secura mens, quasi juge convivium (Prov. XV, 15). Quasi enim continuatio refectionis est ipsa tranquillitas securitatis. At contra mens prava semper est in laboribus, quia aut molitur mala quae inferat, aut metuit ne haec sibi ab aliis inferantur. Et quidquid contra proximos excogitat, hoc contra se excogitari a proximis formidat. Fit undique suspecta, undique trepida. Omnis qui ad memoriam venit exquirere contraria creditur. Cui ergo tranquillitas securitatis deest, huic procul dubio terroris sonitus semper in auribus est. Et saepe contingit ut illi quilibet proximus suus simpliciter loquatur, nil adversum cogitet. Sed cum pax sit, ille insidias suspicatur, quia qui semper dolose agit, simpliciter erga se agi non aestimat. Et quia scriptum est: Impius cum in profundum venerit peccatorum, contemnit (Prov. XVIII, 3), involutus iniquitatis suae tenebris jam de luce desperat. Unde et sequitur:

Caput XL

[Vet. XX].

VERS. 22.---Non credit quod reverti possit de tenebris ad lucem, circumspectans undique gladium.

But Almighty God not only reserves future punishments for those who act wickedly, but he involves their hearts in punishments even here where they transgress, so that by the very fact that they sin they may strike themselves, so that always trembling and always suspicious they may fear to suffer evil things from others, which they remember they have done to others. Whence still concerning this wicked man it is subjoined:

CHAPTER XXXIX.

VERSE 21.---The sound of dread is always in his ears; and when there is peace, he suspecteth snares.

44. Simplicity of heart is a most fortified citadel.---But nothing is happier than a simple heart, because in that it exhibits innocence towards others, there is nothing which it may dread to suffer from others. For it has its own simplicity as it were a certain citadel of strength. Nor is it suspicious of suffering what it does not remember to have done. Whence it is well said through Solomon: In the fear of the Lord is the confidence of strength (Prov. 14:26). Who also says again: A secure mind is as a continual feast (Prov. 15:15). For the very tranquility of security is as it were a continuation of refreshment. But on the contrary a perverse mind is always in labors, because either it devises evil things which it may bring upon others, or it fears lest these be brought upon itself by others. And whatever it devises against its neighbors, this it dreads to be devised against itself by its neighbors. It becomes on every side suspicious, on every side trembling. Every one who comes to memory is believed to seek contrary things. To him therefore whom the tranquility of security is lacking, to him without doubt the sound of dread is always in his ears. And it often happens that any neighbor of his speaks to him simply, and thinks nothing adverse. But when there is peace, he suspecteth snares, because he who always acts deceitfully, does not think that it is acted simply towards him. And because it is written: The wicked man when he shall have come into the depth of sins, contemneth (Prov. 18:3), involved in the darkness of his iniquity he now despairs of the light. Whence also follows:

CHAPTER XL.

VERSE 22.---He believeth not that he may return from darkness to light, looking around on every side for the sword.

45. Impius desperata salute, ad nequitiam semper excrescit.---Quia dum feriri se undique insidiis credit, salute desperata, semper ad nequitiam excrescit. Aliquando vero iste perversus etiam superna judicia attendit, et super se haec venire metuit. Sed cum stipendium vitae praesentis quaerit, haec eadem judicia quae metuere coeperat avaritiae devictus insania contemnit. Et quidem mori se posse in peccato existimat, sed tamen a peccato non cessat. Unde et subditur:

CAPUT XLI.

VERS. 23.---Cum se moverit ad quaerendum panem, novit quod paratus sit in manu ejus tenebrarum dies.

46. Etsi feriri metuat, semper auget quo feriatur.---Panis etenim, stipendium vitae praesentis; tenebrarum vero dies tempus ultionis accipitur. In actu itaque suo aliquando iste perversus iram superni judicis perpendit praesentem; sed a malo non avertitur, ut etiam ipsa quoque ab ejus interitu valeat averti. Accusante se autem conscientia feriri metuit, sed tamen semper auget quo feriatur. Contemnit reditum suum, desperat veniam, superbit in culpa; sed tamen testem suae nequitiae intus habet timorem. And quamvis prava videatur foris audacter agere, de his tamen apud semetipsum cogitur trepidare. Unde scriptum est: Cum enim sit timida nequitia, dat testimonium condemnationi (Sap. XVII, 10), quia cum illicita quisquis perpetrat, pavet quod facit; et apertus damnationis testis est ipse timor iniquitatis, quia et timetur quod agitur, et tamen malum non vincitur quod timetur. De quo et adhuc subditur:

CAPUT XLII.

VERS. 24.---Terrebit eum tribulatio, et angustia vallabit eum, sicut regem qui praeparatur ad praelium.

47. Quot angustiis vallatur, qui securitatis sociam, viam veritatis relinquit. Plana est veritatis via; asperum iter mendacii. In omne quod iniquus agit tribulatione et angustia vallatur, quia cor ejus anxietate et suspicione confunditur. Alius occulte appetit vi aliena diripere, qui laborat in cogitationibus, ne deprehendi valeat. Alius, relicta veritate, mentiri deliberat, ut audientium animum fallat. Sed quantus labor est sollicite custodire ne ipsa ejus fallacia deprehendi queat?

45. The impious, salvation having been despaired of, always increases to wickedness.---Because while he believes himself to be struck on every side by snares, salvation having been despaired of, he always increases to wickedness. But sometimes that perverse man also attends to the supernal judgments, and he dreads these to come upon him. But when he seeks the reward (stipendium) of the present life, overcome by the madness of avarice he contemns these same judgments which he had begun to dread. And indeed he thinks he can die in sin, but yet he does not cease from sin. Whence also it is subjoined:

CHAPTER XLI.

VERSE 23.---When he shall move himself to seek bread, he knoweth that the day of darkness is prepared in his hand.

46. Although he may dread to be struck, he always increases that by which he may be struck.---For bread is taken as the reward of the present life; but the day of darkness the time of vengeance. In his act therefore sometimes that perverse man weighs the wrath of the Supernal Judge as present; but he is not turned away from evil, so that even she also may be able to be turned away from his destruction. But his conscience accusing him he dreads to be struck, but yet he always increases that by which he may be struck. He contemns his return, he despairs of pardon, he is proud in guilt; but yet he has within fear as a witness of his wickedness. And although he may seem to act boldly perverse things without, nevertheless concerning these he is compelled to tremble within himself. Whence it is written: For since wickedness is fearful, it giveth testimony to condemnation (Wisd. 17:10), because when anyone perpetrates unlawful things, he fears what he does; and the open witness of condemnation is the fear itself of iniquity, because both what is acted is feared, and yet the evil which is feared is not overcome. Concerning which also it is still subjoined:

CHAPTER XLII

VERSE 24. --- Trouble shall make him afraid, and anguish shall hem him in, like a king who is prepared for battle.

47. With how many straits is he hemmed in, who leaves the way of truth, the companion of security. The way of truth is plain; the journey of falsehood is rough. In everything that the wicked man does, he is hemmed in by trouble and anguish, because his heart is confounded by anxiety and suspicion. One man secretly desires to seize another's property by force, and he labors in his thoughts, lest he should be able to be detected. Another, having left the truth, resolves to lie, that he may deceive the mind of his hearers. But how great a labor is it to watch solicitously lest that very fallacy of his should be able to be detected?

Ponit quippe ante oculos quid sibi a veritatem scientibus responderi possit, et cum magno cogitatu pertractat quomodo per argumenta falsitatis documenta veritatis exsuperet. Hinc inde se circumtegit, et contra hoc, ubi deprehendi potuerit, veritati similem responsionem quaerit, qui si vellet verum dicere, utique sine labore potuisset. Plana quippe veritatis via, et grave est iter mendacii. Unde et per prophetam dicitur: Docuerunt enim linguam suam loqui mendacium, ut inique agerent laboraverunt (Jerem. IX, 5). Bene ergo dicitur: Terrebit eum tribulatio, et angustia vallabit eum, quia apud semetipsum in labore timoris deficit, qui securitatis sociam viam veritatis relinquit. Qui bene regi praeparato ad praelium comparatur, quia in eo ipso malo quod agit, et terretur, et festinat, et ex conscientia trepidat, et ex desiderio anhelat, metuit et superbit, pavescit suspicionibus, et mentem per audaciam erigit. [Vet. XXI.] Sciendum quoque est quia rex qui praeparatur ad praelium sic de hoste suspectus est, ut eidem quoque quem ducit exercitui metuat, ne labefactetur, ne per destitutionem militum jaculis pateat inimicorum. Iniquus ergo angustia vallatur, sicut rex qui praeparatur ad praelium, quia videlicet falsa agens, falsa loquens, formidat ne suos amittat milites, id est, argumenta falsitatis, et veritatis jaculis pateat, si ei fortasse defuerit quod ex fallacia opponat. Sed quamvis animus trepidat, quamvis conscientia accuset, cupiditate tamen sua iniquus vincitur, et suppresso pavore audaciam de iniquitatibus sumit. Et saepe etiam ultione menti proposita, se contra Deum erigit, quaelibet ab eo adversa perpeti deliberat, dummodo hic, dum valet, omne quod placet agat. Unde et subditur:

Caput XLIII

[Rec. XXII].

VERS. 25, 26.---Tetendit enim adversus Deum manum suam, et contra Omnipotentem roboratus est. Cucurrit adversus eum erecto collo, et pingui cervice armatus est.

48. Pravorum voluntati quandoque Deus per misericordiam obsistit, quam iratus aliquando sinit impleri. Haec de ipso iniquorum capite, scilicet Antichristo, apertius sentiuntur qui contra Deum manum erigens, roborari dicitur, quia parvo tempore permittitur exaltari, ut quo ad modicum gloriari sinitur, eo in perpetuum atrocius puniatur. Sed quia ejus membra sunt omnes iniqui, hoc quod in fine mundi ille tunc singulariter acturus est unus, videamus modo qualiter a malis agatur singulis.

For he sets before his eyes what might be answered to him by those who know the truth, and with great thought he treats how he may surpass the evidences of truth by the arguments of falsehood. He covers himself on every side, and against this, where he might be detected, he seeks an answer similar to the truth, who if he had wished to speak the truth, certainly could have done so without labor. For the way of truth is plain, and the journey of falsehood is heavy. Whence also it is said by the prophet: For they have taught their tongue to speak lies, they have labored to act wickedly (Jer. 9:5). Well therefore is it said: Trouble shall make him afraid, and anguish shall hem him in, because he fails within himself in the labor of fear, who leaves the way of truth, the companion of security. Who is well compared to a king prepared for battle, because in that very evil which he does, he is both terrified, and he hastens, and he trembles from conscience, and he pants from desire, he fears and is proud, he dreads with suspicions, and raises his mind through audacity. [Vet. XXI.] It must also be known that a king who is prepared for battle is so suspicious of the enemy, that he also fears for that very army which he leads, lest it should be weakened, lest through the destitution of the soldiers he should lie open to the javelins of the enemies. The wicked man therefore is hemmed in by anguish, like a king who is prepared for battle, because namely acting falsely, speaking falsely, he dreads lest he should lose his soldiers, that is, the arguments of falsehood, and lie open to the javelins of truth, if by chance that should fail him which he might oppose from fallacy. But although the mind trembles, although the conscience accuses, nevertheless the wicked man is overcome by his own cupidity, and having suppressed fear, he takes audacity from his iniquities. And often even with vengeance proposed to his mind, he raises himself against God, resolving to endure any adversities from Him, provided that here, while he is able, he may do everything that pleases him. Whence also it is subjoined:

Chapter XLIII

[Rec. XXII]

VERSES 25, 26. --- For he hath stretched out his hand against God, and hath been strengthened against the Almighty. He hath run against Him with an erect neck, and is armed with a fat neck.

48. God through mercy sometimes opposes the will of the wicked, which being angry He sometimes allows to be fulfilled. These things are more clearly understood concerning that very head of the wicked, namely Antichrist, who, lifting up his hand against God, is said to be strengthened, because for a small time he is permitted to be exalted, so that in that for which he is allowed to glory for a little while, he may be punished more atrociously forever. But because all the wicked are his members, let us see now how this which one man is then to do singularly at the end of the world is done by individual bad men.

Sunt namque nonnulli qui et si qua aliquando agere contra omnipotentis Dei judicium nituntur, ipsa impossibilitate explendae suae voluntatis fracti, ad semetipsos respiciunt, atque ad eum quem contemnere voluerant convertuntur; et qui discedere longe potuerant, si quod vellent implere valuissent, per hoc aliquando salvantur, quia quod nequiter voluerunt, implere nequiverunt. Unde ad se reducti, cujus sint conditionis aspiciunt, et plangunt se contraria veritati voluisse. Et sunt nonnulli qui hoc quod perverse contra Deum appetunt justo Dei judicio implere nequius permittuntur. Et cum eos malitia accendit, potentia roborat, tanto jam semetipsos in errore cognoscere nequeunt, quanto in rebus affluentibus extra se semper per potentiam trahuntur. De quorum nunc intentione dicitur: Tetendit enim adversus Deum manum suam, et contra Omnipotentem roboratus est. Contra Deum quippe manum tendere est in operatione prava, despectis Dei judiciis, perseverare. Et quia tunc magis irascitur Deus, quando permittit impleri quod saltem concipi in cogitatione non debuit, contra Omnipotentem iniquus iste roboratur, quia prosperari in mala sua actione permittitur, quatenus et perversa faciat, et tamen feliciter vivat. De quo adhuc subditur: Cucurrit adversus eum erecto collo.

49. Opulentorum superborum quanta in pravis operibus audacia. Erecto collo contra Deum currere est ea quae Creatori displicent cum audacia perpetrare. De quo recte dicitur: Cucurrit, id est, in malo opere obstaculum de adversitate non habuit. [Vet. XXII.] De quo adhuc, additur: Et pingui cervice armatus est. Pinguis cervix est opulenta superbia, affluentibus videlicet rebus quasi multis carnibus fulta. Potens igitur iniquus pingui cervice contra Deum armatur, qui, rebus temporalibus tumens contra praecepta veritatis, quasi de magnitudine carnis erigitur. Quid enim paupertas nisi quaedam macies, et quid rerum abundantia nisi pinguedo est vitae praesentis? Pingui ergo cervice se contra Deum erigit qui temporalem abundantiam in superbiam assumit. Habent enim hoc potentes et iniqui proprium, ut, fallacibus divitiis occupati, veras Dei opes negligant; et quanto minus quod verum est inquirunt, tanto amplius falsis divitiis extollantur. Cura etenim multiplex terrenarum rerum, quia occupat, excaecat. Unde adhuc apte subjungitur:

CAPUT XLIV.

VERS. 27.---Operuit faciem ejus crassitudo.

For there are some who, even if they sometimes strive to do anything against the judgment of Almighty God, being broken by the very impossibility of fulfilling their will, look back to themselves, and are converted to Him whom they had wished to despise; and they who could have departed far away, if they had been able to fulfill what they wished, are sometimes saved through this, because what they wickedly wished, they were unable to fulfill. Whence brought back to themselves, they behold of what condition they are, and they bewail that they wished things contrary to the truth. And there are some who are permitted by the just judgment of God more wickedly to fulfill that which they perversely desire against God. And when malice inflames them, and power strengthens them, they are already so much the more unable to know themselves in error, as in affluent circumstances they are always drawn out of themselves through power. Concerning whose intention it is now said: For he hath stretched out his hand against God, and hath been strengthened against the Almighty. For to stretch out the hand against God is to persevere in a wicked operation, the judgments of God being despised. And because God is then more angry, when He permits to be fulfilled what at least ought not to have been conceived in thought, this wicked man is strengthened against the Almighty, because he is permitted to prosper in his bad action, so that he both does perverse things, and yet lives happily. Concerning which it is still subjoined: He hath run against Him with an erect neck.

49. How great audacity of opulent proud men in wicked works. To run against God with an erect neck is to commit with audacity those things which displease the Creator. Concerning which it is rightly said: He hath run, that is, in his bad work he had no obstacle from adversity. [Vet. XXII.] Concerning which it is still added: And he is armed with a fat neck. A fat neck is opulent pride, supported namely by affluent circumstances as if by much flesh. The powerful wicked man therefore is armed with a fat neck against God, who, swelling with temporal things against the precepts of truth, is raised up as if by the greatness of his flesh. For what is poverty but a certain leanness, and what is abundance of things but the fatness of this present life? He therefore raises himself against God with a fat neck, who assumes temporal abundance into pride. For powerful and wicked men have this as their own, that, occupied with deceitful riches, they neglect the true riches of God; and the less they seek what is true, the more they are extolled by false riches. For the manifold care of earthly things, because it occupies, blinds. Whence it is still aptly subjoined:

CHAPTER XLIV

VERSE 27. --- Thickness hath covered his face.

50. Terrenarum rerum abundantia oculos claudente. Visus quippe in facie est, in qua et prima corporis honorabilior pars est. Non ergo immerito mentis intentio per faciem designatur, quam quolibet vertimus, illuc videmus. Faciem ergo crassitudo operit, quia desiderata terrenarum rerum abundantia oculos mentis premit, et hoc quod in eis esse honorabile debuit, ante Dei oculos foedat, quia curis multiplicibus aggravat. Quibus tamen nec solum sufficit ut ipsi superbiant, nisi et hi qui eis conjuncti sunt de eorum pinguedine etiam ipsi glorientur. Nam sunt nonnulli qui patronis majoribus adjuti superbiunt, et de eorum potentia contra inopes extolluntur. Unde et adhuc subditur:

CAPUT XLV.

IBID.---Et de lateribus ejus arvina dependet.

51. Qui iniquo potenti adhaerent, de ejus potentia tument. Quia arvina pinguedo carnis est, et latera dicere divitum solemus hos quos eis conjunctos cernimus, arvina de ejus lateribus dependet, quia quisquis potenti et iniquo adhaeret, ipse quoque de ejus potentia, velut ex pinguedine rerum, tumet, ut, patroni perversi iniquitatem sequens, Deum non timeat, quos valet, et quantum valet, pauperes affligat, de gloria temporali cor elevet. Cum ergo talis est qui iniquo potenti adhaeret, de ejus profecto latere arvina dependet. De quibus adhuc subditur:

Caput XLVI

[Vet. XXIII].

VERS. 28.---Habitabit in civitatibus desolatis, et in domibus desertis, quae in tumulos sunt redactae.

52. Ille vicissim dum sibi conjunctorum laudibus extollitur, ad prava opera vehementius rapitur. Quia enim a conversatione conviventium civitas appellatur, civitates desolatae sunt ipsi obsequentium cunei perversorum, quorum clamoribus perversus iste laudatur cum ad prava opera per nequitiam rapiatur. Unde scriptum est: Laudatur peccator in desiderio animae suae, et qui iniqua agit benedicitur (Psal. X, 3, sec. Hebr.). Domus vero desertae sunt cogitationes pravae, quas iniquus iste inhabitat, quia per omne quod agit iniquorum hominum placere cogitationibus appetit.

50. Abundance of earthly things closing the eyes. For sight is in the face, in which is the first and more honorable part of the body. Not therefore undeservedly is the intention of the mind designated by the face, which wherever we turn it, there we see. Thickness therefore covers the face, because the desired abundance of earthly things oppresses the eyes of the mind, and fouls before the eyes of God that which in them ought to have been honorable, because it burdens with manifold cares. For whom, however, it does not only suffice that they themselves should be proud, unless also those who are joined to them should themselves also glory in their fatness. For there are some who, aided by greater patrons, are proud, and are extolled through their power against the needy. Whence it is still subjoined:

CHAPTER XLV

IBID. --- And fat hangs from his sides.

51. Those who adhere to the powerful wicked man swell with his power. Because "arvina" is the fatness of the flesh, and we are accustomed to call the "sides" of the rich those whom we see joined to them, fat hangs from his sides, because whoever adheres to the powerful and wicked man, he himself also swells with his power, as if from the fatness of things, so that, following the iniquity of a perverse patron, he does not fear God, afflicts the poor whom he can and as much as he can, and raises his heart from temporal glory. When therefore such is he who adheres to the powerful wicked man, fat certainly hangs from his side. Concerning whom it is still subjoined:

Chapter XLVI

[Vet. XXIII]

VERSE 28. --- He shall dwell in desolate cities, and in deserted houses, which are reduced into heaps.

52. He in turn, while he is extolled by the praises of those joined to him, is more vehemently hurried to wicked works. For because a city is named from the conversation of those living together, desolate cities are the very companies of the perverse who follow him, by whose clamors this perverse man is praised when he is hurried through wickedness to wicked works. Whence it is written: The sinner is praised in the desires of his soul, and he who acts iniquitously is blessed (Ps. 10:3, sec. Heb.). Deserted houses indeed are the wicked thoughts, which this wicked man inhabits, because through everything that he does he desires to please the thoughts of wicked men.

Quae civitates desolatae, et domus desertae recte nominantur, quia nisi omnipotens Deus, talium conversationes cogitationesque, praecedentibus eorum culpis, relinqueret, ad graviora perpetranda minime pervenirent. Bene autem dicitur: Quae in tumulos sunt redactae. Ruentia namque domorum atque civitatum aedificia tumulos faciunt, quoniam dum pravi quique confusis actionibus sibimetipsis ad perversa opera junguntur, ostendunt procul dubio quia de aedificio vitae ceciderunt. Sequitur:

CAPUT XLVII.

VERS. 29.---Non habitabitur, nec perseverabit substantia ejus, nec mittet in terram radicem suam.

53. Virtutibus non ditatur nisi cujus mentem Deus inhabitat. Sine radice stat superbus, leni flatu statim prostrandus. Quod hic Non habitabitur dictum est in quibusdam Codicibus reperi Non ditabitur; sed sensus non discrepat, quamvis a se sermo discordet. Ille enim virtutibus ditatur, cujus mentem inhabitat omnipotens Deus. Sed quia superbi cogitatio ab auctoris sui gratia non inhabitatur, profecto per hoc virtutibus non ditatur. Propter hoc ergo quod interius est vacuus, dicatur: Non inhabitabitur; propter hoc vero quod transitorium foris tumet, recte subjungit: Nec perseverabit substantia ejus. Ac si aperte dicatur: Hoc quod habere videtur exterius transit, et illud quod transire non poterat interius non habet. Unde et apte subjungitur: Nec mittet in terra radicem suam. Quod si de hac terra dictum accipimus, liquet procul dubio quia arbor quae in terra radicem non habet, vel tenuissimis commota flatibus cadit. Et superbus quisque dum contra omnipotentem Dominum roboratus est, dum currit erecto collo, et pingui cervice contra auctorem erigitur, stare quasi arbor videtur. Sed status ejus sine radice est, quia velut ad lenem flatum, sic ad motum occultae sententiae vita ejus eruitur. Sin vero hoc loco terram aeternae vitae retributionem accipimus, de qua Propheta ait: Portio mea in terra viventium (Psal. CXLI, 6), iniquus iste in terra radicem suam non mittit, quia nunquam ad aeternae vitae desiderium cordis sui cogitationes plantat. [Vet. XXIV.] Quod enim radix arbori, hoc unicuique hominum cogitatione sua est, quia in hoc quod exterius videtur, per illud tenetur quod exterius non videtur. Unde et per prophetam dicitur: Mittet radicem deorsum, et faciet fructum sursum (Isai. XXXVII, 31). Cum enim cogitationem nostram ad compatiendum indigenti proximo tendimus, quasi radicem deorsum mittimus, ut retributionis fructum superius faciamus. Sequitur:

Which desolate cities and deserted houses are rightly named, because unless Almighty God had left the conversations and thoughts of such men, their preceding guilts requiring it, they would by no means have arrived at perpetrating more grievous things. But well is it said: Which are reduced into heaps. For the falling buildings of houses and cities make heaps, because while all the wicked are joined to themselves for perverse works with confused actions, they undoubtedly show that they have fallen from the building of life. It follows:

CHAPTER XLVII

VERSE 29. --- He shall not be inhabited, neither shall his substance continue, neither shall he send his root into the earth.

53. He is not enriched with virtues except him whose mind God inhabits. The proud man stands without a root, soon to be prostrated by a gentle breeze. What is said here, He shall not be inhabited, I have found in some Codices to be He shall not be enriched; but the sense does not disagree, although the word differs from itself. For he is enriched with virtues, whose mind Almighty God inhabits. But because the thought of the proud is not inhabited by the grace of its Author, certainly through this he is not enriched with virtues. On account of this, therefore, that he is empty within, let it be said: He shall not be inhabited; but on account of this, that what is transitory swells without, he rightly subjoins: Neither shall his substance continue. As if it were openly said: This which he seems to have without passes away, and that which could not pass away he does not have within. Whence also it is aptly subjoined: Neither shall he send his root into the earth. Which if we take as said of this earth, it is clear without doubt that a tree which has not a root in the earth, falls even if moved by the thinnest breezes. And every proud man while he is strengthened against the Almighty Lord, while he runs with an erect neck, and is raised up with a fat neck against his Author, seems to stand like a tree. But his state is without a root, because as if at a gentle breeze, so at the motion of a hidden sentence his life is plucked up. But if in this place we take "earth" as the retribution of eternal life, of which the Prophet says: My portion in the land of the living (Ps. 142:5), this wicked man does not send his root into the earth, because he never plants the thoughts of his heart toward the desire of eternal life. [Vet. XXIV.] For what the root is to the tree, that his own thought is to every man, because in this which is seen without, he is held by that which is not seen without. Whence also it is said by the prophet: He shall send root downward, and bear fruit upward (Is. 37:31). For when we stretch our thought to compassionating a needy neighbor, we send as it were a root downward, that we may bear the fruit of retribution above. It follows:

CAPUT XLVIII.

VERS. 30.---Non recedet de tenebris.

54. Quia lucem justitiae non quaerit, de tenebris non recedit. Si superbus iste a culpa ad justitiam redire voluisset, de tenebris recederet. Sed quia lucem justitiae non quaerit, de tenebris non recedit. Cujus etiam exemplo hi qui ei adhaerent in terrenis profectibus anhelant, avaritiae facibus accenduntur, desideriorum carnalium ignibus uruntur. Unde et subditur:

CAPUT XLIX.

IBID---Ramos ejus arefaciet flamma.

55. Desideriorum carnalium facibus cum sibi conjunctis uritur. Si enim sibi quosdam aeternam patriam quaerentes adjungeret, ramos in se virides haberet. Sed quia ipsi quoque qui ei conjuncti sunt terrenis desideriis aestuant, et dum desideriorum flamma clientium ejus animos accendit, scilicet ramos ejus arefacit, ut fructum boni operis non ferant, quia ad appetenda infima per nequitiam anhelant. Bene autem subditur:

CAPUT L.

IBID.---Et auferetur spiritu oris sui.

56. Propter laxata linguae frena gravissime torquendus. Superbus etenim quisque quo in hac vita plus valet, eo sibi linguae frena audacius relaxat, ut loquatur perversa quaelibet, nullum de verbis suis metuat, istos contumeliis feriat, illos maledictionibus jaculetur. Nonnunquam vero in blasphemiam contra conditorem rapitur, sicut de talibus per Psalmistam dicitur: Posuerunt in coelum os suum, et lingua eorum transivit super terram (Psal. LXXII, 9): Unde et dives in igne positus, stillari sibi aquam ex digito Lazari in linguam postulat (Luc. XVI, 24). Qua ex re intelligitur quia ubi amplius peccaverat, ibi atrocius ardebat. Recte ergo nunc dicitur: Et auferetur Spiritu oris sui, quia eo percussionis sententiam accepit, quo oris sui spiritum sub divina formidine non restrinxit. Sequitur:

CAPUT LI

[Rec. XXIII].

CHAPTER XLVIII

VERSE 30. --- He shall not depart from darkness.

54. Because he does not seek the light of righteousness, he does not depart from darkness. If this proud man had wished to return from fault to righteousness, he would depart from darkness. But because he does not seek the light of righteousness, he does not depart from darkness. By whose example also those who adhere to him pant in earthly successes, are inflamed by the torches of avarice, and are burned by the fires of carnal desires. Whence also it is subjoined:

CHAPTER XLIX

IBID. --- The flame shall dry up his branches.

55. He is burned with the torches of carnal desires together with those joined to him. For if he should join to himself some seeking the eternal country, he would have in himself green branches. But because those also who are joined to him glow with earthly desires, and while the flame of desires inflames the minds of his clients, it namely dries up his branches, so that they may not bear the fruit of good work, because through wickedness they pant to seek the lowest things. Well, however, it is subjoined:

CHAPTER L

IBID. --- And by the breath of his mouth shall he be taken away.

56. On account of the relaxed reins of the tongue he is to be most severely tormented. For every proud man, the more he is able in this life, the more audaciously he relaxes the reins of the tongue to himself, so that he speaks any perverse things whatever, fears no one for his words, strikes these with contumelies, and shoots those with maledictions. Not uncommonly indeed he is hurried into blasphemy against the Creator, as is said of such by the Psalmist: They have set their mouth against heaven, and their tongue has passed over the earth (Ps. 73:9). Whence also the rich man placed in the fire asks for a drop of water from the finger of Lazarus to be dropped on his tongue (Luke 16:24). From which thing it is understood that where he had sinned more, there he burned more atrociously. Rightly therefore is it now said: And by the breath of his mouth shall he be taken away, because he received the sentence of percussion in that wherein he did not restrain the breath of his mouth under divine fear. It follows:

CHAPTER LI

[Rec. XXIII]

VERS. 31.--- Non credat frustra deceptus, quod alio pretio redimendus sit.

57. Tunc solum eleemosynae nobis prosunt cum peccata plangimus et abdicamus. Quoties post culpam eleemosynas facimus, quasi pro pravis actibus pretium damus. Unde et per Prophetam de eo qui haec non agit dicitur: Non dabit Deo propitiationem suam, nec pretium redemptionis animae suae (Psal. XLVIII, 8, 9). Nonnunquam vero divites elati inferiores opprimunt, aliena rapiunt, et tamen quasi quaedam aliis largiuntur; et cum multos deprimant, aliquando quibusdam opem defensionis ferunt, et pro iniquitatibus quas nunquam deserunt dare pretium videntur. Sed tunc eleemosynae pretium nos a culpis liberat, cum perpetrata plangimus, et abdicamus. Nam qui et semper peccare vult, et quasi semper eleemosynam largiri, frustra pretium tribuit, quia non redimit animam, quam a vitiis non compescit. Unde nunc dicitur: Non credat frustra errore deceptus, quod aliquo pretio redimendus sit. Quia eleemosyna superbi divitis eum redimere non valet, quam perpetrata simul rapina pauperis ante Dei oculos ascendere non permittit. [Vet. XXV.] Quod fortasse intelligi aliter potest, quia saepe superbi divites cum eleemosynam tribuunt, non hanc pro aeternae vitae desiderio, sed pro extendenda vita temporali largiuntur, mortem se posse differre donationibus credunt, sed non credat frustra errore deceptus quod aliquo pretio redimendus sit, quia obtinere ex impenso munere non valet ut finem debitum evadat, cujus etiam nequitia intercidit vitam. Unde et subditur:

CAPUT LII.

VERS. 32.---Antequam dies ejus impleantur peribit, et manus ejus arescent.

58. Praefixi dies singulis, nec augeri possunt nec minui. Qui longiores sperat, antequam impleantur, perit. ---Praefixi dies singulis ab interna Dei praescientia nec augeri possunt, nec minui, nisi contingat ut ita praesciantur, ut aut cum optimis operibus longiores sint, aut cum pessimis breviores, sicut Ezechias augmentum dierum meruit impensione lacrymarum; et sicut de perversis scriptum est: Indisciplinatis obviat mors. Sed saepe iniquus, quamvis in occulta Dei praescientia longa vitae ejus tempora non sint praedestinata, ipse tamen quia carnaliter vivere appetit, longo animo dies proponit. Et quia ad illud tempus pervenire non valet quod exspectat, quasi antequam dies illius impleantur perit. Quod tamen intelligere et aliter possumus. Plerumque enim quosdam cernimus et perverse agere, et usque ad senectutem ultimam pervenire.

VERSE 31. --- Let him not believe, vainly deceived, that he is to be redeemed with any price.

57. Then only do alms profit us when we bewail and abandon our sins. As often as we give alms after a fault, we give as it were a price for our wicked acts. Whence also it is said by the Prophet concerning him who does not do these things: He shall not give to God his propitiation, nor the price of the redemption of his soul (Ps. 49:7, 8). Not uncommonly indeed the elated rich oppress their inferiors, seize the things of others, and yet bestow certain things as it were on others; and when they depress many, sometimes they bring the aid of defense to some, and they seem to give a price for the iniquities which they never desert. But then the price of alms delivers us from faults, when we bewail and abandon the things perpetrated. For he who both wishes always to sin, and as it were always to bestow alms, in vain gives a price, because he does not redeem the soul, which he does not restrain from vices. Whence it is now said: Let him not believe, vainly deceived by error, that he is to be redeemed with any price. Because the alms of a proud rich man cannot redeem him, which the simultaneously perpetrated robbery of the poor man does not permit to ascend before the eyes of God. [Vet. XXV.] Which perhaps can be understood otherwise, because often proud rich men when they bestow alms, do not bestow this for the desire of eternal life, but for extending temporal life; they believe that they can defer death by donations, but let him not believe, vainly deceived by error, that he is to be redeemed with any price, because he is not able to obtain from the bestowed gift that he should escape the due end, whose wickedness also cuts short his life. Whence also it is subjoined:

CHAPTER LII.

VERSE 32. --- Before his days be fulfilled he shall perish, and his hands shall wither.

58. The days prefixed for each, can neither be increased nor diminished. He who hopes for longer ones, before they are fulfilled, perishes. --- The days prefixed for each by the internal foreknowledge of God can neither be increased nor diminished, unless it happen that they are so foreknown, that they are longer with the best works, or shorter with the worst, as Hezekiah (Ezechias) merited an increase of days by the shedding of tears; and as it is written of the perverse: Death meets the undisciplined. But often the wicked man, although in the hidden foreknowledge of God long times of his life are not predestined, yet because he desires to live carnally, proposes days to himself with a long mind. And because he is not able to arrive at that time which he expects, he perishes as it were before his days are fulfilled. Which, however, we are able to understand otherwise also. For commonly we see some both act perversely and arrive even to extreme old age.

Quomodo ergo dicitur: Antequam dies ejus impleantur peribit, cum in quibusdam saepe videamus quia aetate longa jam membra deficiunt, et tamen pravitatem suam eorum desideria exsequi non desistunt?

59. Post conversionem exteriora repetens ab omni boni operis statu eradicatur. --- Sunt namque nonnulli qui post vitam perditam ad semetipsos redeunt, et, accusante se conscientia, perversa itinera relinquunt, commutant opera, antiquae suae pravitati contradicunt, terrenas actiones fugiunt, desideria superna sectantur; sed priusquam in eisdem sanctis desideriis solidentur, per torporem mentis ad ea quae dijudicare coeperant redeunt, atque ad mala quae fugere disposuerant recurrunt. Quia enim saepe contingit ut pro utilitate multorum etiam sancti viri exterioribus actibus serviant, et populorum gubernationibus occupentur, hoc infirmi aspicientes, et per vetustam adhuc superbiam quaerentes imitari, exterioribus se actionibus inserunt; sed quanto ad eas non eruditi spiritalibus veniunt, tanto eas carnaliter exsequuntur. Nisi enim prius cor longo studio et diutina conversatione in desideriis coelestibus convalescat, cum ad exteriora agenda refunditur, ab omni statu boni operis eradicatur. Unde recte quoque de hoc iniquo dicitur: Antequam dies ejus impleantur peribit. Quia et si quid boni fortasse coeperit agere, priusquam in eo per longitudinem temporis convalescat, ad exteriora relabitur, et perverse deserit quae recte inchoasse videbatur. Unde et apte subditur: Et manus ejus arescent. Quia dum exterioribus actibus intempestive involvitur, ab omni nimirum bona operatione siccatur. Unde adhuc bene subditur:

Caput LIII

[Rec. XXIV].

VERS. 33, 34.---Laedetur quasi vinea in primo flore botrus ejus, et quasi oliva projiciens florem suum. Congregatio enim hypocritae sterilis.

60. Hypocritae bona opera cur arefiant. Quam periculose qui in virtute infirmi sunt, praesint. ---Notandum quod sic de hoc iniquo generaliter loquitur, ut tamen divinus sermo ad specialem ejus nequitiam derivetur. Qui enim dicens: Laedetur quasi vinea in primo flore botrus ejus, et quasi oliva projiciens florem suum, protinus subdit: Congregatio enim hypocritae sterilis, patenter indicat quia in hoc iniquo reprobationis sententiam contra ejus hypocrisim ferat. [Vet. XXVI.] Sed 415 nunc pensandum nobis est qualiter hypocrita sicut vinea in primo flore, vel sicut oliva florem projiciens laedatur. Si florentem vineam per inaequalitatem aeris immoderatum frigus attigerit, protinus ab omni humore viriditatis arefacit.

How then is it said: Before his days be fulfilled he shall perish, when in some we often see that their members already fail with long age, and yet their desires do not cease to follow their depravity?

59. He who returns to external things after conversion is eradicated from every state of good work. --- For there are some who after a lost life return to themselves, and, their conscience accusing them, leave their perverse ways, change their works, contradict their ancient depravity, flee earthly actions, and follow heavenly desires; but before they are solidified in those same holy desires, through the torpor of the mind they return to those things which they had begun to judge, and run back to the evils which they had disposed to flee. For because it often happens that even holy men serve external acts for the utility of many, and are occupied with the governments of peoples, weak men beholding this, and seeking to imitate it through the old pride still remaining, insert themselves into external actions; but the more they come to them uninstructed in spiritual things, the more carnally they execute them. For unless the heart first grows strong in heavenly desires by long study and daily conversation, when it is poured back to doing external things, it is eradicated from every state of good work. Whence also it is rightly said of this wicked man: Before his days be fulfilled he shall perish. Because even if he perhaps began to do anything good, before he grows strong in it through length of time, he slips back to external things, and perversely deserts what he seemed to have rightly begun. Whence also it is aptly subjoined: And his hands shall wither. Because while he is untimely involved in external acts, he is doubtless dried up from every good operation. Whence also it is well subjoined:

Chapter LIII

[Rec. XXIV].

VERSES 33, 34. --- His cluster shall be harmed as a vine in its first flower, and as an olive tree casting off its flower. For the congregation of the hypocrite is barren.

60. Why the good works of the hypocrite wither. How dangerously they preside who are weak in virtue. --- It is to be noted that he speaks so generally of this wicked man, that yet the divine word is derived to his special wickedness. For he who, saying: His cluster shall be harmed as a vine in its first flower, and as an olive tree casting off its flower, immediately subjoins: For the congregation of the hypocrite is barren, plainly indicates that in this wicked man he brings a sentence of reprobation against his hypocrisy. [Vet. XXVI.] But now we must consider how the hypocrite is harmed as a vine in its first flower, or as an olive tree casting off its flower. If an immoderate cold, through inequality of the air, touches a flowering vine, it immediately withers it from all moisture of greenness.

Et sunt nonnulli qui post perversa itinera sanctas vias sectari appetunt, sed priusquam in eis, ut diximus, desideria bona roborentur, quaedam illos praesentis saeculi prosperitas accipit, quae eos rebus exterioribus implicat, et eorum mentem dum a calore intimi amoris retrahit, quasi ex frigore exstinguit, et quidquid in eis de virtutum flore apparere videbatur, interficit. In terrenis quippe actibus valde frigescit animus, si necdum fuerit per intima dona solidatus. Unde necesse est ut loca majora vel exteriora opera, quae humanis sunt necessitatibus profutura, illi exercenda suscipiant, qui haec dijudicare, atque sub semetipsis premere ex virtute intima noverunt. Nam cum infirmus quisque vel ad locum regiminis, vel ad exteriora agenda retrahitur, quo quasi extra se ducitur, eradicatur, quia et arbor quae radices in altum prius non mittit, citius ventorum impetu sternitur, si se ad altum vertice extollit; eoque citius ad ima corruit, quo altius in aere sine radicibus excrevit. Nonnunquam vero florentem vineam non frigus, sed aestus arefacit. Cumque immoderato calore tangitur, discusso flore botrus tabescit. Et plerumque contingit ut hi qui ad bona opera recta intentione non veniunt, cum placere se hominibus vident, ad exercenda haec eadem opera vehementius accendantur, humanis placitura oculis agere anxie studeant, et quasi in sancto studio fervescant. Quis itaque istos nisi in flore aestus contigit, quos humanae laudis appetitio a fructu alienos fecit? Unde et bene subditur: Et quasi oliva projiciens florem suum. Oliva quippe cum in flore est, si immoderata nebula tangitur, a plenitudine fructuum vacuatur. Et quoties inchoantes quique bona opera laudari ab aspicientibus coeperint, atque in suis laudibus delectari, fit caligo intelligentiae in cogitatione, ut jam discernere nequeant qua intentione quid faciant, et fructum perdant operis, velut ex nebula favoris. Unde bene per Salomonem dicitur: Mane surgamus ad vineas, videamus si floruit vinea, si flores fructus parturiunt (Cant. II, 12). Florent quippe vineae cum mentes fidelium bona opera proponunt. Sed fructus non pariunt, si ab eo quod proposuerint aliquibus victi erroribus infirmantur.

And there are some who after perverse ways desire to follow holy paths, but before good desires are strengthened in them, as we have said, a certain prosperity of the present world receives them, which involves them in external things, and while it draws back their mind from the heat of inward love, it extinguishes it as it were from cold, and kills whatever appeared to be seen in them of the flower of virtues. For the mind grows very cold in earthly acts, if it has not yet been solidified by inward gifts. Whence it is necessary that those should undertake the exercise of greater places or external works, which are to profit human necessities, who have learned to judge these things, and to press them under themselves by inward virtue. For when any weak person is drawn back either to a place of government or to doing external things, whereby he is led as it were outside of himself, he is eradicated, because also the tree which does not first send its roots deep, is more quickly laid low by the force of the winds, if it lifts itself up with its top to the height; and it falls to the depths the more quickly, the higher it grew in the air without roots. But sometimes not cold, but heat withers the flowering vine. And when it is touched by immoderate heat, the blossom being shaken off, the cluster wastes away. And it commonly happens that those who do not come to good works with a right intention, when they see themselves pleasing to men, are more vehemently kindled to exercising these same works, and anxiously study to do things pleasing to human eyes, and as it were grow fervent in holy study. Who then but heat touched these in their flower, whom the desire of human praise made strangers to fruit? Whence also it is well subjoined: And as an olive tree casting off its flower. For the olive tree, when it is in flower, if it is touched by an immoderate mist, is emptied of the fullness of fruits. And as often as any who are beginning good works begin to be praised by beholders, and to be delighted in their own praises, there is a darkness of understanding in the thought, so that they can no longer discern with what intention they do what they do, and they lose the fruit of the work, as it were from the mist of favor. Whence it is well said by Solomon: Let us rise early to the vineyards, let us see if the vineyard has flourished, if the flowers bring forth fruits (Cant. 7:12). For the vineyards flourish when the minds of the faithful propose good works. But they do not bring forth fruits, if they are weakened by some errors, being overcome from that which they had proposed.

[Vet. XXVII.] 61. In bonis operibus attendi non debet initium, sed finis. ---Non ergo intuendum est si vineae floreant, sed si flores ad partum fructuum convalescant, quia mirum non est si quis bona inchoet, sed valde mirabile est si intentione recta in bono opere perduret. Unde fit plerumque ut si in bono opere recta intentio non tenetur, etiam ipsum hoc opus quod bonum creditur amittatur. Nam quosdam saepe vidimus terrena quae possederant reliquisse, et nil jam transitorium quaerere, nullis pro hac vita jurgiis immisceri. Cum itaque hoc in se fidelis anima ostendit, quasi oliva florem protulit. Sed cum quidam ex talibus rursus coeperint mundi gloriam quam contempserant quaerere, et terrenis rebus quas sprevisse videbantur insatiabiliter inhiare, vacare jurgiis, proximorum laesiones exquirere, nimirum projecit 416 oliva florem quem proposuit, quia rudimenta boni studii ad perfecta opera non perduxit. Sed sciendum est quia haec semper eis eveniunt qui Deum puro ac simplici studio non sequuntur. Unde recte subditur: Congregatio enim hypocritae sterilis. Coepta enim bona non amitteret, si hypocrita non fuisset. Congregant vero et hypocritae bona opera, sed eorum sterilis est ipsa congregatio, quia per hoc quod agunt fructum recipere in aeterna retributione non appetunt. Fecundi ac virides in suis operibus humanis oculis videntur, sed in conspectu occulti judicis infecundi et aridi apparent. Saepe vero, aestu avaritiae accensi, eo majora de se opera humanis oculis ostendunt, quo ampliora sibi ab hominibus offerri munera appetunt. Unde adhuc subditur:

Caput LIV

[Rec. XXV].

VERS. 34.---Et ignis devorabit tabernacula eorum, qui munera libenter accipiunt.

62. Parum est munus a manu non recipere nisi munus ab ore respuamus. ---Sicut enim corpus in tabernaculo, sic mens habitat in cogitatione. Sed ignis tabernacula devorat cum aestus avaritiae cogitationes devastat. Et fit plerumque ut hypocrita aurum vel quaeque bona corporalia ab hominibus accipere contemnat, sed quia haec non accipit, majores ab eis recipere laudes quaerat; et fortasse munus se accepisse non aestimat, quia bona corporalia recipere recusat. Unde sciendum est quia aliquando munus a manu, aliquando vero ab ore porrigitur.

[Vet. XXVII.] 61. In good works the beginning ought not to be attended to, but the end. --- Therefore it is not to be considered if the vineyards flourish, but if the flowers grow strong for the bringing forth of fruits; because it is not a wonder if anyone begins good things, but it is very wonderful if he endures in a good work with a right intention. Whence it happens for the most part that if a right intention is not held in a good work, even this same work which is believed to be good is lost. For often we have seen some leave the earthly things which they had possessed, and no longer seek anything transitory, and be mixed in no strifes for this life. When therefore a faithful soul shows this in itself, it has brought forth as it were the flower of the olive. But when some of such again begin to seek the glory of the world which they had contemned, and insatiably to gape for earthly things which they seemed to have despised, to be at leisure for strifes, to seek out injuries to their neighbors, doubtless the olive has cast off the flower which it put forth, because it did not lead the rudiments of good study to perfect works. But it is to be known that these things always happen to those who do not follow God with a pure and simple study. Whence it is rightly subjoined: For the congregation of the hypocrite is barren. For it would not lose the good things begun, if it had not been a hypocrite. For hypocrites also congregate good works, but that same congregation of theirs is barren, because through that which they do they do not desire to receive fruit in eternal retribution. They seem fruitful and green in their works to human eyes, but in the sight of the hidden judge they appear unfruitful and dry. But often, kindled with the heat of avarice, they show the greater works of themselves to human eyes, the more they desire more ample gifts to be offered to them by men. Whence it is still subjoined:

Chapter LIV

[Rec. XXV].

VERSE 34. --- And fire shall devour the tabernacles of those who freely receive gifts.

62. It is little not to receive a gift from the hand unless we reject a gift from the mouth. --- For as the body lives in a tabernacle, so the mind dwells in thought. But fire devours the tabernacles when the heat of avarice devastates the thoughts. And it happens for the most part that the hypocrite contemns receiving gold or any bodily goods from men, but because he does not receive these, he seeks to receive greater praises from them; and perhaps he does not estimate that he has received a gift, because he refuses to receive bodily goods. Whence it is to be known that sometimes a gift is reached out from the hand, but sometimes from the mouth.

Nam qui nummum tribuit, munus ex manu dedit; qui autem verbum laudis impendit, munus ab ore protulit. Hypocrita itaque etsi exteriora dona, quae terrenae forsitan necessitati congruunt, accipere recusat, plus est quod sibi retribui appetit, cum, ultra meritum laudari desiderans, munus ab ore quaerit. Et quia in ipso laudis appetitu nimio cor ardore succenditur, dicatur recte: Et ignis devorabit tabernacula eorum qui munera libenter accipiunt.

[Vet. XXVIII.] 63. His muneribus delectantes ignis devorabit. ---Sin vero eorum tabernacula corpora debemus accipere, in quibus illorum animae habitant, ignis eorum tabernacula devorat, quia qui hic in mente ardent igne avaritiae, illic etiam in carne concremantur ignibus gehennae, et quia mens hypocritae nunquam vacat a malitiae cogitatione; nam sive terrena quaeque, seu laudem appetat, haec aliis invidet quae sibi tribui anhelat; et tanto caeteros ostendere perversos molitur, quanto videri sanctior omnibus appetit, ut ex eo quod alii despicabiles fiunt, ipse reverentior semper appareat. Unde fit ut de opinione proximi ante humana judicia, linguae suae laqueos praetendat, ut eorum quibus placere appetit solus aestimationem capiat. Unde et sequitur:

CAPUT LV.

VERS. 35.---Concepit dolorem, et peperit iniquitatem, et uterus ejus praeparat dolos.

64. Dolorem concipit qui perversa cogitat, iniquitatem pariturus. ---Dolorem quippe concipit cum perversa cogitat. Iniquitatem parit cum explere coeperit quod cogitavit. Invidendo dolorem concipit, derogando iniquitatem parit. Gravis quippe est iniquitas quando is qui perversus est ostendere alios perversos molitur, ut inde ipse quasi sanctus appareat, quod alios sanctos non esse docuerit. Lux enim gratiae, quae desuper venit, spiraculum homini praestat ad vitam. Quae videlicet lux omnia secreta ventris investigare dicitur, quia occulta mentis penetrat, ut ea quae de seipsa latebant animam, ante ejus oculos flendo reducat. Hinc Jeremias ait: Ventrem meum, ventrem meum doleo (Jerem. IV, 19). Qui ut ventrem suum quid dixisset ostenderet, adjunxit: Sensus cordis mei turbati sunt. Uteri itaque nomine recte mens accipitur, quia sicut proles in utero concipitur, sic cogitatio 418 in mente generatur; et sicut in ventre cibi, ita continentur in mente cogitationes.

For he who bestows a coin, has given a gift from the hand; but he who spends a word of praise, has brought forth a gift from the mouth. Therefore the hypocrite, although he refuses to receive external gifts, which perhaps are suitable to earthly necessity, it is more that he desires to be repaid to himself, when, desiring to be praised beyond merit, he seeks a gift from the mouth. And because the heart is kindled with ardor in that very excessive desire of praise, let it be rightly said: And fire shall devour the tabernacles of those who freely receive gifts.

[Vet. XXVIII.] 63. Fire shall devour those delighting in these gifts. --- But if we ought to take their tabernacles as the bodies in which their souls dwell, fire devours their tabernacles, because they who here burn in the mind with the fire of avarice, there also are burned in the flesh by the fires of Gehenna; and because the mind of the hypocrite is never empty of the thought of malice; for whether he desires any earthly things or praise, he envies these to others which he pants for to be bestowed on himself; and he strives so much to show others as perverse, as he desires to seem holier than all, so that from this, that others become despicable, he himself may always appear more reverend. Whence it happens that concerning the opinion of his neighbor before human judgments, he stretches out the snares of his tongue, that he alone may catch the estimation of those whom he desires to please. Whence also it follows:

CHAPTER LV.

VERSE 35. --- He has conceived sorrow, and brought forth iniquity, and his womb prepares deceits.

64. He conceives sorrow who thinks perverse things, being about to bring forth iniquity. --- For he conceives sorrow when he thinks perverse things. He brings forth iniquity when he has begun to fulfill what he thought. By envying he conceives sorrow, by detracting he brings forth iniquity. For iniquity is heavy when he who is perverse strives to show others as perverse, so that from this he himself may appear as it were holy, because he has taught that others are not holy. For the light of grace, which comes from above, provides breath for man unto life. Which light indeed is said to search all the secrets of the belly, because it penetrates the hidden things of the mind, so that those things which were hidden from the soul concerning itself, it may bring back before its eyes with weeping. Hence Jeremiah says: I am in pain in my belly, my belly (Jer. 4:19). Who, that he might show what he had called his belly, added: The senses of my heart are troubled. Therefore by the name of the womb the mind is rightly taken, because as offspring is conceived in the womb, so thought is generated in the mind; and as foods in the belly, so thoughts are contained in the mind.

Uterus itaque hypocritae praeparat dolos, quia tanto semper majorem malitiam contra proximos in mente concipit, quanto solus prae omnibus videri innocentior quaerit. Haec idcirco Eliphaz protulit, quia beatum Job tanto percussum verbere propter hypocrisim putavit. Sed ejus verba etsi multis congruunt, ab ipso solo aliena sunt pro quo solo dicebantur, quia sanctus vir nihil in suis actibus duplicitatis habuit, quem testis veritas de cordis simplicitate laudavit.

Therefore the womb of the hypocrite prepares deceits, because he always conceives the greater malice against his neighbors in his mind, the more he seeks to seem more innocent than all others alone. Eliphaz brought forth these things for this reason, because he thought blessed Job was struck with so great a blow on account of hypocrisy. But his words, although they are suitable to many, are foreign to him alone for whom alone they were being said, because the holy man had nothing of duplicity in his acts, whom the Truth as witness praised for the simplicity of his heart.

Liber D

ECIMUS TERTIUS.

In quo capitum XVI et XVII libri Job brevis expositio moralis et typica continetur.

CAPUT PRIMUM.

1. Sancti quos admonendo corrigere non possunt, patiendo tolerant. ---Esse hoc perversorum proprium solet, quod sua mala per convicium bonis ingerant, priusquam de eis ipsi veraciter accusentur; et dum metuunt increpari de his quae faciunt, adversantes suis pravitatibus justos haec facere testantur. Sancti autem viri patienter audiunt etiam quae se nunquam fecisse meminerunt, quamvis ea mala quae sibi ingeri conspiciunt ab ipsis suis criminatoribus noverint perpetrata; et cum eos praedicando corrigere non possunt, patiendo tolerant, quatenus si fructum conversionis eorum non valent, ex ipsis tamen praemium longanimitatis acquirant. Unde et sancta Ecclesia David prophetae vocibus dicit: Supra dorsum meum fabricaverunt peccatores (Psal. CXXVIII, 3), quia videlicet dum haereticos vel quoslibet reprobos, quos corrigere non valet, tolerat, facta peccantium supra dorsum portat. Beatus itaque Job videns Eliphaz amicum suum multa contra se de hypocrisi conquerentem, qui ex consolationis verbis ad amaritudinem increpationis eruperat, et simulatus consolator apparebat, per patientiam suam typum servat Ecclesiae, quae novit talia audiendo tolerare, et, cum ejus sermo admittitur, ratiocinando destruere, et dicit:

Caput II.

[Rec II].

CAP. XVI, VERS. 2.---Audivi frequenter talia.

2. Job typus Ecclesiae a fictis amicis oppressae, consolatores simulantibus. A consolatoriis verbis ad increpatoria amici Job eruperant. ---Electi quippe frequenter aliena mala quasi sua audiunt, et ab his eis crimen impingitur a quibus crimina impacta perpetrantur. Hac autem responsione beatus Job illud Ecclesiae tempus significat quo, oppressa ab adversariis, temporali eorum potentia quasi dejecta creditur. Unde sequitur:---IBID.---Consolatores onerosi omnes vos estis.

BOOK THIRTEEN.

In which a brief moral and typical exposition of the sixteenth and seventeenth chapters of the book of Job is contained.

CHAPTER I.

1. The saints tolerate by suffering those whom they cannot correct by admonishing. --- This is accustomed to be proper to the perverse, that they cast their own evils upon the good by reproach, before they themselves are truly accused of them; and while they fear to be rebuked for those things which they do, they testify that the just who oppose their depravities do these things. But holy men patiently hear even those things which they do not remember ever to have done, although they know those evils which they see cast upon themselves were perpetrated by those very accusers of theirs; and when they cannot correct them by preaching, they tolerate them by suffering, so that if they are not able to have the fruit of their conversion, they may yet acquire from them the reward of long-suffering. Whence also the holy Church says in the words of the prophet David: Sinners have built upon my back (Ps. 129:3), because indeed while she tolerates heretics or any reprobates whom she cannot correct, she carries the deeds of sinners upon her back. Therefore blessed Job, seeing his friend Eliphaz complaining many things against him concerning hypocrisy, who had broken out from words of consolation to the bitterness of rebuke, and appeared a feigned comforter, by his patience preserves the type of the Church, which knows how to tolerate such things by hearing, and, when its speech is admitted, to destroy them by reasoning, and says:

Chapter II

[Rec II].

CHAP. XVI, VERSE 2. --- I have frequently heard such things.

2. Job is a type of the Church oppressed by feigned friends, who pretend to be comforters. The friends of Job had broken out from consolatory words to rebuking ones. --- For the elect frequently hear the evils of others as if they were their own, and a crime is fastened upon them by those by whom the fastened crimes are perpetrated. Moreover, by this response blessed Job signifies that time of the Church in which, being oppressed by adversaries, she is believed to be as it were cast down by their temporal power. Whence follows: --- IBID. --- Onerous comforters you all are.

Sive enim haeretici, seu pravi quilibet, cum laborare bonos in adversitate conspiciunt, in eo quod illos consolari appetunt, mala eis persuadere conantur. Unde non immerito bonorum mentibus onerosa fit eorum consolatio, quia inter verba dulcedinis virus propinare cupiunt erroris; et dum dictis lenibus dolores quasi levigant, peccati onus imponere festinant. Sed electi viri etiam cum temporali gloria privantur, interni vigorem judicii non amittunt. Nam sciunt et foris adversa perpeti, et tamen interius infracti recta sine pavore defendere. Unde subjungitur:

CAPUT III

VERS. 3.---Nunquid habebunt finem verba ventosa?

3. Verba sana, propter elationem eorum a quibus proferuntur aliquando ventosa. Lugens non increpandus.---Ventosa enim verba sunt quae inflationi temporali potius quam rectitudini serviunt. Saepe autem mali etiam bona dicunt; sed quia bene non dicunt, ventosa verba proferunt. Nam dicta eorum et si quando sana sunt per sententiam, inflata tamen sunt per elationem. [Vet. II.] In hoc vero quod dictum est: Consolatores onerosi omnes vos estis, quid aliud beati Job magisterio docemur, nisi ut quisque perpendere sollicite sciat ne luctus tempore verba increpationis inferat? Si enim sunt quaedam quae increpari jure debeant, in afflictione postponenda sunt, ne consolator increpando dolorem augeat, quem lenire proposuerat. Sequitur:

CAPUT IV.

IBID.---Aut aliquid tibi molestum est, si loquaris?

4. Justi convicia non reddunt. ---Mali viri cum aliis sibi similibus conviciosa verba proferunt, eo citius obmutescunt, quo de se talia mox audiunt qualia suis auditoribus dicunt. Cum autem bonos viros per conviciosa verba jaculantur, nil eis molestiae ex convicio nascitur, quia contra tacentes loquuntur, nec compelluntur audire quod sunt, quia justi convicia non reddunt, etiam dum coguntur audire quod non sunt. Bene ergo dicitur: Aut aliquid tibi molestum est, si loquaris? Ac si ei aperte diceretur: Eo plus loqueris quo a me molestum aliquid de tua actione non audis. Unde et subditur,---VERS. 4.---Poteram et ego similia vestri loqui. [Rec III.] Narrat justus quid facere potuit; sed ne justitiam deserat, quod facere potuit declinat. Sequitur:

For whether heretics or any wicked persons, when they behold the good laboring in adversity, in that which they desire to console them, they endeavor to persuade them to evils. Whence not undeservedly their consolation becomes onerous to the minds of the good, because among words of sweetness they desire to administer the poison of error; and while with smooth words they as it were alleviate sorrows, they hasten to impose the burden of sin. But elect men, even when they are deprived of temporal glory, do not lose the vigor of internal judgment. For they know both how to endure adversities without, and yet, unbroken within, to defend right things without fear. Whence is subjoined:

CHAPTER III.

VERSE 3. --- Shall windy words have an end?

3. Sound words are sometimes windy on account of the elation of those by whom they are brought forth. One in mourning is not to be rebuked. --- For windy words are those which serve temporal inflation rather than rectitude. Moreover, often the wicked even say good things; but because they do not say them well, they bring forth windy words. For their sayings, even if sometimes they are sound by their sentence, are yet inflated by elation. [Vet. II.] In this indeed which was said: Onerous comforters you all are, what else are we taught by the mastery of blessed Job, except that each one should know how to weigh solicitously lest he should bring in words of rebuke in a time of mourning? For if there are certain things which ought rightly to be rebuked, they are to be postponed in affliction, lest the comforter by rebuking should increase the sorrow which he had proposed to alleviate. It follows:

CHAPTER IV.

IBID. --- Or is anything troublesome to you, if you speak?

4. The just do not return reproaches. --- Wicked men, when they bring forth reproachful words with others like themselves, they are the more quickly silent, the more they soon hear such things of themselves as they say to their hearers. But when they hurl reproachful words at good men, no trouble is born to them from the reproach, because they speak against those who are silent; nor are they compelled to hear what they are, because the just do not return reproaches, even while they are compelled to hear what they are not. Well therefore is it said: Or is anything troublesome to you, if you speak? As if it were openly said to him: You speak the more because you do not hear anything troublesome from me concerning your action. Whence also is subjoined: --- VERSE 4. --- I also could speak things like to you. [Rec III.] The just man relates what he could do; but lest he should desert justice, he declines what he could do. It follows:

CAPUT V.

VERS. 4-6.---Atque utinam esset anima vestra pro anima mea! consolarer et ego vos sermonibus, et moverem caput meum super vos. Roborarem vos ore meo, et moverem labia mea, quasi parcens vobis.

5. Malis divina flagella quandoque debent optari. ---Aliquando necesse est ut pravis mentibus quae humana praedicatione corrigi nequeunt divina flagella optari benigne debeant. Quod cum magno fit amoris studio, videlicet non errantis poena, sed correptio quaeritur, et oratio potius quam maledictio esse monstratur. In his autem verbis hoc beatus Job monstratur intendere, ut amici, qui dolori illius per charitatem compati nesciebant, ab experimento discerent alienae afflictioni qualiter misereri debuissent; atque, edomiti doloribus, a sua passione traherent consolationem aliis qualiter inferrent; et tunc salubrius intrinsecus viverent, cum aliquid extrinsecus de infirmitate sentirent. Notandum, quod non ait: Utinam esset anima mea pro anima vestra! sed Utinam esset anima vestra pro anima mea! quia profecto sibi malediceret, si se illis fieri similem optaret. Illis vero meliora voluit quos sibi fieri similes quaesivit. Consolamur vero pravos in flagellis constitutos cum de exteriore percussione interiorem in eis convalescere salutem indicamus. [Vet. III.] Caput etiam movemus cum mentem, quae principale nostrum est, ad compassionem inflectimus. Eosque inter flagella roboramus cum doloris eorum vim verbis mitibus lenimus. Sunt namque nonnulli qui dum interna nesciunt de malis exterioribus desperabiliter affliguntur, de quibus per Psalmistam dicitur: In miseriis non subsistent (Psal. CXXXIX, 11). Ille etenim bene novit in exterioribus miseriis subsistere, qui scit semper de spe interna gaudere.

6. Aliquando malis quasi parcens non parcit, et quasi non parcens parcit Ecclesia. ---Quod vero non ait Parcens, sed Quasi parcens vobis, nequaquam hoc negligenter praetereundum puto, quia sancta Ecclesia disciplinae vigorem cum permistione mansuetudinis servans, aliquando malis et quasi parcens non parcit, aliquando vero et quasi non parcens parcit. Quod melius ostendimus, si ipsa quae plerumque accidunt proferamus. Ponamus itaque ante oculos mentis duos pravos in sancta Ecclesia esse constitutos, quorum sit unus potens et protervus, alter mitis et subditus.

CHAPTER V.

VERSES 4-6. --- And oh that your soul were for my soul! I also would comfort you with words, and would move my head over you. I would strengthen you with my mouth, and would move my lips, as if sparing you.

5. Divine scourges ought sometimes to be wished for the wicked. --- Sometimes it is necessary that for depraved minds which cannot be corrected by human preaching, divine scourges should be kindly wished. Which, when it is done with a great study of love, namely, when not the punishment of the erring but correction is sought, is shown to be a prayer rather than a curse. In these words, blessed Job is shown to intend this, that the friends, who knew not how to suffer with him through charity in his grief, might learn from experience how they ought to have pitied the affliction of another; and, being tamed by pains, might draw from their own passion how they should bring consolation to others; and then they would live more healthily within, when they felt something without from infirmity. It is to be noted that he does not say: Oh that my soul were for your soul! but Oh that your soul were for my soul! because he would surely curse himself if he wished himself to become like to them. But he wished better things for them whom he sought to become like to himself. We comfort the wicked when they are set under scourges when we indicate that from the outward smiting, an inward health gains strength in them. [Vet. III.] We move our head also when we bend our mind, which is our principal part, to compassion. And we strengthen them among the scourges when we soothe the force of their grief with mild words. For there are some who, while they know not internal things, are despairingly afflicted by outward evils, of whom it is said by the Psalmist: In miseries they shall not subsist (Psalm 139:11). For he well knows how to subsist in outward miseries, who knows how to always rejoice in inward hope.

6. Sometimes the Church, as if sparing, does not spare, and as if not sparing, spares the wicked. --- As to the fact that he does not say Sparing, but As if sparing you, I think this should by no means be passed over negligently, because holy Church, keeping the vigor of discipline with a mixture of gentleness, sometimes, as if sparing the wicked, does not spare, and sometimes, as if not sparing, spares. This we show better if we bring forward those things which frequently happen. Let us, therefore, set before the eyes of the mind two wicked men set in holy Church, of whom one is powerful and arrogant, the other mild and subject.

Si qua miti et subdito culpa subripuerit, hanc protinus increpando praedicator insequitur et corripit, eumque corripiendo, a culpa liberat, atque ad viam rectitudinis reformat. Quid itaque huic nisi non parcens pepercit, quia dum correptionis verbum non distulit, citius hunc a culpa liberavit? Libere enim arguens non pepercit, sed in eo quod correxit pepercit. At contra potens et protervus, cum aliquid perpetrasse cognoscitur, tempus quaeritur ut de malo quod fecit increpetur. Nisi enim praedicator sustineat quando ferre congrue correptionem possit, auget in eo malum quod insequitur. Saepe enim contingit ut talis sit qui nulla increpationis verba suspiciat. Quid itaque in hujus culpa praedicatori agendum est, nisi ut in sermone admonitionis, quem pro communi salute omnium auditorum facit, tales culpas ad medium deducat quales eum perpetrasse considerat qui et praesto est, et de se solo adhuc argui non potest, ne deterior fiat? Et cum generaliter contra culpam invectio intenditur, correptionis verbum libenter ad mentem ducitur, quia potens pravus ignorat quod sibi hoc specialiter dicatur. Quid itaque isti praedicator suus nisi parcens minime pepercit, cui et specialiter correptionis verba non intulit, et tamen vulnus illius sub communi admonitione percussit? Unde fit plerumque ut eo vehementius perpetratam culpam lugeat, quo reatum suum et cum se percussum sentiat nesciri putat.

[Vet. IV.] 7. Protervi qua discretione corripiendi. ---Magna itaque praedicationis arte agendum est ut qui ex aperta correptione deteriores fiunt quodam temperamento correptionis ad salutem redeant. Unde etiam Paulus dicit: Quae putamus ignobiliora membra esse corporis, his honorem abundantiorem circumdamus; et quae inhonesta sunt nostra, abundantiorem honestatem habent; honesta autem nostra nullius egent (I Cor. XII, 23). Sicut enim inhonesta membra in corpore, ita quidam, sunt intra sanctam Ecclesiam potentes et protervi, qui dum aperta invectione feriri nequeunt, quasi honore tegminis velantur. Sed haec de occultis potentium delictis loquimur. Nam quando et aliis cognoscentibus peccant, aliis etiam cognoscentibus increpandi sunt, ne si praedicator taceat, culpam approbasse videatur, atque haec crescens in exemplum veniat, quam pastoris lingua non secat. Sancta ergo Ecclesia, cum per praedicatores suos quaedam facta malorum sub dispensatione invectionis increpat, labia quasi parcens movet; sed tamen parcendo non parcit, quia ab invectione culpae generaliter non tacet, quam specialiter tacet. Sequitur:

If any fault should steal upon the mild and subject one, the preacher immediately follows and corrects this with a rebuke, and by correcting him, he frees him from fault, and reforms him to the way of rectitude. What, therefore, did he do to this man but spare him by not sparing, because while he did not delay the word of correction, he the more quickly freed him from fault? For by rebuking freely he did not spare, but in that which he corrected he spared. But, on the contrary, when a powerful and arrogant man is known to have committed anything, a time is sought that he may be rebuked for the evil he has done. For unless the preacher waits for a time when he can congruously bear correction, he increases in him the evil which he follows. For it often happens that such a one is he who receives no words of rebuke. What, therefore, is to be done by the preacher in the fault of such a one, except that in the sermon of admonition, which he makes for the common salvation of all his hearers, he should bring to light such faults as he considers him to have committed who is present, and who cannot yet be rebuked concerning himself alone, lest he become worse? And when an invective is directed generally against fault, the word of correction is willingly brought to the mind, because the wicked powerful man does not know that this is said to him specially. What, therefore, did his preacher do to him but not spare him at all while sparing, to whom he both did not bring words of correction specially, and yet smote his wound under a common admonition? Whence it often happens that he laments the committed fault the more vehemently, because he thinks his guilt is not known even while he feels himself smitten.

[Vet. IV.] 7. With what discretion the arrogant are to be rebuked. --- Therefore, it must be done with great art of preaching that they who become worse from open correction should return to salvation by a certain tempering of correction. Whence also Paul says: Those members of the body which we think to be less honorable, upon these we bestow more abundant honor; and our uncomely parts have more abundant comeliness; but our comely parts have no need (1 Cor. 12:23). For as the uncomely members in the body, so are some in holy Church, powerful and arrogant, who while they cannot be struck by open invective, are veiled as if by the honor of a covering. But we speak these things concerning the hidden crimes of the powerful. For when they sin with others also knowing it, they are to be rebuked with others also knowing it, lest if the preacher be silent, he should seem to have approved the fault, and this growing should become an example, which the tongue of the pastor does not cut away. Holy Church, therefore, when through her preachers she rebukes certain deeds of the wicked under the dispensation of invective, moves her lips as if sparing; but yet by sparing she does not spare, because she is not silent generally from the invective of fault, which she is silent upon specially. It follows:

CAPUT VI.

VERS. 7.---Sed quid agam? Si locutus fuero non quiescet dolor meus; et si tacuero, non recedet a me.

8. Dolor Ecclesiae cum pravos frustra corripi conspicit. ---Hoc personae beati Job qualiter congruat nullus ignorat. Sed si ad sanctae Ecclesiae typum trahatur, haec et cum loquitur, dolor minime quiescit, quando locutione sua perversos minime corrigi conspicit. Et cum tacet, dolor minime recedit, quia etsi aversata conticuerit, hoc ipsum amplius quod tacet gemit, quia se tacente perversorum culpas excrescere conspicit. Sequitur:

Caput VII.

[Rec. IV].

VERS. 8.---Nunc autem oppressit me dolor meus, et in nihilum redacti sunt omnes artus mei.

9. Dolor Ecclesiae dum ad malorum exempla infirmos pertrahi conspicit. ---Dolore suo sancta Ecclesia premitur quando in malitia sua crescere perversos intuetur. Et quia dum pravi crescunt etiam infirmi qui in ea sunt ad sequenda studia pravitatis irritantur, recte additur: Et in nihilum redacti sunt omnes artus mei. Sicut enim per ossa fortes, sic per artus infirmi quique designari solent. Membra ergo Ecclesiae ad nihilum rediguntur quando ex imitatione pravorum in hoc mundo crescentium infirmi quique deterius infirmantur. Videntes etenim felicitatem malorum, saepe ab ipso fidei statu dilabuntur, bona temporalia appetunt, et veluti in nihilum rediguntur, quia dum manentem Dei essentiam deserunt, diligentes transitoria, quasi ad non esse tendunt. Bene autem dicitur: Nunc autem oppressit me dolor meus, quia videlicet tempus doloris Ecclesiae modo est, et tempus gaudii postmodum sequetur. Saepe vero contingit ut sancta Ecclesia non solum infideles atque extra positos adversarios toleret, sed eorum quoque insidias atque adversitatem vix ferat, quos intus habet. Unde beati viri voce apte mox subditur:

Caput VIII.

[Vet. V.]

VERS. 9.---Rugae meae testimonium dicunt contra me.

CAPUT VI.

VERS. 7. --- But what shall I do? If I shall speak, my grief will not rest; and if I shall hold my peace, it will not depart from me.

8. The grief of the Church when she sees the wicked corrected in vain. --- No one is ignorant how this fits the person of blessed Job. But if it be drawn to the type of holy Church, she, even when she speaks, her grief by no means rests, when she sees that by her speech the perverse are by no means corrected. And when she is silent, her grief by no means departs, because although she may have become silent in aversion, she groans the more for this very thing that she is silent, because she sees the faults of the perverse grow while she is silent. It follows:

Caput VII.

[Rec. IV].

VERS. 8. --- But now my grief has oppressed me, and all my limbs are reduced to nothing.

9. The grief of the Church while she sees the weak drawn away by the examples of the wicked. --- Holy Church is pressed by her grief when she beholds the perverse increase in their malice. And because while the wicked increase, even the weak who are in her are provoked to follow the studies of depravity, it is rightly added: And all my limbs are reduced to nothing. For as the strong are wont to be designated by the bones, so are all the weak by the limbs (artus). The members of the Church, therefore, are reduced to nothing when, from the imitation of the wicked increasing in this world, all the weak are the more weakened. For seeing the happiness of the wicked, they often fall away from the very state of faith, they desire temporal goods, and are reduced as it were to nothing, because while they desert the remaining essence of God, loving transitory things, they tend as it were to non-existence. But it is well said: But now my grief has oppressed me, because forsooth the time of the Church's grief is now, and the time of joy will follow afterward. But it often happens that holy Church not only tolerates infidels and adversaries placed without, but also hardly bears the snares and adversity of those whom she has within. Whence it is aptly subjoined soon by the voice of the blessed man:

Caput VIII.

[Vet. V.]

VERS. 9. --- My wrinkles bear witness against me.

10. Rugae Ecclesiae sunt mali Christiani. ---Quid per rugas nisi duplicitas designatur? Rugae itaque sunt sanctae Ecclesiae omnes qui in ea dupliciter vivunt, qui fidem vocibus clamant, operibus denegant. Hi nimirum pacis tempore, quia hujus mundi potestatibus eamdem fidem honori esse conspiciunt, fideles se esse mentiuntur. Sed cum sanctam Ecclesiam subita adversitatis procella turbaverit, illico ostendunt quid in perfida mente moliuntur. Has autem rugas in electis suis sancta Ecclesia non habet, quia videlicet nesciunt aliud de se foris ostendere, et intus aliud habere. Unde recte egregius praedicator dicit: Ut exhiberet ipse sibi gloriosam Ecclesiam, non habentem maculam aut rugam (Ephes. V, 27). Maculam quippe et rugam non habet, quae et turpitudine operis et duplicitate sermonis caret. Sed quia nunc intra sinum fidei multos etiam reprobos tenet, cum tempus persecutionis exarserit, ipsos hostes patitur quos praedicationis verbis alere ante videbatur. Dicat itaque quia: Rugae meae testimonium dicunt contra me, id est ipsi me insequendo increpant, qui nunc, in meo corpore positi, duplicitatis suae in se malitiam non mendant. Unde bene adhuc subditur:

IBID.---Et suscitatur falsiloquus adversus faciem meam, contradicens mihi.

11. Per malos saevit diabolus. ---Etiam pacis suae tempore sancta Ecclesia falsiloquium patitur, dum sunt in ea multi qui de aeternitatis promissione diffidunt, et tamen se fideles esse mentiuntur. Qui dum praedicationi ejus aperte contradicere non praesumunt, falsiloquium non contra faciem, sed quasi post dorsum patitur. Sed cum malitiae tempus eruperit, is qui nunc metuens derogat, ad contradicendum ante faciem venit, quia verbis verae fidei apertis vocibus obsistit. Sciendum vero est quia cum haec a carnalibus patimur, non tam ipsi sunt qui in nostra morte saeviunt quam malignus spiritus qui eorum mentibus principatur, sicut per Paulum dicitur: Non est nobis colluctatio adversus carnem et sanguinem, sed adversus principes et potestates, adversus mundi rectores tenebrarum harum (Ephes. VI, 12). Unde cum hic quoque de falsiloquio loqueretur, apte mox ad describendum ejus falsiloquii principem verba convertit dicens:

Caput X

[Rec.

VERS. 10.---Collegit furorem suum in me, et, comminans mihi, infremuit contra me dentibus suis; hostis meus terribilibus oculis me intuitus est. 12.

10. The wrinkles of the Church are wicked Christians. --- What is designated by wrinkles but duplicity? The wrinkles of holy Church, therefore, are all who live in her with duplicity, who cry out faith with their voices, but deny it with their works. These indeed in time of peace, because they behold the same faith to be an honor to the powers of this world, lie that they are faithful. But when a sudden storm of adversity has disturbed holy Church, they immediately show what they are plotting in their treacherous mind. But holy Church does not have these wrinkles in her elect, because forsooth they know not how to show one thing without, and have another within. Whence the egregious preacher rightly says: That He might present her to Himself a glorious Church, not having spot or wrinkle (Ephes. 5:27). For she has not spot and wrinkle, who is free both from the foulness of work and from the duplicity of speech. But because now within the bosom of faith she holds many even reprobate, when the time of persecution has flared up, she suffers those very enemies whom she seemed before to nourish with the words of preaching. Let her say therefore that: My wrinkles bear witness against me, that is, they themselves in following me rebuke me, who now, placed in my body, do not conceal the malice of their own duplicity in themselves. Whence it is well subjoined still:

IBID. --- And a false speaker is raised up against my face, contradicting me.

11. Through the wicked the devil rages. --- Even in the time of her peace holy Church suffers false speaking, while there are many in her who distrust the promise of eternity, and yet lie that they are faithful. Who while they do not presume to contradict her preaching openly, she suffers false speaking not against her face, but as it were behind her back. But when the time of malice has broken out, he who now disparages through fear, comes before her face to contradict, because he opposes the words of true faith with open voices. But it is to be known that when we suffer these things from carnal men, it is not so much they themselves who rage in our death as the malignant spirit who rules their minds, as is said by Paul: For our wrestling is not against flesh and blood, but against princes and powers, against the world-rulers of these darknesses (Ephes. 6:12). Whence when he here also spoke of false speaking, he aptly turned his words soon to describe the prince of that false speaking, saying:

Chapter X

[Rec. V].

VERS. 10. --- He has gathered his fury against me, and, threatening me, he gnashed against me with his teeth; my enemy has beheld me with terrible eyes.

Per malos saevit diabolus, modo occulta, modo aperta persecutione.---Quid aliud omnes iniqui quam membra sunt diaboli? ---Quid aliud omnes iniqui quam membra sunt diaboli? Ipse itaque per eos agit quidquid in eorum cordibus ut agere debeant immittit. [Vet. Habet autem etiam nunc diabolus contra sanctam Ecclesiam furorem, sed sparsus ejus furor est, quia occultas tentationes per singulos movet. Cum vero contra eam in aperta persecutione proruperit, furorem sum in eam colligit, quia in afflictione illius tota se intentione constringit. Membra autem ejus hoc pacis tempore idcirco contra electos collectum furorem non habent, quia malilitiam suam minus se sentiunt posse implere quam volunt. Cum vero sibi suppetere licentiam pravitatis aspexerint, tanto hanc audacius feriunt, quanto et contra illam ex unanimitate glomerantur. Recte itaque nunc dicitur: Collegit furorem suum in me. Cujus adhuc furor ut latius exponatur dicitur: Et comminans mihi, infremuit contra me dentibus suis. De quo et subditur: Hostis meus terribilibus oculis me intuitus est. Ille quippe antiquus hostis Ecclesiae contra hanc dentibus fremit, 422 eamque terribilibus oculis intuetur, quia per alios crudelia exercet, et per alios quae exerceat providet. 13.

13. Diaboli dentes, persecutores; oculi, qui eos consiliis suis regunt. Diaboli dentes, persecutores; oculi, qui eos consiliis suis regunt.---Dentes namque hujus hostis sunt bonorum persecutores atque carnifices, qui ejus membra laniant, dum electos illius suis persecutionibus affligunt. Oculi vero hujus hostis sunt hi qui contra eam provident mala quae faciant, suisque consiliis persecutorum ejus crudelitates inflammant. Antiquus ergo ejus adversarius fremit contra eam dentibus suis, dum per crudeles reprobos in ea insequitur vitam bonorum. Intuetur hanc terribilibus oculis, qui pravorum consiliis non cessat mala exquirere, in quibus hanc semper deterius affligat. Nam sicut incarnata Veritas in praedicatione sua pauperes idiotas et simplices elegit, sic e contrario damnatus ille homo, quem in fine mundi apostata angelus assumet, ad praedicandam falsitatem suam, astutos ac duplices atque hujus mundi scientiam habentes electurus est. [Vet. Unde et per Isaiam dicitur: Vae terrae cymbalo alarum, quae est trans flumina Aethiopiae, quae mittit in mari legatos, et in vasis papyri super aquas (Isai. Terra quippe cui vae dicitur ille principaliter homo damnatus est, qui alarum cymbalum vocatur, quia hi qui per superbiam in altitudinem cogitationis evolant, eumdem perversum hominem praedicando sonant. Quae scilicet terra recte trans flumina Aethiopiae esse perhibetur. Aethiopia etenim nigrum populum mittit, et omnem hominem mundus iste, quia peccatorem profert, quasi nigrum Aethiopia populum parit. Sed terra cui vae dicitur trans flumina Aethiopiae esse perhibetur, quia damnatus ille homo tanta immensitate iniquus est, ut omnium peccantium peccata transcendat.

12. The devil rages through the wicked, sometimes by hidden, sometimes by open persecution. --- What else are all the iniquitous but members of the devil? He therefore acts through them whatever he instills into their hearts that they ought to do. [Vet. VI]. But even now the devil has fury against holy Church, but his fury is scattered, because he moves hidden temptations through individuals. But when he has broken forth against her in open persecution, he gathers his fury against her, because in her affliction he binds himself with his whole intention. But his members in this time of peace do not have gathered fury against the elect for this reason, because they feel themselves less able to fulfill their malice than they wish. But when they have seen the license of depravity to be available to them, they strike her so much more audaciously, as they are also massed together against her out of unanimity. Rightly therefore is it now said: He has gathered his fury against me. Whose fury, that it may still be set forth more widely, is said: And threatening me, he gnashed against me with his teeth. Concerning which it is also subjoined: My enemy has beheld me with terrible eyes. For that ancient enemy of the Church gnashes with his teeth against her, and beholds her with terrible eyes, because through some he exercises cruelties, and through others he foresees what he may exercise.

13. The teeth of the devil, the persecutors; the eyes, those who rule them by their counsels. --- For the teeth of this enemy are the persecutors and executioners of the good, who tear his members while they afflict his elect with their persecutions. But the eyes of this enemy are those who foresee evils against her which they may do, and by their counsels inflame the cruelties of her persecutors. Her ancient adversary therefore gnashes against her with his teeth, while through cruel reprobates he pursues in her the life of the good. He beholds her with terrible eyes, who by the counsels of the perverse does not cease to seek out evils, in which he may always afflict her more grievously. For just as the incarnate Truth in His preaching chose poor, unlearned (idiotas) and simple men, so on the contrary that damned man, whom the apostate angel shall assume at the end of the world to preach his falsehood, is to choose the crafty and double-minded and those having the knowledge of this world. [Vet. VII]. Whence it is also said by Isaiah: Woe to the land of the cymbal of wings, which is beyond the rivers of Ethiopia, which sends ambassadors in the sea, and in vessels of papyrus upon the waters (Isai. 18:1). For the land to which woe is said is principally that damned man, who is called the cymbal of wings, because those who through pride fly up into the height of thought, sound that same perverse man by preaching. Which land forsooth is rightly held to be beyond the rivers of Ethiopia. For Ethiopia sends forth a black people, and this world, because it brings forth a sinner, brings forth as it were a black people, just as Ethiopia brings forth a people. But the land to which woe is said is held to be beyond the rivers of Ethiopia, because that damned man is iniquitous with such immensity that he transcends the sins of all who sin.

Qui mittit in mari legatos, quia praedicatores suos in saeculum spargit. De quibus recte subditur qualiter mittantur, dum dicitur: In vasis papyri super aquas. Ex papyro quippe charta est. Quid itaque per papyrum nisi saecularis scientia designatur? Vasa ergo papyri sunt corda doctorum saecularium. In vasis igitur papyri super aquas legatos mittere est praedicationem suam in sapientum carnalium sensibus ponere, et defluentes ad culpam populos vocare. Qui ergo illic per vasa papyri, ipsi hic, quia carnaliter vident, per oculos designantur. De quibus et adhuc subditur:

CAPUT XI.

VERS. 11.---Aperuerunt super me ora sua, exprobrantes. 14.

14. Os diaboli qui errores praedicant. Os diaboli qui errores praedicant.---Ora sua reprobi exprobrantes aperiunt cum et erroris sui mala praedicare non metuunt, et praedicamenta rectae fidei irrident. De quibus sciendum est quia illos praecipue in sancta Ecclesia persequuntur quos multis conspiciunt esse profuturos, qui vitam carnalium verbo correptionis conterunt, eosque in Ecclesiae corpore spiritaliter vertunt. Unde et subditur.

Caput XII.

[Rec. VI].

IBID.---Percusserunt maxillam meam, satiati sunt poenis meis.

15. Maxilla Ecclesiae sancti praedicatores.---Maxilla quippe Ecclesiae sancti praedicatores sunt, sicut sub Judaeae specie per Jeremiam dicitur: Plorans ploravit in nocte, et lacrymae ejus in maxillis ejus (Thren. I, 2), quia in adversitatibus Ecclesiae illi amplius plangunt qui vitam carnalium confringere 423 praedicando noverunt. Per ipsos quippe sancta Ecclesia iniquos a vitiis conterit, et quasi glutiens in sua membra convertit. Unde ipsi quoque primo praedicatori velut maxillae Ecclesiae dicitur: Occide et manduca (Act. X, 13). (Vet. VIII). Hinc est etiam quod Samson maxillam asini tenuit, et hostes peremit (Judic. XV, 16), quia Redemptor noster simplicitatem atque patientiam praedicantium suae manu virtutis tenens, a vitiis suis carnales interfecit. Et maxilla in terram projecta postmodum aquas fudit, quia data morti praedicatorum corpora magna populis monstravere miracula. Maxillam ergo Ecclesiae perversi feriunt, cum bonos praedicatores insequuntur.

Who sends ambassadors in the sea, because he scatters his preachers into the world (saeculum). Concerning whom it is rightly subjoined how they are sent, when it is said: In vessels of papyrus upon the waters. For from papyrus indeed is paper. What therefore is designated by papyrus but secular knowledge? The vessels of papyrus therefore are the hearts of secular teachers. To send ambassadors in vessels of papyrus upon the waters, therefore, is to place his preaching in the senses of the carnal wise, and to call the peoples flowing down to fault. Those therefore who are there designated by vessels of papyrus, are here designated by eyes, because they see carnally. Concerning whom it is also still subjoined:

CHAPTER XI.

VERS. 11. --- They have opened their mouths upon me, reproaching.

14. The mouth of the devil, those who preach errors. --- The reprobate open their mouths reproaching when they both fear not to preach the evils of their own error, and deride the preachings of the right faith. Concerning whom it is to be known that they especially persecute those in holy Church whom they perceive to be about to be profitable to many, who bruise the life of carnal men with the word of correction, and spiritually turn them in the body of the Church. Whence also it is subjoined.

Caput XII

[Rec. VI].

IBID.---They have struck my cheek, they have been filled with my punishments.

15. The jaw of the Church is the holy preachers.---The jaw of the Church is indeed the holy preachers, as it is said under the species of Judea by Jeremiah: Weeping she hath wept in the night, and her tears are on her cheeks (Lam. 1:2), because in the adversities of the Church they lament more who have known how to break the life of carnal men by preaching. For through them holy Church crushes the wicked from vices, and as it were swallowing them converts them into her own members. Whence also to that first preacher, as if to the jaw of the Church, it is said: Kill and eat (Acts 10:13). [Vet. VIII.] Hence it is also that Samson held the jawbone of an ass, and destroyed the enemies (Judges 15:16), because our Redeemer, holding the simplicity and patience of preachers by the hand of his power, killed carnal men from their vices. And the jawbone cast on the ground afterwards poured out waters, because the bodies of preachers given to death showed great miracles to the people. Perverse men therefore strike the jaw of the Church, when they pursue good preachers.

Et quia tunc reprobi grande se aliquid fecisse aestimant cum vitam praedicatorum necant, post percussionem maxillae apte subjungitur:---IBID.---Satiati sunt poenis meis. Illa quippe eos poena satiat quae mentem Ecclesiae praecipue castigat. Sequitur:

CAPUT XIII.

Conclusit me Deus apud iniquum, et manibus impiorum me tradidit. 16.

16. Electi persecutionibus antiqui hostis temporaliter permissi. Electi persecutionibus antiqui hostis temporaliter permissi.---Electorum populus apud iniquum concluditur cum ejus caro antiqui hostis persecutionibus temporaliter datur. Qui non spiritui, sed manibus impiorum traditur, quia quo hunc in mente capere nequeunt, eo contra carnem illius crudelius inardescunt. Sed sanctae Ecclesiae populus cum adversa perpeti graviter coeperit, et infirmos suos conspexerit ad deteriora delabi, pacis suae tempora ad mentem revocat, quando fideles suos praedicationis suae opulentia pascebat. Unde apte subjungitur:

CAPUT XIV.

VERS. 13.---Ego ille quondam opulentus reponte contritus sum.

17.---Firmis mentibus nulla adversa repente adveniunt. ---In eo quod se repente contritum asseruit infirmorum mentem improvidam designavit. Qui dum mala quae ventura sunt praevidere nesciunt; tanto eis graviora fiunt quanto et ab eis inopinata tolerantur. Firmis autem mentibus repente adversa non veniunt, quia priusquam veniant praevidentur. Quod tamen nunc quoque sancta Ecclesia in quibusdam retro labentibus patitur, qui post doctrinae opulentiam subitis aliquando vitiis conteruntur, ut sic in quibusdam malis corruant, ac si verbi pabulum nunquam habuissent. Sequitur:

CAPUT XV.

IBID.---Tenuit cervicem meam, confregit me, posuit me sibi quasi in signum. 18.

And because then the reprobate think they have done something great when they slay the life of preachers, after the striking of the jaw is aptly subjoined:---IBID.---They have been filled with my punishments. For that punishment fills them which especially chastises the mind of the Church. It follows:

CHAPTER XIII.

VERS. 12. God has shut me up with the iniquitous, and has delivered me into the hands of the impious.

16. The elect permitted to the persecutions of the ancient enemy for a time. --- The people of the elect is shut up with the iniquitous when its flesh is given for a time to the persecutions of the ancient enemy. Who is delivered not to the spirit, but to the hands of the impious, because as much as they cannot capture him in mind, so much more cruelly do they burn against his flesh. But the people of holy Church, when it has begun to suffer adversities heavily, and has beheld its weak ones sliding down to worse things, recalls to mind the times of its peace, when it was feeding its faithful with the opulence of its preaching. Whence it is aptly subjoined:

CHAPTER XIV.

VERS. 13. --- I, that once opulent one, have suddenly been bruised.

17. --- To firm minds no adversities come suddenly. --- In that he asserted himself to have been suddenly bruised, he designated the improvident mind of the weak. Who while they know not how to foresee the evils which are about to come, so much more grievous do they become to them as they are also tolerated by them as unexpected. But to firm minds adversities do not come suddenly, because they are foreseen before they come. Which however even now holy Church suffers in certain ones sliding backward, who after the opulence of doctrine are sometimes bruised by sudden vices, so that they thus collapse in certain evils, as if they had never had the food of the word. It follows:

CHAPTER XV.

IBID. --- He has held my neck, he has bruised me, he has placed me for himself as it were for a mark (signum).

18. Infirmi, urgente persecutione, veritatem praedicare trepidant. Infirmi, urgente persecutione, veritatem praedicare trepidant.---Sicut in malis cervix superbiam, sic in bonis libertatis erectionem signat. Unde nonnunquam ipsa quoque superbia pro erectionis auctoritate ponitur, sicut per prophetam Dominus sanctae Ecclesiae pollicens dicit: Ponam te in superbiam saeculorum (Isai. Et quia persecutionis tempore infirmi quidam vera quae sentiunt praedicare libere non praesumunt, recte de hoc hoste dicitur: Tenuit cervicem meam, confregit me. [Vet. IX.] Fortasse autem hi cervicis appellatione signati sunt qui pacis ejus tempore plusquam decet eriguntur, et sub occasione defendendae rectitudinis vitio deserviunt elationis. Qui persecutionis tempore idcirco adversa plus sentiunt, quia de prosperis extolluntur. De quibus bene dicitur: Tenuit cervicem meam, confregit me. Id est, elationem quam in infirmis habuit, districtione suae percussionis inclinavit. Et posuit me sibi quasi in signum. Constat nimirum quia idcirco signum ponitur, ut sagittarum emissione feriatur. Fidelis itaque populus in signum hosti suo est positus, quia 424 eum semper suis ictibus impetit, eumque suis persecutionibus affligit. Qui enim in hac vita assidua mala tolerat, velut in signum positus, ictus excipit ferientis. Unde et praedicator egregius cum persecutionum mala toleraret, atque sub persecutione adversariorum gemeret, teneram discipulorum mentem de suis afflictionibus consolans, ait: Ipsi enim scitis quod in hoc positi sumus (I Thess. Ac si eis aperte dicat: Quid in hoc tempore vulnera nostra miramini, qui si aeterna gaudia quaerimus, huc ad hoc venimus, ut feriamur? Sequitur:

CAPUT XVI.

VERS. 14.---Circumdedit me lanceis suis, convulneravit lumbos meos, non pepercit, et effudit in terram viscera mea. 19.

19. Hostis tentationum jaculis ab omni parte nos impetit. Hostis tentationum jaculis ab omni parte nos impetit.---Haec juxta litteram beato Job congruere posse videbantur, per hoc quod dicitur: Circumdedit me lanceis suis, convulneravit lumbos meos, non pepercit, nisi subderetur quod de eo minime scriptum legitur: Effudit in terram viscera mea. Ex qua re necesse est ut dum hoc juxta litteram invenire non possumus, ea quae in verbis ejus secundum historiam sonant juxta spiritum inquiramus.

18. The weak, when persecution is urgent, tremble to preach the truth. --- As in the wicked the neck signifies pride, so in the good it signifies the erection of liberty. Whence sometimes that same pride is put for the authority of erection, as through the prophet the Lord says, promising to holy Church: I will place thee for the pride of ages (Isai. 60:15). And because in time of persecution certain weak ones do not presume to preach freely the true things which they feel, it is rightly said of this enemy: He has held my neck, he has bruised me. [Vet. IX.] But perhaps those are signified by the appellation of the neck who in the time of her peace are raised up more than is becoming, and under the occasion of defending rectitude serve the vice of elation. Who in time of persecution for this reason feel adversities more, because they are extolled from prosperous things. Concerning whom it is well said: He has held my neck, he has bruised me. That is, the elation which he had in the weak, he bowed down by the strictness of his striking. And he has placed me for himself as it were for a mark. It is certain forsooth that a mark (signum) is placed for this reason, that it may be struck by the emission of arrows. The faithful people therefore is placed for a mark to its enemy, because he always assails it with his blows, and afflicts it with his persecutions. For he who in this life tolerates assiduous evils, placed as if for a mark, receives the blows of the striker. Whence also the egregious preacher, when he was tolerating the evils of persecutions, and was groaning under the persecution of adversaries, consoling the tender mind of the disciples concerning his afflictions, says: For yourselves know that we are placed in this (1 Thess. 3:3). As if he should say to them openly: Why do you wonder at our wounds in this time, who if we seek eternal joys, have come here for this, that we may be struck? It follows:

CHAPTER XVI.

VERS. 14. --- He has surrounded me with his lances, he has pierced my loins, he has not spared, and has poured out my bowels on the earth.

19. The enemy assails us from every part with the darts of temptations. --- These things according to the letter seemed to be able to agree with blessed Job, through that which is said: He has surrounded me with his lances, he has pierced my loins, he has not spared, unless there were subjoined what is read least written concerning him: He has poured out my bowels on the earth. From which thing it is necessary that while we cannot find this according to the letter, we should seek those things which sound in his words according to history, according to the spirit.

Sancta Ecclesia lanceis ab hoste suo circumdatur quando in membris suis ab impugnatore callido tentationum jaculis impetitur. Bene autem circumdari lanceis dicimur, quia antiquus hostis tentationis suae vulnere ab omni parte nos impetit. Saepe enim dum gula restringitur, ut libido subigatur, inanis gloriae aculeus mentem pulsat. Si autem corpus abstinentiae afflictione non atteritur, contra mentem libidinis flamma se excitat. Saepe dum servare parcimoniam nitimur, ad tenaciam labimur. Et saepe dum possessa effuse tribuimus, ad avaritiam ducimur, quia rursum colligere quaerimus quod tribuamus. Dum ergo antiqui hostis jacula ubique nos impetunt, recte non dicitur: Circumdedit me lanceis suis. Et quia omne peccatum hostis quidem callidus suadet, sed nos ejus suasionibus consentiendo perpetramus, apte subjungitur: Convulneravit lumbos meos. In lumbis quippe luxuria est. Unde et is qui cupiebat voluptatem libidinis a corde exstinguere, praedicavit dicens: Succincti lumbos mentis vestrae (I Pet. Cum ergo antiquus hostis fidelem populum ad luxuriam pertrahit, hunc procul dubio in lumbis ferit. Ubi notandum quoque est quod non ait: Vulneravit, sed Convulneravit lumbos meos. Sicut enim loqui aliquando unius est, colloqui vero duorum, vel fortasse multorum, sic antiquus hostis, quia nos ad culpam sine nostra voluntate non rapit, nequaquam lumbos nostros vulnerare, sed convulnerare dicitur, quia hoc quod nobis ille male suggerit, nos sequentes ex voluntate propria implemus, et quasi cum ipso nos pariter vulneramus, quia ad perpetrandum malum ex libero simul arbitrio ducimur. Sequitur: Non pepercit. Ac si dicat Non destitit [Vet. Et effudit in terram viscera mea. Quid aliud sanctae Ecclesiae viscera debemus accipere, nisi eorum mentes qui ejus quaedam in se mysteria continent, qui ad intima sacramenta deserviunt? Sed antiquus adversarius cum fideles quosdam, qui interioribus sacramentis deservire videbantur, ad saecularia negotia pertrahit, ejus procul dubio viscera in terram fundit, quia illos in rebus infimis conculcat qui prius in occultis ac spiritalibus actibus latebant. Sequitur:

CAPUT XVII.

VERS. 15.---Concidit me vulnere super vulnus. 425 20.

Holy Church is surrounded with lances by her enemy when she is assailed in her members by the crafty impugner with the darts of temptations. But we are well said to be surrounded with lances, because the ancient enemy assails us from every part with the wound of his temptation. For often while the throat (gula) is restrained, that lust may be subdued, the prick of vain glory beats the mind. But if the body is not worn down by the affliction of abstinence, the flame of lust excites itself against the mind. Often while we strive to keep parsimony, we slide into tenacity. And often while we give away what we possess profusely, we are led to avarice, because we seek to collect again what we may give. While therefore the darts of the ancient enemy assail us everywhere, it is rightly said: He has surrounded me with his lances. And because every sin indeed the crafty enemy persuades, but we perpetrate it by consenting to his persuasions, it is aptly subjoined: He has pierced (convulneravit) my loins. For in the loins is luxury. Whence also he who desired to extinguish the pleasure of lust from the heart, preached saying: Girded about the loins of your mind (1 Pet. 1:13). When therefore the ancient enemy draws the faithful people to luxury, he undoubtedly strikes it in the loins. Where it is also to be noted that he says not: He has wounded (vulneravit), but He has pierced (convulneravit) my loins. For as to speak is sometimes of one, but to speak together (colloqui) is of two, or perhaps of many, so the ancient enemy, because he does not snatch us to fault without our will, is said in no wise to wound, but to pierce our loins, because that which he badly suggests to us, we following fulfill from our own will, and as it were we wound ourselves together with him, because we are led to the perpetrating of evil from a free will at the same time. It follows: He has not spared. As if he should say: He did not desist. [Vet. X]. And he has poured out my bowels on the earth. What else ought we to accept as the bowels of holy Church, but the minds of those who contain in themselves certain mysteries of her, who serve at the inward sacraments? But the ancient adversary, when he draws certain faithful, who seemed to serve at the interior sacraments, to secular businesses, undoubtedly pours out her bowels on the earth, because he treads them down in the lowest things who before were hidden in secret and spiritual acts. It follows:

CHAPTER XVII.

VERS. 15. --- He has cut me with wound upon wound.

20. Ut vulnere super vulnus nos concidat. Ut vulnere super vulnus nos concidat.---In infirmis suis sancta Ecclesia vulnere super vulnus conciditur quando peccatum peccato additur, ut culpa vehementius exaggeretur. Quem enim avaritia pertrahit ad rapinam, rapina ducit ad fallaciam, ut, perpetrata culpa, ex falsitate etiam defendatur, quid iste nisi super vulnus concisus est vulnere? Unde bene quoque per prophetam dicitur: Maledictum, et mendacium, et homicidium, et furtum, et adulterium inundaverunt, et sanguis sanguinem letigit (Osee. Solet enim sanguinis nomine signari peccatum. Unde is qui a peccatis liberari desiderat per poenitentiam clamat: Libera me de sanguinibus (Psal. Sanguis ergo sanguinem tangit cum culpa culpam cumulaverit. Et quia cum vulnus vulneri additur vires contra nos antiqui hostis vehementius excrescunt, recte subjungitur:

CAPUT XVIII.

Irruit in me quasi gigas. 21.

21. Qui non reluctantur, eum ut gigantem secum pugnantem experiuntur. Qui non reluctantur, eum ut gigantem secum pugnantem experiuntur.---Facile quippe inimico resistitur si non ei vel in multis lapsibus, vel in uno, diutius consentiatur. Sin vero ejus suasionibus anima subesse consueverit, quanto se ei crebrius subjicit, tanto eum sibi intolerabiliorem facit, ut ei reluctari non valeat, quia nimirum malignus adversarius contra hanc ex prava consuetudine devictam quasi more gigantis pugnat. Sed tamen plerumque sancta Ecclesia etiam post perpetratas culpas mentes fidelium ad poenitentiam revocat, et peccata operis virtute spontaneae afflictionis mundat. Unde bene subditur:

CAPUT XIX.

VERS. 16.---Saccum consui super cutem meam, et operui cinere carnem meam.

22. Afflictione spontanea peccata mundare docet Ecclesia. Quid in sacco et cinere nisi poenitentia, quid in cute et carne nisi peccatum carnis debet intelligi? Cum ergo quidam post lapsum carnis, ad poenitentiam redeunt, quasi saccus super cutem consuitur, et cinere caro operitur, quia culpa carnis per poenitentiam tegitur, ne in districti judicis examine ad ultionem videatur. Infirma autem membra sua sancta Ecclesia cum a peccatis retrahit, atque ad poenitentiae remedium ducit, haec procul dubio fletibus adjuvat, ut ad recipiendam auctoris sui gratiam convalescant, et per fortes plangit quod non fecit, quod in membris suis debilibus quasi ipsa fecit. Unde bene adhuc subditur:

20. That he may cut us with wound upon wound. --- In her weak ones holy Church is cut with wound upon wound when sin is added to sin, that the fault may be more vehemently exaggerated. For whom avarice draws to rapine, and rapine leads to fallacy, so that, the fault having been perpetrated, it is even defended by falsehood, what is this one but cut by wound upon wound? Whence also it is well said by the prophet: Cursing, and lying, and homicide, and theft, and adultery have overflowed, and blood has touched blood (Hos. 4:2). For sin is wont to be signified by the name of blood. Whence he who desires to be freed from sins cries out through penance: Deliver me from bloods (Psalm 51:14). Blood therefore touches blood when fault has heaped up fault. And because when wound is added to wound the strengths of the ancient enemy more vehemently grow up against us, it is rightly subjoined:

CHAPTER XVIII.

IBID. He has rushed upon me as it were a giant.

21. Those who do not resist, experience him as a giant fighting with them. --- For the enemy is easily resisted if he is not consented to longer, whether in many lapses or in one. But if the soul has been accustomed to be subject to his persuasions, the more frequently it subjects itself to him, the more intolerable it makes him to itself, so that it cannot resist him, because forsooth the malignant adversary fights against this soul, conquered by bad custom, as it were after the manner of a giant. But yet for the most part holy Church even after perpetrated faults recalls the minds of the faithful to penance, and cleanses sins by the virtue of the work of spontaneous affliction. Whence it is well subjoined:

CHAPTER XIX.

VERS. 16. --- I have sewed sackcloth upon my skin, and have covered my flesh with ashes.

22. The Church teaches to cleanse sins by spontaneous affliction. What should be understood in sackcloth and ashes but penance, and what in skin and flesh but the sin of the flesh? When therefore certain ones after a lapse of the flesh return to penance, as it were sackcloth is sewed upon the skin, and the flesh is covered with ashes, because the fault of the flesh is covered by penance, lest in the examination of the strict Judge it should be seen for vengeance. But when holy Church withdraws her weak members from sins, and leads them to the remedy of penance, she undoubtedly aids these with weepings, that they may recover for receiving the grace of their Author, and through the strong she bewails what she did not do, which in her weak members she as it were did herself. Whence it is well subjoined still:

Caput XX

[Vet. XI, Rec. VII].

VERS. 17.---Facies mea intumuit a fletu.

23. Filios suos poenitentes fletibus suis adjuvat. Praelati de alienis tanquam de propriis lapsibus se affligant. Facies quippe sanctae Ecclesiae sunt hi qui, in locis regiminum positi, apparent primi, ut ex eorum specie sit honor fidelis populi, etiam si quid in corpore latet deforme. Qui nimirum praelati plebibus plangunt culpas infirmantium, seque sic de alienis lapsibus ac si de propriis affligunt. Et saepe dum quosdam vident ad veniam post culpas redire, quosdam vero in iniquitate persistere, occulta omnipotentis Dei judicia mirantur, sed penetrare nequeunt. Obstupescunt enim quae non intelligunt. Unde et apte subditur:

CAPUT XXI.

IBID.---Et palpebrae meae caligaverunt.

24. Subditorum vias vice oculorum dirigant. Palpebrae enim recte appellati sunt qui ad praevidenda pedum itinera vigilant. Sed cum occulta Dei judicia nec praepositi vigilantes intelligunt, palpebrae sanctae Ecclesiae caligant. Sed ut saepe jam me dixisse memini, beatus Job sanctae Ecclesiae typum tenens, modo voce corporis, modo autem voce capitis utitur; et dum de membris ejus loquitur, repente ad verba capitis levatur. Unde hic quoque subjungitur:

Caput XXII

[Rec. VIII].

VERS. 18.---Haec passus sum absque iniquitate manus meae, cum haberem mundas ad Deum preces.

25. Solus prae omnibus mundas ad Deum preces Christus habuit. Absque iniquitate enim manus suae pertulit, qui peccatum non fecit, nec inventus est dolus in ore ejus (I Pet. II, 22, seq.), et tamen dolorem crucis pro nostra redemptione toleravit. Qui solus prae omnibus mundas ad Deum preces habuit, quia et in ipso dolore passionis pro persecutoribus oravit, dicens: Pater, dimitte illis, non enim sciunt quid faciunt (Luc. XXIII, 34). Quid enim dici, quid cogitari in prece mundius potest quam cum et illis misericordia intercessionis tribuitur a quibus toleratur dolor? Unde factum est ut Redemptoris nostri sanguinem, quem persecutores saevientes fuderant, postmodum credentes biberent, eumque esse Dei Filium praedicarent. De quo videlicet sanguine apte subjungitur:

Chapter XX

[Old Edition XI, Recent VII].

VERSE 17. --- My face is swollen with weeping.

23. She helps her penitent children with her weepings. Let prelates afflict themselves for the lapses of others as if for their own. For the faces of holy Church are those who, being placed in positions of government, appear foremost, so that from their appearance may be the honor of the faithful people, even if something deformed lies hidden in the body. These prelates indeed bewail for the peoples the faults of the weak, and so afflict themselves for the lapses of others as if for their own. And often while they see certain ones return to pardon after faults, but others persist in iniquity, they wonder at the hidden judgments of Almighty God, but are unable to penetrate them. For they are amazed at what they do not understand. Whence also it is aptly subjoined:

CHAPTER XXI.

IBID. --- And my eyelids have grown dim.

24. Let them direct the ways of their subjects as if with eyes. For those are rightly called eyelids who are vigilant to foresee the journeys of the feet. But when even the vigilant superiors do not understand the hidden judgments of God, the eyelids of holy Church grow dim. But as I remember that I have already often said, blessed Job, holding the type of holy Church, sometimes uses the voice of the body, and sometimes the voice of the head; and while he speaks of its members, he is suddenly raised to the words of the head. Whence here also it is subjoined:

Chapter XXII

[Recent VIII].

VERSE 18. --- These things have I suffered without iniquity of my hand, when I had pure prayers to God.

25. Christ alone before all had pure prayers to God. For He bore them without iniquity of His hand, who did no sin, neither was guile found in His mouth (1 Pet. 2:22, seq.), and yet He endured the pain of the cross for our redemption. Who alone before all had pure prayers to God, because even in the very pain of the passion He prayed for His persecutors, saying: Father, forgive them, for they know not what they do (Luke 23:34). For what can be said, what can be thought in prayer more pure than when even to those from whom pain is endured, the mercy of intercession is granted? Whence it came to pass that the blood of our Redeemer, which the raging persecutors had shed, the believers afterwards drank, and proclaimed Him to be the Son of God. Of which blood, indeed, it is aptly subjoined:

CAPUT XXIII.

VERS. 19.---Terra, ne operias sanguinem meum, neque inveniat in te latendi locum clamor meus.

26. Sanguis ejus Abelis sanguine melius loquitur; hic enim ultionem, ille veniam exorat. Peccanti homini dictum est: Terra es, et in terram ibis (Genes. III, 19). Quae scilicet terra Redemptoris nostri sanguinem non abscondit, quia unusquisque peccator redemptionis suae pretium sumens, confitetur ac laudat, et quibus valet proximis innotescit. Terra etiam sanguinem ejus non operuit, quia sancta Ecclesia redemptionis suae mysterium in cunctis jam mundi partibus praedicavit. [Vet. XII.] Notandum quod subditur: Neque inveniat in te latendi locum clamor meus (Genes. III, 19). Ipse enim sanguis redemptionis qui sumitur clamor nostri Redemptoris est. Unde etiam Paulus dicit: Et sanguinis aspersionem melius loquentem quam Abel (Heb. XII, 24). De sanguine Abel dictum fuerat: Vox sanguinis fratris tui clamat ad me de terra (Genes. IV, 10). Sed sanguis Jesu melius loquitur quam Abel, quia sanguis Abel mortem fratricidae fratris petiit, sanguis autem Domini vitam persecutoribus impetravit. Ut ergo in nobis sacramentum dominicae passionis non sit otiosum, debemus imitari quod sumimus, et praedicare caeteris quod veneramur. Locum enim latendi clamor ejus in nobis invenit, si hoc quod mens credidit lingua tacet. Sed ne in nobis clamor ejus lateat, restat ut unusquisque juxta modulum suum vivificationis suae mysterium proximis innotescat. Libet mentis oculos ad dominicae passionis horam reducere, cum Judaei persequentes saevirent, discipuli timentes fugerent. Qui enim carne mori videbatur nequaquam Deus esse credebatur. Unde hic apte subditur:

Caput XXIV

[Rec. IX.].

VERS. 20.---Ecce enim in coelo testis meus, et conscius meus in excelsis.

27. Hominibus Christum nescientibus, conscium et testem habuit Patrem in coelo. Cum enim Filius labefactaretur in terra, erat ei testis in coelo. Testis quippe Filii Pater est, de quo ipse in Evangelio dicit: Et qui misit me Pater, ipse testimonium perhibuit de me (Joan. V, 37). Qui recte etiam conscius dicitur, quia una voluntate, uno consilio Pater cum Filio semper operatur. Cujus etiam testis est, quia nemo novit Filium nisi Pater (Matth. XI, 27).

CHAPTER XXIII.

VERSE 19. --- O earth, cover not my blood, and let not my cry find a place of hiding in thee.

26. His blood speaks better than the blood of Abel; for the latter entreats for vengeance, the former for pardon. To the sinning man it was said: Earth thou art, and unto earth shalt thou go (Gen. 3:19). Which earth indeed does not hide the blood of our Redeemer, because every sinner, taking the price of his redemption, confesses and praises it, and makes it known to those neighbors whom he can. The earth also has not covered His blood, because holy Church has already preached the mystery of her redemption in all parts of the world. [Old Edition XII.] It is to be noted what is subjoined: And let not my cry find a place of hiding in thee (Gen. 3:19). For the very blood of redemption which is received is the cry of our Redeemer. Whence also Paul says: And the sprinkling of blood speaking better than Abel (Heb. 12:24). Concerning the blood of Abel it had been said: The voice of thy brother's blood crieth unto me from the earth (Gen. 4:10). But the blood of Jesus speaks better than Abel, because the blood of Abel sought the death of the fratricidal brother, but the blood of the Lord obtained life for His persecutors. That therefore the sacrament of the Lord's passion may not be idle in us, we ought to imitate what we receive, and preach to others what we venerate. For His cry finds a place of hiding in us if the tongue is silent about that which the mind has believed. But lest His cry be hidden in us, it remains that each one, according to his small measure, make known the mystery of his vivification to his neighbors. It is pleasing to lead back the eyes of the mind to the hour of the Lord's passion, when the Jews were raging in persecution, and the disciples were fleeing in fear. For He who seemed to die in the flesh was by no means believed to be God. Whence here it is aptly subjoined:

Chapter XXIV

[Recent IX.].

VERSE 20. --- For behold, my witness is in heaven, and my conscious one is on high.

27. When men were ignorant of Christ, He had the Father as witness and conscious one in heaven. For when the Son was being brought low on earth, He had a witness in heaven. For the witness of the Son is the Father, of whom He Himself says in the Gospel: And the Father who sent me, He hath borne witness of me (John 5:37). Who is also rightly called conscious, because with one will, with one counsel, the Father always works with the Son. Of whom He is also the witness, because no one knoweth the Son but the Father (Matt. 11:27).

Tunc ergo in coelo testem et conscium in excelsis habuit, quando hi qui eum morientem in carne cernebant divinitatis ejus potentiam considerare nesciebant. Et cum ignorarent homines, in morte tamen Mediator Dei et hominum noverat quod cum ipso operabatur Pater. Quod fortasse etiam ad vocem ejus corporis referri valet. [Vet. XIII.] Sancta namque Ecclesia idcirco adversa vitae praesentis tolerat, ut hanc superna gratia ad praemia aeterna perducat. Carnis suae mortem despicit, quia resurrectionis intendit gloriae. Et transitoria sunt quae patitur, perpetua quae praestolatur. De quibus nimirum bonis perpetuis dubietatem non habet, quia fidele jam testimonium Redemptoris sui gloriam tenet. Carnis quippe ejus resurrectionem mente conspicit, atque ad spem fortiter convalescit quia, quod in suo videt jam factum capite, sperat in ejus quoque corpore, quod videlicet ipsa est absque dubietate secuturum. Quam scilicet Ecclesiam Psalmista conspiciens in perpetua perfectione mansuram, sub appellatione lunae describit, dicens: Luna perfecta in aeternum (Psal. LXXXVIII, 38). Quam quia ad resurrectionis spem dominica resurrectio roborat, recte subjunxit: Et testis in coelo fidelis, quia ut de sua resurrectione non trepidet, jam eum in coelo, qui resurrexit a mortuis, testem habet. Fidelis itaque populus cum adversa patitur, cum duris tribulationibus fatigatur, ad spem sequentis gloriae mentem erigat, et, de Redemptoris sui resurrectione confidens, dicat: Ecce enim in coelo testis meus, et conscius meus in excelsis. Qui recte conscius dicitur, quia naturam nostram non solum creando novit, sed etiam assumendo. Scire enim ejus est nostra suscepisse. Unde etiam per Psalmistam dicitur: Ipse enim scit figmentum nostrum (Psal. CII, 13). Quid enim mirum si figmentum nostrum dicatur specialiter scire, dum constet nihil esse quod nesciat? Sed figmentum nostrum scire ejus est hoc in seipso ex pietate suscepisse.

28. Idem testis nobis quaerendus. Quae tamen vox cum beato Job congruere nobis etiam singulis potest. Omnis enim qui ex eo quod agit humanas laudes appetit, testem in terra quaerit. Qui autem de actibus suis omnipotenti Deo placere festinat, testem se in coelo habere considerat. Et saepe contingit ut ipsa quoque in nobis bona opera ab incautis hominibus reprehendantur. But he who has a witness in heaven ought not to fear the reproofs of men. Unde adhuc subditur:

Caput XXV

[Vet. XIV].

VERS. 21.---Verbosi amici mei, ad Deum stillat oculus meus.

At that time, therefore, He had a witness in heaven and a conscious one on high, when those who beheld Him dying in the flesh were ignorant how to consider the power of His divinity. And while men were ignorant, yet in death the Mediator of God and men knew that the Father worked with Him. Which perhaps also is able to be referred to the voice of His body. [Old Edition XIII.] For holy Church for this reason tolerates the adversities of the present life, that heavenly grace may lead her to eternal rewards. She despises the death of her flesh, because she looks to the glory of resurrection. And those things which she suffers are transitory, those which she waits for are perpetual. Concerning which perpetual goods, indeed, she has no doubt, because she already holds the glory of her Redeemer as a faithful witness. For she beholds the resurrection of His flesh in her mind, and grows strongly toward hope because, what she sees already done in her Head, she hopes for also in His body, which indeed she herself is without doubt about to follow. Which Church the Psalmist, beholding as one about to remain in perpetual perfection, describes under the name of the moon, saying: The moon perfect forever (Ps. 88:38). Which, because the Lord's resurrection strengthens for the hope of resurrection, he rightly subjoined: And a faithful witness in heaven, because so that she may not tremble concerning her resurrection, she already has Him in heaven, who rose from the dead, as a witness. Therefore let the faithful people when they suffer adversities, when they are fatigued by hard tribulations, lift up their mind to the hope of following glory, and, trusting in the resurrection of their Redeemer, let them say: For behold, my witness is in heaven, and my conscious one is on high. Who is rightly called conscious, because He knew our nature not only by creating it, but also by assuming it. For His knowing is to have taken our things. Whence also it is said by the Psalmist: For He knoweth our frame (Ps. 102:13). For what wonder if He be said specially to know our frame, when it is certain that there is nothing that He does not know? But to know our frame is for Him to have taken this in Himself out of pity.

28. The same witness is to be sought by us. Which voice, however, can also agree with each of us along with blessed Job. For everyone who seeks human praises for that which he does, seeks a witness on earth. But he who hastens to please Almighty God in his acts, considers that he has a witness in heaven. And it often happens that even the good works in us are reproved by incautious men. But he who has a witness in heaven ought not to fear the reproofs of men. Whence it is still subjoined:

Chapter XXV

[Old Edition XIV].

VERSE 21. --- My wordy friends, my eye poureth out tears to God.

29. Non ab hominibus quaerendum testimonium. Quid enim per oculum nisi cordis intentio designatur? sicut scriptum est: Si fuerit oculus tuus simplex, totum corpus tuum lucidum erit (Matth. VI, 22). Quia cum bona intentione quid agitur, ejus intentionis actio apud Deum minime fuscatur. Cum ergo verbosi amici sunt, id est cum et ipsi derogant qui in fide sociantur, ad Deum necesse est ut oculus stillet, quatenus nostra intentio tota in amoris intimi compunctione defluat, et tanto subtilius se ad interiora erigat, quanto et per exteriora opprobria repulsa intus redire cogitur, ne foras evanescat. Sequitur.

CAPUT XXVI.

VERS. 22.---Atque utinam sic judicaretur vir cum Deo, quomodo judicatur filius hominis cum collega suo!

30. Quoa peccatum in nobis flagellis suis puniat Deus incertum. Peccatores quidem nos esse semper agnoscimus; sed tamen saepe in flagello positi, pro quo magis peccato flagellemur ignoramus; et nos ipsos subtili inquisitione discutimus, ut, si quo modo possimus, causam percussionis nostrae investigare valeamus. Quae dum plerumque nos latet, fit nobis oneri caecitas nostra, et de eo quod patimur plus dolemus. Quisquis vero cum collega suo ad judicium accedit, et quod sentit dicit, et quidquid contradicitur agnoscit, et quo voluerit pulsat, et novit unde pulsatur. Qui autem divina animadversione percutitur, dum novit quidem quia vapulat, sed cur vapulet ignorat, quasi dicit ipse quod sentit, sed quid contra se dicatur nescit, quia ipse quidem ingemiscit in verbere, sed Deus aperte non declarat pro qua eum feriat ultione. Itaque nunc dicitur: Atque utinam sic judicaretur vir cum Deo, quomodo judicatur filius hominis cum collega suo! Ac si aperte diceretur: Sicut in omni quod dico audior, sic omne quod de me dicitur audirem. Quod tamen in hac vita fieri nullatenus potest, quia magna est interpositio oculis cordis nostri ad contemplandam subtilitatem Dei, ipsa videlicet infirmitas nostra. Sed tunc ad purum intuebimur eum a quo nunc subtiliter intuemur, cum, hac infirmitate deposita, ad contemplationis internae gratiam venerimus, de qua Paulus dicit: Tunc cognoscam sicut et cognitus sum (I Cor. XIII, 12). Unde beatus Job videns eamdem cognitionem plenissime hic perfici nullatenus posse, de caecitate quidem vitae praesentis gemit, sed tamen se de ejus brevitate consolatur, dicens:

29. Testimony is not to be sought from men. For what is designated by the eye but the intention of the heart? as it is written: If thy eye be single, thy whole body shall be lightsome (Matt. 6:22). Because when something is done with a good intention, the action of that intention is not at all darkened before God. When therefore there are wordy friends, that is, when even those who are joined in faith detract, it is necessary that the eye pour out tears to God, so that our whole intention may flow down in the compunction of intimate love, and may lift itself to interior things so much more subtly as it is forced to return within by the repulse of exterior reproaches, lest it vanish without. It follows.

CHAPTER XXVI.

VERSE 22. --- And would that a man might so be judged with God, as the son of man is judged with his colleague!

30. It is uncertain which sin God punishes in us with His scourges. We always acknowledge indeed that we are sinners; but yet often when placed under the scourge, we are ignorant for which sin we are more especially scourged; and we discuss ourselves with a subtle investigation, so that, if in any way we are able, we may prevail to search out the cause of our percussion. Which while it for the most part remains hidden from us, our blindness becomes a burden to us, and we grieve more for that which we suffer. But whoever comes to judgment with his colleague, both says what he feels, and acknowledges whatever is said in contradiction, and knocks where he wishes, and knows whence he is knocked. But he who is struck by divine animadversion, while he knows indeed that he is being beaten, yet is ignorant why he is beaten, says as it were what he feels, but knows not what is said against him, because he indeed groans under the lash, but God does not openly declare for what vengeance He strikes him. Therefore it is now said: And would that a man might so be judged with God, as the son of man is judged with his colleague! As if it were openly said: As in everything which I say I am heard, so everything which is said concerning me I might hear. Which nevertheless can in no way be done in this life, because great is the interposition to the eyes of our heart for contemplating the subtilty of God, namely our very weakness. But then we shall purely behold Him by whom we are now subtly beheld, when, having laid aside this weakness, we shall have come to the grace of internal contemplation, concerning which Paul says: Then shall I know even as also I am known (1 Cor. 13:12). Whence blessed Job, seeing that the same knowledge can in no way be fully perfected here, groans indeed for the blindness of the present life, but yet consoles himself with its shortness, saying:

CAPUT XXVII.

VERS. 23.---Ecce enim breves anni transeunt, et semitam per quam non revertar ambulo.

31. Vitae miserias ejus brevitas mitigat et sotatur. Omne quod transit breve est, etiam si tardius terminari videatur. In mortis autem semita, per quam non revertimur, ambulamus, non quod ad vitam carnis minime resurgendo reducimur, sed quod ad labores hujus vitae mortalis, vel ad conquirenda laboribus praemia, iterum non venimus.

Caput XXVIII

[Vet. XV, Rec. X].

CAP. XVII, VERS. 1.---Spiritus meus attenuabitur.

32. Boni brevem vitam, longam vero mali sibi pollicentur. Attenuatur spiritus timore judicii, quia electorum mentes quo amplius extremo judicio propinquare se sentiunt, eo ad discutiendas semetipsas terribilius contremiscunt, et si quas in se carnales unquam cogitationes inveniunt, poenitentiae ardore consumunt, nec cogitationes suas dilatari carnali voluptate permittunt, quia eo semetipsos dijudicantes subtilius feriunt, quo districtum judicem praestolantur vicinum. Unde fit ut propinquum sibi semper exitum suspicentur. Nam reproborum mentes idcirco multa nequiter agunt, quia hic se vivere diutius arbitrantur. Justorum ergo attenuatur spiritus, sed crassescit iniquorum. Quo enim per elationem tument, eo attenuationem spiritus non habent. Justi vero dum brevitatem suae vitae considerant, elationis et immunditiae culpas declinant. Unde et subditur:

CAPUT XXIX.

IBID.---Dies mei breviabuntur, et solum mihi superest sepulcrum.

33. Hinc elationis et immunditiae culpas declinant illi, isti multiplicant. Perfecta vita est mortis imitatio. Qui enim considerat qualis erit in morte, semper fit timidus in operatione; atque unde in oculis suis jam quasi non vivit, inde veraciter in oculis sui conditoris vivit. Nil quod transeat appetit, cunctis praesentis vitae desideriis contradicit; et pene mortuum se considerat, quia moriturum minime ignorat. Perfecta enim vita est mortis imitatio, quam dum justi sollicite peragunt, culparum laqueos evadunt.

CHAPTER XXVII.

VERSE 23. --- For behold, short years pass away, and I walk the path by which I shall not return.

31. Its shortness mitigates and soothes the miseries of life. Everything which passes is short, even if it seems to be finished more slowly. But in the path of death, by which we do not return, we walk, not that we are not at all brought back by rising again to the life of the flesh, but that we do not come again to the labors of this mortal life, or to acquiring rewards by labors.

Chapter XXVIII

[Old Edition XV, Recent X].

BOOK XVII, VERSE 1. --- My spirit shall be attenuated.

32. The good promise to themselves a short life, but the wicked a long one. The spirit is attenuated by the fear of judgment, because the minds of the elect, by how much more they feel themselves to approach the extreme judgment, by so much more terribly do they tremble for discussing themselves, and if they ever find any carnal thoughts in themselves, they consume them by the ardor of penance, nor do they permit their thoughts to be dilated by carnal pleasure, because they strike themselves so much more subtly by judging, by how much they wait for the strict Judge near at hand. Whence it happens that they always suspect their end to be near. For the minds of the reprobate for this reason do many things wickedly, because they think they will live here longer. Therefore the spirit of the just is attenuated, but that of the iniquitous grows thick. For in that they swell through elation, in that they have not attenuation of spirit. But the just, while they consider the shortness of their life, avoid the faults of elation and impurity. Whence also it is subjoined:

CHAPTER XXIX.

IBID. --- My days shall be shortened, and the grave alone remaineth for me.

33. Hence those ones avoid the faults of elation and impurity, but these ones multiply them. Perfect life is an imitation of death. For he who considers what he will be in death, always becomes timid in operation; and whence in his own eyes he already as it were does not live, thence he truly lives in the eyes of his Maker. He desires nothing that passes away, he contradicts all the desires of the present life; and he considers himself as almost dead, because he is by no means ignorant that he is about to die. For perfect life is an imitation of death, which while the just diligently go through, they escape the snares of faults.

Unde scriptum est: In omnibus operibus tuis memorare novissima tua, et in aeternum non peccabis (Eccli. VII, 40). Unde et beatus Job, quia dies suos considerat breviari, et solum sibi superesse sepulcrum pensat, apte subjungit:

CAPUT XXX.

VERS. 2.---Non peccavi, et in amaritudinibus moratur oculus meus.

34. Non pro corrigenda culpa, sed pro augenda gratia Job percussus. Ac si aperte dicat: Culpam non feci, et flagella suscepi. Sed hac in re animum movet, quia in multis se hujus historiae locis peccasse confitetur, qua ratione peccasse se nunc abneget? Sed ad haec ratio celeriter occurrit, quia nec tantum peccavit ut flagella mereretur, nec tamen esse sine peccato potuit. Nam quia non pro corrigenda culpa, sed pro gratia augenda percussus est, judex ipse testatur, qui laudat et ferit. Et rursum quia sine peccato non fuerit, nec ipse negat qui a judice laudatur, atque ideo laudatur, quia non negat. Sed credo quod melius haec verba discutimus, si dicta ex voce capitis sentiamus. Redemptor etenim noster ad redemptionem nostram veniens, et non peccavit, et amaritudinem pertulit, quia poenam culpae nostrae sine culpa suscepit, de cujus voce subditur:

CAPUT XXXI.

VERS. 3.---Libera me, et pone me juxta te, et cujusvis manus pugnet contra me.

35. Christus in amaritudine fuit per passionem, liberatus est per resurrectionem. Ipse etenim non peccavit in cogitatione, vel opere, ipse in amaritudine moratus est per passionem, ipse liberatus est per resurrectionem, ipse juxta Patrem positus est per ascensionem, quia profectus in coelum sedet a dextris Dei. Et quia post ascensionis ejus gloriam Judaea in discipulorum ejus persecutione commota est, recte nunc dicitur: Et cujusvis manus pugnet contra me. Tunc quippe in membris illius furor persequentium saeviit, tunc contra fidelium vitam flamma crudelitatis exarsit. Sed quo irent iniqui, aut quid agerent, dum is quem persequebantur in terra jam sedebat in coelo? De quibus adhuc subditur:

Caput XXXII

[Rec. XI].

VERS. 4.---Cor eorum longe fecisti a disciplina.

Whence it is written: In all thy works remember thy last end, and thou shalt never sin (Ecclus. 7:40). Whence also blessed Job, because he considers his days to be shortened, and thinks that the grave alone remains for him, aptly subjoins:

CHAPTER XXX.

VERSE 2.---I have not sinned, and my eye abideth in bitterness.

34. Job was struck not for the correction of fault, but for the increase of grace. As if he were to say openly: I have not committed a fault, and I have received lashes. But in this matter he moves the mind, because in many places of this history he confesses that he has sinned; by what reason then does he now deny that he has sinned? But the reason quickly occurs to these things, because he did not sin so much as to deserve the lashes, and yet he could not be without sin. For that he was struck not for the correction of fault, but for the increase of grace, the Judge Himself testifies, who praises and smites. And again, that he was not without sin, he himself does not deny who is praised by the Judge, and therefore he is praised, because he does not deny it. But I believe that we discuss these words better if we perceive them as spoken from the voice of the Head. For our Redeemer, coming for our redemption, both did not sin and endured bitterness, because He undertook the punishment of our fault without fault; from whose voice is added:

CHAPTER XXXI.

VERSE 3.---Deliver me, and set me beside thee, and let any man's hand fight against me.

35. Christ was in bitterness through His passion, He was delivered through His resurrection. For He Himself did not sin in thought or in deed; He Himself abided in bitterness through His passion; He Himself was delivered through His resurrection; He Himself was set beside the Father through His ascension, because having gone into heaven He sitteth at the right hand of God. And because after the glory of His ascension Judea was stirred up in the persecution of His disciples, it is rightly said now: And let any man's hand fight against me. For then the fury of the persecutors raged in His members; then the flame of cruelty blazed out against the life of the faithful. But where could the wicked go, or what could they do, while He whom they persecuted on earth was already sitting in heaven? Concerning whom is still added:

CHAPTER XXXII.

VERSE 4.---Thou hast removed their heart far from discipline.

36. Pravorum cor longe esse a disciplina Deus tantum permittendo facit. Si enim disciplinae custodiam nossent, et nequaquam Redemptoris nostri praecepta contemnerent, ipsa eos carnis suae mortalitas ad amorem vitae immortalis excitasset. Hoc ipsum namque in hac vita corruptioni nos esse subjectos, jam de flagello disciplinae est. Aestu enim et frigore, fame sitique turbari, morbis affici, quandoque etiam exstingui, quid sunt haec aliud quam flagella peccati? Sed sunt nonnulli qui et flagella tolerant, et tamen mentem ad flagellantis metum minime reformant. Unde recte nunc dicitur: Cor eorum longe fecisti a disciplina. Quia etsi corpus sub disciplina est, cor sub disciplina non est, dum et flagellatur quisque, et tamen ad humilitatem mentis non reducitur. Neque ita hoc dicitur ac si omnipotens et misericors Deus longe cor hominis a disciplina faciat, sed quod sponte delapsum ibi remanere ubi cecidit judicando permittat, sicut ei in oratione quoque dicimus. Et ne nos inducas in tentationem (Matth. VI, 13); id est, induci minime permittas. Sequitur:

CAPUT XXXIII.

IBID.---Propterea non exaltabuntur.

37. Disciplinae expertes ab infimis ad coelestia nunquam sublevantur. Cor enim si sub disciplina esset, superiora appeteret, adipiscendis bonis transeuntibus non inhiaret. Quorum igitur cor sub disciplina non est, recte de illis dicitur: Propterea non exaltabuntur, quia dum in infimis voluptatibus dimissi terrena bona semper desiderant, cor ad superna gaudia nunquam levant. Exaltarentur quippe si mentem ad spem patriae coelestis erigerent. Sed qui per disciplinam custodire vitam minime student, semper per desideria in imis jacent, et, quod est gravius, jacendo se erigunt, quia de rebus transitoriis extolluntur. Extolli autem possunt, sed exaltari nequeunt, quia inde profundius in imo sunt, unde apud se altiores fiunt. Cor itaque, quod sine disciplina est, exaltari non valet, quia humana mens sicut male elevata in infimis premitur, sic bene pressa in sublimibus levatur. Sequitur:

Caput XXXIV

[Rec. XII].

VERS. 5.---Praedam pollicetur sociis, et oculi filiorum ejus deficient.

36. God makes the heart of the wicked to be far from discipline only by permitting it. For if they knew the keeping of discipline, they would by no means despise the precepts of our Redeemer; the very mortality of their flesh would have excited them to the love of immortal life. For this very fact that in this life we are subject to corruption is already of the scourge of discipline. For to be troubled by heat and cold, by hunger and thirst, to be affected by diseases, and sometimes even to be extinguished, what are these but the scourges of sin? But there are some who both tolerate scourges, and yet by no means reform their mind to the fear of Him who scourges. Whence it is rightly said now: Thou hast removed their heart far from discipline. Because although the body is under discipline, the heart is not under discipline, while each one is both scourged, and yet is not brought back to humility of mind. Nor is this said as if the almighty and merciful God makes the heart of man to be far from discipline, but that He permits it, as it has fallen of its own accord, to remain where it fell by judging it, just as we also say to Him in prayer: And lead us not into temptation (Matth. 6:13); that is, permit us by no means to be led in. It follows:

CHAPTER XXXIII.

IBID.---Therefore they shall not be exalted.

37. Those expert in discipline are never raised from the lowest things to the heavenly. For if the heart were under discipline, it would desire higher things, and would not gape for acquiring passing goods. Of those, therefore, whose heart is not under discipline, it is rightly said: Therefore they shall not be exalted, because while they, abandoned to the lowest pleasures, always desire earthly goods, they never lift their heart to heavenly joys. For they would be exalted if they raised their mind to the hope of the heavenly country. But they who through discipline do not study to guard their life, always lie at the bottom through desires, and, what is more grievous, in lying down they lift themselves up, because they are extolled by transitory things. For they can be extolled, but they cannot be exalted, because they are deeper in the bottom from the very fact that they become higher in their own eyes. Therefore the heart, which is without discipline, is not able to be exalted, because the human mind just as when badly lifted up is pressed in the lowest things, so when well pressed is raised to the sublime. It follows:

CHAPTER XXXIV.

VERSE 5.---He promiseth prey to his associates, and the eyes of his children shall fail.

38. Unum corpus sunt diabolus et iniqui. Ejus socii, angeli apostatae; filii, perversi homines. Postquam de multitudine iniquorum, id est de antiqui hostis corpore, beatus Job sententiam protulit, mox ad ipsum eorum principem, id est caput omnium perditorum, sententiam vertit, atque a plurali numero ad singularem redit. [Vet. XVII.] Ita quippe unum corpus sunt diabolus et omnes iniqui, ut plerumque nomine capitis censeatur corpus, et nomine corporis appelletur caput. Nam capitis nomine censetur corpus cum de perverso homine dicitur: Ex vobis unus diabolus est (Joan. VI, 71). Et rursum nomine corporis appellatur caput cum de ipso apostata angelo dicitur: Inimicus homo hoc fecit (Matth. XIII, 28). Iste igitur princeps omnium perversorum alios socios habet atque alios filios. Qui namque sunt ejus socii, nisi illi apostatae angeli qui cum eo de coelestis patriae sede ceciderunt? Vel quos alios filios habet, nisi perversos homines, qui de ejus prava persuasione in malitiae operatione generantur? Unde etiam Veritatis voce infidelibus dicitur: Vos ex patre diabolo estis (Joann. VIII, 44).

39. Quam praedam sociis polliceatur diabolus. Perversus itaque iste auctor erroris praedam sociis pollicetur, quia malignis spiritibus pravorum promittit animas in eorum fine rapiendas. Et oculi filiorum ejus deficient, quia dum intentiones hominum ad sola terrena speranda excitat, hoc illos amare facit quod diu tenere non possunt. Neque enim valet amoris pravi intentio permanere, quando et hoc quod amat ipsumque qui amat constat sub celeritate deficere. Possunt quoque et per socios fortasse intelligi crudelissimi quique et omni malitia jam repleti; per filios vero hi qui adhuc deceptoriis promissionibus illusi, augendae pravitati nutriuntur, ut illos jam velut ex merito malitiae diabolus quasi socios habeat qui jam non habent in perditione quo crescant, istos autem quasi filios quos promissionibus lactat ut ad pejora proficiant. Sed oculi filiorum ejus deficient, quia pravorum intentiones cadunt cum omne quod hic appetunt deserunt, et illic quod doleant sine fine patiuntur. Sequitur:

CAPUT XXXV.

VERS. 6.---Posuit me quasi in proverbium vulgi: et exemplum sum coram eis.

38. The devil and the wicked are one body. His associates are the apostate angels; his children, perverse men. After blessed Job brought forth sentence concerning the multitude of the wicked, that is, concerning the body of the ancient enemy, he soon turns the sentence to the very prince of them, that is, the head of all the lost, and returns from the plural number to the singular. For so the devil and all the wicked are one body, that for the most part the body is censured by the name of the head, and the head is called by the name of the body. For the body is censured by the name of the head when it is said of a perverse man: One of you is a devil (John 6:70). And again the head is called by the name of the body when it is said of that apostate angel: An enemy man hath done this (Matth. 13:28). This prince of all the perverse, therefore, has some as associates and others as children. For who are his associates but those apostate angels who fell with him from the seat of the heavenly country? Or what other children has he but perverse men, who are generated from his wicked persuasion in the operation of malice? Whence also by the voice of Truth it is said to the unfaithful: Ye are of your father the devil (John 8:44).

39. What prey the devil promiseth to his associates. This perverse author of error, therefore, promiseth prey to his associates, because he promiseth to the malignant spirits the souls of the wicked to be snatched at their end. And the eyes of his children shall fail, because while he excites the intentions of men to hope for earthly things alone, he makes them love this which they cannot hold for long. For the intention of a wicked love is not able to remain, when both that which it loves and he who loves are known to fail under speed. Perhaps also by associates may be understood any most cruel ones and those already filled with all malice; but by children those who, still deluded by deceptive promises, are nourished for increasing perversity, so that the devil already has those as it were from the merit of malice as associates who already have no room to grow in perdition, but these as it were as children whom he milks with promises that they may profit to worse things. But the eyes of his children shall fail, because the intentions of the wicked fall when they desert all that they seek here, and there suffer without end that which they may grieve over. It follows:

CHAPTER XXXV.

VERSE 6.---He hath set me as it were a proverb of the common people: and I am an example before them.

40. De electorum flagellis stulta vulgi opinio. Haec beatus Job dicat ex se, dicat ex vocibus omnium electorum. Omnis quippe qui flagello percutitur quasi in proverbium ponitur vulgi, quia stultus quisque dum cuiquam maledicere appetit, ex illius similitudine maledictionem sumit, quem percussum temporaliter videt, eamque poenam suo optat adversario quam evenisse conspicit justo. Sicque fit ut non recte sapientibus in exemplum deducatur rectus, dum et poena justi esse damnatio creditur, et quae illi maneat gloria nulla spe fidei praevidetur. Sequitur:

Caput XXXVI

[Vet. XVIII, Rec. XIII].

VERS. 7.---Caligavit ad indignationem oculus meus, et membra mea quasi in nihilum redacta sunt.

41. Ad flagella sanctis obstupescentibus et caligantibus, infirmi aliquando corruunt. Ad indignationem oculus caligat quando ipsi quoque qui in dominico corpore, id est in Ecclesia, lumen veritatis habent, dum se diutius a pravis despici ac dedignari conspiciunt, de occulti judicii admiratione turbantur, et secretum Dei penetrare nequeunt, cur praevalere perversi contra bonorum innocentiam permittuntur. Quis etenim non obstupescat cum Herodias apud temulentum regem saltatu filiae obtinet ut caput amici Sponsi, prophetae et plusquam prophetae, ante ora convivantium in disco deferatur (Marc. VI, 27)? Sed cum justi ad indignationem caligant, infirmi plerumque usque ad infidelitatem corruunt. Unde subditur: Et membra mea quasi in nihilum sunt redacta. Membrorum quippe nomine teneritudo exprimitur infirmorum, qui dum perversos prospiciunt florere justosque cruciari, ad hoc nonnunquam perveniunt, ut se bona vel inchoasse poeniteant; atque ita ad agenda mala citius recedunt, ac si eorum vitae nocuerit bonum quod inchoaverunt. Hoc autem quod ait: Caligavit ad indignationem oculus meus, verbis planioribus aperit, adjungens:

Caput XXXVII

[Rec. XIV].

VERS. 8. Stupebunt justi super hoc, et innocens contra hypocritam suscitabitur.

40. The foolish opinion of the common people concerning the scourges of the elect. Let blessed Job say these things from himself, let him say them from the voices of all the elect. For everyone who is struck with a scourge is set as it were for a proverb of the common people, because every foolish person, while he desires to speak evil to anyone, takes the malediction from the likeness of him whom he sees struck temporally, and wishes that punishment to his adversary which he beholds to have happened to the just. And so it happens that the upright is not rightly brought into an example to those who are wise, while the punishment of the just is believed to be damnation, and no glory is foreseen for him by any hope of faith. It follows:

CHAPTER XXXVI.

VERSE 7.---My eye hath grown dim through indignation, and my members are reduced as it were to nothing.

41. When the saints are amazed and their eyes grow dim at scourges, the weak sometimes fall away. The eye grows dim through indignation when those also who in the Lord's body, that is, in the Church, have the light of truth, while they behold themselves to be longer despised and disdained by the wicked, are troubled at the wonder of the occult judgment, and are unable to penetrate the secret of God, why the perverse are permitted to prevail against the innocence of the good. For who would not be amazed when Herodias, with a drunken king, obtains by the dancing of her daughter that the head of the friend of the Bridegroom, a prophet and more than a prophet, should be brought in a dish before the faces of the guests (Mark 6:27)? But when the just grow dim through indignation, the weak for the most part fall away even to unbelief. Whence it is added: And my members are reduced as it were to nothing. For by the name of members is expressed the tenderness of the weak, who while they behold the perverse to flourish and the just to be tortured, sometimes arrive at this, that they repent of having even begun good things; and so they more quickly depart to doing evil things, as if the good which they began had harmed their life. But this which he says: My eye hath grown dim through indignation, he opens with plainer words, adding:

CHAPTER XXXVII.

VERSE 8. The just shall be astonished at this, and the innocent shall be stirred up against the hypocrite.

42. Imperfectorum est gloriae perversorum invidere. Hoc loco innocens necdum perfectus justus accipitur, qui bona adhuc inchoans, etsi nocere aliis non novit, perfecta tamen ipse agere nequaquam valet. Et quia corda parvulorum, dum perversos florere in praesenti vita conspiciunt, invidiae facibus succenduntur; tanto enim quisque plus invidet aliis bona praesentia, quanto ea ipse minus contempserit. Nam quod haberi ab omnibus non valet simul totum, huic desit quod alter habuerit. Succenditur vero contra hypocritam innocens, dum gloriae simulatoris invidet etiam qui nulli nocere solet. Sin vero hoc in loco innocens quilibet in bono perfectus accipitur, contra hypocritam innocens suscitatur quando hunc et florere conspicit, et tamen cum suo eum flore contemnit; et praedicando quae recta sunt, tanto eum despiciendum caeteris esse denuntiat, quanto eum conspicit illa anxie quaerere quae cum eo diu non valeant permanere. In quo adhuc sensu subjungitur:

Caput XXXVIII

[Vet. XIX].

VERS. 9.---Et tenebit justus viam suam, et mundis manibus addet fortitudinem.

43. Deus qui malis temporalia bona concedit, justis aeterna non denegabit. Considerato quippe hypocrita, justus viam suam tenet, quia dum illum ex perversa voluntate obtinere ea quae mundi sunt intuetur, ipse ad amorem coelestium robustius stringitur, sciens quia bonis desideriis praemia aeterna non deerunt, dum et pravis et duplicibus cordibus bona temporalia non negantur. Qua ex re mundis quoque manibus addet fortitudinem, quia conspiciens perversos obtinere terrenam gloriam, bona sua opera provehit ad perfectionem; et tanto altius temporalia despicit, quanto haec abundare etiam malis cernit. Quam enim sint despicienda considerat quae Deus omnipotens etiam perversis praestat. Si enim principaliter magna essent, nequaquam haec conditor adversariis suis tribueret. Unde et indignum sibi esse perpendit ut illa bona appetat quae abundare conspicit et malis, sed ad percipienda coelestia mentem suam dirigit, quae sibi cum reprobis communia esse non possunt. Igitur postquam exteriores profectus malorum, bonorum vero interiores intulit, exhortationis verba protulit, dicens:

CAPUT XXXIX.

VERS. 10.---Igitur omnes vos convertimini, et venite.

42. It is for the imperfect to envy the glory of the perverse. In this place the innocent is taken as the just man not yet perfect, who beginning good things as yet, although he knows not how to harm others, yet he himself is by no means able to do perfect things. And because the hearts of the little ones, while they behold the perverse to flourish in the present life, are kindled with the torches of envy; for each one envies the present goods of others so much the more, as he has himself less contemned them. For that which is not able to be possessed entirely by all at once, is wanting to one which another has had. But the innocent is kindled against the hypocrite, while even he who is wont to harm no one envies the glory of the dissembler. But if in this place any innocent one perfect in good is taken, the innocent is stirred up against the hypocrite when he both beholds him to flourish, and yet contemns him with his flower; and by preaching what things are right, he denounces that he is to be so much more despised by the rest, as he beholds him anxiously to seek those things which may not be able to remain with him for long. In which sense is still subjoined:

CHAPTER XXXVIII.

VERSE 9.---And the just shall hold his way, and to clean hands he shall add strength.

43. God, who grants temporal goods to the wicked, will not deny eternal ones to the just. For the hypocrite having been considered, the just man holds his way, because while he beholds him from a perverse will to obtain those things which are of the world, he himself is more robustly bound to the love of heavenly things, knowing that for good desires eternal rewards will not be wanting, while even to perverse and double hearts temporal goods are not denied. From which matter also to clean hands he adds strength, because beholding the perverse to obtain earthly glory, he promotes his own good works to perfection; and he so much the more deeply contemns temporal things, as he sees these to abound even to the wicked. For he considers how much they are to be contemned which almighty God provides even to the perverse. For if they were principally great, the Maker would by no means bestow these on His adversaries. Whence also he weighs it to be unworthy of himself that he should seek those goods which he beholds to abound also to the wicked, but directs his mind to perceiving heavenly things, which are not able to be common to him with the reprobate. Therefore after he brought in the exterior progresses of the wicked, but the interior ones of the good, he brought forth words of exhortation, saying:

CHAPTER XXXIX.

VERSE 10.---Therefore turn ye all, and come.

44. Ad Deum converti fide, et venire opere debemus. Quae videlicet exhortationis verba proprie ad electos format, quos ad aeternitatem vocat. Qui duobus modis invitantur, scilicet ut convertantur, et veniant: convertantur nimirum fide, veniant opere. Vel certe convertantur deserendo mala, et veniant bona faciendo, sicut scriptum est: Declina a malo, et fac bonum (Psal. XXXVI, 27). Mirandum vero quod subditur:

CAPUT XL.

IBID.---Et non inveniam in vobis ullum sapientem.

45. Apud semetipsos sapientes, ad veram sapientiam pervenire nequeunt. Quid est enim quod eos ad sapientiam vocat, et tamen optat ne illos sapientes inveniat, nisi quod ad veram sapientiam venire non possunt qui falsae suae sapientiae fiducia decipiuntur? de quibus scriptum est: Vae qui sapientes estis in oculis vestris, et coram vobismetipsis prudentes (Isai. V, 21). Et quibus rursum dicitur: Nolite esse prudentes apud vosmetipsos (Rom. XII, 16). Unde idem praedicator egregius hos quos carnaliter sapientes invenerat, ut sapientiam veram perciperent, prius fieri stultos quaerebat, dicens: Si quis videtur inter vos sapiens esse in hoc saeculo, stultus fiat, ut sit sapiens (I, Cor. III, 18). Et per semetipsam Veritas dicit: Confiteor tibi, Pater Domine coeli et terrae, quia abscondisti haec a sapientibus et prudentibus, et revelasti ea parvulis (Matth. XI, 25). Quia ergo hi qui apud semetipsos sapientes sunt ad veram sapientiam pervenire non possunt, recte beatus Job, conversionem auditorum desiderans, exoptat ne in eis ullum sapientem inveniat. Ac si eis aperte dicat: Stulti esse apud vosmetipsos discite, ut in Deo vere sapientes esse valeatis. Sequitur:

CAPUT XLI

[Vet. XX, Rec. XV].

VERS. 11.---Dies mei transierunt, cogitationes meae dissipatae sunt, torquentes cor meum.

46. Dies Ecclesiae prosperitas, noctes adversitas. Sancti ad terrena dispensanda coacti torqueri se sentiunt. Sancta electorum Ecclesia per diurna et nocturna tempora conspicit vitae suae spatia transire, quia noctem in adversitatibus, diem vero in prosperitatibus habere consuevit. Quasi enim lux ei oritur ex tranquillitate pacis, et nox ex dolore persecutionis. Sed cum post quietis otia ad excrescentis contra se persecutionis laborem redit, dies suos transisse testatur.

44. We ought to be converted to God by faith, and come by work. Which words of exhortation he properly forms to the elect, whom he calls to eternity. Who are invited in two ways, namely, that they should be converted, and come: let them be converted surely by faith, let them come by work. Or certainly let them be converted by deserting evil things, and come by doing good things, as it is written: Decline from evil, and do good (Psal. 37:27). But it is wonderful what is subjoined:

CHAPTER XL.

IBID.---And I shall not find in you any wise man.

45. Those who are wise in their own conceit cannot reach true wisdom. For what is it that he calls them to wisdom, and yet desires that he may not find them wise, except that they cannot come to true wisdom who are deceived by the confidence of their own false wisdom? Of whom it is written: Woe unto you that are wise in your own eyes, and prudent in your own sight (Isai. 5:21). And to whom again it is said: Be not wise in your own conceits (Rom. 12:16). Whence the same eminent preacher sought that those whom he had found carnally wise should first become fools, that they might perceive true wisdom, saying: If any man among you seemeth to be wise in this world, let him become a fool, that he may be wise (1 Cor. 3:18). And Truth says by Himself: I thank Thee, O Father, Lord of heaven and earth, because Thou hast hid these things from the wise and prudent, and hast revealed them unto babes (Matth. 11:25). Because, therefore, they who are wise in their own conceit cannot reach true wisdom, rightly blessed Job, desiring the conversion of his hearers, wishes that he may not find any wise man among them. As if he should say to them openly: Learn to be fools in your own conceits, that you may be able to be truly wise in God. It follows:

Chapter XLI

[Vet. XX, Rec. XV].

VERSE 11.---My days have passed, my thoughts are dissipated, tormenting my heart.

46. The days of the Church are prosperity, its nights adversity. The Saints, when forced to dispense earthly things, feel themselves tormented. The holy Church of the elect beholds the spaces of her life pass away through times of day and night, because she has been accustomed to have night in adversities, but day in prosperities. For as it were light arises to her from the tranquility of peace, and night from the pain of persecution. But when after the leisure of rest she returns to the labor of persecution increasing against her, she witnesses that her days have passed.

In quibus tamen diebus solet tanto gravioribus curis premi, quanto a se de ipsa tranquillitate pacis subtiliores a judice rationes cogitat exquiri. In tranquillitate enim pacis modo animarum lucra cogitat, modo terrenarum rerum dispensationes curat. Quae videlicet terrenorum actuum dispensationes tanto bonis mentibus graviores sunt, quanto earum intuitu ab intuendis coelestibus vel ad modicum avelluntur. Unde bene beatus Job sive sua, sive voce universalis Ecclesiae, postquam dies suos transisse testatur, illico subjunxit: Cogitationes meae dissipatae sunt, torquentes cor meum. Quia dum bonis mentibus temporalis felicitas transit, etiam cura eis terrenae dispensationis subtrahitur, quae eas in cogitationibus torquere videbatur. Dum enim erectae semper esse ad percipienda coelestia appetunt, eo ipso quo aliquando ex dispensatione terrena ad ima cogitanda descendunt, torqueri se sentiunt. Unde fit ut ipsa quoque adversitas persecutionis vertatur in magnam exsultationem laetitiae, propter adeptam quietem cordis. Unde et apte subditur:

CAPUT XLII.

VERS. 12.---Noctem verterunt in diem.

47. Sancti malunt perpeti mala, quam bonorum cura fatigari. Dissipatae etenim cogitationes noctem in diem vertunt, quia nonnunquam justis amplius placet ex adversitate mala perpeti quam ex prosperitate terrenae dispensationis cura fatigari. Sed quia noverunt cautius, et adversa transire, et prospera rursus illucescere, apte subjungitur:

CAPUT XLIII.

IBID.---Et rursum post tenebras spero lucem.

48. Sancti post mortem statim coelestibus praemiis donantur. Lux enim post tenebras speratur, quia vel post noctem vitae praesentis aeternum lumen percipitur, vel ita hic adversitas atque prosperitas alternant, ut sibi succedere vicissim non desinant. Unde fit ut et in luce nox in suspicione sit, et in nocte lux in praesumptione, sicut scriptum est: In die bonorum ne immemor sis malarum, et in die malorum ne immemor sis bonorum (Eccl. XI, 27). Sed ecce quia auctoris nostri gratia redempti sumus, hoc jam coelestis muneris habemus, ut cum a carnis nostrae inhabitatione subtrahimur, mox ad coelestia praemia deducamur, quia dum conditor ac Redemptor noster, claustra inferni penetrans, electorum exinde animas eduxit, nos illo ire non patitur, unde jam alios descendendo liberavit.

In which days, however, she is wont to be pressed by so much the heavier cares, as she thinks that more subtle accounts are sought from her by the Judge concerning that very tranquility of peace. For in the tranquility of peace at one time she thinks of the gains of souls, at another she cares for the dispensations of earthly things. Which dispensations of earthly acts are so much the heavier to good minds, as by the sight of them they are plucked away, even for a little while, from beholding heavenly things. Whence well blessed Job, whether in his own voice or in that of the universal Church, after he witnesses that his days have passed, immediately subjoined: My thoughts are dissipated, tormenting my heart. Because while temporal happiness passes from good minds, even the care of earthly dispensation is withdrawn from them, which seemed to torment them in their thoughts. For while they desire to be always uplifted to perceive heavenly things, by that very fact that they sometimes descend from earthly dispensation to think on the lowest things, they feel themselves tormented. Whence it comes to pass that even the very adversity of persecution is turned into a great exultation of joy, on account of the rest of heart attained. Whence also it is aptly subjoined:

CHAPTER XLII.

VERSE 12.---They have turned night into day.

47. The Saints prefer to endure evils, rather than be fatigued with the care of goods. For dissipated thoughts turn night into day, because sometimes it pleases the just more to endure evils from adversity than to be fatigued with the care of earthly dispensation from prosperity. But because they have known more cautiously that both adversities pass away, and prosperities shine forth again, it is aptly subjoined:

CHAPTER XLIII.

IBID.---And again after darkness I hope for light.

48. The Saints are gifted with heavenly rewards immediately after death. For light is hoped for after darkness, because either after the night of the present life the eternal light is perceived, or adversity and prosperity alternate here in such a way that they do not cease to succeed each other in turn. Whence it comes to pass that even in light night is in suspicion, and in night light is in expectation, as it is written: In the day of prosperity be not unmindful of adversity, and in the day of adversity be not unmindful of prosperity (Eccl. 11:27). But behold, because we have been redeemed by the grace of our Author, we have now this heavenly gift, that when we are withdrawn from the habitation of our flesh, we are soon led to heavenly rewards; because while our Creator and Redeemer, penetrating the bars of hell, led out the souls of the elect from thence, He does not permit us to go thither, whence He has already liberated others by descending.

Hi vero, qui ante ejus adventum in hunc mundum venerunt, quantamlibet justitiae virtutem haberent, ex corporibus educti in sinu coelestis patriae statim recipi nullo modo poterant, quia necdum ille venerat qui inferni claustra sua descensione solveret, et justorum animas in perpetua jam sede collocaret. Unde beatus Job et afflictionem sentiens, et adhuc differri retributionem justorum sciens, apte subjungit:

Caput XLIV

[Vet. XXI, Rec. XVI].

VERS. 13.---Si sustinuero, infernus domus mea est, et in tenebris stravi lectulum meum.

49. Ante Christum justorum animae in inferno tormentorum expertes tenebantur. Priores etenim sancti et sustinere adversa poterant, et tamen, e corporibus educti, adhuc ab inferni locis liberari non poterant, quia necdum venerat qui illuc sine culpa descenderet, ut eos qui ibi tenebantur ex culpa liberaret. Tunc vero homo suum lectulum in tenebris stravit, quando lucem justitiae persuasori callido consentiendo deseruit. Et quia in ipsis quoque inferni locis justorum animae sine tormento tenebantur, ut et pro originali culpa adhuc illuc descenderent, et tamen ex propriis actibus supplicium non haberent, quasi in tenebris lectulum stravisse est in inferno sibi requiem praeparasse. Grave etenim taedium electis fuit post solutionem carnis adhuc speciem non videre Creatoris. Quod taedium non immerito beatus Job tenebras vocat. Sed quia hoc ex poena infirmitatis venit, recte eamdem mox infirmitatem subdit dicens:

Caput XLV

[Rec. XVII].

VERS. 14.---Putredini dixi: Pater meus es; mater mea, et soror mea, vermibus.

50. Ex origine vitiata concupiscentiae curarumque vermes trahimus. Quid est hoc quod dixit putredini: Pater meus es, nisi quod omnis homo ab origine jam vitiata descendit? Unde et additur: Mater mea, et soror mea, vermibus, quia videlicet et ab ipsa putredine et cum ipsa in hunc mundum venimus. Quantum enim ad materiam corruptibilis carnis, mater nostra ac soror vermes sunt, quia et de putredine processimus, et cum putredine venimus, quam portamus. Quod si intelligi spiritaliter potest, et mater natura, et consuetudo non immerito soror vocatur, quia ab illa cum ista sumus.

But they who came into this world before His advent, however much virtue of righteousness they might have, could in no wise be received immediately in the bosom of the heavenly country when led out from their bodies, because He had not yet come who should loose the bars of hell by His descent, and place the souls of the righteous in their perpetual seat. Whence blessed Job, both feeling affliction, and knowing that the retribution of the righteous was still deferred, aptly subjoins:

Chapter XLIV

[Vet. XXI, Rec. XVI].

VERSE 13.---If I wait, hell is my house, and I have made my bed in darkness.

49. Before Christ the souls of the righteous were kept in hell free from torments. For the former saints could both endure adversities, and yet, when led out from their bodies, they could not as yet be delivered from the places of hell, because He had not yet come who should descend thither without fault, that He might deliver from fault those who were kept there. But then man made his bed in darkness, when he deserted the light of righteousness by consenting to the crafty persuader. And because in those very places of hell also the souls of the righteous were kept without torment, so that for original sin they still descended thither, and yet from their own acts they had no punishment, it is as if to have made one's bed in darkness is to have prepared rest for oneself in hell. For it was a grave weariness to the elect after the dissolution of the flesh still not to see the face of the Creator. Which weariness blessed Job not undeservedly calls darkness. But because this comes from the penalty of infirmity, he rightly subjoins that same infirmity immediately, saying:

Chapter XLV

[Rec. XVII].

VERSE 14.---I said to rottenness: Thou art my father; to the worms: My mother and my sister.

50. From a corrupted origin we draw the worms of concupiscence and of cares. What is this that he said to rottenness: Thou art my father, except that every man descends from an origin already corrupted? Whence also it is added: My mother and my sister, to the worms, because namely both from that very rottenness and with it we come into this world. For as far as regards the matter of the corruptible flesh, our mother and sister are the worms, because both we have proceeded from rottenness, and we come with the rottenness which we carry. But if it can be understood spiritually, nature is called mother, and habit not undeservedly sister, because from the former we are with the latter.

Quae videlicet mater et soror vermes sunt, quia ex natura corruptibili et consuetudine perversa cogimur, ut quasi quibusdam vermibus, sic inquietis cogitationibus in mente fatigemur. Carnis enim natura vitiata et consuetudo perversa, quia innumeras curas in corde infirmitatis nostrae generant, bene mater et soror vermes vocantur. Mordent enim animum curae, dum inquietant. Non enim cessant justi viri vel sollicite cogitare et pertractare quid agant, vel provide inspicere quo post praesentem vitam ducendi sint. Quia ergo tunc electi ante adventum Domini et in labore vitae praesentis se esse cernebant, et tamen post praesentem vitam necdum coelestia bona percipere, multis cogitationibus urebantur. Exspectabant enim gratiam Redemptoris sui, nec tamen ad eam poterant in carne vivendo pervenire. Unde et apte subditur:

CAPUT XLVI.

VERS 15.---Ubi est ergo nunc praestolatio mea?

51. Justorum tot in malis, sola spes Christus. Quae esse potuit praestolatio justorum, nisi justos justificans Deus, qui ad poenas humani generis sponte descenderet, et captivos mortis justitiae suae virtute liberaret? Hujus enim praesentiam minime cessabant intenta cogitatione praestolari: esse venturam noverant, sed venire citius quaerebant. Unde non ait: Ubi est ergo praestolatio mea? sed ait: Ubi est ergo nunc praestolatio mea? [Vet. XXII.] Dum enim addit nunc, ostendit quia quod quandoque venturum erat venire citius desiderabat. Sequitur:

CAPUT XLVII.

IBID.---Et patientiam meam quis considerat?

52. Ardentibus desideriis ab illis expetitus. Expressit desiderium quo festinat in carne positus redimi et ab inferis ad superna revocari. Et quidem paucorum hominum ista fuit perpendere, ut scirent de praesentis vitae laboribus vel de subsequenti post mortem dilatione cogitare. Quod utrumque justi ante adventum Redemptoris nostri se perpeti dolebant. Unde et recte dicitur: Et patientiam meam quis considerat? Equidem non deest qui patientiam consideret; sed cum citius non exaudit, quasi minus considerare Deus dicitur.

Which mother and sister namely are worms, because by a corruptible nature and a perverse habit we are forced to be fatigued in mind with restless thoughts, as with certain worms. For the corrupted nature of the flesh and perverse habit, because they generate innumerable cares in the heart of our infirmity, are well called mother and sister worms. For cares bite the mind, while they disquiet it. For righteous men do not cease either anxiously to think and treat what they should do, or providently to inspect whither they are to be led after the present life. Because, therefore, the elect then before the advent of the Lord saw themselves to be in the labor of the present life, and yet after the present life not yet to perceive heavenly goods, they were burned with many thoughts. For they were waiting for the grace of their Redeemer, and yet they could not reach it while living in the flesh. Whence also it is aptly subjoined:

CHAPTER XLVI.

VERSE 15.---Where then is now my expectation?

51. In so many evils of the righteous, Christ is the only hope. What could be the expectation of the righteous, except God justifying the righteous, who should of His own accord descend to the penalties of the human race, and by the power of His righteousness deliver the captives of death? For they did not cease with intent thought to expect His presence: they knew that it would come, but they sought that it should come more quickly. Whence he says not: Where then is my expectation? but he says: Where then is now my expectation? [Vet. XXII.] For while he adds now, he shows that he desired that which was to come at some time, to come more quickly. It follows:

CHAPTER XLVII.

IBID.---And who considers my patience?

52. Sought for by them with ardent desires. He expressed the desire with which he hastens, being placed in the flesh, to be redeemed and to be recalled from the lower parts to the highest. And indeed it belonged to few men to weigh these things, so as to know how to think of the labors of the present life or of the subsequent delay after death. Both of which the righteous grieved that they suffered before the advent of our Redeemer. Whence also it is rightly said: And who considers my patience? Indeed there is not wanting One to consider his patience; but when He does not hear more quickly, God is said as it were to consider less.

Ipsa enim humani generis quae venit in mundi fine redemptio ab his qui a mundi initio praecesserunt tarda credebatur, quia longo temporis spatio a coelestium remuneratione disjuncti sunt, Veritate attestante, quae ait: Multi prophetae et reges voluerunt vos videre quae vos videtis, et non viderunt (Luc. X, 24). Itaque quod nunc dicitur: Patientiam meam quis considerat? ardentis desiderii vota panduntur. Neque enim, ut praediximus, justorum patientiam non considerat Deus, sed quasi non considerare dicitur ad votum desiderii minus citius apparere, et per prolixiora tempora dispensationis suae gratiam differre. Dicat ergo: Patientiam meam quis considerat? quia quod disponenti breve est, longum est amanti. Unde adhuc dilationis suae damna considerans, hoc quod jam praedixerat repetit, et, descensurus ad ima, vocem doloris ingeminat, dicens:

CAPUT XLVIII.

VERS. 16.---In profundissimum infernum descendent omnia mea.

53. Qui profundissimus infernus, dicantur eorum receptacula. Cum constet, quod apud inferos justi non in locis poenalibus, sed in superiori quietis sinu, tenerentur, magna nobis oboritur quaestio, quidnam sit quod beatus Job asserit, dicens: In profundissimum infernum descendent omnia mea. Qui et si ante adventum mediatoris Dei et hominum in infernum descensurus erat, liquet tamen quia in profundissimum infernum descensurus non erat. An ipsa superiora loca inferi profundissimum infernum vocat? Quia videlicet, quantum ad sublimitatem coeli, jam hujus aeris spatium non immerito dici infernus potest. Unde cum apostatae angeli a coelestibus sedibus in hoc caliginoso aere sint demersi, Petrus apostolus dicit: Angelis peccantibus non pepercit, sed rudentibus inferni detractos, in tartarum tradidit in judicio cruciandos reservari (II Petr. II, 4). Si itaque, quantum ad celsitudinem coeli, aer iste caliginosus infernus est, quantum ad ejusdem aeris altitudinem, terra quae inferius jacet, et infernus intelligi et profundus potest; quantum vero ad ejusdem terrae altitudinem, et illa loca inferi quae superiora sunt aliis receptaculis inferni, hoc loco non incongrue inferni profundissimi appellatione signantur, quia quod aer ad coelum, terra ad aerem, hoc ille est superior infernorum sinus ad terram.

For that redemption of the human race which came at the end of the world was believed late by those who preceded from the beginning of the world, because they were separated for a long space of time from heavenly remuneration, Truth witnessing, who says: Many prophets and kings have desired to see those things which ye see, and have not seen them (Luke 10:24). Therefore, what is now said: Who considers my patience? the vows of ardent desire are opened. For neither, as we have said before, does God not consider the patience of the righteous, but He is said as it were not to consider it by appearing less quickly to the vow of desire, and by deferring the grace of His dispensation through longer times. Let him say then: Who considers my patience? because what is short to Him who disposes, is long to him who loves. Whence considering still the losses of his delay, he repeats what he had already said before, and, being about to descend to the lowest parts, he redoubles the voice of sorrow, saying:

CHAPTER XLVIII.

VERSE 16.---All my things shall descend into the deepest hell.

53. What is the deepest hell, and let their receptacles be told. Since it is certain that among those in hell the righteous were kept not in penal places, but in a superior bosom of rest, a great question arises to us, what it is that blessed Job asserts, saying: All my things shall descend into the deepest hell. Who, even if he were to descend into hell before the advent of the Mediator of God and men, yet it is clear that he was not to descend into the deepest hell. Or does he call those same superior places of hell the deepest hell? Because, namely, as to the height of heaven, the space of this air may already not undeservedly be called hell. Whence, when the apostate angels were plunged from heavenly seats into this dark air, Peter the Apostle says: God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment (2 Pet. 2:4). If therefore, as to the height of heaven, this dark air is hell, as to the altitude of the same air, the earth which lies lower may be understood as both hell and deep; but as to the altitude of the same earth, those places of hell also which are superior to other receptacles of hell, are in this place not incongruously marked by the name of the deepest hell, because what the air is to heaven, the earth to the air, this that superior bosom of hell is to the earth.

[Vet. XXIII.] 54. Job solam animam totum hominem esse sentit. Sed mirum valde est quod adjungit: Descendent omnia mea. Cum enim sola anima descensura esset ad inferni loca, quid est quod sanctus vir illuc perhibet omnia sua descendere, nisi quod ibi se esse totum vidit, ubi pondus suae remunerationis intelligit? Quia hoc quod ex se insensibile in terra deserit, quousque ad incorruptionem resurrectionis redeat, se esse non sentit. Omnia itaque sua in infernum profundissimum descensura perhibet, quo solam suam animam descensuram videt, quia ibi totus est, ubi sentire possit quod receperit. Vel certe in infernum omnia ejus descendunt, quia laborum omnium retributio adhuc in sola inferni quiete recipi praestolabatur. Et quasi illuc descendit omne quod egit, quia ibi quietem retributionis suae ex omnibus invenit. Unde etiam ipsa quies praestolata subjungitur, cum illico subinfertur:

CAPUT XLIX.

IBID.---Putasne saltem ibi erit requies mihi?

55. Job de sua salute trepidante, nemo securus sit. In quibus nimirum verbis et innotescit quod desiderat, et tamen esse se adhuc de suscipienda requie dubium designat, ne cujus sancta opera tot flagella secuta sunt, occulto judicio superni judicis, post flagella temporalia etiam mansura tormenta sequerentur. Qua in re cum magno nobis timore pensandum est quis nostrum jam de requie aeterna securus sit, si de ea adhuc et ille trepidat cujus virtutis praeconia et ipse judex qui percutit clamat: Si enim justus vix salvabitur, impius et peccator ubi parebunt (I Pet. IV, 18)? Beatus etenim Job ad requiem se post flagella perventurum noverat; sed ut nostra timore corda concuteret, ipse visus est de aeternae quietis retributione dubitare cum dicit Putasne? ut nos videlicet perpendamus quanta debemus formidine venturum judicium semper expavescere, quando et ille qui a judice laudatus est adhuc de retributione judicii in suis vocibus securus non est.

Liber D

ECIMUS QUARTUS, In quo sanctus Gregorius XVIII et XIX capitum libri Job sensum historicum, allegoricum et moralem aperit.

CAPUT PRIMUM.

[Vet. XXIII.] 54. Job feels that the soul alone is the whole man. But it is very wonderful what he subjoins: All my things shall descend. For since the soul alone was about to descend to the places of hell, why is it that the holy man asserts that all his things descend thither, except that he saw himself to be whole there, where he understands the weight of his remuneration? Because that which he leaves of himself insensible on earth, until it returns to the incorruption of the resurrection, he does not feel to be himself. He asserts therefore that all his things are to descend into the deepest hell, whither he sees his soul alone is to descend, because there he is whole, where he can feel what he has received. Or certainly all his things descend into hell, because the retribution of all his labors was still expected to be received in the rest of hell alone. And as it were all that he did descended thither, because there he found the rest of his retribution from all things. Whence also that same expected rest is subjoined, when it is immediately added:

CHAPTER XLIX.

IBID.---Thinkest thou that there will at least be rest for me there?

55. While Job trembles for his salvation, let no one be secure. In which words namely it is both made known what he desires, and yet he designates himself as still doubtful about receiving rest, lest to him whose holy works so many scourges have followed, by the hidden judgment of the supreme Judge, after temporal scourges permanent torments should also follow. In which matter we must consider with great fear who of us is now secure of eternal rest, if he still trembles for it whose praises of virtue the very Judge who strikes proclaims: For if the righteous scarcely be saved, where shall the ungodly and the sinner appear? (1 Pet. 4:18). For blessed Job knew that he would reach rest after the scourges; but that he might shake our hearts with fear, he himself seemed to doubt about the retribution of eternal rest when he says: Thinkest thou? that we namely might weigh with how much dread we ought always to fear the coming judgment, when even he who was praised by the Judge is not yet secure in his own words about the retribution of judgment.

BOOK FOURTEENTH

, In which Saint Gregory opens the historical, allegorical, and moral sense of the eighteenth and nineteenth chapters of the book of Job.

CHAPTER I.

1. Superius dictorum anacephalaeosis.---Superiori hujus operis parte (Maxime praefat., c. 2) tractavimus quod omnipotens Deus, ut mentes corrigeret sub lege positorum, beati Job vitam ad testimonium adduxit, qui legem non novit, et tamen tenuit, qui praecepta vitae quae scripto non acceperat custodivit. Hujus prius actio Deo attestante laudatur, et probari postmodum diabolo insidiante permittitur, ut per tentamenta tribulationis ostenderet quantum prius in tranquillitate profecisset. Hujus vitam inimicus generis humani more suo improbus, et laudari Deo attestante cognovit, et tamen ad tentandum expetiit. Quem cum tot damnis rerum, tot orbitatibus percussum sternere nequivisset, uxorem ei in stimulum malae suasionis excitavit, ut saltem per familiaria verba corrumperet quem per tot sternere nuntiorum tormenta minime valeret. Sed cum adjutorio feminae, quod contra Adam prius in paradiso obtinuit, contra hunc secundum in sterquilinio positum roborari non potuit, ad alia se tentandi argumenta convertit, ut amicos ejus quasi consolantes adduceret, et tamen eorum mentes in asperitatem increpationis excitaret; quatenus eum, cujus patientiam flagella non vicerant, inter flagella saltem aspera verba superarent. Sed inimicus callide insidians fraudem quam contra sanctum virum paraverat pertulit, quia sancto viro quot occasiones perditionis intulit, tot causas victoriae ministravit. Contra tormenta quippe patientiam, contra verba sapientiam tenuit, quia et dolores verberum aequanimiter sustinuit, et stultitiam male suadentium sapienter frenavit. Sed quia in ipsis passionibus doctisque locutionibus sanctae Ecclesiae typum tenet, amicis ejus, ut saepe jam diximus, quaedam recta, et quaedam stulta loquentibus, non immerito haeretici figurantur, qui pro eo quod sancto viro amici sunt, multa de reprobis recta dicunt; sed pro eo quod speciem haereticorum tenent, plerumque in oris sui excessu dilabuntur, et verborum suorum jaculis sancti viri pectus feriunt, sed contra mentem inexpugnabilem ipsa sua percussione fatigantur. Nos igitur subtili debemus discretione distinguere, et quid sit in eorum verbis quod vere de reprobis sentiunt, et quid quod contra beatum Job fatuum sonant.

CAPUT II.

CAP. XVIII, VERS. 1, 2.---Respondens autem Balda: Suhites, dixit: Usque ad quem finem verba jactabis? Intellige prius, et sic loquamur.

1. Recapitulation of what was said above.---In the former part of this work (Especially in the Preface, ch. 2) we treated how almighty God, in order to correct the minds of those placed under the Law, brought forward the life of blessed Job as a testimony, who knew not the Law, and yet kept it, who guarded the precepts of life which he had not received in writing. His action is first praised with God as witness, and afterwards permitted to be proved by the devil's lying in wait, so that through the trials of tribulation he might show how much he had previously profited in tranquility. The enemy of the human race, wicked after his custom, both knew that his life was praised with God as witness, and yet sought it for testing. When he could not overthrow him, struck with so many losses of things, so many bereavements, he excited his wife against him as a sting of evil persuasion, so that at least through familiar words he might corrupt him whom he was by no means able to overthrow through so many torments of messengers. But when with the help of the woman, which he previously obtained against Adam in paradise, he was not able to be strengthened against this second man placed on the dunghill, he turned himself to other arguments of testing, so as to bring forward his friends as if consoling him, and yet to excite their minds to the harshness of rebuking; so that him, whose patience the scourges had not conquered, at least harsh words among the scourges might overcome. But the enemy craftily lying in wait endured the fraud which he had prepared against the holy man, because as many occasions of perdition as he brought upon the holy man, so many causes of victory he ministered. For against torments he held patience, against words wisdom, because he both sustained the pains of stripes with equanimity, and wisely restrained the folly of those evilly persuading. But because in those very passions and learned speeches he holds the type of holy Church, while his friends, as we have already often said, speak some right things and some foolish, they are not undeservedly figured as heretics, who because they are friends to the holy man, say many right things about the reprobate; but because they hold the likeness of heretics, they frequently slip in the excess of their mouth, and strike the breast of the holy man with the darts of their words, but are fatigued by their very striking against an unconquerable mind. We therefore ought to distinguish with subtle discretion, both what it is in their words that they truly feel about the reprobate, and what it is that sounds foolish against blessed Job.

CHAPTER II.

CHAP. XVIII. VERS. 1, 2.---Then Bildad the Shuhite (Suhites) answered and said: How long will you toss words? Understand first, and so let us speak.

2. Haeretici Ecclesiam superbiae et ignorantiae insimulant.---Omnes haeretici sanctam Ecclesiam in quibusdam cognitis superbire putant, quaedam vero nec intelligere suspicantur. Unde Baldad Suhites beatum Job quasi in superbiam astruit erupisse, quem fatetur verba jactare. Sed signat ipse quanta elatione tumuerat, qui beatum Job loqui quae non intelligeret putabat. Et quia omnes haeretici in aestimatione sua a sancta Ecclesia despici conqueruntur, apte subjungitur:

CAPUT III.

VERS. 3.---Quare reputati sumus ut jumenta, et sorduimus coram te?

3. Haereticorum in Ecclesiam suspiciones et contumeliae.---Humanae mentis est proprium hoc sibi fieri suspicari quod facit. Arbitrantur enim se despici, qui bonorum mores despicere consueverunt. Et quia in his quae comprehendi valent ratione contra haereticos ostendit Ecclesia rationabile non esse quod astruunt, aestimari se ab ejus judicio velut jumenta suspicantur. Ex qua despectus sui suspicione protinus ad dedignationem prosiliunt, atque ad ejusdem Ecclesiae contumelias excitantur. Unde subditur:

CAPUT IV.

VERS. 4.---Quid perdis animam tuam in furore tuo?

4. Ecclesiae zelum, furorem et insaniam vocant haeretici.---Haeretici vel zelum rectitudinis, vel spiritalem gratiam sanctae praedicationis, non virtutis pondus, sed insaniam furoris aestimant. Quo furore videlicet perire fidelium animas arbitrantur quia inde interire Ecclesiae vitam credunt, unde eam contra se infervere conspiciunt. Sequitur:

CAPUT V.

IBID.---Nunquid propter te derelinquetur terra?

5. Deus extra veram Ecclesiam vere non colitur.---Se enim ubique Deum colere, se totum mundum existimant occupasse. Quid est ergo dicere: Nunquid propter te derelinquetur terra, nisi hoc quod saepe fidelibus dicunt, quia si hoc est verum quod vos dicitis, omnis a Deo terra derelicta est, quam jam prae multitudine nos tenemus; sancta autem universalis Ecclesia praedicat Deum veraciter nisi intra se coli non posse, asserens quod omnes qui extra ipsam sunt minime salvabuntur.

2. Heretics accuse the Church of pride and ignorance.---All heretics think that the holy Church is proud in some known things, but suspect that she does not even understand some things. Wherefore Bildad the Shuhite (Suhites) charges blessed Job with having broken out into pride, whom he confesses to be tossing words. But he marks how much elation he himself had swelled with, who thought that blessed Job spoke what he did not understand. And because all heretics complain that they are despised by the holy Church in their own estimation, it is aptly added:

CHAPTER III.

VERS. 3.---Why are we counted as beasts (jumenta), and reputed vile before thee?

3. Suspicions and reproaches of heretics against the Church.---It is proper to the human mind to suspect that what it does is being done to itself. For they think they are despised, who have been accustomed to despise the ways of the good. And because the Church shows in those things which can be comprehended by reason against heretics that what they assert is not reasonable, they suspect themselves to be estimated by her judgment like beasts (jumenta). From which suspicion of their own contempt they immediately leap to indignation, and are excited to reproaches of the same Church. Whence it is added:

CHAPTER IV.

VERS. 4.---Why dost thou lose thy soul in thy fury (furore)?

4. Heretics call the zeal of the Church fury and madness.---Heretics estimate either the zeal of rectitude or the spiritual grace of holy preaching as not the weight of virtue, but the madness of fury (furore). By which fury namely they think the souls of the faithful perish because they believe the life of the Church perishes therefrom, whence they behold it glowing against them. It follows:

CHAPTER V.

IBID.---Shall the earth be forsaken for thee?

5. God is not truly worshipped outside the true Church.---For they think that they themselves worship God everywhere, and that they have occupied the whole world. What is it therefore to say: Shall the earth be forsaken for thee? unless that which they often say to the faithful, because if that is true which you say, all the earth is forsaken by God, which we already hold by reason of our multitude; but the holy universal Church preaches that God cannot be truly worshipped except within her, asserting that all who are outside of her shall by no means be saved.

At contra haeretici, qui etiam extra ipsam salvari se posse confidunt, in quolibet loco sibi divinum adjutorium adesse profitentur. Unde dicunt: Nunquid propter te derelinquetur terra? id est, ut quisquis extra te fuerit minime salvetur? Unde etiam subditur:

CAPUT VI.

IBID.---Et transferentur rupes de loco suo.

6. Haeretici doctores suos rupes vocant.---Haeretici rupes vocant eos quos sublimibus in humano genere excedere sensibus aestimant, quos profecto doctores se habere gloriantur. Cum vero sancta Ecclesia perversos quosque praedicatores intra sinum rectae fidei colligere studet, quid aliud quam de locis propriis rupes movet, ut intra eam recta sentientes humiliter jaceant, qui in perversis suis sensibus prius rigidi stabant? Sed hoc fieri haeretici omnino contradicunt, et propter ejus vocem rupes de loco proprio transferri renituntur, quia videlicet nolunt ut ad eam venientes vera humiliter sentiant hi qui apud eos elati sensibus falsa sapiebant.

7. Contra Ecclesiam propter flagella quae patitur, insaniunt.---Plerumque vero haeretici, cum quosdam intra sanctam Ecclesiam vel inopia, vel flagellis laborantes aspiciunt, semetipsos mox in arrogantiam justitiae extollunt; et quidquid adversum fidelibus evenisse considerant, hoc factum pro eorum iniquitatibus putant, nescientes nimirum quia actionum meritum praesentis vitae qualitas nullatenus probat. Nam plerumque et bona malis, et mala bonis eveniunt, pro eo quod et vera bona bonis, et vera mala malis in aeterna retributione servantur. Baldad itaque typum haereticorum de prosperitate vitae praesentis sese extollentium tenens, adversus beati Job flagella quasi ex eorum voce contra justorum opprobria inflatur, ac diserte quidem contra impios disputat; sed quam perverse contra justum talia dicat ignorat, nam subjecit, dicens:

CAPUT VII.

VERS. 5.---Nonne lux impii exstinguetur, nec splendebit flamma ignis ejus?

But on the contrary, the heretics, who trust that they can be saved even outside of her, profess that the divine help is present to them in any place. Whence they say: Shall the earth be forsaken for thee? that is, so that whoever shall be outside thee shall by no means be saved? Whence also it is added:

CHAPTER VI.

IBID.---And the rocks (rupes) shall be transferred from their place.

6. Heretics call their teachers rocks.---Heretics call those rocks (rupes) whom they estimate to exceed the human race in sublime senses, whom indeed they glory to have as teachers. But when the holy Church studies to gather all perverse preachers within the bosom of the right faith, what else does she do than move rocks from their own places, so that they may lie humbly within her, feeling rightly, who previously stood rigid in their own perverse senses? But the heretics altogether contradict this being done, and because of her voice they resist rocks being transferred from their own place, because namely they do not wish that those who were foolishly wise in false things, being elated in their senses among them, should feel true things humbly on coming to her.

7. They rage against the Church because of the scourges she suffers.---But very often heretics, when they behold some within the holy Church laboring either in want or under scourges, immediately extol themselves into the arrogance of justice; and whatever they consider to have happened against the faithful, they think this was done for their iniquities, being namely ignorant that the quality of the present life by no means proves the merit of actions. For very often both good things happen to the evil, and evil things to the good, for the reason that both true good things are kept for the good, and true evil things for the evil in the eternal retribution. Bildad therefore holding the type of heretics extolling themselves because of the prosperity of the present life, is puffed up against the scourges of blessed Job as if from their voice against the reproaches of the just, and indeed disputes eloquently against the ungodly; but how perversely he says such things against the just he knows not, for he added, saying:

CHAPTER VII.

VERS. 5.---Shall not the light of the ungodly be extinguished, nor the flame of his fire shine?

8. Saepe mala bonis, et bona malis in vita eveniunt. ---Haec si in praesentis vitae definitione denuntiat, fallitur; quia plerumque et impiis inesse lumen prosperitatis cernitur, et pios tenebrae ignobilitatis ac paupertatis abscondunt. Sin vero ad hoc ejus sermo dirigitur, ut ostendat quid impii in suo fine patiantur, veraciter dicitur: Nonne lux impii exstinguetur, nec splendebit flamma ignis ejus? Quod si dici de impio recte potuit, contra sanctum tamen virum in flagellis constitutum dici non debuit. Sed nos vires brachiorum illius in suis sententiis perpendentes, pensemus quam valide jacula intorquet, et desinamus aspicere intorquendo quem impetit, nimirum scientes, quia frustratis ictibus lapidem feriat. Dicat ergo: Nonne lux impii exstinguetur? Quia habent et impii lucem suam, prosperitatem scilicet vitae praesentis. Sed lux impii exstinguetur; quia fugitivae vitae prosperitas cum ipsa citius vita terminatur. Unde apte subditur: Nec splendebit flamma ignis ejus?

9. Mali quod appetunt, plerumque ad cumulum perditionis obtinent.---Omnis namque impius habet flammam ignis proprii, quem in corde suo ex fervore desideriorum temporalium accendit, dum modo istis, modo illis cupiditatibus aestuat, et cogitationes suas per multiplicia blandimenta saeculi amplius inflammat. Ignis autem si flammam non habet, nequaquam fuso lumine splendet. Flamma itaque ignis ejus est decor, vel potestas exterior, quae de interno ejus ardore procedit, quia quod anxie in hoc mundo adipisci desiderat, plerumque ad cumulum perditionis suae obtinet, et sive in potestate culminis, sive in divitiis multiplicationis, quasi per exteriorem gloriam lucet. Sed non splendebit flamma ignis ejus; cum in die exitus, omnis exterior decor subtrahitur, et solo suo intrinsecus ardore concrematur. Flamma ergo ab igne subtrahitur cum gloria exterior ab interno ejus ardore separatur. Habent etiam et justi flammam ignis sui, sed nimirum quae resplendeat, quia videlicet eorum desideria in bonis operibus lucent. Iniquorum vero flamma minime splendet, quia per hoc quod mala appetunt; ad tenebras pertrahuntur. Unde et sequitur:

CAPUT VIII.

VERS. 6.---Lux obtenebrescet in tabernaculo illius.

10. Iniquorum gaudium cito deficit. Supra ipsos est gaudium; justorum infra.---Si plerumque tristitiam tenebras accipimus, non immerito lucem accipere gaudium debemus. Lux ergo in tabernaculo illius tenebrescit, quia in ejus conscientia, quam male inhabitat, gaudium quod de temporalibus rebus fuerat deficit. Unde et apte subjungitur:

IBID.---Et lucerna quae super eum est exstinguetur.

8. Evil things often happen to the good, and good things to the evil in life.---If he denounces these things in the definition of the present life, he is deceived; because very often the light of prosperity is seen to be in the ungodly, and the darkness of ignobility and poverty hides the godly. But if indeed his speech is directed to this, that he may show what the ungodly suffer in their end, it is truly said: Shall not the light of the ungodly be extinguished, nor the flame of his fire shine? Which if it could be said rightly of the ungodly, yet it ought not to have been said against the holy man set in scourges. But we, weighing the strength of his arms in his sentences, let us consider how strongly he hurls the darts, and let us cease to look at whom he attacks in hurling them, namely knowing that with frustrated blows he strikes a stone. Let him say therefore: Shall not the light of the ungodly be extinguished? Because the ungodly also have their light, namely the prosperity of the present life. But the light of the ungodly shall be extinguished; because the prosperity of a fugitive life is terminated more quickly with the life itself. Whence it is aptly added: Nor shall the flame of his fire shine?

9. The evil mostly obtain what they seek, to the accumulation of their perdition.---For every ungodly man has the flame of his own fire, which he kindles in his heart from the fervor of temporal desires, while at one time he glows with these, at another time with those lusts, and inflames his thoughts more through the manifold allurements of the world. But if fire has no flame, it by no means shines with shed light. The flame therefore of his fire is the outward beauty (decor) or power, which proceeds from his inward heat, because what he anxiously desires to obtain in this world, he mostly obtains to the accumulation of his perdition, and whether in the power of height or in the riches of multiplication, he shines as if by outward glory. But the flame of his fire shall not shine; when on the day of departure all outward beauty is withdrawn, and he is burned by his own inward heat alone. The flame therefore is withdrawn from the fire when outward glory is separated from his inward heat. The just also have the flame of their fire, but namely that which may shine, because namely their desires shine in good works. But the flame of the iniquitous by no means shines, because by this that they seek evil things, they are drawn forth to darkness. Whence also it follows:

CHAPTER VIII.

VERS. 6.---Light shall become dark in his tabernacle.

10. The joy of the iniquitous quickly fails. Above them is joy; of the just, within.---If we very often take darkness for sadness, we ought not undeservedly to take light for joy. Light therefore in his tabernacle becomes dark, because in his conscience, which he evilly inhabits, the joy which had been from temporal things fails. Whence also it is aptly added:

IBID.---And the lamp (lucerna) which is over him shall be extinguished.

Ut enim de usu multorum loquar, lucerna lumen in testa est, lumen vero in testa est gaudium in carne. Lucerna ergo quae super eum est exstinguitur, quia cum malorum suorum retributio impium sequitur, in ejus mente gaudium carnale dissipatur. Bene autem de lucerna hac non dicitur quae apud eum est, sed quae super eum est, quia iniquorum mentem terrena gaudia possident, sicque eam in voluptatibus absorbent, ut super ipsam sint, non apud ipsam. Justi autem etiam cum prosperitatem vitae praesentis habent, eam sub semetipsis premere noverunt, ut hoc quod apud se in bonis hilarescunt, gravitatis consilio transeant, et virtutis regimine excedant. Lucerna ergo impii quae super eum est exstinguitur, quia citius ejus gaudium deficit, quod eum totum in hac vita possedit. Et qui nunc male se in voluptatibus dilatat, eum post in suppliciis poena coangustat. Unde adhuc subditur:

CAPUT IX.

VERS. 7.---Arctabuntur gressus virtutis ejus.

11. Qui nunc in deliciis vagantur, in suppliciis arctabuntur.---Nunc enim quasi toties virtutis suae gressus exerit, quoties potestas suae violentias exercet. Sed gressus virtutis ejus arctabuntur, quia vires malitiae illius, quas nunc in voluptate sua exhibet, postmodum poena constringit. Sequitur:

CAPUT X

[Rec.

IBID.---Et praecipitabit eum consilium suum. 12.

12. Suo unusquisque impius consilio in praeceps ruit.---Habet nunc consilium suum omnis iniquus praesentia appetere, aeterna deserere, injusta agere, justa deridere; Suo unusquisque impius consilio in praeceps ruit.---Habet nunc consilium suum omnis iniquus praesentia appetere, aeterna deserere, injusta agere, justa deridere; sed cum judex justorum injustorumque venerit, suo unusquisque impius consilio praecipitatur, quia per hoc quod hic appetere pravis cogitationibus elegit, in aeterni supplicii tenebras mergitur. Quem enim hic gloria temporalis extollit, illic sine termino poena premit. Qui hic in voluptate laetatus est, illic perpetua ultione cruciatur. Et fit plerumque ut ipsa hujus mundi prosperitas, quae ab impiis inhianter appetitur, eorum gressus ita obliget, ut etiam cum ad bona opera voluerint redire, vix possint, quia recta agere non valent cum mundi hujus amatoribus 440 displicere timent. Unde agitur ut per gloriam quam impius ex peccato assequitur ejus adhuc peccata amplius multiplicentur, quod bene Baldad exprimit cum subjungit:

To speak as of the use of many, a lamp (lucerna) is light in a shell (testa), but light in a shell is joy in the flesh. The lamp therefore which is over him is extinguished, because when the retribution of his evils follows the ungodly, carnal joy is dissipated in his mind. But well it is not said of this lamp which is with him, but which is over him, because earthly joys possess the mind of the iniquitous, and so absorb it in pleasures, that they are over it, not with it. But the just, even when they have the prosperity of the present life, know how to press it under themselves, so that this which they rejoice at in good things with themselves, they may pass over by the counsel of gravity, and exceed by the governance of virtue. The lamp therefore of the ungodly which is over him is extinguished, because his joy more quickly fails, which possessed him entirely in this life. And he who now evilly expands himself in pleasures, afterwards the penalty narrows him in punishments. Whence it is still added:

CHAPTER IX.

VERS. 7.---The steps of his strength (virtutis) shall be straitened.

11. Those who now wander in delights, shall be narrowed in punishments.---For now he as it were exerts the steps of his strength (virtutis) as often as he exercises the violences of his power. But the steps of his strength (virtutis) shall be straitened, because the powers of his malice, which he now exhibits in his pleasure, afterwards the penalty constrains. It follows:

Chapter X

[Rec. V].

IBID.---And his own counsel shall cast him down headlong.

12. Every wicked man falls headlong by his own counsel.---Every unjust man now has his own counsel: to desire present things, to desert eternal ones, to do unjust things, to deride just ones; but when the judge of the just and unjust shall come, every wicked man is cast down by his own counsel, because by that which he chose to desire here with depraved thoughts, he is plunged into the darkness of eternal punishment. For him whom temporal glory here extols, there penalty without end oppresses. He who here rejoiced in pleasure, there is tortured with perpetual vengeance (ultione). And it happens for the most part that this very prosperity of this world, which is greedily desired by the wicked, so binds their steps, that even when they wish to return to good works, they are scarcely able, because they have no power to act rightly since they fear to displease the lovers of this world. Whence it comes to pass that through the glory which the wicked man attains from sin, his sins are yet more abundantly multiplied, which Bildad well expresses when he subjoins:

Caput XI

[Rec. VI].

VERS. 8.---Immisit enim in rete pedem suum, et in maculis ejus ambulat.

13. Peccator cum a peccati laqueis expediri nititur, cognoscit quam duris nexibus teneatur, maxime in fine vitae. ---Qui pedes in rete mittit, non cum voluerit ejicit, sic qui in peccata se dejicit non mox ut voluerit surgit; et qui in maculis retis ambulat, gressus suos ambulando implicat, et cum expedire ad ambulandum nititur, ne ambulet obligatur. Saepe namque contingit ut quis, hujus mundi delectatione persuasus, in eo ad honoris gloriam pertingat, ut ad desideriorum suorum effectum perveniat, et pervenisse se ad hoc quod expetiit laetetur. Sed quia bona mundi non habita in amore sunt, et plerumque habita vilescunt, percipiendo discit quam sit vile quod expetiit. Unde revocatus ad mentem exquirit qualiter sine culpa fugiat, quod se cum culpa conspicit adeptum; sed ipsa eum dignitas quae implicavit tenet, et sine culpis aliis fugere non valet hoc ubi non sine culpa pervenit. Immisit ergo in rete pedes suos, et in maculis ejus ambulat, quia cum expediri nititur, tunc veraciter conspicit quam duris nexibus tenetur. Neque enim vere obligationem nostram cognoscimus, nisi cum evadere nitentes, quasi levare pedes conamur. Unde et hanc eamdem obligationem aperit subjungens:

VERS. 9.---Tenebitur planta illius laqueo.

[Vet. V.] Quia videlicet stringetur finis in peccato. Et quia hostis generis humani, cum uniuscujusque vitam in culpa obligat, ad ejus mortem anxius anhelat, recte subjungitur:

CAPUT XII.

IBID.---Et exardescet contra eum sitis. 14.

14. Cum se obligatum experitur, concupiscentia acrius aestuat peccator. Cum se obligatum experitur, concupiscentia acrius aestuat peccator.---Antiquus quippe noster inimicus, cum in peccato vitam illaqueat, sitit, ut mortem peccatoris bibat. Quod tamen et aliter intelligi potest. Nam perversa mens, cum in peccatum se venisse conspicit, quadam cogitationis superficie evadere peccati laqueos quaerit; sed vel terrores, vel opprobria hominum timens, eligit in aeternum mori, quam ad tempus aliquid adversitatis perpeti. Unde totum se vitiis deserit, quibus jam se semel obligatum sentit.

Chapter XI

[Rec. VI].

VERS. 8.---For he has thrust his foot into a net, and he walks in its meshes.

13. When the sinner strives to be disentangled from the snares of sin, he knows with how hard bonds he is held, especially at the end of life. ---He who puts his feet into a net, does not cast them out when he will, so he who casts himself into sins does not rise as soon as he will; and he who walks in the meshes (maculis) of a net, entangles his steps by walking, and when he strives to disentangle himself for walking, he is bound so that he cannot walk. For it often happens that anyone, persuaded by the delight of this world, reaches in it to the glory of honor, so as to arrive at the effect of his desires, and rejoices that he has arrived at that which he sought. But because the goods of the world are in love when not possessed, and for the most part become vile when possessed, by perceiving he learns how vile is that which he sought. Whence recalled to his mind he seeks how he may flee without fault, that which he beholds himself to have obtained with fault; but the very dignity which has entangled him holds him, and he has no power to flee without other faults from this place where he arrived not without fault. He has therefore thrust his feet into a net, and he walks in its meshes, because when he strives to be disentangled, then he truly beholds with how hard bonds he is held. For we do not truly know our obligation, except when striving to escape, we as it were endeavor to lift our feet. Whence also he opens this same obligation, subjoining:

VERS. 9.---His sole (planta) shall be held by a snare.

[Vet. V.] Because, forsooth, the end (finis) shall be tightened in sin. And because the enemy of the human race, when he binds the life of each one in fault, anxiously pants for his death, it is rightly subjoined:

CHAPTER XII.

IBID.---And thirst shall burn against him.

14. When he experiences himself to be bound, the sinner burns more sharply with concupiscence. ---For our ancient enemy, when he ensnares a life in sin, thirsts to drink the death of the sinner. Which, however, can also be understood in another way. For the perverse mind, when it beholds that it has come into sin, seeks to escape the snares of sin by some surface of thought; but fearing either terrors or the reproaches of men, it chooses to die forever, rather than to suffer some adversity for a time. Whence it gives itself up entirely to the vices by which it feels itself already once bound.

Cujus ergo usque ad finem vita in culpa constringitur, ejus planta laqueo tenetur. Sed quia se quo malis obligatum pensat, eo de suo reditu desperat, ipsa jam desperatione acrius ad hujus mundi concupiscentias aestuat, fit desideriorum fervor in mente, et peccatis praecedentibus irretitus animus ad majora etiam delicta succenditur. Unde et subditur: Et exardescet contra eum sitis. In ejus quippe animo contra eum sitis exardescit, quia quo agere perversa consuevit, eo ad ebibenda mala vehementer accenditur. Impio quippe sitire est hujus mundi bona concupiscere. Unde et Redemptor noster ante Pharisaei domum hydropicum curat, et cum contra avaritiam disputaret, scriptum est: Audiebant autem omnia haec Pharisaei, qui erant avari, et deridebant illum (Luc. Quid est ergo quod ante Pharisaei domum hydropicus curatur, nisi quod per alterius aegritudinem corporis, in altero exprimitur aegritudo cordis? Hydropicus quippe 441 quo amplius biberit, amplius sitit, et omnis avarus ex potu sitim multiplicat, quia cum ea quae appetit adeptus fuerit, ad appetenda alia amplius anhelat. Qui enim adipiscendo plus appetit, hujus sitis ex potu crescit. Sequitur:

Caput XIII

[Vet. VI, Rec. VII].

VERS. 10.---Abscondita est in terra pedica ejus, et decipula illius super semitam.

15. Diaboli quanta in decipiendo astutia. Qualitates morum certis vitiis affines. --- In terra pedica absconditur cum culpa sub terrenis commodis occultatur. Inimicus quippe insidians ostendit humanae menti in terreno lucro quid appetat, et occultat peccati laqueum, ut ejus animam stringat, quatenus videat quidem quod concupiscere valeat, et tamen nequaquam videat in quo culpae laqueo pedem ponat. Decipula vero a decipiendo vocata est. Et tunc ab antiquo hoste super semitam decipula ponitur, quando in actione hujus mundi, quam mens appetit, peccati laqueus paratur; quae videlicet non facile deciperet, si videri potuisset. Sic quippe decipula ponitur, ut dum esca ostenditur, nequaquam ipsa a transeunte videatur. Quasi esca quippe in laqueo est lucrum cum culpa, et hujus mundi prosperitas cum iniquitate. Dum itaque a concupiscente lucrum appetitur, quasi pedem mentis apprehendit decipula, quae non videtur.

He whose life, therefore, is constrained in fault even unto the end, his sole (planta) is held by a snare. But because the more he considers himself bound by evils, the more he despairs of his return, by that very despair he now burns more sharply towards the concupiscences of this world; a fervor of desires is produced in the mind, and the soul, entangled by preceding sins, is kindled even to greater offences. Whence also it is added: And thirst shall burn against him. For in his soul thirst burns against him, because the more he has been accustomed to do perverse things, the more vehemently is he kindled to drink down evils. For to the wicked man to thirst is to covet the goods of this world. Whence also our Redeemer heals a hydropic man before the house of a Pharisee, and when he was disputing against avarice, it is written: Now the Pharisees, who were covetous, heard all these things, and they derided him (Luke 14:12; 16:4). What is it, then, that a hydropic man is healed before the house of a Pharisee, except that by the sickness of the body in one, the sickness of the heart is expressed in another? For the more a hydropic man drinks, the more he thirsts; and every covetous man multiplies his thirst from drinking, because when he has obtained those things which he desired, he pants more abundantly to desire other things. For he who by obtaining desires more, his thirst increases from drinking. It follows:

Chapter XIII

[Vet. VI, Rec. VII].

VERS. 10.---His snare (pedica) is hidden in the earth, and his trap (decipula) upon the path.

15. How great is the craftiness of the devil in deceiving. Qualities of manners akin to certain vices. ---A snare is hidden in the earth when fault is concealed under earthly advantages. For the ensnaring enemy shows to the human mind in earthly lucre what it may desire, and conceals the snare of sin, that he may bind its soul, so that it may indeed see what it is able to covet, and yet by no means see in what snare of fault it is placing its foot. But a trap (decipula) is so called from deceiving (decipiendo). And then a trap is placed upon the path by the ancient enemy, when in the action of this world, which the mind desires, the snare of sin is prepared; which, forsooth, would not easily deceive, if it could have been seen. For a trap is so placed, that while the bait (esca) is shown, the trap itself is by no means seen by the one passing by. For as it were a bait in a snare is lucre with fault, and the prosperity of this world with iniquity. While therefore lucre is desired by the covetous man, the trap which is not seen catches as it were the foot of the mind.

Saepe ergo proponuntur animo cum culpa honores, divitiae, salus, et vita temporalis; quae mens infirma dum quasi escam videt, et decipulam non videt, per escam quam videns appetit, in culpa constringitur quae non videtur. Existunt etenim qualitates morum, quae certis vitiis sunt vicinae. Nam mores asperi, aut crudelitati, aut superbiae solent esse conjuncti; mores autem blandi, et quam decet paulo amplius laetiores, nonnunquam luxuriae et dissolutioni. Intuetur ergo inimicus generis humani uniuscujusque mores cui vitio sint propinqui, et illa opponit ante faciem ad quae cognoscit facilius inclinari mentem, ut blandis ac laetis moribus saepe luxuriam, nonnunquam vanam gloriam; asperis vero mentibus iram, superbiam, vel crudelitatem proponat. Ibi ergo decipulam ponit, ubi esse semitam mentis conspicit, quia illic periculum deceptionis inserit, ubi viam esse invenerit propinquae cogitationis. Et quia perversus homo omne quod facit etiam pati metuit, atque hoc sibi ab omnibus fieri aestimat quod ipse omnibus quibus valet parat, recte sequitur:

CAPUT XIV.

VERS. 11.---Undique terrebunt eum formidines. 16.

16. Peccator pravis desideriis ad malam actionem tractus timore irretitur. Peccator pravis desideriis ad malam actionem tractus timore irretitur.---Tales enim contra se omnes esse suspicatur, qualis ipse esse contra omnes nititur. Quae nimirum formidines quid in ejus actione faciant, subinfertur cum dicitur: IBID.---Et involvent pedes ejus. [Vet.

IBID.---Et involvent pedes ejus.

VII.] Pedes quippe si involuti fuerint, gressus liberos habere non possunt, et nullum carpere iter valent, quia sua eos involumenta retinent. Prava itaque desideria ad pessimam actionem trahunt, sed pessima actio restringit in formidine. Quae videlicet formido involvit pedes, ne in rectam exire valeant actionem. Et saepe contingit ut idcirco quisque bonus esse metuat, ne hoc a pravis ipse patiatur quod se bonis fecisse reminiscitur; Et saepe contingit ut idcirco quisque bonus esse metuat, ne hoc a pravis ipse patiatur quod se bonis fecisse reminiscitur; dumque hoc pati quod fecit metuit, undique territus, undique suspectus, quasi pedes involutos habet, qui timore irretitur, nil libere agere praevalet, quia in bono opere quasi inde gressum perdidit, unde ad mala 442 quae concupierat excessit. Sequitur:

CAPUT XV.

VERS. 12.---Attenuetur fame robur ejus, et inedia invadat costas illius.

Therefore honors, riches, health, and temporal life are often proposed to the soul with fault; which things while the weak mind sees as a bait, and sees not the trap, through the bait which seeing it desires, it is constrained in the fault which is not seen. For there exist qualities of manners, which are near to certain vices. For rough manners are wont to be joined either to cruelty or to pride; but mild manners, and such as are a little more cheerful than is becoming, sometimes to luxury and dissolution. The enemy of the human race therefore considers the manners of each one, to what vice they are near, and sets those things before his face to which he knows the mind is more easily inclined, so that to mild and cheerful manners he may often propose luxury, sometimes vain glory; but to rough minds, anger, pride, or cruelty. There therefore he places a trap, where he beholds the path of the mind to be, because there he inserts the danger of deception, where he has found the way of a neighboring thought. And because the perverse man fears also to suffer everything that he does, and judges that to be done to himself by all which he himself prepares for all over whom he has power, it rightly follows:

CHAPTER XIV.

VERS. 11.---Terrors shall frighten him on every side.

16. The sinner, drawn by depraved desires to evil action, is entangled by fear. ---For he suspects all to be such against himself, as he himself strives to be against all. And what these terrors do in his action, is subjoined when it is said:

IBID.---And shall entangle (involvent) his feet.

[Vet. VII.] For if the feet are entangled, they cannot have free steps, and they have no power to pursue any journey, because their entanglements hold them. Depraved desires therefore draw to the worst action, but the worst action restrains in fear. Which fear, forsooth, entangles the feet, so that they have no power to go out into right action. And it often happens that for this reason anyone fears to be good, lest he himself should suffer that from the wicked which he remembers himself to have done to the good; and while he fears to suffer what he did, terrified on every side, suspected on every side, he as it were has his feet entangled, who being caught in fear, has no power to do anything freely, because in good work he has as it were lost his step from that point, whence he exceeded towards the evils which he had coveted. It follows:

CHAPTER XV.

VERS. 12.---Let his strength (robur) be weakened with famine, and let hunger (inedia) invade his ribs.

17. Iniquus fame tabescit, quia nulla cibi interni refectione pascitur. ---Scripturae sacrae more, optare videtur quod futurum praevidet, scilicet non maledicentis animo, sed praedicentis. Omnis itaque homo, quia ex anima et carne consistit, quasi ex robore et infirmitate compositus est. Ex ea enim parte qua spiritus rationalis est conditus, non incongrue dicitur robustus; ex ea vero qua carnalis, infirmus est. Robur ergo est hominis anima rationalis, quae impugnantibus vitiis resistere per rationem valet. Unde et superius per beatum Job dictum est: Roborasti eum paululum, ut in perpetuum pertransiret (Job. XIV, 20). Ex rationali quippe anima habet homo ut in perpetuum vivat. Hujus ergo iniqui robur fame attenuatur, quia ejus anima nulla interni cibi refectione pascitur. De qua scilicet fame Deus per prophetam loquitur: Emittam famem in terram, non famem panis neque sitim aquae, sed audiendi verbum Domini (Amos VIII, 11).

18. Hinc sensus mentis deficiunt.---Bene autem subditur: Et inedia invadat costas illius. Costae enim viscera constringunt, ut latentia intrinsecus earum soliditate muniantur. Costae ergo uniuscujusque sunt sensus animi, qui latentes cogitationes muniunt. Inedia igitur invadit costas, quando, omni spiritali refectione subtracta, sensus mentis deficiunt, et cogitationes suas regere vel tueri non possunt. Inedia invadit iniqui costas, quia fames interna sensus mentis extenuat, ut cogitationes suas nullatenus regant. Nam dum sensus mentis obtusi fuerint, cogitationes ad exteriora prodeunt, et, quasi costis infirmantibus, ea quae in occulto sana latere potuerant foras viscera funduntur. Unde fit ut, cogitationibus exterius sparsis, exterioris gloriae speciem deceptus appetat animus, nihilque diligat, nisi quod pulchrum foris viderit. Contra quem adhuc apte subjungitur:

Caput XVI

[Vet. et Rec. VIII].

VERS. 13.---Devoret pulchritudinem cutis ejus, et consumat brachia illius primogenita mors.

19. Primogenita mors est superbia quam cavere vix possunt divites.---Pulchritudo cutis est gloria temporalis, quae dum foris concupiscitur, quasi species in cute retinetur. Brachiorum vero nomine non incongrue opera designantur, quia corporale opus brachiis agitur. Quid autem mors nisi peccatum est, quod ab interiore vita animam occidit? unde scriptum est: Beatus et sanctus qui habet partem in resurrectione prima (Apoc. XX, 6), quia ille post in carne feliciter resurget, qui, in hac vita positus, a mentis suae morte resurrexerit.

17. The unjust man wastes away with famine, because he is fed with no refreshment of internal food. ---After the manner of Holy Scripture, he seems to wish for that which he foresees will be, namely, not with the mind of one cursing, but of one predicting. Every man therefore, because he consists of soul and flesh, is as it were composed of strength (robore) and weakness. For in that part in which the rational spirit is created, he is not inappropriately called strong (robustus); but in that in which he is carnal, he is weak. The strength of man therefore is the rational soul, which has power to resist assailing vices by reason. Whence also it was said above through blessed Job: Thou hast strengthened him a little, that he might pass away forever (Job 14:20). For from the rational soul man has it that he lives forever. The strength therefore of this unjust man is weakened with famine, because his soul is fed with no refreshment of internal food. Of which famine indeed God speaks through the prophet: I will send a famine into the land, not a famine of bread nor a thirst of water, but of hearing the word of the Lord (Amos 8:11).

18. Hence the senses of the mind fail.---But it is well added: And let hunger (inedia) invade his ribs. For the ribs (costae) constrain the bowels, so that the things lying hidden within may be protected by their solidity. The ribs therefore of each one are the senses of the mind, which protect the latent thoughts. Hunger therefore invades the ribs, when, all spiritual refreshment being withdrawn, the senses of the mind fail, and they cannot rule or protect their own thoughts. Hunger invades the ribs of the unjust man, because internal famine attenuates the senses of the mind, so that they by no means rule their thoughts. For while the senses of the mind have been blunted, the thoughts go forth to external things, and, as if the ribs were weakening, those bowels which could have remained sound in secret are poured out abroad. Whence it comes to pass that, the thoughts being scattered externally, the deceived soul desires the appearance of external glory, and loves nothing except what it sees to be beautiful without. Against whom it is yet aptly subjoined:

Caput XVI

[Vet. et Rec. VIII].

VERS. 13.---Let it devour the beauty of his skin, and let first-born death consume his arms.

19. First-born death is pride, which rich men can scarcely avoid.---The beauty of the skin is temporal glory, which while it is desired without, is retained as a species in the skin. But by the name of arms works are not incongruously designated, because corporal work is done with arms. But what is death but sin, which kills the soul from the interior life? whence it is written: Blessed and holy is he that hath part in the first resurrection (Apoc. 20:6), because he shall afterwards rise happily in the flesh, who, placed in this life, shall have risen from the death of his mind.

Si igitur peccatum mors, non incongrue primogenita mors superbia valet intelligi, quia scriptum est: Initium omnis peccati superbia (Eccli. X, 15). Pulchritudinem igitur cutis ejus et brachia illius primogenita mors devorat, quia iniqui gloriam vel operationem superbia supplantat. Potuit enim etiam in hac vita sine culpa gloriosus existere, si superbus minime fuisset; potuit auctoris sui judicio quibusdam suis operibus commendari, nisi haec ipsa opera ante ejus oculos elatio supplantaret. Saepe enim quosdam divites videmus, qui opes et gloriam habere sine culpa potuissent, si haec habere cum humilitate voluissent. Sed extolluntur rebus, inflantur honoribus, dedignantur caeteros, omnemque vitae suae fiduciam in ipsa abundantia rerum ponunt. Unde et quidam dives dicebat: 443 Anima, habes multa bona reposita in annos plurimos; requiesce, comede, bibe, epulare (Luc. XII, 19). Quas eorum cogitationes dum supernus judex aspicit, de hac ipsa eos sua fiducia evellit. Unde hic quoque apte subditur:

Caput XVII

[Rec.

VERS. 14.---Evellatur de tabernaculo suo fiducia ejus, et calcet super eum quasi rex interitus. 20.

20. Quos diabolus blandis persuasionibus decipit, violentis nexibus ad supplicium rapit. Quos diabolus blandis persuasionibus decipit, violentis nexibus ad supplicium rapit.---Hoc loco interitus nomine ipse hostis generis humani, qui interitum intulit, designatur; qui per suum quemdam satellitem exprimitur, de quo ad Joannem dicitur: Nomen illi mors (Apoc. Iste itaque interitus in die exitus quasi rex super impium calcat, quia quem prius blandis persuasionibus decepit, ad extremum violentis nexibus ad supplicium rapit, tantoque eum durius deprimit, quanto in pravis actibus vehementius astringit. Qui hic quoque reprobi mentem dum possidet calcat, quia quoties eam delectationibus pressit, quasi toties super eam pedes suae tyrannicae dominationis posuit. [Vet.

[Vet. IX.] 21. Non peccati tentationem, sed dominationem effugere possumus. Non peccati tentationem, sed dominationem effugere possumus.---Si vero interitus nomine non aperte diabolus, sed peccatum debet intelligi, ex quo contingit reprobos ad interitum trahi, talis nimirum interitus quasi rex calcat mentem, cum eam non resistentem possidet. Non enim potest in hac vita homini posito tentatio deesse peccati, sed aliud est peccato tentanti resistere, aliud dominanti servire.

If therefore sin is death, first-born death may not incongruously be understood as pride, because it is written: The beginning of all sin is pride (Ecclus. 10:15). First-born death therefore devours the beauty of his skin and his arms, because pride supplants the glory or the operation of the wicked. For he could also have existed in this life glorious without fault, if he had not been proud; he could have been commended by the judgment of his author for some of his works, unless elation supplanted these very works before his eyes. For we often see certain rich men, who could have had riches and glory without fault, if they had wished to have these things with humility. But they are extolled by things, they are puffed up by honors, they disdain others, and they place all the confidence of their life in that very abundance of things. Whence also a certain rich man said: Soul, thou hast much goods laid up for many years; rest, eat, drink, make merry (Luke 12:19). Which thoughts of theirs while the supreme Judge beholds, he plucks them out of this very confidence of theirs. Whence here also is aptly subjoined:

Chapter XVII

[Rec. IX].

VERS. 14.---Let his confidence be plucked from his tabernacle, and let destruction (interitus) tread upon him as a king.

20. Those whom the devil deceives with mild persuasions, he hurries away to punishment with violent bonds. ---In this place by the name of destruction (interitus) the enemy of the human race himself, who brought in destruction, is designated; who is expressed through a certain attendant of his, of whom it is said to John: His name was Death (Rev 6:8). This destruction, therefore, in the day of departure treads upon the wicked man as a king, because him whom before he deceived with mild persuasions, at the last he hurries away to punishment with violent bonds, and he oppresses him the more harshly, the more vehemently he binds him in depraved acts. Who here also treads upon the mind of the reprobate while he possesses it, because as often as he has pressed it with delights, so often as it were has he placed the feet of his tyrannical domination upon it.

[Vet. IX.] 21. We cannot escape the temptation of sin, but we can escape its dominion. ---But if by the name of destruction, not the devil openly, but sin ought to be understood, from which it happens that the reprobate are drawn to destruction, such destruction forsooth treads upon the mind as a king, when it possesses it not resisting. For temptation of sin cannot be wanting to man placed in this life, but it is one thing to resist sin tempting, another to serve it reigning.

Iniquus autem quisque, quia resistere peccati suasionibus nescit, subjugari autem ejus dominio non pertimescit, recte de eo dicitur: Calcet super eum quasi rex interitus. Hujus quippe interitus regnum a discipulorum cordibus repellebat. Apostolus cum dicebat: Non regnet peccatum in vestro mortali corpore (Rom. Non enim ait: Non sit, sed Non regnet, quia non esse non potest, non autem regnare in cordibus bonorum potest. Quia ergo cum quaelibet culpa cor iniqui pulsaverit, resistens illud non invenit, sed suo dominio substernit, dicatur recte: Evellatur de tabernaculo suo fiducia ejus, et calcet super eum quasi rex interitus. De terra ergo fiducia ejus evellitur, quando perversus quisque, qui multa sibi ad votum in hac vita paraverat, repentina morte dissipatur. Et calcat super eum quasi rex interitus, quia vel hic vitiis premitur, vel mortis suae tempore per hoc quod ad supplicia rapitur potestati daemoniacae subjugatur. Quod idcirco ita in reproborum mentibus agitur, quia et cum occasio perpetrandi peccati deest, desideriorum cogitationes eorum cordibus nullatenus desunt. Et cum semper diabolum sequantur in opere, valde tamen se illi obligant in cogitatione. Prius ergo culpa in cogitatione est, postmodum vero in opere. Unde filiae Babylon dicitur: Descende in pulvere, virgo filia Babylon, sede in terra (Isai. Cum enim semper pulvis terra sit, non tamen terra semper est pulvis. Quid ergo per pulverem nisi cogitationes debemus accipere, quae dum importune ac silenter in mente evolant, ejus oculos excaecant? Et quid per terram nisi terrena actio designatur? Et quia reproborum mens prius ad prava cogitanda dejicitur, et postmodum ad facienda, recte filiae Babylon, quae ab internae rectitudinis judicio descendit, per ferientem sententiam 444 dicitur ut prius in pulvere, et post in terra sedeat, quia nisi se in cogitatione prosterneret, in malo opere non inhaesisset. Sequitur:

Caput XVIII

[Rec. X].

VERS. 15.---Habitent in tabernaculo illius socii ejus, quia non est.

But every unjust man, because he knows not how to resist the persuasions of sin, and fears not to be subjected to its dominion, it is rightly said of him: Let destruction tread upon him as a king. For the Apostle was repelling the kingdom of this destruction from the hearts of the disciples when he said: Let not sin reign in your mortal body (Rom 6:12). For he did not say: Let it not be, but Let it not reign, because it cannot but be, but it cannot reign in the hearts of the good. Because therefore when any fault whatever shall have knocked at the heart of the unjust man, it finds it not resisting, but subjects it to its own dominion, let it be rightly said: Let his confidence be plucked from his tabernacle, and let destruction tread upon him as a king. His confidence therefore is plucked from the earth, when every perverse man, who had prepared many things for himself according to his wish in this life, is dissipated by sudden death. And destruction treads upon him as a king, because he is either here pressed by vices, or at the time of his death he is subjected to demoniacal power by this that he is hurried away to punishments. Which is therefore so done in the minds of the reprobate, because even when the occasion of perpetrating sin is wanting, the thoughts of desires are by no means wanting to their hearts. And although they always follow the devil in work, yet they bind themselves greatly to him in thought. First therefore fault is in thought, and afterwards in work. Whence it is said to the daughter of Babylon: Come down into the dust, O virgin daughter of Babylon, sit on the ground (Isa 47:1). For though dust is always ground (terra), yet the ground is not always dust. What therefore ought we to understand by dust except thoughts, which while they fly about importunately and silently in the mind, blind its eyes? And what is designated by the ground (terra) except earthly action? And because the mind of the reprobate is first cast down to thinking perverse things, and afterwards to doing them, it is rightly said to the daughter of Babylon, who descends from the judgment of internal rectitude, by a smiting sentence, that she should first sit in the dust, and afterwards on the ground, because unless she prostrated herself in thought, she would not have cleaved to the evil work. It follows:

Chapter XVIII

[Rec. X].

VERS. 15.---Let his companions dwell in his tabernacle, because he is not.

22. Satan non esse dicitur, quia bene esse amisit. ---Id est, in mente ejus apostatae angeli per cogitationes nequissimas conversentur, ejus videlicet socii, qui idcirco jam non est, quia a summa essentia recessit, et per hoc, quotidie excrescente defectu, quasi ad non esse tendit, quo semel ab eo qui vere est cecidit; qui recte quoque non esse dicitur, quia bene esse perdidit, quamvis naturae essentiam non amisit. [Vet. X.] Adhuc tamen easdem iniqui cogitationes subtilius exprimens subjungit, dicens:

CAPUT XIX.

IBID.---Aspergatur in tabernaculo ejus sulphur.

23. Peccata carnis sulphuri fetenti et ardenti recte comparantur. ---Sulphur quid aliud quam fomentum ignis est? Quod tamen sic ignem nutrit, ut fetorem gravissimum exhalet. Quid itaque in sulphure, nisi peccatum carnis accipimus? Quod dum perversis cogitationibus quasi quibusdam fetoribus mentem replet, aeterna ei incendia praeparat; et dum fetoris sui nebulam in mente reproba dilatat, contra eam flammis subsequentibus quasi nutrimenta subministrat. Nam quia per sulphur fetor carnis accipitur, ipsa sacri eloquii historia testatur, quae contra Sodomam ignem ac sulphur pluisse Dominum narrat (Genes. XIX, 24). Qui cum carnis ejus scelera punire decrevisset, in ipsa qualitate ultionis notavit maculam criminis. Sulphur quippe fetorem habet, ignis ardorem. Quia itaque ad perversa desideria ex carnis fetore arserant, dignum fuit ut simul igne et sulphure perirent, quatenus ex justa poena discerent ex injusto desiderio quid fecissent. Hoc ergo in tabernaculo iniqui sulphur aspergitur, quoties perversa carnis delectatio in ejus mente dominatur. Quem quia indesinenter pravae cogitationes possident, eumque ferre boni operis fructum vetant, recte subjungitur:

CAPUT XX.

VERS. 16.---Deorsum radices ejus siccentur, sursum autem atteratur messis ejus.

22. Satan is said not to be, because he has lost his well-being (bene esse). ---That is, let apostate angels converse in his mind by most wicked thoughts, his companions forsooth, who for this reason already is not, because he has departed from the highest Essence, and through this, a defect daily increasing, he tends as it were to non-being, whither he once fell from Him who truly is; who is also rightly said not to be, because he has lost his well-being, although he has not lost the essence of his nature. [Vet. X.] Still however expressing the same thoughts of the unjust man more subtly, he subjoins, saying:

CHAPTER XIX.

IBID.---Let brimstone be scattered in his tabernacle.

23. The sins of the flesh are rightly compared to stinking and burning brimstone. ---What else is brimstone but the fuel of fire? Which yet so nourishes the fire that it exhales a most grievous stench. What therefore do we understand by brimstone but the sin of the flesh? Which while it fills the mind with perverse thoughts as with certain stenches, prepares for it eternal burnings; and while it spreads the cloud of its stench in the reprobate mind, it supplies as it were nourishment against it by the following flames. For that by brimstone the stench of the flesh is understood, the very history of Holy Writ testifies, which relates that the Lord rained fire and brimstone against Sodom (Gen. 19:24). Who when He had decreed to punish the crimes of her flesh, noted the stain of the sin in the very quality of the vengeance. For brimstone has stench, fire has heat. Because therefore they had burned with perverse desires from the stench of the flesh, it was fitting that they should perish at once by fire and brimstone, that from a just punishment they might learn what they had done from an unjust desire. This brimstone therefore is scattered in the tabernacle of the wicked man, as often as perverse delight of the flesh reigns in his mind. Whom because depraved thoughts possess without ceasing, and forbid him to bear the fruit of good work, it is rightly subjoined:

CHAPTER XX.

VERS. 16.---Let his roots be dried up from beneath, and from above let his harvest be worn away.

24. Iniquorum ariditas et streilitas. ---Quid namque radicum nomine, quae in occulto sitae sunt, et germen in apertum ferunt, nisi cogitationes accipimus, quae dum non videntur in corde, visibilia opera producunt? Unde et messis nomine eadem aperta operatio signatur quae videlicet ex latenti radice producitur. Et quia omnis iniquus prius in cogitationibus tentationum arescit, et postea a bonis actibus deficit, recte per Baldad dicitur: Deorsum radices ejus siccentur, sursum autem atteratur messis ejus. Quia dum pravus quisque cogitationes suas in infimis rebus ponit et sempiternae viriditatis gaudia appetere negligit, quid aliud quam radices suas deorsum siccari permittit? Cujus sursum messis atteritur, quia omnis ejus operatio a superno judicio quasi nihilum deputatur, etiam si ante humanos oculos bona videatur. In imo itaque radices sunt, et superius messis, quia hic prius bonas cogitationes mittimus, ut quandoque bonorum operum fructum percipere in aeterna retributione mereamur. Sed iniquus quisque, cum bonas cogitationes deserit, et ad ea quae sunt exterius semetipsum fundit, deorsum siccantur radices ejus. Sursum vero messis ejus atteritur, quia qui hic sterilis persistit, post hanc vitam ad nulla praemia vocatur. Sequitur:

Caput XXI

[Vet. et Rec. XI].

VERS. 17.---Memoria illius pereat de terra, et non celebretur nomen ejus in plateis.

25. Antichristi et iniquorum omnium quam brevis gloria. ---Intuendum est nobis quia sic Baldad Suhites de unoquoque iniquo loquitur ut latenter ad caput omnium iniquorum ejus verba vertantur. Caput quippe iniquorum diabolus est. Ipse quippe, in ultimis temporibus, illud vas perditionis ingressus, Antichristus vocabitur, qui nomen suum longe lateque diffundere conabitur, quod nunc unusquisque imitatur cum de memoria terreni nominis gloriam laudis suae extendere nititur, atque opinione transitoria laetatur. Sic ergo haec verba intelligantur de unoquoque iniquo, ut referri quoque debeant ad ipsum specialiter caput iniquorum. Dicat itaque: Memoria illius pereat de terra, et non celebretur nomen ejus in plateis. Plateae quippe appellatione graeca a latitudine sunt vocatae. Memoriam vero suam in terra statuere Antichristus conatur, cum in terrena gloria appetit, si esset possibile, in perpetuum permanere. Nomen suum in plateis celebrari gaudet, cum longe lateque operationem suae iniquitatis extendit.

24. The aridity and sterility of the wicked. ---For what do we understand by the name of roots, which are placed in secret, and bring forth the bud into the open, but thoughts, which while they are not seen in the heart, produce visible works? Whence also by the name of harvest that same open operation is signified which is produced, to wit, from a hidden root. And because every wicked man first withers in the thoughts of temptations, and afterwards fails from good acts, it is rightly said by Bildad: Let his roots be dried up from beneath, and from above let his harvest be worn away. Because while every depraved man places his thoughts in the lowest things and neglects to desire the joys of everlasting greenness, what else does he do but permit his roots to be dried up from beneath? Whose harvest is worn away from above, because all his operation is accounted as nothing by the heavenly judgment, even if it seems good before human eyes. Roots therefore are in the lowest part, and the harvest above, because here we first send forth good thoughts, that we may one day deserve to perceive the fruit of good works in the eternal retribution. But every wicked man, when he deserts good thoughts, and pours himself forth to those things which are without, his roots are dried up from beneath. But from above his harvest is worn away, because he who persists here sterile, is called to no rewards after this life. It follows:

Chapter XXI

[Vet. and Rec. XI].

VERS. 17.---Let his memory perish from the earth, and let not his name be celebrated in the streets.

25. How short is the glory of Antichrist and of all the wicked. ---We must observe that Bildad the Shuhite speaks of every wicked man in such a way that his words are covertly turned to the head of all the wicked. For the head of the wicked is the devil. He, in the last times, having entered that vessel of perdition, will be called Antichrist, who will endeavor to spread his name far and wide, whom now every one imitates when he strives to extend the glory of his praise from the memory of an earthly name, and rejoices in transitory opinion. So therefore let these words be understood of every wicked man, that they ought also to be referred specifically to the very head of the wicked. Let him say then: Let his memory perish from the earth, and let not his name be celebrated in the streets. For streets (plateae) are called from breadth by a Greek appellation. Antichrist endeavors to establish his memory on earth, when he desires, if it were possible, to remain forever in earthly glory. He rejoices that his name is celebrated in the streets, when he extends the operation of his iniquity far and wide.

Sed quia diu haec ejus iniquitas non sinitur extolli, dicatur: Memoria illius pereat de terra, et non celebretur nomen ejus in plateis; id est, et citius laudem terrenae potestatis amittat, et omne gaudium sui nominis perdat, quod longe lateque in brevi temporis prosperitate diffuderat. Sequitur:

CAPUT XXII.

VERS. 18.---Expellet eum de luce in tenebras.

26. Iniquorum gloriam supplicium aeternum excipit. ---De luce ad tenebras ducitur cum de honore vitae praesentis ad supplicia aeterna damnatur. Unde et apertius subditur:

IBID.---Et de orbe transferet eum.

De orbe quippe transfertur cum, superno apparente judice, de hoc mundo tollitur, in quo perverse gloriatur. Qui pro eo quod cum omnibus sequacibus suis, fine mundi interveniente, damnatur, recte subjungitur:

VERS. 19.---Non erit semen ejus, neque progenies in populo suo, nec ullae reliquiae in regionibus ejus.

Scriptum quippe est, quia Dominus Jesus interficiet eum spiritu oris sui, et destruet illustratione adventus sui (II Thess. II, 8). Dum ergo ejus iniquitas cum mundi statu terminatur, progenies ejus in populo suo non relinquetur, quia et ipse et ejus populus cum ea ad supplicium pariter urgetur, et omnes iniqui, qui de ejus perversa persuasione in pravis actionibus nati sunt, illustratione adventus Domini aeterno interitu cum eodem suo capite ferientur. Ac nulla ejus progenies in mundo remanet, quia districtus judex iniquitates illius cum ipso mundi fine concludit. Quod vero haec aperte de Antichristo intelligi debeant, demonstratur cum subditur:

CAPUT XXIII

[Vet. XII].

VERS. 20.---In diebus ejus stupebunt novissimi, et primos invadet horror.

27. Antichristi saeva persecutio. Tunc sanctis aderit et constantia ex virtute, et pavor ex carne. ---Tanta enim tunc contra justos iniquitate effrenabitur, ut etiam electorum corda non parvo pavore 446 feriantur. Unde scriptum est: Ita ut in errorem inducantur, si fieri potest, etiam electi (Matth. XXIV, 24). Quod videlicet dicitur, non quia electi casuri sunt, sed magnis terroribus trepidaturi.

But because this his iniquity is not permitted to be extolled for long, let it be said: Let his memory perish from the earth, and let not his name be celebrated in the streets; that is, let him more quickly lose the praise of earthly power, and lose all the joy of his name, which he had spread far and wide in a short prosperity of time. It follows:

CHAPTER XXII.

VERS. 18.---He shall expel him from light into darkness.

26. Eternal punishment succeeds the glory of the wicked. ---He is led from light to darkness when he is condemned from the honor of this present life to eternal punishments. Whence also it is subjoined more plainly:

IBID.---And He shall transfer him from the world.

For he is transferred from the world when, the heavenly Judge appearing, he is taken from this world, in which he perversely glories. Who because he is condemned with all his followers, at the end of the world intervening, it is rightly subjoined:

VERS. 19.---His seed shall not be, nor his progeny among his people, nor any remains in his regions.

For it is written, that the Lord Jesus shall slay him with the spirit of His mouth, and shall destroy him with the brightness of His coming (2 Thess. 2:8). While therefore his iniquity is terminated with the state of the world, his progeny is not left among his people, because both he and his people are urged together with it to punishment, and all the wicked, who were born from his perverse persuasion in depraved actions, shall be struck with eternal destruction with their same head by the brightness of the coming of the Lord. And no progeny of his remains in the world, because the strict Judge concludes his iniquities with the very end of the world. But that these things should be plainly understood of Antichrist, is shown when it is subjoined:

Chapter XXIII

[Vet. XII].

VERS. 20.---In his days the last shall be astonished, and horror shall invade the first.

27. The cruel persecution of Antichrist. Then constancy from virtue and fear from the flesh shall be present to the saints. ---For so great iniquity shall then be let loose against the just, that even the hearts of the elect shall be struck with no small fear. Whence it is written: So as to lead into error, if it were possible, even the elect (Matt. 24:24). Which forsooth is said, not because the elect are to fall, but because they are to tremble with great terrors.

Tunc vero contra eum certamen justitiae, et novissimi electi habere narrantur et primi, quia scilicet et hi qui in fine mundi electi reperientur in morte carnis prosternendi sunt, et illi etiam qui a prioribus mundi partibus processerunt, Enoch scilicet et Elias, ad medium revocabuntur, et crudelitatis ejus saevitiam in sua adhuc mortali carne passuri sunt. Hujus vires in tanta potestate laxatas novissimi obstupescunt, et primi metuunt, quia licet juxta hoc quod spiritu superbiae sublevatur, omnem temporalem ejus potestatem despiciunt, juxta hoc tamen quod ipsi adhuc in carne mortali sunt, in qua cruciari temporaliter possunt, ipsa quae fortiter tolerant supplicia perhorrescunt; ita ut in eis uno eodemque tempore et constantia ex virtute sit, et pavor ex carne, quia etsi electi sunt, ut tormentis vinci nequeant, per hoc tamen quod homines sunt, et ipsa metuunt tormenta quae vincunt. Dicatur ergo: In diebus ejus stupebunt novissimi, et primos invadet horror, quia videlicet tanta tunc signa monstraturus, et crudelia ac dura facturus est, ut ad stuporem perducat quos in fine mundi invenerit, et priores patres qui in ejus expugnationem servati sunt carnalis mortis dolore transfigat. Igitur quia de iniquis omnibus, vel de ipso iniquorum capite multa narravit, generali mox definitione subjungit:

CAPUT XXIV.

VERS. 21.---Haec sunt ergo tabernacula iniqui, et iste locus ejus qui ignorat Deum.

28. Antichristi locus tenebrae sunt, in quas cum iniquis omnibus detrudetur. --- Superius enim dixerat: Expellet eum de luce ad tenebras, et de orbe transferet eum. Cujus cum mala subjungeret, adjunxit: Haec sunt tabernacula iniqui, et iste locus ejus qui ignorat Deum, videlicet indicans quia is qui nunc Deum ignorando extollitur, tunc ad propria tabernacula pervenit, quando eum sua iniquitas in supplicia demergit; et locum suum quandoque invenit tenebras, qui dum hic de falsa gauderet luce justitiae, locum tenebat alienum. Perversi enim in omne quod per simulationem faciunt nomen gloriae justorum quasi locum occupare alienum nituntur. Sed ad locum suum tunc perveniunt, cum iniquitatis suae merito perpetuo igne cruciantur. Hic namque per omne quod agunt percipiendae laudis desiderio serviunt, et per imaginem bonorum operum sinum mentis ad avaritiam extendunt.

But then the contest of righteousness against him is related to be held by both the last elect and the first, because forsooth both those who shall be found elect at the end of the world are to be prostrated in the death of the flesh, and those also who proceeded from the earlier parts of the world, to wit, Enoch and Elijah, shall be recalled to the midst, and are to suffer the savageness of his cruelty in their still mortal flesh. At his powers loosened in such great potency the last are astonished, and the first fear, because although according to that by which they are lifted up by the spirit of pride, they despise all his temporal power, yet according to that by which they themselves are still in mortal flesh, in which they can be tormented for a time, they dread those very punishments which they bravely endure; so that in them at one and the same time there is both constancy from virtue, and fear from the flesh, because although they are elect, so that they cannot be overcome by torments, yet through this that they are men, they also fear the torments which they overcome. Let it be said then: In his days the last shall be astonished, and horror shall invade the first, because forsooth he is then to show such great signs, and to do cruel and hard things, as to bring to astonishment those whom he shall find at the end of the world, and to transfix with the pain of carnal death the earlier fathers who were reserved for his expugnation. Therefore because he has related many things concerning all the wicked, or concerning the very head of the wicked, he soon subjoins by a general definition:

CHAPTER XXIV.

VERS. 21.---These are therefore the tabernacles of the wicked, and this is the place of him who is ignorant of God.

28. The place of Antichrist is darkness, into which he shall be thrust down with all the wicked. ---For he had said above: He shall expel him from light into darkness, and shall transfer him from the world. Adding his evils, he subjoined: These are the tabernacles of the wicked, and this is the place of him who is ignorant of God, evidently indicating that he who is now lifted up by being ignorant of God, then arrives at his own tabernacles, when his iniquity plunges him into punishments; and at some time finds his place to be darkness, who while he here rejoiced in a false light of righteousness, held a place that was another's. For the perverse in all that they do through simulation, strive to occupy as it were another's place, the name of the glory of the just. But they then arrive at their own place, when by the merit of their iniquity they are tormented with perpetual fire. For here in all that they do they serve the desire of perceiving praise, and through the image of good works they extend the bosom of the mind to avarice.

Eat igitur nunc iniquus, et, multis apparatibus tumidus, sua hic habitacula construat, nomen gloriae extendat, rura multiplicet, seque abundantibus opibus delectet; cum vero ad supplicia aeterna pervenerit, profecto cognoscet quia haec sunt tabernacula iniqui, et iste locus ejus qui ignorat Deum. Recte vero haec Baldad dixerat, sed cui diceret ignorabat. Vehementer autem justi cor affligitur, quando contra illum sententiae ex injusta aestimatione proferuntur. Unde beatus Job protinus respondit, dicens:

Caput XXV

[Vet. XIII, Rec. XII].

CAP. XIX, VERS. 2.---Usquequo affligitis animam meam, et atteritis me sermonibus?

29. Quid a malis patiantur justi. ---Sancti viri eloquia, ut saepe jam diximus, aliquando ex persona propria, aliquando vero ex voce capitis, aliquando autem ex typo sunt universalis Ecclesiae sentienda. Valde vero affligitur anima justorum quando illi contra bonos districtas sententias intorquent, qui bene vivere ignorant; et ex voce sibi justitiam vindicant, quam moribus impugnant. Unde amicis beati Job, ut saepe jam diximus, haereticorum typum tenentibus, recte ab eodem respondetur: Usquequo affligitis animam meam, et atteritis me sermonibus? Atteruntur enim boni sermonibus iniquorum, quando contra eos illi in verbis tument, qui aut in perversa fide, aut in pravis moribus jacent. Sequitur:

CAPUT XXVI.

VERS. 3.---En, decies confunditis me.

30. Sive sileant justi, sive loquantur, malos semper experiuntur adversarios. ---Numeratis vicibus locutionum amicorum Job, adhuc nisi quinquies locutos eos cognoscimus. Sed propter hoc quod ab eis quinquies increpationes audierat, quorum increpationibus quinquies ipse respondit, decies se perhibet esse confusum, quia et in eo graviter laboravit quod frustra increpatus est, et in eo confusionem pertulit quod verba doctrinae non audientibus dixit. Itaque et cum audiens taceret, et cum loquens non audiretur, ipse laborem pertulit, qui et tacendo patienter, et eis loquendo inutiliter, cordis dolorem sensit. Unde et superius dicit: Quid agam? Si locutus fuero, non quiescet dolor meus; et si tacuero, non recedet a me (Job. XVI, 7). Sin vero ad typum sanctae Ecclesiae haec verba referimus, liquet quod magnum ejus est gaudium servare Decalogi praecepta.

Let the wicked man go now therefore, and, swollen with much preparation, let him here build his habitations, let him extend the name of his glory, let him multiply his fields, and let him delight himself with abundant riches; but when he shall arrive at eternal punishments, he shall surely know that these are the tabernacles of the wicked, and this is the place of him who is ignorant of God. Rightly indeed had Bildad said these things, but he was ignorant to whom he said them. But the heart of the just man is vehemently afflicted, when sentences are brought against him from an unjust estimation. Whence blessed Job immediately answered, saying:

Chapter XXV

[Vet. XIII, Rec. XII].

CHAP. XIX, VERS. 2.---How long do ye afflict my soul, and wear me away with words?

29. What the just suffer from the wicked. ---The words of the holy man, as we have already often said, are sometimes to be understood as from his own person, sometimes from the voice of the Head, but sometimes as a type of the universal Church. But the soul of the just is greatly afflicted when those who know not how to live well hurl strict sentences against the good; and with their voice they claim for themselves a righteousness which they impugn by their conduct. Whence to the friends of blessed Job, holding as we have often said the type of heretics, it is rightly answered by him: How long do ye afflict my soul, and wear me away with words? For the good are worn away by the words of the wicked, when those swell against them in words, who lie either in a perverse faith or in depraved conduct. It follows:

CHAPTER XXVI.

VERS. 3.---Lo, ten times ye confound me.

30. Whether the just are silent, or whether they speak, they always experience the wicked as adversaries. ---Counting the times of the speeches of Job's friends, we find that they have spoken as yet only five times. But because he had heard reproaches from them five times, to whose reproaches he himself had answered five times, he declares that he has been ten times confounded, because he labored heavily both in that he was reproached in vain, and in that he spoke the words of doctrine to those who would not hear. And so both when he was silent and heard, and when he spoke and was not heard, he himself endured labor, who felt the pain of the heart both by being silent patiently, and by speaking to them unprofitably. Whence also he says above: What shall I do? If I speak, my pain will not rest; and if I be silent, it will not depart from me (Job 16:7). But if we refer these words to the type of the holy Church, it is clear that her great joy is to keep the precepts of the Decalogue.

Sed hanc perversi decies confundunt, quia per omne quod peccant pravis suis moribus Decalogi praecepta relinquunt, et toties bonis confusionem faciunt, quoties in suis actibus divinis vocibus obsistunt. Sequitur:

CAPUT XXVII.

IBID.---Et non erubescitis opprimentes me.

31. Hostes Ecclesiae nec timore Dei, nec hominum pudore refrenantur. ---Sunt nonnulli quos ad perpetrandam nequitiam oborta subito malitia invitat, sed tamen humana verecundia revocat. Et plerumque per hoc quod exterius erubescunt, ad interiora sua redeunt, et contra se internum judicium sumunt, quia si propter hominem mala facere metuunt, quanto magis propter Deum, qui cuncta inspicit, nec appetere mala debuerunt? In quibus fit ut mala majora corrigant per bona minima, scilicet per exteriorem verecundiam interiorem culpam. Et sunt quidam qui postquam Deum in mente contempserint, multo magis humana judicia spernunt, atque omne malum quod appetunt, audacter peragere non erubescunt. Quos ad perpetrandum malum occulta iniquitas invitat, et nulla aperta verecundia retardat; sicut et de quodam iniquo judice dicitur: Deum non timebat, et hominem non verebatur (Luc. XVIII, 2). Hinc est etiam quod de quibusdam impudenti fronte peccantibus dictum est: Et peccatum suum quasi Sodoma praedicaverunt (Isai. III, 9). Plerumque ergo tales sunt adversarii sanctae Ecclesiae, qui a perpetrandis malis nec timore Domini, nec hominum pudore refrenantur. Quibus bene per beatum Job dicitur: Et non erubescitis opprimentes me, quia etsi pravum fuit mala voluisse, pejus est male appetita non erubescere. Sequitur:

CAPUT XXVIII.

VERS. 4.---Nempe et si ignoravi, mecum erit ignorantia mea.

32. Ecclesiae humilitati haeretici arrogantiam opponunt. ---Habent hoc haeretici proprium, ut de inani scientiae suae arrogantia inflentur, et recte credentium simplicitatem saepe derideant, et nullius esse meriti vitam humilium ducant. [Vet. XIV.] At contra sancta Ecclesia in omne quod veraciter sapit sensum suum humiliter deprimit, ne scientia infletur, ne in requisitione occultorum tumeat, et perscrutari aliqua quae ultra vires sunt illius praesumat. Utilius etenim studet nescire quae perscrutari non valet quam audacter definire quae nescit.

But the perverse confound her ten times, because in all that they sin they leave the precepts of the Decalogue by their depraved conduct, and as often they cause confusion to the good, as often as in their acts they resist the divine voices. It follows:

CHAPTER XXVII.

IBID.---And ye are not ashamed of oppressing me.

31. The enemies of the Church are restrained neither by the fear of God nor by the shame of men. ---There are some whom suddenly arisen malice invites to perpetrate wickedness, but yet human shame recalls them. And for the most part through this, that they are ashamed outwardly, they return to their interior, and take against themselves an internal judgment, because if for the sake of man they fear to do evil things, how much more for the sake of God, who inspects all things, ought they not even to desire evil things? In whom it comes to pass that they correct greater evils by the smallest goods, to wit, by outward shame internal guilt. And there are some who after they have contemned God in the mind, much more do they despise human judgments, and all the evil that they desire, they are not ashamed to perform boldly. Whom secret iniquity invites to perpetrate evil, and no open shame retards; as also it is said of a certain wicked judge: He feared not God, and regarded not man (Luke 18:2). Hence it is also that it was said of some sinning with an impudent front: And they have preached their sin like Sodom (Isa. 3:9). For the most part therefore such are the adversaries of the holy Church, who are restrained from perpetrating evils neither by the fear of the Lord nor by the shame of men. To whom it is well said by blessed Job: And ye are not ashamed of oppressing me, because although it was depraved to have willed evil things, it is worse not to be ashamed of things evilly desired. It follows:

CHAPTER XXVIII.

VERS. 4.---Surely if I have been ignorant, my ignorance shall be with me.

32. Heretics oppose arrogance to the humility of the Church. ---Heretics have this as their own, to be puffed up with the empty arrogance of their knowledge, and often to deride the simplicity of those who believe rightly, and to account the life of the humble as of no merit. [Vet. XIV.] But on the contrary, the holy Church in all that she truly understands humbly depresses her sense, lest she be puffed up by knowledge, lest she swell in the searching of hidden things, and presume to search out some things which are beyond her strength. For she more profitably studies not to know what she is not able to search out, than boldly to define what she knows not.

Scriptum quippe est: Sicut qui mel multum comedit, non est ei bonum; sic qui scrutator est majestatis opprimetur a gloria (Prov. XXV, 27). Dulcedo etenim mellis, si plus quam necesse est sumitur, unde delectatur os, inde vita comedentis necatur. Dulcis quoque est requisitio majestatis; sed qui plus hanc scrutari appetit quam humanitatis cognitio permittit, ipsa hunc ejus gloria opprimit, quia velut immoderate mel sumptum, perscrutantis sensum, dum non capitur, rumpit. Nobiscum vero esse dicitur, quod pro nobis est; et rursum non nobiscum esse dicitur quod contra nos est (Luc. XI, 13). Quia ergo scientia sua haeretici cor inflat, fideles autem cognitio ignorantiae suae humiliat, dicat beatus Job voce sua, dicat etiam confessione universalis Ecclesiae: Nempe et si ignoravi, mecum erit ignorantia mea. Ac si aperte haereticis dicatur: Omnis vestra scientia vobiscum non est, quia contra vos est, dum stulta elatione vos erigit. Mea vero ignorantia mecum est, quia pro me est; quoniam dum perscrutari de Deo aliquid superbe non audeo, in veritate me humiliter servo. Et quia haec ipsa haeretici quae scire quaerunt ad usum solius elationis arripiunt, ut contra fideles et humiles docti videantur, recte subjungitur:

Caput XXIX

[Rec. XIII].

VERS. 5.---At vos contra me erigimini.

33. Ordo postulat ut primum contra nos, et postmodum contra malos erigamur. Hanc correctionis rationem ignorant mali.---Sed haec fortasse melius verba perpendimus, si ipsis specialiter amicis beati Job quemadmodum congruant demonstremus. Ipsi etenim percussum justum videntes, ad sua intima redire debuerunt, et nequaquam beatum Job verbis increpationis premere, sed se deflere, quia si sic percussus fuerat qui ita serviebat, qua ultione feriri merebantur qui non ita servierant? Quibus bene dicitur: At vos contra me erigimini. Ac si eis apertius dicatur: Qui erigi contra vosmetipsos ex mea percussione debuistis [Vet. XV]. Ordo quippe erectionis in bono iste est, ut primum contra nos et postmodum contra malos erigamur. Nam qui contra bonos erigitur per superbiam inflatur. Contra nosmetipsos enim erigimur quando, mala propria recognoscentes, districta nosmetipsos poenitentiae ultione ferimus, quando nequaquam nobis in peccatis parcimus, et nullis erga nos cogitationum blandimentis inclinamur. Qui si districte prius nostra in nobis mala insequimur, justum quoque est ut etiam contra aliena mala utiliter erigamur; et ea quae in nobis punimus, etiam in aliis redarguendo superemus.

For it is written: As he that eats much honey, it is not good for him; so he that is a searcher of majesty shall be oppressed by glory (Prov. 25:27). For the sweetness of honey, if it be taken more than is necessary, whence the mouth is delighted, thence the life of the eater is killed. Sweet also is the searching of majesty; but he who desires to search this out more than the knowledge of humanity permits, its very glory oppresses him, because like honey immoderately taken, it breaks the sense of the searcher, while it is not comprehended. But that is said to be with us, which is for us; and again that is said not to be with us, which is against us (Luke 11:13). Because therefore their knowledge puffs up the heart of heretics, but the knowledge of their ignorance humbles the faithful, let blessed Job say with his voice, let him say also with the confession of the universal Church: Surely if I have been ignorant, my ignorance shall be with me. As if it were plainly said to heretics: All your knowledge is not with you, because it is against you, while it raises you up with foolish elation. But my ignorance is with me, because it is for me; since while I do not proudly dare to search out anything concerning God, I humbly keep myself in the truth. And because these very things which they seek to know heretics catch at for the use of elation alone, that they may seem learned against the faithful and the humble, it is rightly subjoined:

Chapter XXIX

[Rec. XIII].

VERSE 5.---But ye exalt yourselves against me.

33. Order requires that we should first be exalted against ourselves, and afterwards against the wicked. The wicked are ignorant of this method of correction.---But perhaps we weigh these words better if we show how they specifically fit the friends of blessed Job himself. For they, seeing the just man struck, ought to have returned to their own innermost parts, and by no means to have pressed blessed Job with words of rebuke, but to have bewept themselves; because if he was thus struck who so served, with what vengeance did they deserve to be smitten who had not so served? To whom it is well said: But ye exalt yourselves against me. As if it were more plainly said to them: Ye who ought to have been exalted against yourselves by my striking. For this is the order of exaltation in good, that we should first be exalted against ourselves and afterwards against the wicked. For he who is exalted against the good is puffed up by pride. For we are exalted against ourselves when, recognizing our own evils, we smite ourselves with the strict vengeance of penance, when we by no means spare ourselves in sins, and are inclined by no allurements of thoughts towards ourselves. If we first strictly pursue our own evils in ourselves, it is also just that we should also be usefully exalted against the evils of others; and those things which we punish in ourselves, we may also overcome in others by reproving them.

34. Sed hanc erectionem mali nesciunt, quia se relinquunt, et bonos impetunt. Sibi se intra conscientiam suam mollitie blandae adulationis inclinant, et contra bonorum vitam districtione asperitatis eriguntur. Unde amicis beati Job in ejus flagello tumentibus recte nunc dicitur: At vos contra me erigimini; id est, vosmetipsos redarguendos relinquitis, et me districtis sententiis increpatis. Qui enim semetipsum prius non judicat, quid in alio rectum judicet ignorat. Et si novit fortasse per auditum quod rectum judicare debeat, recte tamen judicare aliena merita non valet, cui conscientia innocentiae propriae nullam judicii regulam praebet. Hinc est enim quod insidiantibus quibusquam, et puniendam adulteram deducentibus dicitur (Joan. VIII, 7). Qui sine peccato est vestrum, primus in illam lapidem mittat (3, q. 7, cap. 3). Ad aliena quippe punienda peccata ibant, et sua reliquerant. Revocantur itaque intus ad conscientiam, ut prius propria corrigant, et tunc aliena reprehendant. Hinc est quod cum tribus Benjamin in carnis scelere fuisset obruta, collectus omnis Israel ulcisci iniquitatem voluit, sed tamen semel et iterum in belli certamine ipse prostratus est. Consulto autem Domino si ad ulciscendum ire debuissent, jussum est. Qui juxta divinae vocis imperium perrexit, et semel et secundo cecidit, et tunc demum peccatricem tribum valde feriens pene funditus exstinxit. Quid est quod in ultionem sceleris inflammatur, et tamen prius ipse prosternitur, nisi quod prius ipsi purgandi sunt per quos aliorum culpae feriuntur, ut ipsi jam mundi per ultionem veniant, qui aliorum vitia corrigere festinant? Unde necesse est ut cum contra nos ultio divini examinis cessat, nostra se conscientia ipsa reprehendat, atque ad lamenta poenitentiae ipsa se contra semetipsam erigat, nec contra bonos elata et sibi humilis, sed contra se rigida sit, bonis vero omnibus submissa [Vet. XVI]. Superbis ergo corripientibus recte nunc dicitur: At vos contra me erigimini, et arguitis me opprobriis meis. Omnes elati grave esse opprobrium deputant mala temporalia; et tanto unumquemque esse a Deo despectum credunt, quanto hunc afflictum percussionis flagello conspiciunt. Nil etenim in moribus, nil in actibus quaerunt; sed quoslibet in hac vita percussos viderint, esse jam divino judicio damnatos arbitrantur. Unde bene nunc beati Job voce dicitur:

CAPUT XXX.

IBID.---Et arguitis me opprobriis meis.

34. But the wicked know not this exaltation, because they leave themselves and attack the good. They incline themselves within their own conscience with the softness of smooth flattery, and are exalted against the life of the good with the strictness of asperity. Whence it is now rightly said to the friends of blessed Job, swelling in his scourge: But ye exalt yourselves against me; that is, ye leave yourselves to be reproved, and rebuke me with strict sentences. For he who does not first judge himself, knows not what he should judge rightly in another. And if he knows perhaps by hearing what he ought to judge rightly, yet he is not able to judge rightly the merits of others, to whom the conscience of his own innocence provides no rule of judgment. For it is from this that to certain men lying in wait, and bringing forward an adulteress to be punished, it is said (John 8:7): He that is without sin among you, let him first cast a stone at her. For they were going to punish the sins of others, and had left their own. They are therefore called back within to their conscience, that they may first correct their own things, and then reprehend those of others. Hence it is that when the tribe of Benjamin had been overwhelmed in a crime of the flesh, all Israel being gathered together wished to avenge the iniquity, but yet once and again was itself prostrated in the conflict of war. But when the Lord was consulted if they ought to go to avenge it, it was commanded. They went according to the command of the divine voice, and fell once and a second time, and then finally smiting the sinful tribe greatly, almost utterly extinguished it. Why is it that they are inflamed to the vengeance of a crime, and yet are themselves prostrated first, unless it be that they through whom the faults of others are smitten must first be purged, so that they who hasten to correct the vices of others may now come clean through vengeance? Whence it is necessary that when the vengeance of the divine examination ceases against us, our conscience should itself reprehend itself, and exalt itself against itself to the laments of penance, and not be elate against the good and humble to itself, but rigid against itself, and submissive to all the good. Therefore it is now rightly said to the proud ones correcting: But ye exalt yourselves against me, and reproach me with my disgrace. All elate men reckon temporal evils to be a heavy disgrace; and they believe each one to be so far despised by God, as they see him afflicted by the scourge of striking. For they seek nothing in his morals, nothing in his acts; but whomsoever they see struck in this life, they think them to be already condemned by the divine judgment. Whence it is now well said by the voice of blessed Job:

CHAPTER XXX.

IBID.---And reproach me with my disgrace.

35. Falsa reproborum de justorum flagellis judicia. ---Quia hi qui eum justum ante flagella noverant, injustum esse ex ipsa jam sua percussione judicabant. Unde et saepe haeretici, quia affligi quosdam intra sanctam Ecclesiam vident, scriptum quippe de Deo est: Flagellat omnem filium quem recipit (Hebr. XII, 6), tribulationes fidelium non nisi ex peccato esse suspicantur, seque ideo justos credunt, quia, in pravitatis suae sensu dimissi, sine flagello duruerunt. Sequitur:

Caput XXXI

[Rec. XIV].

VERS. 6.---Saltem nunc intelligite quia Deus non aequo judicio afflixerit me.

36. Quaedam Scripturae sacrae verba prava censentur, quia ad interiorem sui intelligentiam non exiguntur. ---O quam durum sonat vox justi verberibus afflicti; quam tamen non elatio, sed dolor expressit! Sed justus non est qui justitiam in dolore deserit. Beatus autem Job, quia mite cor habuit, nec in dura voce peccavit. Nam si hunc peccasse in hac voce dicimus, implesse diabolum astruimus quod proposuit, dicens: Tange os ejus et carnem, si non in faciem benedixerit tibi (Job. II, 5). Gravis itaque quaestio oritur. Si etenim non peccavit in eo quod dicit: Saltem nunc intelligite, quia Deus non aequo judicio afflixerit me, Deum (quod dici nefas est) injuste aliquid egisse consentimus. Si vero peccavit, diabolus de illo quod promisit exhibuit. Astruendum est igitur quia et Deus recte circa beatum Job egerit, et tamen beatus Job ex eo quod dicit se non justo Dei judicio afflictum mentitus non sit, et antiquus hostis in eo quod de beati viri promiserat culpa mentitus sit. Nonnunquam namque ideo prava creduntur verba bonorum, quia interiori sua intelligentia minime pensantur. Beatus enim Job vitam suam attenderat, et ea quae patiebatur flagella pensabat, et videbat aequum non esse ut ad talem vitam talia flagella reciperet. Et cum dicit non aequo se judicio afflictum, hoc libera voce locutus est, quod in secreto suo Dominus de illo adversario ejus dixerat: Commovisti me adversus eum, ut affligerem eum frustra (Ibid., 3). Quod enim dicit Deus, quia frustra beatum Job afflixerit, hoc rursum beatus Job asserit, quia non aequo judicio a Domino sit afflictus. In quo itaque peccavit qui a sententia auctoris sui in nullo discrepavit.

35. False judgments of the reprobate concerning the scourges of the just.---Because those who knew him as just before the scourges, judged him to be unjust from his very striking itself. Whence also heretics often, because they see some within the holy Church afflicted, whereas it is written of God: He scourgeth every son whom He receiveth (Heb. 12:6), suspect the tribulations of the faithful to be only from sin, and believe themselves to be just for this reason, because, being left in the sense of their own depravity, they have grown hard without the scourge. It follows:

Chapter XXXI

[Rec. XIV].

VERSE 6.---Know now at least that God hath afflicted me with an unequal judgment.

36. Certain words of Holy Scripture are thought depraved, because they are not required for their interior understanding. ---O how hard sounds the voice of the just man afflicted with stripes; which, however, not elation, but grief expressed! But he is not just who deserts justice in grief. But blessed Job, because he had a mild heart, did not sin even in a hard voice. For if we say that he sinned in this voice, we assert that the devil fulfilled what he proposed, saying: Touch his bone and his flesh, and he will curse Thee to Thy face (Job 2:5). Therefore a heavy question arises. For if indeed he did not sin in that which he says: Know now at least that God hath afflicted me with an unequal judgment, we consent that God (which it is impious to say) did something unjustly. But if he did sin, the devil exhibited concerning him what he promised. It must therefore be maintained both that God acted rightly concerning blessed Job, and yet that blessed Job in that which he says, that he was afflicted with no just judgment of God, did not lie, and that the ancient enemy lied in that which he had promised concerning the fault of the blessed man. For sometimes the words of the good are believed to be depraved for this reason, because they are very little weighed by their interior understanding. For blessed Job had attended to his life, and was weighing those scourges which he suffered, and he saw that it was not equal that he should receive such scourges for such a life. And when he says that he was afflicted with an unequal judgment, he spoke this with a free voice, which the Lord in His secret had said of him to his adversary: Thou movedst Me against him, to afflict him without cause (Ibid., 3). For that which God says, that He afflicted blessed Job without cause (frustra), this again blessed Job asserts, that he was afflicted by the Lord with an unequal judgment. In what therefore did he sin, who in nothing differed from the sentence of his Author?

[Vet. XVII.] 37. Bona de se dicere, modo vera sint, aliquando licet. Quod exemplo Pauli et Job confirmatur.---Sed fortasse aliquis dicat id nos de nobis bonum dicere quod de nobis in occulto judex dixerit sine peccato esse non posse. Nam quem justus judex laudat, esse hunc jure laudabilem non dubitatur. Ad vero si se ipse laudaverit, jam ejus justitia laude digna esse non creditur. Quod videlicet recte dicitur, si quod judex justus per aequam sententiam perhibet, hoc de se is de quo agitur, praesumat post dicere per elatam mentem. Nam si ipse quoque in humili cogitatione permanens, exigente causa vel dolore, bona de se veracia dixerit, in tantum à justitia non recessit, in quantum à veritate nullo modo discrepavit.

38. Unde Paulus quoque apostolus multa de se fortia pro discipulorum suorum aedificatione narravit; sed haec narrando minime deliquit, quia a veritatis tramite et attestatione certa et corde humili non recessit. Justam itaque beatus Job vitam suam sentiens, dicat non se esse justo judicio afflictum. Nec peccat in hac voce in qua non discrepat ab auctore, quia is quem Deus frustra percussit, ipse quoque semetipsum asserit non justo judicio afflictum. Sed rursus alia quaestio oritur quam jam in hujus operis memini exordio solutam (Lib. III, cap. et num. 3), cum omnipotens Deus frustra nil faciat, cur beatum Job frustra se afflixisse testetur? Justus enim conditor noster tot verberibus in beatum Job, non vitia illius curavit exstinguere, sed merita augere. Aequum ergo fuit quod fecit per augmentum boni meriti; non tamen videbatur aequum, quod causas credebatur punire peccati. Beatus autem Job peccata sua illis flagellis deleri credidit, non merita augeri; et idcirco non aequum judicium vocat, quia vitam suam cum flagellis examinat. Ergo si vita et flagella pensantur, non aequum fuit quod beatus Job, sicut dixi, per iram districtionis sibi fieri credidit. Si vero misericordia judicis attenditur, quia per poenam justi viri vitae ejus merita cumulantur, aequum vel potius misericors judicium fuit. Igitur et vera Job dixit, dum vitam cum flagello pensavit; et Deus non injusto judicio Job afflixit, quia merita ex flagello cumulavit; et diabolus quod promiserat non implevit, quia beatus Job inter verba quae durum sonant et a vera sententia et a mente humili non recessit. Sed haec afflicti verba minus fortasse intelligimus, nisi sententiam judicis cognoscamus. Qui 451 cum inter utrasque partes sententiam daret, dicit amicis Job: Non estis locuti coram me rectum, sicut servus meus Job (Job. XLII, 8). Quis ergo stulta mente beatum Job in locutione sua peccasse fateatur, dum ipsa voce judicis recte locutus asseritur?

[Vet. XVII.] 37. To say good things of oneself, provided they be true, is sometimes allowed. Which is confirmed by the example of Paul and Job.---But perhaps some one may say that it cannot be without sin for us to say that good of ourselves which the Judge has said of us in secret. For whom the just Judge praises, he is not doubted to be justly praiseworthy. But indeed if he has praised himself, his justice is no longer believed to be worthy of praise. Which indeed is rightly said, if that which the just Judge offers through an equal sentence, he of whom it is treated presumes afterwards to say of himself through an elate mind. For if he himself also remaining in humble thought, cause or grief requiring it, has said true good things of himself, he has not so far receded from justice, as he in no way differed from the truth.

38. Whence Paul the Apostle also related many strong things of himself for the edification of his disciples; but in relating these things he in no way failed, because he did not recede from the path of truth and certain attestation and a humble heart. Therefore blessed Job, feeling his own life to be just, may say that he was not afflicted with a just judgment. Nor does he sin in this voice in which he does not differ from his Author, because he whom God struck without cause (frustra), himself also asserts himself to be afflicted with no just judgment. But again another question arises, which I remember to have been solved already in the beginning of this work (Lib. 3, chap. and num. 3), since almighty God does nothing in vain, why does He testify that He afflicted blessed Job in vain (frustra)? For our just Maker by so many stripes upon blessed Job, did not care to extinguish his vices, but to increase his merits. It was therefore equal (aequum) what He did through the increase of good merit; however it did not seem equal, because it was believed to punish the causes of sin. But blessed Job believed his sins were being blotted out by those scourges, not his merits increased; and therefore he calls it an unequal judgment, because he examines his life with the scourges. Therefore if life and scourges are weighed, it was not equal what blessed Job, as I said, believed was being done to him through the wrath of strictness. But if the mercy of the Judge is attended to, because through the punishment of the just man the merits of his life are accumulated, it was an equal or rather a merciful judgment. Therefore Job both said true things, while he weighed his life with the scourge; and God did not afflict Job with an unjust judgment, because He accumulated merits from the scourge; and the devil did not fulfill what he had promised, because blessed Job among words which sound hard did not recede both from a true sentence and from a humble mind. But these words of the afflicted one we understand perhaps less, unless we know the sentence of the Judge. Who (451) when He gave sentence between both parties, says to the friends of Job: Ye have not spoken before Me the thing that is right, as My servant Job hath (Job 42:8). Who therefore with a foolish mind would confess that blessed Job sinned in his speech, while by the very voice of the Judge he is asserted to have spoken rightly?

Quam quidem vocem si ad personam sanctae Ecclesiae referamus, infirmis ejus membris non incongrue aptamus quae, persecutionis ejus tempore, dum et merita illius et flagella considerant, quia injustos florere conspiciunt, et justos interire, hoc justum esse nullatenus suspicantur. Bene autem beati viri voce subditur:

Caput XXXII

[Vet. XVIII].

IBID.---Et flagellis suis me cinxerit.

39. Infirma Ecclesiae membra ex assiduis flagellis turbantur.---Aliud quippe est flagellis percuti, aliud cingi. Flagellis namque percutimur cum consolationem et in doloribus ex rebus aliis habemus. Nam cum tanta nos afflictio depremit, ut ex nullius rei consolatione respirare animus possit, non jam flagellis solummodo ferimur, sed etiam cingimur, quia tribulationum verbere ex omni parte circumdamur. Cinctus enim flagellis Paulus fuerat, cum dicebat: Foris pugnae, intus timores (II Cor. VII, 5). Cinctus flagellis fuerat, cum dicebat: Periculis ex genere, periculis ex gentibus, periculis in civitate, periculis in solitudine (II Cor. XI, 26), et caetera, quae ita enumerat, ut nusquam se habuisse requiem ostendat. Sancta vero Ecclesia cum tribulationum suarum flagellis cingitur, in ea infirmi quique in pusillanimitatis casu rediguntur, ita ut se eo jam despectos existiment, quo exaudiri se tardius vident. Recte adhuc etiam ex eorum typo sancti viri voce subjungitur:

CAPUT XXXIII.

VERS. 7.---Ecce clamabo vim patiens, et nemo exaudiet; vociferabor, et non est qui judicet.

40. Dolentium querelas dissimulat Deus, ut utilitatem augeat.---Omnipotens Deus quid nobis profuturum esse valeat sciens, dissimulat exaudire dolentium vocem, ut augeat utilitatem, ut purgetur vita per poenam, et quietis tranquillitas, quae hic inveniri non valet, alibi quaeratur. Sed hanc dispensationis gratiam nonnulli etiam fidelium ignorant. Ex quorum etiam persona nunc dicitur: Ecce clamabo vim patiens, et nemo exaudiet; vociferabor, et non est qui judicet.

Which voice indeed if we refer it to the person of the holy Church, we fit it not incongruously to its weak members, who, in the time of its persecution, while they consider both its merits and its scourges, because they see the unjust flourish, and the just perish, in no way suspect this to be just. Well, however, by the voice of the blessed man it is subjoined:

Chapter XXXII

[Vet. XVIII].

IBID.---And hath compassed me with His scourges.

39. The weak members of the Church are troubled by constant scourges.---For it is one thing to be struck with scourges, another to be compassed by them. For we are struck with scourges when we have consolation even in pains from other things. For when so great affliction presses us, that the mind can breathe from the consolation of no thing, we are no longer only struck by scourges, but even compassed, because we are surrounded on every side by the lash of tribulations. Paul had been compassed with scourges, when he said: Without were fightings, within were fears (2 Cor. 7:5). He had been compassed with scourges, when he said: In perils of my own nation, in perils of the Gentiles, in perils in the city, in perils in the wilderness (2 Cor. 11:26), and the rest, which he so enumerates, that he shows himself to have had rest nowhere. But when the holy Church is compassed with the scourges of its tribulations, in it all the weak are reduced to a case of pusillanimity, so that they already think themselves despised in this, in that they see themselves more slowly heard. Rightly still also from their type it is subjoined by the voice of the holy man:

CHAPTER XXXIII.

VERSE 7.---Behold, I shall cry, suffering violence, and no one will hear; I shall cry aloud, and there is no one to judge.

40. God dissembles the complaints of the suffering, that He may increase their utility.---Almighty God, knowing what may be profitable for us, dissembles hearing the voice of the suffering, that He may increase their utility, that life may be purged through punishment, and the tranquility of rest, which cannot be found here, may be sought elsewhere. But this grace of dispensation some even of the faithful are ignorant of. From whose person also it is now said: Behold, I shall cry, suffering violence, and no one will hear; I shall cry aloud, and there is no one to judge.

Non est enim qui judicet dicitur quando judicare dissumulat ipse qui est, quia causam nostram contra adversarium, praeter eum, qui judicet non est. Nec tamen hoc sine judicio est, quod judicium differtur, quia cum haec beatus Job diceret, et sancti viri merita, et adversarii poena crescebat. Hoc ipsum ergo judicium differre judicis est. Sed aliud est quod juste intrinsecus disponit Deus, aliud quod foris flagellis attritus expetit animus. Unde adhuc de ipsa verberum depressione subjungit:

Caput XXXIV

[Rec. XV].

VERS. 8.---Semitam meam circumsepsit, et transire non possum, et in calle meo tenebras posuit.

41. Ex ignorantia et infirmitate peccantibus adest Deus illuminatio et salus nostra. ---Circumseptam verberibus semitam suam vidit cum, transire ad securitatem cupiens, evadere flagella non potuit. Et quia se percuti aspexit, nec tamen percussione dignam vitam in semetipso reperit, quasi in calle cordis ignorantiae suae tenebras invenit, qui cur ita flagellaretur penetrare non potuit. Quod ad infirma quoque membra sanctae Ecclesiae non incongrue refertur, quando per hoc quod prave se egisse meminerunt, a 452 bono quoque opere retardantur; et ex infirmitate propria timidi, bona contra haec fortia aggredi non praesumunt. Timent enim magna bona incipere, qui se in suis actibus infirmos esse meminerunt. Et cum plerumque etiam bonum quod eligant nesciunt, quasi in calle suo positas tenebras perhorrescunt. Nam saepe ita de suo opere fit animus incertus, ut ignoret omnino quid virtus, quid culpa sit. In calle ergo suo tenebras invenit, qui in his quae agere appetit quid eligere debeat nescit. [Vet. XIX.] Quia igitur saepe infirmitate, nonnunquam vero ignorantia peccatur, ex infirmantibus membris dicitur: Semitam meam circumsepsit, et transire non possum. Ex eis vero quid ad ipsum opus bonum quod eligant caligant subditur: Et in calle meo tenebras posuit. Ex poena etenim culpae est videre bonum quod agere debeat, et tamen implere non posse, et rursum ex graviori poena culpae est quod agere debeat nec videre. Unde et contra haec utraque Psalmistae voce dicitur: Dominus illuminatio mea, et salus mea, quem timebo (Psal. XXVI, 1)? Contra ignorantiae enim tenebras illuminatio, contra infirmitatem vero salus est Dominus, quando et ostendit quid debeat ad agendum appeti, et vires praebet ut quod ostenderit possit impleri. Sequitur:

For it is said there is no one to judge when He who is Himself dissembles to judge, because besides Him there is no one who may judge our cause against the adversary. Nor, however, is this without judgment, that judgment is deferred, because when blessed Job was saying these things, both the merits of the holy man and the punishment of the adversary were increasing. Therefore it is the part of the Judge to defer this very judgment. But it is one thing what God justly disposes within, another what the mind, worn out by scourges without, desires. Whence still concerning that depression of stripes he subjoins:

Chapter XXXIV

[Rec. XV].

VERSE 8.---He hath fenced up my path, and I cannot pass, and He hath set darkness in my way.

41. To those sinning from ignorance and infirmity God is present as our illumination and salvation. ---He saw his path fenced up with stripes when, desiring to pass to security, he could not escape the scourges. And because he saw himself struck, and yet found not in himself a life worthy of striking, he found as it were darkness in the way of the heart of his ignorance, who could not penetrate why he was so scourged. Which is referred not incongruously also to the weak members of the holy Church, when by this that they remember themselves to have acted perversely, they are retarded also from a (452) good work; and timid from their own infirmity, they do not presume to attempt strong good things against these. For they fear to begin great good things, who remember themselves to have been weak in their own acts. And when for the most part they even know not what good they should choose, they dread as it were the darkness set in their way. For often the mind becomes so uncertain concerning its own work, that it is altogether ignorant what is virtue, what is fault. Therefore he finds darkness in his way, who in those things which he desires to do knows not what he ought to choose. [Vet. XIX.] Since therefore it is sinned often from infirmity, sometimes indeed from ignorance, it is said from the weakening members: He hath fenced up my path, and I cannot pass. But from those who are in the dark as to what good work they should choose, it is subjoined: And He hath set darkness in my way. For indeed it is from the punishment of fault to see the good which one ought to do, and yet not be able to fulfill it; and again it is from the heavier punishment of fault not even to see what one ought to do. Whence also against both these it is said by the voice of the Psalmist: The Lord is my illumination, and my salvation; whom shall I fear? (Psalm 27:1). For against the darkness of ignorance the Lord is illumination, but against infirmity He is salvation, when He both shows what ought to be sought for doing, and provides strength so that what He has shown may be able to be fulfilled. It follows:

Caput XXXV

[Rec. XVI.]

VERS. 9.---Spoliavit me gloria mea, et abstulit coronam de capite meo.

42. Infirma Ecclesiae membra aliquando justitia spoliantur ad tempus.---Quod cuncta haec beati viri in afflictione positi personae conveniant, dubium non est. Sed quia historiae verba patent, juxta litteram expositione non indigent. Oportet ergo ut per sensus debeant mysticos investigari. Ait namque: Spoliavit me gloria mea. Gloria quippe uniuscujusque justitia est. Sicut vero vestimentum tegit a frigore, ita justitia munit a morte. Unde non immerito justitia vestimento comparatur, cum per Prophetam dicitur: Sacerdotes tui induantur justitia (Psal. CXXXI, 9). Quia vero afflictionis suae tempore hoc justitiae vestimentum, quod apud Deum protegit, sancta Ecclesia in membris suis infirmantibus amittit, dicatur recte: Spoliavit me gloria mea; id est, justitia ab infirmis ablata est, quae ab eis auferri non posset si medullitus inhaesisset; sed idcirco tolli potuit, quia more vestimenti exterius adhaesit. Qua in re quaerendum est quomodo sanctae Ecclesiae membra dici valeant qui potuerunt justitiam perdere, quam tenere videbantur. Sed sciendum est quod plerumque a membris ejus infirmantibus justitia ad tempus amittitur; sed cum per cognitionem culpae postmodum ad poenitentiam redeunt, sese ad eamdem justitiam quam perdiderant fortius quam credebatur astringunt. Ubi adhuc subditur: Et abstulit coronam de capite meo. Sicut caput corporis prima pars est, ita principale interioris hominis mens est. Corona vero victoriae praemium est, quod desuper potitur, ut qui certaverit remuneretur. Quia ergo multi adversitatibus pressi minime in certamine perdurant, in eis sancta Ecclesia quasi coronam de capite amittit. Corona quippe in capite est superna remuneratio in mente. Et sunt plerique qui, dum adversitatibus affliguntur, superna praemia cogitare negligunt, et ad perfectionem victoriae pervenire non possunt. In his itaque corona de capite aufertur, quia 453 supernum et spiritale praemium de mentis cogitatione tollitur, ut exteriora jam tranquilla appetant, et aeterna praemia, quia cogitare consueverant, non requirant.

Chapter XXXV

[Rec. XVI.]

VERSE 9.---He hath stripped me of my glory, and taken the crown from my head.

42. The weak members of the Church are sometimes stripped of justice for a time.---That all these things suit the person of the blessed man set in affliction, there is no doubt. But because the words of the history are open, according to the letter they do not need exposition. It is necessary therefore that they should be investigated through mystical senses. For he says: He hath stripped me of my glory. The glory indeed of each one is his justice. For as a garment covers from the cold, so justice fortifies from death. Whence not undeservedly is justice compared to a garment, when it is said by the Prophet: Let Thy priests be clothed with justice (Psalm 132:9). But because in the time of its affliction the holy Church loses this garment of justice, which protects with God, in its weakening members, let it be rightly said: He hath stripped me of my glory; that is, justice has been taken away from the weak, which could not be taken from them if it had inherent in their very marrow; but for this reason it could be taken away, because after the manner of a garment it adhered outwardly. In which matter it is to be asked how they can be called members of the holy Church, who were able to lose the justice which they seemed to hold. But it must be known that for the most part justice is lost for a time by its weakening members; but when afterwards through the knowledge of their fault they return to penance, they bind themselves to the same justice which they had lost more strongly than was believed. Where it is still added: And taken the crown from my head. As the head is the first part of the body, so the principal part of the interior man is the mind. But the crown is the reward of victory, which is obtained from above, that he who has contended may be remunerated. Because therefore many pressed by adversities by no means endure in the contest, in them the holy Church loses as it were the crown from its head. For the crown on the head is the heavenly remuneration in the mind. And there are very many who, while they are afflicted by adversities, neglect to think of heavenly rewards, and cannot arrive at the perfection of victory. In these therefore the crown is taken from the head, because (453) the heavenly and spiritual reward is taken away from the thought of the mind, so that they already desire quiet outward things, and do not seek eternal rewards, because they had been accustomed to think of them.

43. Corona de capite Ecclesiae aufertur, cum praelati bona spiritualia negligunt.---Vel certe caput fidelium non immerito sacerdotes accipiuntur, quia pars membrorum Domini prima sunt. Unde et per prophetam caput et cauda exterminari dicitur, ubi videlicet et capitis nomine sacerdotes, et caudae appellatione prophetae reprobi designantur. Corona ergo de capite aufertur cum supernae remunerationis praemia etiam ipsi deserunt qui in hoc Ecclesiae corpore praeesse videbantur. Et plerumque ducibus cadentibus, latius succumbit exercitus qui sequebatur. Unde mox post damna majorum de multimoda labefactione Ecclesiae subsecutus adjunxit:

Caput XXXVI

[Vet. XX].

VERS. 10.---Destruxit me undique, et pereo, et quasi avulsae arbori abstulit spem meam.

44. Praepositis corruentibus infirmi cadunt.---Quasi undique enim Ecclesia destruitur, atque in infirmis membris deperit, quando ipsa quae videbantur fortia corruunt, quando corona de capite abstrahitur, id est quando aeterna praemia etiam a praepositis negliguntur. Bene autem de infirmis cadentibus subditur: Et quasi avulsae arbori abstulit spem meam. Arbor quippe vento impellitur ut cadat. Et quem minae terrent, ut ad injustitiam corruat, quid aliud quam arbor flatum venti pertulit, et statum suae rectitudinis amisit? Quasi enim ex vento spem perdidit, qui, pravorum minis ac persuasionibus devictus, aeterna quae sperabat praemia reliquit. Et quia plerumque contingit ut poenas quis metuens justitiam deserat, fit, judicante Deo, ut etiam justitiam deserens poenas quas timuit non evadat, et qui mentis interitum minime timuit, etiam carnis mala toleret, quae timebat. Unde adhuc subdur:

Caput XXXVII

[Rec. XVII].

VERS. 11.---Iratus est contra me furor ejus, et sic me habuit quasi hostem suum.

43. The crown is taken from the head of the Church, when prelates neglect spiritual goods.---Or certainly the priests are not undeservedly taken for the head of the faithful, because they are the first part of the members of the Lord. Whence also by the prophet the head and the tail are said to be exterminated, where indeed by the name of the head priests, and by the appellation of the tail reprobate prophets are designated. Therefore the crown is taken from the head when the rewards of heavenly remuneration are deserted even by those who seemed to preside in this body of the Church. And for the most part when the leaders fall, the army which followed succumbs more widely. Whence soon after the losses of the greater ones he subjoined concerning the manifold tottering of the Church:

Chapter XXXVI

[Vet. XX].

VERSE 10.---He hath destroyed me on every side, and I am gone, and He hath taken away my hope like a tree plucked up.

44. When those set over them fall, the weak fall.---For the Church is as it were destroyed on every side, and perishes in its weak members, when those very things which seemed strong fall, when the crown is drawn away from the head, that is, when eternal rewards are neglected even by those set over them. But well is it subjoined concerning the weak falling: And He hath taken away my hope like a tree plucked up. For indeed a tree is impelled by the wind that it may fall. And he whom threats terrify, so that he falls to injustice, what else than a tree has he endured the blast of the wind, and lost the state of his rectitude? For as it were from the wind he has lost hope, who, overcome by the threats and persuasions of the wicked, has left the eternal rewards which he hoped for. And because it happens for the most part that while one fears punishments he deserts justice, it comes to pass, God judging, that even deserting justice he does not escape the punishments which he feared, and he who very little feared the destruction of the mind, tolerates also the evils of the flesh which he was fearing. Whence still it is subjoined:

Chapter XXXVII

[Rec. XVII].

VERSE 11.---His fury is kindled against me, and He hath so held me as His enemy.

45. Quosdam ferit Deus tanquam filios, alios tanquam hostes.---Praedicatore quippe egregio attestante dicimus quia fidelis est Deus, et non patietur nos tentari supra id quod possumus ferre, sed faciet cum tentatione proventum, ut possimus sustinere (I Cor. X, 13). Per prophetam quoque Dominus dicit: Plaga inimici percussi te, castigatione crudeli (Jerem. XXX, 14). Qui ergo ita percutitur, ut vires illius a percussione superentur, non hunc Dominus jam quasi filium per disciplinam, sed quasi hostem per iram ferit. Cum ergo virtutem nostrae patientiae flagella transeunt, valde metuendum est ne, peccatis nostris exigentibus, non jam quasi filii a patre, sed quasi hostes a Domino feriamur. Et quia fit plerumque ut etiam maligni spiritus afflictorum cordibus multa suadeant, atque inter flagella quae exterius feriunt cogitationes noxias in mentibus fundant, post furorem Domini recte subjungitur:

Caput XXXVIII

[Rec.

VERS. 12.---Simul venerunt latrones ejus, et fecerunt sibi viam per me. 46.

46. Afflictos maligni spiritus irrumpentes obsident. In eis voluntas injuste est, et potestas justa. In eis voluntas injuste est, et potestas justa.---Latrones namque ejus maligni sunt spiritus, qui exquirendis hominum mortibus occupantur. Quia viam sibi in afflictorum cordibus faciunt, quando inter adversa quae exterius tolerantur cogitationes quoque pravas immittere non desistunt. De quibus adhuc dicitur:

De quibus adhuc dicitur: Et obsederunt in gyro tabernaculum meum.

In gyro enim tabernaculum obsident quando 454 ex omni latere suis tentationibus mentem cingunt. Quam modo lugere de temporalibus, modo desperare de aeternis, modo in impatientiam ruere, atque in Deum blasphemiae verba jaculari, pessima suggestione persuadent. Quae tamen verba, ut jam praediximus, beato Job etiam juxta historiam congruunt, qui dum mala quae pertulit ante oculos congessit, non quasi corrigendum filium, sed quasi hostem percussum se esse judicavit. Per quem sibi etiam latrones ejus viam fecerunt, quia maligni contra eum spiritus licentiam percussionis acceperunt. Cujus in gyro tabernaculum obsederunt, quia, sublatis rebus et filiis, etiam corpus ejus omne vulneribus attriverunt. [Vet. XXI.] Sed mirum valde est, cum latrones diceret, cur addidit ejus? ut videlicet eosdem latrones Dei esse monstraret. Qua in re si voluntas ac potestas malignorum spirituum discernatur, cur latrones Dei dicantur aperitur. Maligni quippe spiritus ad nocendum nos incessabiliter anhelant; sed cum pravam voluntatem ex semetipsis habeant, potestatem tamen nocendi non habent, nisi eos voluntas summa permittat.

45. Some God strikes as sons, others as enemies.---For, that eminent preacher attesting, we say that God is faithful, and will not suffer us to be tempted above that which we are able to bear, but will make with the temptation a way to escape, that we may be able to bear it (1 Cor. 10:13). By the prophet also the Lord says: With the wound of an enemy have I struck thee, with a cruel chastisement (Jer. 30:14). He therefore who is so struck, that his strength is overcome by the striking, the Lord no longer strikes him as it were a son through discipline, but as it were an enemy through wrath. When therefore scourges exceed the virtue of our patience, it is greatly to be feared lest, our sins requiring it, we be no longer struck as it were sons by a father, but as it were enemies by the Lord. And because it happens for the most part that even malignant spirits suggest many things to the hearts of the afflicted, and among the scourges which strike without pour noxious thoughts into their minds, after the fury of the Lord it is rightly subjoined:

Chapter XXXVIII

[Rec. XVIII].

VERSE 12.---His robbers came together, and made themselves a way through me.

46. Malignant spirits, breaking in, beset the afflicted. In them the will is unjust, and the power just. For His "robbers" are the malignant spirits, who are occupied in seeking the deaths of men. Because they make a way for themselves in the hearts of the afflicted, when among the adversities which are endured outwardly they cease not to inject also wicked thoughts. Of whom it is still said:

And they have besieged my tabernacle in a circuit.

For they besiege the tabernacle in a circuit when they surround the mind on every side with their temptations. Which they persuade by most evil suggestion now to mourn for temporal things, now to despair of eternal things, now to fall into impatience, and to hurl words of blasphemy against God. Which words, however, as we have already said, agree with blessed Job even according to the history, who while he heaped before his eyes the evils which he endured, judged that he was struck not as a son to be corrected, but as an enemy. Through whom also His robbers made a way for themselves, because the malignant spirits received against him license of striking. Whose tabernacle they besieged in a circuit, because, his goods and children being taken away, they also wore away his whole body with wounds. [Vet. XXI.] But it is very wonderful, when he said "robbers," why he added "His"? namely, to show that those same robbers are God's. In which matter, if the will and the power of the malignant spirits be distinguished, it is opened why they are called the robbers of God. For malignant spirits incessantly pant to harm us; but though they have a wicked will from themselves, yet they have not the power of harming, unless the supreme Will permits them.

Et cum ipsi quidem injuste nos laedere appetunt, quemlibet tamen laedere, non nisi juste a Domino permittuntur. Quia ergo in eis voluntas injusta est, et potestas justa, et latrones dicuntur, et Dei, ut ex ipsis sit quod inferre mala injuste desiderant, et ex Deo, quod desiderata juste consummant. Sed quia, ut saepe jam diximus, sanctus vir positus in dolore poenarum, modo suis, modo Ecclesiae, modo Redemptoris nostri vocibus utitur, et plerumque sic sua narrat, ut tamen per typum ea quae sunt sanctae Ecclesiae ac Redemptoris nostri proferat, postposita paulisper cura historiae, in his quae subjungit qualiter Redemptoris nostri vocibus congruat demonstremus. Sequitur:

Caput XXXIX

[Rec. XIX].

VERS. 13, 14.---Fratres meos longe fecit a me, et noti mei quasi alieni recesserunt a me. Dereliquerunt me propinqui mei, et qui me noverant obliti sunt mei.

ALLEGORICUS SENSUS.---47. Judaei Christi fratres, noti et propinqui, quem incarnandum praedixerant, incarnatum negarunt.

Hoc melius ostendimus, si Joannis ad medium testimonium proferamus, qui ait: In propria venit, et sui eum non receperunt (Joan. I, 11). Ab eo quippe fratres longe facti sunt, et noti recesserunt, quem tenentes legem prophetare Hebraei noverunt, et praesentem minime recognoscebant. Unde recte dicitur: Dereliquerunt me propinqui mei, et qui me noverant obliti sunt mei. Judaei etenim propinqui per carnem, noti per legis instructionem, quasi obliti sunt quem prophetaverant, dum eum et incarnandum verbis legis canerent, et incarnatum verbis perfidiae negarent. Sequitur:

CAPUT XL.

VERS. 15.---Inquilini domus meae et ancillae sicut alienum habuerunt me. 48.

48. A sacerdotibus et levitis pro alieno habitus fuit Christus. A sacerdotibus et levitis pro alieno habitus fuit Christus.---Inquilini domus Dei fuerunt sacerdotes, quorum origo in Dei servitio deputata jam per officium in conditione tenebatur. Ancillae autem non immerito intelliguntur Levitarum animae, ad secreta tabernaculi, quasi ad interiora cubiculi, familiarius servientes.

And while they indeed unjustly desire to hurt us, yet they are not permitted by the Lord to hurt any one, except justly. Because therefore in them the will is unjust, and the power just, they are called both "robbers" and "of God," so that it is from themselves that they unjustly desire to bring in evils, and from God that they justly consummate what they desired. But because, as we have often said, the holy man placed in the pain of punishments, uses now his own voices, now those of the Church, now those of our Redeemer, and for the most part so relates his own things, that yet through a type he brings forward those which belong to the holy Church and to our Redeemer, the care of the history being set aside for a little while, let us show in those things which he subjoins how he agrees with the voices of our Redeemer. It follows:

Chapter XXXIX

[Rec. XIX].

VERSES 13, 14.---He hath put my brethren far from me, and mine acquaintance are verily estranged from me. My kinsfolk have failed, and they that knew me have forgotten me.

ALLEGORICAL SENSE.---47. The Jews, the brethren, acquaintance, and kinsfolk of Christ, denied Him when incarnate, whom they had foretold should be incarnate.

This we show better, if we bring forward the testimony of John into the midst, who says: He came unto His own, and His own received Him not (John 1:11). For from Him his brethren were put far away, and His acquaintance were estranged, whom the Hebrews, holding the Law, knew how to prophesy, and when present they very little recognized. Whence it is rightly said: My kinsfolk have failed, and they that knew me have forgotten me. For the Jews, kinsfolk according to the flesh, and acquaintance through the instruction of the Law, as it were forgot Him whom they had prophesied, while they both sang of Him as to be incarnate in the words of the Law, and denied Him when incarnate in words of perfidy. It follows:

CHAPTER XL.

VERSE 15.---They that dwell in mine house, and my maidservants, count me for a stranger.

48. By priests and Levites Christ was held for a stranger. They that dwell in the house of God were the priests, whose origin being deputed to the service of God was already held by office in that condition. Moreover, by maidservants are not undeservedly understood the souls of the Levites, serving more familiarly at the secrets of the tabernacle, as if at the interior of a chamber.

Dicat ergo de sacerdotibus sedula cura servientibus, dicat de Levitis ad interiora domus Dei obsequentibus: Inquilini domus meae et ancillae sicut alienum habuerunt me, quia incarnatum Dominum, quem dudum per legis verba praedixerant, cognoscere ac venerari noluerunt. 455 Qui adhuc apertius quod ab eorum perversa voluntate non sit cognitus manifestat cum subdit: Qui adhuc apertius quod ab eorum perversa voluntate non sit cognitus manifestat cum subdit:

CAPUT XLI.

IBID.---Et quasi peregrinus fui in oculis eorum.

49. Christus in propria domo peregrinus. Redemptor etenim noster, dum a synagoga cognitus non est, in domo sua quasi peregrinus exstitit. Quod aperte propheta testatur, dicens: Quare sicut colonus futurus es in terra, et quasi viator declinans ad manendum (Jerem. XIV, 8)? Quia enim ut Dominus auditus non est, non possessor agri, sed colonus est creditus. Qui quasi viator ad manendum tantummodo declinavit, quia paucos ex Judaea abstulit, et ad vocationem gentium pergens, iter coeptum peregit. Peregrinus ergo in eorum oculis fuit, quia dum sola quae videre poterant cogitabant, non valuerunt intelligere in Domino quod videre non poterant. Dum enim despiciunt carnem visibilem, non pervenerunt ad invisibilem majestatem. Dicatur igitur recte: Et quasi peregrinus fui in oculis eorum. De quo adhuc populo apte subjungitur:

CAPUT XLII.

VERS. 16.---Servum meum vocavi, et non respondit.

50. Christus a suo servo, nimirum a Judaico populo contemptus. Quid enim Judaicus populus nisi servus fuit, qui non amore filii obsequebatur Domino, sed timore servili? Quo contra nobis per Paulum dicitur: Non accepistis spiritum servitutis iterum in timore, sed spiritum adoptionis filiorum, in quo clamamus, Abba, pater (Rom. VIII, 15). Hunc igitur servum vocavit Dominus, quia, collatis muneribus, quasi emissis eum vocibus ad se ducere studuit. Sed non respondit, quia digne opera donis ejus reddere contempsit. Vocat enim nos Deus cum muneribus praevenit, respondemus vero vocationi ejus cum digne juxta percepta munera deservimus. Quia ergo tot muneribus Judaicum populum praevenit, dicat: Servum meum vocavi. Sed quia etiam post tot munera eum contempsit, subjungat: Et non respondit. Sequitur:

Let him say then of the priests serving with sedulous care, let him say of the Levites obsequious to the interior of the house of God: They that dwell in mine house and my maidservants count me for a stranger, because they would not acknowledge and venerate the incarnate Lord, whom they had long before foretold by the words of the Law. Who still more clearly manifests that He was not acknowledged by their perverse will, when he subjoins:

CHAPTER XLI.

IBID.---And I was as a stranger in their eyes.

49. Christ a stranger in His own house. For our Redeemer, while He was not acknowledged by the synagogue, existed in His own house as it were a stranger. Which the prophet openly witnesses, saying: Why shouldest Thou be as a sojourner in the land, and as a wayfaring man that turneth aside to tarry for a night (Jer. 14:8)? For because He was not heard as Lord, He was believed to be not the owner of the field, but a sojourner. Who as it were a wayfaring man turned aside only to tarry, because He took away few from Judea, and proceeding to the calling of the Gentiles, He performed the journey He had begun. He was therefore a stranger in their eyes, because while they thought only of those things which they could see, they were not able to understand in the Lord that which they could not see. For while they despise the visible flesh, they did not reach to the invisible majesty. Let it be said therefore rightly: And I was as a stranger in their eyes. Of which people it is still aptly subjoined:

CHAPTER XLII.

VERSE 16.---I called my servant, and he gave me no answer.

50. Christ despised by His own servant, namely, the Jewish people. For what was the Jewish people but a servant, who obeyed the Lord not with the love of a son, but with servile fear? Against which it is said to us by Paul: Ye have not received the spirit of bondage again to fear, but ye have received the spirit of adoption of sons, whereby we cry, Abba, Father (Rom. 8:15). This servant, then, the Lord called, because, having conferred gifts, He studied to lead him to Himself as it were by voices sent forth. But he gave no answer, because he despised to return worthy works for His gifts. For God calls us when He prevents us with gifts; but we answer to His calling when we serve worthily according to the gifts received. Because, therefore, He prevented the Jewish people with so many gifts, let Him say: I called my servant. But because even after so many gifts he despised Him, let Him subjoin: And he gave me no answer. It follows:

Caput XLIII

(Vet. XXII, Rec. XX).

IBID.---Ore proprio deprecabar illum.

51. Christus jussis reluctantem deprecatus est, nec exauditus. Ac si apertius diceret: Ego ille qui ante incarnationem meam tot ei praecepta facienda per prophetarum ora mandaveram, incarnatus ad eum veniens, ore eum proprio deprecabar. Unde et Matthaeus, cum praecepta ab eo dari in monte describeret, ait: Aperiens os suum, dixit (Matth. V, 2). Ac si patenter dicat: Tunc os suum aperuit, qui prius aperuerat ora prophetarum. Hinc est etiam quod de illo a sponsa praesentiam ejus desiderante dicitur: Osculetur me osculis oris sui (Cant. I, 1). Sancta quippe Ecclesia quot praecepta ex ejus praedicatione cognovit, quasi tot oris ejus oscula accepit. Bene autem dicitur: Deprecabar, quia in carne monstratus, dum mandata vitae humiliter dixit, quasi superbientem servum, ut veniret, rogavit. Ubi et apte subditur:

Caput XLIV

(Rec.

VERS. 17.---Halitum meum exhorruit uxor mea. 52.

52. Christum exhorruit sponsa synagoga. Christum exhorruit sponsa synagoga.---Quid uxor Domini nisi Synagoga accipitur, in legis foedere carnali ei intelligentia subjecta? Halitus vero ex carne est. Sed infidelis populus carnem Domini carnaliter intellexit, quia purum hunc hominem credidit. Halitum ergo ejus uxor exhorruit, quia Synagoga eum quem videbat hominem Deum credere expavit. Cumque ab ejus ore verba corporaliter audiret, in eo intelligere divinitatis arcana 456 recusavit, et Creatorem esse non credidit quem creatum vidit. Carnis ergo halitum carnalis uxor exhorruit, quia, carnalibus sensibus dedita, incarnationis ejus mysterium non agnovit. Sequitur:

Caput XLV

(Rec. XXII).

IBID.---Et orabam filios uteri mei.

Chapter XLIII

(Vet. XXII, Rec. XX).

IBID.---I entreated him with my own mouth.

51. Christ entreated him that was reluctant to His commands, and was not heard. As if He were to say more clearly: I, who before my incarnation had commanded him so many precepts to be performed through the mouths of the prophets, having come to him incarnate, entreated him with my own mouth. Whence also Matthew, when he described the precepts given by Him on the mountain, says: Opening His mouth, He said (Matt. 5:2). As if he were to say plainly: Then He opened His own mouth, who before had opened the mouths of the prophets. Hence also it is that it is said of Him by the spouse desiring His presence: Let Him kiss me with the kisses of His mouth (Cant. 1:1). For the holy Church, as many precepts as she has known from His preaching, has as it were received so many kisses of His mouth. But well is it said: I entreated, because being shown in the flesh, while He spoke the commandments of life humbly, He as it were asked the proud servant that he should come. Where also it is aptly subjoined:

Chapter XLIV

(Rec. XXI).

VERSE 17.---My wife abhorred my breath.

52. The bride, the synagogue, abhorred Christ. What is the wife of the Lord understood to be but the Synagogue, subject to Him in the carnal understanding of the covenant of the Law? Moreover, breath is from the flesh. But the faithless people understood the flesh of the Lord carnally, because they believed Him to be a mere man. His wife, therefore, abhorred His breath, because the Synagogue was terrified to believe that Him whom she saw to be a man was God. And when she heard words from His mouth corporally, she refused to understand in Him the secrets of the Divinity, and did not believe Him to be the Creator whom she saw as created. The carnal wife, therefore, abhorred the breath of the flesh, because, being given up to carnal senses, she did not acknowledge the mystery of His incarnation. It follows:

Chapter XLV

(Rec. XXII).

IBID.---And I entreated the children of my womb.

53. Qui Deus membra corporea habere dicatur. In Deo, qui corporis forma non circumscribitur, membra corporis, id est manus, oculus, uterus ita nominantur, ut ex membrorum vocabulis effectus ejus potentiae designentur. Oculos quippe habere dicitur, quia cuncta videt; manus habere describitur, quia cuncta operatur; in utero autem proles concipitur, quae in hac vita profertur. Quid ergo uterum Dei nisi ejus consilium debemus accipere, in quo ante saecula per praedestinationem concepti sumus, ut creati per saecula producamur? Deus ergo qui manet ante saecula uteri sui filios oravit, quia eos quos potenter per divinitatem condidit, incarnatus veniens humiliter rogavit. Sed quia in ipsa carne qua apparuit ab eorum aestimatione despectus est, subjungitur:

CAPUT XLVI.

VERS. 18.---Stulti quoque despiciebant me.

54. Sapientibus a veritate cadentibus, etiam stulti defecerunt. Sapientibus a veritatis fide cadentibus, recte de stultis quoque additur, quia dum Dominum Pharisaei ac legisperiti despicerent, eorum incredulitatem etiam populi turba secuta est, quae in eo quod hominem vidit, Redemptoris mundi praedicamenta despexit. Nam saepe stultorum nomine hi qui sunt in plebe pauperes designantur. Unde et per Jeremiam dicitur: Dixi, forsitan pauperes sunt et stulti, ignorantes viam Domini, et judicium Dei sui (Jerem. V, 4). Relictis autem mundi sapientibus atque divitibus, Redemptor noster quaerere pauperes et stultos venerat. Unde nunc quasi in augmentum doloris dicitur: Stulti quoque despiciebant me. Ac si aperte diceretur: Ipsi etiam me despexerunt, pro quibus sanandis stultitiam praedicationis assumpsi. Scriptum quippe est: Quia in Dei sapientia non cognovit mundus per sapientiam Deum, placuit Deo per stultitiam praedicationis salvos facere credentes (I Cor. I, 21). Verbum quippe Dei sapientia est, sed stultitia hujus sapientiae dicta est caro Verbi; ut quia carnales quique per carnis suae prudentiam pertingere non valebant ad sapientiam Dei, per stultitiam praedicationis, id est per carnem Verbi sanarentur. Ait ergo: Stulti quoque despiciebant me. Ac si aperte diceretur: et ab ipsis despectus sum pro quibus stultus aestimari veritus non sum. Et quia Judaeorum plebs cum miracula nostri Redemptoris cerneret, hunc ex signis honorabat, dicens: Hic est Christus (Marc. XIII, 21); cum vero humanitatis ejus infirma conspiceret, eum creatorem credere dedignabatur, dicens: Non, sed seducit turbas (Joan. VII, 12); recte subjungitur:

53. How God is said to have bodily members. In God, who is not circumscribed by the form of a body, members of the body, that is, hands, eye, womb, are so named, that the effects of His power may be designated from the names of the members. For He is said to have eyes, because He sees all things; He is described as having hands, because He works all things; but in the womb offspring is conceived, which is brought forth in this life. What then ought we to understand by the womb of God, but His counsel, in which we were conceived before the ages by predestination, that having been created through the ages we might be brought forth? God, therefore, who remains before the ages, entreated the children of His womb, because those whom He powerfully created by His divinity, He being incarnate humbly entreated. But because in that very flesh in which He appeared He was despised by their estimation, it is subjoined:

CHAPTER XLVI.

VERSE 18.---Even the fools despised me.

54. The wise falling from the truth, the fools also failed. The wise falling from the faith of the truth, it is rightly added also concerning the fools, because while the Pharisees and lawyers despised the Lord, the multitude of the people also followed their unbelief, which in that it saw a man, despised the preachings of the Redeemer of the world. For often by the name of "fools" those who are the poor among the people are designated. Whence also it is said by Jeremiah: I said, Surely these are poor and foolish, that know not the way of the Lord, and the judgment of their God (Jer. 5:4). But the wise and rich of the world being left, our Redeemer had come to seek the poor and the foolish. Whence now as it were in increase of pain it is said: Even the fools despised me. As if it were plainly said: Even they despised me, for whose healing I assumed the foolishness of preaching. For it is written: For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe (1 Cor. 1:21). For the Word of God is wisdom, but the foolishness of this wisdom is called the flesh of the Word; so that because all carnal ones by the prudence of their own flesh were not able to reach to the wisdom of God, they might be healed by the foolishness of preaching, that is, by the flesh of the Word. He says therefore: Even the fools despised me. As if it were plainly said: and I was despised even by them for whom I feared not to be accounted a fool. And because the multitude of the Jews when it perceived the miracles of our Redeemer, honored Him for the signs, saying: This is the Christ (Mark 13:21); but when it beheld the infirmities of His humanity, it disdained to believe Him the Creator, saying: Nay; but He deceiveth the people (John 7:12); it is rightly subjoined:

Caput XLVII

(Vet.

IBID.---Et cum ab eis recessissem, detrahebant mihi. 55.

55. Christo a miraculis quiescenti detraxerunt. Christo a miraculis quiescenti detraxerunt.---Quasi accedebat quippe ad corda populorum Dominus cum eis miracula demonstraret, et quasi recedebat cum nulla signa ostenderet. Sed recedenti Domino detrahebant cum a miraculis quiescenti praebere fidem nolebant. Sed quid mirum eum perpeti ista a plebibus, cum ipsi quoque qui legis doctores esse videbantur, qui eum 457 verbis propheticis incarnandum esse perhibebant, et incarnatum viderunt, et ab eo tamen perfidiae interruptione divisi sunt? De quibus subditur:

CAPUT XLVIII.

VERS. 19.---Abominati sunt me quondam consiliarii mei et quem maxime diligebam aversatus est me.

56. Abominati sunt eum legis doctores et Pharisaei.---Cunctis liquet quia Deus consiliariis non eget, qui ipsis quoque consiliariis hominum sapientiae consilium praebet. De quo etiam scriptum est: Quis cognovit sensum Domini, aut quis ejus consiliarius fuit (Rom. XI, 34, ex Isai. XL, 13). Sed quemadmodum cum panis vel vestimentum egenti tribuitur, hoc se Dominus accepisse testatur (Matth. XXV, 40), ita cum nescienti cuilibet rectum consilium datur, hoc ipse accipit, cujus ille membrum est qui eruditur. Omnes etenim fideles membra nostri Redemptoris sumus; et sicut ipse in nobis per misericordiam largitatis pascitur, ita ipse in nobis per doctrinae consilium juvatur. Scribae itaque et legis doctores, qui erudire populos ad vitam consueverant, quid aliud quam venturi Redemptoris consiliarii fuerunt? Qui tamen dum incarnatum Dominum conspicerent, consiliis suis multos ab ejus fide diviserunt, quamvis prius ad credendum incarnationis ejus mysterium per prophetarum verba multos docuisse viderentur. Et quia ille apud Deum magis in amore est, qui ad ejus amorem plurimos trahit, adhuc de eodem legis doctorum atque Pharisaeorum ordine subditur: Et quem maxime diligebam aversatus est me. Ipse enim ordo, suadente perfidia, a fide veritatis aversus est, qui prius in labore praedicationis serviens, maxime diligebatur; quem non solum ad non credendum, sed usque ad persequendum quoque Dominum populorum turba secuta est, et usque ad passionem illius saevitiae facibus accensa. In qua videlicet passione discipulorum corda turbata sunt. Unde et nunc subditur:

Chapter XLVII

(Vet. XXIII).

IBID.---And when I had withdrawn from them, they slandered me.

55. They slandered Christ when He was ceasing from miracles. For the Lord as it were approached the hearts of the people when He showed them miracles, and as it were withdrew when He showed no signs. But they slandered the Lord when He withdrew, since they would not yield faith to Him when He was ceasing from miracles. But what wonder that He should endure these things from the common people, when they also who seemed to be teachers of the Law, who asserted by prophetic words that He was to be incarnate, and saw Him incarnate, were yet divided from Him by the interruption of perfidy? Of whom it is subjoined:

CHAPTER XLVIII.

VERS. 19.---My counselors of old have abhorred me, and he whom I loved most has turned against me.

56. The teachers of the Law and the Pharisees abhorred Him.---It is clear to all that God does not need counselors, who Himself provides the counsel of wisdom to the counselors of men. Concerning which it is also written: Who has known the mind of the Lord, or who has been His counselor? (Rom. 11:34, from Isa. 40:13). But just as when bread or a garment is given to one in need, the Lord testifies that He has received it (Matth. 25:40), so when right counsel is given to any ignorant person, He Himself receives it, whose member he is who is instructed. For all we faithful are members of our Redeemer; and just as He is fed in us through the mercy of bounty, so He is aided in us through the counsel of doctrine. The scribes therefore and the teachers of the Law, who were accustomed to instruct the people unto life, what else were they but the counselors of the coming Redeemer? Who nevertheless, when they beheld the incarnate Lord, by their counsels divided many from faith in Him, although previously they seemed to have taught many to believe in the mystery of His incarnation through the words of the prophets. And because he is more in love with God who draws many to His love, it is further added concerning the same order of teachers of the Law and Pharisees: And he whom I loved most has turned against me. For that very order, through the persuasion of perfidy, turned away from the faith of truth, which before, serving in the labor of preaching, was loved most; whom the multitude of the people followed, not only to not believe, but even to persecute the Lord, and were inflamed with the torches of that cruelty even unto His passion. In which passion indeed the hearts of the disciples were troubled. Whence it is now added:

Caput XLIX

[Rec XXIII].

VERS. 20.---Pelli meae, consumptis carnibus, adhaesit os meum.

57. Christo patienti, fugientibus apostolis, sanctae mulieres tanquam pellis adhaeserunt.---In osse fortitudo, in carnibus vero infirmitas corporis designatur. Quia igitur Christus et Ecclesia una persona est, quid per os nisi ipse Dominus designatur? Quid per carnem nisi discipuli, qui passionis ejus tempore infirma sapuerunt? Per pellem vero, quae exterior carne manet in corpore, quid nisi illae sanctae feminae figurantur, quae ad praeparanda subsidia corporis exterioribus Domino ministeriis serviebant? Nam cum ejus discipuli quamvis necdum firmi veritatis fidem populis praedicarent, ossi suo inhaerebant carnes. Et cum sanctae mulieres ea quae necessaria erant exteriora praepararent, quasi pellis exterius manebant in corpore. Sed cum ad crucis horam ventum est, ejus discipulos gravis ex persecutione Judaeorum timor invasit: fugerunt singuli, mulieres adhaeserunt. Quasi ergo consumpta carne, os Domini pelli suae adhaesit, quia fortitudo ejus, passionis tempore, fugientibus discipulis, juxta se mulieres invenit. Stetit equidem aliquandiu Petrus, sed tamen post territus negavit (Matth. XXVI, 70). Stetit etiam Joannes, cui ipso crucis tempore dictum est: Ecce mater tua (Joan. XIX, 27.) Sed perseverare minime potuit, quia de ipso quoque scriptum est, quod adolescens quidam sequebatur illum amictus sindone super nudo, et tenuerunt eum; at ille rejecta sindone, nudus profugit ab eis (Marc. XIV, 51). Qui etsi post, ut verba Redemptoris sui audiret, ad horam crucis rediit, prius tamen territus fugit. Mulieres autem non solum non timuisse, neque fugisse, sed etiam usque ad sepulcrum stetisse memorantur. Dicat ergo: Pelli mea, consumptis carnibus, adhaesit os meum. Hoc est, hi qui meae fortitudini propinquius inhaerere debuerant, passionis meae tempore timore consumpti sunt, et eas, quas ad exteriora ministeria posui, in passione mea sine formidine inhaerere mihi fideliter inveni. Ubi et aperte subintelligitur, quod haec verba per mysterium dicantur, dum sequitur:

Caput L

[Vet. XXIV].

IBID.---Et derelicta sunt tantummodo labia circa dentes meos.

Chapter XLIX

[Rec XXIII].

VERS. 20.---To my skin, my flesh being consumed, my bone has cleaved.

57. While Christ was suffering and the apostles were fleeing, the holy women cleaved to Him like skin.---In the bone, strength is designated, but in the flesh, the weakness of the body. Since therefore Christ and the Church are one person, what is designated by the bone but the Lord Himself? What by the flesh but the disciples, who at the time of His passion savored of weak things? But by the skin, which remains outside the flesh in the body, what are figured but those holy women, who served the Lord with outward ministries to prepare the supports of the body? For while His disciples, although not yet firm, were preaching the faith of truth to the peoples, the flesh was adhering to its bone. And when the holy women were preparing those outward things that were necessary, they remained as it were like skin on the outside of the body. But when it came to the hour of the cross, a grave fear from the persecution of the Jews invaded His disciples: they fled individually, the women cleaved. As if therefore the flesh were consumed, the bone of the Lord cleaved to His skin, because His strength, at the time of the passion, when the disciples fled, found the women near Him. Peter indeed stood for a while, but yet afterwards, being terrified, he denied Him (Matth. 26:70). John also stood, to whom at the very time of the cross it was said: Behold your mother (John 19:27). But he could by no means persevere, because of him also it is written, that a certain young man followed him wrapped in a linen cloth over his naked body, and they laid hold of him; but he, leaving the linen cloth, fled naked from them (Mark 14:51). Who, even if afterwards he returned to the hour of the cross to hear the words of his Redeemer, yet first, being terrified, he fled. But the women are recorded not only to have not feared, nor to have fled, but even to have stood even unto the sepulcher. Let Him say then: To my skin, my flesh being consumed, my bone has cleaved. That is, they who ought to have cleaved more closely to my strength, were consumed by fear at the time of my passion, and those whom I placed for outward ministries, I found in my passion faithfully cleaving to me without fear. Where also it is clearly understood that these words are spoken through a mystery, while there follows:

Chapter L

[Vet. XXIV].

IBID.---And only lips are left around my teeth.

58. Christi dentes apostoli, eo patiente virtutem omnem amiserant.---Quid enim circa dentes aliud quam labia habemus, etiam si nulla flagella patiamur? Sed quid per labia nisi locutio, quid per dentes, nisi sancti apostoli designantur? Qui in hoc Ecclesiae corpore idcirco sunt positi, ut vitam carnalium correptione mordeant, eamque a suae pertinaciae duritia confringant. Unde et eidem primo apostolorum quasi denti in ejus corpore posito dicitur: Macta, et manduca (Act. X, 13). Sed quia passionis ejus tempore isti dentes prae timore mortis amiserunt morsum correptionis, amiserunt fiduciam roboris, amiserunt efficaciam omnimodae operationis, ita ut duo ex illis ambulantes, post ejus mortem ac resurrectionem, in via loquerentur et dicerent: Nos sperabamus quia ipse esset redempturus Israel (Luc. XXIV, 21), recte nunc dicitur: Et derelicta sunt tantummodo labia circa dentes meos. Confabulabantur adhuc de illo, sed jam in illum minime credebant. Tantummodo ergo labia circa dentes ejus remanserant, quia virtutem bonae operationis amiserant, et sola de illo confabulationis verba retinebant. Perdiderant morsum correptionis, et habebant motum locutionis. Labia itaque tantummodo circa dentes relicta sunt, quia adhuc quidem confabulari noverant, sed praedicare jam eum, aut mordere infidelium vitia formidabant. Peractis itaque his quae in voce capitis dixit, ad propria beatus Job verba revertitur, dicens:

CAPUT LI.

VERS. 21.---Miseremini mei, miseremini mei, saltem vos amici mei, quia manus Domini tetigit me.

59. Piorum mens in adversis, ad preces, non ad iram movetur.---Hoc habere solet proprium mens piorum, quod cum injusta ab adversariis patitur, non tam ad iram quam ad preces moveatur, ut si moderari eorum pravitas placide valeat, plus deprecari eligant quam irasci. Unde recte nunc dicitur: Miseremini mei, miseremini mei, saltem vos amici mei, quia manus Domini tetigit me. Ecce eos a quibus semper contumeliis se affligi considerat amicos vocat, quia bonis mentibus etiam ipsa fiunt prospera, quae videntur adversa. Nam perversi quique bonorum dulcedine aut convertuntur, ut redeat, et eo ipso amici sunt quo boni fiunt; aut in malitia perseverant, et in hoc quoque etiam nolentes amici sunt, quia si qua bonorum delicta sunt, ea suis persecutionibus etiam nescientes purgant. Notandum quoque, quod eis quae secreto apud Deum gesta sunt, beati viri in publico verba concordant.

58. The apostles, the teeth of Christ, had lost all their power while He was suffering.---For what do we have around our teeth but lips, even if we suffer no scourges? But what is designated by the lips but speech, and what by the teeth but the holy apostles? Who are placed in this body of the Church for this purpose, that they may bite the life of carnal men by correction, and break it from the hardness of its pertinacity. Whence also it is said to the same first of the apostles, as to a tooth placed in His body: Kill, and eat (Acts 10:13). But because at the time of His passion these teeth, through fear of death, lost the bite of correction, lost the confidence of strength, lost the efficacy of every kind of operation, so that two of them walking, after His death and resurrection, spoke on the way and said: We were hoping that it was He who should redeem Israel (Luke 24:21), it is now rightly said: And only lips are left around my teeth. They were still communing about Him, but now they believed in Him very little. Therefore only lips had remained around His teeth, because they had lost the power of good operation, and retained only words of communing about Him. They had lost the bite of correction, and they had the movement of speech. The lips therefore were only left around the teeth, because they still indeed knew how to commune, but they were afraid now to preach Him, or to bite the vices of the unfaithful. Having finished these things which he spoke in the voice of the Head, blessed Job returns to his own words, saying:

CHAPTER LI.

VERS. 21.---Have pity on me, have pity on me, at least you my friends, because the hand of the Lord has touched me.

59. In adversity, the mind of the pious is moved to prayer, not to wrath.---This the mind of the pious is accustomed to have as its own, that when it suffers unjust things from adversaries, it is moved not so much to wrath as to prayer, so that if their depravity can be gently moderated, they choose rather to entreat than to be angry. Whence it is now rightly said: Have pity on me, have pity on me, at least you my friends, because the hand of the Lord has touched me. Behold, he calls those "friends" from whom he considers himself to be always afflicted with insults, because to good minds even those things become prosperous which seem adverse. For all the perverse are either converted by the sweetness of the good, so that they return, and by that very fact they are friends by which they become good; or they persevere in malice, and in this also they are friends even against their will, because if there are any faults of the good, they purge them by their persecutions even without knowing it. It is also to be noted that the words of the blessed man in public agree with those things which were done in secret before God.

A Satan quippe percussus fuerat, nec tamen percussionem suam Satanae tribuit, sed tactum se manu Domini appellat, sicut ipse quoque Satan dixerat: Mitte manum tuam et tange os ejus et carnem, si non in faciem benedixerit tibi (Job. II, 5). Sciebat quippe vir sanctus quia et per hoc ipsum quod perversa voluntate contra se Satan egerat, potestatem non a semetipso, sed a Domino habebat. Sequitur:

Caput LII

[Vet. XXV, Rec. XXIV].

VERS. 22.---Quare persequimini me sicut Deus, et carnibus meis saturamini?

60. Deus non saeviendo nos persequitur.---Non abhorret a locutione pietatis quod a Deo se perhibet persequi. Est namque persecutor bonus, sicut de semetipso ore prophetico Dominus dicit: Detrahentem occulte adversus proximum suum, hunc persequebar. Cum vero sanctus quisque flagellari permittitur, scit quod persecutionem contra commissa vitia ex interna dispensatione patiatur. Crudeles autem persecutorum mentes cum potestatem feriendi appetunt, contra bonorum vitam non studio purgationis, sed livoris facibus accenduntur. Et quidem hoc faciunt quod Deus omnipotens fieri permittit. Sed dum una causa cum Deo etiam per eos agitur, non tamen voluntas una in eadem causa servatur, quia cum omnipotens Deus amando purgationem exhibet, injustorum pravitas saeviendo malitiam exercet. Quod ergo dicitur, quare persequimini me sicut Deus? ad exteriorem hoc percussionem retulit, non ad intimam intentionem, quia etsi hoc agunt exterius quod Deus agi disposuit, non tamen hoc quod Deus in sua actione appetunt, ut boni ex afflictione purgentur. Quod intelligi et aliter potest. Tanto enim omnipotens Deus justius aliena vitia percutit, quanto in semetipso nihil habet vitiorum. Homines vero cum per disciplinam alios feriunt, sic alienam infirmitatem debent percutere, ut etiam ad suam noverint oculos revocare, ut ex semetipsis considerent quantum aliis feriendo parcant, cum se quoque ipsos dignos percussionibus non ignorant. Itaque nunc dicitur: Quare persequimini me sicut Deus? Ac si aperte diceretur: Ita me ex infirmitatibus meis affligitis, ac si ipsi more Dei de infirmitate nihil habeatis. Unde considerandum est quod si qui fortasse sint qui asperitate correptionis indigeant, tunc eis dura correptio a nobis admovenda est, cum Dei manus cessat a verbere. Cum vero superna flagella insunt, non a nobis jam correptio, sed consolatio debetur, ne dum in dolore increpationem jungimus, percussionem percussioni sociemus.

For he had been struck by Satan, and yet he does not attribute his striking to Satan, but calls himself touched by the hand of the Lord, just as Satan himself also had said: Put forth Your hand and touch his bone and his flesh, if he will not bless You to Your face (Job 2:5). For the holy man knew that even through this very thing which Satan had done with perverse will against him, he had power not from himself, but from the Lord. It follows:

Chapter LII

[Vet. XXV, Rec. XXIV].

VERS. 22.---Why do you persecute me like God, and are satisfied with my flesh?

60. God does not persecute us by being cruel.---It is not inconsistent with the language of piety that he asserts himself to be persecuted by God. For there is a good persecutor, as the Lord says of Himself by the prophetic mouth: Him that slandered his neighbor in secret, him did I persecute. But when any holy man is permitted to be scourged, he knows that he suffers persecution against the vices committed by an internal dispensation. But the cruel minds of persecutors, when they seek the power of striking, are inflamed against the life of the good not with a desire for purgation, but with the torches of envy. And indeed they do that which Almighty God permits to be done. But while one and the same cause is acted through them as through God, yet one and the same will is not maintained in the same cause, because while Almighty God in love displays purgation, the depravity of the unjust in cruelty exercises malice. That therefore which is said, Why do you persecute me like God? he referred to the outward striking, not to the inward intention, because even if they do this outwardly which God has disposed to be done, yet they do not seek this which God seeks in His action, that the good may be purged from affliction. Which can also be understood in another way. For Almighty God strikes the vices of others so much the more justly, as He has nothing of vices in Himself. But men, when they strike others through discipline, ought so to strike another's weakness, as to know how to turn their eyes back even to their own, that they may consider from themselves how much they should spare others in striking, when they are not ignorant that they themselves also are worthy of strikings. Therefore it is now said: Why do you persecute me like God? As if it were openly said: You so afflict me out of my weaknesses, as if you yourselves in the manner of God had nothing of weakness. Whence it must be considered that if there are any who perhaps are in need of sharpness of correction, then a hard correction is to be applied to them by us, when the hand of God ceases from the stripe. But when the heavenly scourges are present, not correction now, but consolation is due from us, lest while we join rebuke to pain, we add striking to striking.

61. Detractores belluarum more, homines devorant.---Bene autem subditur: Et carnibus meis saturamini? Quorum mens proximorum poenas esurit, saturari procul dubio alienis carnibus quaerit. Sciendum quoque est quia hi etiam qui alienae vitae detractione pascuntur, alienis procul dubio carnibus satiantur. Unde per Salomonem dicitur: Noli esse in conviviis potatorum, neque comedas cum eis qui carnes ad vescendum conferunt (Prov. XXIII, 20). Carnes quippe ad vescendum conferre est in collocutione derogationis vicissim proximorum vitia dicere. De quorum illic poena mox subditur: Quia vacantes potibus et dantes symbolum consumentur, et vestietur pannis dormitatio (Ibid.). Potibus vacant, qui de opprobrio alienae vitae se debriant. Symbolum vero dare est, sicut unusquisque solet pro parte sua cibos ad vescendum, ita in confabulatione detractionis verba conferre. Sed vacantes potibus et dantes symbolum consumentur, quia sicut scriptum est (Fortasse, Proverb. XV, 5): Omnis detractor eradicabitur. Vestietur autem pannis dormitatio, quia despectum et inopem a cunctis bonis operibus mors sua invenit, quem hic ad alienae vitae exquirenda crimina detractionis suae languor occupavit. [Vet. XXVI.] Sed tot dura quae beatus Job sustinet, dignum non est ut per silentium transeant, eaque a notitia hominum ignorantiae obscuritas tegat. Tanti quippe aedificari ad servandam patientiam valent, quanti, implente se superna gratia, ejus patientiae facta cognoverint. Unde et idem beatus Job in exemplum vult pertrahi flagella quae sentit, qui statim subjungit dicens:

Caput LIII

[Rec. XXV].

VERS. 23, 24.---Quis mihi tribuat ut scribantur sermones mei? Quis mihi det ut exarentur in libro stylo ferreo, et plumbi lamina, vel certe sculpantur in silice?

62. Per plumbi laminam Judaeorum, per silicem gentilium corda designantur.---Cuncta quae beatus Job pertulit, quia forti patrum sententia edoctus gravis ille Judaeorum populus agnovit, stylo ferreo et plumbi lamina scripta sunt. Quia vero haec etiam dura gentilium corda cognoverunt, quid ea nisi in silice sculpta videmus? Et notandum quia in plumbo quod scribitur ipsa metalli mollitie citius deletur; in silice vero tardius quidem valent litterae imprimi, sed difficilius deleri.

61. Slanderers, like wild beasts, devour men.---But it is well added: And are satisfied with my flesh? Those whose mind hungers for the punishments of their neighbors, beyond doubt seek to be satisfied with the flesh of others. It must also be known that they also who feed on the slandering of another's life, are beyond doubt satisfied with the flesh of others. Whence it is said by Solomon: Be not in the feasts of drinkers, nor eat with them who contribute flesh to eat (Prov. 23:20). For to contribute flesh to eat is to speak of the vices of neighbors in turn in the conversation of detraction. Concerning whose punishment it is there soon added: Because they that are given to drinking and giving a contribution shall be consumed, and drowsiness shall be clothed with rags (Ibid.). They are given to drinking, who intoxicate themselves with the reproach of another's life. But to give a contribution is, just as each one is accustomed to contribute food to eat for his own part, so to contribute words in the communing of detraction. But they that are given to drinking and giving a contribution shall be consumed, because as it is written: Every slanderer shall be rooted out. But drowsiness shall be clothed with rags, because his own death finds him despised and destitute of all good works, whom the languor of his own detraction occupied here in searching out the crimes of another's life. [Vet. XXVI.] But so many hard things which blessed Job sustains, it is not worthy that they should pass by in silence, and that the obscurity of ignorance should cover them from the knowledge of men. For so many are able to be built up for the preservation of patience, as many as shall have known the deeds of his patience, heavenly grace filling them. Whence also the same blessed Job wishes the scourges which he feels to be drawn into an example, who immediately subjoins, saying:

Chapter LIII

[Rec. XXV].

VERSES 23, 24.---Who will grant me that my words may be written? Who will give me that they may be engraved in a book with an iron pen, and with a plate of lead, or at least be carved in flint?

62. The hearts of the Jews are designated by the plate of lead, those of the Gentiles by the flint.---All the things which blessed Job endured, because that heavy people of the Jews, being taught by the strong sentence of the fathers, recognized them, they are written with an iron pen and a plate of lead. But because even the hard hearts of the Gentiles recognized these things, what do we see them as except carved in flint? And it is to be noted that what is written on lead, by the very softness of the metal, is more quickly deleted; but on flint letters can indeed be impressed more slowly, but more difficultly deleted.

Non ergo immerito per plumbi laminam Judaea exprimitur, quae praecepta Dei et sine labore percepit, et cum celeritate perdidit. Recte per silicem gentilitas figuratur, quae verba sacri eloquii vix custodienda suscipere potuit; sed tamen fortiter suscepta servavit. Per stylum vero ferreum quid aliud quam fortis Dei sententia designatur? Unde et per prophetam dicitur: Peccatum Judae scriptum est stylo ferreo in unque adamantino (Jerem. XVII, 1). In ungue finis est corporis. Ita vero lapis durus est adamas, ut ferro non valeat secari. Per stylum vero ferreum fortis sententia, per unguem vero adamantinum finis signatur aeternus. Peccatum itaque Judae stylo ferreo in ungue adamantino scriptum dicitur, quia culpa Judaeorum per fortem Dei sententiam in finem servatur infinitum.

63. Plumbum avaritiam significat.---Recte quoque per plumbi laminam eos accipimus quos avaritiae pondus gravat, quibus per increpantem Prophetam dicitur: Filii hominum, usquequo graves corde (Psal. IV, 3)? Per plumbum namque, cujus natura gravis est ponderis, peccatum avaritiae specialiter designatur, quod mentem quam infecerit ita gravem reddit, ut ad appetenda sublimia attolli nequaquam possit. [Rec. XXVI.] Hinc enim in Zacharia scriptum est: Leva oculos tuos, et vide. Quid est hoc quod egreditur? Et dixi: Quidnam est? Et ait: Haec est amphora egrediens, et dixit: Haec est oculus eorum in universa terra. (Vet. XXVII.) Et ecce talentum plumbi portabatur, et ecce mulier una sedens in medio amphorae, et dixit: Haec est impietas. Et projecit eam in medio amphorae, et misit massam plumbeam in os ejus (Zach. V, 5, seq.).

Qui de hac visione amphorae, et mulieris, et plumbi, ut latius quid cognovisset ostenderet, adhuc secutus adjunxit: Et levavi oculos meos, et vidi; et ecce duae mulieres egredientes, et spiritus in alis earum, et habebant alas quasi alas milvi, et levaverunt amphoram inter terram et coelum. Et dixi ad angelum qui loquebatur in me: Quo istae deferunt amphoram? Et dixit ad me: Ut aedificetur ei domus in terra Sennaar (Zach. V, 9, seq.). Quod prophetae testimonium inutiliter pro documento plumbi protulimus, si non etiam repetentes exponamus. Ait enim: Leva oculos, et vide. Quid est hoc quod egreditur? Et dixi: Quidnam est? Et ait: Haec est amphora egrediens (Ibid.). Volens Deus prophetae ostendere humanum genus, ex qua ab eo maxime culpa dilabatur, per imaginem amphorae quasi patens os avaritiae designavit. Avaritia quippe velut amphora est, quae os cordis in ambitu apertum tenet. Et dixit: Haec est oculus eorum in universa terra (Ibid.). Multos obtusi sensus homines cernimus, et tamen eos in malis actibus astutos videmus; propheta quoque attestante, qui ait: Sapientes sunt ut faciant mala, bene autem facere nesciunt (Jerem. IV, 22).

Not undeservedly therefore is Judea expressed by the plate of lead, which both perceived the precepts of God without labor, and lost them with speed. Rightly is Gentility figured by the flint, which could scarcely receive the words of the sacred eloquence to be kept; but yet, being strongly received, it preserved them. But by the iron pen what else is designated than the strong sentence of God? Whence also it is said by the prophet: The sin of Judah is written with an iron pen on a diamond nail (Jer. 17:1). In the nail is the end of the body. Moreover, the diamond stone is so hard that it cannot be cut by iron. By the iron pen a strong sentence is signified, but by the diamond nail the eternal end. The sin of Judah therefore is said to be written with an iron pen on a diamond nail, because the fault of the Jews is reserved through the strong sentence of God for an infinite end.

63. Lead signifies avarice.---Rightly also by the plate of lead we understand those whom the weight of avarice burdens, to whom it is said by the reproving Prophet: O ye sons of men, how long will ye be heavy of heart (Ps. 4:3)? For by lead, whose nature is of a heavy weight, the sin of avarice is specially designated, which so renders heavy the mind which it has infected, that it can by no means be lifted up to seek sublime things. [Rec. XXVI.] For hence it is written in Zechariah: Lift up thine eyes, and see. What is this that goeth forth? And I said: Whatnam is it? And he said: This is an amphora going forth, and he said: This is their eye in all the earth. (Vet. XXVII.) And behold a talent of lead was carried, and behold one woman sitting in the midst of the amphora, and he said: This is impiety. And he cast her into the midst of the amphora, and cast the leaden mass into her mouth (Zech. 5:5, seq.).

He who, to show that he had known more broadly something about this vision of the amphora, and of the woman, and of the lead, still following subjoined: And I lifted up mine eyes, and saw; and behold two women going forth, and the spirit was in their wings, and they had wings as the wings of a kite, and they lifted up the amphora between the earth and the heaven. And I said to the angel who spoke in me: Whither do these carry the amphora? And he said to me: That a house may be built for it in the land of Shinar (Zech. 5:9, seq.). Which testimony of the prophet we have brought forth to no purpose for the proof of lead, if we do not also, repeating it, explain it. For he says: Lift up thine eyes, and see. What is this that goeth forth? And I said: What is it? And he said: This is an amphora going forth (Ibid.). God, willing to show the prophet the human race, from what fault it mostly slips from Him, through the image of an amphora designated as it were the open mouth of avarice. For avarice is like an amphora, which holds the mouth of the heart open in its circuit. And he said: This is their eye in all the earth (Ibid.). We see many men of obtuse sense, and yet we see them astute in evil acts; the prophet also attesting, who says: They are wise to do evil, but to do well they know not (Jer. 4:22).

Hi itaque sensu torpent, sed in his quae appetunt avaritiae stimulis excitantur; et qui ad bona videnda caeci sunt, excitantibus praemiis, ad peragenda mala vigilantes fiunt. Unde recte de hac eadem avaritia dicitur: Haec est oculus eorum in universa terra. Et ecce talentum plumbi portabatur (Ibid.). Quid est talentum plumbi, nisi ex eadem avaritia pondus peccati? Et ecce mulier una sedens in medio amphorae. Quam mulierem, ne fortassis quae esset dubitare possemus, illico angelus innotuit. Nam illic mox sequitur: Et dixit: Haec est impietas. Et projecit eam in medio amphorae. Impietas in medio amphorae projicitur, quia nimirum in avaritia semper impietas tenetur. Et misit massam plumbi in os ejus. Massa plumbi in os mulieris mittitur, quia scilicet impietas avaritiae peccati sui pondere gravatur. Si enim ad ea quae deorsum sunt non ambiret, erga Deum ac proximum impia nequaquam existeret.

[Vet. XXVIII.] 64. Superbia et inanis gloria duo principalia vitia. His sublevatur avaritia.---Et levavi oculos meos, et vidi; et ecce duae mulieres egredientes, et spiritus in alis earum. Quid aliud in his duabus mulieribus accipimus, nisi duo principalia vitia, superbiam videlicet, et gloriam inanem, quae impietati absque ulla dubitatione conjuncta sunt? Quae et in alis suis spiritum habere narrantur, quia in actionibus suis Satanae voluntati deserviunt. Ipsum quippe propheta spiritum appellat, de quo Salomon ait: Si spiritus potestatem habentis ascenderit super te, locum tuum ne dimiseris (Eccle. X, 4). Et de quo in Evangelio Dominus dicit: Cum immundus spiritus exierit ab homine, ambulat per loca arida et inaquosa (Matth. XII, 43). Spiritus in alis earum est, quia superbia et inanis gloria per omne quod agunt Satanae voluntati famulantur. Et habebant alas, quasi alas milvi. Milvus semper naturae studet insidiari pullorum. Istae ergo mulieres alas habent, quasi alas milvi, quia actiones earum diabolo sunt procul dubio similes, qui insidiatur semper vitae parvulorum. Et levaverunt amphoram inter coelum et terram. Superbia et vana gloria habent hoc proprium, ut eum quem infecerint in cogitatione sua super caeteros homines extollant, et modo per ambitum rerum, modo per desiderium dignitatum quem semel captum tenuerint quasi in honoris altitudinem elevent. Qui autem inter coelum et terram est, et ima deserit, et superiora minime attingit.

These therefore are torpid in sense, but in those things which they seek they are excited by the stings of avarice; and they who are blind to see good things, being excited by rewards, become watchful to perform evil things. Whence rightly of this same avarice it is said: This is their eye in all the earth. And behold a talent of lead was carried (Ibid.). What is the talent of lead, except the weight of sin from the same avarice? And behold one woman sitting in the midst of the amphora. Which woman, lest perhaps we should be able to doubt who she was, the angel straightway made known. For there soon follows: And he said: This is impiety. And he cast her into the midst of the amphora. Impiety is cast into the midst of the amphora, because doubtless impiety is always held in avarice. And he cast the leaden mass into her mouth. The leaden mass is cast into the mouth of the woman, because namely the impiety of avarice is burdened by the weight of its own sin. For if she did not covet those things which are below, she would by no means exist as impious towards God and her neighbor.

[Vet. XXVIII.] 64. Pride and vain glory are two principal vices. By these avarice is lifted up.---And I lifted up mine eyes, and saw; and behold two women going forth, and the spirit was in their wings. What else do we understand in these two women, except two principal vices, namely pride and vain glory, which are joined to impiety without any doubt? Which are also narrated to have the spirit in their wings, because in their actions they serve the will of Satan. For the prophet calls him the spirit, of whom Solomon says: If the spirit of him that hath power ascend upon thee, leave not thy place (Eccl. 10:4). And of whom the Lord says in the Gospel: When the unclean spirit is gone out of a man, he walketh through dry and waterless places (Matt. 12:43). The spirit is in their wings, because pride and vain glory through everything that they do are subservient to the will of Satan. And they had wings, as the wings of a kite. A kite always strives to lie in wait for the nature of the young. These women therefore have wings, as the wings of a kite, because their actions are beyond doubt similar to the devil, who always lies in wait for the life of the little ones. And they lifted up the amphora between heaven and earth. Pride and vain glory have this as their own, that they extol him whom they have infected in his own thought above other men, and now through the ambition of things, now through the desire of dignities, they lift up him whom they have once held captured as if into the height of honor. But he who is between heaven and earth, both deserts the lowest things, and by no means reaches the higher things.

65. Levant ergo istae mulieres amphoram inter coelum et terram, quia superbia et inanis gloria mentem per avaritiam honoris captam ita elevant, ut quoslibet proximos despicientes quasi ima deserant, et alta gloriantes petant. Sed tales quique dum superbiunt, et eos mente transeunt cum quibus sunt, et superioribus civibus minime junguntur. Amphora ergo levata inter terram et coelum dicitur, quia avari quique per superbiam atque inanem gloriam et proximos juxta se despiciunt, et superiora quae ultra ipsos sunt nullatenus apprehendunt. Inter terram itaque et coelum feruntur, quia nec aequalitatem fraternitatis in infimis per charitatem tenent, nec tamen summa pertingere sese extollendo praevalent. Et dixi ad angelum qui loquebatur in me: Quo istae deferunt amphoram? Et dixit ad me: Ut aedificetur ei domus in terra Sennaar. Eidem amphorae aedificatur domus in terra Sennaar. Sennaar quippe fetor eorum dicitur. Et sicut bonus odor ex virtute est, Paulo attestante, qui ait: Odorem notitiae suae manifestat per nos in omni loco, quia Christi bonus odor sumus Deo (II Cor. II, 14). Ita e contrario fetor ex vitio. Radix enim est omnium malorum cupiditas (I Tim. VI, 10). Et quia quodlibet malum per avaritiam gignitur, dignum est ut domus avaritiae in fetore construatur. Sciendum quoque est quod Sennaar latissima vallis est, in qua turris a superbientibus aedificari coeperat, quae, linguarum facta diversitate, destructa est. Quae scilicet turris Babylon dicta est, pro ipsa videlicet confusione mentium atque linguarum. Nec immerito ibi avaritiae amphora ponitur, ubi Babylon, id est confusio aedificatur, quia dum per avaritiam et impietatem certum est omnia mala exsurgere, recte haec ipsa avaritia atque impietas in confusione perhibentur habitare.

66. Ecclesia sermones suos cordibus avaritia gravibus, et duris insculpi postulat.--- Haec paucis per excessum diximus, ut peccati pondus exprimi per plumbi laminam monstraremus. Quae tamen beati Job verba sanctae quoque Ecclesiae congruunt, quae duo sacri eloquii Testamenta custodiens, quasi secundo sermones suos scribi expetit, dicens: Quis mihi tribuat, ut scribantur sermones mei? quis mihi det, ut exarentur in libro? Quae quia forti sententia modo per pondus avaritiae gravibus, modo autem duris cordibus loquitur, stylo ferreo in plumbi lamina vel certe in silice scribit. Sed jure beatum Job Redemptoris nostri ejusque Ecclesiae uti vocibus dicimus si quid de eodem Redemptore nostro quod aperte loquitur invenimus. [Vet. XXIX.] Quo etenim pacto credendum est quia ex eo aliquid per figuram insinuat, si eum nobis apertis vocibus non demonstrat? Sed jam quid de eo sentit aperiat, omnesque nobis ambages cogitationum tollat. Sequitur:

65. They lift up therefore these women the amphora between heaven and earth, because pride and vain glory so lift up the mind captured through the avarice of honor, that despising any neighbors they as it were desert the lowest things, and boasting seek high things. But such as these while they are proud, both pass in mind those with whom they are, and are by no means joined to the superior citizens. The amphora therefore is said to be lifted up between earth and heaven, because all the avaricious through pride and vain glory both despise the neighbors near them, and in no way apprehend the superior things which are beyond them. Between earth therefore and heaven they are carried, because they neither hold the equality of fraternity in the lowest things through charity, nor yet prevail by extolling themselves to reach the highest things. And I said to the angel who spoke in me: Whither do these carry the amphora? And he said to me: That a house may be built for it in the land of Shinar. For the same amphora a house is built in the land of Shinar. For Shinar is called their stench. And as a good odor is from virtue, Paul attesting, who says: He manifesteth the odor of his knowledge through us in every place, because we are the good odor of Christ to God (2 Cor. 2:14). So on the contrary stench is from vice. For the root of all evils is cupidity (1 Tim. 6:10). And because whatever evil is produced through avarice, it is worthy that the house of avarice should be constructed in stench. It is to be known also that Shinar is a very wide valley, in which a tower had begun to be built by the proud, which, the diversity of languages having been made, was destroyed. Which tower namely was called Babylon, for that same confusion of minds and languages. Not undeservedly is the amphora of avarice placed there, where Babylon, that is confusion, is built, because while through avarice and impiety it is certain that all evils arise, rightly this same avarice and impiety are said to dwell in confusion.

66. The Church asks that her sermons be inscribed in hearts heavy with avarice, and in hard ones.---These things we have said in few words by excess, that we might show the weight of sin expressed by the plate of lead. Which words nevertheless of blessed Job agree also to the holy Church, which keeping the two Testaments of the sacred eloquence, as it were a second time asks that her sermons be written, saying: Who will grant me, that my words may be written? who will give me, that they may be engraved in a book? Which because with a strong sentence she speaks now to hearts heavy through the weight of avarice, but now to hard hearts, she writes with an iron pen in a plate of lead or at least in flint. But by right we say that blessed Job uses the voices of our Redeemer and of His Church if we find something which he speaks openly concerning the same our Redeemer. [Vet. XXIX.] For by what means is it to be believed that he insinuates something through a figure from him, if he does not demonstrate him to us with open voices? But now let him open what he feels concerning him, and let him take away from us all the ambiguities of thoughts. It follows:

66. Ecclesia sermones suos cordibus avaritia gravibus, et duris insculpi postulat.---Haec paucis per excessum diximus, ut peccati pondus exprimi per plumbi laminam monstraremus. Quae tamen beati Job verba sanctae quoque Ecclesiae congruunt, quae duo sacri eloquii Testamenta custodiens, quasi secundo sermones suos scribi expetit, dicens: Quis mihi tribuat, ut scribantur sermones mei? quis mihi det, ut exarentur in libro? Quae quia forti sententia modo per pondus avaritiae gravibus, modo autem duris cordibus loquitur, stylo ferreo in plumbi lamina vel certe in silice scribit. Sed jure beatum Job Redemptoris nostri ejusque Ecclesiae uti vocibus dicimus si quid de eodem Redemptore nostro quod aperte loquitur invenimus. [Vet. XXIX.] Quo etenim pacto credendum est quia ex eo aliquid per figuram insinuat, si eum nobis apertis vocibus non demonstrat? Sed jam quid de eo sentit aperiat, omnesque nobis ambages cogitationum tollat. Sequitur:

CAPUT LIV.

VERS. 25.---Scio enim quod Redemptor meus vivit.

67. Job Christum Redemptorem aperte praenuntiavit.---Qui enim non ait conditor, sed Redemptor, aperte eum denuntiat qui, postquam omnia creavit, ut nos de captivitate redimeret, inter nos incarnatus apparuit, suaque passione nos a perpetua morte liberavit. Et notandum quanta fide se in virtute ejus divinitatis astringat, de quo per Paulum dicitur: Quia etsi crucifixus est ex infirmitate, sed vivit ex virtute Dei (II Cor. XIII, 4). Ait namque: Scio enim quod Redemptor meus vivit. Ac si apertis vocibus dicat: Infidelis quisque illum flagellatum, derisum, palmis caesum, corona spinea coronatum, sputis illitum, crucifixum, mortuum noverit; ego illum post mortem vivere certa fide credo, libera voce profiteor, quia Redemptor meus vivit, qui inter impiorum manus occubuit. Sed quid, beate Job, per resurrectionem illius etiam de tuae carnis resurrectione confidis, aperta, quaeso, voce profitere. Sequitur:

Caput LV

[Rec. XXVII].

IBID.---Et in novissimo die de terra surrecturus sum.

66. The Church asks that her sermons be inscribed in hearts heavy with avarice, and in hard ones.---These things we have said in few words by excess, that we might show the weight of sin expressed by the plate of lead. Which words nevertheless of blessed Job agree also to the holy Church, which keeping the two Testaments of the sacred eloquence, as it were a second time asks that her sermons be written, saying: Who will grant me, that my words may be written? who will give me, that they may be engraved in a book? Which because with a strong sentence she speaks now to hearts heavy through the weight of avarice, but now to hard hearts, she writes with an iron pen in a plate of lead or at least in flint. But by right we say that blessed Job uses the voices of our Redeemer and of His Church if we find something which he speaks openly concerning the same our Redeemer. [Vet. XXIX.] For by what means is it to be believed that he insinuates something through a figure from him, if he does not demonstrate him to us with open voices? But now let him open what he feels concerning him, and let him take away from us all the ambiguities of thoughts. It follows:

CHAPTER LIV.

VERSE 25.---For I know that my Redeemer liveth.

67. Job openly foretold Christ the Redeemer.---For he who says not Creator, but Redeemer, openly announces Him who, after He created all things, that He might redeem us from captivity, appeared incarnate among us, and by His passion liberated us from perpetual death. And it is to be noted with how great faith he binds himself in the strength of His divinity, of whom it is said by Paul: That although he was crucified from weakness, but he liveth from the strength of God (2 Cor. 13:4). For he says: For I know that my Redeemer liveth. As if he said with open voices: Let any infidel know Him scourged, derided, struck with palms, crowned with a thorny crown, smeared with spittle, crucified, dead; I believe with certain faith that He lives after death, I profess with a free voice, because my Redeemer liveth, who lay down among the hands of the impious. But what, blessed Job, through His resurrection dost thou also trust concerning the resurrection of thy flesh, profess, I pray, with an open voice. It follows:

Chapter LV

[Rec. XXVII].

IBID.---And in the last day I shall rise out of the earth.

68. Christus mortuus est ut mori non timeremus; resurrexit ut nos resurgere posse confidamus.---Quia videlicet resurrectionem quam in se ostendit in nobis etiam quandoque facturus est. Resurrectionem quippe quam in se ostendit nobis promisit, quia sui capitis gloriam sequuntur membra. Redemptor ergo noster suscepit mortem, ne mori timeremus. Ostendit resurrectionem, ut nos resurgere posse confidamus. Unde et eamdem mortem non plusquam triduanam esse voluit, ne si in illo resurrectio differretur, in nobis omnimodo desperaretur. Quod bene de illo per Prophetam dicitur: De torrente in via bibet, propterea exaltabit caput (Psal. CIX, 7). Quasi enim de quodam flumine nostrae passionis non in mansione bibere, sed in via dignatus est, quia mortem transitorie, id est ad triduum contigit, atque in ea morte quam contigit, nequaquam sicut nos usque ad finem saeculi remansit. [Rec. XXVIII.] Dum ergo die tertio resurrexit, quid in ejus corpore, id est Ecclesia, sequatur ostendit. Exemplo quippe monstravit quod promisit in praemio, ut sicut ipsum resurrexisse fideles agnoscerent, ita in seipsis in fine mundi resurrectionis praemia sperarent. Ecce nos per mortem carnis usque ad finem mundi remanemus in pulvere, ille autem die tertia ab ariditate mortis viruit; ut divinitatis suae nobis potentiam ipsa innovatione suae carnis ostenderet. Quod bene per Moysen virgis duodecim in tabernaculo positis demonstratur (Num. XVII, 2). Nam cum Aaron sacerdotium, qui de tribu Levi fuerat, despiceretur, nec digna tribus quae offerret holocausta crederetur, duodecim virgae, juxta duodecim tribus, in tabernaculo poni praeceptae sunt; et ecce virga Levi viruit, et quid virtutis in munere Aaron haberet, ostendit (Ibid., 8). Quo videlicet signo quid innuitur, nisi quod omnes qui usque ad finem mundi jacemus in morte, quasi virgae reliquae in ariditate remanemus? Sed cunctis virgis in ariditate remanentibus, virga Levi ad florem redit, quia corpus Domini, veri scilicet sacerdotis nostri in mortis ariditate positum, in florem resurrectionis erupit. Quo flore recte Aaron sacerdos esse cognoscitur, quia hac resurrectionis gloria Redemptor noster, qui de tribu Juda ac Levi ortus est, intercessor pro nobis esse monstratur. Ecce ergo jam virga Aaron post ariditatem floret; sed virgae duodecim tribuum in ariditate remanent, quia jam quidem corpus Domini post mortem vivit, sed nostra adhuc corpora usque ad finem mundi a resurrectionis gloria differuntur. Unde caute hanc eamdem dilationem intulit, dicens: Et in novissimo die de terra surrecturus sum.

68. Christ died that we might not fear to die; He rose again that we might trust that we can rise again.---Because, forsooth, the resurrection which He showed in Himself He will also at some time work in us. For the resurrection which He showed in Himself He promised to us, because the members follow the glory of their Head. Our Redeemer therefore took upon Him death, lest we should fear to die. He showed resurrection, that we might trust that we can rise again. Whence also He willed that the same death should not be for more than three days, lest if resurrection were delayed in Him, it should be altogether despaired of in us. Which is well said of Him by the Prophet: He shall drink of the torrent in the way, therefore shall He lift up the head (Psal. 110:7). For He deigned as it were to drink of a certain river of our passion, not in a mansion, but in the way, because He touched death transitively, that is, for three days, and in that death which He touched, He by no means remained as we do until the end of the world. [Rec. XXVIII.] While therefore He rose again on the third day, He showed what should follow in His body, that is, the Church. For by example He showed what He promised in reward, that as the faithful should acknowledge that He Himself had risen, so they might hope for the rewards of resurrection in themselves at the end of the world. Behold, we through the death of the flesh remain in the dust until the end of the world, but He on the third day flourished from the dryness of death; that He might show to us the power of His divinity by the very innovation of His flesh. Which is well demonstrated through Moses by the twelve rods placed in the tabernacle (Num. 17:2). For when the priesthood of Aaron, who had been of the tribe of Levi, was despised, and the tribe was not believed worthy to offer burnt offerings, twelve rods, according to the twelve tribes, were commanded to be placed in the tabernacle; and behold, the rod of Levi flourished, and showed what power Aaron had in his office (Ibid., 8). By which sign what is hinted at, but that all of us who lie in death until the end of the world, remain as the other rods in dryness? But while all the rods remain in dryness, the rod of Levi returns to flower, because the body of the Lord, our true Priest forsooth, placed in the dryness of death, broke forth into the flower of resurrection. By which flower Aaron is rightly known to be priest, because by this glory of resurrection our Redeemer, who was born of the tribe of Judah and Levi, is shown to be intercessor for us. Behold therefore already the rod of Aaron flowers after dryness; but the rods of the twelve tribes remain in dryness, because already indeed the body of the Lord lives after death, but our bodies are still delayed from the glory of resurrection until the end of the world. Whence he cautiously brought in this same delay, saying: And in the last day I shall rise out of the earth.

[Vet. XXX.] 464 69. Fiduciam nostram roborat multorum mortuorum resurrectio.---Habemus ergo spem resurrectionis nostrae, considerata gloria capitis nostri. Sed ne quis vel cogitatione tacita forsitan dicat quod idcirco ille resurrexit a morte, quia unus idemque Deus et homo mortem, quam ex humanitate pertulit, ex divinitate superavit, nos vero, qui puri homines sumus, a mortis surgere damnatione non possumus, recte in resurrectionis ejus tempore etiam multorum sanctorum corpora resurrexerunt, ut et in se nobis exemplum ostenderet, et de aliorum qui nobis per puram humanitatem similes fuerunt nos resurrectione roboraret, quatenus cum se homo desperaret percipere quod in se ostenderat Deus homo, hoc in se fieri posse praesumeret, quod in ipsis factum cognosceret quos puros fuisse homines non dubitaret.

70. Fides resurrectionis astruitur.---Sunt vero nonnulli qui, considerantes quod spiritus a carne solvitur, quod caro in putredinem vertitur, quod putredo in pulverem redigitur, quod pulvis ita in elementa solvitur, ut nequaquam ab humanis oculis videatur, resurrectionem fieri posse desperant; et dum arida ossa inspiciunt, haec vestiri carnibus rursumque ad vitam viridescere posse diffidunt. Qui si resurrectionis fidem ex obedientia non tenent, certe hanc tenere ex ratione debuerant. Quid enim quotidie nisi resurrectionem nostram in elementis suis mundus imitatur? Per quotidiana quippe momenta lux ipsa temporalis quasi moritur, dum, supervenientibus noctis tenebris, ea quae aspiciebatur subtrahitur, et quasi quotidie resurgit, dum lux ablata oculis, suppressa iterum nocte reparatur. Per momenta quoque temporum cernimus arbusta viriditatem foliorum amittere, a fructuum prolatione cessare; et ecce subito quasi ex arescenti ligno velut quadam resurrectione veniente videmus folia erumpere, fructus grandescere, et totam arborem redivivo decore vestiri. Indesinenter cernimus parva arborum semina terrae humoribus commendari, ex quibus non longe post aspicimus magna arbusta surgere, folia pomaque proferre. Consideremus ergo parvum cujuslibet arboris semen, quod in terram jacitur, ut arbor ex illo producatur, et comprehendamus, si possumus, ubi in illa tanta brevitate seminis tam immensa arbor latuit, quae ex illo processit, ubi lignum ubi cortex, ubi viriditas foliorum, ubi ubertas fructuum. Nunquidnam in semine tale aliquid cernebatur cum in terram jaceretur?

[Vet. XXX.] 69. The resurrection of many dead reinforces our confidence.---We have therefore the hope of our resurrection, considering the glory of our Head. But lest anyone should perhaps say in silent thought that He therefore rose from death, because He, being one and the same God and man, overcame by His divinity the death which He endured from His humanity, but that we, who are pure men, cannot rise from the damnation of death, rightly at the time of His resurrection the bodies of many saints also rose again, that He might both show in Himself an example to us, and strengthen us by the resurrection of others who were like to us through pure humanity, so that when man should despair of perceiving in himself what God-man had shown in Himself, he might presume that this could be done in himself, which he should know was done in those whom he should not doubt to have been pure men.

70. Faith in the resurrection is established.---But there are some who, considering that the spirit is loosed from the flesh, that the flesh is turned into rottenness, that the rottenness is reduced to dust, that the dust is so dissolved into the elements that it is by no means seen by human eyes, despair of resurrection being possible; and while they look upon dry bones, they distrust that these can be clothed with flesh and flourish again to life. Who if they do not hold the faith of resurrection from obedience, certainly they ought to have held it from reason. For what does the world daily imitate in its elements but our resurrection? For through the moments of each day the temporal light itself as it were dies, while, the darkness of night coming on, that which was beheld is withdrawn, and as it were daily rises again, while the light taken from the eyes is restored again when the night is suppressed. Through the moments of the seasons also we see the trees lose the greenness of their leaves, and cease from the bringing forth of fruits; and behold suddenly as if from the withering wood, a kind of resurrection coming on, we see the leaves burst forth, the fruits grow large, and the whole tree to be clothed with renewed beauty. Unceasingly we see the small seeds of trees committed to the moisture of the earth, from which not long after we behold great trees arise, and bring forth leaves and apples. Let us consider therefore the small seed of any tree which is cast into the earth, that a tree may be produced from it, and let us comprehend, if we can, where in that so great brevity of the seed so immense a tree lay hid, which proceeded from it, where the wood, where the bark, where the greenness of the leaves, where the abundance of fruits. Was any such thing discerned in the seed when it was cast into the earth?

Et tamen occulto rerum omnium opifice cuncta mirabiliter ordinante, et in mollitie seminis latuit asperitas corticis, et in teneritudine illius absconsa est fortitudo roboris, et in siccitate ejus ubertas fructificationis. Quid ergo mirum, si tenuissimum pulverem, nostris oculis in elementis redactum, cum vult, in hominem roformat, qui ex tenuissimis seminibus immensa arbusta redintegrat? Quia ergo rationales sumus conditi, spem resurrectionis nostrae ex ipsa debemus rerum specie et contemplatione colligere, Sed quia in nobis sensus torpuit rationis, accessit in exemplum gratia Redemptoris. Venit namque conditor noster, suscepit mortem, ostendit resurrectionen, ut qui resurrectionis spem ex ratione tenere noluimus, hanc ex ejus adjutorio et exemplo teneremus. Dicat igitur beatus Job: Scio quod Redemptor meus vivit, et in novissimo die de terra surrecturus sum. Et quisquis resurrectionis in se virtutem fieri posse desperat, verba in gentilitate positi viri fidelis erubescat, et penset quanto poenae sit pondere feriendus, si adhuc non credit suam, qui jam resurrectionem Domini cognovit factam, si et ille suam credidit, qui adhuc Domini Jesu sperabat esse faciendam.

[Vet. XXXI.] 1. Qualitas corporum post resurrectionem.---Sed ecce resurrectionem audio, effectum tamen ejusdem resurrectionis exquiro. Credo namque quia resurrecturus sim, sed volo ut audiam qualis. Sciendum quippe mihi est utrum in quodam alio subtili fortasse, vel aereo, an in eo quo moriar corpore resurgam. Sed si in aereo corpore surrexero, jam ego non ero qui resurgo. Nam quomodo est vera resurrectione, si vera esse non poterit caro? Aperta ergo ratio suggerit quia si vera caro non fuerit, procul dubio resurrectio vera non erit. Nec enim recte resurrectio dici potest, ubi non resurgit quod cecidit. Sed has nobis beate Job dubietatis nebulas tolle, et quia per acceptam sancti Spiritus gratiam de spe nobis loqui nostrae resurrectionis coepisti, aperte indica, si caro nostra veraciter resurgat. Sequitur:

Caput LVI

[Rec XXIX].

VERS. 26.---Et rursum circumdabor pelle mea.

72. Error Eutychii, corpus impalpabile aereque subtilius futurum asserentis refellitur.---Dum aperte pelle dicitur, omnis dubitatio verae resurrectionis aufertur, quia non, sicut Eutychius Constantinopolitanae urbis episcopus scripsit, corpus nostrum in illa resurrectionis gloria erit impalpabile, ventis aereque subtilius. In illa enim resurrectionis gloria erit corpus nostrum subtile quidem per effectum spiritalis potentiae, sed palpabile per veritatem naturae.

And yet the secret Artificer of all things wonderfully ordering all, both the roughness of the bark lay hid in the softness of the seed, and in its tenderness was concealed the strength of the oak, and in its dryness the abundance of fructification. What wonder therefore if He reforms into a man when He wills the very thin dust, reduced in the elements to our eyes, who reintegrates immense trees from the thinnest seeds? Because therefore we are created rational, we ought to gather the hope of our resurrection from the very appearance and contemplation of things. But because in us the sense of reason has grown torpid, the grace of the Redeemer came in for an example. For our Creator came, took upon Him death, showed resurrection, that we who would not hold the hope of resurrection from reason, might hold it from His help and example. Let therefore blessed Job say: I know that my Redeemer liveth, and in the last day I shall rise out of the earth. And let whoever despairs of the power of resurrection being possible in himself, blush at the words of a faithful man placed in gentilism, and let him weigh with how great a weight of punishment he is to be struck, if he still believes not his own [resurrection], who has already known the resurrection of the Lord to be accomplished, if even he believed his own, who still hoped for the resurrection of the Lord Jesus to be accomplished.

[Vet. XXXI.] 1. The quality of bodies after resurrection.---But behold I hear of resurrection, yet I inquire the effect of the same resurrection. For I believe that I shall rise again, but I wish to hear of what sort. For I must know whether I shall rise in some other subtle body perhaps, or aerial, or in that body in which I die. But if I shall rise in an aerial body, it will no longer be I who rise. For how is there a true resurrection, if there cannot be true flesh? Open reason therefore suggests that if there shall not be true flesh, without doubt the resurrection will not be true. For neither can it be rightly called resurrection, where that which fell does not rise again. But take away from us these clouds of doubt, O blessed Job, and because by the received grace of the Holy Spirit thou hast begun to speak to us of the hope of our resurrection, openly indicate if our flesh truly rises again. It follows:

Chapter LVI

[Rec XXIX].

VERSE 26.---And again I shall be compassed with my skin.

72. The error of Eutychius, asserting that the body will be impalpable and more subtle than air, is refuted.---When "skin" is openly mentioned, all doubt of true resurrection is taken away, because our body will not be, as Eutychius bishop of the city of Constantinople wrote, impalpable in that glory of resurrection, more subtle than winds and air. For in that glory of resurrection our body will be indeed subtle through the effect of spiritual power, but palpable through the truth of nature.

Unde etiam redemptor noster dubitantibus de sua resurrectione discipulis, ostendit manus et latus, palpanda ossa carnemque praebuit, dicens: Palpate et videte, quia spiritus carnem et ossa non habet, sicut me videtis habere (Luc. XXIV, 39). Qui cum eidem Eutychio in Constantinopolitana urbe positus, hoc evangelicae veritatis testimonium protulissem, ait: Idcirco Dominus hoc fecit, ut dubitationem resurrectionis suae de discipulorum cordibus amoveret. Cui inquam: Mira est res valde quam astruis, ut inde nobis dubietas surgat, unde discipulorum corda a dubietate sanata sunt. Quid enim deterius dici potest quam ut hoc nobis de ejus vera carne dubium fiat, per quod discipuli ejus ad fidem ab omni sunt dubietate reparati? Si enim non hoc habuisse astruitur quod ostendit, unde fides discipulis ejus confirmata est, inde nostra destruitur. Qui adjungebat etiam, dicens: Corpus palpabile habuit quod ostendit; sed post confirmata corda palpantium, omne illud in Domino quod palpari potuit in subtilitatem est aliquam redactum. Ad haec ipsa respondi, dicens: Scriptum est: Christus resurgens a mortuis, jam non moritur, mors illi ultra non dominabitur (Rom. VI, 9). Si quid ergo in ejus corpore post resurrectionem potuit immutari, contra veridicam Pauli sententiam, post resurrectionem Lord rediit in mortem. Quod quis dicere vel stultus praesumat, nisi qui veram carnis ejus resurrectionem denegat? Tunc miio objecit, dicens: Cum scriptum sit: Caro et sanguis regnum Dei possidere non possunt (I Cor. XV, 50), qua ratione credendum est resurgere veraciter carnem? Cui inquam: in sacro eloquio aliter caro dicitur juxta naturam, atque aliter juxta culpam, vel corruptionem. Caro quippe juxta naturam, sicut scriptum est: Hoc nunc os ex ossibus meis, et caro de carne mea (Genes. II, 23); et Verbum caro factum est, et habitavit in nobis (Joan. I, 14). Caro vero juxta culpam, sicut scriptum est: Non permanebit in hominibus istis spiritus meus, eo quod sunt caro (Genes. VI, 3). Et sicut Psalmista ait: Memoratus est quia caro sunt: spiritus vadens, et non rediens (Psal. LXXVII, 39). Unde et discipulis Paulus dicebat: Vos autem in carne non estis, sed in spiritu (Rom. VIII, 9). Neque enim in carne non erant, quibus epistolas transmittebat, sed quia passiones carnalium desideriorum vicerant, jam liberi per virtutem spiritus in carne non erant. Quod ergo Paulus apostolus dicit: Quia caro et sanguis regnum Dei possidere non possunt, carnem vult secundum culpam intelligi, non carnem secundum naturam. Unde et mox, quia carnem secundum culpam diceret ostendit subdens: Neque corruptio incorruptelam possidebit. In illa ergo coelestis regni gloria caro secundum naturam erit, sed secundum passionum desideria non erit, quia devicto mortis aculeo, in aeterna incorruptione regnabit.

Whence also our Redeemer, to the disciples doubting of His resurrection, showed His hands and side, offered His bones and flesh to be felt, saying: Handle and see, for a spirit hath not flesh and bones, as ye see me have (Luke 24:39). To whom, when placed in the city of Constantinople, I had brought forward this testimony of evangelical truth to the same Eutychius, he said: Therefore the Lord did this, that He might remove the doubt of His resurrection from the hearts of the disciples. To whom I said: It is a very wonderful thing which thou assertest, that doubt should rise to us from that whence the hearts of the disciples were healed from doubt. For what worse can be said than that this should become to us a matter of doubt concerning His true flesh, by which His disciples were restored to faith from all doubt? For if He is asserted not to have had that which He showed, whence faith was confirmed to His disciples, thence ours is destroyed. Who also added, saying: He had a palpable body which He showed; but after the hearts of those feeling it were confirmed, all that in the Lord which could be felt was reduced into some subtlety. To these same things I replied, saying: It is written: Christ rising from the dead, dieth no more, death shall no more have dominion over Him (Rom. 6:9). If therefore anything in His body could be changed after resurrection, against the truthful sentence of Paul, after resurrection the Lord returned to death. Which who even foolish would presume to say, unless one who denies the true resurrection of His flesh? Then he objected to me, saying: Since it is written: Flesh and blood cannot possess the kingdom of God (1 Cor. 15:50), by what reason is it to be believed that flesh truly rises again? To whom I said: in sacred eloquence flesh is called in one way according to nature, and in another way according to fault, or corruption. Flesh indeed according to nature, as it is written: This now is bone of my bones, and flesh of my flesh (Gen. 2:23); and The Word was made flesh, and dwelt among us (John 1:14). But flesh according to fault, as it is written: My spirit shall not remain in these men, because they are flesh (Gen. 6:3). And as the Psalmist says: He remembered that they are flesh: a spirit going, and not returning (Psal. 78:39). Whence also Paul said to the disciples: But ye are not in the flesh, but in the spirit (Rom. 8:9). For neither were they not in the flesh, to whom he transmitted epistles, but because they had conquered the passions of carnal desires, being already free through the power of the spirit, they were not in the flesh. That therefore which the apostle Paul says: Because flesh and blood cannot possess the kingdom of God, he wills flesh to be understood according to fault, not flesh according to nature. Whence also he presently showed that he spoke of flesh according to fault, adding: Neither shall corruption possess incorruption. In that glory therefore of the heavenly kingdom, flesh according to nature will be, but according to the desires of passions it will not be, because the sting of death being overcome, it shall reign in eternal incorruption.

[Vet. XXXII.] 73. Eutychii responsiones et effugia diluuntur.---Quibus dictis idem Eutychius consentire se protinus respondit, sed tamen adhuc corpus palpabile resurgere posse denegabat. Qui etiam in libello quem de resurrectione scripserat Pauli quoque apostoli testimonium indiderat dicentis: Tu quod seminas, non vivificatur, nisi prius moriatur; et quod seminas, non corpus quod futurum est seminas, sed nudum granum (I Cor. XV, 36). Hoc nimirum ostendere festinans, quia caro vel impalpabilis, vel ipsa non erit, dum sanctus Apostolus de resurrectionis agens gloria, non corpus quod futurum est seminari dixerit. Sed ad haec citius respondetur. Nam Paulus apostolus dicens: Non corpus quod futurum est seminas, sed nudum granum, hoc insinuat quod videmus, quia granum cum culmo et foliis nascitur, quod sine culmo et foliis seminatur. Ille itaque in augmento gloriae resurrectionis non dixit grano seminis deesse quod erat, sed adesse quod non erat. Iste autem dum verum corpus resurgere denegat, nequaquam dicit adesse quod deerat, sed deesse quod erat.

74. Eutychii librum flammis addicere cogitat imperator. Moritur Eutychius, abjurato errore.---Tunc itaque de hac re in longa contentione perducti, gravissima a nobis coepimus simultatione resilire, cum piae memoriae Tiberius Constantinus imperator secreto me et illum suscipiens, quid inter nos discordiae versaretur agnovit, et utriusque partis allegationem pensans, eumdem librum, quem de resurrectione scripserat, suis quoque allegationibus destruens, deliberavit ut flammis cremari debuisset. A quo ut egressi sumus, me aegritudo valida, eumdem vero Eutychium aegritudo et mors protinus est secuta. Quo mortuo, quia pene nullus erat qui ejus dicta sequeretur, dissimulavi coepta persequi, ne in favillas viderer verba jaculari. Dum tamen adhuc viveret, et ego validissimis febribus aegrotarem, quicunque noti mei ad eum salutationis gratia pergebant, ut eorum relatione cognovi, ante eorum oculos pellem manus suae tenebat, dicens: Confiteor quia omnes in hac carne resurgemus. Quod, sicut ipsi fatebantur, omnino prius negare consueverat.

75. Ex verbis Job resurrectio probatur.---Sed nos ista postponentes in beati Job sermonibus subtiliter exquiramus si vera erit resurrectio verumque corpus in resurrectione. [Vet. XXXIII.] Ecce enim jam de spe resurrectionis dubitare non possumus, dum ait: Et in novissimo die de terra resurrecturus sum. Dubietatem quoque de reparatione vera corporis abstulit, qui ait: Et rursum circumdabor pelle mea. Qui adhuc ad auferendas ambages nostrae cogitationis subdit:

VERS. 26.---Et in carne mea videbo Deum.

[Vet. XXXII.] 73. The responses and evasions of Eutychius are dissolved.---Which things being said, the same Eutychius replied that he presently consented, but yet he still denied that a palpable body could rise again. Who also in the book which he had written concerning resurrection had inserted the testimony of the apostle Paul saying: That which thou sowest is not quickened, except it first die; and that which thou sowest, thou sowest not that body that shall be, but bare grain (1 Cor. 15:36). Hastening forsooth to show this, that the flesh will be either impalpable, or will not be itself, while the holy Apostle, treating of the glory of resurrection, said that the body which shall be is not sown. But to these things it is more quickly replied. For the apostle Paul saying: Thou sowest not that body that shall be, but bare grain, insinuates this which we see, because the grain is born with stalk and leaves, which is sown without stalk and leaves. He therefore in the increase of the glory of resurrection did not say that that which was was wanting to the grain of seed, but that that was present which was not. But this man, while he denies that the true body rises again, by no means says that that is present which was wanting, but that that is wanting which was.

74. The emperor thinks to commit the book of Eutychius to the flames. Eutychius dies, having abjured his error.---Then therefore being led into a long contention concerning this matter, we began to recoil with the heaviest feignedness from each other, when the emperor Tiberius Constantine of pious memory, receiving me and him in secret, recognized what discord was turned between us, and weighing the allegation of each part, destroying the same book which he had written concerning resurrection by his own allegations also, he deliberated that it ought to have been burned with flames. From which as we went out, a strong sickness followed me, and the same Eutychius a strong sickness and death followed. Who being dead, because there was almost no one who followed his sayings, I dissembled to pursue the things begun, lest I should seem to hurl words into ashes. While however he was still living, and I was sick with very strong fevers, whoever of my acquaintances went to him for the sake of salutation, as I learned by their relation, he held the skin of his hand before their eyes, saying: I confess that we shall all rise again in this flesh. Which, as they themselves confessed, he had been altogether accustomed before to deny.

75. Resurrection is proved from the words of Job.---But we, putting those things aside, let us subtly inquire in the speeches of blessed Job if the resurrection will be true and the body true in the resurrection. [Vet. XXXIII.] For behold already we cannot doubt of the hope of resurrection, while he says: And in the last day I shall rise out of the earth. He also took away doubt concerning the true restoration of the body, who said: And again I shall be compassed with my skin. Who still to take away the ambiguities of our thought adds:

VERSE 26.---And in my flesh I shall see God.

76. Reducendam carnem in integrum statum credidit Job.---Ecce resurrectionem, ecce pellem, ecce carnem apertis fatetur vocibus. Quid ergo remanet unde possit mens nostra dubitare? Si itaque iste vir sanctus ante effectum resurrectionis dominicae reducendam carnem in integrum statum credidit, quis erit reatus nostrae dubitationis, si vera carnis resurrectio nec post exemplum creditur Redemptoris? Si enim post resurrectionem corpus palpabile non erit, profecto alius surgit quam moritur, quod dictu nefas est credere, quia ego morior, et alius resurgat. Unde quaeso te, beate Job, subjunge quae sentis, et hujus nobis questionis scrupulum tolle. Sequitur:

Caput LVII

[Rec. XXX].

VERS. 27.---Quem visurus sum ego ipse, et oculi mei conspecturi sunt, et non alius.

77. Caro nostra post resurrectionem eadem futura est per naturam, et diversa per gloriam.---Si enim, sicut quidam errorum sequaces arbitrantur, post resurrectionem corpus palpabile non erit, sed invisibilis corporis subtilitas caro vocabitur, quamvis substantia carnis non sit, profecto alius est qui moritur, et alius qui resurgit. Sed beatus Job hanc eis sententiam veridica voce destruit, qui ait: Quem visurus sum ego ipse, et oculi mei conspecturi sunt, et non alius. Nos autem beati Job fidem sequentes, et Redemptoris nostri post resurrectionem corpus palpabile veraciter credentes, fatemur carnem nostram post resurrectionem futuram et eamdem, et diversam: eamdem per naturam, diversam per gloriam; eamdem per veritatem, diversam per potentiam. Erit itaque subtilis, quia et incorruptibilis. Erit palpabilis, quia non amittet essentiam veracis naturae. Sed sanctus vir eamdem resurrectionis fiduciam qua spe teneat, quanta certitudine praestoletur, adjungit. Sequitur:

CAPUT LVIII.

IBID.---Reposita est haec spes mea in sinu meo.

78. Job de resurrectione sua certissimus.---Nil nos habere certius credimus quam hoc quod in sinu tenemus. In sinu ergo suo spem repositam tenuit, quia veram certitudinem de spe resurrectionis praesumpsit. Sed quia venturum diem resurrectionis innotuit, jam nunc seu voce sua, seu typo sanctae et universalis Ecclesiae pravorum facta redarguit, et judicium quod in resurrectionis die sequitur praedicit. Nam protinus subdit:

CAPUT LIX.

76. Job believed that the flesh was to be restored into a perfect state.---Behold resurrection, behold skin, behold flesh he confesses with open voices. What therefore remains whence our mind can doubt? If therefore this holy man, before the effect of the Lord's resurrection, believed that the flesh was to be restored into a perfect state, what will be the guilt of our doubt, if the true resurrection of the flesh is not believed even after the example of the Redeemer? For if after resurrection the body shall not be palpable, surely another rises than dies, which is a wicked thing to believe, because I die, and another should rise. Whence I pray thee, blessed Job, subjoin what thou feelest, and take away from us the scruple of this question. It follows:

Chapter LVII

[Rec. XXX].

VERSE 27.---Whom I myself shall see, and mine eyes shall behold, and not another.

77. Our flesh after resurrection will be the same by nature, and different by glory.---For if, as some followers of errors think, after resurrection the body shall not be palpable, but the subtlety of an invisible body shall be called flesh, although it be not the substance of flesh, surely he is one who dies, and another who rises. But blessed Job destroys this sentence for them with a truthful voice, who says: Whom I myself shall see, and mine eyes shall behold, and not another. But we, following the faith of blessed Job, and truly believing the body of our Redeemer to be palpable after resurrection, confess that our flesh after resurrection will be both the same and different: the same by nature, different by glory; the same by truth, different by power. It will be therefore subtle, because also incorruptible. It will be palpable, because it will not lose the essence of true nature. But the holy man adds with what hope he holds the same confidence of resurrection, with how great certainty he expects it. It follows:

CHAPTER LVIII.

IBID.---This my hope is laid up in my bosom.

78. Job is most certain of his resurrection.---We believe that we have nothing more certain than this which we hold in our bosom. He therefore held his hope laid up in his bosom, because he assumed a true certainty concerning the hope of resurrection. But because he has made known the coming day of resurrection, now already either by his own voice, or in the type of the holy and universal Church, he reproves the deeds of the wicked, and foretells the judgment which follows in the day of resurrection. For he presently adds:

CHAPTER LIX.

VERS. 28, 29.---Quare ergo nunc dicitis: Persequamur eum, et radicem verbi inveniamus contra eum? Fugite ergo a facie gladii, quoniam ultor iniquitatum gladius est, et scitote esse judicium.

79. Ex judicio quod resurrectionem excepturum est, urget iniquos ad poenitentiam.---Priori quippe sententia iniquorum facta reprehendit, sequenti autem ex divino judicio poenas innotuit. Ait enim: Quare ergo nunc dicitis: Persequamur eum, et radicem verbi inveniamus contra eum? Perversi quilibet quia malo studio bene prolata audiunt, et in lingua justi accusationis aditum invenire appetunt, quid aliud quam contra eum verbi radicem quaerunt, ex qua videlicet loquendi originem sumant, et ramos pravae loquacitatis in accusatione dilatent? Sed vir sanctus cum a pravis talia sustinet, non contra eos, sed magis pro ipsis dolet, et male cogitata redarguit, ac mala eis quae fugiant ostendit, dicens: Fugite ergo a facie gladii, quia ultor iniquitatum gladius est, et scitote esse judicium. Omnis qui perversa agit, eo ipso quo hoc timere despicit, esse Dei judicium nescit. Si enim hoc timendum sciret, quae in illo sunt punienda non ageret. Nam sunt plerique qui extremum esse judicium verbo tenus sciunt, sed perverse agendo testantur quia nesciunt. Quia enim hoc non formidat ut debet, necdum cognovit cum quanto turbine terroris adveniat. Si enim pensare pondus tremendi examinis nosset, irae diem utique timendo praecaveret. Faciem quoque gladii fugere est animadversionis districtae sententiam prius quam appareat placare. Vitari namque terror judicis non nisi ante judicium potest. Modo non cernitur, sed precibus placatur. Cum vero in illo tremendo examine sederit, et videri potest, et placari jam non potest, quia facta pravorum, quae diu sustinuit tacitus, simul omnia reddet iratus. Unde necesse est nunc timere judicem, cum necdum judicium exercet, cum diu sustinet, cum mala adhuc tolerat quae videt, ne cum semel manum in retributione ultionis excusserit, tanto in judicio districtius feriat, quanto ante judicium diutius exspectavit.

VERSES 28, 29.---Why then do ye say now: Let us persecute him, and let us find the root of the word against him? Flee ye then from the face of the sword, because the sword is the avenger of iniquities, and know ye that there is a judgment.

79. From the judgment which is to follow the resurrection, he urges the iniquitous to repentance.---For by the former sentence he reproved the deeds of the iniquitous, but by the following he made known the punishments from the divine judgment. For he says: Why then do ye say now: Let us persecute him, and let us find the root of the word against him? Any perverse persons, because with an evil study they hear things well brought forth, and desire to find an entrance of accusation in the tongue of the just, what else do they seek but the root of the word against him, from which forsooth they may take the origin of speaking, and expand the branches of perverse loquacity in accusation? But the holy man, when he suffers such things from the perverse, does not grieve against them, but rather for them, and reproves things evilly thought, and shows to them the evils which they should flee, saying: Flee ye then from the face of the sword, because the sword is the avenger of iniquities, and know ye that there is a judgment. Every one who acts perversely, by that very thing by which he despises to fear this, knows not that there is a judgment of God. For if he knew that this was to be feared, he would not do those things which are to be punished in it. For there are many who know by word only that there is a final judgment, but by acting perversely they testify that they know it not. For because he dreads this not as he ought, he has not yet learned with how great a whirlwind of terror it comes. For if he knew how to weigh the weight of the tremendous examination, he would surely by fearing provide against the day of wrath. To flee also the face of the sword is to appease the sentence of strict animadversion before it appears. For the terror of the judge cannot be avoided except before the judgment. Now he is not discerned, but is appeased by prayers. But when he shall sit in that tremendous examination, he both can be seen, and can no longer be appeased, because the deeds of the perverse, which he long sustained in silence, he will at once repay all together in anger. Whence it is necessary now to fear the judge, while he does not yet exercise judgment, while he long sustains, while he yet tolerates the evils which he sees, lest when once he has shaken his hand in the retribution of vengeance, he should strike so much more strictly in the judgment, as he waited longer before the judgment.

LIBER D

ECIMUS QUINTUS.

In quo XX et XXI capitum libri Job explicatio brevis absolvitur.

[Vet. et Rec. I.] Quia amici beati Job nequaquam perversi esse potuerunt, Sophar Naamathitis verba testantur, qui de ore ejus terrorem venturi judicii audiens, protinus adjungit:

CAPUT PRIMUM.

CAP. XX, VERS. 2.---Idcirco cogitationes meae varie succedunt sibi, et mens in diversa rapitur.

1. Quanto terrore ex assidua ejus consideratione affici debeamus.---Ac si apertis vocibus dicat: Quia extremi judicii terrorem considero, idcirco cogitationum tumultibus in timore confundor. Tanto se quippe animus amplius, in cogitatione dilatat, quanto illud esse terribile, quod imminet, pensat. Et in diversa mens rapitur, quando modo mala quae egit, modo bona quae agere neglexit, modo reprehensibilia in quibus est, modo recta quae sibi adhuc deesse conspicit, sollicito pavore perpendit. Sed amici beati Job cum assiduitate vitae illius edocti bene vivere noverint, pensare tamen subtiliter Dei judicia nescientes, mala hic justorum quempiam posse recipere non credebant. Unde et eumdem sanctum virum iniquum esse suspicati sunt, quem flagellatum viderunt, atque ex hac suspicione agebatur ut in ejus quoque increpationem dilaberentur; ad quam tamen increpationem quasi sub quadam reverentia descendunt. Unde Sophar subjicit dicens:

CAPUT II.

VERS. 3.---Doctrinam qua me arguis audiam, et spiritus intelligentiae meae respondebit mihi.

2. Multi monita audiunt, ut judicent, non ut sequantur.---Ac si aperte dicat: Tua quidem verba audio, sed an recte prolata sint, spiritu meae intelligentiae discerno. Nam qui docentis verba despiciunt, doctrinam ejus non ad adjutorium, sed ad occasionem certaminis sumunt, ut audita potius judicent quam sequantur. His itaque sub quodam moderamine praemissis, in apertam jam beati viri exprobrationem prosilit, cum subjungit:

BOOK FIFTEEN.

In which a brief explanation of the 20th and 21st chapters of the book of Job is completed.

[Vet. et Rec. I.] That the friends of blessed Job could by no means have been perverse, the words of Zophar the Naamathite testify, who hearing from his mouth the terror of the coming judgment, presently adds:

CHAPTER ONE.

CHAP. XX, VERSE 2.---Therefore my various thoughts succeed one another, and my mind is snatched into different things.

1. With how great terror we ought to be affected from the assiduous consideration of it.---As if he said with open voices: Because I consider the terror of the last judgment, therefore I am confounded in fear by the tumults of thoughts. For the mind expands itself so much more in thought, as it weighs that that which is imminent is terrible. And the mind is snatched into different things, when now the evils which it has done, now the good which it neglected to do, now the reprehensible things in which it is, now the right things which it beholds to be still wanting to itself, it weighs with solicitous dread. But the friends of blessed Job, although taught by the assiduity of his life they knew how to live well, yet not knowing how to weigh the judgments of God subtly, they did not believe that any of the just could receive evils here. Whence also they suspected the same holy man to be iniquitous, whom they saw scourged, and from this suspicion it was worked that they should also fall into his rebuke; to which rebuke however they descend as if under a kind of reverence. Whence Zophar subjoins saying:

CHAPTER II.

VERSE 3.---I will hear the doctrine wherewith thou reprovest me, and the spirit of my understanding shall answer me.

2. Many hear warnings to judge, not to follow.---As if he said openly: I hear thy words indeed, but whether they are rightly brought forth, I discern by the spirit of my understanding. For they who despise the words of a teacher, take his doctrine not for a help, but for an occasion of strife, that they may rather judge what is heard than follow it. These things therefore being premised under a kind of moderation, he breaks out now into open reproach of the blessed man, when he subjoins:

Caput III

[Rec. II].

VERS. 4, 5.---Hoc scio a principio, ex quo positus est homo super terram, quod laus impiorum brevis sit, et gaudium hypocritae ad instar puncti.

3. Breve est quidquid finitur.---Liquet nunc quia, suae intelligentiae spiritu inflatus, eas quas contra impios sententias profert in beati Job redargutionibus inflectit. Quem enim prius justa agere et postmodum poenas tolerare conspexit, omne in illo hypocrisim aestimat fuisse quod vidit, quia videlicet a justo Deo justum famulum affligi posse non credidit. Sed nos easdem ejusdem sententias, quas non recte rectas protulit, sollicita intentione pensantes exsequamur; et contemnentes quod falsum contra beatum Job loquitur, intueamur quam vera dicat si haec contra impios loqueretur. Ait itaque: Hoc scio a principio, ex quo positus est homo super terram, quod laus impiorum brevis sit. [Vet. II.] Dicturus brevitatem vitae praesentis, cordis oculum ad exordium reduxit originis, ut ex anteactis colligat quam nulla sint quae videntur aliqua esse dum sunt. Si enim ab ipso humani generis exortu usque ad hoc tempus in quo sumus mentis oculos ducimus, omne quod finiri potuit quam breve fuerit videmus. Ponamus enim quemlibet hominem a primo die mundi conditi usque ad hodiernum diem vitam ducere, hodie tamen eamdem vitam quam sic longam ducere videbatur finire, ecce finis adest, praeterita jam nulla sunt, quia cuncta transierunt. Futurum in hoc mundo nihil est, quia nullum ad vitam vel brevissimum restat momentum. Ubi est ergo longum tempus quod inter initium finemque deprehensum ita consumitur, ac si nec breve unquam fuisset?

4. Multi non esse, sed dici boni curant. Hypocritae gaudium transit, poena manet. Impii itaque, quia praesentem vitam diligunt, in ea procul dubio elati percipere laudem quaerunt. Linguae favoribus extolluntur, nec esse boni, sed dici appetunt. Quam videlicet laudem longam esse existimant dum assequuntur, sed brevem intelligunt fuisse dum amittunt. In fine quippe eis ostenditur quam nihil fuerit quod amaverunt. Unde recte contra eosdem impios dicitur: Hoc scio a principio, ex quo positus est homo super terram, quod laus impiorum brevis sit.

Chapter III

[Rec. II].

VERS. 4, 5.---This I know from the beginning, since man was placed upon the earth, that the praise of the impious is short, and the joy of the hypocrite like a point.

3. Whatever is finished is short.---It is clear now that, puffed up with the spirit of his own understanding, he turns those sentences which he brings forward against the impious into reproofs of blessed Job. For whom he saw first acting justly and afterwards enduring punishments, he thinks all that he saw in him was hypocrisy, because forsooth he did not believe that a just servant could be afflicted by a just God. But let us follow those same sentences of his, which he brought forth as right but not rightly, weighing them with careful attention; and despising what he speaks false against blessed Job, let us behold how true things he would say if he spoke these against the impious. He says therefore: This I know from the beginning, since man was placed upon the earth, that the praise of the impious is short. [Vet. II.] Being about to speak of the brevity of the present life, he brought back the eye of the heart to the start of our origin, that from things past he might collect how null are those things which seem to be something while they are. For if from the very rise of the human race even to this time in which we are we lead the eyes of the mind, we see how short everything has been that could be finished. For let us suppose any man to lead his life from the first day of the world's creation even to this present day, yet today to finish that same life which he seemed to lead so long, behold the end is present, past things are now nothing, because all have passed away. There is nothing future in this world, because no moment, even the shortest, remains for life. Where then is the long time which, caught between the beginning and the end, is so consumed as if it had never been even short?

4. Many care not to be, but to be called good. The joy of the hypocrite passes, the punishment remains. The impious therefore, because they love the present life, being doubtless puffed up in it, seek to receive praise. They are extolled by the favors of the tongue, and they desire not to be good, but to be called so. Which praise indeed they think to be long while they attain it, but understand to have been short while they lose it. For in the end it is shown to them how nothing it was which they loved. Whence it is rightly said against the same impious: This I know from the beginning, since man was placed upon the earth, that the praise of the impious is short.

Ubi apte subjungitur: Et gaudium hypocritae ad instar puncti. Saepe hypocrita dum sanctum se simulat, et iniquum exhibere minime formidat, ab omnibus honoratur, eique sanctitatis gloria defertur ab iis qui exteriora cernunt, sed interiora perspicere nequeunt. Unde fit ut gaudeat in prima sessione, hilarescat in primo recubitu, infletur in prima salutatione, elevetur in reverenti voce obsequentium, et superba cogitatione tumeat in famulatu subditorum, sicut voce quoque Veritatis de talibus dicitur: Omnia vero opera sua faciunt, ut videantur ab hominibus. Dilatant enim phylacteria sua, et magnificant fimbrias suas. Amant autem primos recubitus in coenis, et primas cathedras in synagogis, et salutationes in foro, et vocari ab hominibus, Rabbi (Matth. XXIII, 5). Sed hoc eorum gaudium aeternitati comparatum quid erit, quando, irruente mortis articulo, ita consumitur ac si omnino non fuerit? Cujus nimirum gaudii laetitia pertransiit, et poena permanet, et cum res amittitur, causa durat. Bene autem dicitur: Gaudium hypocritae ad instar puncti. In puncto enim stylus mox ut ponitur levatur, nec mora ulla agitur ut per exprimendam lineam trahatur. Gaudium ergo hypocritae ad similitudinem puncti est, quia apparet ad momentum, sed disparet in perpetuum; et sicut stylus in puncto dum ponitur levatur, sic hypocrita praesentis vitae gaudia dum tangit amittit. De quo et subditur:

Caput IV

[Rec. III].

VERS. 6, 7.---Si ascenderit usque ad coelum superbia ejus, et caput ejus nubes tetigerit, quasi sterquilinium in fine perdetur.

5. Gaudia vitae praesentis, quae iniqui tanti faciunt, justi arbitrantur stercora.--- Superbia hypocritae usque ad coelum ascendere dicitur, quando ejus elatio coelestem agere vitam videtur. Cujus etiam caput quasi nubes tangit quando principalis pars, videlicet intellectus illius, sanctorum praecedentium coaequari meritis creditur. Sed quasi sterquilinium in fine perditur, quia in morte sua cum ad tormenta ducitur, stercoribus vitiorum plenus, a malignis spiritibus conculcatur. [Vet. III.] Gaudia etenim vitae praesentis, quae injusti aestimant magna bona, justi stercora deputant.

Where it is aptly subjoined: And the joy of the hypocrite like a point. Often a hypocrite, while he feigns himself holy, and fears not at all to show himself iniquitous, is honored by all, and the glory of sanctity is deferred to him by those who see the outward things, but cannot look through the inward. Whence it comes to pass that he rejoices in the first seat, is merry in the first place at the table, is puffed up in the first salutation, is elevated in the reverent voice of those obeying, and swells with proud thought in the service of subjects, as also by the voice of Truth it is said of such: But all their works they do to be seen by men. For they broaden their phylacteries, and enlarge their fringes. And they love the first places at suppers, and the first chairs in the synagogues, and salutations in the market-place, and to be called by men, Rabbi (Matth. xxiii. 5). But what will this their joy be compared to eternity, when, at the rushing in of the moment of death, it is so consumed as if it had not been at all? The gladness of which joy indeed has passed away, and the punishment remains, and when the thing is lost, the cause lasts. But it is well said: The joy of the hypocrite like a point. For in a point the style is raised as soon as it is placed, nor is any delay made that it may be drawn along to express a line. The joy therefore of the hypocrite is after the likeness of a point, because it appears for a moment, but disappears forever; and as the style in a point is raised while it is placed, so the hypocrite loses the joys of the present life while he touches them. Concerning which it is also added:

Chapter IV

[Rec. III].

VERS. 6, 7.---If his pride shall ascend even to heaven, and his head shall touch the clouds, he shall be lost in the end like a dunghill.

5. The joys of the present life, which the unjust make so much of, the just account as dung.---The pride of the hypocrite is said to ascend even to heaven, when his elation seems to lead a heavenly life. Whose head also touches as it were the clouds, when the principal part, namely his intellect, is believed to be equalled to the merits of the preceding saints. But in the end he is lost as it were a dunghill, because in his death when he is led to torments, full of the dung of vices, he is trodden down by malignant spirits. [Vet. III.] For the joys of the present life, which the unjust esteem as great goods, the just account as dung.

Unde scriptum est: De stercore bonum lapidatus est piger (Eccli. XXII, 2). Is ergo qui Deum sequi noluerit, ab amore aeternae vitae pigrescit. Et quoties rerum temporalium damno percutitur ex his nimirum affligitur, quae justi viri velut stercora contemnunt. Qui ergo ex terrenarum rerum percussione atteritur, quid aliud quam de boum stercore lapidatur? Et recte hypocrita sterquilinio similis dicitur, quia dum temporalem gloriam habere appetit, modo per cogitationem apud semetipsum tumet, modo eamdem gloriam aliis invidet, eamque alios veraciter habentes irridet. Quot ergo vitiis plenus est, quasi tot stercoribus in conspectu aeterni judicis illius pectus fetet. Dicatur igitur: Si ascenderit usque ad coelum superbia ejus, et caput ejus nubes tetigerit, quasi sterquilinium in fine perdetur. Qui etsi coelestem vitam se agere simulat, etsi intellectum suum esse similem veris praedicatoribus ostentat, quasi sterquilinium tamen in fine perditur, quia mens illius pro vitiorum suorum fetore damnatur. Sequitur:

CAPUT V.

VERS. 7.---Et qui eum viderant dicent: Ubi est?

6. Hypocritarum vita in fine detegitur.---Plerumque hypocritarum vita etiam ab omnibus reproba in fine cognoscitur, ut signis jam apertioribus qui fuerint ostendatur. Qui ergo nunc elatum viderunt, de exstincto dicent: Ubi est? Quia neque hic ubi elatus fuerat apparet, neque in aeternitatis requie, de qua esse putabatur. De cujus brevitate vitae adhuc apte subjungitur:

Caput VI

[Rec. IV].

VERS. 8.---Velut somnium avolans non invenietur, transiet sicut visio nocturna.

7. Vita hypocritae phantasmati similis.---Quid est vita hypocritae, nisi quaedam visio phantasmatis, quae hoc ostendit in imagine, quod non habet ex veritate? Unde recte quoque somnio comparatur, quia ab eo omnis laus et gloria quasi dum tenetur amittitur. Saepe namque in nocturna visione nonnulli pauperes factos se divites admirantur, deferri sibi honores aspiciunt, divitiarum moles, obsequentium multitudinem, pulchritudinem vestium, abundantiam ciborum sibimet adesse considerant; gaudent se evasisse penuriam, quam cum gemitu tolerabant; sed repente, cum evigilant, inveniunt quam falsum fuerit quod gaudebant, eosque evigilasse poenitet, quia vigilantes inopia vera tenet.

Whence it is written: For the dung of oxen the slothful man is stoned (Ecclus. xxii. 2). He therefore who would not follow God, becomes slothful from the love of eternal life. And as often as he is struck by the loss of temporal things, he is doubtless afflicted by those things which just men despise as dung. He therefore who is worn away by the stroke of earthly things, what else is he but stoned with the dung of oxen? And rightly is the hypocrite said to be like a dunghill, because while he desires to have temporal glory, now by thought he swells within himself, now he envies the same glory in others, and mocks those who truly have it. With as many vices as he is full of, so with as it were so many dunghills does his breast stink in the sight of the eternal Judge. Let it be said therefore: If his pride shall ascend even to heaven, and his head shall touch the clouds, he shall be lost in the end like a dunghill. Who, although he feigns that he leads a heavenly life, although he ostentatiously shows his intellect to be like to true preachers, yet is lost in the end like a dunghill, because his mind is condemned for the stench of his own vices. It follows:

CHAPTER V.

VERS. 7.---And they who had seen him shall say: Where is he?

6. The life of hypocrites is detected in the end.---For the most part the life of hypocrites, being reprobate even by all, is known in the end, that by signs now more open it may be shown who they were. They therefore who now saw him puffed up, shall say of him when extinct: Where is he? Because he appears neither here where he had been puffed up, nor in the rest of eternity, in which he was thought to be. Concerning the brevity of whose life it is still aptly subjoined:

Chapter VI

[Rec. IV].

VERS. 8.---As a dream flying away he shall not be found, he shall pass away like a nocturnal vision.

7. The life of a hypocrite is like a phantasm.---What is the life of a hypocrite but a certain vision of a phantasm, which shows that in an image which it has not from truth? Whence also it is rightly compared to a dream, because all praise and glory are as it were lost by him while they are held. For often in a nocturnal vision some poor men wonder at themselves being made rich, they see honors deferred to them, they consider heaps of riches, a multitude of followers, beauty of garments, abundance of food to be present to them; they rejoice that they have escaped penury, which they were tolerating with a groan; but suddenly, when they awake, they find how false was that which they rejoiced in, and they regret having awoken, because true want holds them waking.

Sic hypocritarum mentes, dum aliud est quod agunt, atque aliud quod hominibus ostendunt, laudes de ipsa sanctitatis ostentatione recipiunt, in aestimatione hominum multis melioribus praeferuntur, et cum intus apud se tacita cogitatione superbiant, foris se humiles demonstrant. Cumque ab hominibus immoderate laudantur, tales esse se quoque apud Deum existimant, quales se gaudent hominibus innotuisse. Unde fit ut etiam aeternae vitae percepturos se praemia praesumant, et qui hic de humanis favoribus exsultant, illic se habituros requiem omnino non dubitent. Sed inter haec occulta vocationis hora subrepit, et cum carnis oculos claudunt, mentis aperiunt, moxque ut supplicia aeterna receperint, ibi vident quia virtutum aestimatione divites in somnis fuerunt. Bene ergo de hoc hypocrita dicitur: Transiet velut visio nocturna. Quia hoc quod se ad momentum divitem humanis aestimationibus videt, de ostensione est phantasmatis, non de soliditate virtutis. Nam cum mens ejus in morte carnis evigilat, cognoscit procul dubio quia favores circa se hominum dormiens videbat. Sequitur:

Caput VII

[Rec. V].

VERS. 9.---Oculus qui eum viderat, non videbit, neque ultra intuebitur eum locus suus.

8. Linguae adulantium ei nihil prosunt in judicic.---Quis est locus hypocritae, nisi cor adulantium? Ibi quippe requiescit, ubi favores invenerit. Oculus ergo qui eum viderat, non videbit, quia, subtractus morte, stultis amatoribus suis absconditur, qui eum consueverant admirando conspicere. Nec ultra eum locus suus intuebitur, quia linguae adulantium hunc ad judicium favoribus non sequuntur. Sed tamen quousque vivit, ea quae ipse agit etiam sequaces suos docere non desinit, et per erroris sui pravitatem alios quoque ad eam quam exhibet generat simulationem. De quibus hic apte subditur:

CAPUT VIII.

VERS. 10.---Filii ejus atterentur egestate.

So the minds of hypocrites, while one thing is what they do, and another what they show to men, receive praises from the very ostentation of sanctity, are preferred in the estimation of men to many better ones, and while they are inwardly proud in their own silent thought, they show themselves humble outwardly. And when they are immoderately praised by men, they think themselves to be such also with God, as they rejoice to have become known to men. Whence it comes to pass that they even presume that they shall receive the rewards of eternal life, and they who here exult in human favors, doubt not at all that they shall there have rest. But in the midst of these things the secret hour of vocation creeps on, and when they close the eyes of the flesh, they open those of the mind, and as soon as they have received eternal punishments, they see there that they were rich in the estimation of virtues in dreams. Well therefore is it said of this hypocrite: He shall pass away like a nocturnal vision. Because this that he sees himself for a moment rich in human estimations, is from the ostentation of a phantasm, not from the solidity of virtue. For when his mind awakes in the death of the flesh, he knows without doubt that he saw the favors of men around him while sleeping. It follows:

Chapter VII

[Rec. V].

VERS. 9.---The eye which had seen him shall not see him, neither shall his place any more behold him.

8. The tongues of flatterers profit him nothing in judgment.---What is the place of the hypocrite but the heart of flatterers? For there he rests where he has found favors. The eye therefore which had seen him shall not see him, because, being withdrawn by death, he is hidden from his foolish lovers, who had been accustomed to behold him with admiration. Neither shall his place any more behold him, because the tongues of flatterers do not follow him to judgment with their favors. But yet as long as he lives, he ceases not to teach even his followers those things which he himself does, and through the depravity of his own error he generates others also to that simulation which he exhibits. Concerning whom it is here aptly added:

CHAPTER VIII.

VERS. 10.---His children shall be worn away by want.

9. Exterius multiplicati hypocritae, interius inanes fiunt.---Scriptum est: In malevolam animam non introibit sapientia (Sap. I, 4). Et per Psalmistam dicitur: Divites eguerunt, et esurierunt (Psal. XXXIII, 11). Si enim de exteriori fame egestas eorum et esuries diceretur, profecto divites non essent, qui pane corporis indigerent. Sed quia dum exterius multiplicantur, interius inanes fiunt, et divites pariter et egentes esse memorantur, quia videlicet pane sapientiae satiari minime merentur. Filii itaque hujus hypocritae atteruntur egestate, quia hi qui in hypocrisi ex ejus imitatione nascuntur, dum veritatis soliditatem non tenent, in cordis egestate deficiunt.

Caput IX

[Vet. IV].

IBID.---Et manus illius reddent ei dolorem suum.

10. Aeternum hypocritis supplicium quasi quoddam debitum solvetur.---Quid per manus nisi opera designantur? Manus itaque illius ei dolorem reddent, quia damnationem justam ex iniqua recipiet operatione. Bene autem non dabunt, sed reddent, dicitur, quia perversae ejus actiones aeternum ei supplicium quasi quoddam debitum solvent. Sed priusquam ad aeterna supplicia perveniat, qualem se hic exhibeat plenius adjungat. Sequitur:

CAPUT X.

VERS. 11.---Ossa ejus implebuntur vitiis adolescentiae ejus, et cum eo in pulvere dormient.

11. Hypocritas vitia nunquam deserunt.---Origo pravae inchoationis causas culpae etiam praesumendo multiplicat. Dum enim mala agere quisque coeperit, usu jam deterius in hoc quod inchoaverat excrescit. Quid itaque adolescentia hujus hypocritae nisi inchoatio pravitatis est? In adolescentia quippe jam libido fervescere inchoat. Et tunc adolescentiam hypocrita habet, cum appetere et amplecti libidinem gloriae coeperit. Quam in eo dum adulantium blanda fomenta multiplicant, robustiorem reddunt, et quasi in ossa convertunt. Hoc enim quod male coepit, pejus quotidie per consuetudinem roborat.

9. Hypocrites being multiplied outwardly, become empty inwardly.---It is written: Wisdom will not enter into a malevolent soul (Wisd. i. 4). And by the Psalmist it is said: The rich have lacked and suffered hunger (Psal. xxxiii. 11). For if their want and hunger were spoken of as to outward famine, surely they would not be rich who lacked the bread of the body. But because while they are multiplied outwardly, they become empty inwardly, they are recorded to be both rich and needy at the same time, because forsooth they deserve not in the least to be satisfied with the bread of wisdom. The children therefore of this hypocrite are worn away by want, because they who are born in hypocrisy from the imitation of him, while they hold not the solidity of truth, fail in the want of the heart.

Caput IX

[Vet. IV].

IBID.---And his hands shall restore to him his sorrow.

10. Eternal punishment will be paid to hypocrites as a kind of debt.---What is designated by the hands but works? His hands therefore shall restore to him sorrow, because he shall receive just damnation from iniquitous operation. But it is well said, not that they shall give, but restore, because his perverse actions shall pay him eternal punishment as a kind of debt. But before he arrives at eternal punishments, let him add more fully what kind of person he shows himself here. It follows:

CHAPTER X.

VERS. 11.---His bones shall be filled with the vices of his youth, and they shall sleep with him in the dust.

11. Vices never desert hypocrites.---The origin of a depraved beginning multiplies the causes of fault even by presumption. For while anyone has begun to do evil, by use it now grows for the worse in that which he had begun. What therefore is the youth of this hypocrite but the beginning of depravity? For in youth lust already begins to grow hot. And then the hypocrite has youth, when he has begun to desire and embrace the lust of glory. Which in him, while the bland fomentations of flatterers multiply it, they make more robust, and turn it as it were into bones. For this which he began badly, he daily makes stronger by custom for the worse.

Dicatur itaque: Ossa ejus implebuntur vitiis adolescentiae ejus, quia durae in eo pravitatum consuetudines a vitio sumptae sunt pessimae inchoationis. Unde 473 scriptum est in Proverbiis: Adolescens juxta viam suam, etiam cum senuerit, non recedet ab ea (Prov. XXII, 6). Quae nimirum ossa cum eo in pulvere dormient, quia eousque in illo iniquae consuetudines perdurant, quo hunc ad mortis pulverem pertrahant. Cum eo enim in pulvere ossa vel vitia dormire est usque ad pulverem eum non deserere, id est usque ad mortem ab iniquitate minime cessare. Tenent igitur illum pravae consuetudines, quae semel coeperunt, atque quotidie duriores existunt. Et cum illo in pulvere dormiunt, quia non nisi cum ejus vita finiuntur. Sed haec intelligi et aliter possunt.

[Vet. V.] 12. Multa simulantes habere quae non habent, perdunt etiam quae habent hypocritae.---Habet namque hypocrita nonnunquam forte ac validum aliquid in operatione; sed dum multa bona se simulat habere quae non habet, perdit etiam ea quae habet. Unde bene nunc dicitur: Ossa ejus implebuntur vitiis adolescentiae ejus. Quia cum levis ac mobilis multa pueriliter facit, etiam in iis quae fortia egerit in vitio mollescit. Quae videlicet ejus ossa cum eo in pulvere dormient, quia scilicet sicut pulvis est omnis simulatio illa, quam agit, ita et in illo si quid habet validum, omni soliditate vacuatur, ut per virtutis arrogantiam hoc quoque perdat, quod in eo potuit esse virtutis. Ossa ergo cum eo in pulvere dormire est cum pravis ejus actibus etiam si qua sunt bene acta deperire. Sequitur:

CAPUT XI.

VERS. 12.---Cum enim dulce fuerit in ore ejus malum abscondet illud sub lingua sua.

13. Hypocritae est sermonibus dulcia praetendere, cogitationibus perversa moliri.---In ore hypocritae malum dulce est, quia ei est iniquitas suavis in mente. Os quippe cordis cogitatio est, de qua scriptum est: Labia dolosa in corde, et corde locuta sunt mala (Psal. XI, 3). Sed hoc malum, quod in ore hypocritae dulce est, sub lingua ejus absconditur, quia asperitas malitiae quae latet in mente, sub tegmine blandae locutionis operitur. Malum namque in lingua, et non sub lingua esset, si loquens hypocrita malitiam suae pravitatis aperiret. Sed sicut plerique justorum, cum quosdam agere perverse conspiciunt, qui duris sunt increpationibus feriendi, in lingua asperitatem sumunt, sed sub lingua mentis suae benignitatem contegunt. Unde et sanctae Ecclesiae sponsi voce dicitur: Mel et lac sub lingua tua (Cant. IV, 11).

Let it be said therefore: His bones shall be filled with the vices of his youth, because the hard customs of depravities in him were taken from the vice of a most wicked beginning. Whence it is written in the Proverbs: A young man according to his way, even when he has grown old, shall not depart from it (Prov. xxii. 6). Which bones indeed shall sleep with him in the dust, because iniquitous customs endure in him so far as to draw him along to the dust of death. For for the bones or vices to sleep with him in the dust, is for them not to desert him even to the dust, that is, by no means to cease from iniquity even to death. Those depraved customs therefore hold him, which once began, and daily exist more hard. And they sleep with him in the dust, because they are not finished except with his life. But these things may be understood also in another way.

[Vet. V.] 12. Hypocrites feigning to have many things which they have not, lose even those which they have.---For a hypocrite sometimes has something strong and valid in his operation; but while he feigns himself to have many good things which he has not, he loses even those things which he has. Whence it is well said now: His bones shall be filled with the vices of his youth. Because since he does many things childishly, being light and changeable, even in those things which he has done strongly, he becomes soft in vice. Which bones of his indeed shall sleep with him in the dust, because forsooth as all that simulation which he acts is like dust, so also if he has anything valid in him, it is emptied of all solidity, so that through the arrogance of virtue he loses this also, which could have been of virtue in him. For the bones to sleep with him in the dust, therefore, is for even those things well done to perish together with his depraved acts. It follows:

CHAPTER XI.

VERS. 12.---For when evil shall be sweet in his mouth, he shall hide it under his tongue.

13. It is the part of the hypocrite to pretend sweet things in words, and to plot perversities in thoughts.---Evil is sweet in the mouth of the hypocrite, because iniquity is sweet to him in his mind. For the mouth is the thought of the heart, concerning which it is written: Deceitful lips in the heart, and they have spoken evil with the heart (Psal. xi. 3). But this evil, which is sweet in the mouth of the hypocrite, is hidden under his tongue, because the roughness of malice which lies hid in the mind, is covered under the cloak of bland speech. For the evil would be in the tongue, and not under the tongue, if the hypocrite speaking should open the malice of his depravity. But as most of the just, when they see some acting perversely, who are to be smitten with hard rebukes, take roughness in the tongue, but cover the benignity of their mind under the tongue. Whence also it is said by the voice of the Bridegroom of the holy Church: Honey and milk are under thy tongue (Cant. iv. 11).

Qui enim mentis suae dulcedinem aperire infirmis nolunt, sed loquentes quadam eos asperitate feriunt, et tamen inter verba aspera quasi latenter quiddam dulcedinis intermittunt, hi videlicet non in lingua, sed sub lingua habent dulcedinem, quia inter dura quae proferunt emittunt quaedam blanda et dulcia, quibus contristati mens possit ex benignitate refoveri. Ita perversi quique, quia malum non in lingua, sed sub lingua habent, sermonibus dulcia praetendunt, et cogitationibus perversa moliuntur. Hinc est enim quod Joab Amasae mentum dextera tenuit, sed sinistram ad gladium latenter mittens, ejus viscera effudit (II Reg. XX, 9). Dextera quippe mentum tenere est quasi ex benignitate blandiri. Sed sinistram ad gladium mittit, qui latenter ex malitia percutit. Hinc de ipso quoque eorum capite scriptum est: Sub lingua ejus labor et dolor (Psal. X, 7). Qui enim non aperte mala quae cogitat ostendit, laborem ac dolorem eorum quorum mortem appetit, non in lingua exerit, sed sub lingua premit. Bene autem de hoc hypocrita subditur:

Caput XII

[Rec. VI].

VERS. 13.---Parcet illi, et non derelinquet illud, et celabit in gutture suo.

14. Hypocritae est perpetrata nunquam confiteri.---Malo enim quod diligit, parcit, quia non hoc in semetipsum poenitendo persequitur. Unde et additur: Non derelinquet illud. Si enim vellet relinquere, nequaquam parceret, quia persequeretur. Sed hoc celat in gutture, quia sic servat in cogitatione, ut nunquam proferat in voce. Sequitur:

CAPUT XIII.

VERS. 14.---Panis ejus in utero illius vertetur in fel aspidum intrinsecus.

15. Hypocritae qua delectatur gloria, convertitur in fel aspidum.---Quod panis in utero, hoc est satietas temporalis delectationis in mente. Satietur ergo nunc hypocrita illata laude, delectetur honoribus; panis ejus in utero illius vertetur in fel aspidum intrinsecus, quia satietas transitoriae delectationis in retributionis fine ad amaritudinem vertetur; et fel aspidum, id est malignorum, spirituum, persuasio fuisse cognoscitur, quod hic laus gloriae esse credebatur.

For they who would not open the sweetness of their mind to the weak, but speaking smite them with a certain roughness, and yet amidst the rough words as it were secretly interpose something of sweetness, these namely have sweetness not in the tongue, but under the tongue, because amidst the hard things which they bring forth they emit certain bland and sweet things, by which the mind of the sorrowing may be refreshed from benignity. So all the perverse, because they have evil not in the tongue, but under the tongue, pretend sweet things in their speeches, and plot perversities in their thoughts. For hence it is that Joab held the chin of Amasa with his right hand, but secretly putting his left to the sword, he poured out his bowels (II Sam. xx. 9). For to hold the chin with the right hand is as it were to flatter from benignity. But he puts his left to the sword, who secretly strikes from malice. Hence also concerning their head himself it is written: Under his tongue is labor and sorrow (Psal. x. 7). For he who does not openly show the evils which he thinks, does not exert the labor and sorrow of those whose death he desires in the tongue, but presses it under the tongue. But it is well subjoined concerning this hypocrite:

Chapter XII

[Rec. VI].

VERS. 13.---He will spare it, and will not leave it, and will hide it in his throat.

14. It is the part of the hypocrite never to confess things committed.---For he spares the evil which he loves, because he does not persecute this in himself by repenting. Whence also it is added: He will not leave it. For if he wished to leave it, he would by no means spare it, because he would persecute it. But he hides this in the throat, because he so preserves it in thought, as never to bring it forth in voice. It follows:

CHAPTER XIII.

VERS. 14.---His bread in his belly shall be turned into the gall of asps within him.

15. The glory in which the hypocrite delights is converted into the gall of asps.---That which bread is in the belly, is the satiety of temporal delight in the mind. Let the hypocrite, then, be satiated now with the praise bestowed on him, let him be delighted with honors; his bread in his belly shall be turned into the gall of asps within him, because the satiety of transitory delight will be turned into bitterness in the end of retribution; and it is recognized to have been the persuasion of the gall of asps, that is, of malignant spirits, which was here believed to be the praise of glory.

Tunc enim iniqui vident quod antiqui serpentis veneno infecti sunt, dum, flammis ultricibus traditi, cum eodem suo persuasore cruciantur. Panis itaque iste aliud in ore sapit, sed aliud in utero, quia transitoriae delectationis laetitia dulcis est, cum hic quasi mandendo agitur; sed amarescit in utero, quia peracta laetitia deglutitur ad poenam.

[Vet. VI.] 16. Scripturae sacrae mysteriis erudiri cupit hypocrita, non ut ex eis vivat, sed ut extollatur. Vel certe, quia panis, Scripturae sacrae intelligentia non inconvenienter accipitur, quae mentem reficit eique boni operis vires praebet, et plerumque hypocrita etiam sacri eloquii erudiri mysteriis studet; non tamen ut ex eisdem vivat, sed ut caeteris hominibus quam sit doctus appareat; panis ejus utero illius in fel aspidum intrinsecus vertetur, quia dum de sacrae legis scientia gloriatur, vitae potum convertit sibi in veneni poculum; et inde reprobus moritur, unde ad vitam erudiri videbatur. Neque hoc autem inconvenienter accipitur, quod nonnunquam hypocrita, dum doctrinae verbo ad ostensionem studet, divino judicio caecatus, hoc ipsum verbum prave intelligit quod male quaerit. Cum vero in errorem haereseos labitur, contingit ei ut sicut de felle aspidum, sic infelix de pane moriatur; et in doctrina sua mortem invenit, quia in verbis vitae vitam minime quaesivit. Saepe vero evenit ut divinae admonitionis eloquia, etiamsi recte hypocrita intelligat, quia in opere nequaquam servat, haec etiam prius quam praesentis vitae cursum finiat amittat, ut perdat scire quod sciendo noluit agere. Unde et subditur:

Caput XIV

[Vec. VII.]

VERS. 15.---Divitias quas devoravit evomet, et de ventre illius extrahet eas Deus.

For then the wicked see that they have been infected with the venom of the ancient serpent, when, delivered over to the avenging flames, they are tormented with the same persuader of theirs. This bread, therefore, tastes of one thing in the mouth, but of another in the belly, because the joy of transitory delight is sweet while it is being acted out here as if by chewing; but it becomes bitter in the belly, because after the joy is completed, it is swallowed down for punishment.

[Vet. VI.] 16. The hypocrite desires to be instructed in the mysteries of Sacred Scripture, not that he may live by them, but that he may be extolled. Or certainly, because bread is not inconveniently understood as the understanding of Sacred Scripture, which refreshes the mind and provides it with the strength for good work, and often the hypocrite also studies to be instructed in the mysteries of sacred eloquence (*sacri eloquii*); yet not that he may live by them, but that he may appear to other men how learned he is; his bread in his belly shall be turned into the gall of asps within him, because while he glories in the knowledge of the sacred law, he converts for himself the drink of life into a cup of poison; and thence the reprobate dies, whence he seemed to be instructed for life. Nor is this inconveniently understood, that sometimes the hypocrite, while he studies the word of doctrine for display, blinded by divine judgment, understands perversely this very word which he evilly seeks. But when he falls into the error of heresy, it happens to him that just as from the gall of asps, so the unhappy man dies from bread; and in his doctrine he finds death, because in the words of life he by no means sought life. But it often happens that the eloquence of divine admonition, even if the hypocrite understands it rightly, because he by no means preserves it in work, he loses these things even before he finishes the course of the present life, so that he loses knowing what by knowing he refused to do. Whence also it is subjoined:

Chapter XIV

[Vec. VII.]

VERS. 15.---The riches which he hath swallowed he shall vomit up, and God shall draw them out of his belly.

17. Contempto bono opere, saepe etiam scientiam perdit hypocrita.---Vult hypocrita scire divina eloquia, nec tamen facere. Vult docte loqui, nec vivere. Pro eo ergo quod non agit quae novit, etiam hoc quod novit amittit, ut quia scientiae suae puram operationem non sociat, contempta puritate boni operis et scientiam perdat. Divitias igitur sacrae legis, quas legendo devoravit, obliviscendo evomit, easque de ventre illius Deus extrahit, quia quod observare noluit, justo judicio de ejus memoria evellit, ne praecepta Dei saltem in lingua teneat, quae non servavit in vita. Unde per Prophetam dicitur: Peccatori autem dixit Deus: Quare tu enarras justitias meas, et assumis testamentum meum per os tuum (Psal. XLIX, 16)? Quae etiam verba doctrinae, si quando contingit, ut hypocrita usque ad finem videatur in ore retinere, inde magis damnabitur, unde bono Dei munere etiam malus minime privatur. Scriptum quippe est: Memoria retinentibus mandata ejus, ut faciant ea (Psal. CII, 18). Qui ergo mandata illius memoria retinet, sed nequaquam facit, hic in doctrinae verbis sententias, quibus damnetur, tenet.

[Rec. VIII.] 18. Sacra eloquia ad aeternam damnationem sunt eis qui ea aut scire nolunt, aut sciendo contemnunt. Hinc quippe in Zacharia scriptum est: Quid tu vides, Zacharia? Et dixi: Ego video volumen volans, longitudo ejus viginti cubitorum, et latitudo ejus decem cubitorum. Et dixit ad me: Haec est maledictio quae egredietur super faciem universae terrae, quia omnis fur, sicut ibi scriptum est, judicabitur (Zach. V, 2). Quid namque est volumen volans, nisi Scriptura sacra? Quae dum de coelestibus loquitur, ad superiora mentis nostrae levat intentionem, quia dum illam super nos esse aspicimus, ima attendere, id est concupiscere devitamus [Vet. VII.] Quae latitudinem decem cubitorum, longitudinem vero viginti habere perhibetur, quia latitudo operationis nostrae simpla est, et longanimitas spei in duplum tenditur, quoniam pro bono nostro opere et hic nobis mentis requies, et illic gaudia aeterna praeparantur, Veritate attestante, quae ait: Si quis reliquerit domum, aut agros, et caetera, centuplum in hoc saeculo recipiet, et in futuro vitam aeternam possidebit (Matth. XIX, 29; Luc. XVIII, 30). Centenarius quippe numerus decemplicato denario fit perfectus.

17. By contemning good work, the hypocrite often loses even knowledge.---The hypocrite wishes to know the divine eloquence (*divina eloquia*), and yet not to do it. He wishes to speak learnedly, and not to live so. For the reason, therefore, that he does not act what he knows, he loses even this which he knows, so that because he does not join the pure operation of his knowledge, by contemning the purity of good work he loses also knowledge. The riches, therefore, of the sacred law, which by reading he swallowed down, by forgetting he vomits up, and God draws them out of his belly, because that which he refused to observe, by a just judgment He plucks out of his memory, lest he should hold the precepts of God at least in his tongue, which he has not preserved in his life. Whence it is said by the Prophet: But to the sinner God hath said: Why dost thou declare my justices, and take my covenant through thy mouth (Psal. xlix. 16)? Which words of doctrine also, if ever it happens that the hypocrite seems to retain them in his mouth even unto the end, he will be the more damned thence, whence even the evil man is by no means deprived of the good gift of God. For it is written: To them that remember His commandments to do them (Psal. cii. 18). He, therefore, who remembers His commandments in memory, but by no means does them, this man holds in the words of doctrine the sentences by which he is to be damned.

[Rec. VIII.] 18. Sacred eloquence is for eternal damnation to those who either will not know it, or knowing it contemn it. Hence indeed it is written in Zechariah: What seest thou, Zechariah? And I said: I see a flying roll, the length thereof is twenty cubits, and the breadth thereof ten cubits. And he said to me: This is the curse that goeth forth over the face of the whole earth, for every thief, as it is there written, shall be judged (Zach. v. 2). For what is the flying roll, but Sacred Scripture? Which while it speaks of heavenly things, lifts up the intention to the higher things of our mind, because while we behold it to be above us, we avoid attending to, that is, desiring, the lowest things. [Vet. VII.] Which is said to have a breadth of ten cubits, but a length of twenty, because the breadth of our operation is single, and the long-suffering (*longanimitas*) of hope is extended to double, since for our good work both rest of mind is prepared for us here, and eternal joys there, the Truth attesting, who says: Whosoever shall leave house, or lands, and the rest, shall receive an hundredfold in this world, and in the future shall possess eternal life (Matth. xix. 29; Luke xviii. 30). For the number of an hundred becomes perfect by the ten being tenfold.

Hic itaque centuplum recipit, qui etsi nihil habuerit, ipsa tamen perfectione mentis jam in hoc saeculo habere nihil quaerit. Quia ergo per hanc duplum nobis pro simplo redditur, recte hoc volumen per viginti cubitos in longum tenditur, quod per decem dilatatur. Sed quia haec ipsa sacra eloquia ad aeternam damnationem sunt eis qui illa vel scire nolunt, vel certe sciendo contemnunt, recte de hoc volumine dicitur: Haec est maledictio, quae egredietur super faciem universae terrae (Zach. V, 3). Et cur maledictio dicatur, adjungit: Quia omnis fur sicut ibi scriptum est, judicabitur. Hypocrita igitur, quia secundum verba legis quae novit vivere contemnit, et de doctrina favores quaerit, fur judicabitur, quia per hoc quod justa loquitur, laudem sibi vitae justorum rapit. De quo adhuc bene subditur:

Caput XV

[Rec. IX].

VERS. 16.---Caput aspidum suget, et occidet eum lingua viperae.

19. Diabolus in tentatione prius leniter subrepit, postea violenter trahit.---Aspis parvus est serpens, vipera vero prolixioris est corporis; et aspides ova gignunt, atque ex ovis eorum filii procreantur, viperae autem cum conceperint, filii earum in ventre saeviunt, qui ruptis lateribus matrum ex earum ventribus procedunt. Unde et vipera, eo quod vi pariat, nominatur. Vipera itaque sic nascitur ut violenter exeat, et cum matris suae exstinctione producatur. Quid ergo per aspides parvos nisi latentes suggestiones immundorum spirituum figurantur, qui cordibus hominum parva prius persuasione subripiunt? Quid vero per linguam viperae, nisi violenta diaboli tentatio designatur? Prius enim leniter subripit, postmodum vero etiam violenter trahit. Caput itaque aspidum sugit, quia initium suggestionis occultae parvum prius in corde nascitur, sed occidit eum lingua viperae, quia postmodum capta mens veneno violentae tentationis necatur. Primum subtilibus consiliis ad cor hominis immundi spiritus loquuntur, qui dum leniter persuadent, quasi venenum aspidum fundunt. Unde scriptum est: Ova aspidum ruperunt et telas araneae texuerunt. Qui comederit de ovis eorum morietur, et quod confotum est erumpet in regulum (Isai. LIX, 5). [Vet. VIII.] Ova quippe aspidum pravis hominibus rumpere est malignorum spirituum consilia, quae in eorum cordibus latent, perversis operibus aperire. Telas quoque araneae texere est pro hujus mundi concupiscentia temporalia quaelibet operari.

He, therefore, receives an hundredfold here, who although he should have nothing, yet by that very perfection of mind already seeks to have nothing in this world. Because, therefore, by this a double is returned to us for a single, rightly is this roll extended in length through twenty cubits, which is widened through ten. But because these very sacred words are for eternal damnation to those who either will not know them, or certainly knowing them contemn them, it is rightly said of this roll: This is the curse that goeth forth over the face of the whole earth (Zach. v. 3). And why it is called a curse, he adds: Because every thief, as it is there written, shall be judged. The hypocrite, therefore, because he contemns living according to the words of the law which he knows, and seeks favors from doctrine, shall be judged a thief, because by this that he speaks just things, he snatches for himself the praise of the life of the just. Concerning whom it is still well subjoined:

Chapter XV

[Rec. IX].

VERS. 16.---He shall suck the head of asps, and the viper's tongue shall kill him.

19. In temptation the devil first creeps in gently, afterwards he pulls violently.---The asp is a small serpent, but the viper is of a more prolonged body; and asps produce eggs, and from their eggs their young are procreated, but vipers when they have conceived, their young rage in the belly, who, having burst the sides of their mothers, proceed from their bellies. Whence also the viper is so named because it brings forth by force (*vi pariat*). Therefore the viper is so born that it goes out violently, and is produced with the extinction of its mother. What then are figured by small asps but the latent suggestions of unclean spirits, which first creep into the hearts of men with a small persuasion? But what is designated by the viper's tongue, but the violent temptation of the devil? For first he creeps in gently, but afterwards he even pulls violently. Therefore he sucks the head of asps, because the beginning of a hidden suggestion is first born small in the heart, but the viper's tongue kills him, because afterwards the captured mind is slain by the venom of a violent temptation. First the unclean spirits speak to the heart of man with subtle counsels, who while they gently persuade, as it were pour out the venom of asps. Whence it is written: They have broken the eggs of asps, and have woven the webs of the spider. He that shall eat of their eggs shall die, and that which is warmed shall break out into a cockatrice (*regulum*) (Isai. lix. 5). [Vet. VIII.] To break the eggs of asps for wicked men is to open by perverse works the counsels of malignant spirits, which lie hid in their hearts. To weave also the webs of the spider is to work any temporal things for the concupiscence of this world.

Quae dum nulla stabilitate solidata sunt, ea procul dubio ventus vitae mortalis rapit. Bene autem additur: Qui comederit de ovis eorum morietur (Ibid.), quia qui immundorum spirituum consilia recipit, vitam in se animae occidit. Et quod confotum est erumpet in regulum, quia consilium maligni spiritus quod corde tegitur ad plenam iniquitatem nutritur. Regulus namque serpentum rex dicitur. Quis vero reproborum caput est, nisi Antichristus? Quod ergo confotum fuerit, erumpet in regulum, quia is qui in se enutrienda aspidis consilia recipit, membrum iniqui capitis factus in corpus Antichristi accrescit. De hoc itaque hypocrita dicitur: Caput aspidum suget, et occidet eum lingua viperae, quia cum iniquam suggestionem antiqui hostis libenter suscipit, violentis se postmodum ejus tentationibus devictus tradit. Unde et in paradiso quoque, stanti homini verba blandae persuasionis intulit (Genes. III, 5 seq.); sed quem semel rapuit ad consensum, jam nunc etiam renitentem trahit, et corruptionis suae delectationibus devictum pene violenter interficit. Sed fortasse haec ipsa intelligere etiam per contrariam interpretationem valemus. Nam quia veneno suo aspis concite, vipera autem tardius occidit, per aspidem violenta et subita, per viperam vero lenis et diuturna tentatio designatur. Unde et illi mors in suctione capitis, viperae autem in lingua esse perhibetur, quia repentina tentatio saepe inopinatam mentem mox ut surgit interficit; longa vero tentatio, quia prava diutius persuadendo suggerit, velut ex lingua vipera occidit. Et quia omnis hypocrita, immundorum suggestione spirituum, quasi serpentum veneno, penetratus, quae sint superna sancti spiritus dona nequaquam considerat, dum intentionem cordis in exterioribus favoribus divulgat, recte subjungitur:

Caput XVI

[Rec. X].

VERS. 17.---Non videat rivulos fluminis torrentis mellis et butyri.

Which while they are solidified by no stability, the wind of mortal life undoubtedly snatches them away. But it is well added: He that shall eat of their eggs shall die (Ibid.), because he who receives the counsels of unclean spirits, kills in himself the life of the soul. And that which is warmed shall break out into a cockatrice (*regulum*), because the counsel of the malignant spirit which is covered in the heart is nourished to full iniquity (*iniquitatem*). For the cockatrice (*regulus*) is called the king of serpents. But who is the head of the reprobate, but the Antichrist? Therefore that which shall have been warmed shall break out into a cockatrice (*regulus*), because he who receives in himself the counsels of the asp to be nourished, having been made a member of the wicked head, grows into the body of the Antichrist. Concerning this hypocrite, therefore, it is said: He shall suck the head of asps, and the viper's tongue shall kill him, because when he willingly receives the wicked suggestion of the ancient enemy, he afterwards delivers himself up vanquished to his violent temptations. Whence also in paradise, he brought words of bland persuasion to the man while standing (Gen. iii. 5 seq.); but him whom once he snatched to consent, now even while resisting he pulls, and almost violently kills him vanquished by the delights of his corruption. But perhaps we are able to understand these very things even through a contrary interpretation. For because the asp kills quickly with its venom, but the viper more slowly, by the asp is designated a violent and sudden temptation, but by the viper a gentle and long-lasting one. Whence also to the one death is said to be in the sucking of the head, but to the viper in the tongue, because a sudden temptation often kills the unexpecting mind as soon as it arises; but a long temptation, because it suggests perverse things by persuading for a longer time, as it were from the tongue the viper kills. And because every hypocrite, penetrated by the suggestion of unclean spirits, as it were by the venom of serpents, by no means considers what are the heavenly gifts of the Holy Spirit, while he spreads the intention of the heart in exterior favors, it is rightly subjoined:

Chapter XVI

[Rec. X].

VERS. 17.---He shall not see the rivulets of the river, the torrents of honey and butter.

20. Hypocrita fidei, spei, et charitatis exors.---In Evangelio Dominus dicit: Qui credit in me, sicut dicit Scriptura, flumina de ventre ejus fluent aquae vivae (Joan. VII, 38). Ubi Evangelista subjungit, dicens: Hoc autem dixit de spiritu quem accepturi erant credentes in eum. Rivuli ergo sunt fluminis dona Spiritus sancti. Rivulus est fluminis charitas, rivulus fluminis fides, rivulus fluminis spes. Sed quoniam omnis hypocrita nec Deum, nec proximum diligit, cum transitoriam mundi gloriam quaerit, rivulos fluminis non videt, quia irrigatione non infunditur charitatis. Hypocrita, dum praesentia lucra quaerit, munera futura despicit, et fidem non habens, rivulum fluminis mente non videt, quia est fides rerum argumentum non apparentium (Hebr. XI, 1). Et dum retinet hypocrita quae videntur, spem negligit eorum quae non videntur. Rivulum ergo fluminis per desiderium non videt, quia solis visibilibus intendit. Et scriptum est: Quod enim videt quis, quid sperat (Rom. VIII, 24)? Rivulos ergo fluminis vidisset, si a praesentis mundi gloria oculos clauderet, eosque ad coelestis patriae amorem aperiret. Et notandum quod non rivos, sed rivulos dicit. Accipi enim rivuli fluminis possunt ea dona spiritualia, quae in amantis mentem ita de coelestibus subtiliter currunt, ut per os carnis expleri non possint. Saepe namque amantis animus tanto contemplationis munere repletur, ut videre valeat, quod loqui non valet. Fluvius autem torrens est ipsa inundatio Spiritus sancti, quae in contemplantis animum exuberanti infusione colligitur, cum mens plus quam intelligere sufficit, repletur.

[Vet. IX.] Et sciendum quia cum nos Spiritus sancti gratia infundit, melle nos pariter et butyro replet. Mel enim desuper cadit, butyrum vero ex animalium lacte colligitur. Mel itaque ex aere, butyrum vero ex carne est. Summi autem Patris Unigenitus, cum sit Deus super omnia, homo est factus inter omnia. Qui cum nos dulcedine divinitatis suae et mysterio incarnationis replevit, melle nos pariter et butyro satiavit. Quia ergo spiritus Christi mentem quam repleverit, et divinitatis ejus dulcedine, et incarnationis fide laetificat, isti rivuli torrentis fluminis mellis simul et butyri esse memorantur, quia et de cognitione Dei alta mentem suavitate reficiunt, et de incarnationis gratia charismatis hanc mysterio perungunt. Sed iste hypocrita quia, in exterioribus favoribus fusus, haec interna dona non percipit, ad quae post supplicia tendat adjungit, cum subditur:

20. The hypocrite is devoid of faith, hope, and charity.---In the Gospel the Lord says: He that believeth in me, as the Scripture saith, out of his belly shall flow rivers of living water (John vii. 38). Where the Evangelist subjoins, saying: But this He said of the Spirit, which they that believed in Him were to receive. The rivulets of the river, therefore, are the gifts of the Holy Spirit. A rivulet of the river is charity (*charitas*), a rivulet of the river is faith, a rivulet of the river is hope. But since every hypocrite loves neither God nor his neighbor, while he seeks the transitory glory of the world, he does not see the rivulets of the river, because he is not infused with the irrigation of charity. The hypocrite, while he seeks present gains, despises future gifts, and not having faith, he does not see the rivulet of the river in his mind, because faith is the substance of things to be hoped for, the evidence of things not appearing (Hebr. xi. 1). And while the hypocrite retains those things which are seen, he neglects the hope of those things which are not seen. Therefore he does not see the rivulet of the river through desire, because he intends only visible things. And it is written: For what a man seeth, why doth he yet hope for (Rom. viii. 24)? He would, therefore, have seen the rivulets of the river, if he had closed his eyes to the glory of the present world, and opened them to the love of the heavenly country (*coelestis patriae*). And it is to be noted that he says not rivers, but rivulets (*rivulos*). For by the rivulets of the river can be understood those spiritual gifts which run so subtly from heavenly things into the mind of the lover, that they cannot be fulfilled through the mouth of the flesh. For often the soul of the lover is filled with such a gift of contemplation (*contemplationis*), that it is able to see what it is not able to speak. But the torrent river is that very inundation of the Holy Spirit, which is collected in the soul of the contemplator by an exuberant infusion, when the mind is filled more than it is sufficient to understand.

[Vet. IX.] And it is to be known that when the grace of the Holy Spirit infuses us, it fills us likewise with honey and butter. For honey falls from above, but butter is collected from the milk of animals. Therefore honey is from the air, but butter is from the flesh. But the Only-begotten of the Highest Father, although He be God above all, was made man among all. Who when He filled us with the sweetness of His divinity and the mystery of His incarnation, satiated us likewise with honey and butter. Because, therefore, the spirit of Christ gladdens the mind which it has filled, both with the sweetness of His divinity and with the faith of His incarnation, these rivulets of the torrent river are mentioned to be of honey and butter together, because both from the knowledge of God they refresh the mind with high sweetness, and from the grace of the incarnation they anoint it with the mystery of the charism. But because this hypocrite, poured out in exterior favors, does not perceive these internal gifts, he adds to what things he may tend after punishments, when it is subjoined:

Caput XVII

[Rec. XI].

VERS. 18.---Luet quae fecit omnia, nec tamen consumetur.

21. Damnati semper moriuntur nunquam morte consumendi.---Persolvit enim in tormento ea quae hic illicite servavit desideria; et, flammis ultricibus traditus, semper moritur, quia semper in morte servatur. Non enim in morte consumitur, quia si consumeretur vita morientis, cum vita etiam poena finiretur. Sed ut sine fine crucietur, vivere sine fine in poena compellitur, ut cujus vita hic mortua fuit in culpa, illic ejus mors vivat in poena. Dicat ergo: Luet quae fecit omnia, nec tamen consumetur, quia cruciatur, et non exstinguitur; moritur, et vivit; deficit, et subsistit; finitur semper, et sine fine est. Haec solo auditu valde sunt terribilia, quanto magis passione! Sed quia multitudo iniquitatis ejus exigit ut carere suppliciis nunquam possit, apte subjungitur:

CAPUT XVIII.

IBID.---Juxta multitudinem adinventionum suarum, sic et sustinebit.

22. Novis inventis cruciantur ad poenam, qui multa invenerunt ad culpam.---Quia enim multa invenit ad culpam, novis inventionibus cruciatur in poena. Nam quod hic suspicari non potuit, hoc illic ultioni traditus sentit. Sicut enim exercitati in bonis operibus electi nonnunquam plus student agere quam eis dignatus est Dominus jubere (carnis enim virginitas nequaquam jussa est, sed tantummodo laudata; nam si illa juberetur, nimirum conjugium jam culpa crederetur, et tamen multi virtute virginitatis pollent, ut videlicet plus impendant obsequio quam acceperunt praecepto), sic plerumque perversi quique in pravis actibus exercentur, ut plus inveniant in perversa operatione quod faciant, quam ex usu reproborum iniquitatis accipere exempla potuerunt. Unde et amplioris retributionis tormento feriuntur, quia et ipsi ex semetipsis amplius actiones pravas, de quibus feriri debeant, invenerunt. [Vet. X, Rec. XII.] Bene itaque dicitur: Juxta multitudinem adinventionum suarum, sic et sustinebit. Non enim inveniret iniquitatem novam, nisi et quaereret; et non quaereret, nisi ex studio perpetrare festinaret. Pensatur ergo in tormento ejus nimietas malae cogitationis, et dolorem recipit dignae retributionis.

Chapter XVII

[Rec. XI].

VERS. 18.---He shall pay for all that he hath done, and yet he shall not be consumed.

21. The damned are always dying, yet never to be consumed by death.---For he pays in torment those desires which he kept here illicitly; and, delivered over to the avenging flames, he is always dying, because he is always preserved in death. For he is not consumed in death, because if the life of the dying were consumed, the punishment would also end with the life. But that he may be tormented without end, he is compelled to live without end in punishment, so that he whose life was dead here in guilt, there his death may live in punishment. Let him say, therefore: He shall pay for all that he hath done, and yet he shall not be consumed, because he is tormented, and not extinguished; he dies, and lives; he fails, and subsists; he is always ending, and is without end. These things are very terrible by hearing alone, how much more by suffering! But because the multitude of his iniquity (*iniquitatis*) demands that he can never be without punishments, it is aptly subjoined:

CHAPTER XVIII.

IBID.---According to the multitude of his inventions, so also shall he suffer.

22. They are tormented for punishment with new inventions, who found many things for guilt.---Because he found many things for guilt, he is tormented with new inventions in punishment. For what he could not suspect here, that he feels there when delivered over to vengeance. For as the elect exercised in good works sometimes study to do more than the Lord deigned to command them (for virginity of the flesh was by no means commanded, but only praised; for if it were commanded, surely marriage would already be believed to be a fault, and yet many are powerful in the virtue of virginity, so that namely they may impend more in obedience than they received in precept), so for the most part all the perverse are exercised in wicked acts, so that they find more to do in perverse operation than they could receive examples of iniquity (*iniquitatis*) from the use of the reprobate. Whence also they are smitten with the torment of more ample retribution, because they themselves have found more wicked actions from themselves, for which they ought to be smitten. [Vet. X, Rec. XII.] Well therefore is it said: According to the multitude of his inventions, so also shall he suffer. For he would not find new iniquity unless he also sought it; and he would not seek it, unless from study he hastened to perpetrate it. Therefore the excess of evil thought is weighed in his torment, and he receives the pain of worthy retribution.

Et quamvis damnatorum omnium sit dolor infinitus, graviora tamen tormenta recipiunt, qui multa in iniquitatibus ex suis quoque desideriis invenerunt. Sed quia Sophar hujus hypocritae intulit poenam, protinus adjungit culpam, nec unam quamlibet narrat, sed eam de qua omnes oriuntur. Scriptum quippe est: Radix omnium malorum est cupiditas (I Tim. VI, 10). Cui ergo cupiditas dominari dicitur, subjectus procul dubio malis omnibus demonstratur. Nam subjungit:

CAPUT XIX.

VERS. 19, 20.---Quoniam confringens nudavit pauperis domum, rapuit, et non aedificavit eam, nec est satiatus venter ejus.

23. Aeterna poena multatur qui sua non erogavit; quanto magis qui rapuit aliena. Avaritia obtentis bonis desideratis crescit, non exstinguitur.---Domum pauperis confringit et nudat, qui eum quem per potentiam conterit spoliare quoque per avaritiam non erubescit. Rapuit eam, et non aedificat. Ac si aperte diceretur: Qui hanc aedificare debuit insuper rapit. Venturus namque in judicio Dominus dicturus est reprobis: Esurivi, et non dedistis mihi manducare; sitivi, et non dedistis mihi potum; hospes eram, et non collegistis me; nudus, et non operuistis me, et caetera (Matth. XXV, 42). Ex qua culpa subjungitur: Discedite a me, maledicti, in ignem aeternum, qui paratus est diabolo et angelis ejus (Ibid.). Si igitur tanta poena multatur, qui non dedisse sua convincitur, qua poena feriendus est, qui redarguitur aliena abstulisse? Rapuit ergo, et non aedificavit eam, quia non solum de suo nil tribuit, sed etiam quod erat alienum tulit. Bene autem subditur: Nec est satiatus venter ejus. Venter quippe iniqui avaritia est, quia in ipsa colligitur quidquid perverso desiderio glutitur. Liquet vero quia avaritia desideratis rebus non exstinguitur, sed augetur. Nam more ignis cum ligna quae consumat acceperit, accrescit; et unde videtur ad momentum flamma comprimi, inde paulo post cernitur dilatari. Et saepe omnipotens Deus cum avarae menti vehementer irascitur, prius ei permittit ad votum cuncta suppetere, et post hanc per ultionem subtrahit, ut pro eis debeat supplicia aeterna tolerare. Unde et subditur:

CAPUT XX.

VERS. 20.---Et cum habuerit quae concupierat, possidere non poterit.

And although the pain of all the damned be infinite, yet they receive heavier torments who have found many things in iniquities from their own desires also. But because Zophar brought in the punishment of this hypocrite, he immediately joins the guilt, nor does he narrate any one guilt, but that from which all arise. For it is written: The root of all evils is cupidity (*cupiditas*) (I Tim. vi. 10). He, therefore, to whom cupidity is said to dominate, is without doubt shown to be subject to all evils. For he subjoins:

CHAPTER XIX.

VERS. 19, 20.---Because breaking he hath made bare the house of the poor, he hath snatched, and hath not built it, nor is his belly satiated.

23. He is punished with eternal punishment who has not bestowed his own; how much more he who has snatched the things of others? Avarice grows by the obtained things desired, it is not extinguished.---He breaks and makes bare the house of the poor, who does not blush to spoil also through avarice (*avaritiam*) him whom he crushes through power. He snatches it, and does not build it. As if it were openly said: He who ought to have built it, moreover snatches it. For the Lord, coming in judgment, is about to say to the reprobate: I was hungry, and ye gave me no meat; I was thirsty, and ye gave me no drink; I was a stranger, and ye took me not in; naked, and ye clothed me not, and the rest (Matth. xxv. 42). From which guilt it is subjoined: Depart from me, ye cursed, into everlasting fire, which is prepared for the devil and his angels (Ibid.). If therefore he is punished with so great a punishment, who is convicted not to have given his own, with what punishment is he to be smitten, who is proved to have taken away the things of others? He snatched, therefore, and did not build it, because he not only bestowed nothing of his own, but also took what was another's. But it is well subjoined: Nor is his belly satiated. For the belly of the wicked (*iniqui*) is avarice (*avaritia*), because in it is collected whatever is swallowed by perverse desire. For it is clear that avarice is not extinguished by the things desired, but is increased. For after the manner of fire, when it has received the wood which it may consume, it grows; and whence the flame seems for a moment to be compressed, thence a little after it is seen to be dilated. And often Almighty God, when He is vehemently angry with an avaricious mind, first permits all things to be at hand for it according to its wish, and afterwards He withdraws them through vengeance, so that it must tolerate eternal punishments for them. Whence also it is subjoined:

CHAPTER XX.

VERS. 20.---And when he shall have what he desired, he shall not be able to possess it.

24. Majoris irae signum est, cum hoc tribuitur quod male desideratur.---Majoris quippe iracundiae est cum hoc tribuitur quod male desideratur, atque inde repentina ultio sequitur, quia hoc quoque obtinuit quod Deo irascente concupivit. Unde et per Psalmistam dicitur, cum escam carnis male populus desiderasse perhibetur: Adhuc esca eorum erat in ore ipsorum, et ira Dei ascendit super eos, et occidit plurimos eorum (Psal. LXXVII, 31). Solent namque tardius apparere divina judicia, cum praepediuntur, ne impleri debeant mala vota. Nam quanto citius malum votum impleri permittitur, plerumque tanto celerius punitur. Unde ergo hypocrita festine multiplicatur ut potens sit, inde agitur cum celeritate ne sit, quia et arbusta quae tardius crescunt annosa perdurant; et quae in temporis brevitate proficiunt celerius arescunt, et quasi cum festinant esse tendunt ad non esse. Sequitur:

Caput XXI

[Vet. XI].

VERS. 21.---Nec remansit de cibo ejus.

25. Cibus ejus est omne hoc quod perverso desiderio concupivit. Sed percusso hypocrita, de cibo suo nil remanet, quia cum ipse ad aeterna supplicia ducitur, a cunctis bonis quae hic possederat alienatur. Unde et adhuc subditur:

IBID.---Propterea nihil permanebit de bonis ejus.

Si enim de bonis suis ei aliquid permaneret, secum quae habuerat tolleret. Sed quia omnia ambiens timere judicem noluit, ex hac vita subtractus, ad judicem nudus vadit. Cui tamen iniquo ad retributionem minus est quod in subsequenti poena cruciatur, si in hac saltem vita liber esse permittitur. Sed nulla est libertas in culpa, quia scriptum est: Ubi spiritus Domini, ibi libertas (II Cor. III, 17). Et plerumque perversae menti ipsa sua culpa fit poena. Unde et recte subjungitur:

Caput XXII

[Rex. XIII].

VERS. 22.---Cum satiatus fuerit, arctabitur.

24. It is a sign of greater wrath, when that is granted which is evilly desired.---For it is a sign of greater wrath (*iracundiae*) when that is granted which is evilly desired, and thence sudden vengeance follows, because he has also obtained that which he desired while God was angry. Whence also it is said by the Psalmist, when the people are reported to have evilly desired the meat of the flesh: While their meat was yet in their mouth, and the wrath (*ira*) of God came upon them, and slew the most fat of them (Psal. lxxvii. 31). For divine judgments are wont to appear more slowly, when they are hindered, lest evil vows ought to be fulfilled. For by how much more quickly an evil vow is permitted to be fulfilled, for the most part by so much more swiftly is it punished. Whence therefore the hypocrite is speedily multiplied that he may be powerful, thence it is acted with celerity that he may not be, because also the shrubs which grow more slowly endure for years; and those which profit in a short time wither more swiftly, and as it were while they hasten to be, they tend to not being. It follows:

Chapter XXI

[Vet. XI].

VERS. 21.---There remained nothing of his meat.

25. His meat is all this that he desired with perverse longing. But when the hypocrite is struck, nothing remains of his meat, because when he is led to eternal punishments, he is alienated from all the goods which he had possessed here. Whence also it is still subjoined:

IBID.---Therefore nothing shall continue of his goods.

For if anything of his goods continued for him, he would take with him what he had had. But because, encompassing all things, he refused to fear the Judge, having been withdrawn from this life, he goes naked to the Judge. To whom, however, being wicked (*iniquo*), it is less for retribution that he is tormented in the subsequent punishment, if at least in this life he is permitted to be free. But there is no liberty in guilt, because it is written: Where the Spirit of the Lord is, there is liberty (II Cor. iii. 17). And for the most part, its own guilt becomes a punishment for the perverse mind. Whence also it is rightly subjoined:

Chapter XXII

[Rex. XIII].

VERS. 22.---When he shall be satiated, he shall be straitened (*arctabitur*).

26. Divitum ex satietate angustia.---Prius quippe anhelat per avaritiam concupita congregare; et cum quasi in quodam ventre avaritiae multa congesserit, satiatus arctatur, quia dum anxiatur qualiter acquisita custodiat, ipsa eum sua satietas augustat. Divitis enim cujusdam uberes fructus ager attulerat, sed quia ubi eos tantos reponeret non habebat, dixit: Quid faciam, quia non habeo quo congregem fructus meos? Et dixit: Hoc faciam, destruam horrea mea, et majora aedificabo (Luc. XII, 17). Qui ergo ex abundantia coangustatus dicebat: Quid faciam? quasi multo cibo pressus aestuabat. Pensemus quot votis appetiit ut uberes fructus ager illius afferret. Ecce autem vota completa sunt, quia fructus uberes ager attulerat. Sed quia ad recondendum loca non sufficiunt, multiplicatus dives quid faciat ignorat. O angustia ex satietate nata! De ubertate agri angustatur animus avari. Dicens namque: Quid faciam? profecto indicat quia, votorum suorum affectibus pressus, sub quodam rerum fasce laborabat. Bene ergo dicitur: Cum satiatus fuerit, arctabitur. Quia mens avari, quae prius ex abundantia requiem quaesierat, post ad custodiam gravius laborabat. Unde hic quoque adhuc subditur:

CAPUT XXIII.

IBID.---Aestuabit, et omnis dolor irruet in eum.

27. In acquirendis et custodiendis divitiis anxietas aeternis suppliciis praeludit. Prius namque dolorem habuit in ipsa suae concupiscentiae fatigatione, qualiter concupita raperet, quomodo alia blandimentis, alia terroribus auferret; at postquam acquisitis rebus pervenit ad desiderium, alius hunc dolor fatigat, ut cum sollicito timore custodiat quod cum gravi labore meminit acquisitum. Hinc inde insidiatores metuit, atque se hoc perpeti quod ipse fecit aliis pertimescit. Formidat potentiorem alterum, ne hunc sustineat violentum; pauperem vero cum conspicit, suspicatur furem. Ipsa quoque quae congesta sunt curat magnopere, ne ex naturae propriae defectu per negligentiam consumantur. In his itaque omnibus quia timor ipse poena est, tanta infelix patitur, quanta pati timet. Post hoc quoque ad gehennam ducitur, et aeternis cruciatibus mancipatur. Omnis ergo dolor super eum irruit, quem et hic prius poena concupiscentiae, postmodum vero cura custodiae, et illic quandoque poena ultionis cremat.

26. The anguish of the rich from satiety.---For first he pants through avarice (*avaritiam*) to gather what he has desired; and when he has gathered many things as if in a certain belly of avarice, being satiated he is straitened, because while he is anxious how he may guard the things acquired, his very satiety narrows him. For the field of a certain rich man had brought forth abundant fruits, but because he had not where he might store so many, he said: What shall I do, because I have no room where to bestow my fruits? And he said: This will I do, I will pull down my barns, and build greater (Luke xii. 17). He therefore who, being straitened from abundance, said: What shall I do? was seething as if pressed by much food. Let us consider with how many vows he desired that his field should bring forth abundant fruits. Behold, however, the vows are fulfilled, because the field had brought forth abundant fruits. But because the places do not suffice for storing them, the multiplied rich man knows not what he may do. O anguish born from satiety! The mind of the avaricious is straitened by the fertility of the field. For saying: What shall I do? surely he indicates that, pressed by the affections of his own vows, he was laboring under a certain bundle of things. Well therefore is it said: When he shall be satiated, he shall be straitened (*arctabitur*). Because the mind of the avaricious, which first had sought rest from abundance, afterwards labored more heavily for guarding. Whence here also it is still subjoined:

CHAPTER XXIII.

IBID.---He shall be troubled (*aestuabit*), and every sorrow shall rush in upon him.

27. Anxiety in acquiring and guarding riches is a prelude to eternal punishments. For he first had sorrow in the very fatigue of his concupiscence, how he might seize what he desired, how he might take away some things by flatteries (*blandimentis*), others by terrors; but after he has arrived at his desire through the acquired things, another sorrow fatigues him, so that with solicitous fear he may guard what he remembers to have been acquired with heavy labor. Hence on every side he fears waylayers, and greatly fears to suffer that which he himself did to others. He dreads another more powerful, lest he sustain him as violent; but when he beholds a poor man, he suspects a thief. He also cares greatly for those very things which have been heaped together, lest they be consumed through negligence from the defect of their own nature. In all these things, therefore, because fear itself is a punishment, the unhappy man suffers as much as he fears to suffer. After this also he is led to Gehenna, and is delivered over to eternal tortures. Every sorrow, therefore, rushes in upon him, whom here first the punishment of concupiscence, afterwards indeed the care of guarding, and there eventually the punishment of vengeance burns.

[Vet. XII.] 28. Mira cordis, avaritiae non expositis securitas. Mira autem est securitas cordis, aliena non quaerere, sed uniuscujusque diei victu contentum manere. Ex qua videlicet securitate etiam perennis requies nascitur, quia a bona et tranquilla cogitatione ad gaudia aeterna transitur. Quo contra reprobi et hic fatigantur in desideriis, et illic in tormentis; eisque de labore cogitationis labor doloris nascitur, dum ab aestu avaritiae trahuntur ad ignem gehennae. Et quia, ut supra jam diximus, saepe perversus quisque quanto citius pervenit ad desiderium, tanto facilius rapitur ad tormentum, optando subjungitur:

CAPUT XXIV.

VERS. 23.---Utinam impleatur venter ejus, ut emittat in eum iram furoris sui, et pluat super illum bellum suum!

29. Super divitem avarum pluunt Dei jacula. Super hunc hypocritam bellum suum Dominus pluit cum judiciorum suorum gladiis ejus opera percutit. Bellum namque Deo pluere est iniqui vitam districtis sententiis desuper ad interitum urgere. Bellum Deo pluere est superbientia contra se corda percutere, et mentem aridam, quasi quibusdam guttis pluviae densescentibus, judiciorum suorum jaculis ferire, ut cum jam ad judicium rapitur, modo meminerit quia male concupivit, et concupita pejus congregare studuit, modo doleat quod congregata deserit, quandoque autem et ultionis ignem sentiat, quem, ne bene viveret, praevidere contempsit. Sequitur:

Caput XXV

[Rec. XIV].

VERS. 24.---Fugiet arma ferrea, et irruet in arcum aereum.

30. Temporalem inopiam cavens, perpetuae, simulque aeternis suppliciis addicitur avaritia. Sciendum quod avaritia aliquando per elationem subrepit, aliquando vero per timorem. Sunt namque nonnulli qui dum potentiores videri appetunt, ad alienarum rerum ambitum succenduntur. Et sunt nonnulli qui dum sibi subsidiorum necessaria deesse timent, mentem ad avaritiam relaxant, et aliena ambiunt, cum sua sibi sufficere non posse suspicantur.

[Vet. XII.] 28. The wonderful security of the heart not exposed to avarice. But wonderful is the security of the heart not to seek the things of others, but to remain content with the food of each day. From which security, evidently, even perennial rest is born, because from a good and tranquil thought one passes to eternal joys. On the contrary, the reprobate are fatigued both here in desires, and there in torments; and for them from the labor of thought the labor of sorrow is born, while from the heat of avarice they are drawn to the fire of Gehenna. And because, as we have already said above, often every perverse man the more quickly he arrives at his desire, the more easily is he snatched to torment, it is subjoined by choosing:

CHAPTER XXIV.

VERS. 23.---Would that his belly might be filled, that He might send forth into him the wrath of His fury, and rain upon him His war!

29. God's darts rain upon the avaricious rich man. The Lord rains His war upon this hypocrite when He strikes his works with the swords of His judgments. For to rain war for God is to urge the life of the wicked to destruction by strict sentences from above. To rain war for God is to strike the hearts that are proud against Him, and to hit the dry mind, as if with certain thickening drops of rain, with the darts of His judgments, so that when he is already snatched to judgment, he may now remember that he has desired evilly, and studied to gather the desired things more evilly; now he may grieve that he leaves what he gathered, and at length he may even feel the fire of vengeance, which, lest he should live well, he contemned to foresee. It follows:

Chapter XXV

[Rec. XIV].

VERS. 24.---He shall flee from iron weapons, and shall rush into a bow of brass.

30. While avoiding temporal want, avarice is delivered over to perpetual, and at the same time to eternal punishments. It should be known that avarice sometimes creeps in through elation, sometimes indeed through fear. For there are some who, while they desire to appear more powerful, are inflamed to the ambition of others' things. And there are some who, while they fear that the necessaries of support may fail them, relax their mind to avarice, and ambitiously seek others' things, when they suspect that their own cannot suffice for them.

Omnis vero necessitas non incongrue ferrum vocatur, quia vitam inopis moeroris vulnere cruciat, sicut de ejus quoque necessitatibus scriptum est qui a fratribus venditus afflictam vitam ducebat: Ferrum pertransivit animam ejus (Psal. CIV, 18). Quid ergo sunt arma ferrea, nisi necessitates vitae praesentis, quae dure premunt, et vitam inopis insequuntur? Ferrum quippe aerugo consumit, aes autem consumere difficilius solet. Ferro ergo necessitas praesens, quae transitoria est, aere autem sententia aeterna figuratur. Et quia judicium supernum ab iniqui mente non attenditur, juste arcui comparatur, quoniam velut ex insidiis percutit, dum illud is qui percutitur non attendit. Fugiet ergo arma ferrea, et irruet in arcum aereum, quia dum, praesentes necessitates metuens, multa per avaritiam rapit, extremi judicii districtis se percussionibus anteponit. Et cum fugit arma ferrea, ab arcus aerei sagittis invenitur, quia, mala temporalia stulte praecavens, sententia aeterna percutitur. Qui enim hic inopiae duritiam cum culpa fugit, illic perpetuitatem justae ultionis invenit. [Vet. XIII.] Sed priusquam ad judicium rapiatur, adhuc quae iniquus iste hic operetur insinuat. Sequitur:

Caput XXVI

[Rec. XV].

VERS. 25.---Eductus, et egrediens de vagina sua, et fulgurans in amaritudine sua.

31. Ad peccatum a diabolo tracti, propria voluntate egredimur. Iniquus iste insidiatur depraedationibus proximorum; sed dum prava in cogitationibus machinatur, quasi adhuc gladius in vagina est; dum vero malum quod cogitavit inique perficit, de vagina sua egreditur, quia de occultatione cogitationis suae per iniquitatem malae operationis aperitur. Ostenditur in opere qualis latuit in cogitatione. Et notandum quod ait: Eductus, et egrediens de vagina sua; eductus scilicet per seductorem, egrediens vero per propriam voluntatem. Nam is qui ducitur ducentem procul dubio sequitur; qui autem egreditur, secundum suam pergere voluntatem videtur. Qui ergo ad mala quaeque opera et ab antiquo hoste trahitur, et tamen suo libero arbitrio in eorum desideriis obligatur, de vagina sua eductus et egrediens dicitur, quoniam hoc quod ex prava cogitatione exit ad pessimam operationem, et illius est spiritus qui suggessit, et ejus nequitiae qui ex propria voluntate consensit.

Every necessity is not incongruously called iron, because it tortures the life of the needy with the wound of sorrow, as it is also written of his necessities who, being sold by his brothers, was leading an afflicted life: *Iron passed through his soul* (Psal. 104:18). What then are iron weapons, except the necessities of this present life, which press hardly, and pursue the life of the needy? For rust consumes iron, but it is usually more difficult to consume brass. By iron, therefore, the present necessity, which is transitory, is figured, but by brass the eternal sentence. And because the heavenly judgment is not attended to by the mind of the wicked, it is justly compared to a bow, since it strikes as if from an ambush, while he who is struck does not attend to it. He shall flee, therefore, from iron weapons, and shall rush into a bow of brass, because while, fearing present necessities, he seizes many things through avarice, he sets himself before the strict strokes of the last judgment. And when he flees iron weapons, he is found by the arrows of the bow of brass, because, foolishly guarding against temporal evils, he is struck by the eternal sentence. For he who here flees the hardness of want with guilt, there finds the perpetuity of just vengeance. [Vet. XIII.] But before he is snatched to judgment, it still intimates what this wicked man works here. It follows:

Chapter XXVI

[Rec. XV].

VERS. 25.---Drawn, and coming forth from its scabbard, and flashing (*fulgurans*) in its bitterness.

31. Drawn to sin by the devil, we come forth by our own will. This wicked man lies in wait for the depredations of his neighbors; but while he contrives evil in his thoughts, it is as if the sword is still in the scabbard; but when he iniquitously performs the evil which he thought, he comes forth from his scabbard, because from the concealment of his thought he is opened through the iniquity of evil operation. It is shown in work of what kind he lay hid in thought. And it is to be noted that it says: *Drawn, and coming forth from its scabbard*; drawn, namely, by the seducer, but coming forth by his own will. For he who is led undoubtedly follows him leading; but he who comes forth, is seen to proceed according to his own will. He, therefore, who is both drawn to any evil works by the ancient enemy, and yet is bound in their desires by his own free will, is said to be drawn and coming forth from his scabbard, since that which goes out from a perverse thought to a most wicked operation, is both of that spirit who suggested it, and of his wickedness who consented by his own will.

32. Iniqui quo magis splendent, eo acrius punientur. Cujus adhuc potentiae terror ostenditur cum protinus subinfertur: Et fulgurans in amaritudine sua. Fulgur quippe cum repente desuper venit, cum terrore ante oculos clarescit, claritatem ostendit, et anteposita percutit. Sic sic videlicet iniquus cum gloriam vitae praesentis assumpserit, unde in hoc mundo per potentiam clarus ostenditur, inde agitur ut in ultimo feriatur. Quasi enim fulgurare iniqui est in hujus vitae honore clarescere. Sed quia splendor gloriae illius aeternis gehennae suppliciis mancipatur, recte nunc dicitur: Fulgurans in amaritudine sua. Qui enim modo quasi ex terrore et claritate feriens gaudet, inde post supplicia in perpetuum sustinet. Et quidem de quodam divite scriptum est (Luc. XVI, 19) quia epulabatur quotidie splendide. Sed aliud est splendere, atque aliud fulgurare. Nonnunquam quippe splendor sine percussione est, fulguris vero nomine splendor exprimitur cum percussione. Qui itaque in potestate positus aliis nocet, non incongrue fulgurans dicitur, quia unde ipse contra bonos quasi ex luce gloriae extollitur, inde bonorum vita cruciatur. Sequitur:

Caput XXVII

[Rec. XVI].

IBID.---Vadent, et venient super eum horribiles.

33. Quot vitiis sibi succedentibus premitur peccator, tot malignis spiritibus euntibus ac redeuntibus devastatur. Qui hoc loco horribiles, nisi maligni spiritus appellantur, bonis videlicet mentibus pavendi atque fugiendi? Et quia iidem maligni spiritus certis quibusque vitiis singuli obsequi sunt credendi, cum perversus iste alia quidem vitia ad momentum deserere videtur, sed alia agere incipit, super hunc profecto horribiles vadunt et veniunt, quia perversi mentem, etsi alia mala deserunt, alia occupant. Saepe namque videas iniquum in terrena potestate constitutum, gravi furore commoveri, quidquid ira suggesserit exsequi; et cum furor abscesserit, mox ejus mentem luxuria devastat; cum luxuria ad tempus intermittitur, elatio protinus quasi de continentia in ejus cogitatione subrogatur, atque ut a caeteris timeatur, appetit videri terribilis. Sed cum res exigit ut loqui quid dupliciter debeat, quasi postposito terrore superbiae, remissa locutione blanditur; et cum superbus videri desierit, duplex effici non pertimescit.

32. The more the wicked shine, the more sharply they shall be punished. The terror of whose power is still shown when it is immediately subjoined: *And flashing in its bitterness*. For lightning (*fulgur*) when it comes suddenly from above, shines with terror before the eyes, shows brightness, and strikes the things set before it. So, so indeed, the wicked man when he has assumed the glory of the present life, whence in this world he is shown bright through power, thence it is brought about that in the last he may be struck. For to flash, as it were, belongs to the wicked to shine in the honor of this life. But because the splendor of that glory is delivered over to the eternal punishments of Gehenna, it is now rightly said: *Flashing in its bitterness*. For he who now rejoices striking as if from terror and brightness, thereafter sustains punishments forever. And indeed of a certain rich man it is written (Luke 16:19) that he feasted sumptuously every day (*splendide*). But it is one thing to shine (*splendere*), and another to flash (*fulgurare*). For sometimes there is splendor without striking, but by the name of lightning splendor is expressed with striking. He, therefore, who being placed in power hurts others, is not incongruously called flashing, because whence he himself is extolled against the good as if from the light of glory, thence the life of the good is tortured. It follows:

Chapter XXVII

[Rec. XVI].

IBID.---Terrible ones shall go, and shall come upon him.

33. By as many succeeding vices as the sinner is pressed, by so many going and returning evil spirits is he devastated. Who in this place are called terrible ones, except the evil spirits, to be feared and fled from by good minds? And because those same evil spirits are to be believed each to serve certain vices, when this perverse man seems indeed to desert some vices for a moment, but begins to do others, upon him indeed terrible ones go and come, because although other evils desert the mind of the perverse, others occupy it. For you may often see a wicked man placed in earthly power, moved by grave fury, executing whatever wrath has suggested; and when the fury has departed, soon luxury devastates his mind; when luxury is intermitted for a time, elation immediately, as if from continence, is substituted in his thought, and that he may be feared by others, he desires to appear terrible. But when the matter requires that he should speak anything doubly, as if having postponed the terror of pride, he flatters with remiss speech; and when he has ceased to appear proud, he does not fear to become double.

In cujus ergo mentem vitia vitiis succedunt, recte de eo dicitur: Vadent, et venient super eum horribiles, quia quot vitiis decedentibus et succedentibus premitur, tot malignis spiritibus ejus animus quasi euntibus ac redeuntibus devastatur. Sed haec quae agit extrinsecus per partes prodeunt; nam menti ejus simul omnia mala colligantur. Unde et subditur:

CAPUT XXVIII.

VERS. 26.---Omnes tenebrae absconditae sunt in occultis ejus.

34. Omnia vitia in hypocritae mente sunt colligata. Quamvis enim hypocrita actiones bonas in superficie ostendat, quaedam tamen in eo malorum operum tenebrae apparent; sed tamen minus prodit in opere quam in ejus latet cogitatione. Nam qui cuncta simul in effectu non explet, cuncta quae noceant in mente tacitus tenet. Omnes ergo tenebrae in occultis ejus absconditae dicuntur, quia etsi in se mala omnia non ostendit, omnia tamen inferre proximis appetit. [Vet. XIV, Rec. XVII.] Sed mens ista sic reproba qua ultione sit ferienda subjungat. Sequitur:

CAPUT XXIX.

IBID.---Devorabit eum ignis, qui non succenditur.

35. Ignis gehennae mire fovetur, et animam et corpus cruciat. Miro valde modo paucis verbis expressus est ignis gehennae. Ignis namque corporeus, ut esse ignis valeat, corporeis indiget fomentis. Qui cum necesse est ut servetur, per congesta ligna procul dubio nutritur; nec valet nisi succensus esse, et nisi refotus subsistere. At contra gehennae ignis, cum sit corporeus, et in se missos reprobos corporaliter exurat, nec studio humano succenditur, nec lignis nutritur, sed creatus semel durat inexstinguibilis, et succensione non indiget, et ardore non caret. Bene ergo de hoc iniquo dicitur: Devorabit eum ignis, qui non succenditur, quia Omnipotentis justitia, futurorum praescia, ab ipsa mundi origine gehennae ignem creavit, qui in poena reproborum esse semel inciperet, sed ardorem suum etiam sine lignis nunquam finiret. Sciendum vero est quod omnes reprobi, quia ex anima simul et carne peccaverunt, illic in anima pariter et carne cruciantur. Unde per Psalmistam dicitur: Pones eos ut clibanum ignis, in tempore vultus tui; Dominus in ira sua conturbabit eos, et devorabit eos ignis (Psal. XX, 10).

In whose mind, therefore, vices succeed to vices, rightly is it said of him: *Terrible ones shall go, and shall come upon him*, because by as many departing and succeeding vices as he is pressed, by so many evil spirits is his mind devastated as if by ones going and returning. But these things which he does outwardly come forth by parts; for to his mind all evils are bound together at the same time. Whence also it is subjoined:

CHAPTER XXVIII.

VERS. 26.---All darkness is hidden in his secret places.

34. All vices are bound together in the mind of the hypocrite. For although the hypocrite shows good actions on the surface, some darkness of evil works, however, appears in him; but yet he produces less in work than lies hidden in his thought. For he who does not fulfill all things together in effect, holds all things that may hurt silently in his mind. All darkness, therefore, is said to be hidden in his secret places, because although he does not show all evils in himself, he yet desires to bring all upon his neighbors. [Vet. XIV, Rec. XVII.] But let him subjoin by what vengeance that mind so reprobate is to be struck. It follows:

CHAPTER XXIX.

IBID.---A fire that is not kindled shall devour him.

35. The fire of Gehenna is wonderfully cherished, and tortures both soul and body. In a very wonderful manner the fire of Gehenna is expressed in few words. For corporeal fire, that it may be able to be fire, stands in need of corporeal nourishments. Which, when it is necessary that it be preserved, is undoubtedly nourished through heaped up logs; nor can it exist unless kindled, and unless cherished it cannot subsist. But on the contrary, the fire of Gehenna, although it be corporeal, and corporeally burns the reprobates sent into it, is neither kindled by human study, nor nourished with logs, but once created lasts unquenchable, and does not need kindling, and is not without heat. Well, therefore, is it said of this wicked man: *A fire that is not kindled shall devour him*, because the justice of the Almighty, foreknowing the future, from the very origin of the world created the fire of Gehenna, which should once begin to be in the punishment of the reprobate, but would never end its heat even without logs. But it should be known that all the reprobate, because they have sinned from soul and flesh together, are there tortured in soul and flesh alike. Whence it is said by the Psalmist: *Thou shalt make them as a fiery oven, in the time of thy countenance; the Lord in his wrath shall trouble them, and fire shall devour them* (Psal. 20:10).

Clibanus namque intrinsecus ardet, is vero qui ab igne devoratur, ab exteriori incipit parte concremari. Ut ergo sacra eloquia ardere et exterius et interius reprobos demonstrarent, eos et ab igne devorari, et sicut clibanum poni testantur, ut per ignem crucientur in corpore, et per dolorem ardeant in mente. Unde hic quoque cum de hoc impio diceretur: Devorabit eum ignis, qui non succenditur, protinus de ejus spiritu additur:

Caput XXX

[Rec. XVIII].

IBID. Affligetur relictus in tabernaculo suo.

36. Mali qui de corpore nunc nolentes educuntur, in corpore tenebuntur inviti. Iniqui enim tabernaculum caro est, quia ipsam laetus inhabitat, et si sit possibile, optat ut eam nunquam relinquat. Justi vero, quia gaudium suum in spe coelestium ponunt, eorumque conversatio in coelis est (Philip. III, 26), cum adhuc in carne sint quasi in carne jam non sunt, quia nulla carnis delectatione pascuntur. Unde et quibusdam dicitur: Vos autem non estis in carne, sed in spiritu (Rom. VIII, 9). Neque enim in carne non erant qui per magistri epistolas exhortationis eloquia suscipiebant; sed quasi jam non in carne esse est de amore carnalium nihil habere. At contra iniquus iste, quia omne gaudium suum in carnali vita posuit, in tabernaculo carnis habitavit. Quam videlicet carnem cum in resurrectione receperit, cum ea gehennae igni traditus ardebit. Tunc ab ea educi appetit, tunc ejus tormenta evadere, si valeat, quaerit; tunc incipit velle vitare quod amavit. Sed quia eamdem carnem Deo praeposuit, judicante Deo agitur, ut ex ea amplius in igne crucietur. Hic itaque eam relinquere non vult, et tamen ab ea abstrahitur; illic eam relinquere appetit, et tamen in ea propter supplicia servatur. Ad augmentum itaque tormenti et hic de corpore nolens educitur, et illic in corpore tenetur invitus. Quia ergo ejus spiritus carnem quam sibi male amando praeposuit evadere in tormento volet et non valet, recte nunc dicitur: Affligetur relictus in tabernaculo suo. De cujus accusatione mox dicitur:

Caput XXXI

[Vet. XX, Rec XIX].

VERS. 27.---Revelabunt coeli iniquitatem ejus, et terra consurget adversus eum.

For an oven burns inwardly, but he who is devoured by fire begins to be burned from the exterior part. That therefore the sacred eloquences might demonstrate that the reprobate burn both exteriorly and interiorly, they testify that they are both devoured by fire, and set as an oven, so that they may be tortured in body by fire, and burn in mind by sorrow. Whence here also, when it was said of this impious man: *A fire that is not kindled shall devour him*, it is immediately added concerning his spirit:

Chapter XXX

[Rec. XVIII].

IBID. He shall be afflicted being left in his tabernacle.

36. The evil who now are led forth from the body unwillingly, shall be held in the body against their will. For the tabernacle of the wicked is the flesh, because he inhabits it gladly, and if it be possible, he desires that he may never relinquish it. But the just, because they place their joy in the hope of heavenly things, and their conversation is in heaven (Philip. 3:20), although they are still in the flesh, they are as if already not in the flesh, because they are fed by no delight of the flesh. Whence also it is said to some: *But you are not in the flesh, but in the spirit* (Rom. 8:9). For they were not not in the flesh who through the master's epistles were receiving the eloquences of exhortation; but to be as if already not in the flesh is to have nothing of the love of carnal things. But on the contrary this wicked man, because he placed all his joy in carnal life, dwelt in the tabernacle of the flesh. Which flesh indeed when he shall have received in the resurrection, he shall burn with it delivered over to the fire of Gehenna. Then he desires to be led forth from it, then he seeks to escape its torments, if he be able; then he begins to wish to avoid what he loved. But because he preferred that same flesh to God, it is brought about by the judgment of God, that he may be more tortured from it in the fire. Here therefore he does not want to relinquish it, and yet he is drawn away from it; there he desires to relinquish it, and yet he is held in it on account of punishments. For the increase therefore of torment, both here he is led forth from the body unwillingly, and there he is held in the body against his will. Because therefore his spirit will wish to escape in torment the flesh which he preferred to himself by loving evilly, and is not able, it is now rightly said: *He shall be afflicted being left in his tabernacle*. Concerning whose accusation it is presently said:

Chapter XXXI

[Vet. XX, Rec XIX].

VERS. 27.---The heavens shall reveal his iniquity, and the earth shall rise up against him.

37. Iniqui in judicio accusatores experientur justos et injustos. Quid per coelos nisi justos, et quid per terram nisi peccatores accipimus? Unde et in Dominica oratione petimus: Fiat voluntas tua sicut in coelo et in terra (Matth. VI, 10), ut videlicet voluntas nostri conditoris sicut in omnibus justis perficitur, ita et in omnibus quoque peccatoribus impleatur. De justis quoque scriptum est: Coeli enarrant gloriam Dei (Psal. XVIII, 1). Et peccanti homini sententia infertur, qua dicitur: Terra es, et in terram ibis (Genes. III, 19). Hujus itaque impii ad illud terribile judicium deducti revelant coeli iniquitatem, et terra consurgit adversus eum, ut qui hic nec bonis unquam nec malis pepercit, in illo eum tremendo examine et justorum vita et peccatorum pariter accuset. Et gravius quidem est si quis justis potius quam peccatoribus noceat. Unde et per prophetam dicitur: Sanguis ejus in medio ejus est, super limpidissimam petram effudit illum; non effudit illum super terram, ut possit operiri pulvere (Ezech. XXIV, 7). Per terram videlicet et pulverem peccatores, per petram vero limpidissimam justum signans, qui gravibus peccatorum contagiis non exasperatur. Sanguis ergo super limpidissimam petram effunditur, quando malitia cruentae mentis in afflictione justae animae grassatur. Cum ergo sit gravius justos quam injustos injuste affligere, multo tamen est gravius et justis pariter et injustis nocere. Quia ergo hic iniquus et justis pariter nocuit et injustis, in accusatione condemnationis revelabunt coeli iniquitatem ejus, et terra consurget adversus eum, quia et illis obstitit qui coelestia, et eos pressit qui ima sapuerunt. Possunt vero per terram non peccatores et reprobi, sed hi qui, terrenis actibus occupati, eleemosynarum et lacrymarum ope ad aeternam vitam perveniunt designari, de quibus per Psalmistam dicitur, cum venire Dominus ad judicium nuntiaretur: Advocavit coelos sursum et terram, ut discerneret populum suum (Psal. XLIX, 4). Coelos quippe sursum advocat cum hi qui, sua omnia relinquentes, conversationem coelestis vitae tenuerunt ad consedendum in judicio vocantur, atque cum eo judices veniunt. Terra etiam sursum vocatur cum hi qui terrenis actibus obligati fuerant, in eis tamen plus coelestia quam terrena lucra quaesierunt, quibus dicitur: Hospes eram et collegitis me; nudus, et operuistis me (Matth. XXV, 43). Hypocritae itaque hujus coeli iniquitatem revelant, atque adversus eum terra consurgit, dum et hi qui cum Deo judices veniunt, et hi qui per judicium liberantur pravitatis illius testes existunt. Nihil ergo de his quae egit in tempore damnationis ejus absconditur, et si quidem acta illius modo hominibus per duplicitatem multa celantur, sed in damnationis die quidquid in eo intrinsecus latebat ostenditur. Unde apte subjungitur:

37. In judgment the wicked shall experience just and unjust accusers. What do we understand by the heavens except the just, and what by the earth except sinners? Whence also in the Lord's prayer we ask: *Thy will be done as in heaven and in earth* (Matth. 6:10), that namely the will of our Creator as it is perfected in all the just, so also it may be fulfilled in all sinners likewise. Concerning the just also it is written: *The heavens declare the glory of God* (Psal. 18:1). And upon the sinning man the sentence is brought, by which it is said: *Earth thou art, and unto earth shalt thou go* (Gen. 3:19). Of this impious man therefore, led to that terrible judgment, the heavens reveal the iniquity, and the earth rises up against him, so that he who here never spared either the good or the bad, in that tremendous examination both the life of the just and of sinners alike may accuse him. And indeed it is more grave if anyone should hurt the just rather than sinners. Whence also it is said by the prophet: *Her blood is in the midst of her, she shed it upon the most clear rock; she shed it not upon the ground, that it might be covered with dust* (Ezek. 24:7). Signifying namely by the ground and the dust sinners, but by the most clear rock the just man, who is not exasperated by the grave contagions of sinners. Blood therefore is shed upon the most clear rock, when the malice of a bloody mind ranges in the affliction of a just soul. Since therefore it is more grave to afflict the just than the unjust unjustly, yet it is much more grave to hurt both the just and the unjust alike. Because therefore here the wicked man hurt both the just and the unjust alike, in the accusation of condemnation the heavens shall reveal his iniquity, and the earth shall rise up against him, because he both opposed those who savored of heavenly things, and pressed those who savored of the lowest. By the earth indeed not sinners and reprobates, but those who, occupied in earthly acts, through the help of alms and tears arrive at eternal life can be designated, concerning whom it is said by the Psalmist, when the Lord was announced to come to judgment: *He called the heavens from above, and the earth, that he might judge his people* (Psal. 49:4). For He calls the heavens from above when those who, relinquishing all their own things, held the conversation of heavenly life are called to sit together in judgment, and come as judges with Him. The earth also is called from above when those who had been bound in earthly acts, yet in them sought more heavenly than earthly gains, to whom it is said: *I was a stranger and you gathered me; naked, and you covered me* (Matth. 25:43). The heavens therefore reveal the iniquity of this hypocrite, and against him the earth rises up, while both those who come as judges with God, and those who are liberated through judgment exist as witnesses of that depravity. Nothing therefore of those things which he did in time is hidden for his damnation, and although many of his acts are now concealed from men through duplicity, yet in the day of damnation whatever was lying hid within him is shown. Whence it is aptly subjoined:

Caput XXXII

[Vet. XVI].

VERS. 28.---Apertum erit germen domus illius, detrahetur in die furoris Dei.

38. In judicio mala intus latentia revelabuntur. Tunc germen domus illius aperitur, cum omne malum quod in conscientia illius nascebatur ostenditur. Modo quippe germen domus hypocritae manet occultum, quia etsi bona in imagine apparet ejus operatio, sed latet intentio. Aliud est namque quod agit, aliud quod intendit. Sed cum, adveniente judice, uniuscujusque conscientia ad testimonium fuerit deducta, unde scriptum est: Cogitationibus accusantibus, aut etiam defendentibus (Rom. II, 15), in hoc hypocritae germen domus aperitur, quia in ejus mente cogitatio perversa detegitur. Et in die furoris Dei detrahitur, quia, ostensa ira judicis, flammis ultricibus traditus, ab ejus conspectu separatur. Qui enim summa cogitare dum viveret noluit, peccatorum suorum pondere depressus, a facie judicis in ima suppliciorum cadet. Nunc autem et peccantem considerat judex et tolerat, atque ad conversionem singulos, quia dies patientiae, et necdum est dies furoris, exspectat. Sed in hoc die patientiae quasi immobilis manet hypocrita, dum et multa mala perpetrat, et hunc flagella nulla castigant. Sed in furoris die detrahetur, quia, vindictae tempore raptus ad supplicia, ab aeterni judicis vultu separatur. Sequitur:

Caput XXXIII

[Rec. XX].

Haec est pars hominis impii a Deo, et haereditas verborum ejus a Domino.

39. In judicio vel minima mala punientur. ---Si enim bene agere in hac positus vita voluisset, partem apud Dominum coelestis regni consortium haberet. Sed quia pravis subdi desideriis elegit, partem suam a Domino in tormentis invenit, quia ejusdem Domini participare gratiam non quaesivit. Bene autem dicitur: Et haereditas verborum ejus a Domino. Qui enim pro magnis malis in supplicium mergitur, fortasse credebatur quod pro verbis quae male dixerat minime judicaretur.

Chapter XXXII

[Vet. XVI].

VERS. 28.---The offspring of his house shall be exposed, it shall be pulled down in the day of the fury of God.

38. In judgment the evils lying hidden within shall be revealed. Then the offspring of his house is exposed, when all the evil that was born in his conscience is shown. For now the offspring of the house of the hypocrite remains hidden, because although his operation appears good in image, yet the intention lies hid. For it is one thing which he does, another which he intends. But when, the Judge arriving, the conscience of each one shall have been led to testimony, whence it is written: *Their thoughts accusing, or also defending them* (Rom. 2:15), in this the offspring of the house of the hypocrite is exposed, because in his mind the perverse thought is detected. And in the day of the fury of God it is pulled down, because, the wrath of the Judge being shown, delivered over to the avenging flames, he is separated from His sight. For he who would not think on the highest while he lived, depressed by the weight of his own sins, shall fall from the face of the Judge into the lowest of punishments. But now the Judge both considers the sinning man and tolerates him, and expects each to conversion, because it is the day of patience, and not yet is the day of fury. But in this day of patience the hypocrite remains as if immovable, while he both perpetrates many evils, and no scourges chastise him. But in the day of fury he shall be pulled down, because, snatched in the time of vengeance to punishments, he is separated from the countenance of the eternal Judge. It follows:

Chapter XXXIII

[Rec. XX].

This is the portion of a wicked man from God, and the heritage of his words from the Lord.

39. In judgment even the least evils will be punished. ---For if he had wished to act well while placed in this life, he would have a portion with the Lord in the fellowship of the heavenly kingdom. But because he chose to be subject to depraved desires, he finds his portion from the Lord in torments, because he did not seek to participate in the grace of the same Lord. But it is well said: And the heritage of his words from the Lord. For he who for great evils is plunged into punishment, was perhaps believed that for the words which he had spoken wrongly he would be judged very little.

Sed cum districta Dei omnipotentis justitia supplicium a reprobis pro perversis actibus exigit, eis mala usque ad verborum retributionem reddit, ut qui de magnis malis debitores sunt, suppliciis traditi, etiam novissimum quadrantem solvant. Illis enim minima parcuntur qui majora in se districte male defleverunt. Nam quos magna premunt, etiam mala minima in gehenna pariter affligunt. Sancti autem viri non partem a Domino accipere, sed partem suam ipsum Dominum habere desiderant. Unde Propheta deprecatur, dicens: Portio mea Dominus (Psal. LXXII, 26) Iniquus vero quia portionem suam habere ipsum Dominum non quaesivit, partem suam extra Dominum ignem invenit, ut ab ejus facie exclusus, quia gaudere in ipso non appetiit, sub ipso crucietur. Haec Sophar ita intulit, ut per ea quae contra hypocritam dixerat beati Job vitam feriret, existimans quod is qui a Domino percussus esset cuncta bona quae egerat mente simplici non egisset. Quem enim percussum vidit, Deo displicuisse credidit. Sed amici beati Job etiam in hac re haereticorum speciem tenent, qui in sancta Ecclesia dum quosdam bene agentes aspiciunt sub flagellis gemere, eos existimant bona merita in bonis actibus non habere, et malos credunt quos affligi verbere divino conspiciunt, videlicet nescientes quia multae tribulationes justorum (Psal. XXXIII, 20); et flagellat omnem filium quem recipit (Hebr. XII, 6). Sed beatus Job more sanctae et universalis Ecclesiae, quae a perversis verborum jacula aequanimiter tolerat, et cum superborum dicta audit, humilitatis suae tramitem non relinquit, cum magna cordis humilitate subjunxit, dicens:

Caput XXXIV

[Vet. XXII, Rec. XXI].

CAP. XXI, VERS. 2.---Audite quaeso sermones meos, et agite poenitentiam.

40. Sancti dum recte docent, irrideri non metuunt. ---Qui enim cum diceret Audite, addidit Quaeso, cum quanta humilitate loquatur insinuat, dum contra se superbientes rogat, ut eorum sensum ad salutis doctrinam reducat. Sancti autem viri dum intra universalem Ecclesiam non solum docere recta, sed etiam perversa tolerare parati sunt, irrideri non metuunt. Unde et subditur:

CAPUT XXXV.

VERS. 3.---Sustinete me, ut et ego loquar, et post mea, si videbitur, verba ridete.

But when the strict justice of Almighty God exacts punishment from the reprobate for their perverse acts, He renders to them evils even to the retribution (retributionem) of words, so that they who are debtors of great evils, being delivered to punishments, may pay even the last farthing. For those least things are spared to those who have strictly bewailed the greater evils in themselves. For those whom great things oppress, the smallest evils also in Gehenna (gehenna) likewise afflict. Holy men, however, do not desire to receive a portion from the Lord, but to have the Lord Himself as their portion. Whence the Prophet prays, saying: God is my portion (Psalm 73:26). But the iniquitous man, because he did not seek to have the Lord Himself as his portion, finds his portion outside the Lord in fire, so that, excluded from His face, because he did not desire to rejoice in Him, he may be tortured under Him. These things Sophar so brought in, that by those things which he had said against the hypocrite he might strike at the life of blessed Job, thinking that he who had been smitten by the Lord had not acted with a simple mind in all the good things he had done. For him whom he saw smitten, he believed to have displeased God. But the friends of blessed Job even in this matter hold the likeness of heretics, who in the holy Church, while they behold some who act well groaning under scourges, think that they do not have good merits in their good acts, and believe them evil whom they see afflicted by the divine stroke, being forsooth ignorant that many are the tribulations of the righteous (Psalm 34:19); and He scourgeth every son whom He receiveth (Heb. 12:6). But blessed Job, after the manner of the holy and universal Church, which patiently endures the darts of words from the perverse, and when she hears the sayings of the proud, does not leave the path of her humility, added with great humility of heart, saying:

Chapter XXXIV

[Vet. XXII, Rec. XXI].

JOB CHAPTER XXI, VERS. 2.---Hear, I pray you, my speeches, and do penance.

40. Holy men, while they teach rightly, do not fear to be derided. ---For he who, when he said Hear, added I pray you, shows with what great humility he speaks, while he entreats those who are proud against him, that he may bring back their sense to the doctrine of salvation. But holy men, while within the universal Church they are ready not only to teach what is right, but also to endure what is perverse, do not fear to be derided. Whence it is also added:

CHAPTER XXXV.

VERS. 3.---Suffer me, that I also may speak, and after my words, if it shall seem good, laugh on.

41. Sancti in verbis suis quaerunt auditoribus suis, et sibi prodesse. Superbis auditoribus grave onus est doctrina humilitatis. ---Boni etenim, cum loquuntur, duo sunt quae in suis locutionibus attendunt, ut videlicet aut sibi et auditoribus suis, aut sibimet solis prosint, si auditoribus prodesse non possunt. Cum enim bene audiuntur bona quae dicunt, sibi simul et auditoribus prosunt. Cum vero ab auditoribus deridentur, sibi procul dubio profuerunt, quos a culpa silentii liberos fecerunt. Beatus itaque Job ut sibi et suis auditoribus prosit, dicat: Audite quaeso sermones meos, et agite poenitentiam. Ut autem ipse quod debet exsolvat, etiam si auditoribus prodesse non valeat, adjungit: Sustinete me, ut et ego loquar, et post, mea, si videbitur, verba ridete. Et notandum quia dum subjungeret Agite poenitentiam, praemisit Audite; cum vero subderet: Post mea, si videbitur, verba ridete, praemisit Sustinete me. Audire quippe volentis est, sustinere nolentis. Amici ergo ejus si doceri appetunt, audiant; si autem irridere parati sunt, sustineant quae dicuntur, quia videlicet superbis mentibus pondus grave est oneris doctrina humilitatis. Sequitur:

Caput XXXVI

[Rec. XXII].

VERS. 4.---Nunquid contra hominem disputatio mea est, ut merito non debeam contristari?

42. Job ex flagellis humilior, Deo displicuisse tantum timuit. ---Omnis qui Deo placens hominibus displicet, causas tristitiae nullas habet. Qui autem aut hominibus placens Deo displicet, aut simul Deo et hominibus displicere se credit, si hunc tristitia non afficit, a virtute sapientiae alienus existit. Beatus autem Job displicuisse Deo inter flagella se credidit, et idcirco animum ad tristitiam revocavit, quia despiciendus non erat cui se displicuisse formidabat. Si autem de vitae suae meritis contra hominem disputaret, nequaquam contristari debuisset; sed quia per flagella praesentia anceps factus de anteacta vita fuerat, in flagello tristitiam jure requirebat. Unde etiam subdit:

CAPUT XXXVII.

VERS. 5.---Attendite me, et obstupescite.

43. Ex Job percussionibus discendum quid formidare debeamus. ---Id est, considerate quae egi, et admiramini in hac percussione quae patior. Qui adhuc recte subinfert, dicens:

IBID.---Et superponite digitum ori vestro.

41. Holy men in their words seek to profit their hearers and themselves. To proud hearers the doctrine of humility is a heavy burden. ---For the good, when they speak, have two things which they attend to in their speeches, namely, that they may profit either themselves and their hearers, or themselves alone, if they cannot profit their hearers. For when those good things which they speak are heard well, they profit both themselves and their hearers at the same time. But when they are derided by their hearers, they have without doubt profited themselves, whom they have made free from the fault of silence. Blessed Job therefore, that he may profit himself and his hearers, says: Hear, I pray you, my speeches, and do penance. But that he himself may discharge what he owes, even if he cannot profit his hearers, he adds: Suffer me, that I also may speak, and after my words, if it shall seem good, laugh on. And it is to be noted that while he subjoined Do penance, he first said Hear; but when he added After my words, if it shall seem good, laugh on, he first said Suffer me. For to hear belongs to one willing, to suffer to one unwilling. His friends therefore, if they desire to be taught, let them hear; but if they are ready to deride, let them suffer the things which are said, because forsooth to proud minds the doctrine of humility is a heavy weight of burden. It follows:

Chapter XXXVI

[Rec. XXII].

VERS. 4.---Is my dispute against man, that I should not be deservedly sorrowful?

42. Job made more humble by his scourges, feared only to have displeased God. ---Every one who, pleasing God, displeases men, has no causes for sorrow. But he who either pleasing men displeases God, or believes that he displeases both God and men at the same time, if sorrow does not affect him, he exists as a stranger to the virtue of wisdom. But blessed Job believed that he had displeased God among his scourges, and therefore he recalled his mind to sorrow, because he was not to be despised whom he feared he had displeased. If however he were disputing against man concerning the merits of his life, he ought by no means to have been sorrowful; but because through his present scourges he had become doubtful concerning his past life, he rightly sought for sorrow in his scourge. Whence he also adds:

CHAPTER XXXVII.

VERS. 5.---Look upon me, and be astonished.

43. From the smitings of Job we must learn what we ought to fear. ---That is, consider what I have done, and wonder at the smiting which I suffer. He who still rightly adds, saying:

IBID.---And lay your finger upon your mouth.

Ac si aperte dicat: Scientes bona quae egi, et considerantes mala quae patior, vosmetipsos etiam a verborum culpa compescite, atque in meis percussionibus vestra damna formidate. Vel certe quia digitis quaeque discernimus, non incongrue per digitum discretio designatur. Unde et per Psalmistam dicitur: Benedictus dominus Deus meus, qui docet manus meas ad praelium, et digitos meos ad bellum (Psal. CXLIII, 1). Per manus videlicet operationem, per digitos vero discretionem designans. [Vet. XVIII.] Digitus ergo ori superponitur cum per discretionem lingua refrenatur, ne per hoc quod loquitur in stultitiae culpam delabatur. Ait ergo: Superponite digitum ori vestro, id est, locutioni vestrae discretionis virtutem adjungite, ut per haec quae recta contra hypocritam dicitis quibus sint dicenda videatis. Sequitur:

CAPUT XXXVIII.

VERS. 6.---Et ego quando recordatus fuero, pertimesco, et concutit carnem meam tremor.

44. Quaedam ironice et per irrisionem a sanctis dicuntur. ---Quia beatus Job actuum suorum oblitus non fuerit, extrema locutio ejus ostendit. Qua ex re hoc quod ab eo nunc amicis dicitur: Et ego quando recordatus fuero, pertimesco, et concutit carnem meam tremor, constat nimirum quod per irrisionem dicatur. Ac si aperte diceretur: Si me aliquid hypocritae habuisse meminero, in poenitentiae mox fletu contremisco. Carmen vero suam, si recordatus fuerit, tremore perhibet concuti, id est infirmitatem operis ultionis pavore fatigari. Sed quia multa Sophar de subita damnatione impii, in quibus beati Job potentiam momordit, asseruit, sanctus vir contra ejus dicta subjungit, dicens:

Caput XXXIX

[Rec. XXIII].

VERS. 7.---Quare ergo impii vivunt, sublevati sunt, confortatique divitiis?

As if he were saying openly: Knowing the good things which I have done, and considering the evils which I suffer, restrain yourselves even from the fault of words, and fear your own losses in my smitings. Or certainly because we discern anything with our fingers, discretion is not incongruously designated by a finger. Whence it is also said by the Psalmist: Blessed be the Lord my God, who teacheth my hands to war, and my fingers to fight (Psalm 144:1). Designating operation by the hands, but discretion by the fingers. [Vet. XVIII.] The finger therefore is laid upon the mouth when the tongue is restrained by discretion, lest through that which it speaks it should fall into the fault of folly. He says therefore: Lay your finger upon your mouth, that is, join the virtue of discretion to your speech, so that through these right things which you say against the hypocrite you may see to whom they are to be said. It follows:

CHAPTER XXXVIII.

VERS. 6.---And when I remember, I am afraid, and trembling taketh hold on my flesh.

44. Certain things are said ironically and by way of derision by holy men. ---Because blessed Job had not been forgetful of his own acts, his last speech shows. From which circumstance this which is now said by him to his friends: And when I remember, I am afraid, and trembling taketh hold on my flesh, it is forsooth certain that it is said by way of derision. As if it were openly said: If I shall remember that I have had anything of a hypocrite, I immediately tremble in the weeping of penance. But he says that his flesh, if he shall have remembered, is shaken with trembling, that is, that the infirmity of his work is fatigued with the dread of vengeance. But because Sophar asserted many things concerning the sudden damnation of the impious, in which he bit at the power of blessed Job, the holy man adds against his sayings, saying:

Chapter XXXIX

[Rec. XXIII].

VERS. 7.---Wherefore then do the wicked live, are they lifted up, and strengthened with riches?

45. Expenditur hujus vitae felicitas, in dignitatibus et divitiis, in liberis et propinquis; in pacata domo; in armentorum fecunditate; in familiae multitudine et exsultatione. ---Nisi enim eos patientia divina toleraret, nequaquam diu vitam in peccatis ducerent. Sublevantur namque divitiis cum esse potentes incipiunt, confortantur vero cum diu in hac vita subsistere permittuntur. Quos enim substantia elevat, in suae fastu potentiae dierum longitudo confortat. Vel certe sublevati et confortati referuntur, quia sublevantur honoribus, confortantur rebus. Sed sunt plerique qui et honoribus sublevati, et divitiis confortati, ea quae in hac concupiscunt vita accipiunt, successione autem sobolis privantur. Istis nimirum ipsa sua potentia poena est, cum et magnam se habere haereditatem considerant, et haeredes non habent quibus relinquant. Quid itaque prodest si adsint omnia, et desint filii qui successores fiant? Sequitur:

CAPUT XL.

VERS. 8.---Semen eorum permanet coram eis.

46. In augmentum magnae felicitatis, cum magno patrimonio dantur et haeredes; ac ne qua necessitas saltem temporalis ab oculis subtrahat eos in quibus animus exsultat, de hoc eorum semine dicitur: Permanet coram eis. Quid autem si filii dati sunt, sed ipsi sterilitate feriuntur? Sic in eis genus exstinguitur, sicut parentum sterilitate exstingui timebatur. Sequitur:

IBID.---Propinquorum turba et nepotum in conspectu eorum.

Ecce adest vita, adsunt honores et divitiae, adsunt filii, adsunt nepotes. Quid si qua mentem intestina cogitatio exurat, et securitatis gaudia domestica rixa transverberet? Quae est mundi hujus felicitas, si laeta non est? Sequitur:

CAPUT XLI.

VERS. 9.---Domus eorum securae sunt et pacatae, et non est virga Dei super illos.

47. Securae et pacatae sunt, quia peccantes vivunt, lugenda agunt, et gaudia non relinquunt. Virga eos supernae disciplinae non percutit, et tanto amplius in culpa proficiunt, quanto minus ex culpa feriuntur. Sed quia intus quae prosperantur audivimus, in agris quoque quae prosperitas arrideat videamus. Sequitur:

VERS. 10.---Bos eorum concepit, et non abortivit; vacca peperit, et non est privata fetu suo.

45. The happiness of this life is weighed, in dignities and riches, in children and kinsfolk; in a peaceful house; in the fecundity of herds; in the multitude and exultation of the family. ---For unless the divine patience tolerated them, they would by no means lead a life for a long time in sins. For they are lifted up with riches when they begin to be powerful, but they are strengthened when they are permitted to subsist for a long time in this life. For those whom substance elevates, the length of days strengthens in the pride of their power. Or certainly they are reported as lifted up and strengthened, because they are lifted up by honors, strengthened by things. But there are many who both lifted up by honors, and strengthened by riches, receive those things which they desire in this life, but are deprived of the succession of offspring. To these forsooth their very power is a punishment, when they both consider that they have a great inheritance, and have no heirs to whom they may leave it. What therefore does it profit if all things be present, and children be wanting who may become successors? It follows:

CHAPTER XL.

VERS. 8.---Their seed is established in their sight with them.

46. Unto the increase of great happiness, heirs are also given with a great patrimony; and lest any even temporal necessity should subtract from their eyes those in whom their soul exults, it is said of this their seed: It is established in their sight. But what if children are given, but they themselves are struck with sterility? So is the race extinguished in them, just as it was feared it would be extinguished by the sterility of the parents. It follows:

IBID.---And their offspring before their eyes. [Propinquorum turba et nepotum in conspectu eorum.]

Behold life is present, honors and riches are present, children are present, grandchildren are present. What if any inward thought should burn the mind, and domestic strife should strike through the joys of security? What is the happiness of this world, if it be not joyful? It follows:

CHAPTER XLI.

VERS. 9.---Their houses are safe from fear, and the rod of God is not upon them.

47. They are secure and peaceful, because they live sinning, they do things to be bewailed, and they do not leave their joys. The rod (virga) of heavenly discipline does not smite them, and they profit in fault so much the more, as they are smitten less from fault. But because we have heard the things which prosper within, let us see also in the fields what prosperity smiles upon them. It follows:

VERS. 10.---Their bull gendereth, and faileth not; their cow calveth, and is not deprived of her calf.

Vulgaris locutionis usus est ut bovem masculum et vaccam feminam vocet, sed litteraturae (Id est, grammaticae), locutio bovem communis generis appellat. Unde nunc dicitur: Bos eorum concepit, et non abortivit; vacca peperit, et non est privata fetu suo. Dominis gregum prima felicitas est, si grex sterilitatem non habens concipit; secunda, si conceptus ad partum venit; tertia autem, si hoc quod partum est per nutrimenta ad provectum ducatur. Ut ergo tota simul adesse impiis demonstraret, eorum greges beatus Job asserit concepisse, et non abortisse; peperisse, et fetu proprio non esse privatos. Minor autem est felicitas, si cum greges crescunt, custodes quoque gregum non proficiunt. Unde et ad fecunditatem gregum mox fecunditas familiae subrogatur. Nam dicitur:

CAPUT XLII.

VERS. 11.---Egrediuntur quasi greges parvuli eorum, et infantes eorum exsultant lusibus.

48. Ut sicut majora ad habendum concessa sunt, ita multi germinent ad custodiendum. Sed quia dixit Exsultant lusibus, ipsum quoque infantium lusum in domo iniquorum ne vilem valde esse crederemus, subjungens, ait:

VERS. 12.---Tenent tympanum et citharam, gaudent ad sonitum organi.

Ac si patenter dicat: Cum domini honoribus et rebus tument, subjecti in ludicris actibus gaudent. Sed, o beate vir, quid tam multa nobis de iniquorum voluptatibus narras? Jam diu est quod in eorum descriptione loqueris, post multa breviter distingue quae sentis. Sequitur:

Caput XLIII

[Vet. XIX, Rec. XXIV].

VERS. 13.---Ducunt in bonis dies suos, et in puncto ad inferna descendunt.

49. Quidquid finem habet, momentaneum. Prosperitas innocentiae, adversitas iniquitatis non est argumentum.--- Ecce, beate vir, eorum gaudia diu narraveras; quomodo nunc asseris quod in puncto ad inferna descendant, nisi quod omnis longitudo temporis vitae praesentis punctus esse cognoscitur, cum fine terminatur? Cum enim ad extremum quisque perducitur, de praeterito jam nil tenet, quia tempora cuncta delapsa sunt; in futuro nil habet, quia unius horae momenta non restant. Vita ergo quae sic angustari potuit punctus fuit. Ut enim praediximus, in puncto stylum ponimus, et levamus.

The use of common speech is that it calls the male bull and the female cow, but the locution of literature (that is, of grammar) calls bull of the common gender. Whence it is now said: Their bull gendereth, and faileth not; their cow calveth, and is not deprived of her calf. The first happiness to the masters of flocks is, if the flock, having no sterility, conceives; the second, if the conception comes to the birth; but the third, if that which is brought forth be led to growth through nourishments. That therefore he might show that all were present at once to the impious, blessed Job asserts that their flocks have conceived, and not miscarried; have brought forth, and have not been deprived of their own offspring. But the happiness is less, if when the flocks increase, the keepers of the flocks also do not profit. Whence also to the fecundity of the flocks the fecundity of the family is soon substituted. For it is said:

CHAPTER XLII.

VERS. 11.---They send forth their little ones like a flock, and their children dance.

48. That as greater things are granted to be possessed, so many may bud forth to keep them. But because he said They dance, lest we should believe that the very play of the infants in the house of the iniquitous was very vile, adding, he says:

VERS. 12.---They take the timbrel and harp, and rejoice at the sound of the organ.

As if he were saying plainly: When the masters swell with honors and things, the subjects rejoice in playful acts. But, O blessed man, why do you tell us so many things about the pleasures of the iniquitous? You have been speaking for a long time in their description; after many things distinguish briefly what you feel. It follows:

Chapter XLIII

[Old XIX, New XXIV].

VERS. 13.---They spend their days in wealth, and in a moment they go down to hell.

49. Whatever has an end is momentary. Prosperity is not a proof of innocence, nor adversity of iniquity.--- Behold, O blessed man, you had long recounted their joys; how do you now assert that they go down to hell in a moment, unless because all length of time of this present life is known to be a point, when it is terminated by an end? For when each person is brought to the end, he now holds nothing of the past, because all times have slipped away; in the future he has nothing, because the moments of a single hour do not remain. The life, therefore, which could be so narrowed, was a point. For as we said before, we place and lift the pen in a point.

Quasi ergo in puncto vitam tetigit, qui hanc accepit et amisit. Potest in puncto hoc quoque intelligi, quod saepe hi qui diu in iniquitate tolerati sunt subita morte rapiuntur, ut nec flere ante mortem liceat quae peccaverunt. Sed quia nonnunquam etiam vita justorum subito fine terminatur, melius illud accipimus, si hoc de eorum temporali vita sentiamus, quia quidquid transire potuit subitum fuit. Amicis autem beati Job, qui idcirco hunc injustum esse crediderunt, quia flagellatum viderunt, recte ejusdem sancti viri voce de iniquorum flore et perditione ostensum est quia praesentis vitae prosperitas innocentiae testis non est, quia multi ad perennem vitam per flagella redeunt, et plerique ad infinita supplicia perducendi sine flagello moriuntur. De quibus adhuc subditur:

Caput XLIV

[Rec. XXV].

VERS. 14.---Qui dixerunt Deo: Recede a nobis.

50. Qui Dei mandatis non obsequuntur, eum a se abigunt.--- Haec verbis dicere vel stulti minime praesumunt; sed tamen perversi omnes Deo Recede, non verbis, sed moribus dicunt. Qui enim illa agunt quae Deus omnipotens prohibet, quid aliud faciunt quam suum animum contra Omnipotentem claudunt? Sicut enim ejus praecepta cogitare eum ad se introducere est, ita ejus mandatis obsistere eum a cordis inhabitatione repellere est. Dicunt ergo: Recede a nobis, qui ei ad se aditum praebere recusant, eumque pravis actibus impugnant, etiam si verbis laudare videantur. Dicunt etiam:

CAPUT XLV.

IBID.---Scientiam viarum tuarum nolumus.

51. Aliud est nescire vias Dei, aliud scire nolle.--- Eo ipso quo ejus scientiam apprehendere contemnunt. Sunt namque nonnulli qui ex eo quod Veritas dicit: Servus qui non cognovit voluntatem domini sui, et facit digna plagis, vapulabit paucis; et servus sciens voluntatem domini sui, et non faciens juxta eam, vapulabit multis (Luc. XII, 47, 48); nolunt scire quod faciant, et quasi minus se vapulaturos existimant, si nesciant quod operari debuerunt. Sed aliud est nescisse, aliud scire noluisse. Nescit namque qui apprehendere vult, et non valet.

He, therefore, touched life as if in a point, who received and lost it. In this "moment" (punctus) it can also be understood that often those who have been long tolerated in iniquity are snatched away by sudden death, so that they are not even allowed to weep before death for the things they have sinned. But because sometimes even the life of the just is terminated by a sudden end, we better understand this if we feel it concerning their temporal life, because whatever could pass away was sudden. But to the friends of blessed Job, who therefore believed him to be unjust because they saw him scourged, it was rightly shown by the voice of the same holy man concerning the flowering and perdition of the iniquitous that the prosperity of the present life is not a witness of innocence, because many return to perennial life through scourges, and most, who are to be led to infinite punishments, die without a scourge. Concerning whom it is still added:

Chapter XLIV

[New XXV].

VERS. 14.---Who said to God: Depart from us.

50. Those who do not obey God's commands, drive Him away from themselves.--- Even fools do not presume to say this in words; but nevertheless all the perverse say "Depart" to God, not in words, but in their conduct. For those who do those things which Almighty God forbids, what else do they do but close their mind against the Almighty? For as to think of His precepts is to introduce Him to oneself, so to resist His commands is to repel Him from the habitation of the heart. Therefore, they say: "Depart from us," who refuse to grant Him access to themselves, and who assail Him with wicked acts, even if they seem to praise Him in words. They say also:

CHAPTER XLV.

IBID.---We desire not the knowledge of Your ways.

51. It is one thing not to know the ways of God, another to be unwilling to know them.--- By the very fact that they despise to apprehend His knowledge. For there are some who, from that which the Truth says: "That servant who knew not the will of his lord, and did things worthy of stripes, shall be beaten with few stripes; but the servant who knew the will of his lord, and did not according to it, shall be beaten with many stripes" (Luke 12:47, 48); they are unwilling to know what they should do, and think as if they would be beaten less, if they do not know what they ought to have performed. But it is one thing to have been ignorant, another to have been unwilling to know. For he is ignorant who wishes to apprehend, and is not able.

Qui autem ut nesciat aurem a voce veritatis avertit, iste non nesciens, sed contemptor addicitur. [Vet XX.] Via autem Dei pax, via Dei humilitas, via Dei patientia est. Sed quia haec omnia iniqui despiciunt, dicunt: Scientiam viarum tuarum nolumus. Dum enim in praesenti vita superbiunt, dum honoribus inflantur, dum etiam si non habent appetunt, vias Dei in sua cogitatione contemnunt. Quia enim via Dei in hac vita humilitas fuit, ipse hic Deus et Dominus redemptor noster ad probra, ad contumelias, ad passionem venit, et adversa hujus mundi aequanimiter pertulit, prospera fortiter vitavit, ut et prospera doceret aeternae vitae appeti, et adversa praesentis vitae non formidari. Sed quia iniqui gloriam vitae praesentis appetunt, ignominiam fugiunt, dicere memorantur: Scientiam viarum tuarum nolumus. Scire quippe nolunt quod facere contemnunt. Quorum adhuc verba subduntur, cum dicitur:

Caput XLVI

[Rec. XXVI].

VERS. 15.---Quis est Omnipotens, ut serviamus ei?

52. Carnales, aut Deum non esse suspicantur, aut ei servire contemnunt.--- Mens enim hominis male exterius fusa, sic in rebus corporeis sparsa est, ut neque ad semetipsam intus redeat, neque eum qui est invisibilis cogitare sufficiat. Unde carnales viri jussa spiritalia contemnentes, Deum quia corporaliter non vident, quandoque ad hoc perveniunt, ut etiam non esse suspicentur. Unde scriptum est: Dixit insipiens in corde suo: Non est Deus (Psal. XIII, 1). Unde nunc quoque dicitur: Quis est Omnipotens, ut serviamus ei? Plerumque enim plus appetunt homines servire hominibus, quos corporaliter vident, quam servire Deo, quem non vident. Per omne enim quod faciunt, ad finem oculorum tendunt; et quia in Deum oculos corporis tendere non possunt, ei obsequia praebere vel despiciunt, vel si coeperint, fatigantur. Esse enim, sicut dictum est, non credunt, quem corporaliter non intuentur. Qui si auctorem omnium Deum humiliter quaererent, id quod non videtur, ei rei quae videtur, esse melius, in semetipsis invenirent. Ipsi quippe ex anima invisibili et corpore visibili subsistunt; sed si hoc ab eis quod non videtur, abstrahitur, illico corruit quod videtur. Et patent quidem carnis oculi; sed videre quidquam vel sentire non possunt. Sensus enim visionis periit, quia habitator recessit; et domus carnis remanet vacua, quia abscessit ille invisibilis spiritus, qui per ejus respicere fenestras solebat.

But he who, in order not to know, turns away his ear from the voice of truth, is adjudged not as ignorant, but as a despiser. [Old XX.] But the way of God is peace, the way of God is humility, the way of God is patience. But because the iniquitous despise all these things, they say: "We desire not the knowledge of Your ways." For while they are proud in the present life, while they are puffed up with honors, while they even desire them if they have them not, they despise the ways of God in their thought. For because the way of God in this life was humility, God Himself and our Lord and Redeemer came to reproaches, to contumelies, to the passion, and bore the adversities of this world with equanimity, and bravely avoided prosperities, so that He might teach that the prosperities of eternal life are to be desired, and the adversities of the present life are not to be feared. But because the iniquitous desire the glory of the present life, and flee ignominy, they are recorded to say: "We desire not the knowledge of Your ways." For they are unwilling to know what they despise to do. Their words are still added, when it is said:

Chapter XLVI

[New XXVI].

VERS. 15.---Who is the Almighty, that we should serve Him?

52. Carnal men either suspect that God does not exist, or they despise serving Him.--- For the mind of man, evilly poured out exteriorly, is so scattered in corporeal things, that it neither returns to itself within, nor is sufficient to think of Him who is invisible. Whence carnal men, despising spiritual commands, because they do not see God corporally, sometimes arrive at this, that they even suspect Him not to be. Whence it is written: "The fool has said in his heart: There is no God" (Psalm 13:1). Whence now also it is said: "Who is the Almighty, that we should serve Him?" For for the most part men desire more to serve men, whom they see corporally, than to serve God, whom they do not see. For through everything they do, they tend to the end of their eyes; and because they cannot tend the eyes of the body to God, they either despise to offer Him obedience, or if they have begun, they are fatigued. For they do not believe Him to exist, as has been said, whom they do not behold corporally. Who, if they humbly sought God the author of all, would find in themselves that that which is not seen is better than that thing which is seen. For they themselves subsist of an invisible soul and a visible body; but if this which is not seen is withdrawn from them, immediately that which is seen falls to ruin. And indeed the eyes of the flesh are open; but they cannot see or feel anything. For the sense of vision has perished, because the inhabitant has departed; and the house of the flesh remains empty, because that invisible spirit has withdrawn, which was wont to look through its windows.

Quia ergo rebus visibilibus invisibilia praestantiora sunt, carnales quique ex semetipsis pensare debuerunt, atque per hanc, ut ita dixerim, scalam considerationis tendere in Deum: quia eo est, quo invisibilis permanet, et eo summus permanet quo comprehendi nequaquam potest. Sunt vero nonnulli qui Deum et esse et incomprehensibilem esse non ambigunt; qui tamen ab eo non ipsum, sed dona exteriora quaerunt. Quae cum ei servientibus deesse conspiciunt, ipsi servire contemnunt. De quorum adhuc verbis adjungitur:

Caput XLVII

[Rec. XXVII].

IBID.---Et quid nobis prodest, si oraverimus illum?

53. Ordo rerum in oratione postulandarum.--- Cum Deus in oratione non quaeritur, citius in oratione animus lassatur: quia cum illa quisque postulat, quae fortasse juxta occultum judicium Deus tribuere recusat, ipse quoque venit in fastidium, qui non vult dare quod amatur. Sed se magis Dominus quam ea quae condidit, vult amari, aeterna potius quam terrena postulari, sicut scriptum est: Quaerite primum regnum Dei et justitiam ejus, et haec omnia adjicientur vobis (Matth. VI, 33). Qui enim non ait, dabuntur, sed adjicientur: profecto indicat aliud esse quod principaliter datur, aliud quod superadditur. Quia enim nobis in intentione aeternitas, in usu vero temporalitas esse debet, et illud datur, et hoc nimirum ex abundanti superadditur. Et tamen saepe homines, cum bona temporalia postulant, aeterna vero praemia non requirunt, petunt quod adjicitur, et illud non desiderant ubi adjiciatur. Nec lucrum suae esse petitionis deputant, si hic sint temporaliter pauperes, et illic beatitudine divites in aeternum vivant; sed solis, ut dictum est, visibilibus intenti, labore postulationis renuunt invisibilia mercari. Qui si superna quaererent, jam cum fructu laborem exhiberent: quia cum mens in precibus ad auctoris sui speciem anhelat, divinis desideriis inflammata, supernis conjungitur, ab inferioribus separatur, amore fervoris sui se aperit ut capiat, et capiens inflammat; et superiora amare jam sursum ire est; dumque magno desiderio ad coelestia inhiat, miro modo hoc ipsum quod accipere quaerit degustat. Sequitur:

Caput XLVIII

[Vet. XXI, Rec. XXVIII].

VERS. 16.---Verumtamen quia non sunt in manu eorum bona sua, consilium eorum longe sit a me.

Since therefore invisible things are more excellent than visible things, all carnal men ought to have weighed it from themselves, and to tend toward God through this, so to speak, scale of consideration: because He exists by the fact that He remains invisible, and remains most high by the fact that He can by no means be comprehended. But there are some who do not doubt that God both exists and is incomprehensible; who nevertheless seek from Him not Himself, but exterior gifts. Which when they see to be lacking to those serving Him, they themselves despise serving Him. Concerning whose words it is further added:

Chapter XLVII

[New XXVII].

IBID.---And what does it profit us, if we pray to Him?

53. The order of things to be asked in prayer.--- When God is not sought in prayer, the mind is more quickly fatigued in prayer: because when each one asks for those things which perhaps, according to a secret judgment, God refuses to grant, he also comes into a state of weariness, who does not wish to give what is loved. But the Lord wishes Himself to be loved more than those things which He created, and eternal things to be asked rather than earthly ones, as it is written: "Seek first the kingdom of God and His justice, and all these things shall be added to you" (Matt. 6:33). For He who did not say "they shall be given," but "they shall be added," surely indicates that it is one thing which is principally given, another which is superadded. For because eternity ought to be in our intention, but temporality in our use, both that is given, and this indeed is superadded from abundance. And yet often men, when they ask for temporal goods, but do not seek eternal rewards, ask for that which is added, and do not desire that where it should be added. Nor do they account it as the gain of their petition, if they be temporally poor here, and live there eternally rich in blessedness; but intent only, as has been said, on visible things, they refuse by the labor of petition to purchase invisible things. Who, if they sought heavenly things, would now exhibit labor with fruit: because when the mind in prayers pants after the appearance of its author, inflamed with divine desires, it is joined to heavenly things, and separated from lower ones; by the love of its fervor it opens itself that it may receive, and receiving it is inflamed; and to love higher things is already to go upward; and while with great desire it gapes after celestial things, in a wonderful way it tastes this very thing which it seeks to receive. It follows:

Chapter XLVIII

[Old XXI, New XXVIII].

VERS. 16.---Nevertheless, because their goods are not in their hand, let their counsel be far from me.

54. Justi bona sua possident, non ab eis possidentur; secus iniqui.--- Bona in manu habet, qui despiciendo temporalia sub dominio mentis premit. Nam quisquis ea nimie diligit, se magis illis quam sibi ipsa supponit. Multi etenim justorum in hoc mundo divites fuerunt, rebus et honoribus fulti habere multa videbantur, quorum mentem quia eorum quae aderant delectatio nimia non possidebat, bona illorum in manu erant: quia potestati animi subjecta tenebantur. At contra iniqui ita se totis desideriis in exteriorum rerum appetitionibus fundunt, ut non magis ipsi habita teneant, sed ab his quae habent, captiva mente teneantur. Quia igitur non sunt in manu eorum bona sua, recte subjungitur: Consilium eorum longe sit a me. Quid namque est iniquorum consilium nisi terrenam gloriam quaerere, aeternam negligere, salutem temporalem cum damno interiori appetere, et dolores transitorios ad aeternos gemitus commutare? Vir igitur sanctus has iniquorum cogitationes intuens aspernetur, et dicat: Consilium eorum longe sit a me. Quia nimirum esse bonum incomparabiliter videt, ad breve tempus eligit hic sub flagello gemere quam aeternae ultionis supplicia tolerare. Sed neque in hac vita hi qui in ea prosperari appetunt, continue prosperantur. Nam plerumque eorum gaudia, suborti gemitus interrumpunt. Unde subditur:

Caput XLIX

[Rec. XXIX].

VERS. 17.--- Quoties lucerna eorum exstinguetur, et superveniet eis inundatio, et dolores dividet furoris sui.

55. Quot et qualibus poenis afficiuntur mali.--- Saepe impius lucernam suam, filiorum vitam aestimat; sed cum filius qui nimie amatur, subtrahitur, lucerna impii, quae videbatur, exstincta est. Saepe impius praesentis honoris gloriam lucernam putat; sed dum, sublata dignitate, dejicitur, lucerna exstincta est, quae ei juxta desiderium lucebat. Saepe impius opes terrenae substantiae adesse sibi, quasi magnam luminis lucernam putat; sed cum, irruente damno, divitias, quas plus se amabat, perdiderit, quid iste aliud quam lucernam, in cujus lumine gaudebat, amisit?

54. The just possess their goods, they are not possessed by them; otherwise the iniquitous.--- He has goods in his hand, who, by despising temporal things, keeps them under the dominion of his mind. For whoever loves them excessively, subjects himself to them more than to himself. For many of the just were rich in this world; supported by things and honors, they seemed to have many things, whose mind, because the excessive delight of those things which were present did not possess it, their goods were in their hand: because they were held subject to the power of the soul. But on the contrary, the iniquitous so pour themselves out with all their desires in the appetites of exterior things, that they themselves do not rather hold the things they have, but are held with a captive mind by the things they have. Because therefore their goods are not in their hand, it is rightly added: "Let their counsel be far from me." For what is the counsel of the iniquitous but to seek earthly glory, to neglect eternal glory, to desire temporal salvation with interior loss, and to exchange transitory pains for eternal groans? The holy man therefore, beholding these thoughts of the iniquitous, should spurn them, and say: "Let their counsel be far from me." Because he certainly sees that to be incomparably good, he chooses to groan here for a short time under the scourge rather than to endure the punishments of eternal vengeance. But neither in this life do those who desire to prosper in it, prosper continually. For for the most part, groans that have arisen interrupt their joys. Whence it is added:

Chapter XLIX

[New XXIX].

VERS. 17.---How often shall their lamp be put out, and a flood come upon them, and He distribute the sorrows of His fury?

55. How many and what kind of punishments affect the wicked.--- Often the impious man considers his lamp to be the life of his sons; but when a son who is loved excessively is withdrawn, the lamp of the impious man, which was seen, is extinguished. Often the impious man thinks the glory of present honor to be his lamp; but when, his dignity being taken away, he is cast down, the lamp is extinguished which was shining for him according to his desire. Often the impious man thinks that the riches of earthly substance are present to him as a great lamp of light; but when, a loss rushing in, he has lost the riches which he loved more than himself, what else has he lost but the lamp in whose light he rejoiced?

Qui ergo gaudere de aeternis non appetit, neque hic ubi solidari vult, potest continue laetari. Nam quoties lucerna impiorum exstinguitur, et supervenit eis mundatio, et dolores dividet furoris sui. Inundatio impiis supervenit, cum dolorum fluctus ex aliqua adversitate patiuntur. Omnipotens enim Deus cum se despici et in terrena videt concupiscentia laetari, hoc quoque doloribus percutit quod sibi videt in cogitatione impii praeferri. Bene autem dicitur: Et dolores dividet furoris sui. Qui enim aeternos dolores impio per retributionem servat, et aliquando ejus mentem etiam temporali dolore transverberat: quia hic quoque et illic percutit, furoris sui super impium dolores dividit. Neque enim poena praesens, quae injusti animam a pravis desideriis non immutat, ab aeternis suppliciis liberat. Unde et per Psalmistam dicitur: Pluet super peccatores laqueos, ignis, sulphur et spiritus procellarum pars calicis eorum (Psal. X, 7). Dicendo enim laqueos, ignis, sulphur et spiritus procellarum, multos nimirum dolores intulit. Sed quia ab eis doloribus peccator, qui non corrigitur, ad aeterna supplicia vocatur, eosdem dolores non jam totum calicem, sed partem calicis dixit: quia videlicet eorum passio hic quidem per dolores incipitur, sed in ultione perpetua consummatur. De quorum adhuc fine subjungitur:

Caput L

[Vet. XXII, Rec. XXX].

VERS. 18.---Erunt sicut paleae ante faciem venti, et sicut favilla quam turbo dispergit.

56. Tanquam paleae ab irae divinae flatu ad ignem asportantur.--- Iniquus cum in potestate conspicitur, cum valde in oppressionibus et violentiis effrenatur, ab infirmorum cogitationibus gravis nimium, et quasi in hoc mundo radicatus aestimatur. Sed cum districti judicis sententia venerit, omnes iniqui quasi paleae ante ventum erunt: quia, ut ita dicam, irae flatu subito levantur atque asportantur ad ignem, quos hic in suis quondam praejudiciis quasi duri ponderis superjacentem molem indigentium lacrymae movere non poterant. Et ad rapientis judicii manus leves sunt, qui per injustitiam proximis graves fuerunt. Et sicut favilla, quam turbo dispergit. Ante omnipotentis Dei oculos iniqui vita favilla est: quia, etsi apparet ad momentum viridis, ab ejus tamen judicio jam consumpta cernitur; quia consumptioni est aeternae deputata. Hanc favillam turbo dispergit: quia Deus manifestus veniet; Deus noster, et non silebit. Ignis in conspectu ejus ardebit, et in circuitu ejus tempestas valida (Psal. XLIX, 3).

He therefore who does not desire to rejoice in eternal things, cannot even here, where he wishes to be established, rejoice continually. For how often is the lamp of the impious extinguished, and an inundation comes upon them, and He distributes the sorrows of His fury? A flood comes upon the impious when they suffer waves of sorrows from some adversity. For Almighty God, when He sees Himself despised and man rejoicing in earthly concupiscence, strikes also with sorrows that which He sees preferred to Himself in the thought of the impious man. But it is well said: "And He shall distribute the sorrows of His fury." For He who keeps eternal sorrows for the impious man through retribution, also sometimes pierces his mind with temporal sorrow; because He strikes both here and there, He distributes the sorrows of His fury upon the impious man. For neither does a present punishment, which does not change the soul of the unjust from wicked desires, deliver from eternal punishments. Whence also it is said by the Psalmist: "He shall rain snares upon sinners; fire, brimstone, and the spirit of storms, are the portion of their cup" (Psalm 11:6). For by saying snares, fire, brimstone, and the spirit of storms, He brought in many sorrows indeed. But because from those sorrows the sinner who is not corrected is called to eternal punishments, he called those same sorrows not yet the whole cup, but the portion of the cup: because surely their suffering is indeed begun here through sorrows, but is consummated in perpetual vengeance. Concerning whose end it is further added:

Chapter L

[Old XXII, New XXX].

VERS. 18.---They shall be as chaff before the face of the wind, and as ashes which the whirlwind scatters.

56. Like chaff they are carried away to the fire by the breath of divine wrath.---When the iniquitous man is seen in power, when he is greatly unrestrained in oppressions and violence, he is estimated by the thoughts of the weak as excessively heavy, and as if rooted in this world. But when the sentence of the strict Judge shall come, all the iniquitous shall be like chaff before the wind: because, so to speak, they are suddenly lifted by the breath of wrath and carried away to the fire, they whom here in their former prejudices, as a superincumbent mass of hard weight, the tears of the needy could not move. And they are light to the hands of the snatching judgment, who through injustice were heavy to their neighbors. "And as ashes which the whirlwind scatters." Before the eyes of Almighty God, the life of the iniquitous is as ashes: because, although it appears green for a moment, yet by His judgment it is already seen consumed; because it is deputed to eternal consumption. The whirlwind scatters these ashes: because "God shall come manifestly; our God, and He shall not keep silence. A fire shall burn in His sight, and a mighty tempest round about Him" (Psalm 50:3).

Hujus enim tempestatis turbine ab aeterni conspectu judicis iniqui rapiuntur; et qui hic mentem desiderio perverso solidaverant, ibi paleae et favilla videbuntur: quia eos ad aeterna supplicia turbo rapiens asportat. Sequitur:

Caput LI

[Rec. XXXI].

VERS. 19.---Deus servabit filiis illius dolorem patris: et cum reddiderit, tunc sciet.

57. Qui Deus peccata parentum puniat in filiis.--- Scriptum novimus: Qui reddis peccata patrum in filios ac nepotes, in tertiam et quartam generationem (Exod. XXXIV, 7). Et rursum scriptum est: Quid est (De Poenit., dist. 4, c. 13) quod inter vos parabolam vertitis in proverbium istud in terra Israel, dicentes: Patres comederunt uvam acerbam, et dentes filiorum obstupuerunt? Vivo ego, dicit Dominus Deus, si erit vobis ultra parabola haec in proverbium in Israel. Ecce omnes animae, meae sunt; ut anima patris, ita et anima filii, mea est. Anima quae peccaverit, ipsa morietur (Ezech. XVIII, 2; Jerem. XXXI, 29). In utraque igitur hac sententia dum dissimilis sensus invenitur, auditoris animus ut discretionis viam subtiliter requirat instruitur. Peccatum quippe originale a parentibus trahimus; et nisi per gratiam baptismatis solvamur, etiam parentum peccata portamus: quia unum adhuc videlicet cum illis sumus. Reddit ergo peccata parentum in filios, dum pro culpa parentis, ex originali peccato anima polluitur prolis. Et rursum non reddit parentum peccata 492 in filios: quia cum ab originali culpa per baptismum liberamur, jam non parentum culpas, sed quas ipsi committimus, habemus. Quod tamen intelligi etiam aliter potest: quia quisquis pravi parentis iniquitatem imitatur, etiam ex ejus delicto constringitur. Quisquis autem parentis iniquitatem non imitatur, nequaquam delicto illius gravatur. Unde fit, ut iniquus filius iniqui patris non solum sua quae addidit, sed etiam patris peccata persolvat; cum vitiis patris, quibus iratum Dominum non ignorat, etiam suam adhuc malitiam adjungere non formidat.

By the whirlwind of this tempest the iniquitous are snatched away from the sight of the eternal Judge; and they who here had solidified their mind with perverse desire, shall there be seen as chaff and ashes: because the snatching whirlwind carries them away to eternal punishments. It follows:

Chapter LI

[New XXXI].

VERS. 19.---God shall lay up the sorrow of the father for his children: and when He shall repay it, then he shall know.

57. How God punishes the sins of parents in their children.--- We know it is written: "Who render the sins of the fathers upon the children and grandchildren, unto the third and fourth generation" (Exod. 34:7). And again it is written: "What is it (De Poenit., dist. 4, c. 13) that you turn among yourselves this parable into a proverb in the land of Israel, saying: The fathers have eaten a sour grape, and the teeth of the children are set on edge? As I live, says the Lord God, you shall not have any more this parable for a proverb in Israel. Behold, all souls are mine; as the soul of the father, so also the soul of the son is mine. The soul that shall sin, the same shall die" (Ezek. 18:2; Jer. 31:29). In both these sentences, therefore, while a dissimilar sense is found, the mind of the hearer is instructed to seek subtly the way of discretion. For we draw original sin from our parents; and unless we be loosed by the grace of baptism, we also bear the sins of our parents: because we are indeed still one with them. He renders, therefore, the sins of the parents upon the children, while for the fault of the parent, the soul of the offspring is polluted from original sin. And again He does not render the sins of the parents upon the children: because when we are delivered from original fault through baptism, we no longer have the faults of our parents, but those which we ourselves commit. Which nevertheless can be understood in another way also: because whoever imitates the iniquity of a wicked parent, is also bound by his offense. But whoever does not imitate the iniquity of a parent, is by no means weighed down by his offense. Whence it happens, that an iniquitous son of an iniquitous father pays not only his own sins which he added, but also the sins of his father; when with the vices of his father, by which he is not ignorant that the Lord was angered, he also does not fear to add yet his own malice.

Et justum est, ut qui sub districto judice vias parentis iniqui non timet imitari, cogatur in vita praesenti etiam culpas parentis iniqui persolvere. Unde et illic dictum est: Anima patris mea est, et anima filii mea est. Anima quae peccaverit, ipsa morietur: quia in carne nonnunquam filii etiam ex patris peccato perimuntur. Deleto autem originali peccato, ex parentum nequitia in anima non tenentur. Quid enim est quod parvuli filii plerunque a daemonibus arripiuntur, nisi quod caro filii ex patris poena multatur? In semetipso enim percutitur pater iniquus, et percussionis vim sentire contemnit. Plerumque percutitur in filiis, ut acrius uratur; et dolor patris carni filiorum redditur, quatenus per filiorum poenas mens patris iniqua puniatur. Cum vero non parvuli, sed jam provectiores filii ex parentum culpa feriuntur, quid aliud aperte datur intelligi, nisi quod illorum etiam poenas luunt, quorum facta secuti sunt? Unde et recte dicitur: Usque ad tertiam et quartam progeniem. Quia enim usque ad tertiam et quartam progeniem, eam quam imitantur filii parentum vitam possunt videre, usque ad eos ultio extenditur, qui viderunt quod male sequerentur.

[Vet. XXIII.] 58. Impiorum oculos culpa claudit, aperit poena.--- Et quia impiorum oculos culpa claudit, sed in extremum poena aperit, recte subjungitur: Et cum reddiderit, tunc sciet. Nescit enim impius mala quae fecit, nisi cum pro eisdem malis puniri jam coeperit. Unde et per prophetam dicitur: Et tantummodo sola vexatio intellectum dabit auditui (Isai. XXVIII, 19). Tunc namque intelligit quod audivit, cum se jam pro contemptu vexari doluerit. Hinc per Balaam de semetipso dicitur: Dixit homo, cujus obturatus est oculus: dixit auditor sermonum Dei, qui visionem Omnipotentis intuitus est, qui cadet: et sic aperientur oculi ejus (Num. XXIV, 3, 4). Consilium quippe contra Israelitas praebuit, sed post in poena vidit quid prius ex culpa commiserit. Electi autem quia ne peccare debeant praevident: eorum videlicet oculi ante casum patent. Iniquus vero post casum oculos aperit: quoniam post culpam jam in poena sua conspicit, quia malum debuit vitare, quod fecit. De cujus inutili jam tunc scientia subinfertur:

CAPUT LII.

VERS. 20.---Videbunt oculi ejus interfectionem suam, et de furore Omnipotentis bibet.

And it is just, that he who under a strict Judge does not fear to imitate the ways of an iniquitous parent, should be compelled in the present life to pay even the faults of the iniquitous parent. Whence also it was said there: "The soul of the father is mine, and the soul of the son is mine. The soul that shall sin, the same shall die": because in the flesh sometimes children are even destroyed because of the sin of the father. But original sin being deleted, they are not held in the soul from the wickedness of the parents. For what is it that little children are for the most part seized by demons, unless that the flesh of the son is punished from the penalty of the father? For in himself the iniquitous father is struck, and he despises to feel the force of the percussion. For the most part he is struck in his children, that he may be more sharply burned; and the sorrow of the father is rendered to the flesh of the children, so that through the punishments of the children the iniquitous mind of the father may be punished. But when not little ones, but now more grown children are struck because of the fault of parents, what else is clearly given to be understood, but that they also pay the penalties of those whose deeds they followed? Whence also it is rightly said: "Unto the third and fourth generation." For because unto the third and fourth generation, the children can see the life of their parents which they imitate, the vengeance is extended unto them, who saw what they should evilly follow.

[Old XXIII.] 58. Guilt closes the eyes of the impious, punishment opens them.---And because guilt closes the eyes of the impious, but punishment opens them at the last, it is rightly added: "And when He shall repay it, then he shall know." For the impious man does not know the evils which he has done, except when he has already begun to be punished for those same evils. Whence also it is said by the prophet: "And only vexation shall give understanding to the hearing" (Isa. 28:19). For then he understands what he heard, when he has already grieved that he is vexed for his contempt. Hence it is said by Balaam concerning himself: "The man whose eye is stopped up has said: the hearer of the words of God has said, who has beheld the vision of the Almighty, who falls: and so his eyes shall be opened" (Num. 24:3, 4). For he offered counsel against the Israelites, but afterwards in punishment he saw what he had previously committed from guilt. But the elect, because they foresee that they ought not to sin: their eyes indeed are open before the fall. But the iniquitous man opens his eyes after the fall: since after the guilt he already beholds in his punishment, that he ought to have avoided the evil which he did. Concerning whose useless knowledge even then it is subjoined:

CHAPTER LII.

VERS. 20.---His eyes shall see his own destruction, and he shall drink of the fury of the Almighty.

59. Post casum inutiliter aperiuntur oculi.--- Qui si in hac vita positus, culpam suam vedere voluisset, de Omnipotentis postmodum furore non biberet. Sed qui hic avertit oculos a respectu criminis, illic declinare non valet sententiam damnationis. Saepe vero hi qui supplicia aeterna non metuunt, prava agere pro temporali saltem 493 percussione pertimescunt. Sed sunt nonnulli qui ita in iniquitate duruerunt, ut nec in ipsis metuant feriri quae amant, dummodo quae perverse cogitaverint expleant. Unde hoc in loco de iniqui obduratione subjungitur:

CAPUT LIII.

VERS. 21.---Quid enim ad eum pertinet de domo tua post se? aut si numerus mensium ejus dimidietur?

60. Stupenda quorumdam malorum, etiam dum feriuntur, obduratio et caecitas.--- Neque enim sic debemus accipere, ut iniquus iste postea quam damnatus aeternis suppliciis fuerit de domo sua, id est de cognatis quos reliquerit, minime cogitavit, cum per semetipsam Veritas dicat quia dives qui in inferno sepultus fuerat, de quinque fratribus quos reliquerat etiam in supplicio positus curam gerebat (Luc. XVI, 28). Omnis namque peccator prudens erit in poena qui stultus fuit in culpa (Dist. 38, c. 10), quia ibi jam dolore constrictus ad rationem oculos aperit, quos hic voluptati deditus clausit; et poena torquente exigitur ut sapiat, qui hic excaecante se superbia desipiebat. Cui tamen sua sapientia jam tunc minime proderit, quia hic ubi operari juxta sapientiam debuit, tempus amisit. Pro summo hic namque bono concupiscit germen generis habere, domum familia et opibus replere, et diu in hac carnis corruptione vivere. Sed si fortasse aliquid ad ejus desiderium veniat, quod tamen obtinere non possit nisi cum offensione conditoris ejus animus ad paululum perturbatus cogitat, quia si hoc egerit hic, unde offensam sui conditoris incurrat, in domo, in filiis, in vita percutitur. Sed superbia sua protinus instigatus obdurescit; et quamlibet in domo, quamlibet in vita percussionem sentiat, nequaquam curat, dummodo quae cogitaverit expleat; et quousque vivit, voluptates suas perficere non desistit. Ecce enim domus ejus pro culpa percutitur; sed quid ad eum pertinet de domo sua post se?

59. Eyes are opened uselessly after the fall.--- Who, if placed in this life, had wished to see his own guilt, would not afterwards drink of the fury of the Almighty. But he who here turns away his eyes from the regard of his crime, shall not be able there to decline the sentence of damnation. But often those who do not fear eternal punishments, dread to do wicked things at least for the sake of temporal percussion. But there are some who have so hardened in iniquity, that they do not even fear to be struck in those things which they love, provided that they may fulfill what they have perversely thought. Whence in this place concerning the obduration of the iniquitous it is subjoined:

CHAPTER LIII.

VERS. 21.---For what concerneth it him concerning his house after him? or if the number of his months be cut off in the midst?

60. The stupendous obduration and blindness of some wicked men, even while they are being struck.--- For we ought not to understand it in such a way that this wicked man, after he has been condemned to eternal punishments, thought not at all of his house, that is, of the kinsfolk whom he left behind, since Truth itself says that the rich man who had been buried in hell, even when placed in punishment, took care for the five brothers whom he had left (Luke 16:28). For every sinner will be prudent in punishment who was foolish in guilt (Dist. 38, c. 10), because there, already constrained by pain, he opens his eyes to reason, which here, given over to pleasure, he closed; and by the torturing punishment it is required that he be wise, who here, blinding himself with pride, was acting foolishly. To whom, however, his wisdom will then be of no profit, because here, where he ought to have worked according to wisdom, he lost the time. For here he desires as the highest good to have offspring of his race, to fill his house with family and wealth, and to live long in this corruption of the flesh. But if perhaps something should come according to his desire, which however he cannot obtain except with offense to the Creator, his mind, perturbed for a little while, thinks that if he does this here, whence he incurs the offense of his Creator, he is struck in his house, in his children, in his life. But being straightway instigated by his pride, he hardens; and whatever stroke he may feel in his house, whatever in his life, he cares not at all, provided that he may fulfill what he has thought; and as long as he lives, he does not cease to perfect his pleasures. For behold, his house is struck for his guilt; but what concerneth it him concerning his house after him?

Ecce pro ultione pravi operis ea quae esse potuit vitae longitudo breviatur; sed quid ad eum pertinet, si numerus dierum ejus dimidietur? Et in hoc ergo se peccator contra Deum erigit, ubi Deus omnipotens ejus erectionem frangit; et nec illata percussio mentem humiliat, quam in deliberatione contra Dominum obstinatio obdurat. Et notandum quam gravis culpae reatus sit, et poenam pro culpa menti proponere, et tamen nec tormenti metu sub jugo conditoris cervicem cordis inclinare. [Vet. XXIV, Rec. XXXII.] Sed ecce cum haec audimus, cordi nostro quaestio oritur, cur omnipotens et misericors Deus in tantam caecitatem cadere rationem mentis humanae permiserit? Ne vero quisquam ultra quam debet occulta Dei judicia discutere praesumat, recte subjungitur:

CAPUT LIV.

VERS. 22.---Nunquid Deum quispiam docebit scientiam, qui excelsos judicat?

61. Occulta Dei judicia curiosius non scrutanda.--- Cum in his quae de nobis aguntur ambigimus, debemus alia quae nobis sunt certa conspicere, et eam quae de nostra nobis incertitudine surrexerat cogitationis querelam placare. Ecce enim quod electos ad vitam flagella revocant, et a malis actibus reprobos nec flagella compescunt, omnipotentis Dei judicia super nos valde occulta sunt, et injusta non sunt. Sed si tendamus oculum mentis ad superiora, in illis aspicimus quia de nobis quid juste conqueri non habemus. Omnis namque peccator prudens erit in poena qui stultus fuit in culpa (Dist. 38, c. 10), quia ibi jam dolore constrictus ad rationem oculos aperit, quos hic voluptati deditus clausit; et poena torquente exigitur ut sapiat, qui hic excaecante se superbia desipiebat. Nobiscum igitur injuste nil agit, qui et subtiliorem nobis naturam juste judicavit. Dicat ergo: Nunquid Deum quispiam docebit scientiam, qui excelsos judicat? Qui enim super nos mira facit, constat procul dubio quia de nobis scienter omnia disponit. His itaque praemissis, adjungitur ubi humanus animus in requisitione fatigatur. Nam subditur:

CAPUT LV.

VERS. 23-25.---Iste moritur robustus et sanus, dives et felix, viscera ejus plena sunt adipe, et medullis ossa illius irrigantur; alius vero moritur in amaritudine animae suae absque ullis opibus.

Behold, for the vengeance of his wicked work, that length of life which might have been is shortened; but what concerneth it him, if the number of his days be cut off in the midst? And in this therefore the sinner erects himself against God, where Almighty God breaks his erection; and neither does the inflicted stroke humiliate the mind, which obstinacy hardens in deliberation against the Lord. And it is to be noted how heavy is the guilt of the fault, both to propose to the mind the punishment for the fault, and yet, not even through fear of torment, to incline the neck of the heart under the yoke of the Creator. [Vet. XXIV, Rec. XXXII.] But behold, when we hear these things, a question arises in our heart, why Almighty and merciful God has permitted the reason of the human mind to fall into such great blindness? Lest however anyone should presume to discuss the hidden judgments of God beyond what he ought, it is rightly subjoined:

CHAPTER LIV.

VERS. 22.---Shall any one teach God knowledge, who judgeth the high ones?

61. The hidden judgments of God are not to be searched out too curiously.---When we are in doubt in those things which are done concerning us, we ought to look at other things which are certain to us, and appease that complaint of thought which had arisen from our uncertainty concerning ourselves. For behold, because scourges recall the elect to life, and scourges do not restrain the reprobate from evil acts, the judgments of Almighty God over us are very hidden, and they are not unjust. But if we stretch the eye of the mind to higher things, in them we behold that we have nothing of which to complain justly concerning ourselves. For Almighty God, discerning the merits of the angels, appointed some to remain in eternal light without a fall, others, having fallen spontaneously from the state of their loftiness, He prostrated in the vengeance of eternal damnation. Therefore He does nothing unjustly with us, Who also judged justly a nature more subtle than ours. Let him say therefore: Shall any one teach God knowledge, who judgeth the high ones? For He who does wonders over us, it is certain beyond doubt that He disposes all things concerning us with knowledge. These things being thus premised, that is subjoined where the human mind is fatigued in inquiry. For it is added:

CHAPTER LV.

VERS. 23-25.---One dieth strong and whole, rich and happy, his bowels are full of fat, and his bones are watered with marrow; but another dieth in bitterness of soul without any riches.

62. Electorum et reproborum vita dispar, at mors carnis eadem. Iniqui laetitia transit ad poenam, innocentis poena ad laetitiam.--- Ista cum ita sint, quis omnipotentis Dei secreta discutiat cur haec ita esse permittat? Sed electis et reprobis vita quidem dispar est, carnis autem in morte corruptio dispar non est. Unde subjungitur:

VERS. 26.---Et tamen simul in pulvere dormient, et vermes operient eos.

Quid ergo mirum, si prosperitate vel adversitate praesentis saeculi dissimiliter ad momentum currunt, qui per corruptionem carnis ad terram similiter redeunt? [Vet. XXV.] Illa est ergo solummodo vita cogitanda, in qua cum resurrectione carnis ad finem dissimilem pertingitur retributionis. Quae est enim iniquis salus aut robur, qui adeps et divitiae, dum totum hic cum celeritate relinquitur, et illic retributio, quae nunquam relinqui possit, invenitur? Sicut autem hujus iniqui laetitia transit ad poenam, ita afflicti innocentis poena transit ad laetitiam. Nec divitiae ergo debent mentem extollere, nec inopia perturbare. Unde beatus Job inter damna rerum nulla admittit ad animum damna cogitationum, sed ad eos qui se in percussione despiciunt redarguendo subjungit, dicens:

Caput LVI

[Rec. XXXIII].

VERS. 27, 28.---Certe novi cogitationes vestras, et sententias contra me iniquas. Dicitis enim: Ubi est domus principis, et ubi tabernacula impiorum?

63. Job infractus, quia amissis caeteris Deum non amiserat.--- Impium enim crediderant quem, ablatis rebus, temporaliter destructum videbant. Sed sanctus vir tanto eos alta consideratione dijudicat, quanto inter damna quae pertulerat infracta rectitudine stabat. Quid enim ei foris rerum damna nocuerant, qui illum non amiserat quem interius amabat?

Allegoricus sensus.---64. Ex copia superbia nascitur.--- Hoc vero quod dicitur: Simul in pulvere dormient, et vermes operient eos, si quis forsitan accipere per allegoriam velit, explere breviter possumus, si de iniquo hoc divite ea quae sunt jam dicta replicemus. Dicitur namque: Viscera ejus plena sunt adipe. Sicut enim ex abundanti cibo adeps, ita ex abundantia rerum superbia nascitur, quae impinguat mentem divitis, dum elevatur animus superbientis. Superbia quippe cordis quasi quaedam pinguedo est crassitudinis.

62. The life of the elect and the reprobate is unlike, but the death of the flesh is the same. The joy of the wicked passeth to punishment, the punishment of the innocent to joy.--- Since these things are so, who shall discuss the secrets of Almighty God, why He permits these things to be so? For the life of the elect and the reprobate is indeed unlike, but the corruption of the flesh in death is not unlike. Whence it is subjoined:

VERS. 26.---And yet they shall sleep in the dust together, and worms shall cover them.

What wonder then if they run dissimilarly for a moment in the prosperity or adversity of the present world, who return to the earth similarly through the corruption of the flesh? [Vet. XXV.] That life only, therefore, is to be thought of, in which with the resurrection of the flesh a dissimilar end of retribution is reached. For what health or strength is there to the wicked, what fatness and riches, while the whole is left here with speed, and there retribution is found which can never be left? But as the joy of this wicked man passeth to punishment, so the punishment of the afflicted innocent passeth to joy. Neither riches, therefore, ought to lift up the mind, nor want to perturb it. Whence blessed Job, amidst the losses of things, admits no losses of thoughts to his mind, but to those who despise him in his smiting, he subjoins in refutation, saying:

Chapter LVI

[Rec. XXXIII].

VERS. 27, 28.---Surely I know your thoughts, and the unjust sentences against me. For ye say: Where is the house of the prince, and where are the tabernacles of the wicked?

63. Job was unbroken, because though other things were lost he had not lost God.--- For they had believed him wicked whom they saw temporally destroyed, his goods being taken away. But the holy man judges them with as much high consideration as he stood with unbroken rectitude amidst the losses which he had endured. For what had the losses of things without harmed him, who had not lost Him whom he loved within?

Allegorical sense.---64. From abundance pride is born.--- But as to this which is said: Together they shall sleep in the dust, and worms shall cover them, if anyone should perchance wish to take it by allegory, we can briefly explain it, if we repeat concerning this wicked rich man what has already been said. For it is said: His bowels are full of fat. For as fatness is born of abundant food, so from abundance of things is born pride, which fattens the mind of the rich man while the soul of the proud is lifted up. For the pride of the heart is as it were a certain fatness of grossness.

Unde quia plerique ex abundantia peccata perpetrant, per Prophetam dicitur: Prodiit quasi ex adipe iniquitas eorum (Psal. LXXII, 7). Sequitur: Et medullis ossa illius irrigantur. Amatores hujus saeculi quasi ossa habent, quando in hoc mundo fortitudinem dignitatum possident.

Sed si in exteriori dignitate desint terrenae et domesticae divitiae, quantum ad judicium suum ossa quidem habent, sed medullas in ossibus non habent. Quia ergo sic iste amator hujus saeculi exteriori potestate fulcitur, ut etiam interiori terrenae domus abundantia saginetur, dicitur: Et medullis ossa illius irrigantur. Vel certe ossa sunt hujus divitis pravae et durae consuetudines, medullae vero in ossibus sunt ipsa desideria male vivendi, quae neque ex pravitatis satisfactione satiantur. Quae medullae quasi ossa irrigant, cum prava desideria perversas consuetudines suas in voluptatum delectatione conservant.

[Vet. XXVI, Rec. XXXIV.] 65. Unde dives inaniter gaudet, inde pauper inanius affligitur. Bona quae dives cum metu habet, pauper cum anxietate appetit.--- Et sunt nonnulli qui in hoc mundo divitias non habent, sed habere concupiscunt, elati esse appetunt; quamvis in hoc mundo quod cupiunt obtinere non possunt; et cum nullis rebus vel honoribus fulti sint, per mala tamen desideria in conspectu interni judicis reos conscientia addicit. Talis etenim quisque plerumque ideo affligitur, quia ditescere ac superbire non praevalet. De quo et subditur: Alius vero moritur in amaritudine animae suae absque ullis opibus. Ecce unde dives superbo corde inaniter gaudet, inde pauper alius superbo corde inanius affligitur. Bene autem de utrisque subjungitur: Et tamen simul in pulvere dormient, et vermes operient eos. In pulvere enim dormire est in terrenis desideriis oculos mentis claudere. Unde unicuique peccanti et in culpa sua dormienti dicitur: Surge qui dormis, et exsurge a mortuis, et illuminabit te Christus (Ephes. V, 14). Vermes vero qui de carne nascuntur eos simul operiunt, quia sive divitis, sive pauperis superbientis animum curae carnales premunt. In rebus etenim terrenis pauper et dives reprobus, quamvis non pari prosperitate fulciantur, pari tamen anxietate turbantur, quia quod ille jam cum metu habet, iste cum anxietate appetit; et quia habere non valet, dolet. Dicatur ergo: Simul in pulvere dormient, et vermes operient eos, quia etsi non simul rebus temporalibus sublevantur, simul tamen in cura rerum temporalium mentis torpore sopiuntur. Simulque eos vermes operiunt, quia vel istum ut concupita habeat, vel illum, ne habita amittat, carnales cogitationes premunt.

Whence because many commit sins from abundance, it is said by the Prophet: Their iniquity hath come forth as from fatness (Ps. 72:7). It follows: And his bones are watered with marrow. The lovers of this world have as it were bones, when they possess the strength of dignities in this world.

But if in outward dignity earthly and domestic riches be wanting, as far as their own judgment goes they have bones indeed, but they have not marrow in the bones. Because, then, this lover of this world is so supported by outward power, as to be fattened also with the inward abundance of an earthly house, it is said: And his bones are watered with marrow. Or surely the bones of this rich man are his depraved and hard customs, but the marrow in the bones are the very desires of living ill, which are not even satisfied by the fulfillment of wickedness. Which marrows water the bones as it were, when depraved desires preserve their perverse customs in the delight of pleasures.

[Vet. XXVI, Rec. XXXIV.] 65. Whence the rich man rejoices vainly, thence the other poor man is afflicted more vainly. The goods which the rich man hath with fear, the poor man desires with anxiety.--- And there are some who have not riches in this world, but desire to have them, they long to be exalted; although in this world they cannot obtain what they desire; and though they be supported by no things or honors, yet through evil desires their conscience adjudges them guilty in the sight of the internal Judge. For such a one is often afflicted for this reason, because he is not able to grow rich and be proud. Of whom it is also added: But another dieth in the bitterness of his soul without any riches. Behold, whence the rich man with a proud heart rejoices vainly, thence another poor man with a proud heart is more vainly afflicted. Well then is subjoined concerning both: And yet they shall sleep in the dust together, and worms shall cover them. For to sleep in the dust is to close the eyes of the mind in earthly desires. Whence to every one sinning and sleeping in his own fault it is said: Arise thou that sleepest, and arise from the dead, and Christ shall enlighten thee (Eph. 5:14). But the worms which are born of the flesh cover them both together, because carnal cares oppress the mind either of the rich man or of the proud poor man. For in earthly things the reprobate poor and rich man, although they be not supported by equal prosperity, yet are troubled with equal anxiety, because what that one already has with fear, this one desires with anxiety; and because he is not able to have it, he grieves. Let it be said then: Together they shall sleep in the dust, and worms shall cover them, because although they are not together relieved by temporal things, yet they are together lulled by a torpor of mind in the care of temporal things. And at the same time worms cover them, because carnal thoughts oppress either this one that he may have what he desires, or that one lest he lose what he has.

66. Job nec habitis rebus elatus, nec amissis anxius.--- Beatus autem Job, qui nec habitis rebus elatus fuerat, nec amissas cum anxietate requirebat, quia nullis exterioris damni cogitationibus mordebatur, eum vermes cordis non operuerant. Et quia in terrena cura mentem suam non dejecerat, nequaquam in pulvere dormiebat.

Sequitur: Certe novi cogitationes vestras, et sententias contra me iniquas. Cum scriptum sit: Quis scit hominum quae sunt hominis, nisi spiritus hominis, qui in ipso est (I Cor. II, 11)? qua ratione nunc dicitur: Certe novi cogitationes vestras. Sed tunc spiritus hominis ignoratur ab altero cum verbis vel operibus non demonstratur. Nam cum scriptum sit: Ex fructibus eorum cognoscetis eos (Matth. VII, 20), per hoc quod foris agitur quidquid intus latet aperitur. Unde recte quoque per Salomonem dicitur: Quomodo in aquis resplendent vultus prospicientium, sic corda hominum manifesta sunt prudentibus (Prov. XXVII, 19). Proinde beatus Job, cum amicorum colloquentium cogitationes nosse se diceret, adjunxit: Et sententias contra me iniquas, ut ex patenti re ostenderet quia hoc quod in eis latebat 496 invenisset. Unde ipsas quoque eorum iniquas sententias adjungit, dicens: Dicitis enim: Ubi est domus principis, et ubi tabernacula impiorum?

[Rec. XXXV.] 67. Falsa eorum opinio qui culpas ex flagellis metiuntur.--- Infirmi quique, qui in hoc mundo florere appetunt, et sicut magna mala, sicut flagella pertimescunt, in eis quos flagellatos aspiciunt, culpas ex poena metiuntur. Quos enim percussos cernunt, Deo displicuisse suspicantur. Unde amici beati Job, quem percussum viderunt, impium fuisse crediderunt, videlicet aestimantes quia si impius non fuisset, ejus tabernacula permanerent. Sed ista non cogitat nisi qui adhuc infirmitatis taedio laborat, qui in praesentis saeculi delectatione gressum cogitationis figit, qui transire ad aeternam patriam perfectis desideriis nescit. Unde bene subjungitur:

Caput LVII

[Vet. XXVII].

VERS. 29, 30.---Interrogate quemlibet de viatoribus, et haec eadem illum intelligere cognoscetis. Quia in diem perditionis servatur malus, et ad diem furoris ducitur.

66. Job was neither elated by things possessed, nor anxious for things lost.--- But blessed Job, who had neither been elated by things possessed, nor sought after those that were lost with anxiety, because he was bitten by no thoughts of outward loss, the worms of the heart had not covered him. And because he had not cast down his mind in earthly care, he by no means slept in the dust.

It follows: Surely I know your thoughts, and the unjust sentences against me. Since it is written: What man knoweth the things of a man, save the spirit of man which is in him (1 Cor. 2:11)? for what reason is it now said: Surely I know your thoughts. But the spirit of a man is then unknown by another when it is not demonstrated by words or works. For as it is written: By their fruits ye shall know them (Matt. 7:20), by that which is done without, whatever lies hid within is opened. Whence also it is rightly said by Solomon: As in waters the faces of those who look in shine forth, so the hearts of men are manifest to the prudent (Prov. 27:19). Therefore blessed Job, when he said that he knew the thoughts of his friends communing with him, added: And the unjust sentences against me, that he might show by a manifest thing that he had found that which lay hid in them. Whence also he subjoins their very unjust sentences, saying: For ye say: Where is the house of the prince, and where are the tabernacles of the wicked?

[Rec. XXXV.] 67. The false opinion of those who measure faults by scourges.--- All the weak, who desire to flourish in this world, and dread scourges as great evils, measure faults in those whom they behold scourged by the punishment. For those whom they see smitten, they suspect to have displeased God. Whence the friends of blessed Job, whom they saw smitten, believed that he had been wicked, namely, estimating that if he had not been wicked, his tabernacles would remain. But this no one thinks except him who yet labors with the weariness of infirmity, who fixes the step of his thought in the delight of the present world, who knows not how to pass to the eternal country with perfect desires. Whence it is well subjoined:

Chapter LVII

[Vet. XXVII].

VERS. 29, 30.---Ask any of the wayfaring men, and ye shall know that he understandeth these same things. Because the wicked is reserved to the day of destruction, and he is led to the day of fury.

68. Consulendi sunt, qui vitam sibi viam esse, non patriam cogitant.--- Saepe etenim diu divina patientia tolerat quos jam ad supplicia praescita condemnat, permittit florere quos adhuc cernit deteriora perpetrare. Quia enim videt ad quam damnationis foveam tendant, hoc eis pro nihilo esse existimat, quod hic perversi relinquenda multiplicant. Sed quisquis praesentis vitae gloriam diligit, magnam esse felicitatem deputat hic secundum votum florere, quamvis cogatur postmodum supplicia aeterna tolerare. Solus ergo ille conspicit nil esse quod iniquus floret, qui jam gressum cordis ab amore praesentis saeculi amovit. Unde recte cum de subsequenti damnatione impii diceretur, praemittitur: Interrogate quemlibet de viatoribus, et haec eadem illum intelligere cognoscetis. Viator quippe dicitur qui praesentem vitam viam sibi esse et non patriam attendit, qui in dilectione praetereuntis saeculi cor figere despicit, qui non remanere in transeuntibus, sed ad aeterna pervenire concupiscit. Qui enim in hac vita viator esse non appetit, hujus vitae prospera minime contemnit, et ea quae ipse desiderat, cum abundare aliis viderit, miratur. Unde David propheta quoniam a dilectione praesentis saeculi jam corde transierat, iniqui gloriam describens, dicebat: Vidi impium superexaltatum et elevatum sicut cedros Libani (Psal. XXXVI, 35). Sed quia cor huic mundo non subdidit, hunc jure despexit, dicens: Transivi, et ecce non erat (Ibid., 36). Esset quippe aliquid in ejus aestimatione impius, si ipse ab hoc saeculo per intentionem minime transisset. Sed is cui non transeunti magnum aliquid esset, transeunti animo quam nihil esset apparuit, quia dum aeterna retributio cogitatur, praesens gloria quam sit nulla cognoscitur. Hinc Moyses, cum supernae contemplationis gloriam quaereret, dixit, Transiens videbo visionem (Exod. III, 3). Nisi enim gressum cordis a saeculi amore removisset, nequaquam intelligere superna potuisset. Hinc Jeremias luctum cordis sui considerari deposcens, ait: O vos omnes qui transitis per viam, attendite et videte, si est dolor sicut dolor meus (Thren. I, 12). Qui enim praesentem vitam non quasi viam transeunt, sed quasi patriam attendunt, luctum cordis electorum considerare nesciunt. Illos ergo ut dolorem suum considerent propheta exquirit, quos in hoc mundo contigit 497 animum non fixisse. Hinc per Salomonem dicitur: Aperi os tuum muto, et causis omnium filiorum qui pertranseunt (Prov. XXXI, 8). Muti enim dicuntur qui praedicatorum verbis contradicendo minime resistunt. Qui etiam pertranseuntes sunt, quia intentionem mentis in amore vitae praesentis figere dedignantur.

68. Those are to be consulted who think that life is a way for them, not a country.--- For often divine patience tolerates for a long time those whom it already condemns to foreknown punishments, it permits those to flourish whom it yet sees perpetrating worse things. For because He sees to what pit of damnation they are tending, He accounts it as nothing that here the perverse multiply things that must be left behind. But whosoever loves the glory of the present life, accounts it a great happiness to flourish here according to his wish, although he be compelled afterwards to endure eternal punishments. He alone therefore beholds that it is nothing that the wicked flourishes, who has already removed the step of his heart from the love of the present world. Whence rightly, when it was spoken concerning the subsequent damnation of the impious, it is premised: Ask any of the wayfaring men, and ye shall know that he understandeth these same things. For he is called a wayfaring man who attends to this, that the present life is a way to him and not a country, who despises to fix his heart in the love of the passing world, who desires not to remain in things transitory, but to arrive at things eternal. For he who does not desire to be a wayfaring man in this life, by no means despises the prosperous things of this life, and he wonders at those things which he himself desires, when he sees them abound in others. Whence the prophet David, since he had already passed in heart from the love of the present world, describing the glory of the wicked, said: I saw the wicked exalted on high and lifted up like the cedars of Lebanon (Ps. 36:35). But because he did not subject his heart to this world, he justly despised him, saying: I passed by, and lo, he was not (Ibid., 36). The wicked man would indeed have been something in his estimation, if he himself had not at least passed from this world by intention. But he to whom, while not passing, it would have been something great, to his passing mind it appeared how nothing it was, because while eternal retribution is thought of, present glory is known how null it is. Hence Moses, when he sought the glory of heavenly contemplation, said, I will pass and see the vision (Exod. 3:3). For unless he had removed the step of his heart from the love of the world, he could by no means have understood heavenly things. Hence Jeremiah, requesting the mourning of his heart to be considered, says: O all ye that pass by the way, attend and see, if there be sorrow like unto my sorrow (Lam. 1:12). For those who do not pass through the present life as through a way, but attend to it as a country, know not how to consider the mourning of the heart of the elect. Those therefore the prophet seeks out that they may consider his sorrow, whom it has happened not to have fixed their mind in this world. Hence it is said by Solomon: Open thy mouth for the dumb, and for the causes of all the children that pass by (Prov. 31:8). For they are called dumb who by no means resist by contradicting the words of the preachers. Who also are those that pass by, because they disdain to fix the intention of the mind in the love of the present life.

Igitur quia malus ad diem perditionis servatur, et ad diem furoris ducitur, hoc non nisi qui est viator intelligit, quoniam qui cor in praesentibus fixit, quae iniquum sequuntur supplicia non deprehendit. De quo adhuc subditur:

Caput LVIII

[Rec. XXXVI.]

VERS. 31.---Quis arguet coram eo viam ejus? et quae fecit, quis reddet illi?

69. Antichristum tantis signis, ostensione sanctitatis tanta elatum, solus Christus debellaturus est.--- Saepe malus indignationem conditoris sui, quam in aeternum passurus est, et in hac quoque vita positus experitur, dum prosperitatem quam amat amittit, et adversitatem quam formidat invenit. Et quamvis increpari de suis pravitatibus a justorum lingua etiam in prosperis valeat, scimus tamen quod cum facta sua perversum quemque dejiciunt, justorum increpatio convalescat. Qua autem ratione nunc dicitur: Quis arguet coram eo viam ejus? dum etiam, justis tacentibus, hoc quoque notum sit, quia toties hic iniqui via arguitur, quoties ejus prosperitas interveniente adversitate turbatur [Vet. XXVIII]. Sed beatus Job dum de omnium malorum corpore loqueretur, subito ad omnium iniquorum caput verba convertit. Vidit enim quod in fine mundi Satan hominem ingrediens, quem sacra Scriptura Antichristum appellat, tanta elatione extollitur, tanta virtute principatur, tantis signis et prodigiis in sanctitatis ostensione elevatur, ut argui ab homine ejus facta non valeant quia cum potestate terroris adjungit etiam signa ostensae sanctitatis, et ait: Quis arguet coram eo viam ejus? Quis videlicet hominem illum increpare audeat, cujus visum ferre pertimescit? Sed tamen ejus viam non solum Elias et Enoch, qui in ejus exprobrationem ad medium deducuntur, sed etiam omnes electi arguunt, dum contemnunt, dum virtute mentis ejus malitiae resistunt. Sed quia hoc ex divina gratia, et non suis viribus faciunt, recte nunc dicitur: Quis arguet coram eo viam ejus? Quis etenim, nisi Deus, cujus adjutorio electi, ut resistere valeant, fulciuntur? Aliquando enim in Scriptura sacra cum interrogando Quis ponitur, Omnipotens designatur. Unde scriptum est: Quis suscitabit eum (Genes. XLIX, 9)? De quo per Paulum dicitur: Quem Deus suscitavit a mortuis (Gal. I, 1).

Therefore because the wicked is reserved for the day of destruction, and is led to the day of fury, no one understands this except he who is a wayfaring man, since he who has fixed his heart in present things, perceives not the punishments which follow the wicked. Concerning which it is yet added:

Chapter LVIII

[Rec. XXXVI.]

VERS. 31.---Who shall reprove his way before his face? and who shall repay him for the things that he hath done?

69. Christ alone shall subdue Antichrist, who is elated with so many signs, and such a show of holiness.--- Often the wicked man experiences the indignation of his Creator, which he is to suffer eternally, even while placed in this life, while he loses the prosperity which he loves, and finds the adversity which he fears. And although he may be rebuked for his depravities by the tongue of the righteous even in prosperity, yet we know that when his own deeds cast down any perverse person, the rebuke of the righteous gains strength. But for what reason is it now said: Who shall reprove his way before his face? since even if the righteous be silent, this also is known, that the way of the wicked is here as often reproved as his prosperity is troubled by intervening adversity [Vet. XXVIII]. But blessed Job, while he was speaking concerning the body of all the wicked, suddenly turned his words to the head of all the wicked. For he saw that at the end of the world Satan, entering into a man whom Sacred Scripture calls Antichrist, is lifted up with such great elation, rules with such great power, is raised up with such great signs and prodigies in the show of holiness, that his deeds cannot be reproved by man, because he adds even signs of shown holiness to the power of terror; and he says: Who shall reprove his way before his face? Who, that is, should dare to rebuke that man, whose very look he fears to bear? But yet not only Elijah and Enoch, who are brought forward to his reproach, but also all the elect reprove his way, while they despise him, while they resist his malice with the power of the mind. But because they do this from divine grace, and not from their own strength, it is rightly now said: Who shall reprove his way before his face? For who, but God, by whose aid the elect are supported that they may be able to resist? For sometimes in Sacred Scripture when Who is placed interrogatively, the Almighty is designated. Whence it is written: Who shall raise him up (Gen. 49:9)? Concerning which it is said by Paul: Whom God hath raised from the dead (Gal. 1:1).

In eo ergo quod sancti viri ejus iniquitati contradicunt, non ipsi sunt qui viam ejus arguunt, sed ille est ex cujus gratia confortantur. Et quia praesentia ejus, qua in homine venturus est, multo atrocior in persecutione erit quam nunc, cum minime cernitur, quia specialiter adhuc illo vase suo proprio non gestatur, bene dictum est: Coram eo. Multi enim nunc vias Antichristi dijudicantes corripiunt, sed hoc quasi in ejus absentia faciunt, dum illum arguunt quem adhuc specialiter non intuentur. Cum vero 498 in illo damnato homine venerit, quisquis ejus praesentiae resistit, coram eo viam ejus arguit, cujus vires et conspicit et contemnit. Vel certe viam ejus arguere est prosperitatem cursus ejus aeterno supplicio interveniente turbare. Quod quia solus Dominus propria virtute facturus est, de quo scriptum est. Quem Dominus Jesus interficiet spiritu oris sui, et destruet illustratione adventus sui (II Thess. II, 8.), recte dicitur: Quis arguet coram eo viam ejus? Unde et sequitur: Et quae fecit, quis reddet illi? Quis nimirum, nisi Dominus? Qui solus illi perdito homini quae fecit reddet, dum potestatem ejus tam validam per adventum suum aeterna damnatione contriverit. Sed elatus iste princeps malorum, in hac vita quandiu est positus, quid agat, audiamus. Sequitur:

Caput LIX

[Vet. XXIX, Rec. XXXVII].

VERS. 32.---Ipse ad sepulcra ducetur, et in congerie mortuorum vigilabit.

70. In multitudine peccantium tanquam in congerie mortuorum, et in sepulcris Satan vigilat.--- Quia sepulcra mortuos tegunt, quid aliud per sepulcra quam reprobi designantur, in quibus exstinctae a vita beatitudinis animae velut in sepulcris latent? Iniquus ergo iste ad sepulcra ducetur, quia in pravorum cordibus recipietur, quoniam soli eum illi suscipiunt, in quibus mortuae a Deo animae reperiuntur. De quo recte etiam, dum ejus supplicia describuntur, per prophetam dicitur: In circuitu illius sepulcra ejus, omnes interfecti, et qui ceciderunt gladio (Ezech. XXXII, 22). Illi quippe in inferno juxta illum sunt, in quibus idem malignus spiritus mortuus jacet. Qui iniquitatis ejus gladio percussi ceciderunt. Unde scriptum est: Qui liberasti David servum tuum de gladio maligno (Psal. CLIII, 10). Recte autem dicitur: Et in congerie mortuorum vigilabit, quia nunc in congregatione peccantium astutiae suae insidias exerit. Pro eo autem quod in mundo raritas bonorum est, et multitudo malorum, recte mortuorum congeries nominatur, ut ipsa iniquorum multitudo signetur. Lata enim via est quae ducit ad perditionem, et multi sunt qui ingrediuntur per eam (Matth. VII, 13).

In this then that holy men contradict his iniquity, it is not they themselves who reprove his way, but it is He by whose grace they are strengthened. And because his presence, with which he is to come in man, will be much more atrocious in persecution than now, when he is least perceived, because he is not yet specially carried in that proper vessel of his, it is well said: Before his face. For many now correct the ways of Antichrist by judging them, but they do this as it were in his absence, while they reprove him whom as yet they do not specially behold. But when he shall come in that damned man, whosoever resists his presence reproves his way before his face, whose strength he both beholds and despises. Or surely, to reprove his way is to trouble the prosperity of his course by the intervention of eternal punishment. Because only the Lord is to do this by His own power, concerning whom it is written: Whom the Lord Jesus shall slay with the spirit of His mouth, and shall destroy with the brightness of His coming (2 Thess. 2:8), it is rightly said: Who shall reprove his way before his face? Whence also it follows: And who shall repay him for the things that he hath done? Who indeed, but the Lord? Who alone will repay that lost man for what he has done, when by His coming He shall have broken his so strong power with eternal damnation. But this elated prince of the wicked, as long as he is placed in this life, let us hear what he does. It follows:

Chapter LIX

[Vet. XXIX, Rec. XXXVII].

VERS. 32.---He shall be brought to the graves, and shall watch in the heap of the dead.

70. Satan watches in the multitude of sinners as in a heap of dead men, and in the graves.--- Because graves cover the dead, what else is designated by graves but the reprobate, in whom souls extinguished from the life of blessedness lie hid as it were in graves? Therefore this wicked man shall be brought to the graves, because he shall be received in the hearts of the wicked, since those alone receive him in whom souls dead to God are found. Concerning whom also it is rightly said by the prophet, while his punishments are being described: Round about him are his graves, all of them slain, and they that fell by the sword (Ezek. 32:22). For those are in hell next to him, in whom the same malignant spirit lies dead. Who fell smitten by the sword of his iniquity. Whence it is written: Who hast delivered David Thy servant from the malignant sword (Ps. 144:10). And it is rightly said: And he shall watch in the heap of the dead, because now in the congregation of sinners he puts forth the snares of his craftiness. For because of the rarity of the good in the world, and the multitude of the wicked, it is rightly named a heap of the dead, that the very multitude of the wicked may be signified. For wide is the way that leadeth to destruction, and many there be which go in thereat (Matt. 7:13).

Satanae itaque in congerie mortuorum vigilare est in reproborum cordibus malitiae suae astutias exercere. De quo adhuc subditur:

Caput LX

[Rec. XXXVIII].

VERS. 33.---Dulcis fuit glareis Cocyti.

71. Ut amarus est electis, ita reprobis vitia suggerendo dulcis est.--- Graeca lingua cocytus luctus dicitur, qui tamen luctus feminarum vel quorumlibet infirmantium solet intelligi. Sapientes vero hujus saeculi, a luce veritatis exclusi, quasi umbras quasdam veritatis inquisitione tenere conati sunt. Unde Cocytum fluvium currere apud inferos putaverunt, videlicet designantes quod hi qui digna doloribus opera faciunt, in infernum ad luctum decurrunt. Sed nos despiciamus umbram carnalis sapientiae, qui jam de veritate lucem tenemus et cognoscamus voce beati viri Cocyton luctum infirmantium dici. Scriptum quippe est: Viriliter agite, et confortetur cor vestrum (Psal. XXX, 25). Qui enim in Deo confortari renuunt, ad luctum per animi infirmitatem tendunt. Glareas vero lapillos fluminum appellare, consuevimus, quos aqua defluens trahit. Quid ergo per glareas Cocyti nisi reprobi designantur, qui, suis voluptatibus dediti, quasi semper a flumine ad ima detrahuntur? Qui enim contra voluptates hujus saeculi stare fortiter nolunt, glareae Cocyti fiunt qui suis quotidie lapsibus ad luctum tendunt, ut in aeternum post lugeant, qui modo se in suis voluptatibus delectabiliter relaxant. Et quia antiquus hostis suum vas illum reprobum hominem ingressus, dum dona perversis tribuit, dum eos in hoc mundo honoribus extollit, dum eorum oculis prodigia ostendit, fluxae mentes hunc in suis prodigiis admirantur et sequuntur, bene de eo dicitur: Dulcis fuit glareis Cocyti. Cum enim hunc electi despiciunt, cum mentis calce contemnunt, illi eum sequentes diligunt, qui velut ab aqua voluptatis ad perpetuum luctum trahuntur, qui per terrenam concupiscentiam more glareae quotidianis lapsibus ad ima dilabuntur. Aliis namque gustum suae dulcedinis per superbiam, aliis per avaritiam, aliis per invidiam, aliis per fallaciam, aliis per luxuriam porrigit; et ad quanta vitiorum genera pertrahit, quasi tot suae dulcedinis potus propinat. Nam cum aliquid superbum in mente persuadet, fit dulce quod dicit, quia videri praelatus caeteris homo perversus appetit.

Therefore for Satan to watch in the heap of the dead is to exercise the crafts of his malice in the hearts of the reprobate. Concerning which it is yet added:

Chapter LX

[Rec. XXXVIII].

VERS. 33.---He was sweet to the pebbles of Cocytus.

71. As he is bitter to the elect, so is he sweet to the reprobate by suggesting vices to them.--- In the Greek language Cocytus is called mourning, which mourning, however, is wont to be understood of women or of any weak persons. But the wise men of this world, excluded from the light of truth, have endeavored to hold as it were certain shadows of truth by their inquiry. Whence they thought that the river Cocytus ran among those in hell, designating evidently that those who do works worthy of sorrows, run down into hell to mourning. But let us despise the shadow of carnal wisdom, we who already hold the light of truth, and let us know by the voice of the blessed man that Cocytus is called the mourning of the weak. For it is written: Do manfully, and let your heart be strengthened (Ps. 31:24). For those who refuse to be strengthened in God, tend to mourning through the infirmity of the mind. But we are accustomed to call the little stones of rivers which the flowing water draws along, pebbles. What therefore is designated by the pebbles of Cocytus but the reprobate, who, given up to their pleasures, are as it were always drawn down by the river to the depths? For those who will not stand firmly with fortitude against the pleasures of this world, become pebbles of Cocytus, who by their daily slips tend to mourning, that they may mourn eternally afterwards, who now relax themselves delightfully in their pleasures. And because the ancient enemy, having entered his vessel, that reprobate man, while he bestows gifts on the perverse, while he exalts them in this world with honors, while he shows prodigies to their eyes, unstable minds admire and follow him in his prodigies, it is well said of him: He was sweet to the pebbles of Cocytus. For while the elect despise him, while they contemn him with the heel of the mind, those follow and love him who are drawn as it were by the water of pleasure to perpetual mourning, who through earthly concupiscence, after the manner of a pebble, slide down to the depths by daily slips. For to some he offers the taste of his sweetness through pride, to others through avarice, to others through envy, to others through fallacy, to others through luxury; and into as many kinds of vices as he draws them, he provides as many draughts of his sweetness. For when he persuades anything proud in the mind, what he says becomes sweet, because the perverse man desires to appear set above others.

Dum menti avaritiam infundere molitur, fit dulce quod occulte loquitur, quia per abundantiam necessitas vitatur. Dum aliquid de invidia suggerit, fit dulce quod dicit, quia perversa mens dum alium deterescere viderit, exsultat se eo minorem minime videri. Cum aliquid de fallacia persuadet, fit dulce quod suggerit, quia eo ipso quo fallit caeteros, prudens videtur sibi. Cum luxuriam deceptae menti loquitur, fit dulce quod suadet, quia in voluptate animum resolvit. Quot ergo vitia carnalium cordibus inserit, quasi tot potus suae dulcedinis eis porrigit. Quam tamen, ut praedixi, ejus dulcedinem non percipiunt, nisi qui, praesentibus voluptatibus dediti, ad perpetuum luctum trahuntur. Bene ergo dicitur: Dulcis fuit glareis Cocyti, quia amarus electis, et suavis est reprobis. Illos enim solummodo suis delectationibus pascit, quos quotidianis lapsibus ad gemitum impellit. Sequitur:

CAPUT. LXI [Vet. XXX, Rec. XXXIX].

IBID.---Et post se omnem hominem trahit, et ante se innumerabiles.

CAPUT LXII.

VERS. 54.---Quomodo igitur consolamini me frustra, cum responsio vestra repugnare ostensa sit veritati?

73. Sanctis quam odiosum mendacium.---Amici beati Job eum consolari non poterant, in quo suis sermonibus veritati contraibant. Cumque hunc hypocritam vel impium dicerent, per hoc quod ipsi mentientes perpetrabant culpam, augebant procul dubio poenam justi vulneribus afflicti. Nam sanctorum mentes, quia veritatem diligunt, etiam culpa fallaciae torquet alienae. Quanto enim grave mendacii esse crimen aspiciunt, tanto hoc non solum in se, sed etiam in aliis oderunt.

While he endeavors to instill avarice into the mind, what he speaks secretly becomes sweet, because through abundance necessity is avoided. While he suggests anything of envy, what he says becomes sweet, because the perverse mind, when it sees another decay, exults that it by no means appears less than he. When he persuades anything of fallacy, what he suggests becomes sweet, because by that very thing by which he deceives others, he seems prudent to himself. When he speaks luxury to the deceived mind, what he persuades becomes sweet, because he dissolves the mind in pleasure. As many vices, then, as he inserts into the hearts of the carnal, he offers them as many draughts of his sweetness. Which sweetness of his, however, as I said before, none perceive except those who, given up to present pleasures, are drawn to perpetual mourning. Well then is it said: He was sweet to the pebbles of Cocytus, because he is bitter to the elect, and sweet to the reprobate. For those alone he feeds with his delights, whom he impels to groaning by daily slips. It follows:

Chapter LXI

[Vet. XXX, Rec. XXXIX].

IBID.---And after him he draweth every man, and before him innumerable.

CHAPTER LXII.

VERS. 54.---How then do you comfort me in vain, since your answer is shown to be contrary to the truth?

73. How hateful a lie is to the saints.---The friends of blessed Job could not comfort him, in that by their speeches they were going against the truth. And when they called him a hypocrite or impious, by the fact that they themselves in lying were committing a fault, they were undoubtedly increasing the punishment of the just man afflicted with wounds. For the minds of the saints, because they love the truth, are tortured even by the fault of another's deceit. For by how much they see the crime of a lie to be grave, by so much they hate it not only in themselves, but also in others.

Liber D

ECIMUS SEXTUS Decursis brevi explicatione libri Job capitibus XXII, XXIII et XXIV, usque ad medium versum 20 tertiam partem claudit.

501 [Vet. et Rec. I.] Qui contra veritatis verba in allegatione deficiunt, saepe etiam nota replicant, ne tacendo victi videantur. Unde Eliphaz, beati Job sermonibus pressus, ea dicit quae nullus ignorat. Ait enim:

CAPUT PRIMUM.

CAP. XXII, VERS. 2.---Nunquid Deo comparari potest homo, etiam cum perfectae fuerit scientiae?

1. Scientia nostra divinae comparata, ignorantia est.---In comparatione enim Dei, scientia nostra ignorantia est. Ex Dei namque participatione sapimus, non comparatione. Quid ergo mirum cum illud quasi per doctrinam dicitur, quod sciri potuit etiamsi taceretur? Qui adhuc Dei potentiam quasi defendendo subjungit:

CAPUT II.

VERS. 3.---Quid prodest Deo, si justus fueris? aut quid ei confers, si immaculata fuerit vita tua?

2. Justitia nostra Deus non indiget.---In omni quippe quod bene agimus, nosmetipsos, non autem Deum juvamus. Unde et per Psalmistam dicitur: Dixi Domino: Deus meus es tu, quoniam bonorum meorum non indiges (Psal. XV, 2). Ipse enim vere nobis Dominus, quia et utique Deus est, qui bono non indiget servientis, sed bonitatem confert quam recipit, ut oblata bonitas non ipsi, sed prius accipientibus et post reddentibus prosit. Nam etsi in judicium Dominus veniens dicit: Quandiu fecistis uni de his fratribus meis minimis, mihi fecistis (Matth. XXV, 40), mira hoc pietate loquitur ex suorum compassione membrorum. Et ipse nos per hoc quod caput nostrum est adjuvat, qui per nostra bona opera in suis membris adjuvatur. Adhuc adjungit Eliphaz, quod nullus ignorat, dicens:

CAPUT III.

VERS. 4.---Nunquid timens arguet te, et veniet tecum ad judicium?

BOOK SIXTEENTH.

Having run through with a brief explanation chapters XXII, XXIII and XXIV of the book of Job, the third part closes as far as the middle of verse 20.

501 [Vet. and Rec. I.] Those who fail in their allegation against the words of truth, often repeat even well-known things, lest they should seem to be overcome by keeping silence. Whence Eliphaz, pressed by the discourses of blessed Job, says those things which no one is ignorant of. For he says:

CHAPTER FIRST.

CAP. XXII, VER. 2.---Can a man be compared with God, even when he shall be of perfect knowledge?

1. Our knowledge compared with the divine is ignorance.---For in comparison with God, our knowledge is ignorance. For we are wise by participation in God, not by comparison. What wonder then when that is said as it were by way of doctrine, which could have been known even if it were kept silent? Who still subjoins, as it were in defense, the power of God:

CHAPTER II.

VER. 3.---What does it profit God if thou wert just? or what dost thou confer on Him if thy life were unspotted?

2. God does not need our justice.---For in everything that we do well, we help ourselves, and not God. Whence also it is said by the Psalmist: I have said to the Lord: Thou art my God, for Thou hast no need of my goods (Ps. 16:2). For He is truly Lord to us, because He is indeed God, who does not need the good of the one who serves Him, but confers the goodness which He receives, so that the goodness offered may profit not Himself, but first those who receive it and afterwards those who return it. For although the Lord coming to judgment says: As long as you did it to one of these my least brethren, you did it to me (Matth. 25:40), He says this with wonderful piety out of compassion for His members. And He Himself helps us by the fact that He is our head, who is helped in His members by our good works. Still Eliphaz adds what no one is ignorant of, saying:

CHAPTER III.

VER. 4.---Will He reprove thee fearing, and will He come with thee into judgment?

3. Otiose de Deo dicitur quod a nemine ignoratur.---Quis hoc vel desipiens sentiat, quod Dominus ex timore nos arguat, et ex metu judicium contra nos suum proponat? Sed qui verba sua metiri nesciunt, procul dubio ad otiosa dicta dilabuntur. In quibus si se minime reprehendunt, statim ad noxia et contumeliosa verba prosiliunt. Unde Eliphaz, qui otiosa intulit, ad contumeliosa protinus verba prorupit, dicens:

CAPUT IV.

VERS. 5.---Et non propter malitiam tuam plurimam, et infinitas iniquitates tuas?

4. A verbis otiosis ad contumeliosa venitur.---Ecce a torpenti corde ad verba venit otiosa, ab otiosis autem verbis per crimen fallaciae ad contumelias exarsit. Isti quippe sunt casus culpae crescentis, ut lingua cum non restringitur nequaquam ubi ceciderit jaceat, sed semper ad deteriora descendat. Ea vero quae subjuncta sunt, quia valde juxta historiam patent, exponenda ad litteram non sunt.

5. Sed quia amicos beati Job haereticorum speciem tenere diximus (Sup., in praef., et alibi saepissime), ipsum vero significationem sanctae Ecclesiae gerere, jam nunc Eliphaz verba quo modo haereticorum falsitati congruant, demonstremus. Nam sequitur:

Caput V

[Vet. et Rec. II].

502 Abstulisti enim pignus fratrum tuorum sine causa, et nudos spoliasti vestibus. Aquam lasso non dedisti, et esurienti subtraxisti panem. In fortitudine brachii tui possidebas terram, et potentissimus obtinebas eam.

TYPICUS SENSUS. 6. Haeretici suos errare et Spiritum sanctum amittere, dum ad Ecclesiam redeunt, mentiuntur.---In Scriptura sacra pignoris appellatione aliquando dona Spiritus sancti, aliquando vero signatur confessio peccati. Pignus namque accipitur donum Spiritus sancti, sicut per Paulum dicitur: Qui dedit nobis pignus Spiritus (II Cor. I). Ad hoc enim pignus accipimus, ut de promissione quae nobis fit certitudinem teneamus. Donum ergo sancti Spiritus pignus dicitur, quia per hoc nostra anima ad interioris spei certitudinem roboratur.

3. It is said idly of God what is ignored by no one.---Who, even a foolish person, would feel this, that the Lord reproves us out of fear, and out of dread proposes His judgment against us? But those who do not know how to measure their words, undoubtedly slide down to idle sayings. In which if they do not at all reprove themselves, they immediately leap forward to harmful and contumelious words. Whence Eliphaz, who introduced idle things, immediately broke out into contumelious words, saying:

CHAPTER IV.

VER. 5.---And is it not for thy great malice, and thy infinite iniquities?

4. From idle words one comes to contumelious ones.---Behold, from a sluggish heart he came to idle words, and from idle words through the crime of deceit he flared up into contumelies. For these are the falls of increasing guilt, so that the tongue, when it is not restrained, by no means lies where it has fallen, but always descends to worse things. But those things which are subjoined, because they are very evident according to the history, are not to be expounded according to the letter.

5. But because we have said that the friends of blessed Job hold the representation of heretics (Above, in the preface, and very often elsewhere), and that he himself bears the signification of the holy Church, let us now show in what way the words of Eliphaz agree with the falsehood of heretics. For it follows:

Chapter V

[Vet. and Rec. II].

502 For thou hast taken a pledge of thy brethren without cause, and hast stripped the naked of their clothing. Thou hast not given water to the weary, and thou hast withdrawn bread from the hungry. In the strength of thy arm thou didst possess the land, and as the most powerful thou didst obtain it.

TYPICAL SENSE. 6. Heretics lie that their own err and lose the Holy Spirit when they return to the Church.---In sacred Scripture, by the appellation of a pledge (pignus), sometimes the gifts of the Holy Spirit are signified, and sometimes the confession of sin. For the gift of the Holy Spirit is received as a pledge, as it is said by Paul: Who has given us the pledge of the Spirit (2 Cor. 1:22). For we receive a pledge for this purpose, that we may hold certainty concerning the promise which is made to us. The gift therefore of the Holy Spirit is called a pledge, because by this our soul is strengthened for the certainty of interior hope.

Rursum pignoris nomine peccati confessio solet intelligi, sicut in Lege scriptum est: Cum debet tibi quidpiam frater tuus, et abstuleris pignus ab eo, ante solis occasum pignus restitue (Exod. XXII, 26). Frater etenim noster debitor nobis efficitur cum quilibet proximus in nos aliquid deliquisse monstratur. Peccata quippe debita vocamus. Unde peccanti servo dicitur: Omne debitum dimisi tibi (Matth. XVIII, 32). Et in Dominica oratione quotidie precamur: Dimitte nobis debita nostra, sicut et nos dimittimus debitoribus nostris (Matth. VI, 12). A debitore autem nostro pignus accipimus, quando ab eo qui in nos peccasse cognoscitur peccati ejus jam confessionem tenemus, per quam relaxare peccatum quod in nos perpetratum est postulamur. Qui enim peccatum quod commisit fatetur, et veniam petit, jam quasi pro debito pignus dedit. Quod nimirum pignus ante solis occasum reddere jubemur, quia priusquam in nobis per dolorem cordis sol justitiae occidat, debemus ei confessionem veniae reddere a quo confessionem accipimus culpae, ut qui se deliquisse in nos meminit a nobis mox relaxatum sentiat quod deliquit. Quia ergo sancta Ecclesia cum quoslibet ab haereticis ad veritatem fidei revertentes recipit, prius ut confiteri erroris sui culpam debeant persuadet, quasi sub haereticorum specie per Eliphaz dicitur: Abstulisti enim pignus fratrum tuorum sine causa. Id est, ab his qui a nobis ad te veniunt inutiliter confessionem erroris exegisti. Si vero, ut praediximus, pignus sancti Spiritus dona sentiamus, haeretici sanctam Ecclesiam fratrum suorum pignus dicunt abstulisse, quia eos qui ad illam veniunt dona spiritalia suspicantur amittere. Unde et sequitur: Et nudos spoliasti vestibus.

[Rec. III.] 7. Eosdem pigros dicunt et hebetes.---Eos quos haeretici perversis praedicationibus trahunt praecepta doctrinae suae quasi quaedam vestimenta habere existimant, et tandiu illos vestitos putant, quandiu haec quae ipsi praedicaverunt ab illis servari considerant; ex quibus cum quidam ad sanctam Ecclesiam redeunt, eos protinus doctrinae vestimenta perdidisse suspicantur. [Vet. III.] Sed cum nudus exspoliari nequeat, quaerendum nobis est quomodo prius nudi, et post spoliati memorantur?

Again, by the name of a pledge the confession of sin is wont to be understood, as it is written in the Law: When thy brother owes thee anything, and thou shalt have taken a pledge from him, restore the pledge before the setting of the sun (Ex. 22:26). For our brother becomes a debtor to us when any neighbor is shown to have committed some fault against us. For we call sins debts. Whence it is said to the sinning servant: All the debt I forgave thee (Matth. 18:32). And in the Lord's prayer we daily pray: Forgive us our debts, as we also forgive our debtors (Matth. 6:12). But we receive a pledge from our debtor, when we already hold the confession of his sin from him who is known to have sinned against us, by which we are asked to release the sin which was committed against us. For he who confesses the sin which he committed, and asks for pardon, has already given as it were a pledge for his debt. Which pledge indeed we are commanded to restore before the setting of the sun, because before the sun of justice sets in us through sorrow of heart, we ought to restore to him the confession of pardon from whom we receive the confession of guilt, that he who remembers that he has sinned against us may feel that what he did wrong is soon released by us. Because therefore the holy Church, when she receives any returning from heretics to the truth of the faith, first persuades them that they ought to confess the guilt of their error, it is said as it were under the representation of heretics through Eliphaz: For thou hast taken a pledge of thy brethren without cause. That is, from these who come from us to thee, thou hast uselessly exacted a confession of error. If on the other hand, as we have said before, we understand by a pledge the gifts of the Holy Spirit, heretics say that the holy Church has taken away the pledge of their brethren, because they suspect that those who come to her lose spiritual gifts. Whence also it follows: And thou hast stripped the naked of their clothing.

[Rec. III.] 7. They call the same ones lazy and dull.---Those whom heretics draw by their perverse preachings, they think have the precepts of their doctrine as it were certain garments, and they think them clothed so long as they consider these things which they themselves have preached to be observed by them; from whom when some return to the holy Church, they immediately suspect that they have lost the garments of doctrine. [Vet. III.] But since a naked person cannot be stripped, we must ask: how are they mentioned first as naked, and afterwards as stripped?

503 Sed sciendum est quia omnis qui cordis puritate perfruitur, eo ipso quo duplicitatis tegumentum non habet, nudus est. Et sunt nonnulli apud haereticos qui cordis quidem puritatem habent, sed tamen doctrinae eorum dogmata perversa suscipiunt. Hi nimirum et ex sua puritate nudi sunt, et quasi ex eorum praedicatione vestiuntur. Et quia tales quique facile ad sanctam Ecclesiam redeunt, eo quod duplicitatis malitia non utuntur, eos haeretici nudos fatentur, quos ab ea dicunt vestibus exspoliatos, quia simplices quosque pigros atque hebetes putant, quos prava sua dogmata perdidisse considerant.

8. Ecclesiam inscitiae arguunt, cum incognita loquuntur.---Sequitur: Aquam lasso non dedisti, et esurienti subtraxisti panem. Haeretici quo veritatis soliditatem non tenent, eo nonnunquam student ut loquaciores appareant, et contra catholicorum fidem quasi de doctrinae scientia gloriantur; cunctos quos aspiciunt pravis ad se trahere sermonibus quaerunt, et unde sibi alios ad interitum sociant, inde se agere aliquid vivaciter putant. Eos vero lassos dicimus qui sub hujus saeculi onere laborioso fatigantur. Unde et per semetipsam Veritas dicit: Venite ad me omnes, qui laboratis, et onerati estis, et ego reficiam vos (Matth. XI, 28). Haeretici igitur, quia sua dogmata praedicare non cessant, sanctam Ecclesiam quasi de imperitia irrident, dicentes: Aquam lasso non dedisti, et esurienti panem subtraxisti. Se enim aquam lasso dare existimant cum quibusdam sub terreno fasce laborantibus sui poculum erroris praebent. Et panem se esurientibus non subtraxisse suspicantur, quia etiam de invisibilibus atque incomprehensibilibus requisiti, cum superba audacia respondent. Et tunc se doctos prae omnibus credunt cum loqui de incognitis infelicius praesumunt. Sancta vero Ecclesia dum quempiam videt esurire quod ei non prosit accipere, aut si jam sunt sibi cognita, modeste supprimit, aut si adhuc videntur incognita, humiliter fatetur, eosque ad ordinatae humilitatis sensum revocat cum per suum illis praedicatorem dicit: Non plus sapere quam oportet sapere, sed sapere ad sobrietatem (Rom. XII, 3). Et rursum: Noli altum sapere, sed time (Rom. XI, 20). Atque iterum: Altiora te ne quaesieris, et fortiora te ne scrutatus fueris (Eccli. III, 22).

503 But it is to be known that everyone who enjoys purity of heart, by that very fact that he has not the covering of double-mindedness, is naked. And there are some among heretics who have indeed purity of heart, but yet receive the perverse dogmas of their doctrine. These indeed are both naked from their own purity, and are as it were clothed from their preaching. And because such as these easily return to the holy Church, for the reason that they do not use the malice of double-mindedness, heretics confess them to be naked, whom they say have been stripped of their garments by her, because they think simple ones to be lazy and dull, whom they consider to have lost their own perverse dogmas.

8. They accuse the Church of ignorance when they speak of unknown things.---It follows: Thou hast not given water to the weary, and thou hast withdrawn bread from the hungry. Heretics, in that they do not hold the solidity of truth, for that reason sometimes study to appear more loquacious, and glory as it were in the knowledge of their doctrine against the faith of Catholics; they seek to draw all whom they behold to themselves by perverse discourses, and from the very thing by which they associate others to themselves for destruction, from thence they think they are acting with some vivacity. For we call those weary who are fatigued under the laborious burden of this world. Whence also the Truth says by Himself: Come to me all you who labor and are burdened, and I will refresh you (Matth. 11:28). Heretics therefore, because they do not cease to preach their own dogmas, mock the holy Church as if for unskillfulness, saying: Thou hast not given water to the weary, and thou hast withdrawn bread from the hungry. For they think that they give water to the weary when they offer their cup of error to some who labor under a terrestrial burden. And they suspect that they have not withdrawn bread from the hungry, because even when questioned about invisible and incomprehensible things, they answer with proud audacity. And then they believe themselves learned above all when they more unhappily presume to speak of unknown things. But the holy Church, while she sees anyone hungry for that which it would not profit him to receive, either modestly suppresses it if they are already known to her, or if they still seem unknown, humbly confesses it, and recalls them to the sense of an ordered humility when she says to them by her preacher: Not to be more wise than it behooves to be wise, but to be wise unto sobriety (Rom. 12:3). And again: Be not high-minded, but fear (Rom. 11:20). And again: Seek not the things that are too high for thee, and search not into things that are above thy strength (Ecclus. 3:22).

Et rursum: Mel invenisti, comede quod sufficit tibi, ne forte satiatus evomas illud (Prov. XXV, 15). Mel quippe invenire est sancti intellectus dulcedinem degustare. Quod tunc sufficienter comeditur, quando nostra intelligentia juxta mensuram sensus sub moderamine tenetur. Nam satiatus mel emovit, qui plus appetens penetrare quam capit, et illud perdit unde potuit nutriri. Quia ergo sancta Ecclesia ab infirmis mentibus prohibet alta perscrutari, beato Job dicitur: Esurienti subtraxisti panem.

[Vet. IV.] 9. Ejus magnitudini et universalitati invident.---Et quia ejus quoque magnitudini haeretici invident, quod in fide vera populos universaliter tenet, cum terrenae prosperitatis tempus inveniunt, contra eam in superbis vocibus excedunt, et exprobrantes aperiunt quantum prius ejus potentiae latenter invidebant. Nam sequitur: In fortitudine brachii tui possidebas terram, et potentissimus obtinebas eam. Ac si patenter dicant: Quod in praedicatione tua 504 terram universaliter occupasti, potentia fortitudinis, non ratio veritatis fuit. Quia enim christianos principes praedicationem ejus tenere conspiciunt, hoc quod ei a populis creditur, non virtutem rectitudinis, sed causam saecularis potentiae esse suspicantur. Sequitur:

CAPUT VI.

VERS. 9.---Viduas dimisisti vacuas, et lacertos pupillorum comminuisti.

10. Magistros errorum resipiscentes benigne suscipienti detrahunt.---Plebes quae haereticis praedicantibus sunt subjectae ex carnali intelligentia errorum eorum semina perversa concipiunt, eisque in sua damnatione sociantur. Sed cum sancta Ecclesia ipsos errorum praedicatores vel ratione victos ad se suscipit, vel studio perversitatis obduratos sub disciplinae suae vinculo restringit, destituti haeretici cum remanere apud se plebes sine praedicatoribus vident, quid aliud a sancta Ecclesia quam viduas vacuas relictas dolent? Et quia subtractis haereticorum magistris, eorum discipulos in suo opere infirmari suspicantur, quasi lacertos pupillorum comminutos ab Ecclesia esse conqueruntur. Vel certe quia sancta Ecclesia dum quosdam ab haereticis venientes suscipit, liquet nimirum quod pristino eorum errori contradicit. Nam sunt nonnulli qui ita virginitati carnis student, ut nuptias damnent; et sunt nonnulli, qui ita abstinentiam laudant, ut sumentes alimenta necessaria detestentur.

And again: Thou hast found honey, eat what is sufficient for thee, lest perhaps being filled thou vomit it up (Prov. 25:16). For to find honey is to taste the sweetness of holy understanding. Which is then sufficiently eaten, when our intelligence is held under guidance according to the measure of sense. For he that is filled casts out the honey, who desiring to penetrate more than he captures, loses even that from which he might have been nourished. Because therefore the holy Church forbids weak minds to search into high things, it is said to blessed Job: Thou hast withdrawn bread from the hungry.

[Vet. IV.] 9. They envy her magnitude and universality.---And because heretics also envy her magnitude, in that she holds the peoples universally in the true faith, when they find a time of earthly prosperity, they exceed against her in proud voices, and in reproaching they lay open how much they formerly envied her power in secret. For it follows: In the strength of thy arm thou didst possess the land, and as most powerful thou didst obtain it. As if they should say openly: That in thy preaching thou hast occupied the land universally, was the power of fortitude, not the reason of truth. For because they see Christian princes to hold her preaching, they suspect that this which is believed of her by the peoples, is not the virtue of rectitude, but the cause of secular power. It follows:

CHAPTER VI.

VER. 9.---Thou hast sent widows away empty, and the arms of the fatherless thou hast broken.

10. They detract from her when she benignly receives the masters of error who come to their senses.---The common people who are subject to preaching heretics, conceive the perverse seeds of their errors from carnal understanding, and are associated with them in their own damnation. But when the holy Church receives into herself those very preachers of errors, either overcome by reason, or restrains under the bond of her discipline those hardened in their study of perversity, the destitute heretics, when they see the common people remain among them without preachers, what else do they grieve for from the holy Church but that widows are left empty? And because, the masters of the heretics being withdrawn, they suspect that their disciples are weakened in their own work, they complain as if the arms of the fatherless were broken by the Church. Or certainly because the holy Church, while she receives some coming from heretics, it is evidently clear that she contradicts their former error. For there are some who so study the virginity of the flesh that they condemn marriages; and there are some who so praise abstinence that they detest those who take necessary food.

De quibus per Paulum dicitur: Prohibentium nubere, jubentium abstinere a cibis, quos Deus creavit ad percipiendum cum gratiarum actione fidelibus (I Tim. IV, 3). Quia ergo eos a carnali intentione suae superstitionis revocat, haeretici cum hos aspiciunt aliter vivere quam docuerunt, lacertos eorum ab operatione quam prius tenuerant comminutos esse ab Ecclesia testantur. Unde et in hoc tempore disciplinae, si quid ei adversitatis evenerit, hoc evenisse ex digna peccatorum retributione suspicantur. Nam subditur:

CAPUT VII.

VERS. 10.---Propterea circumdatus es laqueis, et conturbat te formido subita.

11. Adversa patienti, scelerum poenas esse exprobrant.---Illum formido subita conturbat, qui considerare negligit quid ex districtione judicis venientis immineat. Quia ergo fidelem populum haeretici culpis perfidiae oppressum credunt, circumdatum laqueis accusant. Et quia existimant quod futura non praevideat, in percussione sua hunc subita formidine conturbatum putant. Qui adhuc insultantes adjungunt:

VERS. 11.---Et putabas te tenebras non visurum, et impetu aquarum inundantium non oppressum iri.

Ac si aperte dicat: Securitatem pacis in spe tibi proposueras, et idcirco de praesumptione tua quasi de luce gaudebas, nec te unquam opprimi tribulationibus existimasti. Sed ecce, dum supervenientibus malis affligeris, an sint recta quae tenes ipsae quae te opprimunt tribulationum tenebrae ostendunt. Quas videlicet tribulationes Eliphaz aquis inundantibus comparat, quia dum aliae super alias irruunt, quasi aquis tumentibus, undae undas sequuntur. Sequitur:

Caput VIII

[Vet. V].

VERS. 12-14.---An cogitas quod Deus excelsior coelo sit, et super stellarum vertices sublimetur? Et dicis: Quid enim novit Deus? et quasi per caliginem judicat. Nubes latibulum ejus, nec nostra considerat, et circa cardines coeli perambulat.

12. Immensitatis et providentiae divinae eximia descriptio. Deus sic intendit omnibus, ut adsit singulis.---Sunt plerique ita hebetes ut formidare nesciant nisi quod corporaliter vident. Unde fit ut Deum non metuant, quem videre non possunt.

Concerning whom it is said by Paul: Forbidding to marry, and commanding to abstain from meats, which God has created to be received with thanksgiving by the faithful (1 Tim. 4:3). Because therefore she recalls them from the carnal intention of their superstition, heretics, when they behold these living otherwise than they taught, testify that their arms have been broken by the Church from the operation which they formerly held. Whence also in this time of discipline, if any adversity should happen to her, they suspect that this has happened from a worthy retribution for sins. For it is subjoined:

CHAPTER VII.

VER. 10.---Therefore thou art surrounded with snares, and sudden fear troubles thee.

11. They reproach the one suffering adversities that they are the punishments for crimes.---That sudden fear troubles him who neglects to consider what is imminent from the strictness of the coming Judge. Because therefore heretics believe the faithful people to be oppressed by the guilts of perfidy, they accuse them of being surrounded with snares. And because they think that they do not foresee future things, in their percussion they think this one is troubled by sudden fear. Who still insulting subjoin:

VER. 11.---And thou thoughtest that thou shouldest not see darkness, and that thou shouldest not be oppressed by the violence of overflowing waters.

As if he should say openly: Thou hadst proposed to thyself security of peace in hope, and therefore thou didst rejoice in thy presumption as if in light, nor didst thou ever think thou wouldest be oppressed by tribulations. But behold, while thou art afflicted by supervening evils, the very darknesses of tribulations which oppress thee show whether those things which thou holdest are right. Which tribulations indeed Eliphaz compares to overflowing waters, because while some rush upon others, as if with swelling waters, waves follow waves. It follows:

Chapter VIII

[Ancient V].

VERS. 12-14.---Is not God higher than heaven, and elevated above the height of the stars? And thou sayest: How doth God know? and He judgeth as it were through a mist. The clouds are His hiding place, and He considereth not our things, and He walketh about the poles of heaven.

12. An excellent description of the immensity and divine providence. God so attends to all things, that He is present to each.---There are many so dull that they know not how to fear except what they see corporally. Whence it comes that they fear not God, whom they cannot see.

Haeretici autem, quia se esse sapientes arbitrantur, verba contra catholicos irrisionis proferunt, atque ab eis illum non timeri suspicantur, quem videre corporaliter nequeunt ut quasi per torporem sensus auctorem suum existiment, quia coelo excelsior est, et super stellarum vertices sublimatur, ex longinquo videre non posse; et quia inter nos et coelestem sedem partes aereae intersunt, quasi in nube latens per caliginem judicet, et superioribus intentus, minus ima perpendat; et dum coeli cardines ambiendo constringit, interiora non videat. Sed quis de Deo ista vel desipiens suspicetur, qui nimirum cum sit semper Omnipotens, sic intendit omnibus, ut adsit singulis; sic adest singulis, ut simul omnibus nunquam desit? Nam etsi quosdam peccantes deserit, eisdem tamen ipsis adest per judicium, quibus deesse cernitur per adjumentum. Sic itaque exteriora circumdat, ut interiora impleat; sic interiora implet ut exteriora circumdet; sic summa regit, ut ima non deserat; sic imis praesens est, ut a superioribus non recedat; sic latet in sua specie, ut tamen cognoscatur in operatione; sic cognoscitur in suo opere, ut tamen comprehendi non valeat a cognoscentis aestimatione; sic adest, ut videri nequeat; sic videri non valet, ut tamen ejus praesentiam ipsa sua judicia testentur; sic se nobis intelligendum praebet, ut tamen ipsum nobis radium sui intellectus obnubilet; et rursum sic caligine nos ignorantiae reprimit, ut tamen menti nostrae radiis suae claritatis intermicet: quatenus et sublevata quidpiam videat, et reverberata contremiscat; et quia eum, sicuti est, videre non potest, aliquatenus vivendo cognoscat. Sed haec haeretici sanctam Ecclesiam scire non aestimant, quia stulto judicio solos se esse sapientes putant. Ex quorum adhuc typo subjungitur:

CAPUT IX.

VERS. 15.---Nunquid semitam saeculorum custodire cupis, quam calcaverunt viri iniqui?

13. Christi semita humilitas mundi superbia.---Sicut semita Redemptoris nostri humilitas, ita semita saeculorum superbia est. Saeculorum itaque semitam viri iniqui calcant, quia per hujus vitae desideria in elatione perambulant. De quibus adhuc iniquis subditur:

Caput X

[Vet. VI, Rec. IV].

VERS. 16.---Qui sublati sunt ante tempus suum et fluvius subvertit fundamentum eorum.

But heretics, because they think themselves to be wise, bring forth words of derision against Catholics, and suspect that He is not feared by them, whom they cannot see corporally; so that as it were through a torpor of sense they think their Author, because He is higher than heaven, and elevated above the heights of the stars, cannot see from afar; and because between us and the heavenly seat aerial parts intervene, He judges as if hiding in a cloud through a mist, and intent on higher things, He less weighs the lowest; and while He constrains the poles of heaven by walking around them, He sees not the interior things. But who even foolish would suspect these things of God, who indeed since He is always Omnipotent, so attends to all things, that He is present to each; so is He present to each, that at the same time He is never absent from all? For although He deserts certain sinners, He is nevertheless present to those same ones by judgment, to whom He is seen to be absent by help. For so He surrounds the exterior things, that He fills the interior; so He fills the interior, that He surrounds the exterior; so He rules the highest, that He deserts not the lowest; so He is present to the lowest, that He recedes not from the higher; so He is hidden in His own appearance, that nevertheless He is known in operation; so is He known in His own work, that nevertheless He cannot be comprehended by the estimation of the one knowing; so is He present, that He cannot be seen; so He cannot be seen, that nevertheless His own judgments testify to His presence; so He offers Himself to be understood by us, that nevertheless He clouds for us the very ray of His understanding; and again He so represses us with the mist of ignorance, that nevertheless He flashes into our mind with the rays of His brightness: so that both being uplifted it may see something, and being reverberated it may tremble; and because it cannot see Him as He is, it may in some measure know Him by living. But these things heretics do not think the holy Church knows, because by a foolish judgment they think themselves alone to be wise. From whose type still it is subjoined:

CHAPTER IX.

VERSE 15.---Dost thou desire to keep the path of the ages, which wicked men have trodden?

13. The path of Christ is humility, the pride of the world.---As the path of our Redeemer is humility, so the path of the ages is pride. Wicked men therefore tread the path of the ages, because through the desires of this life they walk in elation. Concerning which wicked men it is still added:

Chapter X

[Ancient VI, Rec. IV].

VERSE 16.---Who were taken away before their time, and a flood has overthrown their foundation.

14. Iniqui semper ante tempus quod sibi praefixerunt nunquam ante constitutum a Deo moriuntur. Cum tempus vitae a divina nobis praescientia sit procul dubio praefixum, quaerendum valde est qua ratione nunc dicitur quod iniqui ex praesenti saeculo ante tempus proprium subtrahantur. Omnipotens enim Deus etsi plerumque mutat sententiam, consilium nunquam. Eo ergo tempore ex hac vita quisque subtrahitur, quo ex divina potentia ante tempora praescitur. Sed sciendum quia creans et ordinans nos omnipotens Deus, juxta singulorum merita, disponit et terminos, ut vel malus ille breviter vivat, ne multis bene agentibus noceat; vel bonus iste diutius in hac vita subsistat, ut multis boni operis adjutor existat; vel rursum malus longius differatur in vita ut prava adhuc opera augeat, ex quorum tentatione purgati justi verius vivant; vel bonus citius subtrahatur, ne si hic diu vixerit, ejus innocentiam malitia corrumpat. Sciendum tamen quia benignitas Dei est peccatoribus spatium poenitentiae largiri. Sed quia accepta tempora non ad fructum poenitentiae, sed ad usum iniquitatis vertunt, quod a divina misericordia mereri poterant amittunt. Quamvis omnipotens Deus illud tempus uniuscujusque ad mortem praesciat quo ejus vita terminatur, nec alio in tempore quisquam mori potuit, nisi ipso quo moritur. Nam si Ezechiae anni additi ad vitam quindecim memorantur (IV Reg. 20, 6), tempus quidem vitae crevit ab illo termino quo mori ipse merebatur. Nam divina dispositio ejus tempus tunc praescivit, quo hunc postmodum ex praesenti vita subtraxit. Cum ergo ita sit, quid est quod dicitur: Quia iniqui sublati sunt ante tempus suum, nisi quod omnes qui praesentem vitam diligunt longiora sibi ejusdem vitae spatia promittunt? Sed cum eos mors superveniens a praesenti vita subtrahit, eorum vitae spatia, quae sibi longiora quasi in cogitatione tendere consueverant, intercidit. De quibus recte dicitur: [Rec. V.] Et fluvius subvertit fundamentum eorum.

15. Iniquorum fundamentum in terrenis, justorum in coelestibus est. Iniqui enim dum corde transire ad aeterna negligunt, et cuncta praesentia fugitiva esse non intuentur, mentem in amore praesentis vitae figunt, et quasi longae habitationis in ea sibi fundamentum construunt, quia in terrenis rebus per desiderium solidantur. Sic primus in terra Cain civitatem construxisse describitur (Genes. IV), qui videlicet peregrinus aperte monstratur, quia ipse in terra fundamentum posuit, qui a soliditate aeternae patriae alienus fuit.

14. The wicked always die before the time they have fixed for themselves, never before that appointed by God. Since the time of life is without doubt fixed for us by the divine prescience, it is much to be asked for what reason it is now said that the wicked are withdrawn from the present world before their own time. For Almighty God, although He frequently changes His sentence, never changes His counsel. At that time therefore each one is withdrawn from this life, in which it is foreknown by divine power before times. But it is to be known that Almighty God, creating and ordering us, according to the merits of each, disposes also the limits, so that either that bad man may live briefly, lest he should harm many who act well; or this good man may subsist longer in this life, that he may exist as an assistant of good work to many; or again the bad may be deferred longer in life that he may increase still depraved works, by whose temptation the purified just may live more truly; or the good may be more quickly withdrawn, lest if he live here long, malice should corrupt his innocence. It is to be known nevertheless that it is the goodness of God to grant to sinners a space of repentance. But because they turn the accepted times not to the fruit of repentance, but to the use of iniquity, they lose what they might have merited from divine mercy. Although Almighty God foreknows that time of each one unto death in which his life is terminated, nor could anyone have died in another time, except that in which he dies. For if fifteen years are mentioned as added to the life of Hezekiah (2 Kings 20, 6), the time indeed of life grew from that limit in which he himself deserved to die. For divine disposition then foreknew his time, in which He afterwards withdrew him from the present life. Since therefore it is so, what is it that is said: Because the wicked were taken away before their time, except that all who love the present life promise to themselves longer spaces of the same life? But when death supervening withdraws them from the present life, it cuts short the spaces of their life, which they had been accustomed to extend longer for themselves as if in thought. Concerning whom it is rightly said: [Rec. V.] And a flood has overthrown their foundation.

15. The foundation of the wicked is in earthly things, of the just in heavenly. For the wicked, while they neglect in heart to pass over to eternal things, and do not behold all present things to be fugitive, fix their mind in the love of the present life, and construct for themselves as it were a foundation of long habitation in it, because they are solidified in earthly things through desire. So Cain is described as having first constructed a city on the earth (Gen. 4), who indeed is clearly shown to be a stranger, because he himself placed a foundation on the earth, who was alien from the solidity of the eternal country.

Peregrinus quippe a summis, fundamentum in infimis posuit, qui stationem cordis in terrena delectatione collocavit (S. August. lib. XV de Civit. Dei, cap. 17 et 19). Unde et in ejus stirpe Enoch, qui dedicatio interpretatur, primus nascitur; in electorum vero progenie Enoch septimus fuisse memoratur, quia videlicet reprobi in hac vita quae ante est semetipsos aedificando dedicant, electi vero aedificationis suae dedicationem in fine temporis, id est in septimo, exspectant. Videas namque plurimos temporalia sola cogitare, honores quaerere, ambiendis rebus inhiare, nil post hanc vitam requirere. Quid itaque isti nisi in prima se generatione dedicant? Videas electos nil praesentis gloriae quaerere, libenter inopiam sustinere, mala mundi aequanimiter perpeti, ut possint in fine coronari. Electis ergo Enoch in septima generatione nascitur, quia sui dedicationem gaudii in extremae retributionis gloria requirunt. Et quia quotidiano temporis lapsu ipsa praesentis vitae mortalitas decurrit, atque reproborum dedicationem eosdem reprobos subtrahendo destruit, recte de iniquis dicitur: Et fluvius subvertit fundamentum eorum. Id est, ipse cursus mutabilitatis statum in eis subruit perversae constructionis. Sequitur:

CAPUT XI.

VERS. 17.---Qui dicebant Deo: Recede a nobis.

16. Haec etiam beatum Job dixisse quis ambigat? Sed quae in ejus dictis exposuimus, propter legentis fastidium replicare devitamus. Sequitur:

IBID.---Et quasi nihil possit facere Omnipotens, aestimabant eum.

In his quoque sermo, et non sententia immutatur. Nam quod per beatum Job dictum est: Quis est Omnipotens, ut serviamus ei (Job. XXI, 15)? hoc per Eliphaz dicitur: Et quasi nihil possit facere Omnipotens, aestimabant eum. Sequitur:

Caput XII

[Vet. VII].

VERS. 18.---Cum ille implesset domos eorum bonis.

17. Deus etiam malos beneficiis cumulat. Quo consilio.---Malorum domos Dominus bonis implet, quia etiam ingratis sua dona non denegat, ut aut benignitatem conditoris erubescant, et ad bonitatem redeant; aut redire omnimodo contemnentes, inde illic gravius puniantur, unde hic et bonis Dei largioribus mala reddiderunt, ut duriora eos tunc supplicia puniant, quorum hic malitiam nec dona vicerunt. Sequitur:

For a stranger from the highest, he placed a foundation in the lowest, who placed the station of his heart in earthly delight. Whence also in his race Enoch, which is interpreted dedication, is first born; but in the progeny of the elect Enoch is recorded to have been the seventh, because indeed the reprobate in this life which is before dedicate themselves by building up themselves, but the elect await the dedication of their building in the end of time, that is in the seventh. For thou mayest see very many to think only temporal things, to seek honors, to gape for things to be ambitiously sought, to require nothing after this life. What therefore do these but dedicate themselves in the first generation? Thou mayest see the elect to seek nothing of present glory, to sustain want willingly, to endure the evils of the world with equanimity, that they may be able to be crowned in the end. To the elect therefore Enoch is born in the seventh generation, because they seek the dedication of their joy in the glory of the extreme retribution. And because by the daily lapse of time the very mortality of the present life runs down, and destroys the dedication of the reprobate by withdrawing the same reprobate, it is rightly said of the wicked: And a flood has overthrown their foundation. That is, the very course of mutability overthrows in them the state of perverted construction. It follows:

CHAPTER XI.

VERSE 17.---Who said to God: Depart from us.

16. Who would doubt that the blessed Job also said these things? But those things which we have explained in his sayings, for the fastidiousness of the reader we avoid to repeat. It follows:

IBID.---And as if the Almighty could do nothing, they esteemed Him.

In these also the word, and not the sense, is changed. For what was said by blessed Job: Who is the Almighty, that we should serve Him (Job 21, 15)? this is said by Eliphaz: And as if the Almighty could do nothing, they esteemed Him. It follows:

Chapter XII

[Ancient VII].

VERSE 18.---When He had filled their houses with good things.

17. God also heaps benefits upon the wicked. For what purpose.---The Lord fills the houses of the wicked with good things, because He does not deny His gifts even to the ungrateful, so that either they may blush at the kindness of the Creator, and return to goodness; or, altogether contemning to return, they may be more heavily punished there, whence here also they have returned evils for the more bountiful goods of God, so that more harsh punishments may then punish them, whose malice even gifts did not overcome here. It follows:

IBID.---Quorum sententia procul sit a me.

Aliud sententia, aliud consilium.---Hoc etiam per beatum Job dictum est. Ait namque: Quorum consilium longe sit a me (Job. XXI, 16), quamvis aliud sententia, atque aliud consilium possit intelligi. Sententia quippe in ore est, consilium in cogitatione. Dum ergo Eliphaz longe se a malorum sententia, beatus vero Job a consilio optavit, constat nimirum quia iste malorum verbis, ille vero etiam cogitationi desiderat esse dissimilis. Sequitur:

Caput XIII

[Rec. VI.]

VERS. 19.---Videbunt justi, et laetabuntur, et innocens subsannabit eos.

18. Justi de iniquorum peccatis nunc tabescunt, de eorum interitu quandoque laetaturi.---Justi cum hic injustos errare conspiciunt, de errore pereuntium laetari non possunt. Si enim gaudent erroribus, justi non sunt. Rursum si per insultationem laetantur eo quod tales non sunt quales alios esse conspiciunt, omnino superbi sunt. Unde et pharisaeus justificationem perdidit, quia publicani meritis gaudendo se praetulit, dicens: Gratias ago tibi, quia non sum sicut caeteri homines, raptores, injusti, adulteri, velut etiam hic publicanus (Luc. XVIII, 11). Rursum si dicimus quod perfecto gaudio exsultare justi possunt de morte pravorum, quale est in hoc mundo gaudium de ultione peccantium, in quo adhuc incerta est vita justorum? Discernamus igitur tempora tremoris et exsultationis. Vident etenim nunc injustos justi, et de eorum nequitia tabescunt. Cumque eos feriri conspiciunt, de sua quoque vita suspecti fiunt. Quando ergo videbunt justi iniquorum interitum, et laetabuntur, nisi cum districto judici perfecta jam securitate exsultationis inhaeserint, cum in illo extremo examine illorum damnationem conspicient, et de se jam quod metuant non habebunt? Nunc itaque reprobos aspiciunt et gemunt, tunc aspicient et subsannabunt, quia eos exsultando despicient, quos modo nec sine gemitu iniqua perpetrantes, nec sine metu vident pro iniquitate morientes. Unde per hoc quod subditur, quia de damnatione eorum ultima dicatur ostenditur; nam protinus subinfertur:

Caput XIV

[Rec. VII].

VERS. 20. Nonne succisa est erectio eorum et reliqua eorum devoravit ignis?

IBID.---Whose sentence be far from me.

Sentence is one thing, counsel another.---This also was said by blessed Job. For he says: Whose counsel be far from me (Job 21, 16), although sentence may be understood as one thing, and counsel another. Sentence indeed is in the mouth, counsel in thought. While therefore Eliphaz desired himself to be far from the sentence of the wicked, but blessed Job from the counsel, it is clear indeed that the one desires to be unlike the wicked in words, but the other even in thought. It follows:

Chapter XIII

[Rec. VI.]

VERSE 19.---The just shall see, and shall rejoice, and the innocent shall laugh them to scorn.

18. The just now waste away because of the sins of the wicked, to rejoice at some time at their destruction.---When the just see the unjust erring here, they cannot rejoice at the error of those perishing. For if they rejoice in errors, they are not just. Again if they rejoice through insult because they are not such as they see others to be, they are altogether proud. Whence also the Pharisee lost justification, because by rejoicing he preferred himself to the merits of the publican, saying: I give thanks to Thee, because I am not as other men, extortioners, unjust, adulterers, or even as this publican (Luke 18, 11). Again if we say that the just can exult with perfect joy over the death of the depraved, what kind of joy is there in this world over the vengeance of those sinning, in which the life of the just is still uncertain? Let us therefore distinguish the times of trembling and of exultation. For the just now see the unjust, and waste away because of their wickedness. And when they see them being struck, they also become suspect of their own life. When therefore shall the just see the destruction of the wicked, and rejoice, except when they shall have cleaved to the strict Judge with perfect security of exultation, when in that extreme examination they shall behold their damnation, and shall not have what they may fear for themselves? Now therefore they behold the reprobate and groan, then they shall behold and laugh them to scorn, because by exulting they shall despise those, whom now they see neither without groaning when they perpetrate iniquities, nor without fear when they die for iniquity. Whence by this which is subjoined, it is shown that it is said concerning their last damnation; for it is immediately subjoined:

Chapter XIV

[Rec. VII].

VERSE 20. Is not their pride cut down, and the fire has devoured their remains?

19. Mali nunc florent, aliquando succidendi, et tam in carne quam in anima puniendi.---Hic namque iniqui erecti sunt, quia in pravis actionibus extolluntur, quia et perverse agunt, et tamen pro perversis actibus minime feriuntur. Peccant et florent peccata augent et terrena bona multiplicant. Sed eorum erectio tunc succiditur, cum vel a praesenti vita ad interitum, vel a conspectu aeterni judicis ad aeternum gehennae incendium pertrahuntur. Qui etsi hic mortuam suam carnem relinquunt, ipsam quoque in resurrectione recipiunt, ut cum carne ardeant, in qua peccaverunt. Sicut enim eorum culpa in mente fuit et corpore, ita eorum poena in anima erit pariter et carne. Quia ergo nec hoc eis erit a tormento liberum, quod hic mortuum relinquunt, recte nunc dicitur: Reliquias eorum devoravit ignis. Sequitur:

Caput XV

[Vet. VIII].

VERS. 21, 22.---Acquiesce igitur ei, et habeto pacem, et per haec habebis fructus optimos. Suscipe ex ore illius legem, et pone sermones ejus in corde suo.

20. Haereticorum superbia et praesumptio.---Culpa superbiae est docere meliorem, quam saepe haeretici perpetrant, qui de his quae prave sentiunt quasi docere catholicos praesumunt. Tunc enim eos putant Deo acquiescere, si illos contigerit eorum perversitatibus consentire. Et acquiescentibus pacem promittunt, quia contra eos qui sibi consentiunt jam jurgari desistunt. Fructus autem optimos sibi consentientibus pollicentur, quia eos solos bona opera agere existimant, quos ad sua dogmata se trahere exsultant. Quibus et hoc congruit, quod adjungit: Suscipe ex ore illius legem. Quia ea quae ipsi sentiunt ex ore Dei procedere suspicantur: Et pone sermones ejus in corde suo. Ac si aperte astruat, dicens: Quos nunc usque in ore, et non in corde tenuisti. Quia enim eorum perversa dogmata respuit, non eum verba Dei in sensu, sed in ostensione habuisse criminantur. Unde quasi sub quadam specie dulcedinis infundunt virus pestiferae persuasionis, ut verba Dei Ecclesiam in corde suo ponere admoneant. Quae si unquam a corde illius recessissent, ab illis talia nullatenus audiret. Sequitur:

CAPUT XVI.

VERS. 23.---Si reversus fueris ad Omnipotentem, aedificaberis, et longe facies iniquitatem a tabernaculo tuo.

19. The wicked now flourish, but are to be cut down at some time, and punished both in flesh and in soul.---For here the wicked are uplifted, because they are extolled in depraved actions, because they both act perversely, and nevertheless for perverse acts are by no means struck. They sin and flourish; they increase sins and multiply earthly goods. But their pride is then cut down, when they are drawn away either from the present life to destruction, or from the sight of the eternal Judge to the eternal fire of Gehenna. Who although they leave here their dead flesh, they also receive it back in the resurrection, so that they may burn with the flesh in which they sinned. For as their guilt was in the mind and body, so their punishment will be in the soul and flesh alike. Because therefore this will not be free for them from torment, that they leave it dead here, it is rightly said now: The fire has devoured their remains. It follows:

Chapter XV

[Ancient VIII].

VERSES 21, 22.---Acquiesce therefore to Him, and have peace, and through these thou shalt have the best fruits. Receive the law from His mouth, and place His words in thy heart.

20. The pride and presumption of heretics.---It is a fault of pride to teach one better, which heretics often commit, who concerning those things which they depravedly feel presume as it were to teach Catholics. For then they think them to acquiesce to God, if it should happen that they consent to their perversities. And to those acquiescing they promise peace, because they already desist from quarreling against those who consent to them. But they promise the best fruits to those consenting to them, because they think those alone to do good works, whom they exult to draw to their own dogmas. To whom also this is consistent, which he adds: Receive the law from His mouth. Because they suspect those things which they themselves feel to proceed from the mouth of God: And place His words in thy heart. As if he should openly assert, saying: Whom until now thou hast held in the mouth, and not in the heart. For because he rejects their perverted dogmas, they accuse him of having the words of God not in sense, but in show. Whence as if under a certain species of sweetness they infuse the poison of pestiferous persuasion, so that they may admonish the Church to place the words of God in its heart. Which if they had ever receded from its heart, it would by no means hear such things from them. It follows:

CHAPTER XVI.

VERSE 23.---If thou shalt return to the Almighty, thou shalt be built up, and thou shalt put away iniquity far from thy tabernacle.

21. Quid ad Deum post peccata revertitur, in cogitatione et opere munducatur.---Fidelem populum haeretici a Deo discessisse existimant, quia eum suis praedicationibus resistentem vident. Quem cum malis praesentibus afflictum conspiciunt, quasi per admonitionem ad conditoris gratiam trahere conantur, dicentes: Si reversus fueris ad Omnipotentem, aedificaberis. Ac si aperte dicant: Quia nostris dogmatibus resistendo a Domino recessisti, idcirco a justitiae aedificatione destructus es. Tabernaculum vero aliquando accipimus habitaculum corporis, aliquando vero habitaculum cordis. Nam sicut anima habitamus in corpore, ita per cogitationes habitamus in mente. Iniquitas ergo in tabernaculo mentis, est perversa intentio in studio cogitationis, iniquitas autem in tabernaculo corporis per expletionem operis actio carnalis. Eliphaz itaque quia amicus beati viri exstitit, quaedam vera sentiens, et tamen in his, in quibus a rectitudine deviat, haereticorum speciem tenens, beatum Job ex virtutibus flagellatum nesciens errasse credidit, quem percussum vidit, eique, si reversus ad Omnipotentem fuerit, pollicetur dicens: Longe facies iniquitatem a tabernaculo tuo, ac si patenter dicat: Quisquis ad Deum post errata revertitur, in cogitatione simul et in opere mundatur. Sequitur:

Caput XVII

[Vet. IX, Rec. VIII].

VERS. 24.---Dabit pro terra silicem, et pro silice torrentes aureos.

22. Infirmi, sanante Deo, fortes evadunt, et aliis doctrina praelucent.---Quid per terram nisi infirmitas actionis, quid per duritiam silicis, nisi fortitudo signatur? quid per torrentes aureos, nisi doctrinam intimae claritatis accipimus? Omnipotens autem Deus ad se conversis pro terra dat silicem, quia pro infirma actione fortitudinem tribuit robusti operis. Dat etiam pro silice torrentes aureos, quia pro robusto opere doctrinam multiplicat clarae praedicationis, ut peccator quisque conversus, et ex infirmo fortis existere valeat, et in sua fortitudine usque ad proferenda verba intimae claritatis exsurgat, quatenus in eo et infirmitas actionis, in qua velut solvitur, bene vivendi fortitudine solidetur; et rursus cum sensus ex vita trahitur, ex ipsa fortitudine torrentes aurei defluant, quia in ore bene viventium doctrinae claritas inundat. Sequitur:

CAPUT XVIII.

VERS. 25. Eritque Omnipotens contra hostes tuos, et argentum coacervabitur tibi.

21. What is returned to God after sins, is cleansed in thought and in work.---Heretics think the faithful people to have departed from God, because they see them resisting their preachings. Whom when they behold afflicted with present evils, they try as it were by admonition to draw to the grace of the Creator, saying: If thou shalt return to the Almighty, thou shalt be built up. As if they should openly say: Because by resisting our dogmas thou hast departed from the Lord, therefore thou art destroyed from the building up of righteousness. But we sometimes take the tabernacle for the dwelling place of the body, sometimes indeed for the dwelling place of the heart. For as we inhabit the body by the soul, so we inhabit the mind by thoughts. Iniquity therefore in the tabernacle of the mind, is a perverted intention in the study of thought; but iniquity in the tabernacle of the body is a carnal action through the completion of work. Eliphaz therefore, because he was a friend of the blessed man, feeling certain true things, and nevertheless in those things in which he deviates from rectitude, holding the species of heretics, not knowing that blessed Job was scourged for virtues, believed that he who he saw struck had erred, and promises to him, if he shall have returned to the Almighty, saying: Thou shalt put away iniquity far from thy tabernacle, as if he should clearly say: Whoever returns to God after errors, is cleansed in thought and in work alike. It follows:

Chapter XVII

[Ancient IX, Rec. VIII].

VERSE 24.---He shall give for earth a flint, and for flint golden torrents.

22. The weak, God healing them, escape strong, and shine before others with doctrine.---What is signified by earth but weakness of action, what by the hardness of flint, but fortitude? what do we take by golden torrents, but the doctrine of inner clarity? But Almighty God gives flint for earth to those converted to Him, because He bestows fortitude of robust work for weak action. He also gives golden torrents for flint, because for robust work He multiplies the doctrine of clear preaching, so that each sinner converted, and from weak being able to exist as strong, may rise up in his fortitude even to bringing forth the words of inner clarity, so that in him both the weakness of action, in which as it were he is dissolved, may be solidified by the fortitude of living well; and again when sense is drawn from life, from that very fortitude golden torrents may flow down, because in the mouth of those living well the clarity of doctrine overflows. It follows:

CHAPTER XVIII.

VERSE 25. And the Almighty shall be against your enemies, and silver shall be heaped up for you.

23. Deus, fugatis hostibus, divini eloquii argento nos ditat.---Quos magis alios hostes patimur quam malignos spiritus, qui in nostris nos cogitationibus obsident, ut civitatem valeant nostrae mentis irrumpere, eamque sub sui jugo dominii captam tenere? Argenti autem nomine sacra eloquia designati testatur Psalmista, qui ait: Eloquia Domini eloquia casta, argentum igne examinatum terrae (Psal. XI, 7). Et saepe cum eloquiis sacris intendimus, malignorum spirituum insidias gravius toleramus, quia menti nostrae terrenarum cogitationum pulverem aspergunt, ut intentionis nostrae oculos a luce intimae visionis obscurent. Quod nimirum Psalmista pertulerat, cum dicebat: Declinate a me, maligni, et scrutabor mandata Dei mei (Psal. CXVIII, 115). Videlicet patenter insinuans quia mandata Dei perscrutari non poterat cum malignorum spirituum insidias in mente tolerabat. Quod etiam in Isaac opere sub Allophylorum pravitate cognoscimus designari, qui puteos quos Isaac foderat terrae congerie replebant (Genes. XXVI, 15). Hos enim nos nimirum puteos fodimus cum in Scripturae sacrae abditis sensibus alta penetramus. Quos tamen occulte replent Allophyli quando nobis ad alta tendentibus immundi spiritus terrenas cogitationes ingerunt, et quasi inventam divinae scientiae aquam tollunt. Sed quia nemo hos hostes sua virtute superat, per Eliphaz dicitur: Eritque Omnipotens contra hostes tuos, et argentum coacervabitur tibi. Ac si aperte diceretur: Dum malignos spiritus Dominus a te sua virtute repulerit, divini intus eloquii talentum lucidum excrescit. Sequitur:

Caput XIX

[Vet. X, Rec. IX].

VERS. 26.---Tunc super Omnipotentem deliciis afflues.

24. Deliciis affluunt qui multiplices in sacris Scripturis sensus discernere sciunt.---Super Omnipotentem deliciis affluere est in amore illius Scripturae sacrae epulis satiari. In cujus nimirum verbis tot delicias invenimus, quot ad profectum nostrum intelligentiae diversitates accipimus, ut modo nuda nos pascat historia, modo sub textu litterae velata medullitus nos reficiat moralis allegoria, modo ad altiora suspendat contemplatio, in praesentis vitae tenebris jam de lumine aeternitatis intermicans.

23. God, having put the enemies to flight, enriches us with the silver of divine eloquence.---What other enemies do we suffer more than the malignant spirits, who besiege us in our thoughts, that they may be able to break into the city of our mind, and hold it captured under the yoke of their dominion? But that by the name of silver sacred eloquence is designated the Psalmist testifies, who says: The words of the Lord are pure words, silver tried by the fire of the earth (Ps. 11:7). And often when we apply ourselves to sacred eloquence, we endure the snares of malignant spirits more grievously, because they sprinkle the dust of earthly thoughts upon our mind, that they may obscure the eyes of our intention from the light of inner vision. Which indeed the Psalmist had endured, when he said: Depart from me, ye malignant, and I will search into the commandments of my God (Ps. 119:115). Plainly, of course, intimating that he could not search into the commandments of God when he was enduring the snares of malignant spirits in his mind. Which we also know to be signified in the work of Isaac under the wickedness of the Allophyli, who filled up with a heap of earth the wells which Isaac had digged (Gen. 26:15). For we indeed dig these wells when we penetrate deep things in the hidden senses of sacred Scripture. Which, however, the Allophyli fill up secretly when, while we are tending toward deep things, the unclean spirits cast earthly thoughts into us, and take away, as it were, the water of divine knowledge that was found. But because no one overcomes these enemies by his own strength, it is said through Eliphaz: And the Almighty shall be against your enemies, and silver shall be heaped up for you. As if it were plainly said: When the Lord by His own strength shall have repelled the malignant spirits from you, the bright talent of divine eloquence increases within. It follows:

Chapter XIX

[Ancient X, Rec. IX].

VERSE 26.---Then upon the Almighty you shall abound in delights.

24. Those abound in delights who know how to discern the manifold senses in the sacred Scriptures.---To abound in delights upon the Almighty is to be satiated with the feasts of sacred Scripture in the love of Him. In whose words indeed we find as many delights as we receive diversities of understanding for our progress, so that now history may feed us nakedly, now under the text of the letter a veiled moral allegory may refresh us inly, now contemplation may suspend us toward higher things, already flashing between in the darkness of the present life from the light of eternity.

Et sciendum quod quisquis deliciis affluit in quadam sui remissione solvitur, atque a laboris studio quasi ex lassitudine relaxatur, quia nimirum anima cum internis deliciis abundare coeperit, terrenis jam operibus incubare minime consentit; sed amore conditoris capta, et sua captivitate jam libera, ad contemplandam ejus speciem deficiendo suspirat, et quasi lassescendo convalescit, quia dum sordida onera portare jam non valet, ad illum per quietem properat, quem intus amat. Hinc etiam in admiratione sponsae scriptum est: Quae est ista quae ascendit de deserto deliciis affluens (Cant. VIII, 5)? Quia nimirum sancta Ecclesia nisi verborum Dei deliciis affluret, de deserto vitae praesentis ascendere ad superiora non posset. Deliciis ergo affluit, et ascendit, quia dum mysticis intelligentiis pascitur, ad superna quotidie contemplanda sublevatur. Hinc etiam Psalmista ait: Et nox illuminatio mea in deliciis meis (Psal. CXXXVIII, 11), quia dum per intellectum mysticum studiosa mens reficitur, jam in ea vitae praesentis obscuritas fulgore diei subsequentis illuminatur, ut etiam in hujus corruptionis caligine in intellectum illius vis futuri luminis erumpat, et verborum deliciis pasta praegustando discat quid de pabulo veritatis esuriat. Sequitur:

CAPUT XX.

IBID.---Et elevabis ad Deum faciem tuam.

25. Ad Deum faciem levare, est cor poenitentia mundatum ad divina investiganda attollere.---Ad Deum faciem levare, est cor ad sublimia investiganda attollere. Nam sicut per corporis faciem homini, ita per interiorem imaginem Deo noti atque conspicabiles sumus. Cum vero reatu culpae deprimimur, ad Deum levare cordis nostri faciem veremur. Dum enim nulla bonorum operum confidentia fulcitur, intueri summa mens trepidat, quia ipsa se conscientia accusat. Cum vero jam poenitentiae lamentis culpa diluitur, et sic perpetrata planguntur, ut plangenda minime perpetrentur, magna menti fiducia nascitur, et ad conspicienda supernae retributionis gaudia cordis nostri facies levatur. Sed haec Eliphaz recte diceret si infirmum moneret. Cum vero justum virum propter flagella despicit, quid aliud quam verba scientiae nesciens fundit? Quae nimirum dicta si ad haereticorum typum ducimus, ipsi falsis promissionibus ad Deum nos faciem levare pollicentur. Ac si fideli populo patenter dicant: Quandiu praedicationem nostram non sequeris, cor in infirmis premis.

And it should be known that whoever abounds in delights is dissolved in a certain remission of himself, and is relaxed from the study of labor as if from weariness, because indeed when the soul has begun to abound with internal delights, it least of all consents to lie upon earthly works; but captured by the love of the creator, and already free in its captivity, it sighs to contemplate His beauty by failing, and recovers, as it were, by growing weary, because while it is no longer able to carry foul burdens, it hastens by rest to Him whom it loves within. Hence also in the admiration of the bride it is written: Who is this that cometh up from the desert abounding in delights (Cant. 8:5)? Because indeed holy Church, unless she abounded in the delights of the words of God, could not ascend from the desert of the present life to superior things. Therefore she abounds in delights and ascends, because while she is fed by mystical understandings, she is raised up daily to contemplate heavenly things. Hence also the Psalmist says: And night is my illumination in my delights (Ps. 139:11), because while the studious mind is refreshed through mystical understanding, already in it the obscurity of the present life is illuminated by the brightness of the following day, so that even in the darkness of this corruption the force of future light may break into the understanding of it, and fed by the delights of words, it may learn by foretasting what it should hunger for from the food of truth. It follows:

CHAPTER XX.

IBID.---And you shall lift up your face to God.

25. To lift up the face to God is to raise up the heart purified by penance to investigate divine things.---To lift up the face to God is to raise up the heart to investigate sublime things. For as we are known and conspicuous to man through the bodily face, so to God through the inner image. But when we are depressed by the guilt of offense, we fear to lift up the face of our heart to God. For while it is supported by no confidence of good works, the supreme mind trembles to behold, because the conscience itself accuses it. But when already the guilt is washed away by the lamentations of penance, and thus things perpetrated are bewailed, so that things to be bewailed are by no means perpetrated, a great confidence is born to the mind, and the face of our heart is lifted up to behold the joys of heavenly retribution. But Eliphaz would say these things rightly if he were admonishing a weak man. But when he despises a just man on account of scourges, what else does he do but pour out words of knowledge without knowing? Which sayings indeed, if we lead them to the type of heretics, they themselves promise that we shall lift up our face to God by false promises. As if they should say plainly to the faithful people: As long as you do not follow our preaching, you press down the heart in weak things.

Quia vero Eliphaz beatum Job ad Deum reverti admonuit, a quo videlicet idem vir beatus nunquam recessit, adhuc pollicendo subjungit:

CAPUT XXI.

VERS. 27.---Rogabis eum, et exaudiet te.

26. Frustra Deum rogant qui ejus praecepta contemnunt.---Rogant quippe Dominum, sed exaudiri minime merentur, qui jubentis Domini praecepta contemnunt. Unde scriptum est: Qui declinat aurem suam ne audiat legem, oratio ejus erit exsecrabilis (Prov. XXVIII, 9). Quandiu ergo Eliphaz beatum Job non exaudiri credidit, hinc nimirum in suo opere errasse judicavit. Unde et adhuc subdit:

IBID.---Et vota tua reddes.

[Vet. XI.] Qui vota vovit, sed haec prae infirmitate solvere non valet, ei ex peccati poena agitur ut volenti bonum posse subtrahatur. Cum vero in conspectu intimi judicis ea quae obsistit culpa detergitur, fit protinus ut votum possibilitas sequatur. Sequitur:

CAPUT XXII.

VERS. 28.---Decernes rem, et veniet tibi.

27. Falsa hominum de adversis et prosperis judicia.---Hoc esse proprium infirmanting judicium solet, ut tanto quempiam existiment justum, quanto hunc adipisci conspiciunt omne quod appetit. cum videlicet noverimus nonnunquam bona terrena justis subtrahi, quae largo munere tribuuntur injustis, quia et desperatis aegris medici quidquid poposcerint dari praecipiunt, et eis quos reduci posse ad salutem praevident quae appetunt dari contradicunt. Sed si dicta haec Eliphaz de donis spiritalibus intulit, sciendum quod res decernitur et venit cum virtus quae ex desiderio appetitur, largiente Deo, etiam effectu prosperatur. Unde et adhuc subdur:

Caput XXIII

[Rec. X].

IBID.---Et in viis tuis splendebit lumen.

But because Eliphaz admonished blessed Job to return to God, from whom indeed that same blessed man never departed, he adds further by promising:

CHAPTER XXI.

VERSE 27.---You shall ask Him, and He shall hear you.

26. They ask God in vain who despise His precepts.---Indeed they ask the Lord, but they by no means deserve to be heard, who despise the precepts of the commanding Lord. Hence it is written: He that turneth away his ear from hearing the law, his prayer shall be an abomination (Prov. 28:9). As long, therefore, as Eliphaz believed that blessed Job was not heard, hence indeed he judged that he had erred in his work. Hence also he adds still:

IBID.---And you shall pay your vows.

[Ancient XI.] He who has vowed vows, but is not able to pay them on account of weakness, it is done to him from the punishment of sin so that the ability to do good is taken away from him who is willing. But when in the sight of the inner Judge that guilt which stands in the way is wiped away, it happens immediately that ability follows the vow. It follows:

CHAPTER XXII.

VERSE 28.---You shall decree a thing, and it shall come to you.

27. False judgments of men concerning adversity and prosperity.---This is wont to be the proper judgment of the weak, that they think anyone just in proportion as they see him attain everything he desires. Since, indeed, we know that earthly goods are sometimes taken away from the just, which are given with a large gift to the unjust, because even for despaired-of sick people physicians command whatever they ask for to be given, and to those whom they foresee can be brought back to health they refuse to give the things they desire. But if Eliphaz brought in these sayings concerning spiritual gifts, it should be known that a thing is decreed and comes when the virtue which is desired by longing, by the bounty of God, also prospers in effect. Hence also it is added further:

Chapter XXIII

[Rec. X].

IBID.---And light shall shine in your ways.

28. Mirus virtutis splendor.---In viis quippe justorum lumen splendere est per mira opera virtutum signa suae claritatis aspergere, ut quocunque per intentionem pergunt, ab intuentium cordibus peccati noctem excutiant, et exemplo sui operis in eis justitiae lumen fundant. Sed quantalibet sit justitia operis, apud internum judicem nulla est, si nanc elevat tumor mentis. Unde et subditur:

CAPUT XXIV.

VERS. 29.---Qui enim humiliatus fuerit, erit in gloria; et qui inclinaverit oculos suos, ipse salvabitur.

29. Humilitatis commendatio.---Quae nimirum sententia a Veritatis ore non discrepat dicentis: Omnis qui se exaltat, humiliabitur, et qui se humiliat, exaltabitur (Luc. XIV, 11). Unde et per Salomonem dicitur: Antequam conteratur, exaltatur cor hominis; et antequam glorietur, humiliatur (Prov. XVIII, 12). Recte autem dicitur: Qui inclinaverit oculos suos, ipse salvabitur, quia, quantum per membrorum ministerium deprehendi potest, prima superbiae ostensio esse in oculis solet. Hinc enim scriptum est: Et oculos superborum humiliabis (Psal. XVII, 28). Hinc de ipso superbientium capite dicitur: Omne sublime videt (Job XLI, 25). Hinc de illa quae ei per infidelitatem adhaesit scriptum est: Generatio cujus excelsi sunt oculi, et palpebrae ejus in altum subrectae (Prov. XXX, 13). Oculos ergo inclinare est nullum respiciendo despicere, sed se minorem atque imparem cunctis quos aspicit aestimare. Salvabitur itaque qui oculos inclinat, quia qui falsum superbiae verticem deserit, veritatis altitudinem ascendit. Sequitur:

CAPUT XXV.

VERS. 30.---Salvabitur innocens, salvabitur autem munditia manuum suarum.

30. Gratiae praevenientis necessitas, quam comitari et subsequi debet liberum arbitrium.---Quae scilicet sententia si de coelestis regni retributione promitur, veritate fulcitur, quia cum de Deo scriptum sit: Qui reddit unicuique secundum opera ejus (Rom. II, 6), illum in extremo examine justitia aeterni judicis salvat, quem hic ejus pietas ab immundis operibus liberat. Sin vero ad hoc salvari quisque hic munditia manuum suarum creditur, ut suis viribus innocens fiat, procul dubio erratur, quia si superna gratia nocentem non praevenit, nunquam profecto inveniet quem remuneret innocentem.

28. Wonderful splendor of virtue.---For light to shine in the ways of the just is to sprinkle the signs of their clarity through wonderful works of virtues, so that wherever they go by intention, they may shake off the night of sin from the hearts of the beholders, and pour the light of justice into them by the example of their work. But however great the justice of work may be, it is nothing with the internal Judge if the swelling of the mind elevates it. Hence also it is added:

CHAPTER XXIV.

VERSE 29.---For he who shall have been humbled, shall be in glory; and he who shall have inclined his eyes, he shall be saved.

29. Commendation of humility.---Which sentence indeed does not differ from the mouth of Truth saying: Everyone who exalteth himself shall be humbled, and he who humbleth himself shall be exalted (Luke 14:11). Hence also it is said through Solomon: Before he is crushed, the heart of man is exalted; and before he is glorified, he is humbled (Prov. 18:12). But it is rightly said: He who shall have inclined his eyes, he shall be saved, because, as much as can be perceived through the ministry of the members, the first showing of pride is wont to be in the eyes. For hence it is written: And the eyes of the proud Thou wilt humble (Ps. 17:28). Hence it is said of that very head of the proud: He beholdeth every high thing (Job 41:25). Hence of that which adhered to him through infidelity it is written: A generation whose eyes are lofty, and its eyelids lifted up on high (Prov. 30:13). Therefore to incline the eyes is to despise no one by looking back, but to estimate oneself less and unequal to all whom one beholds. He therefore shall be saved who inclines his eyes, because he who deserts the false summit of pride, ascends the height of truth. It follows:

CHAPTER XXV.

VERSE 30.---The innocent shall be saved, he shall be saved moreover by the cleanness of his hands.

30. Necessity of preventing grace, which free will ought to accompany and follow.---Which sentence indeed, if it is brought forth concerning the retribution of the heavenly kingdom, is supported by truth, because when it is written of God: Who rendereth to every man according to his works (Rom. 2:6), the justice of the eternal Judge saves him in the final examination whom His piety here delivers from unclean works. But if anyone is believed to be saved here by the cleanness of his hands to this end, that he may become innocent by his own strength, without doubt it is erred, because if heavenly grace does not prevent the guilty one, it will never indeed find an innocent one whom it may remunerate.

Unde veridica Moysis voce dicitur: Nullusque apud te per se innocens est (Exod. XXXIV, 7). Superna ergo pietas prius agit in nobis aliquid sine nobis, ut, subsequente quoque nostro libero arbitrio, bonum quod jam appetimus agat nobiscum, quod tamen per impensam gratiam in extremo judicio ita remunerat in nobis, ac si solis processisset ex nobis. [Vet. XII.] Quia enim divina nos bonitas, ut innocentes faciat, praevenit, Paulus ait: Gratia autem Dei sum id quod sum (I Cor. XV, 10). Et quia eamdem gratiam nostrum liberum arbitrium sequitur, adjungit: Et gratia ejus in me vacua non fuit, sed abundantius illis omnibus laboravi. Qui dum se de se nihil esse conspiceret, ait: Non autem ego. Et tamen quia se esse aliquid cum gratia invenit, adjunxit: Sed gratia Dei mecum. Non enim diceret mecum si cum praeveniente gratia subsequens liberum arbitrium non haberet. Ut ergo se sine gratia nihil esse ostenderet, ait: Non ego. Ut vero se cum gratia operatum esse per liberum arbitrium demonstraret, adjunxit: Sed gratia Dei mecum. Munditia itaque manuum suarum innocens salvabitur, quia qui hic praevenitur dono ut innocens fiat, cum ad judicium ducitur, ex merito remuneratur. Quae cuncta Eliphaz, sicut praedictum est, etsi recte protulit, cui tamen proferret ignoravit, quia docere meliorem non debuit, sed audire. Quae tamen omnia per typum haereticorum promissionibus congruunt, qui cum fideles quosque in praesenti vita afflictos inveniunt, eos ex culpa perfidiae percussos arbitrantur, eisque si sua dogmata sequantur, salutem innocentiae per bonorum operum munditiam promittunt. Sed mens fidelium tanto eos altius despicit, quanto illos innocentiam non videt habere quam pollicentur. Unde bene per Salomonem dicitur: Frustra jactatur rete ante oculos pennatorum (Prov. I, 17). Pennati quippe sunt bonorum spiritus, qui dum ad altiora per spem veritatis evolant, apposita pravorum hominum deceptionis retiacula declinant. Sequitur:

Caput XXVI

[Rec. XI].

CAPUT XXIII, VERS. 1, 2.---Respondens autem Job dixit: Nunc quoque in amaritudine est sermo meus, et manus plagae meae aggravata est super gemitum meum.

Hence it is said by the truthful voice of Moses: And no one with Thee is of himself innocent (Ex. 34:7). Heavenly piety, therefore, first does something in us without us, that, our free will also following, it may do with us the good which we already desire, which however, through bestowed grace, it so remunerates in us in the final judgment as if it had proceeded from us alone. [Ancient XII.] For because divine goodness prevents us so that it may make us innocent, Paul says: But by the grace of God I am what I am (1 Cor. 15:10). And because our free will follows that same grace, he adds: And His grace in me was not void, but I labored more abundantly than they all. Who, while he beheld that he was nothing of himself, said: Yet not I. And yet because he found himself to be something with grace, he added: But the grace of God with me. For he would not say with me if he had not subsequent free will with preventing grace. That he might therefore show that he was nothing without grace, he said: Not I. But that he might demonstrate that he had worked with grace through free will, he added: But the grace of God with me. Therefore by the cleanness of his hands the innocent shall be saved, because he who here is prevented by a gift that he may become innocent, when he is led to judgment, is remunerated from merit. All which things Eliphaz, as was said before, although he brought them forth rightly, yet knew not to whom he should bring them forth, because he ought not to have taught a better man, but to have heard him. All which things, however, through a type agree with the promises of heretics, who when they find any faithful people afflicted in the present life, think them struck from the guilt of perfidy, and promise them, if they follow their dogmas, the safety of innocence through the cleanness of good works. But the mind of the faithful despises them so much the more highly, as it does not see them have that innocence which they promise. Hence it is well said through Solomon: In vain is the net spread before the eyes of the winged ones (Prov. 1:17). For the spirits of the good are winged, who while they fly away to higher things through the hope of truth, decline the nets of the deception of wicked men that are placed. It follows:

Chapter XXVI

[Rec. XI].

CHAPTER XXIII, VERSES 1, 2.---But Job answering said: Even now my speech is in bitterness, and the hand of my stroke is aggravated above my groaning.

31. Inordinata consolatio dolorem auget.---More suo beatus Job planioribus verbis inchoat, sed dicta sua alta mysterii prosecutione consummat. Mederi quippe dolor afflicti ex amicorum consolatione debuerat; sed quia consolatio ad blandimenta fallaciae erupit, afflicti dolor inhorruit. Quia, enim Eliphaz spondere converso meliora non timuit, quasi ex noxio medicamine vulnus crevit. Unde recte dicitur: Nunc quoque in amaritudine est sermo meus, et manus plagae meae aggravata est super gemitum meum, quia videlicet inordinatae consolationis intentio percussionem quam minuere debuit multiplicavit. In quibus nimirum verbis per typum sanctae Ecclesiae etiam fidelium dolor exprimitur, qui eo amplius gemunt, quo malos blandiri conspiciunt, qui juxta Pauli vocem: Per dulces sermones et benedictiones seducunt corda innocentium (Rom. XVI, 18).

32. [Vet. XIII.] Fidelium mentes sine amaritudine esse nesciunt. Quae etiam verba ad considerandam subtilius mentem fidelium recte referuntur, qui esse sine amaritudine nesciunt etiam si in hoc mundo prosperari videantur. Quibus cum et adversitas evenit, eum quem invenit ingeminat dolorem. Unde recte dicitur: Nunc quoque in amaritudine est sermo meus, ut aperte monstretur quia electorum mens sine amaritudine et in prosperitate non fuerit. Bene autem dicitur: Et manus plagae meae aggravata est super gemitum meum. Manus quippe plagae est fortitudo percussionis. Primam namque percussionem suam electi considerant, quia a conditoris sui visione divisi sunt, quia nequaquam illuminationis intimae claritate perfruuntur, sed in praesentis vitae exsilio quasi in caecitatis loco relegati gemunt. Semper ergo habent in hac manu plagae gemitum suum. Sed cum adhuc etiam adversa in hac vita accidunt, manus plagae eorum etiam super gemitum gravatur. Erat enim plagae gemitus etiam cum praesentis vitae adversa deessent. Sed amaritudo primae percussionis etiam ex tentatione crescit adversitatis. Dicit ergo: Et manus plagae meae aggravata est super gemitum meum: quia justum quemque in hac vita adversitas non laetum perculit, sed in eo dolorem vulneris multiplicavit. Fit tamen miro omnipotentis Dei moderamine ut cum in hoc mundo mens justi adversitatibus plus laborat, auctoris sui contemplandam faciem amplius sitiat. Unde hic apte subjungitur:

Caput XXVII

[Rec. XII].

VERS. 3.---Quis mihi tribuat ut cognoscam et inveniam illum, et veniam usque ad solium ejus?

31. Inordinate consolation increases pain.---According to his custom, blessed Job begins in plainer words, but consumes his sayings with a high prosecution of mystery. Indeed, the pain of the afflicted ought to have been healed by the consolation of friends; but because the consolation broke out into the flatteries of deceit, the pain of the afflicted became horrible. For because Eliphaz did not fear to promise better things to one converted, the wound grew as if from a noxious medicine. Hence it is rightly said: Even now my speech is in bitterness, and the hand of my stroke is aggravated above my groaning, because indeed the intention of inordinate consolation multiplied the percussion which it ought to have diminished. In which words indeed, through a type of holy Church, the pain of the faithful is also expressed, who groan so much the more as they behold the wicked to flatter, who according to the voice of Paul: By sweet words and blessings seduce the hearts of the innocent (Rom. 16:18).

32. [Ancient XIII.] The minds of the faithful know not how to be without bitterness. These words are also rightly referred to considering more subtly the mind of the faithful, who know not how to be without bitterness even if they seem to prosper in this world. When adversity also happens to them, it redoubles the pain which it finds. Hence it is rightly said: Even now my speech is in bitterness, that it may be shown openly that the mind of the elect was not without bitterness even in prosperity. But it is well said: And the hand of my stroke is aggravated above my groaning. For the hand of the stroke is the strength of the percussion. For the elect consider their first percussion, because they are divided from the vision of their Creator, because they by no means enjoy the clarity of inner illumination, but groan as if relegated to a place of blindness in the exile of the present life. Therefore they always have their groaning in this hand of the stroke. But when even adverse things still happen in this life, the hand of their stroke is aggravated even above their groaning. For there was a groaning of the stroke even when the adverse things of the present life were lacking. But the bitterness of the first percussion increases even from the temptation of adversity. He says therefore: And the hand of my stroke is aggravated above my groaning: because adversity in this life did not strike each just man joyful, but multiplied in him the pain of the wound. It happens, however, by the wonderful moderation of Almighty God, that when in this world the mind of the just labors more with adversities, it thirsts more to contemplate the face of its Author. Hence it is aptly added here:

Chapter XXVII

[Rec. XII].

VERS. 3.---O that I might know and find him, and come even to his throne!

33. Ardor electorum Dei conspectu frui cupientium.---Electus quisque nisi Deum cognovisset, utique non amaret. Sed aliud est cognoscere per fidem, atque aliud per speciem; aliud invenire per credulitatem, aliud per contemplationem. Ex qua re agitur ut electi omnes eum quem fide cognoverunt videre quoque per speciem anhelent. Cujus amore flagrantes aestuant, quia ejus dulcedinis suavitatem jam in ipsa suae fidei certitudine degustant. Quod bene ille in Gerasenorum regione sanatus a daemonibus designat, qui vult abire cum Jesu; sed ei a magistro salutis dicitur: Redi in domum tuam, et narra quanta tibi fecerit Deus (Luc. VIII, 39). Amanti enim adhuc dilatio imponitur, ut ex dilati amoris desiderio meritum retributionis augeatur. Fit ergo nobis omnipotentis Deus dulcis in miraculis, et tamen in sua celsitudine manet occultus, ut et quiddam monstrando de se occulta nos inspiratione in suo amore succendat, et tamen abscondendo Majestatis suae gloriam amoris sui vim per aestum desiderii augeat. Nisi enim sanctus vir videre hunc in sua Majestate quaereret, non utique subinferret: Et veniam usque ad solium ejus [Vet. XIV]. Quid namque est solium Dei, nisi illi angelici spiritus qui, Scriptura teste, throni vocati sunt? Qui ergo usque ad solium Dei venire vult, quid aliud quam interesse angelicis spiritibus concupiscit, ut nulla jam defectiva temporum momenta sustineat, sed ad permanentem gloriam in contemplatione aeternitatis exsurgat?

34. Electi occulta Dei judicia venerantur.---Quae tamen verba etiam in hac vita positis justis conveniunt. Nam cum contra votum suum atque desiderium quodlibet agi conspiciunt, ad occulta Dei judicia recurrunt, ut in eis videant quia inordinate intus non disponitur quod inordinatum foris currere videtur. Cum enim praesidentem angelicis spiritibus Creatorem omnium fidei oculis contemplantur, ad ejus nimirum solium veniunt. Et quia considerant quoniam is qui mire angelos regit injuste homines non disponit, profecto inveniunt causales rationes quam justae sint, dum ipsae causae extrinsecus videantur injustae; dumque id humiliter faciunt, semetipsos saepe in sua voluntate reprehendunt, sua in se nonnunquam vota dijudicant, dum meliora esse ea quae disponit conditor pensant. Unde bene adhuc subditur:

Caput XXVIII

[Rec. XIII].

VERS. 4.---Ponam coram eo judicium, et os meum replebo increpationibus.

33. The ardor of the elect desiring to enjoy the sight of God.---Unless each of the elect had known God, he certainly would not love Him. But it is one thing to know by faith, and another by sight; one thing to find by belief, another by contemplation. From which matter it comes to pass that all the elect pant to see also by sight Him whom they have known by faith. Burning with love of Him, they are in a fever, because they already taste the sweetness of His mildness in the very certainty of their faith. Which that man healed of demons in the region of the Gerasenes well designates, who wants to go away with Jesus; but it is said to him by the Master of salvation: Return to thy house, and tell how great things God hath done for thee (Luke 8:39). For a delay is still imposed on the lover, so that from the desire of delayed love the merit of retribution may be increased. Therefore, Almighty God becomes sweet to us in miracles, and yet remains hidden in His loftiness, so that both by showing something of Himself He may kindle us in His love by a hidden inspiration, and yet by hiding the glory of His Majesty He may increase the force of His love through the heat of desire. For unless the holy man sought to see Him in His Majesty, he certainly would not subjoin: And come even to his throne [Ancient XIV]. For what is the throne of God, but those angelic spirits who, by the testimony of Scripture, are called thrones? He, therefore, who wishes to come even to the throne of God, what else does he concupisce than to be present with the angelic spirits, so that he may no longer sustain any failing moments of time, but may rise up to permanent glory in the contemplation of eternity?

34. The elect venerate the hidden judgments of God.---Which words, however, also suit the just placed in this life. For when they behold anything to be done against their vow and desire, they recur to the hidden judgments of God, so that they may see in them that that is not inordinately disposed within which seems to run inordinately without. For when they contemplate with the eyes of faith the Creator of all presiding over the angelic spirits, they come indeed to His throne. And because they consider that He who wonderfully rules the angels does not dispose men unjustly, they surely find the causal reasons how just they are, while those very causes may seem unjust from without; and while they do this humbly, they often reprehend themselves in their own will, they sometimes judge their own vows in themselves, while they think those things which the Creator disposes to be better. Hence it is well still added:

Chapter XXVIII

[Rec. XIII].

VERS. 4.---I would order my cause before him, and fill my mouth with arguments.

35. Ex occultorum Dei judiciorum consideratione ad poenitentiam accenduntur electi.---Coram Deo judicium ponere est intra secretum mentis per fidei contemplationem ad tremendum examen majestatis illius oculos nostrae considerationis aperire, quid peccator homo mereatur attendere, et occultus nunc et tacitus judex quam terribilis post appareat considerare. Ex qua re agitur ut ad cognitionem sui anima subtilius revocetur, et quo occultum judicem suum magis terribilem videt, eo de suis actibus formidolosius angustetur. Anxie trepidat, culpas suas lamentis insequitur, poenitendo increpat, qualem fuisse se meminit. Unde nunc quoque postquam dictum est: Ponam coram eo judicium, recte subjungitur: Os meum replebo increpationibus. Qui enim sibi in conspectu Dei judicium ponit, os suum increpationibus replet, quia dum subtile examen tremendi contra se judicis contemplatur, amarae se poenitentiae invectione persequitur. Saepe autem dum culpas nostras pensare negligimus, quae earum reprehensio in judicio sequatur ignoramus; dum vero eas poenitendo persequimur, quid nobis de eis judex in suo examine dicere possit invenimus. Unde adhuc apte subjungitur:

CAPUT XXIX.

VERS. 5.---Ut sciam verba quae mihi respondeat, et intelligam quid loquatur mihi.

36. Occulta Dei judicia, dum metuunt, evadunt electi.---Tunc enim culpas plangimus cum pensare coeperimus. Sed tunc subtilius pensamus, cum sollicitius plangimus, atque ex lamentis in corde nostro plenius nascitur quid peccantibus divina districtio minatur, quae erunt illa reproborum improperia, qui terror, quae implacabilis Majestatis aversio. Tanta enim tunc Dominus reprobis iratus dicet; quanta eos pati ex aequitate permiserit. Quae nimirum verba animadversionis illius justi, dum modo sollicite metuunt, evadunt. Sed quis in illo examine inveniri justus valeat, si secundum suae fortitudinis Majestatem vitam hominum discutiat Deus? Apte ergo subjungitur:

Caput XXX

[Vet. XV, Rec. XIV].

VERS. 6.---Nolo multa fortitudine contendat mecum; nec magnitudinis suae mole me premat.

35. From the consideration of the hidden judgments of God the elect are kindled to repentance.---To order a cause before God is, within the secret of the mind, through the contemplation of faith, to open the eyes of our consideration to the tremendous examination of His Majesty, to attend to what a sinful man deserves, and to consider how terrible the Judge, now hidden and silent, will appear afterwards. From which matter it comes to pass that the soul is recalled more subtly to the knowledge of itself, and the more it sees its hidden Judge to be terrible, the more fearfully it is straitened concerning its own acts. It trembles anxiously, it pursues its faults with lamentations, by repenting it reproaches what it remembers itself to have been. Hence now also after it has been said: I would order my cause before him, it is rightly subjoined: And fill my mouth with arguments. For he who orders his cause for himself in the sight of God, fills his mouth with arguments, because while he contemplates the subtle examination of the tremendous Judge against himself, he pursues himself with the invective of bitter repentance. But often while we neglect to weigh our faults, we are ignorant what reproach of them may follow in judgment; but when we pursue them by repenting, we find what the Judge may be able to say to us concerning them in His examination. Hence it is still aptly subjoined:

CAPUT XXIX.

VERS. 5.---That I might know the words which he would answer me, and understand what he would say unto me.

36. The elect, while they fear the hidden judgments of God, escape them.---For then we bewail our faults when we have begun to weigh them. But then we weigh more subtly, when we bewail more solicitously, and from the lamentations there is born more fully in our heart what the divine strictness threatens to sinners, what those reproaches of the reprobate will be, what terror, what implacable aversion of the Majesty. For the Lord, angry with the reprobate, will say so great things then, as great as He shall have permitted them to suffer from equity. Which words of that animadversion the just indeed, while they now solicitously fear, escape. But who may prevail to be found just in that examination, if God should discuss the life of men according to the Majesty of His strength? Aptly therefore it is subjoined:

Chapter XXX

[Vet. XV, Rec. XIV].

VERS. 6.---I would not that he contend with me with much strength, nor overwhelm me with the weight of his greatness.

37. Dei fortitudinem formidantes, infirmitatem in assumpta humanitate desiderant.---Mens etenim quamlibet justi, si ab omnipotente Domino districte judicatur, mole magnitudinis premitur. In quibus nimirum verbis hoc quoque intelligendum est, quod sanctus vir, dum Dei fortitudinem devitat, quid ejus aliud quam infirmitatem desiderat? Et scriptum est: Quod infirmum est Dei, fortius est hominibus (I Cor. I, 25). Unde et protinus adjungit:

VERS. 7.---Proponat aequitatem contra me, et perveniet ad victoriam judicium meum.

Quis enim alius nisi Mediator Dei et hominum, homo Christus Jesus (I Tim. II, 5), aequitatis nomine designatur? de quo scriptum est: Qui factus est sapientia nobis a Deo et justitia (I Cor. I, 30). Quae scilicet justitia dum in hunc mundum contra vias peccatorum venit, antiquum hostem vincimus, a quo captivi tenebamur. Dicat ergo: Nolo multa fortitudine contendat mecum, nec magnitudinis suae mole me premat; proponat aequitatem contra me, et perveniet ad victoriam judicium meum. Id est, ad redarguendas vias meas incarnatum Filium mittat, et tunc insidiantem adversarium per absolutionis meae judicium victor excludam. Si enim in divinitatis fortitudine sic unigenitus Dei Filius invisibilis maneret, ut nil de nostra infirmitate susciperet, infirmus homo ad eum invenire accessum gratiae quando potuisset? Consideratum quippe pondus ejus magnitudinis opprimeret potius quam juvaret. Sed fortis super omnia apparuit infirmus inter omnia, ut dum nobis ex assumpta infirmitate congrueret, ad permanentem nos suam fortitudinem elevaret. In altitudine enim sua divinitas a nobis utpote parvulis apprehendi non potuerat, sed stravit se hominibus per humanitatem, et quasi in jacentem ascendimus; surrexit, et levati sumus. Unde hoc quoque mox subditur, per quod divinitas invisibilis atque incomprehensibilis demonstretur. Nam sequitur:

Caput XXXI

[Rec. XV].

VERS. 8, 9.---Si ad Orientem iero, non apparet; si ad Occidentem, non intelligam eum; si ad sinistram, quid agam? non apprehendam eum; si me vertam ad dexteram, non videbo illum.

38. Deus invisibilis et incomprehensibilis, non in parte sed ubique quaerendus.---Creator quippe omnium in parte non est, quia ubique est. Et tunc minus invenitur, quando is qui totus ubique est in parte quaeritur. Incircumscriptus namque spiritus omnia intra semetipsum habet, quae tamen et implendo circumdat, et circumdando implet, et sustinendo transcendit, et transcendendo sustinet.

37. Dreading the strength of God, they desire infirmity in the assumed humanity.---For the mind of even any just man, if it is strictly judged by Almighty God, is overwhelmed by the weight of His greatness. In which words indeed this also is to be understood, that the holy man, while he avoids the strength of God, what else does he desire than His infirmity? And it is written: The weakness of God is stronger than men (1 Cor. 1:25). Whence also he immediately adds:

VERS. 7.---Let him propose equity against me, and my judgment shall come to victory.

For who else but the Mediator of God and men, the man Christ Jesus (1 Tim. 2:5), is designated by the name of equity? of whom it is written: Who was made wisdom unto us from God, and justice (1 Cor. 1:30). Which justice indeed while it comes into this world against the ways of sinners, we overcome the ancient enemy, by whom we were held captives. Let him say therefore: I would not that he contend with me with much strength, nor overwhelm me with the weight of his greatness; let him propose equity against me, and my judgment shall come to victory. That is, let Him send His incarnate Son to reprove my ways, and then through the judgment of my absolution I, a victor, shall exclude the waylaying adversary. For if in the strength of His divinity the only-begotten Son of God should so remain invisible that He should take nothing of our infirmity, when could weak man have been able to find access of grace to Him? For the considered weight of His greatness would rather oppress than help. But He appeared strong above all things, weak among all things, so that while He suited us from the assumed infirmity, He might raise us to His permanent strength. For in its loftiness His divinity could not have been apprehended by us as little ones, but He prostrated Himself to men through His humanity, and we ascended as if upon one lying down; He arose, and we were lifted up. Whence this also is soon added, by which the invisible and incomprehensible divinity is demonstrated. For there follows:

Chapter XXXI

[Rec. XV].

VERS. 8, 9.---If I go to the East, he appeareth not; if to the West, I shall not understand him; if to the left, what shall I do? I shall not apprehend him; if I turn myself to the right, I shall not see him.

38. God is invisible and incomprehensible, to be sought not in a part but everywhere.---For the Creator of all is not in a part, because He is everywhere. And then He is found the less, when He who is whole everywhere is sought in a part. For the uncircumscribed spirit has all things within himself, which yet he both surrounds by filling, and fills by surrounding, and transcends by sustaining, and sustains by transcending.

Bene autem postquam dictum est: Si ad Orientem iero, non apparet; si ad Occidentem, non intelligam eum; si ad sinistram quid agam? non apprehendam eum; si me vertam ad dexteram, non videbo illum; illico adjunxit: Ipse vero scit viam meam. Ac si aperte dicat: Videre non valeo videntem me, et eum qui me subtiliter intuetur intueri non possum; ut videlicet ostendat quia tanto cautius formidandus est, quanto conspicabilis non est. Qui enim ita nos aspicit, ut a nobis aspici nequeat, eo magis timendus est, quo cuncta videns minime videtur. Cum enim contra nos latere quempiam in insidiis credimus, eo illum amplius metuimus, quo minime videmus. Cumque ejus insidias nequaquam deprehendimus ubi sunt, et ibi eas metuimus ubi non sunt. Creator autem noster, qui ubique totus est, et cernens cuncta non cernitur, tanto magis metuendus est, quanto invisibilis permanens, de nostris actibus quando et quid decernat ignoratur. Quae tamen verba intelligi et aliter possunt. Ad Orientem quippe imus, cum mentem in consideratione majestatis ejus attollimus. Sed non apparet, quia qualis in natura sua est a cogitatione mortali videri non praevalet. Si ad Occidentem non intelligam eum. [Vet. XVI.] Ad Occidentem imus cum sublevatum in Deo cordis oculum, sed ipsa immensitate luminis reverberatum, ad nosmetipsos reducimus, et lassati discimus valde super nos esse quod quaerebamus, nostramque mortalitatem considerantes, indignos nos adhuc esse deprehendimus qui immortalem videre valeamus. Si ad sinistram, quid agam non apprehendam eum. Ad sinistram ire est peccatorum delectationibus consentire. Et nimirum constat quia Deum apprehendere non valet qui adhuc in delectatione peccati per sinistram jacet. Si me vertam ad dexteram, non videbo illum. In dexteram procul dubio vertitur qui de virtutibus elevatur. Sed Deum videre non valet qui privata laetitia de bonis actibus gaudet, quia in eo cordis oculum tumor elationis premit. Unde bene alias dicitur: Non declines ad dexteram, aut ad sinistram (Deut. XVII, 11). In quibus cunctis plerumque se anima discutit, nec tamen plene deprehendere semetipsam valet. Unde hic apte subditur:

CAPUT XXXII.

VERS. 10.---Ipse vero scit viam meam.

39. Deus justorum vias explorat eosque probat.---Ac si patenter dicat: Ego me et districte discutio, et perfecte me scire non possum; et tamen ille quem videre non valeo, videt subtiliter cuncta quae ago. Sequitur:

Et probabit me quasi aurum quod per ignem transit.

But it is well that after it was said: If I go to the East, he appeareth not; if to the West, I shall not understand him; if to the left, what shall I do? I shall not apprehend him; if I turn myself to the right, I shall not see him; he immediately added: But he knoweth my way. As if he should say openly: I am not able to see Him seeing me, and I cannot behold Him who beholds me subtly; that he may show indeed that He is so much the more cautiously to be dreaded, as He is not visible. For He who so looks at us, that He cannot be looked at by us, is so much the more to be feared, as, seeing all things, He is least seen. For when we believe anyone to lie in wait for us in ambush against us, we fear him the more for this, that we see him least. And when we by no means detect his ambushes where they are, we even fear them there where they are not. But our Creator, who is whole everywhere, and, discerning all things, is not discerned, is so much the more to be feared, as, remaining invisible, it is unknown when and what He may decree concerning our acts. Which words, however, can be understood also otherwise. For we go to the East, when we lift up the mind in consideration of His Majesty. But He appeareth not, because such as He is in His nature He prevaileth not to be seen by mortal thought. If to the West, I shall not understand him [Ancient XVI]. We go to the West when we bring back to ourselves the eye of the heart raised up in God, but reverberated by that very immensity of light, and having become weary we learn that that which we were seeking is far above us, and considering our mortality, we find ourselves to be yet unworthy who may be able to see the Immortal. If to the left, what I shall do I shall not apprehend him. To go to the left is to consent to the delights of sins. And indeed it is certain that he is not able to apprehend God who yet lies on the left in the delight of sin. If I turn myself to the right, I shall not see him. Into the right doubtlessly he is turned who is lifted up by virtues. But he is not able to see God who rejoices with private gladness concerning good acts, because in him the tumor of elation presses the eye of the heart. Whence it is well said elsewhere: Turn not aside to the right, or to the left (Deut. 17:11). In all which the soul for the most part discusses itself, yet it prevaileth not to apprehend itself fully. Hence it is aptly subjoined here:

CAPUT XXXII.

VERS. 10.---But he knoweth my way.

39. God explores the ways of the just and proves them.---As if he should say plainly: I both discuss myself strictly, and I cannot know myself perfectly; and yet He whom I prevail not to see, subtly sees all things which I do. There follows:

And he will prove me as gold which passeth through the fire.

Aurum in fornace ad naturae suae claritatem proficit, dum sordes amittit. Quasi aurum ergo quod per ignem transit probantur animae justorum, quibus exustione tribulationis et subtrahuntur vitia et merita augentur. Nec elationis fuit quod sanctus vir in tribulatione se positum auro comparavit, quia qui Dei voce justus ante flagella dictus est, non idcirco tentari permissus est ut in eo vitia purgarentur, sed ut merita crescerent, aurum vero igne purgatur. Minus ergo de se aestimavit ipse quam erat, dum, tribulationi traditus, purgari se credidit, qui purgandum in se aliquid non habebat.

40. Justi quantumvis humiles, sua bona opera non ignorant.---Sciendum vero est quia quamvis de se humilia sentiat animus justorum, ea tamen quae agunt quam sint recta conspiciunt, sed de eorum rectitudine non praesumunt: Unde adhuc subditur: Vestigia ejus secutus est pes meus: viam ejus custodivi, et non declinavi ex ea. A mandatis labiorum ejus non recessi, et in sinu meo abscondi verba oris ejus. Sed in his omnibus an se esse aliquid existimet videamus. Sequitur: Ipse enim solus est [Rec. XVI]. Qua sententia subjuncta ostendit quia in tot bonis quae egerat nil esse se credidit. Sed haec ipsa superius verba repetentes, ut possumus perstringamus.

CAPUT XXXIII.

VERS. 11.---Vestigia ejus secutus est pes meus.

41. Dei longanimitas et pietas nobis unitandae. Exempla Christi sequenda.---Quasi quidam namque gressus Dei sunt, quas cernimus, operationes ejus, quibus bonus quisque malusque regitur, quibus justi injustique suis ordinibus disponuntur, quibus et subjectus quisque ad meliora quotidie ducitur, et adversus ad deteriora corruens toleratur. De quibus nimirum gressibus Propheta dicebat: Visi sunt gressus tui, Deus (Psal. LXVII, 25). Nos itaque cum virtutem longanimitatis atque pietatis ejus intuemur, et intuentes imitari contendimus, quid aliud quam gressuum ejus vestigia sequimur, quia extrema quaedam ejus operationis imitamur. Haec enim Patris sui vestigia Veritas admonebat imitari, cum diceret: Orate pro persequentibus et calumniantibus vos, ut sitis filii Patris vestri, qui in coelis est, qui solem suum oriri facit super malos et bonos (Matth. V, 45; Luc. VI, 28). [Vet. XVII.] Potest tamen beatus Job, qui certa fide jam dixerat: Scio quod Redemptor meus vivit, et in novissimo die de terra surrecturus sum (Job. XIX, 25), sic in futura operatione incarnandae sapientiae intendere, sicut nos ejusdem sapientiae jam praeterita opera per fidem videmus, quod Mediator Dei et hominum benignus ad tribuendum, humilis ad sustinendum, patiens ad exemplum praebendum fuerit.

Gold in the furnace profits to the clarity of its nature, while it loses dross. As gold therefore which passes through the fire the souls of the just are proved, to whom by the burning of tribulation both vices are withdrawn and merits are increased. Nor was it of elation that the holy man compared himself placed in tribulation to gold, because he who was called just by the voice of God before the scourges, was not for that reason permitted to be tempted that vices might be purged in him, but that merits might increase, but gold is purged by fire. He esteemed therefore less of himself than he was, while, delivered to tribulation, he believed himself to be purged, who had not anything in him to be purged.

40. The just, however humble, are not ignorant of their good works.---But it is to be known that although the mind of the just feels humble things of itself, yet they behold those things which they do how right they are, but they do not presume concerning their rectitude: Whence it is still subjoined: My foot has followed his footsteps: his way I have kept, and have not declined from it. From the commandments of his lips I have not departed, and in my bosom I have hidden the words of his mouth. But in all these let us see whether he thinks himself to be anything. There follows: For he is alone [Rec. XVI]. By which sentence subjoined he shows that in so many good things which he had done he believed himself to be nothing. But repeating these same words above, let us touch upon them as we are able.

CAPUT XXXIII.

VERS. 11.---My foot has followed his footsteps.

41. The long-suffering and piety of God are to be imitated by us. Examples of Christ to be followed.---For as if some steps of God are His operations which we behold, by which every good and evil man is ruled, by which the just and unjust are disposed in their orders, by which both every subject is daily led to better things, and the adverse one falling to worse things is tolerated. Concerning which steps indeed the Prophet said: Thy steps have been seen, O God (Psal. 67:25). We therefore, when we behold the virtue of His long-suffering and piety, and beholding we contend to imitate, what else do we do than follow the tracks of His steps, because we imitate certain extremes of His operation. For Truth admonished to imitate these footsteps of His Father, when He said: Pray for them that persecute and slander you, that ye may be the children of your Father which is in heaven, who maketh his sun to rise upon the evil and the good (Matth. 5:44, 45; Luke 6:28). [Ancient XVII.] Blessed Job, however, who with certain faith had already said: I know that my Redeemer liveth, and in the last day I am to rise from the earth (Job 19:25), can so intend in the future operation of wisdom to be incarnate, just as we see the already past works of the same wisdom through faith, that the Mediator of God and men was benign to bestow, humble to sustain, patient to provide an example.

Cujus nimirum vitam dum beatus Job, superno spiritu repletus, sollicita intentione conspiceret, futuram mansuetudinis illius humilitatem praevidens, quasi ad exemplum sibi propositum recurrit, ut quidquid in hac vita ageret, ad imitationis illius vestigia ligaret, quatenus qui occultae dispositionis ejus sublimia videre non poterat, quasi in terra conspiciens, ad imitationem ejus vestigia teneret. De quibus ejus vestigiis per Petrum dicitur: Christus passus est pro nobis, vobis relinquens exemplum, ut sequamini vestigia ejus (I Petr. II, 21). De quo adhuc subditur:

CAPUT XXXIV.

IBID.---Viam ejus custodivi, et non declinavi ex ea.

42. Justorum sollicitudo est vias veritatis observare.---Custodit et non declinat, qui hoc ubi intendit operatur. Custodire quippe per intentionem, est non declinare per operationem. Haec namque est sollicitudo justorum, ut actus suos quotidie juxta vias veritatis examinent, et, ea sibi in regulam proponentes, a rectudinis earum tramite non declinent. Super semetipsos quippe quotidie ire contendunt, et quo in virtutum verticem provehuntur, cauta reprehensione dijudicant, quidquid de eis ex semetipsis remanet infra semetipsos, et totos se illo festinant trahere, ubi se inveniunt ex parte pervenisse. Sequitur:

CAPUT XXXV.

VERS. 12.---A mandatis labiorum ejus non recessi.

43. Dei voluntatem in Scripturis scrutari, alia justorum sollicitudo.---Sicut bene obsequentes famuli dominorum suorum vultibus semper intenti sunt, ut ea quae praeceperint, festine audiant et implere contendant, sic justorum mentes per intentionem suam omnipotenti Domino assistunt, atque in scriptura ejus quasi os ejus intuentur, ut quia per eam Deus loquitur omne quod vult, tanto a voluntate ejus non discrepent, quanto eamdem voluntatem illius in ejus eloquio agnoscunt. Unde fit ut ejus verba non per eorum aures supervacue transeant, sed haec in suis cordibus figant. Unde hic subditur:

CAPUT XXXVI

IBID.---Et in sinu meo abscondi verba oris ejus.

Whose life indeed while blessed Job, filled with the heavenly spirit, beheld with solicitous intention, foreseeing the future humility of that mildness, he recurs as if to an example proposed to himself, so that whatever he should do in this life, he might bind to the tracks of that imitation, so far as he who was not able to see the sublime things of His hidden disposition, beholding as if on the earth, might hold the tracks for His imitation. Concerning which His tracks it is said through Peter: Christ suffered for us, leaving you an example, that ye should follow his steps (1 Pet. 2:21). Concerning which it is still subjoined:

CAPUT XXXIV.

IBID.---His way I have kept, and have not declined from it.

42. The solicitude of the just is to observe the ways of truth.---He keeps and does not decline, who works this where he intends. For to keep by intention, is not to decline by operation. For this is the solicitude of the just, that they daily examine their acts according to the ways of truth, and, proposing those things to themselves as a rule, they decline not from the path of their rectitude. For they daily contend to go above themselves, and as they are advanced into the summit of virtues, they judge by cautious reprehension whatever remains of them from themselves below themselves, and they hasten to draw themselves whole to that point where they find themselves to have partially arrived. There follows:

CAPUT XXXV.

VERS. 12.---From the commandments of his lips I have not departed.

43. To search the will of God in the Scriptures, another solicitude of the just.---Just as well-obeying servants are always intent upon the faces of their masters, so that they may quickly hear those things which they shall have commanded and contend to fulfill them, so the minds of the just through their intention assist the Almighty Lord, and in His Scripture they behold as if His mouth, so that because God speaks through it everything that He wills, they may not differ from His will so far as they acknowledge that same will of His in His eloquence. Whence it comes to pass that His words do not pass superfluously through their ears, but they fix these in their hearts. Hence it is subjoined here:

CAPUT XXXVI

IBID.---And in my bosom I have hidden the words of his mouth.

44. Verba Dei in sinu abscondere, alia justorum sollicitudo.---In sinu etenim cordis verba oris ejus abscondimus, quanto mandata illius non transitorie, sed implenda opere audimus. Hinc est quod de ipsa matre Virgine scriptum est: Maria autem conservabat omnia verba haec, conferens in corde suo (Luc. II, 19). Quae nimirum verba, et cum ad operationem prodeunt, in sinu cordis absconsa latent, si per hoc quod foris agitur intus agentis animus non elevatur. Nam cum conceptus sermo ad opus ducitur, si per hoc humana laus quaeritur, sermo Dei in sinu mentis procul dubio non occultatur. But I would wish to know, blessed man, why you examine yourself with such great intention, why you bind yourself with such great solicitude? Sequitur:

Caput XXXVII.

[Vet. XVIII].

VERS. 13.---Ipse enim solus est, et nemo avertere potest cogitationem ejus.

45. Deus solus est, in cujus essentiae comparatione esse nostrum non esse est.---Nunquid non sunt angeli et homines, coelum et terra, aer et maria, cuncta volatilia, quadrupedia, atque repentia? Et certe scriptum est: Creavit ut essent omnia (Genes. II, 3, seq.). Cum ergo in rerum natura tam multa sint, cur beati viri voce nunc dicitur: Ipse enim solus est? Sed aliud est esse, aliud principaliter esse; aliud mutabiliter, atque aliud immutabiliter esse. Sunt enim haec omnia, sed principaliter non sunt, quia in semetipsis minime subsistunt, et nisi gubernantis manu teneantur, esse nequaquam possunt. Cuncta namque in illo subsistunt; a quo creata sunt, nec ea quae vivunt sibimetipsis vitam tribuunt, neque ea quae moventur et non vivunt suis nutibus ad motum ducuntur, sed ille cuncta movet, qui quaedam vivificat, quaedam vero non vivificata in extremam essentiam mire ordinans servat. Cuncta quippe ex nihilo facta sunt, eorumque essentia rursum ad nihilum tenderet, nisi eam auctor omnium regiminis manu retineret. Omnia itaque quae creata sunt, per se nec subsistere praevalent, nec moveri; sed in tantum subsistunt, in quantum ut esse debeant acceperunt; in tantum moventur, in quantum occulto instinctu disponuntur. Ecce enim peccator flagellandus est de rebus humanis: arescit in ejus laboribus terra, concutitur in ejus naufragiis mare, ignescit in ejus sudoribus aer, obtenebrescit contra eum inundationibus coelum, inardescunt in ejus oppressionibus homines, moventur in ejus adversitate et angelicae virtutes.

44. To hide the words of God in the bosom, another solicitude of the just.---For in the bosom of the heart we hide the words of His mouth, as far as we hear His commandments not transitorily, but to be fulfilled in work. Hence it is that it is written of the Virgin Mother herself: But Mary kept all these words, conferring them in her heart (Luke 2:19). Which words indeed, even when they go forth to operation, lie hidden, concealed in the bosom of the heart, if the mind of the worker is not lifted up within by that which is done without. For when the conceived word is led to work, if human praise is sought through this, the word of God is doubtlessly not hidden in the bosom of the mind. But I would wish to know, blessed man, why you examine yourself with such great intention, why you bind yourself with such great solicitude? There follows:

Chapter XXXVII.

[Old XVIII].

VERSE 13.---For He is alone, and no one can turn away His thought.

45. God alone is He, in comparison of whose essence our being is not being.---Are there not angels and men, heaven and earth, air and seas, all winged things, quadrupeds, and creeping things? And certainly it is written: He created all things that they might be (Gen. 2:3, seq.). When therefore there are so many things in the nature of things, why is it now said by the voice of the blessed man: For He is alone? But it is one thing to be, another thing to be principally; one thing to be changeably, and another thing to be unchangeably. For all these things are, but principally they are not, because they do not at all subsist in themselves, and unless they be held by the hand of the Governor, they can by no means be. For all things subsist in Him; by whom they were created, nor do those things which live give life to themselves, nor are those things which are moved and do not live led to motion by their own nods, but He moves all things, who vivifies some, and others indeed not vivified He keeps, wonderfully ordering them into an extreme essence. For all things were made out of nothing, and their essence would tend again to nothing, unless the Author of all held it back with the hand of governance. Therefore all things which have been created are neither able to subsist by themselves, nor to be moved; but they subsist so far as they have received that they ought to be; they are moved so far as they are disposed by an occult instinct. For behold, a sinner is to be scourged concerning human things: the earth dries up in his labors, the sea is shaken in his shipwrecks, the air is inflamed in his sweats, the heaven grows dark against him with inundations, men are incensed in his oppressions, and the angelic powers are moved in his adversity.

Nunquidnam haec, quae inanimata vel quae viventia diximus, suis instinctionibus et non magis divinis impulsionibus agitantur? Quidquid est itaque quod exterius saevit, per hoc ille intuendus est, qui hoc interius disponit. In omni igitur causa solus ipse intuendus est, qui principaliter est. Qui etiam ad Moysen dicit: Ego sum qui sum. Sic dices filiis Israel: Qui est, misit me ad vos (Exod. III, 14). Cum itaque flagellamur per ea quae videmus, illum debemus sollicite metuere, quem non videmus. Vir itaque sanctus despiciat quidquid exterius terret, quidquid per essentiam suam, nisi regeretur, ad nihilum tenderet, et mentis oculo, suppressis omnibus, intueatur unum in cujus essentiae comparatione esse nostrum non esse est, et dicat: Ipse enim solus est.

46. Deus immutabilis natura et voluntate.---De cujus mox immutabilitate apte subjungitur: Et nemo avertere potest cogitationem ejus. Sicut enim immutabilis natura est, ita immutabilis voluntate. Cogitationem quippe ejus nullus avertit, quia nemo resistere occultis ejus judiciis praevalet. Nam etsi fuerunt quidam qui deprecationibus suis ejus cogitationem avertisse viderentur, ita fuit ejus interna cogitatio, ut sententiam illius avertere deprecando potuissent, et ab eo acciperent quod agerent apud ipsum. Dicat ergo: Et nemo avertere poterit cogitationem ejus, quia semel fixa judicia mutari nequaquam possunt. Unde scriptum est: Praeceptum posuit, et non praeteribit (Psal. CXLVIII, 6); et rursum: Coelum et terra transibunt, verba autem mea non transibunt (Marc. XIII, 31); et rursum: Non enim cogitationes meae sicut cogitationes vestrae, neque viae meae sicut viae vestrae (Isai. LV, 8). Cum ergo exterius mutari videtur sententia, interius consilium non mutatur, quia de unaquaque re immutabiliter intus constituitur, quidquid foris mutabiliter agitur. Sequitur:

Caput XXXVIII.

[Vet. XIX, Rect. XVIII].

IBID.---Et anima ejus quodcunque voluit, hoc fecit.

47.---Deo nec illa obsistunt quae contra voluntatem illius fieri videntur.---Cum sit cunctis corporibus exterior, cunctis mentibus interior Deus, ea ipsa vis ejus, qua omnia penetrat, cunctaque disponit, anima illius appellatur. Cujus videlicet voluntati nec illa obsistunt, quae contra voluntatem illius fieri videntur, quia ad hoc nonnunquam permittit fieri etiam quod non praecipit, ut per hoc illud certius impleatur quod jubet.

Do these things, which we have called inanimate or living, move by their own instincts and not rather by divine impulses? Whatever it is therefore that rages outwardly, by this He is to be intuited, who disposes this inwardly. In every cause therefore He alone is to be intuited, who principally is. Who also says to Moses: I am who I am. Thus shalt thou say to the children of Israel: He who is, hath sent me to you (Exod. 3:14). When therefore we are scourged by those things which we see, we ought solicitously to fear Him, whom we do not see. Let the holy man therefore despise whatever terrifies outwardly, whatever by its own essence, unless it were ruled, would tend to nothing, and let him intuit with the eye of the mind, all things being suppressed, the One in comparison of whose essence our being is not being, and let him say: For He is alone.

46. God unchangeable in nature and will.---Of whose unchangeability it is aptly added immediately: And no one can turn away His thought. For as He is unchangeable in nature, so is He unchangeable in will. For no one turns away His thought, because no one is able to resist His occult judgments. For even if there were some who seemed to have turned away His thought by their prayers, His internal thought was such, that they were able to turn away His sentence by praying, and received from Him what they should do with Him. Let him say therefore: And no one can turn away His thought, because judgments once fixed can by no means be changed. Whence it is written: He hath set a decree, and it shall not pass (Ps. 148:6); and again: Heaven and earth shall pass, but my words shall not pass (Mark 13:31); and again: For my thoughts are not as your thoughts, nor my ways as your ways (Is. 55:8). When therefore the sentence seems to be changed outwardly, the internal counsel is not changed, because whatever is done changeably without, is unchangeably constituted within concerning each thing. There follows:

Chapter XXXVIII.

[Old XIX, Correct XVIII].

IBID.---And whatsoever His soul has willed, that He has done.

47. Those things which seem to be done against His will do not resist God.---Since God is exterior to all bodies, interior to all minds, that very power of His, by which He penetrates all things, and disposes all things, is called His soul. To whose will indeed even those things do not resist, which seem to be done against His will, because for this He sometimes permits even that to be done which He does not command, so that by this that which He orders may be more certainly fulfilled.

Apostatae quippe angeli perversa voluntas est, sed tamen a Deo mirabiliter ordinatur, ut ipsae quoque ejus insidiae utilitati bonorum serviant, quos purgant dum tentant. Sic itaque ejus anima quodcunque voluit hoc fecit, ut inde quoque voluntatem suam impleat, unde voluntati illius repugnari videbatur. Terreatur ergo vir justus, et tantae majestatis pondus considerans, infirmum se esse deprehendat.

48. Sed inter verba haec percunctari libet, ac dicere: O beate Job, inter tot flagella positus cur adhuc adversa formidas? jam tribulationibus cingeris, jam innumeris afflictionibus angustaris. Malum timeri debet quod necdum susceptum est; tu in tanto positus dolore quid metuis? Sed ecce vir justus nostris inquisitionibus satisfaciens adjungit:

CAPUT XXXIX.

VERS. 14.---Cum expleverit in me voluntatem suam, et alia multa similia praesto sunt ei.

49. Ex his quae patimur, formidare discimus quae nondum passi sumus.---Ac si aperte dicat: Jam perpendo quae patior, sed adhuc formido quae pati possum. Explet enim in me voluntatem suam, quia multis me percussionibus affligit. Sed multa similia praesto sunt ei, quia si ferire cogitat, adhuc invenit ubi plaga crescat. Hinc itaque pensandum est quam pavidus ante flagellum fuit, qui etiam percussus adhuc metuit ne feriatur. Incomprehensibilem quippe vim ei inesse considerans et potestatis et examinis, esse vir justus noluit nec de flagello securus. Unde adhuc metuens adjungit:

CAPUT XL.

VERS. 15.---Et idcirco a facie ejus turbatus sum, et considerans eum, timore sollicitor.

50. Malis securitatem prae se ferentibus, justi semper timent.---Bene a facie Domini turbatur, qui terrorem majestatis illius cordis sui obtutibus proponit, et ejus rectitudinis pavore concutitur, dum se reddendis rationibus conspicit idoneum non esse, si dictricte judicetur. Recte autem dicitur: Et considerans eum, timore sollicitor, quia divinae animadversionis vim cum minime quisque considera, minime formidat; et tanto magis in hac vita quasi securus est, quanto a consideratione internae districtionis alienus.

For the perverse will is of the apostate angel, but nevertheless it is wonderfully ordered by God, so that his snares also serve for the utility of the good, whom they purge while they tempt. Thus therefore His soul has done whatsoever it willed, so that from that also He fulfills His will, whence it seemed His will was resisted. Let the just man therefore be terrified, and considering the weight of so great majesty, let him find himself to be weak.

48. But among these words I wish to inquire, and say: O blessed Job, placed among so many scourges, why do you still dread adverse things? already you are surrounded by tribulations, already you are straightened by innumerable afflictions. An evil ought to be feared which has not yet been received; you, placed in such great grief, what do you fear? But behold, the just man, satisfying our inquiries, adds:

CHAPTER XXXIX.

VERSE 14.---When He shall have fulfilled His will in me, and many other like things are present to Him.

49. From those things which we suffer, we learn to fear those which we have not yet suffered.---As if he should say plainly: I already weigh what I suffer, but I still dread what I am able to suffer. For He fulfills His will in me, because He afflicts me with many percussions. But many like things are present to Him, because if He thinks to strike, He still finds where the wound may increase. From this therefore it is to be weighed how fearful he was before the scourge, who even being struck still fears lest he be struck. For considering an incomprehensible power to be in Him both of might and of examination, the just man would not be secure even concerning the scourge. Whence still fearing he adds:

CHAPTER XL.

VERSE 15.---And therefore I am troubled at His face, and considering Him, I am solicitous with fear.

50. While the wicked show security before them, the just always fear.---He is rightly troubled at the face of the Lord, who sets the terror of His majesty before the eyes of his heart, and is shaken by the dread of His rectitude, while he perceives that he is not fit for rendering accounts, if he be strictly judged. But it is rightly said: And considering Him, I am solicitous with fear, because when anyone least considers the power of divine animadversion, he least fears it; and he is so much more as it were secure in this life, as he is alien from the consideration of internal strictness.

Semper etenim justi viri ad cordis secretarium redeunt vim occultae districtionis intuentur, majestatis intimae judicio assistunt, ut eo magis quandoque securi sint, quo hic quandiu viverent securi esse noluerunt. Nam malorum mentes cum renuunt considerare quod timeant, ad hoc quandoque gaudentes perveniunt quod timentes nullo modo evadant. Sed ecce de beato Job novimus quod crebris Dei sacrificiis deditus, quod hospitalitatibus, quod indigentiis pauperum impensus, quod suis etiam subditis humilis, quod sibi adversantibus benignus fuit, et tamen tot flagella suscepit nec jam securus exstitit inter flagella, sed adhuc metuit, adhuc divinae districtionis vim considerans contremiscit. Quid nos itaque miseri, quid peccatores dicimus, si sic timet, qui sic egit? Sed tanti timoris pondus an a semetipso habeat, innotestat. Sequitur:

Caput XLI

[Vet. XX].

VERS. 16. Deus mollivit cor meum, et Omnipotens conturbavit me.

51. Timor hic donum Dei est.---Ex divino munere cor justi moliri dicitur, quia superni judicii timore penetratur. Molle est enim quod penetrari potest, durum quod penetrari non potest. Unde per Salomonem dicitur: Beatus homo qui semper est pavidus, qui vero mentis est durae corruet in malum (Prov. XXVIII, 14). Virtutem ergo suae formidinis non sibi, sed auctori tribuit, qui ait: Deus mollivit cor meum, et Omnipotens conturbavit me. Non autem secura, sed perturbata sunt corda bonorum, quia dum futuri examinis pondus considerant, quietem hic habere non appetunt, securitatem suam districtionis intimae consideratione perturbant. Qui tamen inter ipsa timoris supplicia saepe animum revocant ad dona, et ut semetipsos consolatione refoveant, inter hoc quod metuunt reducunt oculum ad dona quae acceperunt, ut spes sublevet quem timor premit. Unde et sequitur:

Caput XLII

[Rec XIX].

VERS. 17.---Non enim perii propter imminentes tenebras, nec faciem meam operuit caligo.

For the just men always return to the secret chamber of the heart, they intuit the power of occult strictness, they assist at the judgment of the internal majesty, so that they may sometime be more secure, by how much here, as long as they lived, they would not be secure. For the minds of the wicked, when they refuse to consider what they may fear, sometime arrive rejoicing at that which they by no means escape by fearing. But behold, we know of blessed Job that he was devoted to frequent sacrifices to God, that he was expended in hospitalities, in the needs of the poor, that he was humble even to those subject to him, that he was benign to those opposing him, and yet he received so many scourges nor did he already stand secure among the scourges, but he still feared, still considering the power of divine strictness he trembles. What therefore do we miserable ones, what do we sinners say, if he so fears, who so acted? But whether he has the weight of so great fear from himself, he makes known. There follows:

Chapter XLI

[Old XX].

VERSE 16. God has softened my heart, and the Almighty has troubled me.

51. This fear is a gift of God.---The heart of the just is said to be softened by a divine gift, because it is penetrated by the fear of heavenly judgment. For that is soft which can be penetrated, hard that which cannot be penetrated. Whence it is said by Solomon: Blessed is the man who is always fearful, but he who is of a hard mind shall fall into evil (Prov. 28:14). Therefore he attributes the power of his dread not to himself, but to the Author, who says: God has softened my heart, and the Almighty has troubled me. For the hearts of the good are not secure, but troubled, because while they consider the weight of the future examination, they do not desire to have rest here, they trouble their own security by the consideration of internal strictness. Who nevertheless among those very punishments of fear often recall the mind to gifts, and so that they may refresh themselves with consolation, among that which they fear they bring back the eye to the gifts which they have received, so that hope may lift up him whom fear presses down. Whence also there follows:

Chapter XLII

[Correct XIX].

VERSE 17.---For I have not perished on account of imminent darkness, nor has a mist covered my face.

52. Flagella justorum aut mala perpetrata purgant, aut futura devitant.---Ille enim in flagello positus a salute corporis propter imminentes tenebras perit, qui idcirco pro transactis percutitur, ut a futuris suppliciis abscondatur. Flagella quippe bonorum aut vitia perpetrata purgant, aut ea quae poterant perpetrari futura devitant. Beatus autem Job, quia in flagello positus, nec a peccatis praecedentibus purgabatur, nec ab imminentibus tegebatur, sed ejus tantummodo in flagello virtus augebatur, fiducialiter dicit: Non enim perii propter imminentes tenebras, nec faciem meam operuit caligo. Qui enim semper divinae formidinis pondus aspexit, ejus cordis faciem caligo peccati non operuit. Et is quem supplicia nulla sequebantur, salutem corporis propter imminentes tenebras non amisit.

53. A pravis cogitationibus nemo immunis.---Et notandum quod ipse priora denuntians nequaquam ait: Faciem meam non tetigit; sed: Non operuit caligo. Saepe enim etiam corda justorum subortae cogitationes polluunt, terrenarum rerum delectationibus tangunt, sed dum citius manu sanctae discretionis abiguntur, festine agitur ne cordis faciem caligo operiat, quae hanc jam ex illicita delectatione tangebat. Nam saepe in ipso orationis sacrificio importunae se cogitationes ingerunt, quae hoc rapere vel maculare valeant, quod in nobis Deo flentes immolamus. Unde Abraham cum ad occasum solis sacrificium offerret, insistentes aves pertulit, quas studiose, ne oblatum sacrificium raperent, abegit (Genes. XV, 11). Sic nos cum in ara cordis holocaustum Deo offerimus, ab immundis hoc volucribus custodiamus, ne maligni spiritus et perversae cogitationes rapiant quod mens nostra offerre se Domino utiliter sperat. Sequitur:

Caput XLIII

[Vet. et Rec. XX].

CAP. XXIV, VERS. 1.---Ab Omnipotente non sunt abscondita tempora; qui autem noverunt eum, ignorant dies illius.

54. Dies Dei ejus aeternitas. Deus est quod habet.---Quid dies Dei, nisi ipsa ejus aeternitas appellatur? quae nonnunquam unius diei pronuntiatione exprimitur, sicut scriptum est: Melior est dies una in atriis tuis super millia (Psal. LXXXIII, 11). Nonnunquam vero pro sua longitudine dierum multorum appellatione signatur, de quibus scriptum est: In saeculum saeculi anni tui (Psal. CI, 25). Nos itaque intra tempora volvimur, per hoc quod creatura sumus. Deus autem qui creator est omnium aeternitate sua tempora nostra comprehendit.

52. Scourges of the just either purge past evils committed, or avoid future ones.---For he, placed in the scourge, perishes from the health of the body on account of imminent darkness, who is therefore struck for things past, so that he may be hidden from future punishments. For the scourges of the good either purge vices committed, or avoid future ones which could have been committed. But blessed Job, because placed in the scourge, he was neither purged from preceding sins, nor covered from imminent ones, but only his virtue was increased in the scourge, says with confidence: For I have not perished on account of imminent darkness, nor has a mist covered my face. For since he always looked upon the weight of divine dread, the mist of sin did not cover the face of his heart. And he whom no punishments followed, did not lose the health of the body on account of imminent darkness.

53. No one is immune from depraved thoughts.---And it is to be noted that he, announcing former things, by no means says: It has not touched my face; but: A mist has not covered. For often even the hearts of the just are polluted by thoughts arising, they touch them with delights of earthly things, but while they are more quickly driven away by the hand of holy discretion, it is speedily brought about that the mist does not cover the face of the heart, which already touched it from unlawful delight. For often in the very sacrifice of prayer importunate thoughts intrude themselves, which are able to snatch away or to defile that which we weeping sacrifice in ourselves to God. Whence Abraham, when he offered a sacrifice at the setting of the sun, bore with birds pressing upon him, which he zealously drove away, lest they should snatch away the offered sacrifice (Gen. 15:11). So we, when we offer a burnt offering to God on the altar of the heart, let us guard it from unclean birds, lest malignant spirits and perverse thoughts snatch away what our mind hopes usefully to offer to the Lord. There follows:

Chapter XLIII

[Old and Correct XX].

CHAPTER 24, VERSE 1.---Times are not hidden from the Almighty; but they who know Him, are ignorant of His days.

54. The days of God are His eternity. God is what He has.---What are the days of God, unless His eternity itself be called so? which is sometimes expressed by the pronunciation of one day, as it is written: Better is one day in Thy courts above thousands (Ps. 83:11). But sometimes indeed for its length it is signified by the appellation of many days, of which it is written: Thy years are for generation and generation (Ps. 101:25). We therefore are rolled within times, by this that we are a creature. But God who is the creator of all comprehends our times by His eternity.

Ait ergo: Ab Omnipotente non sunt abscondita tempora; qui autem noverunt eum, ignorant dies illius. Quia ipse quidem nostra comprehensibiliter conspicit, nos autem ea quae ejus sunt comprehendere nullatenus valemus. Sed natura Dei cum simplex sit, mirandum valde est, cur dicit: Qui noverunt eum, ignorant dies illius. Neque enim aliud ipse, atque aliud dies ejus sunt. Deus namque hoc est quod habet. Aeternitatem quippe habet, sed ipse est aeternitas. Lucem habet, sed lux sua ipse est. Claritatem habet, sed ipse est claritas sua. Non est ergo in eo aliud esse, et aliud habere. Quid est itaque dicere: Qui noverunt eum, ignorant dies illius, nisi quia et qui cognoscunt eum adhuc nesciunt? Nam et qui jam eum fide tenent, adhuc per speciem ignorant. Et cum ipse sibi sit aeternitas, quem veraciter credimus, qualiter tamen sit ipsa ejus aeternitas ignoramus. In hoc namque quod de divinae naturae potentia audimus, ea nonnunquam cogitare consuevimus quae per experientiam scimus. Omne enim quod coepit et desinit, initio et fine concluditur. Quod si mora aliquantula differtur ut finiatur, longum dicitur; in qua videlicet longinquitate cum quisque mentis oculos reducit retro per memoriam, tendit ante per exspectationem, quasi per spatium temporis dilatat in mente. Cumque audit aeternitatem Dei, humano more intendenti animo longa vitae spatia proponit, in quibus metiatur semper et quid abiit retro, quod retineatur in memoria, et quid ante restat, quod exspectetur ex intentione.

55. In aeternitate nihil praeteritum aut futurum.---Sed quoties in aeternitate ista cogitamus, aeternitatem necdum cognovimus. Ibi quippe est quod nec initio incipitur, nec fine terminatur, ubi neque exspectatur quod veniet, neque percurrit quod debeat recordari, sed est unum quod semper esse est. Quod etsi nos et angeli cum initio esse videre incipimus, esse tamen hoc sine initio videmus, ubi sic semper sine fine esse est, ut nunquam se animus tendat ad sequentia, ac si multiplicentur quae sunt et longa fiant. Nam etsi per prophetiae spiritum dictum est: Domine, qui regnas in aeternum, et in saeculum, et adhuc (Fortasse, Exod. XV, 18, ubi legitur: Dominus regnabit in aeternum [Hebr., in saeculum] et ultra), more sacri eloquii, humano modo spiritus hominibus est locutus, ut ibi adhuc diceret, ubi exspectatio non inesset. Adhuc enim aeternitas non habet, quae semper esse habet, in qua nulla pars suae longitudinis praeterit, ut pars alia succedat, sed totum simul esse est, ut nil deesse videatur quod non cernat; in qua omne quod est animus videt et tardum non esse, et longum esse.

He says therefore: Times are not hidden from the Almighty; but they who know Him, are ignorant of His days. Because He indeed sees our things comprehensibly, but we are by no means able to comprehend those things which are His. But since the nature of God is simple, it is much to be wondered at, why he says: They who know Him, are ignorant of His days. For neither is He one thing, and His days another. For God is this which He has. For He has eternity, but He is eternity itself. He has light, but He Himself is His own light. He has brightness, but He is His own brightness. There is not therefore in Him one thing to be, and another thing to have. What is it therefore to say: They who know Him, are ignorant of His days, unless because even they who know Him still are ignorant? For even they who already hold Him by faith, still are ignorant by sight. And since He is eternity to Himself, whom we truly believe, yet in what manner His eternity itself is we are ignorant. For in this which we hear concerning the power of the divine nature, we are sometimes accustomed to think those things which we know by experience. For everything which begins and ends, is concluded by a beginning and an end. Which if it is deferred by some little delay that it may be finished, it is called long; in which length indeed when anyone brings back the eyes of the mind behind by memory, he tends before by expectation, he dilates it in the mind as if by a space of time. And when he hears of the eternity of God, to his mind intending after a human manner he proposes long spaces of life, in which he may always measure both what has gone away behind, which may be retained in memory, and what remains before, which may be expected by intention.

55. In eternity nothing is past or future.---But as often as we think in that eternity, we have not yet known eternity. For there is that which is neither begun by a beginning, nor terminated by an end, where neither that which shall come is expected, nor that which ought to be remembered runs through, but it is one thing which is always to be. Which although we and the angels begin to see to be with a beginning, yet we see this to be without a beginning, where it is so always to be without end, that the mind never tends itself to following things, as if those things which were were multiplied and became long. For although it has been said by the spirit of prophecy: Lord, who reignest forever, and for the world, and still (Perhaps Exod. 15:18, where it is read: The Lord shall reign forever and beyond), after the manner of sacred eloquence, the spirit has spoken to men in a human way, so that it should say "still" there, where expectation was not present. For eternity does not have "still", which has "always to be", in which no part of its length passes away, so that another part may succeed, but to be is all at once, so that nothing may seem to be wanting which it does not discern; in which the mind sees everything that is both not to be slow, and to be long.

Sed haec de aeternitatis diebus loquentes, conamur magis videre aliquid quam videmus. Dicatur igitur recte: Qui autem noverunt eum, ignorant dies illius, quia etsi jam Deum per fidem novimus, qualiter tamen sit ejus aeternitas, sine praeterito ante saecula, sine futuro post saecula, sine mora longa, sine praestolatione perpetua, non videmus. Beatus itaque Job sanctae Ecclesiae typum tenens, quia sub magno se scientiae freno moderatur, ne plus sapiat quam oportet sapere, et dies Dei non posse comprehendi testificans, ad haereticorum mox superbiam respectum mentis reducit, qui alta sapere appetunt, et quod capere utcunque non possunt perfecte se scire gloriantur. Nam sequitur:

Caput XLIV

[Rec. XXI].

VERS. 2.---Alii terminos transtulerunt, diripuerunt greges, et paverunt eos.

56. Haeretici terminos a patribus constitutos transferunt.---Quos aliorum nomine nisi haereticos designat, qui a sanctae Ecclesiae gremio extranei existunt? Ipsi enim terminos transferunt, quia constitutiones patrum praevaricando transcendunt. De quibus nimirum constitutionibus scriptum est: Ne transgrediaris terminos antiquos, quos posuerunt patres tui (Prov. XXII, 28). Qui greges diripiunt et pascunt, quia imperitos quosque perversis ad se persuasionibus trahunt, et doctrinis pestiferis ad interficiendum nutriunt. [Vet. XXII.] Nam quod gregum nomine imperiti populi designentur, sponsi verba testantur, qui sponsam suam alloquitur dicens: Nisi cognoveris te, o pulchra inter mulieres, egredere, et abi post vestigia gregum (Cant. I, 7), id est nisi honorem tuum, quo ad similitudinem Dei es condita, bene vivendo cognoveris, a conspectu meae contemplationis egredere, et imperitorum vitam imitare populorum. Sequitur:

CAPUT XLV.

VERS. 3.---Asinum pupillorum abegerunt, et abstulerunt pro pignore bovem viduae.

But we speaking these things concerning the days of eternity, endeavor more to see something than we see. Let it be said therefore rightly: But they who know Him, are ignorant of His days, because although we already know God by faith, yet in what manner His eternity is, without past before the worlds, without future after the worlds, without long delay, without perpetual expectation, we do not see. Blessed Job therefore holding the type of Holy Church, because he moderates himself under the great bridle of knowledge, lest he should savor more than it behooves to savor, and testifying that the days of God cannot be comprehended, soon brings back the respect of the mind to the pride of heretics, who desire to savor high things, and boast that they perfectly know what they cannot in any way take. For there follows:

Chapter XLIV

[Correct XXI].

VERSE 2.---Others have removed the landmarks, they have snatched away the flocks, and fed them.

56. Heretics remove the landmarks established by the fathers.---Whom does he designate by the name of others unless heretics, who exist as strangers from the bosom of Holy Church? For they remove the landmarks, because by prevaricating they transcend the constitutions of the fathers. Concerning which constitutions indeed it is written: Do not transgress the ancient landmarks, which thy fathers have set (Prov. 22:28). Who snatch away the flocks and feed them, because they draw all the unskilful to themselves by perverse persuasions, and nourish them with pestiferous doctrines for their destruction. For that unskilful peoples are designated by the name of flocks, the words of the Bridegroom testify, who addresses his Bride, saying: If thou know not thyself, O thou fairest among women, go forth, and go after the footsteps of the flocks (Cant. 1:7), that is, unless thou knowest thy honor, in which thou wert created after the likeness of God, by living well, go forth from the sight of my contemplation, and imitate the life of unskilful peoples. There follows:

CHAPTER XLV.

VERSE 3.---They have driven away the ass of the fatherless, and taken away the ox of the widow for a pledge.

57. Electi pupilli sunt.---Quos hoc loco pupillos accipimus, nisi electos Dei, in mentis teneritudine positos, qui magna fidei gratia nutriuntur, et patris sui jam pro se mortui faciem necdum vident? Et sunt plerique in Ecclesia qui quosdam conspiciunt coelestia appetere, terrena omnia despectui habere; et quamvis ipsi in hujus mundi laboribus insudent, eis tamen quos ad coelestia anhelare conspiciunt de rebus quas in hoc mundo possident hujus vitae adjutorium ferunt. Et quamvis ipsi agere spiritalia nequeant, ad summa tamen tendentibus libenter subsidia ministrant. Portare enim asinus onera hominum solet. Quasi ergo quidam asinus electorum est, qui, terrenis actibus deserviens, deportat onera usibus hominum. Et saepe cum haeretici quemlibet talem a sanctae Ecclesiae gremio avertunt, quasi pupillorum asinum abigunt, quia cum hunc ad perfidiam suam pertrahunt, a ministerio bonorum repellunt. 58. Vidua est Ecclesia.---Quae autem vidua nisi sancta Ecclesia debet intelligi, quae occisi viri sui interim visione privata est? Bos autem hujus est viduae, unusquisque praedicator. Et saepe contingit ut haeretici perversis suis dogmatibus ipsos etiam qui praedicatores videbantur trahant. Bovem ergo viduae auferunt, cum de sancta Ecclesia etiam praedicantem tollunt. Ubi recte est adjunctum: Pro pignore. Pignus namque cum tollitur, aliud quidem est quod tenetur, sed tamen adhuc aliud quaeritur. Et plerumque haeretici ideo eos conantur auferre qui praedicant, ut eorum etiam sequaces trahant. Pro pignore ergo bos viduae tollitur, quando idcirco ipse qui praedicabat rapiatur, ut alii sequantur. Ex cujus ruina plerumque agitur ut hi quoque de sanctae Ecclesiae gremio exeant, qui in ea bonis moribus praediti mites atque humiles esse videbantur. Unde et subditur:

CAPUT XLVI.

VERS. 4.---Subverterunt pauperum viam, et oppresserunt pariter mansuetos terrae.

59. Pauperum nomine humiles intelligendi.---Paupertatis namque nomine saepe humilitas designari solet. Et nonnunquam hi qui mansueti atque humiles videntur, si servare discretionem nesciunt, exemplis aliorum cadunt. Sunt vero nonnulli haeretici qui populis admisceri fugiunt, sed recessum vitae secretioris petunt; qui plerumque eos quos inveniunt eo amplius peste suae persuasionis inficiunt, quo quasi ex vitae meritis reverentiores videntur. De quibus subditur:

57. The elect are the fatherless.---Whom do we take for the fatherless in this place, unless the elect of God, placed in tenderness of mind, who are nourished by the great grace of faith, and do not yet see the face of their Father now dead for them? And there are many in the Church who behold certain ones desiring heavenly things, and holding all earthly things in contempt; and although they themselves labor in the toils of this world, yet they bring the aid of this life to those whom they behold panting for heavenly things, from the things which they possess in this world. And although they themselves are unable to do spiritual things, yet they willingly minister subsidies to those tending to the highest things. For the ass is accustomed to bear the burdens of men. As it were therefore a certain ass of the elect is he, who, serving earthly acts, carries away burdens for the uses of men. And often when heretics turn away any such one from the bosom of Holy Church, they as it were drive away the ass of the fatherless, because when they draw him over to their own perfidy, they repel him from the ministry of the good. The Church is a widow.---But what widow ought to be understood unless Holy Church, who in the meantime is deprived of the vision of her slain Husband? But the ox of this widow is every preacher. And it often happens that heretics draw over by their perverse dogmas even those who seemed to be preachers. They therefore take away the ox of the widow, when they take away even a preacher from Holy Church. Where it is rightly added: For a pledge. For when a pledge is taken, one thing indeed is that which is held, but yet still another thing is sought. And for the most part heretics for this reason endeavor to take away those who preach, so that they may also draw their followers. The ox of the widow therefore is taken for a pledge, when he himself who preached is snatched away for this reason, that others may follow. From whose ruin it is for the most part brought about that these also go out from the bosom of Holy Church, who in it seemed to be mild and humble, endowed with good morals. Whence also it is added:

CHAPTER XLVI.

VERSE 4.---They have subverted the way of the poor, and oppressed together the meek of the earth.

59. By the name of the poor the humble are to be understood.---For by the name of poverty humility is often accustomed to be designated. And sometimes those who seem meek and humble, if they know not how to preserve discretion, fall by the examples of others. But there are some heretics who flee from being mixed with the peoples, but seek a retreat of more secret life; who for the most part infect those whom they find so much the more with the pest of their persuasion, as they seem more reverend as if from the merits of life. Concerning whom it is added:

Caput XLVII

[Vet. XXIII, Rec. XXII].

VERS. 5.---Alii quasi onagri in deserto egrediuntur ad opus suum.

60. Onagris similes sunt haeretici. Non Dei opus, sed suum peragunt.---Onager enim agrestis est asinus. Et recte hoc in loco onagris comparantur haeretici, quia, in suis voluptatibus dimissi, a vinculis sunt fidei et rationis alieni. Unde scriptum est: Onager assuetus in solitudine, in desiderio animae suae attraxit ventum amoris sui (Jerem. II, 24). Onager quippe in solitudine assuetus est, quia dum terram cordis sui disciplinae virtute non excolit, ibi habitat ubi fructus non est. Quia in desiderio animae suae ventum amoris sui attrahit, quia ea quae ex desiderio scientiae in mente concipit inflare praevalent, non aedificare. Contra quos dicitur: Scientia inflat, charitas vero aedificat (I Cor. VIII, 1). Unde hic quoque congrue infertur: Egrediuntur ad opus suum. Non enim Dei, sed suum opus peragunt, dum non recta dogmata, sed propria desideria sequuntur. Scriptum quippe est: Ambulans in via immaculata, hic mihi ministrabat (Psal. C, 6). Qui ergo non in via immaculata ambulat, sibi magis quam Domino ministrat. Sequitur:

CAPUT XLVIII.

IBID.---Vigilantes ad praedam, praeparant panem liberis.

61. Haeretici ad praedam vigilant.---Ad praedam vigilant qui verba justorum ad sensum proprium semper rapere conantur, ut per haec perversis filiis panem erroris parent. De quo videlicet pane apud Salomonem verbis mulieris pravitatis haereticae typum gerentis dicitur: Aquae furtivae dulciores sunt, et panis absconditus suavior (Prov. IX, 17). Sequitur:

CAPUT XLIX.

VERS. 6.---Agrum non suum demetunt, et vineam ejus quem vi oppresserint vindemiant.

CHAPTER XLVII

VERSE 5.---Others as wild asses in the desert go forth to their work.

60. Heretics are like wild asses. They perform not God's work, but their own.---For the wild ass (onager) is a wild ass. And rightly in this place are heretics compared to wild asses, because, being given up to their own pleasures, they are strangers to the bonds of faith and reason. Hence it is written: A wild ass accustomed to the wilderness, in the desire of her soul, drew in the wind of her love (Jerem. 2:24). For the wild ass is accustomed to the wilderness, because while he does not cultivate the soil of his heart with the virtue of discipline, he dwells where there is no fruit. Because in the desire of his soul he draws in the wind of his love, because those things which he conceives in his mind from the desire of knowledge have power to puff up, not to edify. Against whom it is said: Knowledge puffeth up, but charity edifieth (1 Cor. 8:1). Hence here also it is fitly added: They go forth to their work. For they perform not God's work, but their own, while they follow not right dogmas, but their own desires. For it is written: He that walketh in a perfect way, he served me (Psalm 101:6). He therefore who walketh not in a perfect way, serveth himself rather than the Lord. It follows:

CHAPTER XLVIII

IBID.---Rising early to the prey, they prepare bread for their children.

61. Heretics are watchful for the prey.---They are watchful for the prey, who always endeavor to snatch the words of the just to their own sense, that by these they may prepare the bread of error for their perverse children. Of which bread indeed it is said in Solomon by the words of the woman who bears the type of heretical depravity: Stolen waters are sweeter, and hidden bread is more pleasant (Prov. 9:17). It follows:

CHAPTER XLIX

VERSE 6.---They reap a field not their own, and they gather the vintage of his vineyard whom they have oppressed by force.

62. Qui agrum non suum, et vineam alienam devastent haeretici.---Potest agri nomine Scripturae sacrae latitudo signari, quam haeretici non suam demetunt, quia ex ea sententias longe a suis sensibus diversas tollunt. Quae vineae quoque appellatione exprimitur, quia per veritatis sententias botros virtutum profert. Cujus vineae dominum, id est Scripturae sacrae conditorem, quasi vi opprimunt, quia ejus sensum in verba sacri eloquii inflectere violenter conantur, qui dicit: Servire me fecisti in peccatis tuis, praebuisti mihi laborem in iniquitatibus tuis (Isai. XLIII, 24). Et eamdem vineam vindemiant, quia ex ea sententiarum botros pro suae intelligentiae intentione coacervant. Potest agri vel vineae nomine universa Ecclesia designari, quam perversi praedicatores demetunt, et auctorem ejus in membris suis opprimendo vindemiant, quia Creatoris nostri gratiam persequentes, dum quosdam de illa qui recti videbantur rapiunt, quid aliud quam spicas vel botros animarum tollunt? De quibus adhuc subditur:

CAPUT L.

VERS. 7.---Nudos dimittunt homines, indumenta tollentes, quibus non est operimentum in frigore.

63. Bona opera destruendo, nudos dimittunt homines haeretici.---Sicut vestimenta corpus, sic bona opera protegunt animam. Unde cuidam dicitur: Beatus qui vigilat, et custodit vestimenta sua, ne nudus ambulet (Apoc. XVI, 15). Haeretici itaque cum in quorumdam mentibus bona opera destruunt, nimirum velamina indumentorum tollunt. Bene autem dicitur: Quibus non est operimentum in frigore. Operimentum quippe ad justitiam pertinet, frigus ad culpam. Et sunt nonnulli qui in quibusdam rebus peccata faciunt, in quibusdam vero recta opera sequuntur. Qui ergo ex aliis actibus delinquit, atque ex aliis justitiam peragit, quid iste nisi in frigore vestitur; alget, et tegitur; quia ex alio opere fervescit ad justitiam, ex alio frigescit ad culpam? Sed cum haeretici bona opera talibus subtrahunt, agunt ne in frigore habeant quo vestiantur. Recte ergo dicitur: Nudos dimittunt homines, indumenta tollentes, quibus non est operimentum in frigore, ut videlicet solum culpae frigus interimat quos calor alterius operis ex parte aliqua tegebat. [Vet. XXIV.] Potest vero per frigus desiderium, per vestimentum operatio signari.

62. Heretics are they who lay waste a field not their own, and a foreign vineyard.---By the name of a field the breadth of Holy Scripture may be signified, which heretics reap as not their own, because they take from it sentences far different from their own senses. Which is also expressed by the name of a vineyard, because through the sentences of truth it brings forth clusters (botros) of virtues. The Lord of which vineyard, that is, the Founder of Holy Scripture, they as it were oppress by force, because they violently endeavor to bend His sense into the words of the sacred eloquence, who saith: Thou hast made me to serve in thy sins, thou hast given me labor in thine iniquities (Isa. 43:24). And they gather the vintage of the same vineyard, because they heap up from it clusters of sentences according to the intention of their own understanding. By the name of a field or a vineyard the universal Church may be designated, which perverse preachers reap, and by oppressing its Author in His members they gather the vintage, because persecuting the grace of our Creator, while they snatch away some from it who seemed to be upright, what else do they but carry off the ears or clusters of souls? Concerning whom it is still added:

CHAPTER L

VERSE 7.---They send men away naked, taking away their garments, who have no covering in the cold.

63. Heretics leave men naked by destroying good works.---As garments protect the body, so do good works protect the soul. Hence it is said to one: Blessed is he that watcheth, and keepeth his garments, lest he walk naked (Rev. 16:15). Heretics therefore when they destroy good works in the minds of some, undoubtedly take away the coverings of their garments. But it is well said: Who have no covering in the cold. For the covering pertains to righteousness, the cold to guilt. And there are some who in certain things commit sins, but in certain others follow right works. He therefore who offends in some acts, and in others performs righteousness, what is he but one clothed in the cold; he is cold, and yet covered; because from one work he grows warm to righteousness, from another he grows cold to guilt? But when heretics take away good works from such, they act so that they may have nothing to be clothed with in the cold. Rightly therefore is it said: They send men away naked, taking away their garments, who have no covering in the cold, that namely the cold of guilt alone may kill those whom the heat of another work was in some part covering. [Vet. XXIV.] But by the cold may be signified desire, by the garment operation.

Et sunt plerique qui adhuc perversis desideriis aestuant, sed, contra se spiritaliter decertantes, rectis sibi operibus repugnant, et bonis actibus tegunt hoc quod sinistrum sibi resultare per tentationem sentiunt. Hi itaque unde mala desiderant, inde algent; unde autem bona operantur, inde vestiti sunt. Cum vero haeretici perversis allegationibus rectae fidei opera subtrahunt, quid agunt, nisi ut hi qui adhuc desideriorum carnalium frigora sentiunt, sine bonorum actuum vestimento moriantur? Sequitur:

CAPUT LI.

VERS. 8.---Quos imbres montium rigant, et non habentes velamen amplexantur lapides.

64. Sanctorum Patrum sententiis tanquam fluentis rigamur.---Imbres montium sunt verba doctorum. De quibus montibus voce sanctae Ecclesiae dicitur: Levavi oculos meos ad montes (Psal. CXX, 1). Hos itaque imbres montium rigant, quia sanctorum Patrum fluenta satiant. Velamen autem, ut jam praediximus, boni operis tegmen accipimus, quo quisque tegitur, ut ante omnipotentis Dei oculos, pravitatis ejus foeditas operiatur. Unde scriptum est: Beati quorum remissae sunt iniquitates, et quorum tecta sunt peccata (Psal. XXXI, 1). Quos autem lapidum nomine nisi fortes intra sanctam Ecclesiam viros accipimus? quibus per primum pastorem dicitur: Et vos tanquam lapides vivi superaedificamini (I Pet. II, 5). Hi itaque qui de nullo suo opere confidunt, ad sanctorum martyrum protectionem currunt, atque ad sacra eorum corpora fletibus insistunt, promereri se veniam, eis intercedentibus, deprecantur. Quid ergo isti in hac humilitate faciunt, nisi quia bonae actionis velamen non habent, lapides amplexantur? Sequitur:

CAPUT LII

[Rec. XXIII].

VERS. 9.---Vim fecerunt depraedantes pupillos, et vulgus pauperum spoliaverunt.

65. Haeretici infirmos et indoctos, qua vi qua blandimentis aucupantur.---Cum prosperitatem vitae praesentis haeretici non habent, infirmis mentibus verbis blandioribus perversa persuadent. Si qua vero illis prosperitas temporis praesentis arriserit, etiam violenter trahere quos praevalent non desistunt. Pupillorum itaque nomine designantur hi qui adhuc sunt teneri intra sanctam Ecclesiam constituti, quorum vitam misericors pater moriendo servavit, qui ad bonam jam intentionem deducti sunt, sed adhuc in bonis actibus nulla virtute roborantur.

And there are many who still burn with perverse desires, but, spiritually contending against themselves, they resist them by right works, and cover with good acts that which they feel resulting from temptation as sinister to themselves. These therefore from where they desire evil things, from thence they are cold; but from where they work good things, from thence they are clothed. But when heretics by perverse allegations take away the works of the right faith, what do they but cause those who still feel the colds of carnal desires to die without the garment of good acts? It follows:

CHAPTER LI

VERSE 8.---They are wet with the showers of the mountains, and having no covering they embrace the stones.

64. We are watered by the sentences of the Holy Fathers as by streams.---The showers of the mountains are the words of the teachers (doctorum). Of which mountains it is said by the voice of the holy Church: I have lifted up mine eyes unto the mountains (Psalm 121:1). These therefore the showers of the mountains water, because the streams of the holy Fathers satisfy them. But by a covering, as we have already said, we understand the protection of a good work, by which each one is covered, so that before the eyes of Almighty God, the foulness of his depravity may be covered. Hence it is written: Blessed are they whose iniquities are forgiven, and whose sins are covered (Psalm 32:1). But whom do we understand by the name of stones but the strong men within the holy Church? To whom it is said by the first shepherd: Ye also as living stones are built up (1 Peter 2:5). These therefore who trust in no work of their own, run to the protection of the holy martyrs, and persist with tears at their sacred bodies, and pray that they may deserve to obtain pardon, they interceding for them. What then do these do in this humility, but because they have not the covering of good action, they embrace the stones? It follows:

CHAPTER LII

VERSE 9.---They used violence in plundering the fatherless, and spoiled the multitude of the poor.

65. Heretics catch the weak and the unlearned, partly by force and partly by flatteries.---When heretics have not the prosperity of the present life, they persuade weak minds of perverse things with smoother words. But if any prosperity of the present time should smile upon them, they do not cease to draw even by force those whom they can. By the name of the fatherless (pupillorum), therefore, are designated those who are yet tender, being placed within the holy Church, whose life the merciful Father preserved by dying, who have already been led to a good intention, but are not yet strengthened with any virtue in good acts.

Haeretici igitur depraedantes pupillos vim faciunt, quia contra infirmas fidelium mentes verborum et operum violentia grassantur. Vulgus autem pauperum est populus indoctus, qui si verae sapientiae divitias haberet, vestimentum suae fidei nequaquam amitteret. Quasi quidam quippe intra sanctam Ecclesiam senatores sunt, veri doctores, qui cum scientiam in corde multiplicant, veris apud se divitiis abundant. Sed haeretici vulgus pauperum spoliant, quia dum doctos non praevalent, indoctos quosque a valamine fidei praedicatione pestifera denudant. Sequitur:

Caput LIII

[Vet. XXV].

VERS. 10.---Nudis et incedentibus absque vestitu, et esurientibus tulerunt spicas

66. Haeretici sanctorum Patrum doctrinam auferunt otiosis et incautis.---Quod ait nudis, hoc replicat, absque vestitu; sed aliud est nudum esse, aliud nudum incedere. Omnis enim qui nec bona nec mala operatur, nudus est et otiosus; qui autem mala agit, nudus incedit, quia sine velamine boni operis per iter pravitatis pergit. Sunt vero nonnulli qui, malum suae nequitiae cognoscentes, satiari pane justitiae festinant, percipere sacri eloquii dicta desiderant. Qui quoties Patrum sententias pro aedificandis mentibus in cogitatione versant, quasi de bona segete spicas portant. Haeretici igitur nudis et incedentibus absque vestitu et esurientibus spicas tollunt, quia sive quidam otiosi sint, et in nullis se bonis exerceant, seu per iter impudentiae absque velamine boni operis pergant, etiam si quando jam ad poenitentiam redire cupiunt, et pabulum verbi concupiscunt, eis esurientibus spicas tollunt, quia in eorum mente perniciosis persuasionibus Patrum sententias destruunt. Nec immerito spicas signare Patrum sententias dicimus, quia saepe dum per figurata eloquia proferuntur, ab eis tegmen litterae quasi aristarum paleas subtrahimus, ut medulla spiritus reficiamur. Sequitur:

CAPUT LIV.

VERS. 11.---Inter acervos eorum meridiati sunt, qui calcatis torcularibus sitiunt.

Heretics therefore, plundering the fatherless, use violence, because they rage against the weak minds of the faithful with violence of words and works. But the multitude of the poor is the unlearned people, who if they had the riches of true wisdom, would by no means lose the garment of their faith. For there are as it were certain senators within the holy Church, true teachers, who when they multiply knowledge in their heart, abound with true riches in themselves. But heretics spoil the multitude of the poor, because while they cannot prevail over the learned, they strip all the unlearned of the covering of faith by their pestiferous preaching. It follows:

CHAPTER LIII

VERSE 10.---They took away the ears of corn from the naked and those walking without clothing, and from the hungry.

66. Heretics take away the doctrine of the Holy Fathers from the idle and the incautious.---In that he says to the naked, he repeats this, without clothing; but it is one thing to be naked, another to walk naked. For every one who works neither good nor evil is naked and idle; but he who does evil walks naked, because without the covering of a good work he proceeds through the way of depravity. But there are some who, knowing the evil of their wickedness, hasten to be satisfied with the bread of justice, and desire to receive the sayings of the sacred eloquence. These, as often as they revolve in their thought the sentences of the Fathers for the edification of their minds, carry as it were ears of corn from a good crop. Heretics therefore take away the ears of corn from the naked and those walking without clothing and the hungry, because whether some be idle, and exercise themselves in no good things, or whether they proceed through the way of impudence without the covering of a good work, even if at any time they now desire to return to penance, and long for the food of the word, they take away the ears of corn from them being hungry, because they destroy the sentences of the Fathers in their mind by pernicious persuasions. And not without reason do we say that the ears of corn signify the sentences of the Fathers, because often while they are brought forth through figurative eloquences, we withdraw from them the covering of the letter as it were the chaff of the beards, that we may be refreshed with the marrow of the spirit. It follows:

CHAPTER LIV

VERSE 11.---They have taken their rest at noon-day among the stores of those who thirst, the wine-presses being trodden.

67. Persecutionum quas fidelibus haeretici indicunt utilitas. Saeculi potentes adversus eos commovent.---Omnes qui sanctam Ecclesiam persequuntur, quid aliud quam torcular calcant? Quod divina agi dispositione permittitur, ut animarum botri in spiritale vinum defluant, quae, carne corruptibili exutae, ad regna coelestia velut in apothecam currant. Nam injusti dum justos deprimunt, quasi botros sub pedibus mittunt. Compressi autem botri ad superni convivii satietatem exuberant, qui prius quasi in hujus aeris libertate pendebant. Unde David propheta, sanctae Ecclesiae afflictionem conspiciens, psalmum pro torcularibus scribit (Psal. VIII, aut LXXXIII). Sed omnes qui vitam fidelium persequuntur, calcant et sitiunt, quia agendo crudelia, ferociores fiunt, impietatis suae meritis caecati, eo ambiunt graviora facere, quo jam gravia fecerunt. Haeretici autem cum per se potestatem persecutionis non habent, hujus saeculi potentes commovent, eorumque mentes ad persequendum trahunt, et quibus valent persuasionibus accendunt. Quos cum crudelia agere contra catholicorum vitam conspiciunt, quasi in ipso solis fervore requiescunt. Bene ergo nunc dicitur: Inter acervos eorum meridiati sunt, qui calcatis torcularibus sitiunt, quia eorum se multitudini adjungunt, quos jam vident gravia agere, et adhuc sitire graviora. Quorum fervor dum eorum desideria satiat, in eorum actibus, quasi in meridie, quiescunt. Sequitur:

CAPUT LV.

VERS. 12.---De civitatibus fecerunt viros gemere.

68. Haeretici Ecclesiae unitatem solvere nituntur.---Quia civitates a conviventibus populis appellantur, non immerito civitatum nomine verae sunt fidei Ecclesiae designatae, quae in singulis mundi partibus positae unam catholicam faciunt, in qua fideles omnes de Deo recta sentientes concorditer vivunt. [Vet. XXVI.] Hanc namque in Evangelio Dominus conviventium populorum etiam per locorum distinctionem concordiam designavit, cum satiaturus de quinque panibus populum, quinquagenos per turmas, vel centenos discumbere praecepit, ut videlicet turba fidelium escam suam et locis disjuncta et moribus conjuncta perciperet. Jubilaei quippe requies quinquagenarii numeri mysterio continetur, et quinquagenarius bis ducitur, ut ad centenarium perducatur.

67. The utility of the persecutions which heretics bring upon the faithful. They stir up the powerful of the world against them.---What else do all they who persecute the holy Church but tread the wine-press? Which is permitted to be done by the divine dispensation, that the clusters of souls may flow down into spiritual wine, which, being stripped of the corruptible flesh, may run to the heavenly kingdoms as into a storehouse (apothecam). For the unjust, while they depress the just, put as it were clusters under their feet. But the compressed clusters abound to the satiety of the heavenly banquet, which before were hanging as it were in the liberty of this air. Hence David the prophet, beholding the affliction of the holy Church, writes a psalm for the wine-presses (Psalm 8, or 84). But all who persecute the life of the faithful, tread and thirst, because by doing cruel things, they become more fierce; being blinded by the merits of their own impiety, they aim to do more grievous things, the more they have already done grievous things. But heretics, when they have not in themselves the power of persecution, stir up the powerful of this world, and draw their minds to persecution, and kindle them with what persuasions they can. Whom when they behold doing cruel things against the life of Catholics, they rest as it were in the very heat of the sun. Well therefore is it now said: They have taken their rest at noon-day among the stores of those who thirst, the wine-presses being trodden, because they join themselves to the multitude of those whom they already see doing grievous things, and still thirsting for more grievous. Whose fervor while it satisfies their desires, they rest in their acts, as if in the noon-day. It follows:

CHAPTER LV

VERSE 12.---They have made men to groan from out of the cities.

68. Heretics endeavor to dissolve the unity of the Church.---Since cities are so called from the peoples living together, not without reason by the name of cities are designated the Churches of the true faith, which being placed in individual parts of the world make one Catholic Church, in which all the faithful, thinking rightly of God, live in concord. [Vet. XXVI.] For this concord of peoples living together the Lord designated in the Gospel even by the distinction of places, when being about to satisfy the people with five loaves, He commanded them to sit down by companies of fifties, or by hundreds, that namely the crowd of the faithful might receive its food both disjoined in places and conjoined in manners. For the rest of the Jubilee is contained in the mystery of the number fifty, and fifty is doubled, that it may be brought to a hundred.

Quia ergo prius a malo quescitur opere, ut post anima plenius quiescat in cogitatione, alii quinquageni, alii autem centeni discumbunt, quoniam sunt nonnulli qui jam a pravis actibus habent requiem operis, et sunt nonnulli qui a perversis cogitationibus habent jam requiem mentis. Heretici igitur, quia, perversis saepe hujus mundi potentibus adhaerentes, bonorum socialem vitam atque concordiam persequuntur, recte nunc dicitur: De civitatibus fecerunt viros gemere. Quos recte beatus Job memorat viros, quia illos magis haeretici exstinguere ambiunt qui perfectis gressibus per viam Dei non fluxe et enerviter, sed viriliter currunt. Qui cum vulnus perfidiae ingeri in parvulorum fidelium mente conspiciunt, 527 semper ad clamorem et gemitus redeunt. Unde et recte dicitur:

CAPUT LVI.

IBID.--- Et anima vulneratorum clamavit, et Deus inultum abire non patitur

69. Haereticorum scelera Deus inulta non relinquet.---Vulneratur quippe anima justorum cum fides turbatur infirmorum, quibus jam hoc ipsum clamare est de alieno lapsu tabescere. Sed Deus inultum abire non patitur, quia etsi justo ordine injustum aliquid fieri permittit, inultum tamen abire non sinit injustum quod fieri juste permisit, quia et per reproborum injustitiam quasdam, quas inesse considerat, culpas percutit electorum, et tamen aeterna justitia ferire non negligit injustitiam ferientium. Sequitur:

Caput LVII

[Rec. XXIV].

VERS. 13.---Ipsi fuerunt rebelles lumini.

70. Divinum lumen respuentium poena caecitas.---Plerumque perversi et cognoscunt recta quae sequi debeant, et tamen sequi despiciunt quae cognoscunt. Lumini ergo rebelles sunt, quia, sua desideria sequendo, bonum despiciunt quod noverunt. Qui ergo non per ignorantiam, sed per superbiam delinquunt, elationis suae scutum jaculis veritatis objiciunt, ne salubriter in corde feriantur. Ex qua videlicet eorum superbia agitur ut quia nolunt facere quae cognoscunt, nec cognoscant jam bona quae faciant, sed sua eos caecitas a veritatis lumine funditus excludat. Unde et apte subditur:

CAPUT LVIII

Because therefore first there is rest from evil work, that afterwards the soul more fully rest in thought, some sit down by fifties, and others by hundreds, since there are some who already have rest of work from depraved acts, and there are some who already have rest of mind from perverse thoughts. Heretics therefore, because, often adhering to the perverse powerful ones of this world, they persecute the social life and concord of the good, it is now rightly said: They have made men to groan from out of the cities. Whom blessed Job rightly mentions as men (viros), because heretics aim more to extinguish those who run with perfect steps through the way of God, not flowingly and enervatedly, but manfully. Who when they behold the wound of perfidy being inflicted on the mind of the little ones of the faithful, always return to crying out and groaning. Whence also it is rightly said:

CHAPTER LVI

IBID.---And the soul of the wounded hath cried out, and God suffereth it not to go unavenged.

69. God will not leave the crimes of heretics unpunished.---For the soul of the just is wounded when the faith of the weak is disturbed, to whom now this very thing is to cry out, to pine away at another's fall. But God suffers it not to go unavenged, because although by a just order He permits something unjust to be done, yet He does not suffer to go unavenged the unjust thing which He justly permitted to be done, because even through the injustice of the reprobate He smites certain faults of the elect which He considers to be in them, and yet the eternal justice does not neglect to strike the injustice of those who strike. It follows:

CHAPTER LVII

VERS. 13.---They have been rebellious to the light.

70. The punishment of those who reject the divine light is blindness.---For the most part, the perverse both know the right things they ought to follow, and yet they despise to follow what they know. They are therefore rebellious to the light, because, by following their own desires, they despise the good which they have known. They, therefore, who transgress not through ignorance but through pride, oppose the shield of their elation to the arrows of truth, lest they should be wholesomely smitten in the heart. From which pride of theirs it is brought about that, because they will not do what they know, they should no longer even know the good things they should do, but their own blindness should utterly exclude them from the light of truth. Whence it is aptly added:

CHAPTER LVIII

IBID.---Nescierunt vias ejus, nec reversi sunt per semitas illius.

71. Perversi ideo reprobo sensui traduntur, quia divino lumini rebelles fuerunt.---Qui enim prius sciendo rebelles sunt, postmodum caecantur ut nesciant, sicut de quibusdam dicitur: Quia cum cognovissent Deum, non sicut Deum glorificaverunt, aut gratias egerunt (Rom. I, 21). De quibus paulo post additur: Tradidit illos Deus in reprobum sensum, ut faciant ea quae non conveniunt (Ibid., 28). Quia enim glorificare noluerunt quem cognoverant, reprobo sensui traditi, ad hoc relicti sunt, ut nescirent jam pensare mala quae faciebant. Bene autem dicitur: Nescierunt vias ejus, nec reversi sunt per semitas illius. Angustior quippe est semita quam via. Qui autem bona manifestiora agere contemnunt, nequaquam ad subtiliora intelligenda perveniunt. Exspectavit autem omnipotens Deus, ut per ejus semitas pergerent; sed utinam per eas vel reverti voluissent, ut vitae itinera quae noluerunt per innocentiam saltem per poenitentiam tenerent! Qua in re quantae sint misericordiae viscera Dei omnipotentis ostenditur, qui eos quos a se discedentes aspicit, ut revertantur, quaerit. Unde post enumeratas culpas delinquentium Synagogam per vocem propheticam revocat, dicens: Ergo saltem amodo voca me, pater meus, dux virginitatis meae tu es (Jerem. III, 4). Sequitur:

Caput LIX

[Rec. XXV].

VERS. 14.---Mane primo consurgit homicida, interficit egenum et pauperem; per noctem vero erit quasi fur.

72. Perversi prosperitate vitae praesentis ad opprimendos justos abutuntur.---Cum homicida in nece proximorum per nocturnum maxime silentium soleat grassari, cur hoc in loco mane primo consurgere ad interficiendum egenum et pauperem dicitur, in nocte vero quasi fur esse perhibetur? Sed ipsis verbis litterae 528 dum sibi non congruunt, ad indaganda spiritus secreta revocamur. In Scriptura sacra mane aliquando adventus dominicae incarnationis, aliquando adventus jam terribilis et districti judicis, aliquando vero praesentis vitae prosperitas poni consuevit.

IBID.---They have not known His ways, nor returned by His paths.

71. The perverse are therefore delivered over to a reprobate sense, because they were rebellious to the divine light.---For they who are first rebellious by knowing, are afterwards blinded that they may not know, as it is said of certain persons: Because that, when they knew God, they glorified Him not as God, neither were thankful (Rom. 1, 21). Of whom it is added a little after: God gave them over to a reprobate sense, to do those things which are not convenient (Ibid., 28). For because they would not glorify Him Whom they had known, being delivered over to a reprobate sense, they were left for this, that they should no longer know how to weigh the evils which they were doing. It is well said: They have not known His ways, nor returned by His paths. For the path is narrower than the way. But they who contemptuously neglect to do the more manifest good things, by no means arrive at understanding the more subtle. But Almighty God expected that they should walk through His paths; but would that they had even been willing to return through them, so that they might hold by penitence at least those journeys of life which they would not hold by innocence! In which matter it is shown how great are the bowels of mercy of Almighty God, Who seeks that they may return, whom He beholds departing from Him. Whence after the enumerated faults of the transgressors, He recalls the Synagogue by the prophetic voice, saying: Therefore at least from this time call Me, my Father, Thou art the guide of my virginity (Jer. 3, 4). It follows:

CHAPTER LIX

VERS. 14.---The murderer rising with the light killeth the needy and the poor, but in the night he is as a thief.

72. The perverse abuse the prosperity of this present life to the oppression of the just.---Since a murderer is wont to commit his outrages in the slaughter of his neighbors especially during the silence of the night, why is he said in this place to rise with the light to kill the needy and the poor, while in the night he is reported to be as a thief? But while the words of the letter do not agree among themselves, we are recalled to search out the secrets of the spirit. In Holy Scripture, the "morning" is sometimes used for the coming of the Lord's Incarnation, sometimes for the coming of the now terrible and strict Judge, and sometimes for the prosperity of the present life.

Mane etenim adventus dominicae incarnationis exstitit, sicut propheta dicit: Venit mane et nox (Isai. XXI, 12), quia et novae lucis primordia in Redemptoris praesentia fulserunt, et tamen a persecutorum cordibus perfidiae suae tenebrae non sunt detersae. Rursum per mane adventus judicis designatur. Unde per Psalmistam dicitur: In matutinis interficiebam omnes peccatores terrae (Psal. C, 8). Sicut et electorum quoque personam exprimens, ait: Mane astabo tibi et videbo (Psal. V, 5). Rursum per mane, praesentis vitae prosperitas designatur, sicut per Salomonem dicitur: Vae tibi, terra, cujus rex est puer, et cujus principes mane comedunt (Eccl. X, 16). Quia enim mane primum diei tempus est, et vespere extremum, nequaquam reficiendi sumus de hujus vitae prosperitatae quae praevenit, sed de his quae in fine diei, id est in mundi termino sequuntur. Mane ergo comedunt, qui de hujus mundi prosperitatibus extolluntur, et dum praesentia vehementer curant, futura non cogitant. Omnis enim qui odit fratem suum, homicida est (I Joan. III. 15). Mane itaque primo consurgit homicida, quia in praesentis vitae gloria perversus quisque erigitur, et illorum vitam deprimit qui, dum sequentem gloriam sitiunt, quasi satiari in vespere exquirunt. Pravus etenim quisque, in hoc mundo dignitatem transitoriae potestatis arripiens, tanto se acrius ad peragenda mala dilatat, quanto per charitatis viscera nullum amat. Quoties enim cogitationibus contra bonos saevit, toties innocentium vitam interimit.

73. Mali homines adversitate pressi perversis consiliis latenter laedunt.---Qui si, disponente Deo, subito gloriam acceptae potestatis amiserit, locum mutat, sed mentem non mutat, quia ad hoc protinus dilabitur quod subinfertur: Per noctem vero erit quasi fur. In nocte quippe tribulationis atque dejectionis suae, etsi exerere crudelitatis manum non valet, eis tamen quos praevalere conspicit consilia perversitatis praebet; huc illucque discurrit, et quaeque potest in bonorum laesionem suggerit. Qui recte quasi fur dicitur, quia in ipsis suis perversis consiliis metuit ne deprehendatur. Qui ergo contra egenum et pauperem mane homicida est, per noctem quasi fur absconditur, quia perversus quisque, qui in prosperitate vitae praesentis humilium vitam deprimendo interimit, in adversitate atque dejectione positus, per iniqua consilia latenter laedit, atque id quod per se explere non valet, adhaerendo hujus mundi potentibus exercet. Sequitur.

CAPUT LX.

For the morning was the coming of the Lord's Incarnation, as the Prophet says: The morning cometh, and also the night (Is. 21, 12); because both the beginnings of the new light shone forth in the presence of the Redeemer, and yet the darkness of their own perfidy was not wiped away from the hearts of the persecutors. Again, by the morning is designated the coming of the Judge. Whence it is said by the Psalmist: In the morning I put to death all the sinners of the earth (Ps. 101, 8). As also expressing the person of the elect, he says: In the morning I will stand before Thee and will see (Ps. 5, 3). Again, by the morning, the prosperity of the present life is designated, as it is said by Solomon: Woe to thee, O land, whose king is a child, and whose princes eat in the morning (Eccles. 10, 16). For because the morning is the first time of the day, and the evening the last, we are by no means to be refreshed by the prosperity of this life which goes before, but by those things which follow at the end of the day, that is, at the end of the world. They, therefore, eat in the morning, who are puffed up by the prosperities of this world, and while they take vehement care for things present, they think not of things to come. For every one that hateth his brother is a murderer (1 John 3, 15). In the morning, therefore, the murderer rises, because in the glory of the present life every perverse man is lifted up, and depresses the life of those who, while they thirst for the following glory, seek as it were to be satisfied in the evening. For every wicked man, seizing on the dignity of transitory power in this world, spreads himself the more sharply to the accomplishment of evil, in that he loves no one through the bowels of charity. For as often as he rages in his thoughts against the good, so often does he slay the life of the innocent.

73. Evil men, when pressed by adversity, secretly do harm by perverse counsels.--- Who if, by God's disposal, he should suddenly lose the glory of the power he had received, he changes his place, but he changes not his mind, because he immediately falls away to that which is added: But in the night he shall be as a thief. For in the night of his tribulation and dejection, although he is not able to put forth the hand of cruelty, yet he offers counsels of perversity to those whom he sees to prevail; he runs hither and thither, and suggests whatever he can for the injury of the good. Who is rightly called "as a thief," because in these very perverse counsels of his he fears lest he should be caught. He, therefore, who against the needy and the poor is a murderer in the morning, is hidden in the night as a thief, because every perverse man, who in the prosperity of the present life slays the life of the humble by depressing it, when placed in adversity and dejection, secretly does harm by wicked counsels, and that which he is not able to fulfill by himself, he exercises by adhering to the powerful of this world. It follows.

CHAPTER LX

VERS. 15.---Oculus adulteri observat caliginem, dicens: Non me videbit oculus.

74. Verbum Dei adulterant haeretici.---Hoc etiam juxta litteram nil obstat intelligi, quia qui adulterium perpetrare desiderat tenebras exquirit. Sed quia contra haereticos sententia promitur, dignum est ut hoc quod dicitur 529 mystice sentiantur. Nam Paulus ait: Non enim sumus, sicut plurimi, adulterantes verbum Dei (II Cor. XVII, 2). Adulter quippe in carnali coitu non prolem, sed voluptatem quaerit. Et perversus quisque ac vanae gloriae serviens recte adulterare verbum Dei dicitur, quia per sacrum eloquium non Deo filios gignere, sed suam scientiam desiderat ostentare. Quem enim libido gloriae ad loquendum trahit, voluptati magis quam generationi operam impendit. Ubi et apte subditur: Non me videbit oculus, quia adulterium quod in mente agitur valde est difficile ut ab humano visu penetretur. Quod perversa mens tanto securius perpetrat, quanto se ab hominibus videri non metuit, quos erubescat. Sciendum quoque est quia sicut is qui adulterium facit carnem alienae conjugis sibi illicite conjungit, ita omnes haeretici, cum fidelem animam in suum errorem rapiunt, quasi conjugem alienam tollunt, quia videlicet mens Deo spiritaliter inhaerens, et ei quasi in quodam amoris thalamo conjuncta, cum perversis persuasionibus ad pravitatem dogmatis perducitur, quasi aliena conjux a corruptore maculatur. Bene autem subditur:

CAPUT LXI.

IBID.---Et operiet vultum suum.

75. Haeretici adulterorum more vultum operiunt.---Idcirco faciem suam adulter operit, ne cognoscatur. Omnis autem qui sentiendo vel agendo nequiter vivit, vultum suum operit, quia ad hoc perversitate dogmatis vel operis tendit, ut ab omnipotente Deo in judicio recognosci non possit. Unde quibusdam in fine dicturus est: Nunquam novi vos; discedite a me, qui operamini iniquitatem (Matth. VII, 23). Quid autem vultus cordis humani est, nisi similitudo Dei? Quem videlicet vultum perversus operit, ut cognosci nequeat, cum vitam suam vel malis actibus, vel perfidiae errore confundit. Sed talis quisque cum prosperitate vitae praesentis justos fulciri conspicit, eis perversa suadere minime praesumit; si qua vero illos procella adversitatis invenerit, ad verba protinus pestiferae persuasionis erumpit. Unde et subditur:

CAPUT LXII.

VERS. 15.---The eye also of the adulterer waiteth for the twilight, saying, No eye shall see me.

74. Heretics adulterate the word of God.---This also, according to the letter, there is no obstacle to understanding, because he who desires to commit adultery seeks the darkness. But because the sentence is brought against heretics, it is worthy that these things which are said should be understood mystically. For Paul says: For we are not as many, adulterating the word of God (2 Cor. 2, 17). For an adulterer in carnal intercourse seeks not offspring, but pleasure. And every perverse man and slave of vain glory is rightly said to adulterate the word of God, because by the sacred eloquence he desires not to beget sons to God, but to ostentate his own knowledge. For he whom the lust of glory draws to speak, bestows his labor rather on pleasure than on generation. Where also it is aptly added: No eye shall see me, because the adultery which is committed in the mind is very difficult to be penetrated by human sight. Which the perverse mind commits the more securely, in that it fears not to be seen by men, whom it would blush at. It must also be known that as he who commits adultery unlawfully joins to himself the flesh of another's wife, so all heretics, when they snatch away a faithful soul into their own error, take away as it were another's wife, because forsooth the mind spiritually adhering to God, and joined to Him as in a certain chamber of love, when it is led away to the perversity of dogma by perverse persuasions, is defiled as another's wife by a corruptor. Well also it is added:

CHAPTER LXI

IBID.---And he shall cover his face.

75. Heretics, after the manner of adulterers, cover their face.---The adulterer covers his face for this reason, that he may not be known. But every one who lives wickedly in feeling or in acting, covers his face, because by the perversity of dogma or of work he tends to this, that he may not be able to be recognized by Almighty God in the judgment. Whence He is to say to some in the end: I never knew you; depart from Me, ye that work iniquity (Matt. 7, 23). But what is the face of the human heart, but the likeness of God? Which face, forsooth, the perverse man covers, that he may not be able to be known, when he confounds his life either with evil acts, or with the error of perfidy. But such a one, when he sees the just supported by the prosperity of the present life, by no means presumes to persuade them of perverse things; but if any storm of adversity should find them, he immediately breaks out into words of pestiferous persuasion. Whence also it is added:

CHAPTER LXII

VERS. 16.--- Perfodiunt in tenebris domos, sicut in die condixerant sibi, et ignoraverunt lucem.

76. Haeretici in adversitatis nocte justorum conscientiam perfodere tentant.--- Quid namque hoc loco domorum nomine nisi conscientiae designantur, in quibus habitamus cum tractando quid agimus? Unde cuidam sanato dicitur: Vade in domum tuam ad tuos, et annuntia illis quanta tibi Dominus fecerit (Luc. VIII, 39), id est, a peccati jam vitio securus ad conscientiam revertere, et in vocem praedicationis excitare. Justi itaque cum in praesenti saeculo die prosperitatis clarescunt, eis errorum magistri perversa suadere metuunt. Sed consilia exquirunt, dejectionem prosperitatis eorum summopere praestolantur, ut in adversitatis tenebris eorum mentes suadendo perfodiant, quibus prospere viventibus perversa loqui minime audebant. Quos mox ut in adversitate viderint, exsurgunt, et non nisi ex peccati merito talia illos perpeti asserunt, quia solam praesentis vitae gloriam diligentes, flagellum damnationem credunt. In tenebris ergo domos perfodiunt, quia bonorum mentes ex ipsa eorum corrumpere adversitate moliuntur. Bene autem dicitur: Sicut in die condixerant sibi, quia cum justos conspicerent 530 prosperitatis luce claruisse, quoniam loqui non poterant, ad maligna solummodo contra eos consilia vacabant. Sive autem haeretici, sive perversi quilibet, cum justos in dejectione conspiciunt, gaudent; cum vero eos ad regendae potestatis viderint culmen erumpere, perturbantur, metuunt, afflictionibus tabescunt. Unde et subditur:

CAPUT LXIII.

VERS. 17.---Si subito apparuerit aurora, arbitrantur umbram mortis.

77. Iniqui ex justorum prosperitate turbantur.---Iniqui semper afflictionem fidelium exspectant, eosque in tribulatione videre desiderant. Et in tenebris domos perfodiunt, dum cor innocentium, sed tamen infirmorum, dejectionis tempore pessima collocutione corrumpunt. Sed plerumque contingit ut dum bonos quosque in dejectione conspiciunt, subito occulta dispensatione divina justus quispiam qui videbatur oppressus, aliqua saeculi potestate fulciatur, eique prosperitas vitae praesentis arrideat, quem prius adversitatis tenebrae premebant.

VERS. 16.---In the dark they dig through houses, as in the day they had appointed for themselves, and they have not known the light.

76. Heretics in the night of adversity attempt to dig through the conscience of the just.---For what in this place is designated by the name of houses but consciences, in which we dwell when we consider what we are doing? Whence it is said to a certain man who was healed: Go into thy house to thy people, and tell them how great things the Lord hath done for thee (Luke 8, 39); that is, being now secure from the vice of sin, return to thy conscience, and excite it into the voice of preaching. The just, therefore, when they shine in the present world in the day of prosperity, the masters of errors fear to persuade them of perverse things. But they seek for counsels, they especially wait for the dejection of their prosperity, that in the darkness of adversity they may by persuasion dig through their minds, to whom while they were living prosperously they by no means dared to speak perverse things. Whom as soon as they have seen in adversity, they rise up, and assert that they suffer such things only from the merit of sin, because, loving only the glory of the present life, they believe the scourge to be condemnation. In the dark, therefore, they dig through houses, because they strive to corrupt the minds of the good from their very adversity. But it is well said: As in the day they had appointed for themselves; because when they saw the just to have shone with the light of prosperity, since they were not able to speak, they were at leisure only for malignant counsels against them. But whether heretics, or any perverse persons whatever, when they see the just in dejection, they rejoice; but when they have seen them break forth to the summit of governing power, they are disturbed, they fear, they pine away with afflictions. Whence also it is added:

CHAPTER LXIII

VERS. 17.---If the morning suddenly appear, they think it the shadow of death.

77. The wicked are disturbed by the prosperity of the just.---The wicked always expect the affliction of the faithful, and desire to see them in tribulation. And in the dark they dig through houses, while they corrupt the heart of the innocent, but yet the weak, at the time of their dejection by the worst discourse. But it for the most part happens that while they behold any good men in dejection, suddenly by the occult dispensation of God some just man who seemed to be oppressed, is supported by some power of the world, and the prosperity of the present life smiles upon him, whom before the darkness of adversity was pressing.

Quam nimirum prosperitatem illius cum perversi conspiciunt, sicut dictum est, perturbantur. Mox enim ad corda sua redeunt, ante mentis oculos revocant quidquid se perverse egisse meminerunt, vindicari in se omne vitium formidant, et unde lucet ille qui potestatem suscipit, inde perversus quisque qui corrigi metuit in tristitia tenebrescit. Bene ergo dicitur: Si subito apparuerit aurora, arbitrantur umbram mortis. Aurora quippe mens justi est, quae, peccati sui tenebras deserens, ad lucem jam erumpit aeternitatis, sicut de sancta quoque Ecclesia dicitur: Quae est ista quae progreditur quasi aurora consurgens (Cant. VI, 9)? Quo igitur justus quisque justitiae luce irradians in praesenti vita honoribus sublimatur, eo ante perversorum oculos tenebrae mortis fiunt, quia qui perversa se egisse meminerunt corrigi pertimescunt. Semper namque desiderant in suis pravitatibus relaxari, incorrecti vivere, et de culpa gaudium habere. Quorum ipsa lethalis laetitia convenienter exprimitur, cum protinus subinfertur:

CAPUT LXIV.

IBID.---Et sic in tenebris quasi in luce ambulant.

78. Iniqui ita gaudent in nocte peccati, ac si eos lux justitiae circumfunderet.---Perversa etenim mente gaudent in facinoribus, per culpam suam quotidie ad supplicium trahuntur, et securi sunt. Unde et per Salomonem dicitur: Sunt impii qui ita securi sunt, quasi justorum facta habeant (Eccle. VIII, 14). De quibus rursum scriptum est: Qui laetantur cum male fecerint, et exsultant in rebus pessimis (Prov. II, 14). Sic itaque in tenebris quasi in luce ambulant, quia ita gaudent in nocte peccati, ac si eos lux justitiae circumfundat. Vel certe, quia tenebrae vitam praesentem non inconvenienter exprimunt, in qua alienae conscientiae non videntur; lux vero nostra patria aeterna est, in qua dum vultus aspicimus, corda in nobis nostra vicissim videmus; iniqui autem quia vitam praesentem ita diligunt, atque haec exsilii tempora complectuntur ac si jam in patria regnent; recte dicitur: Sic in tenebris quasi in luce ambulant, quia sic in praesenti caecitate laeti sunt, ac si jam aeternae patriae luce perfruantur. Sequitur:

Caput LXV

[Vet. XXX].

VERS. 18.---Levis est super faciem aquae.

Which prosperity of his when the perverse behold, as has been said, they are disturbed. For they immediately return to their own hearts, they recall before the eyes of their mind whatever they remember themselves to have done perversely, they dread lest every vice should be avenged in them; and whence he shines who receives power, thence every perverse man who fears to be corrected is darkened in sadness. Well therefore is it said: If the morning suddenly appear, they think it the shadow of death. For the morning forsooth is the mind of the just, which, deserting the darkness of its sin, now breaks forth to the light of eternity, as it is said also of the holy Church: Who is she that cometh forth as the morning rising? (Cant. 6, 9). By how much therefore every just man, being irradiated with the light of justice, is sublimated with honors in the present life, by so much before the eyes of the perverse do the shadows of death arise, because they who remember themselves to have done perverse things, fear to be corrected. For they always desire to be relaxed in their perversities, to live uncorrected, and to have joy of their fault. Whose very deadly joy is conveniently expressed, when it is immediately added:

CHAPTER LXIV

IBID.---And so they walk in the darkness as in the light.

78. The wicked so rejoice in the night of sin, as if the light of justice surrounded them.---For with a perverse mind they rejoice in crimes, by their own fault they are daily dragged to punishment, and they are secure. Whence it is said also by Solomon: There be wicked men who are so secure, as if they had the deeds of the just (Eccles. 8, 14). Of whom again it is written: Who rejoice when they have done evil, and exult in the worst things (Prov. 2, 14). So therefore they walk in the darkness as in the light, because they so rejoice in the night of sin, as if the light of justice surrounded them. Or certainly, because darkness not inconveniently expresses the present life, in which the consciences of others are not seen; but our light is the eternal country, in which while we behold the faces, we see in turn our hearts within us; but the wicked because they so love the present life, and so embrace these times of exile as if they were already reigning in their country; it is rightly said: So they walk in the darkness as in the light, because they are so joyful in their present blindness, as if they were already enjoying the light of the eternal country. It follows:

CHAPTER LXV

VERS. 18.---He is light upon the face of the water.

79. Iniqui ad omnem tentationis aut erroris ventum leves sunt.---A plurali numero ad singularem redit, quia plerumque unus mala inchoat, et imitando multi subsequuntur. Sed ejus principaliter culpa est qui perversis sequentibus exempla praebuit iniquitatis. Unde ad illum redit crebro sententia qui auctor exstitit in culpa. Aquae autem superficies huc illucque aura impellitur, et nulla stabilitate solidata passim movetur. Iniqui igitur mens plusquam aquae superficies levis est, quia quaelibet hanc aura tentationis attigerit, sine tarditate aliqua retractationis trahit. Si enim cor fluxum cujuslibet perversi cogitamus, quid aliud quam in vento positam aquae superficiem cernimus? Nunc namque illum aura impellit ire, nunc aura superbiae, nunc aura luxuriae, nunc aura invidiae, nunc aura fallaciae pertrahit. Super faciem ergo aquae levis est is quem quilibet erroris ventus cum venerit impellit. Unde bene quoque per Psalmistam dicitur: Deus meus, pone illos ut rotam, et sicut stipulam ante faciem venti (Psal. LXXXII, 14). Ut rota quippe ponuntur iniqui, quia, in circuitu laboris missi, dum ea quae ante sunt negligunt, et ea quae deserenda sunt sequuntur, ex posterioribus elevantur, et in anterioribus cadunt. Qui recte quoque stipulae ante faciem venti comparantur, quia, irruente aura tentationis, dum nulla subnixi sunt ratione gravitatis, elevantur ut corruant, et saepe eo se alicujus meriti existere aestimant, quo eos in alta flatus erroris portat. Sequitur:

Caput LXVI

[Rec. XXVI].

IBID.---Maledicta sit pars ejus in terra, nec ambulet per viam vinearum.

80. Iniqui, amissa fidei vel justitiae rectitudine, reatu maledictionis ligantur.---Quisquis in vita praesenti recta agit et adversa sustinet, laborare quidem in adversitate cernitur, sed ad benedictionem haereditatis perpetuae consummatur. Quisquis vero perversa agit, et tamen prospera recipit, seque a malis actibus nec donorum largitate compescit, prosperari quidem conspicitur, sed reatu perpetuae maledictionis ligatur. Unde recte nunc dicitur: Maledicta sit pars ejus in terra. Quia etsi ad tempus benedicitur, in reatu tamen maledictionis tenetur.

79. The wicked are light to every wind of temptation or error.---From the plural number he returns to the singular, because for the most part one person begins evil things, and many follow by imitating. But his is principally the fault who offered examples of iniquity to those who followed perversely. Whence the sentence frequently returns to him who stood forth as the author in the fault. But the surface of the water is driven hither and thither by a breeze, and being solidified by no stability is moved everywhere. The mind of the wicked, therefore, is more light than the surface of the water, because whatever breeze of temptation shall have touched it, it draws it without any tardiness of retractation. For if we consider the flux of the heart of any perverse man, what else do we behold but the surface of the water placed in the wind? For now the breeze of lust drives him to go, now the breeze of pride, now the breeze of luxury, now the breeze of envy, now the breeze of deceit draws him away. He therefore is light upon the face of the water whom any wind of error when it has come drives along. Whence also it is well said by the Psalmist: O my God, make them like a wheel, and as stubble before the face of the wind (Ps. 83, 13). For the wicked are placed as a wheel, because, being sent into the circuit of labor, while they neglect those things which are before, and follow those things which are to be deserted, they are elevated from the things behind, and fall in those that are before. Who are also rightly compared to stubble before the face of the wind, because, the breeze of temptation rushing in, while they are supported by no reason of gravity, they are elevated that they may fall, and often they estimate themselves to exist of some merit, in that the blast of error carries them into high things. It follows:

CHAPTER LXVI

IBID.---Let his portion be cursed in the earth, and let him not walk by the way of the vineyards.

80. The wicked, having lost the rectitude of faith or of justice, are bound by the guilt of a curse.---Whoever in the present life acts rightly and sustains adverse things, is seen indeed to labor in adversity, but is consummated to the blessing of a perpetual inheritance. But whoever acts perversely, and yet receives prosperous things, and restrains not himself from evil acts even by the largess of gifts, is seen indeed to prosper, but is bound by the guilt of a perpetual curse. Whence it is now rightly said: Let his portion be cursed in the earth. Because although he is blessed for a time, yet he is held in the guilt of a curse.

De quo et apte subditur: Nec ambulet per viam vinearum. Via namque vinearum est rectitudo Ecclesiarum. Qua in re sive haereticum, sive carnalem quempiam nil obstat intelligi, quia via vinearum, id est rectitudo Ecclesiarum amittitur, dum vel fides recta, vel rectitudo justitiae non tenetur. Ille namque per viam vinearum ambulat, qui, sanctae universalis Ecclesiae praedicationem pensans, neque a fidei, neque a bonorum actuum rectitudine declinat. In via quippe vinearum ambulare est sanctae Ecclesiae Patres velut dependentes botros aspicere, quorum verbis dum intendit in labore itineris, amore debriatur aeternitatis. Sequitur:

Caput LXVII

[Rec. XXVII].

VERS. 19.---Ad nimium calorem transeat ab aquis nivium.

81. Sapere ad sobrietatem quam difficile.---Idcirco iniquitas frigori comparatur, quia peccantis mentem torpore constringit. Unde scriptum est: Sicut frigidam fecit cisterna aquam suam, sic frigidam fecit malitiam suam (Jerem. VI, 7). Quo contra charitas calor est, quia videlicet mentem accendit quam replet. De quo calore scriptum est: Abundabit iniquitas, refrigescet charitas multorum (Matth. XXIV, 12). Et sunt nonnulli qui, dum iniquitatum suarum frigora deminuunt, ad veram fidem, vel ad sanctitatis habitum veniunt. Sed quia plus quam necesse est de suis sensibus praesumunt, saepe in fide, quam accipiunt, ea quae non capiunt perscrutari volunt, ut ratione magis in Deo quam fide teneantur. Quia vero humana mens perscrutari non valet divina secreta, omne quod ratione perscrutari non possunt credere contemnunt, et per inquisitionem nimiam in errorem labuntur. Hi itaque cum necdum crederent, vel adhuc ad iniquitatis opera vacarent, aquae nivium fuerunt. Sed cum, carnalia facta deserentes, in fide ad quam perducti sunt, plus appetunt perscrutari quam capiunt, amplius profecto calent quam calere debuerunt. Bene ergo de hoc perverso quolibet prophetantis duntaxat sententia, non optantis dicitur: Ad nimium calorem transeat ab aquis nivium. Ac si aperte diceretur: Qui humiliter sub disciplinae vinculo non restringitur, ab infidelitate sua, vel perversi operis frigore, per immoderatam sapientiam in errorem labuntur. Unde bene quoque egregius praedicator, discipulorum suorum cordibus hunc exquisitae sapientiae nimium calorem devitans, ait: Non plus sapere quam oportet sapere, sed sapere ad sobrietatem (Rom. XII, 3).

Of whom also it is aptly added: Let him not walk by the way of the vineyards. For the way of the vineyards is the rectitude of the Churches. In which matter whether a heretic, or any carnal person, there is no obstacle to understanding, because the way of the vineyards, that is, the rectitude of the Churches, is lost, while either the right faith, or the rectitude of justice, is not held. For he walks by the way of the vineyards, who, weighing the preaching of the holy universal Church, declines neither from the rectitude of faith, nor of good acts. For to walk in the way of the vineyards is to behold the Fathers of the holy Church as depending clusters, by whose words while he attends in the labor of his journey, he is inebriated with the love of eternity. It follows:

Chapter LXVII

[Rec. XXVII].

VERSE 19.---Let him pass from the waters of snow to excessive heat.

81. How difficult it is to be wise unto sobriety.---Iniquity is therefore compared to cold, because it constrains the mind of the sinner with numbness. Whence it is written: As a cistern makes its water cold, so she has made her wickedness cold (Jer. 6:7). On the contrary, charity is heat, because it clearly enkindles the mind which it fills. Concerning this heat it is written: Iniquity shall abound, the charity of many shall grow cold (Matt. 24:12). And there are some who, while they diminish the colds of their iniquities, come to the true faith, or to the habit of holiness. But because they presume more than is necessary upon their own senses, they often wish to search into those things which they do not grasp in the faith which they receive, so that they may be held in God by reason rather than by faith. But because the human mind is not able to search into divine secrets, they contemn believing everything which they cannot search into by reason, and they fall into error through excessive inquiry. These, therefore, when they did not yet believe, or were still vacant to the works of iniquity, were waters of snow. But when, deserting carnal deeds, they desire to search into more than they grasp in the faith to which they have been led, they are indeed more heated than they ought to have been. Well, therefore, is it said of any such perverse person, by the sentence of one prophesying at least, and not of one wishing: Let him pass from the waters of snow to excessive heat. As if it were plainly said: He who is not humbly restrained under the bond of discipline, falls into error through immoderate wisdom from his own infidelity, or the cold of perverse work. Whence also the eminent preacher, avoiding this excessive heat of exquisite wisdom in the hearts of his disciples, says: Not to be more wise than it behooves to be wise, but to be wise unto sobriety (Rom. 12:3).

Ne fortasse nimius calor interimeret quos prius aquae nivium, id est infidelitatis, vel torpentium actionum frigora morituros tenebant. Et quia valde difficile est ut is qui se sapientem aestimat mentem ad humilitatem reducat, et recta praedicantibus credat, sensumque suae perversitatis abjiciat, recte subjungitur:

Caput LXVIII

[Rec. XXVIII].

IBID.---Et usque at inferos peccatum illius.

82. Peccatum quod hic non emendatur, irremissibile.---Peccatum quippe usque ad inferos ducitur, quod ante finem vitae praesentis per correctionem ad poenitentiam non emendatur. De quo videlicet peccato per Joannem dicitur: Est peccatum ad mortem, non pro illo dico ut roget quis (I Joan. V, 16). [Vet. XXXI.] Peccatum namque ad mortem est peccatum usque ad mortem, quia scilicet peccatum quod hic non corrigitur, ejus venia frustra postulatur. De quo adhuc subditur

VERS. 20.---Obliviscatur ejus misericordia.

Omnipotentis Dei misericordia oblivisci ejus dicitur qui omnipotentis Dei justitiae fuerit oblitus, quia quisquis eum nunc justum non timet, postea invenire non valet misericordem. Quae nimirum sententia non solum ei intenditur qui verae fidei praedicamenta deserit, sed etiam ei qui in fide recta positus carnaliter vivit, quia ultio aeternae animadversionis non evaditur, utrum in fide an in opere peccetur. Nam etsi damnationis dispar est qualitas, culpae tamen quae nequaquam per poenitentiam tergitur nulla absolutionis suppetit facultas. Sequitur.

Caput LXIX

[Rec. XXIX]

VERS. 21.---Dulcedo illius vermis.

83. Carnales delectant curae saeculares, quibus tanquam vermibus roduntur.---Quisquis in hoc appetit mundo prosperari, caeteros excedere, rebus et honoribus tumere, huic nimirum cura saecularis in delectatione est, et quies in labore. Valde etenim fatigatur, si desit cura saeculi qua fatigetur. Quia autem naturae est vermium momentis singulis incessanter moveri, non immerito signatur nomine vermium inquietudo cogitationum. Perversae itaque mentis 533 dulcedo vermis est, quia inde delectabiliter pascitur, unde per inquietudinem incessanter agitatur.

Lest perhaps excessive heat should destroy those whom before the waters of snow, that is, the colds of infidelity or of sluggish actions, held about to die. And because it is very difficult for him who esteems himself wise to reduce his mind to humility, and to believe those preaching right things, and to cast away the sense of his own perversity, it is rightly subjoined:

Chapter LXVIII

[Rec. XXVIII].

IBID.---And even to hell his sin.

82. The sin which is not amended here is irremissible.---For the sin is led even to hell, which before the end of this present life is not amended through correction to penance. Concerning which sin indeed it is said through John: There is a sin unto death, I do not say for that that any one should pray (1 John 5:16). [Vet. XXXI.] For a sin unto death is a sin even unto death, because clearly for a sin which is not corrected here, its pardon is prayed for in vain. Concerning which it is still added:

VERSE 20.---Let mercy forget him.

The mercy of Almighty God is said to forget him who shall have been forgetful of the justice of Almighty God, because whoever fears Him not as just now, is not able to find Him merciful hereafter. Which sentence indeed is aimed not only at him who deserts the preachments of the true faith, but also at him who, placed in the right faith, lives carnally, because the vengeance of eternal animadversion is not escaped, whether it be sinned in faith or in work. For although the quality of damnation is different, yet for the fault which is by no means cleansed through penance, no faculty of absolution is supplied. It follows.

Chapter LXIX

[Rec. XXIX]

VERSE 21.---His sweetness is the worm.

83. Secular cares delight the carnal, by which they are gnawed as by worms.---Whoever desires to prosper in this world, to exceed others, to swell with things and honors, to him indeed secular care is in delight, and rest in labor. For he is greatly fatigued, if secular care by which he may be fatigued be wanting. But because it is the nature of worms to be incessantly moved at every moment, not undeservedly is the inquietude of thoughts signified by the name of worms. The sweetness of a perverse mind, therefore, is the worm, because it is delightfully fed from that whence it is incessantly agitated through inquietude.

Potest quoque apertius vermis nomine caro designari. Unde et superius dicitur: Homo putredo, et filius hominis vermis (Job. XXV, 6). Luxuriosi igitur cujuslibet atque carnis voluptatibus dediti quanta sit caecitas demonstratur cum dicitur: Dulcedo illius vermis. Quid namque caro nisi putredo ac vermis est? Et quisquis carnalibus desideriis anhelat, quid aliud quam vermem amat? Quae enim sit carnis substantia, testantur sepulcra. Quis parentum, quis amicorum fidelium, quamlibet dilecti sui tangere carnem scaturientem vermibus potest? Caro itaque cum concupiscitur, pensetur quid sit exanimis, et intelligitur quid amatur. Nil quippe sic ad edomandum desideriorum carnalium appetitum valet, quam ut unusquisque hoc quod vivum diligit, quale sit mortuum penset. Considerata etenim corruptione carnali, citius cognoscitur quia cum illicite caro concupiscitur, tabes desideratur. Bene ergo de luxuriosi mente dicitur: Dulcedo illius vermis; quia is qui in desiderio carnalis corruptionis aestuat, ad fetorem putredinis anhelat. Haec sicut in hujus partis tertiae initio (Lib. XI, in exord.) promisisse me memini, sub brevitate transcurri: ut ea quae in hoc opere sequuntur, quia magna obscuritate implicata sunt, opitulante Deo latius disserantur.

The flesh can also be more plainly designated by the name of worm. Whence also it is said above: Man is rottenness, and the son of man a worm (Job 25:6). Therefore, how great blindness is demonstrated of any luxurious person and one given up to the pleasures of the flesh, when it is said: His sweetness is the worm. For what is the flesh but rottenness and a worm? And whoever pants for carnal desires, what else does he love than a worm? For what the substance of the flesh is, the graves bear witness. Which of parents, which of faithful friends, can touch the flesh of his dearly beloved when it is swarming with worms? Therefore, when the flesh is lusted after, let it be weighed what it is when breathless, and it is understood what is loved. Nothing indeed is so powerful to tame the appetite of carnal desires, as that each one should weigh what that which he loves living is like when dead. For carnal corruption being considered, it is more quickly known that when the flesh is illicitly lusted after, wasting is desired. Well, therefore, is it said of the mind of the luxurious: His sweetness is the worm; because he who glows in the desire of carnal corruption, pants for the stench of rottenness. These things, as I remember that I promised in the beginning of this third part (Lib. XI, in exord.), I have run through with brevity: that those things which follow in this work, because they are involved in great obscurity, may be more widely discussed, God helping.

Pars quarta

, CONTINENS LIBROS SEX

LIBER DECIMUS SEPTIMUS.

Quae supersunt cap. 24 a versu 20 dimidiato, cum capitibus 25 et 26 integris exponit morali potissimum sensu.

CAPUT PRIMUM.

533 Sancti Doctoris scopus, historiam Job typice et ad mysticum sensum exponere.---Quoties in sancti viri historia per novum volumen enodare mysterium typicae expositionis aggredimur, oportet ut ex ejusdem viri vel nomine, vel passione significationem mysticam principaliter proferamus, quatenus habitaculorum more, dum superscriptionem tituli in ipsa postis fronte praefigimus, quia cujus est domus agnoscitur, securius intretur. Crebro autem dixisse me memini quoniam beatus Job passiones Redemptoris nostri, ejusque corporis, id est sanctae Ecclesiae, et passione sua signavit et nomine. Job quippe in interpretatur dolens. Et quis alius in hoc dolente figuratur, nisi is de quo scriptum est: Vere languores nostros ipse tulit, et dolores nostros ipse portavit (Isai. LIII, 4)? De quo rursum dicitur: Livore ejus sanati sumus (Ibid., 5). Amici vero ejus haereticorum speciem tenent, qui, ut saepe jam diximus, Deum dum defendere nituntur, offendunt. Sanctus ergo vir per vulnera et verba sic loquatur sua, ut etiam nostra significet, et plerumque per prophetiae spiritum ventura narret, praesentia transcendat; nonnunquam vero sic de praesentibus disserat, ut de futuris reticescat. Cognita itaque discretionis hujus custodia, cum immutatione vocis illius nostra quoque intelligentia alternet, ut tanto verius ejus sensibus congruat, quanto se et cum ejus vocibus immutat. Verbis itaque praecedentibus sanctus vir per disertas prudentiae arte sententias iniqui cujuslibet culpas protulit, et quam sit damnanda ejus actio expressit. De cujus poena mox subjicit, dicens:

Caput II

[Rec. II].

PART FOUR

, CONTAINING SIX BOOKS.

BOOK SEVENTEEN.

Expounds the remainder of chapter 24 from the middle of verse 20, with chapters 25 and 26 entire, chiefly in a moral sense.

CHAPTER I.

533 The aim of the Holy Doctor is to explain the history of Job typically and in a mystic sense.---As often as we attempt to unfold the mystery of typical exposition in the history of the holy man through a new volume, it behooves us to bring forth the mystic signification principally from either the name or the passion of the same man, so that, after the manner of dwellings, while we prefix the superscription of the title on the very front of the doorpost, because whose house it is is recognized, it may be entered more securely. But I remember that I have often said that blessed Job signified by his passion and his name the passions of our Redeemer, and of His body, that is, the holy Church. For Job is interpreted sorrowing. And who else is figured in this sorrowing one, but He of whom it is written: Truly He has borne our infirmities, and carried our sorrows (Isa. 53:4)? Concerning whom again it is said: By His stripes we are healed (Ibid., 5). But his friends hold the likeness of heretics, who, as we have already often said, while they strive to defend God, offend Him. Therefore, let the holy man so speak through his wounds and his words, as that he may signify ours also, and let him often narrate through the spirit of prophecy things to come, and transcend things present; but sometimes let him so discuss things present, that he may be silent concerning things future. 534 This guard of discretion being known, let our understanding also alternate with the change of his voice, that it may so much the more truly agree with his senses, as it changes itself also with his voices. By the preceding words, therefore, the holy man, through eloquent sentences of the art of prudence, brought forth the faults of any wicked person, and expressed how much his action is to be condemned. Concerning whose punishment he soon subjoins, saying:

CAPUT II

[Rec. II].

VERS. 20.---Non sit in recordatione, sed conteratur quasi lignum infructuosum.

2. Poena iniquorum est ex Dei memoria deleri.--- In recordationem enim conditoris non reducitur, quisquis usque ad finem vitae vitiis subjugatur. Nam si hunc superni respectus memoria tangeret, procul dubio ab iniquitate revocaret. Ejus quippe merita exigunt ut funditus ab auctoris recordatione deleatur. Sciendum vero est quod recordari Deus nequaquam proprie dicitur. Qui enim oblivisci non potest, quo pacto recordari potest? Sed quia eos nos quorum recordamur amplectimur, ab his autem quorum obliviscimur elongamur, humano usu et recordari Deus dicitur, cum dona tribuit, et oblivisci, cum in culpa derelinquit. Sed quia cuncta pensat, cuncta sine intermissionis alternatione considerat; et recordatur bonorum, quorum tamen nunquam obliviscitur; et nullatenus recordatur malorum, quos tamen per judicium semper intuetur. Quasi enim redit ad bonorum memoriam, quam tamen nunquam deseruit; et quasi nequaquam malos respicit, quorum tamen facta considerat, sed super haec damnationis judicium in ultimis servat. Hinc enim scriptum est: Oculi Domini contemplantur bonos et malos (Prov. XV, 3). Hinc per Psalmistam dicitur: Vultus Domini super facientes mala, ut perdat de terra memoriam eorum (Psal. XXXIII, 17). Considerat igitur quos puniat, sed eosdem ipsos ante non vidit, quos nescit. Nam quibusdam in fine dicturus est: Nescio vos unde sitis; discedite a me omnes operarii iniquitatis (Matth. VII, 23; Luc. XIII, 27). Miro igitur modo pravorum vitam et intuetur, et obliviscitur, quia quos per districtionem sententiae judicat, quantum est ad memoriam misericordiae ignorat.

3. Qui tanquam infructuosum lignum conterentur. ---Qui quoniam in ejus recordationem non veniunt, quasi infructuosum lignum ex cujus judicio conteruntur. Terra quippe eos temporali sumptu aluit, praedicationis desuper pluvia infudit. Sed quia eorum vita nequaquam fructum boni operis protulit, iratus hanc agricola abscidit, ut juxta Veritatis sententiam locum non occupet quem tenere alius ad fructum valet (Luc. XIII, 7).

VERSE 20.---Let him not be in remembrance, but let him be broken as unfruitful wood.

2. The punishment of the wicked is to be blotted out from the memory of God.---For he is not reduced to the remembrance of the Creator, whoever is subjugated to vices until the end of life. For if the memory of supernal regard touched him, it would beyond doubt recall him from iniquity. His merits indeed require that he be fundamentally blotted out from the remembrance of the Author. But it is to be known that God is by no means properly said to remember. For He who cannot forget, in what way can He remember? But because we embrace those whom we remember, but are elongated from those of whom we forget, by human usage even God is said to remember, when He bestows gifts, and to forget, when He leaves in fault. But because He weighs all things, He considers all things without alternation of intermission; and He remembers the good, of whom nevertheless He never forgets; and He by no means remembers the evil, whom nevertheless He always beholds through judgment. For He as it were returns to the memory of the good, which nevertheless He never deserted; and as it were by no means respects the evil, whose deeds nevertheless He considers, but over these He keeps the judgment of damnation in the last things. For hence it is written: The eyes of the Lord contemplate the good and the evil (Prov. 15:3). Hence it is said through the Psalmist: The face of the Lord is upon them that do evil, to lose the memory of them from the earth (Ps. 33:17). He considers therefore whom He may punish, but the same ones He did not see before, whom He knows not. For to some He is about to say in the end: I know you not whence you are; depart from Me all you workers of iniquity (Matt. 7:23; Luke 13:27). In a wonderful way therefore He both beholds and forgets the life of the wicked, because those whom He judges through strictness of sentence, He is ignorant of as far as pertains to the memory of mercy.

3. They who as unfruitful wood shall be broken.---Who, since they come not into His remembrance, are as unfruitful wood from whose judgment they are broken. For the earth nourished them with temporal expense, the rain from above of preaching poured into them. But because their life by no means brought forth the fruit of good work, the angry Husbandman cut it off, so that according to the sentence of Truth it may not occupy the place which another is able to hold to fruit (Luke 13:7).

De hoc infructuoso ligno per Joannem dicitur: Jam securis ad radicem arboris posita est. Omnis ergo arbor, quae non facit fructum bonum, excidetur, et in ignem mittetur (Matth. III, 10; Luc. III, 9). Hoc autem loco, ut aeterna reprobi supplicia designentur, nequaquam lignum dicitur abscidi, sed conteri, quia videlicet reprobos mors quidem carnis abscindit, sed poena subsequens conterit. Quasi enim hic inciditur, cum a praesenti vita separatur. Sed in gehenna conteritur, cum perpetua damnatione cruciatur. Vir autem sanctus, quia districtam perversi poenam protulit, protinus ad culpam recurrit, ut ex injustitiae immensitate edoceat quod tanta ejus damnatio non sit injusta. Sequitur:

Caput III

[Rec. III].

VERS. 21.---Pavit enim sterilem, et quae non parit, et viduae bene non fecit.

4. Iniquus carnem pascens sterilem, curam animae deserit.---Quae hoc loco sterilis, nisi caro nominatur? Quae dum sola praesentia appetit, bonas gignere cogitationes nescit. Quae autem vidua, nisi anima nuncupatur? Quam quia sibi conditor conjungere voluit, ad thalamum uteri carnalis venit, Psalmista attestante, qui ait: Et ipse tanquam sponsus, procedens de thalamo suo (Psal. XVIII, 6). Quae recte vidua dicitur, quia ejus vir pro ea mortem pertulit, et nunc in coeli penetralibus ab ejus oculis occultus, quasi in parte alterius regionis vivit. [Vet. II.] Iniquus ergo sterllem pascit, et viduae benefacere negligit, quia carnis desideriis serviens, curam animae vitamque contemnit. Tota namque intentione omnique studio cogitat, quam sine ullis necessitatibus caro moritura subsistat, et curare animae vitam despicit, quae vel in morte vel in beatitudine procul dubio in perpetuum vivit. Recte autem cum diceretur: Pavit sterilem, protinus adjungitur: Et quae non parit. Quasdam namque ex sacra historia feminas novimus 536 steriles exstitisse, sed tamen in tempore extremo peperisse. Caro autem non solum sterilis, sed etiam quae non parit dicitur, quia suo sensu bonas cogitationes gignere nec in ultimis valet. A vigore enim jam proprio deficit, et tamen adhuc transitoria concupiscere non desistit, jamque a pristino robore lassata, pene ab ipso quem diligit mundo repellitur, et tamen adhuc annisu improbo obtinere temporalia conatur. Agere jam perversa non sufficit, sed tamen cogitare vel quae non agit nequaquam desistit.

Concerning this unfruitful wood it is said through John: Now the axe is laid to the root of the tree. Every tree, therefore, which does not make good fruit, shall be cut down, and cast into the fire (Matt. 3:10; Luke 3:9). But in this place, that the eternal punishments of the reprobate may be designated, the wood is by no means said to be cut off, but to be broken, because clearly the death of the flesh cuts off the reprobate, but the punishment following breaks them. For he is as it were cut here, when he is separated from the present life. But he is broken in Gehenna, when he is tortured with perpetual damnation. But the holy man, because he brought forth the strict punishment of the perverse, immediately recurs to the fault, that from the immensity of injustice he may teach that so great damnation of him is not unjust. It follows:

Chapter III

[Rec. III].

VERSE 21.---For he fed the sterile woman, and her who does not bear, and to the widow he did not do well.

4. The wicked feeding the sterile flesh, deserts the care of the soul.---What in this place is called sterile, but the flesh? Which while it desires only present things, knows not how to beget good thoughts. But what is called the widow, but the soul? Which because the Creator wished to join to Himself, He came to the chamber of the carnal womb, the Psalmist attesting, who says: And He as a bridegroom, proceeding from His chamber (Ps. 18:6). Which is rightly called a widow, because her husband suffered death for her, and now lives in the secret places of heaven, hidden from her eyes, as it were in the part of another region. [Vet. II.] The wicked therefore feeds the sterile, and neglects to do well to the widow, because serving carnal desires, he contemns the care and the life of the soul. For with all intention and every study he thinks how the flesh about to die may subsist without any necessities, and he despises to care for the life of the soul, which without doubt lives forever either in death or in beatitude. But rightly when it was said: He fed the sterile, there is immediately added: And her who does not bear. For we know from sacred history that certain women were sterile, but yet in the end of time brought forth. But the flesh is said to be not only sterile, but also she who does not bear, because by its own sense it is not able to beget good thoughts even in the last things. For it fails now from its own vigor, and yet it does not yet desist from lusting after transitory things, and being now weary from its former strength, it is almost repelled by the very world which it loves, and yet it still endeavors by a wicked effort to obtain temporal things. It does not suffice to act perversely now, but yet it by no means desists from thinking even those things which it does not act.

Recte ergo non solum sterilis, sed etiam non pariens dicitur, quae suo sensu, ut diximus, ad bonae cogitationis prolem, nec cum infirmata fuerit, fetatur.

5. Labores haereticorum steriles.---Quod tamen intelligi etiam de haereticis praedicantibus potest. Unusquisque enim praedicator erroris, dum plebem extra unitatem Ecclesiae positam docet, profecto sterilem, et eam quae parere non valet, pascit, quia et ei usum sui laboris impendit, quae spiritales fructus nequaquam reddit. Bene autem viduae non facit, quia videlicet sanctae universali Ecclesiae, cujus vir adversa mortis pertulit, vivere ac deservire contemnit. Viduae enim benefacere est in ejus quae mortui viri sui amore conteritur consolatione laborare. Unde et Psalmistae voce haec eadem vidua, scilicet sancta Ecclesia queritur, dicens: Consolantem me quaesivi, et non inveni (Psal, LXVIII, 21). Tunc solum quippe consolantem invenit, cum ex ea morte quam vir ejus pertulit multos intra semetipsam surgere ad vitam cernit. Saepe autem praedicator erroris hujus mundi divitibus jungitur, qui pro eo quod terrenis occupationibus incubant, dictorum deprehendere astutias ignorant; et cum potentes esse exterius ambiunt, perversae praedicationis laqueo sine labore capiuntur. Unde et subditur:

CAPUT IV.

VERS. 22.---Detraxit fortes in fortitudine sua.

6. In fortitudine quippe suae pravitatis fortes quosque detrahit, cum per sui erroris astutiam mundi hujus potentes rapit. Quos contra per Paulum dicitur: Infirma mundi elegit Deus, ut confunderet fortia (I Cor. I, 27). Fortitudo autem perversi praedicatoris est elata scientia locutionis, qua inflatus, caeteros despicit, atque in contemptu omnium quasi singulariter apud se peritus intumescit. Qui magna de se sentiens, sed vera de Domino ignorans, longe a fidei cognitione disjungitur, et tamen videri fidei praedicator conatur. Unde adhuc subditur:

Caput V

[Vet. III].

IBID.---Et cum steterit, non credet vitae suoe.

Rightly therefore it is called not only sterile, but also not bearing, which by its own sense, as we said, is not made fruitful to the offspring of good thought, not even when it shall have been weakened.

5. The labors of heretics are sterile.---Which nevertheless can be understood also concerning heretical preachers. For every preacher of error, while he teaches the people placed outside the unity of the Church, indeed feeds the sterile, and her who is not able to bear, because he also bestows the use of his labor upon her, who by no means returns spiritual fruits. But well he does not to the widow, because clearly he contemns to live and to serve the holy universal Church, whose husband suffered the adversities of death. For to do well to the widow is to labor in the consolation of her who is broken in the love of her dead husband. Whence also by the voice of the Psalmist this same widow, namely the holy Church, complains, saying: I sought for one to comfort me, and I found none (Ps. 68:21). For then only she finds one comforting her, when from that death which her husband suffered she sees many within herself rise to life. But often the preacher of error is joined to the rich of this world, who for the reason that they brood over earthly occupations, are ignorant to detect the craftiness of sayings; and when they desire to be powerful outwardly, they are caught without labor in the snare of perverse preaching. Whence also it is subjoined:

CHAPTER IV.

VERSE 22.---He drew down the strong in his strength.

6. In the strength indeed of his own depravity he draws down the strong, when through the craftiness of his error he ravishes the mighty of this world. Against whom it is said through Paul: God has chosen the weak things of the world, that He might confound the strong (1 Cor. 1:27). But the strength of a perverse preacher is an elated science of speech, by which being puffed up, he despises others, and in the contempt of all swells as if singularly skilled in himself. Who thinking great things of himself, but ignorant of true things concerning the Lord, is disjoined far from the knowledge of the faith, and yet endeavors to be seen as a preacher of the faith. Whence it is still subjoined:

Chapter V

[Vet. III].

IBID.---And when he shall have stood, he will not believe his life.

7. Omni peccator incredulitatis reus.---Stat in hoc mundo perversus quisque praedicator, quousque terreno vivit in corpore. Sed vitae suae credere renuit, quia de Deo vera cognoscere contemnit. Vitae enim suae crederet, si de conditoris sui substantia recte sentiret. Haec itaque superius de quolibet iniquo prolata dicebamus, sed repente ad erroris praedicatorem intellectum vertimus. Unde sciendum est quia sic ad speciem ducimur, ut nequaquam tamen a genere funditus evellamur. Nam perversus quisque etiam si rectam fidem in sinu universalis Ecclesiae tenere videatur, stat, 537 et vitae suae non credit, quia recta quidem sunt quae per fidem de conditore intelligit, sed tamen fidei opera tenere contemnit; et incredulitatis redarguitur, quia ab eo quod se ostendit credere, vivendo reprobatur. Hinc enim per Joannem dicitur: Qui dicit se nosse Deum, et mandata ejus non custodit, mendax est (I Joan. II, 4). Hinc Paulus ait: Confitentur se nosse Deum, factis autem negant (Tit. I, 16). Hinc Jacobus dicit: Fides sine operibus mortua est (Jac. II, 20, 26). Sed inter haec conditor mira dispensatione consilii et culpas respicit, et vivendi tempora impendit, ut longiora temporalis vitae spatia aut converso fiant in adjutorium muneris, aut non converso ad augmentum damnationis. Unde adhuc subditur:

Caput VI

[Rec. IV].

VERS. 23.---Dedit ei Deus locum poenitentiae, et ille abutitur eo in superbia.

8. Misericordia peccatori impensa et neglecta, in poenam vertitur.---Quisquis delinquit et vivit, idcirco hunc divina dispensatio in iniquitate tolerat, ut ab iniquitate compescat. Sed qui diutius toleratur, nec tamen ab iniquitate compescitur, munus quidem supernae patientiae percipit, sed reatus sui vinculis, ex ipso se munere arctius astringit. Nam quia accepta poenitentiae tempora divertit ad culpam, districtus in ultimis judex impensa argumenta misericordiae convertit ad poenam. Hinc namque per Paulum dicitur: An ignoras quia patientia Dei ad poenitentiam te adducit? Tu autem secundum duritiam tuam et cor impoenitens thesaurizas tibi iram in die irae et revelationis justi judicii Dei (Rom. II, 4, 5). Hinc Isaias ait: Puer centum annorum morietur, et peccator centum annorum maledictus erit (Isai. LXV, 20). Ac si aperte nos deterreat, dicens: Vita quidem pueri in longum trahitur, ut a factis puerilibus corrigatur; sed si a peccati perpetratione nec temporis longinquitate compescitur, haec ipsa vitae longinquitas, quam per misericordiam accepit, ei ad cumulum maledictionis crescit.

7. Every sinner guilty of unbelief.---Every perverse preacher stands in this world, as long as he lives in a terrestrial body. But he refuses to believe his life, because he contemns to know true things concerning God. For he would believe his life, if he felt rightly concerning the substance of his Creator. These things, therefore, we said before were brought forth concerning any wicked person, but suddenly we turned the understanding to a preacher of error. Whence it is to be known that we are so led to the species, as that we are nevertheless by no means fundamentally plucked away from the genus. For every perverse person, even if he be seen to hold the right faith in the bosom of the universal Church, stands, 537 and believes not his life, because those things indeed are right which he understands concerning the Creator through faith, but yet he contemns to hold the works of faith; and he is convicted of unbelief, because by living he is reproved from that which he shows himself to believe. For hence it is said through John: He who says that he knows God, and keeps not His commandments, is a liar (1 John 2:4). Hence Paul says: They confess that they know God, but in deeds they deny Him (Tit. 1:16). Hence James says: Faith without works is dead (James 2:20, 26). But among these things the Creator, by a wonderful dispensation of counsel, both respects the faults, and bestows times of living, so that longer spaces of temporal life may either become to the converted an aid of a gift, or to the unconverted to the increase of damnation. Whence it is still subjoined:

Chapter VI

[Rec. IV].

VERS. 23.---God gave him a place of penance, and he abuses it in pride.

8. Mercy bestowed on a sinner and neglected, is turned into punishment.---Whosoever offends and lives, for this reason the divine dispensation tolerates him in iniquity, that He may restrain him from iniquity. But he who is longer tolerated, and yet is not restrained from iniquity, receives indeed the gift of heavenly patience, but by the bonds of his own guilt, from that very gift he binds himself the more tightly. For because he turns the received times of penance into fault, the strict Judge in the last things converts the bestowed arguments of mercy into punishment. For hence it is said through Paul: Art thou ignorant that the patience of God leadeth thee to penance? But according to thy hardness and impenitent heart thou treasurest up to thyself wrath in the day of wrath and of the revelation of the righteous judgment of God (Rom. 2:4, 5). Hence Isaiah says: The child of a hundred years shall die, and the sinner of a hundred years shall be accursed (Isa. 65:20). As if he should openly deter us, saying: The life indeed of a child is drawn out to a great length, that he may be corrected from childish deeds; but if he is not restrained from the perpetration of sin even by the length of time, this very length of life, which he received through mercy, grows to him to the heap of malediction.

Unde necesse est ut cum nos diutius exspectari conspicimus, ipsa praerogatae pietatis tempora quasi damnationis argumenta timeamus, ne ex clementia judicis crescat supplicium peccatoris; et unde quisque eripi a morte poterat, inde gravius ad mortem tendat. Quod idcirco plerumque agitur, quia nequaquam a praesentibus mentis oculus separatur. Considerare namque peccator Redemptoris vias negligit, et idcirco in suis itineribus sine cessatione veterascit. Unde et subditur:

Caput VII

[Vet. IV, Rec. V].

IBID.---Oculi enim ejus sunt in viis illius.

9. Peccator viis Domini relictis, in suis, hoc est in vitiis delectatur.---Vias enim suas peccator intuetur, quia sola cogitare, sola cernere nititur quae sibi ad commodum temporale suffragentur. Hinc etenim Paulus dicit: Omnes quae sua sunt quaerunt, non quae Jesu Christi (Philip. II, 21). Via namque elati, superbia; via raptoris, avaritia; via est lubrici, concupiscentia carnalis. In viis ergo suis iniquus quisque oculos deprimit, quia solis vitiis, ut per haec animo satisfaciat, intendit. Unde per Salomonem dicitur: Oculi stultorum in finibus terrae (Prov. XVII, 24), quia hoc solum tota cordis intentione conspiciunt, per quod ad finem terreni desiderii perducantur. Nequaquam vero suae considerationis obtutum in terra peccator figeret, si 538 ad sancta sui Redemptoris itinera mentis oculos levaret. Unde per Salomonem rursum dicitur: Oculi sapientis in capite ejus (Eccle. II, 14), quia videlicet sapiens quisque illum tota intentione considerat, cujus se membrum esse per fidem pensat. Has namque humanae conversationis vias videre contempserat, qui dicebat: In mandatis tuis me exercebo, et considerabo vias tuas (Psal. CXVIII, 15). Ac sic aperte spondeat, dicens: Quae mea sunt, jam videre refugio, quia per imitationis tuae viam pergere conversationis gressibus inardesco. Qui enim praesenti jam mundo contradicit, amoris excitatione continua Redemptoris sui vias cordis oculis objicit, ut mens prospera fugiat, ad adversa praeparetur; nihil quod demulcet appetat, nihil quod deterrere creditur pertimescat; moerorem gaudium deputet; praesentis vitae gaudia damna moeroris penset; abjectionis detrimenta non timeat, sed per haec manentis gloriae locum quaerat. Has etenim vias sequentium monstrabat oculis Veritas, cum dicebat: Si quis mihi ministrat, me sequatur (Joan. XII, 26).

Whence it is necessary that when we see ourselves to be longer waited for, we should fear those very times of prolonged piety as arguments of damnation, lest from the clemency of the judge the punishment of the sinner should increase; and whence each one could be rescued from death, thence he may tend more heavily to death. Which is therefore for the most part done, because the eye of the mind is by no means separated from present things. For the sinner neglects to consider the ways of the Redeemer, and therefore in his own journeys he grows old without ceasing. Whence also it is subjoined:

Chapter VII

[Vet. IV, Rec. V].

IBID.---For his eyes are on his ways.

9. The sinner, having left the ways of the Lord, delights in his own, that is, in vices.---For the sinner beholds his own ways, because he strives to think of, to discern those things only which may support him for temporal advantage. For hence Paul says: All seek their own, not the things which are Jesus Christ's (Phil. 2:21). For the way of the elated is pride; the way of the robber, avarice; the way of the slippery is carnal concupiscence. In his own ways, therefore, every wicked man casts down his eyes, because he intends only vices, that through these he may satisfy his mind. Whence it is said through Solomon: The eyes of fools are in the ends of the earth (Prov. 17:24), because they behold this alone with the whole intention of the heart, through which they may be led to the end of earthly desire. By no means, indeed, would the sinner fix the gaze of his consideration on the earth, if 538 he lifted up the eyes of his mind to the holy journeys of his Redeemer. Whence it is said again through Solomon: The eyes of a wise man are in his head (Eccl. 2:14), because, namely, every wise man considers Him with his whole intention, whose member he weighs himself to be through faith. For he had contemned to see these ways of human conversation, who said: I will exercise myself in Thy commandments, and I will consider Thy ways (Psalm 119:15). And so let him openly promise, saying: Those things which are mine, I now refuse to see, because I burn to proceed in the way of Thy imitation by the steps of conversation. For he who already contradicts the present world, by the continual excitation of love objects the ways of his Redeemer to the eyes of his heart, that the mind may fly from prosperous things, and be prepared for adverse ones; that it may seek nothing which soothes, and fear nothing which it believes to deter; that it may repute sorrow to be joy; and weigh the joys of the present life as losses of sorrow; that it may not fear the detriments of abjection, but through these seek a place of abiding glory. For these ways the Truth showed to the eyes of those following, when He said: If any man minister to Me, let him follow Me (John 12:26).

Ad has vias tumentia discipulorum corda revocabat, cum locum jam gloriae quaererent, sed ejusdem gloriae iter ignorarent, dicens: Potestis bibere calicem quem ego bibiturus sum (Matth. XX, 22)? Confessionis quippe illius celsitudinem a dextris sinistrisque quaesierant, sed quanta ad hanc esset itineris angustia non videbant. Unde et eorum mox oculis imitandus passionis calix objicitur, ut videlicet si ad sublimitatis gaudia tenderent, prius viam humilitatis invenirent. Quia igitur considerare peccator vias Dei negligit, sed solis in quibus carnaliter delectetur intendit, recte nunc dicitur: Oculi enim ejus sunt in viis illius. Sequitur:

CAPUT VIII.

VERS. 24.---Elevati sunt ad modicum, et non subsistent.

10. Inani gloria elatus ad modicum cadit.---Iniquorum gloria cum plerumque in annorum multitudinem tenditur, ab infirmorum mentibus esse longa et quasi stabilis aestimatur. Sed cum repentinus hanc finis intercipit, brevem procul dubio fuisse redarguit, quoniam finis determinans innotescit, quia quod praeterire potuit, modicum fuit. Elevantur ergo ad modicum, et minime subsistunt, quia eo ipso quo videri alti appetunt, a vera Dei essentia longe per elationem fiunt. Subsistere etenim nequeunt, quia ab aeternae essentiae soliditate dividuntur, atque hanc primam ruinam tolerant, quia per privatam gloriam in semetipsis cadunt. Hinc enim per Psalmistam dicitur: Dejecisti eos, cum allevarentur (Psal. LXXII, 18), quia eo intrinsecus corruunt, quo male extrinsecus surgunt. [Vet. V]. Hanc brevitatem gloriae temporalis aspiciens, iterum dicit: Vidi impium superexaltatum et elevatum sicut cedros Libani; transivi, et ecce non erat (Psal. XXXVI, 35). Hinc iterum ait: Pusillum adhuc, et non erit peccator (Ibid. 10). Hinc Jacobus dicit: Quae est enim vita vestra? vapor est ad modicum parens (Jac. IV, 14). Hinc propheta brevitatem gloriae carnalis pensans, denuntiat, dicens: Omnis caro fenum, et omnis gloria ejus sicut flos feni (Isai. XL, 6). Iniquorum quippe potentia feni flori comparatur, quia nimirum carnalis gloria dum nitet, cadit; dum apud se extollitur, repentino intercepta fine 539 terminatur. Sic namque aurarum flatu in altum stipula rapitur, sed casu concito ad ima revocatur. Sic ad nubila fumus attollitur, sed repente in nihilum tumescendo dissipatur.

To these ways He recalled the swelling hearts of the disciples, when they already sought a place of glory, but were ignorant of the way of the same glory, saying: Can ye drink the chalice which I am about to drink (Matt. 20:22)? For they had sought the loftiness of that confession on the right hand and on the left, but they did not see how great was the narrowness of the journey to this. Whence also the chalice of the passion to be imitated is soon objected to their eyes, that namely, if they tended to the joys of sublimity, they should first find the way of humility. Because, therefore, the sinner neglects to consider the ways of God, but intends only those in which he may be carnally delighted, it is now rightly said: For his eyes are on his ways. It follows:

CHAPTER VIII.

VERS. 24.---They are lifted up for a little, and they shall not stand.

10. He who is elated with vain glory falls for a little while.---When the glory of the wicked for the most part is extended into a multitude of years, it is estimated by the minds of the weak to be long and as it were stable. But when a sudden end intercepts this, it proves it without doubt to have been short, since the determining end becomes known, because that which could pass away was for a little. They are lifted up, therefore, for a little, and they by no means stand, because by that very thing by which they seek to be seen high, they become far from the true essence of God through elation. For they cannot stand, because they are divided from the solidity of the eternal essence, and they tolerate this first ruin, because through private glory they fall in themselves. For hence it is said through the Psalmist: Thou hast cast them down, when they were lifted up (Psalm 73:18), because they fall within in that same degree in which they wickedly rise without. [Vet. V]. Beholding this brevity of temporal glory, he says again: I have seen the impious highly exalted and lifted up as the cedars of Libanus; I passed by, and lo! he was not (Psalm 37:35). Hence again he says: Yet a little while, and the sinner shall not be (Ibid. 10). Hence James says: For what is your life? it is a vapor appearing for a little (James 4:14). Hence the prophet, weighing the brevity of carnal glory, denounces, saying: All flesh is grass, and all the glory thereof as the flower of grass (Isa. 40:6). The power of the wicked, indeed, is compared to the flower of grass, because forsooth carnal glory while it shines, falls; while it is extolled in itself, being intercepted by a sudden end, it is terminated. For so by the blast of the winds stubble is snatched up on high, but by a swift fall it is recalled to the lowest parts. So smoke is lifted up to the clouds, but suddenly by swelling into nothing it is dissipated.

Sic ab infimis nebula densescendo se erigit; sed exortus hanc solis radius, ac si non fuerit, abstergit. Sic in herbarum superficie nocturni roris humor aspergitur, sed diurni luminis subito calore siccatur. Sic spumosae aquarum bullae inchoantibus pluviis excitatae, ab intimis certatim prodeunt; sed eo celerius diruptae depereunt, quo inflatae altius extenduntur. Cumque excrescunt ut appareant, crescendo peragunt ne subsistant. De iniquis igitur temporalis gloriae elatione tumentibus, sed tamen nulla in hac soliditate durantibus, dicatur recte: Elevati sunt ad modicum, et non subsistent. De quibus adhuc subditur:

CAPUT IX.

IBID.---Et humiliabuntur sicut omnia, et auferentur.

11. Terra in essentia semper stabit, licet in imagine continuo transeat.---Sic provectus esse contemplationis debet, ut ex paucis ad multa, ad omnia consideranda rapiatur, quatenus gradatim educta proficiat, et transitoria omnia dijudicans, ipsa comprehendendo pene incomprehensibiliter excrescat. Unde sanctus vir cum pravorum gloriam defectumque discuteret, ad cuncta protinus mentis oculum tetendit, dicens: Humiliabuntur sicut omnia, et auferentur. Omnia profecto terrena. Ac si aperte dicat: Stare ullo modo nequeunt, quia ipsa quoque fugiunt quibus innituntur; dumque temporalia diligunt, cum his ex temporis volubilitate percurrunt. Sed quaeri potest cum per Salomonem dicitur: Generatio praeterit, et generatio advenit, terra vero in aeternum stat (Eccle. I, 4), cur beatus Job omnia humiliari asserat et auferri? Quod tamen facile discutimus, si terra et coelum vel qualiter transeat, vel qualiter maneat distinguamus. Utraque namque haec per eam quam nunc habent imaginem transeunt, sed tamen per essentiam sine fine subsistunt. Hinc namque per Paulum dicitur: Praeterit enim figura hujus mundi (I Cor. VII. 31). Hinc per semetipsam Veritas dicit: Coelum et terra transibunt, verba autem mea non transibunt (Matth. XXIV, 35). Hinc ad Joannem angelica voce perhibetur: Erit coelum novum, et terra nova (Apoc. XXI, 1). Quae quidem non alia condenda sunt, sed haec ipsa renovantur. Coelum igitur et terra et transit et erit quia et ab ea, quam nunc habet, specie per ignem tergitur, et tamen in sua semper natura servatur. Unde per Psalmistam dicitur: Mutabis ea, et mutabuntur (Psal. CI, 27).

So from the lowest parts a mist raises itself by thickening; but the rising ray of the sun wipes this away, as if it had not been. So on the surface of herbs the moisture of the nocturnal dew is sprinkled, but by the sudden heat of the daily light it is dried up. So the foamy bubbles of the waters, excited by the beginning rains, come forth from the innermost parts in emulation; but they perish the more quickly by being broken, the higher they are extended being inflated. And when they grow that they may appear, by growing they finish that they may not stand. Concerning the wicked, therefore, swelling with the elation of temporal glory, but yet enduring in no solidity in this, let it be rightly said: They are lifted up for a little, and they shall not stand. Concerning whom it is still subjoined:

CHAPTER IX.

IBID.---And they shall be humbled as all things, and they shall be taken away.

11. The earth in essence will always stand, although in image it continually passes away.---The progress of contemplation ought to be such, that from a few things it may be snatched to consider many things, to all things, so that having been led out by degrees it may profit, and judging all transitory things, it may itself by comprehending them grow almost incomprehensibly. Whence the holy man, when he discussed the glory and the failure of the wicked, straightway stretched the eye of his mind to all things, saying: They shall be humbled as all things, and they shall be taken away. All earthly things, forsooth. As if he should openly say: They can by no means stand, because those things also on which they lean fly away; and while they love temporal things, they run through with these from the volubility of time. But it may be asked, since it is said through Solomon: A generation passeth away, and a generation cometh, but the earth standeth for ever (Eccl. 1:4), why the blessed Job asserts that all things are humbled and taken away? Which, however, we easily discuss, if we distinguish how the earth and the heaven either pass away, or how they remain. For both of these pass away through that image which they now have, but yet they subsist without end through their essence. For hence it is said through Paul: For the figure of this world passeth away (1 Cor. 7:31). Hence through itself the Truth says: Heaven and earth shall pass away, but My words shall not pass away (Matt. 24:35). Hence it is exhibited to John by an angelic voice: There shall be a new heaven and a new earth (Apoc. 21:1). Which indeed are not others to be created, but these very ones are renewed. Heaven, therefore, and earth both pass away and shall be, because it is both wiped from that species which it now has through fire, and yet it is always preserved in its own nature. Whence it is said through the Psalmist: Thou shalt change them, and they shall be changed (Psalm 102:26).

Quam quidem ultimam commutationem suam ipsis nobis nunc vicissitudinibus nuntiant, quibus nostris usibus indesinenter alternant. Nam terra a sua specie hiemali ariditate deficit, vernali humore viridescit. Coelum quotidie caligine noctis obducitur, et diurna claritate renovatur. Hinc ergo hinc fidelis quisque colligat et interire haec, et tamen per innovationem refici, quae constat nunc assidue velut ex defectu reparari [Vet. et Rec. VI]. Inter haec igitur vir sanctus cum pravorum cursum conspicit, quanta quandoque animadversione deficiant innotescit, dum protinus subdit:

CAPUT X.

IBID.---Et sicut summitates spicarum conterentur.

12. Mali divites etsi ad opprimendos justos concordes, ab invicem cupiditatibus sejuncti sunt.---Spicarum quippe summitates, aristae sunt. Aristae autem conjunctae in spica prodeunt, sed crescendo paulisper, a se hirsutae et rigidae disjunguntur. 540 Sic nimirum sic ad hujus mundi gloriam pravi divites surgunt. Naturae enim sibi communione conjuncti sunt, sed contra se vicissim crescendo dividuntur. Alius quippe alium despicit, et alter in alterum invidiae facibus ignescit. Qui ergo ex tumore mentis a charitatis unitate se separant, quasi aristarum more contra se rigidi stant. Quid ergo pravos hujus mundi divites dixerim, nisi aristas quasdam generis humani? Qui dum contra se superbiunt, sed bonorum vitam unanimiter affligunt, adversum se quidem divisi sunt, sed tamen concorditer grana deorsum premunt.

13. Reprobi aristarum more nunc eriguntur; electi ut grana latent.---Nunc igitur aristae ad alta prosiliunt, grana latent, quia et reproborum potentia eminet, et electorum gloria non apparet. Illi se honorum fastibus ostendunt, isti in humilitate se deprimunt. Sed triturae tempus adveniet, quod et aristarum rigiditatem frangat, et solida grana non conterat. Tunc quippe superbia iniquorum comminuitur, tunc electorum vita quanta integritate fulgeat declaratur, quia cum injusti deficiunt, ex hac ipsa aristarum contritione agitur ut grana appareant quae latebant.

Which last change of theirs they now announce to us by those same vicissitudes by which they alternate incessantly for our uses. For the earth fails from its species by winter dryness, it grows green by spring moisture. The heaven is daily covered by the darkness of night, and is renewed by daily brightness. Hence, therefore, hence let every faithful one gather both that these things perish, and yet are repaired by innovation, which it is certain are now assidue repaired as if from failure [Vet. et Rec. VI]. Among these things, therefore, the holy man, when he beholds the course of the wicked, makes known with how great animadversion they sometimes fail, while he straightway subjoins:

CHAPTER X.

IBID.---And they shall be bruised as the tops of ears of corn.

12. The wicked rich, although concordant for oppressing the just, are separated from each other by their cupidities.---For the tops of ears of corn are the beards (*aristae*). But beards come forth joined together in the ear, but growing for a little while, they are disjoined from each other, being bristly and rigid. 540 So forsooth, so the wicked rich rise to the glory of this world. For they are joined to each other by the communion of nature, but they are divided against each other by growing in turn. For one despises the other, and the one burns against the other with the torches of envy. They, therefore, who from the swelling of the mind separate themselves from the unity of charity, stand rigid against each other as if in the manner of beards. What, therefore, should I call the wicked rich of this world, but certain beards of the human race? Who while they are proud against each other, but unanimously afflict the life of the good, are indeed divided against themselves, but yet concordantly press down the grains below.

13. The reprobate in the manner of beards are now raised up; the elect as grains lie hid.---Now, therefore, the beards leap forth to high things, the grains lie hid, because both the power of the reprobate is eminent, and the glory of the elect does not appear. The former show themselves with the loftiness of honors, the latter depress themselves in humility. But the time of threshing will come, which may both break the rigidity of the beards, and not bruise the solid grains. Then, forsooth, the pride of the wicked is diminished, then it is declared with how great integrity the life of the elect shines, because when the unjust fail, it is brought about by this very bruising of the beards that the grains which were hid may appear.

Cumque aristae franguntur, granorum candor ostenditur, quia iniquis in supplicia aeterna cadentibus, sanctorum justitia quanta veritate candeat demonstratur. Unde recte quoque per Joannem dicitur: Cujus ventilabrum in manu sua est, et permundabit aream suam; et triticum quidem recondet in horreo suo, paleas autem comburet igni inexstinguibili (Matth. III, 12; Luc. III, 17). Beatus igitur Job pravorum elatio quanta animadversione frangatur aspiciat, eosque aristis pereuntibus comparans dicat: Sicut spicarum summitates conterentur, quia nimirum rigiditas superborum triturae ultimae fortitudine frangitur, quae nunc electorum vitam despiciens elevatur. Sequitur:

Caput XI.

[Rec. VII.]

VERS. 25.---Quod si non est ita, quis me arguere poterit esse mentitum, et ponere ante Deum verba mea?

14. Justi si delinquant, ab improbis minime corripiendi.---Si ita non est ut loquitur, profecto de falsitate hunc omnes arguere possunt. Cur ergo dicitur: Si non ita est, quis me arguere poterit esse mentitum, dum scilicet noverimus quod fallacem cuilibet reprehendere licet? Sed si loquentis sensum subtili interrogatione discutimus, quam sint recta quae protulit citius invenimus. Justus namque etsi quid unquam delinquendo loquitur, dignum non est ut ab injustis et prave viventibus judicetur. Unde sanctus vir amicorum superbiam deprimens, non solum si ita est, verum etiam si ita non est ut protulit, nequaquam se reprehendi posse confidit, quia nimirum illi recte redarguere falsa possunt, qui falsa agere nesciunt. Nam correptionis ausum contra fallaciam perdunt, qui adhuc fallaciter vivunt. Ait ergo: Quod si ita non est, quis me poterit arguere esse mentitum? Ac si aperte dicat: Ita sunt cuncta ut protuli, quae tamen si ita non essent, a vobis redargui nequaquam possem, quia dum adhuc propriae succumbitis, alienam reprehendere fallaciam non valetis.

15. Judicia nostra coram supremo judice ponderanda.---Ubi et apte subditur: Et ponere ante Deum verba mea. Quisquis enim dicta fallacia veraciter reprehendit, audita cogitans, atque haec ex regula veritatis pensans, verba ante Deum ponit: quia 541 apud se in conspectu veritatis examinat, quid foris contra fallaciam decernat. Ante Deum quippe verba ponere est considerato intimo judice, exteriora dicta pensare. Vir igitur sanctus ab amicis superbientibus verba sua ante Deum poni posse non aestimat.

And when the beards are broken, the brightness of the grains is shown, because the wicked falling into eternal punishments, it is demonstrated with how great truth the righteousness of the saints shines. Whence also it is rightly said through John: Whose fan is in His hand, and He will thoroughly cleanse His floor; and he will gather the wheat indeed into His barn, but the chaff He will burn with unquenchable fire (Matt. 3:12; Luke 3:17). Let the blessed Job, therefore, behold with how great animadversion the elation of the wicked is broken, and comparing them to perishing beards, let him say: As the tops of ears of corn they shall be bruised, because forsooth the rigidity of the proud is broken by the fortitude of the last threshing, which now is lifted up despising the life of the elect. It follows:

Chapter XI.

[Rec. VII.]

VERS. 25.---But if it is not so, who shall be able to argue that I have lied, and to set my words before God?

14. The just, if they offend, are by no means to be corrected by the wicked.---If it is not so as he speaks, forsooth all can argue him of falsehood. Why, therefore, is it said: If it is not so, who shall be able to argue that I have lied, while namely we know that it is permitted to any one to reprehend a fallacious person? But if we discuss the sense of the speaker by a subtle interrogation, we soon find how right are those things which he brought forth. For a just man, even if he ever speaks anything by offending, it is not worthy that he should be judged by the unjust and by those living wickedly. Whence the holy man, depressing the pride of his friends, not only if it is so, but even if it is not so as he brought forth, by no means trusts that he can be reprehended, because forsooth they can rightly redargue false things, who know not how to do false things. For they lose the daring of correction against fallacy, who still live fallaciously. He says, therefore: But if it is not so, who shall be able to argue that I have lied? As if he should openly say: All things are so as I have brought forth, which yet if they were not so, I could by no means be redargued by you, because while you still succumb to your own, you are not able to reprehend another's fallacy.

15. Our judgments are to be weighed before the supreme Judge.---Where it is also aptly subjoined: And to set my words before God. For whosoever truly reprehends fallacious sayings, thinking on the things heard, and weighing these from the rule of truth, sets words before God: because 541 he examines within himself in the presence of the truth, what he may decree without against fallacy. To set words before God is, the inward Judge being considered, to weigh exterior sayings. The holy man, therefore, does not estimate that his words can be set before God by his proud friends.

Ac si aperte dicat: Idcirco quae loquor ponere ante judicem non valetis, quia ejus vobis faciem peccantes absconditis. Quod tamen et ex typo sanctae Ecclesiae nil obstat intelligi, quae cum de infirmis suis ab haereticorum irrisione reprehenditur, ipsam irrisionis eorum astutiam dedignatur, quia tolerabilius Deo est ut in infirmitate quis atque ignorantia cum humilitate jaceat, quam cum elatione alta comprehendat. Sed quia sanctus vir multa contra eos qui fugitiva potestate superbiunt, et ventosis honoribus intumescunt Baldad Suhites ex ejus correptione proficiens, apud quem vera sit potentia agnoscit, dicens:

Caput XII

[Vet. VII, Rec. VIII].

CAP. XXV, VERS. 2---Potestas et terror apud eum est, qui facit concordiam in sublimibus suis.

16. Deus solus potens et metuendus.---Ac si aperte dicat: Solus corda mortalium veraciter terret, qui ex divinitatis suae potentia veraciter haec possidet. Humana enim potentia quem terrorem incutit, quae jure ejusdem potentiae quando careat nescit? Recte autem dicitur: Qui facit concordiam in sublimibus suis, quia multa sibimet inferius dissident, sed ad concordem supernorum plenitudinem currunt; et ex internae pacis causa agitur, ut saepe ea quae sunt exterius sine pace disponantur. Nam bonos omnipotens Deus ad meritum provehit, cum contra eorum vitam malos saevire permittit. Atque in concordia componuntur summa, dum confunduntur infima, quia inde in coelestibus electos suos angelorum choris sociat, unde in terrenis et infimis reproborum mores suis nutibus adversantes portat.

17. Qui angeli summe concordes inter se confligere dicantur.---Sed inter haec libet inquirere si pax in sublimibus summa retinetur, quid est quod per angelum Danieli dicitur: Ego veni propter sermones tuos: princeps autem regni Persarum restitit mihi viginti et uno diebus; et ecce Michael, unus de principibus primis, venit in adjutorium mihi (Dan. X, 13). Et paulo post: Nunc revertar ut praelier adversum principem Persarum. Cum enim egrederer, apparuit princeps Graecorum adveniens (Ibid., 20). Quos itaque alios principes gentium, nisi angelos appellat, qui sibi resistere exeunti potuissent?

As if he should openly say: For this reason you are not able to set what I speak before the Judge, because you hide His face from you by sinning. Which, however, even from the type of the holy Church there is nothing to hinder being understood, which when it is reprehended concerning its weak ones by the derision of heretics, disdains that very astuteness of their derision, because it is more tolerable to God that any one should lie in weakness and ignorance with humility, than with elation comprehend high things. But because the holy man brought forth many things against those who are proud of fugitive power, and swell with windy honors, Bildad the Shuhite, profiting from his correction, acknowledges with whom true power is, saying:

Chapter XII

[Vet. VII, Rec. VIII].

CHAP. XXV, VERS. 2---Power and terror are with Him, who maketh concord in His high places.

16. God alone is powerful and to be feared.---As if he should openly say: He alone truly terrifies the hearts of mortals, who from the power of His divinity truly possesses them. For what terror does human power strike, which knows not when it may lack the right of the same power? But it is rightly said: Who maketh concord in His high places, because many things disagree among themselves below, but run to the concordant fullness of the things above; and it is brought about from the cause of internal peace, that often those things which are without are disposed without peace. For Almighty God advances the good to merit, when He permits the wicked to rage against their life. And the highest things are composed in concord, while the lowest things are confounded, because He thence associates His elect in the heavenly places with the choirs of angels, whence in earthly and lowest things He bears the manners of the reprobate opposing His beck.

17. Which angels, being in the highest degree concordant, are said to fight among themselves.---But among these things it is pleasing to inquire, if peace is retained in the highest degree in high places, what is that which is said through the angel to Daniel: I came for thy words: but the prince of the kingdom of the Persians resisted me one and twenty days; and, behold, Michael, one of the first princes, came to help me (Dan. 10:13). And a little after: Now will I return to fight against the prince of the Persians. When I went forth, the prince of the Greeks appeared coming (Ibid. 20). Whom, therefore, does he call other princes of the nations, but angels, who could have resisted him as he went forth?

Quae ergo esse pax in sublimibus potest, si inter ipsos quoque angelicos spiritus praeliandi certamen agitur, qui semper conspectui veritatis assistunt? Sed quia certa angelorum ministeria dispensandis singulis quibusque gentibus sunt praelata, cum subjectorum mores adversum se vicissim praepositorum spirituum opem merentur, ipsi qui praesunt spiritus contra se venire referuntur. Is namque angelus qui Danieli loquebatur captivis Israelitici populi in Perside constitutis praelatus agnoscitur. Michael autem eorum qui ex eadem plebe in Judaeae terra remanserant praepositus invenitur. Unde et ab hoc eodem angelo paulo post Danieli dicitur: Nemo est adjutor meus in omnibus his, nisi Michael princeps vester (Ibid. 21). De quo et hoc, quod praemisimus, dicit: Et ecce Michael unus de principibus primis venit in adjutorium mihi (Ibid., 13). Qui dum nequaquam simul esse, sed venire in adjutorium dicitur, 542 aperte ei populo praelatus agnoscitur, qui captivus in alia parte tenebatur. Quid est ergo angelum dicere: Ego veni propter sermones tuos, princeps autem regni Persarum restitit mihi (Ibid., 13), nisi sua subditis opera nuntiare? Ac si aperte dicat: Precum quidem tuarum merita exigunt ut Israeliticus populus a jugo suae captivitatis exuatur, sed est adhuc quod in eodem populo Persarum dominio purgari debeat, ut de ereptione illius Persarum princeps mihi jure contradicat, quamvis preces tuas eorum quoque lacrymae qui in Judaea relicti sunt adjuvent. Unde hoc quoque quod diximus subjungit: Michael princeps vester venit in adjutorium mihi. Cumque ut adversus principem Persarum praelietur egreditur, Graecorum sibi princeps adveniens apparet. Qua ex re innuitur quod adversum Graecos quoque aliquid Judaea commiserat, quorum profecto causa ereptioni illius resistebat. Prophetae igitur preces angelus exaudit, sed Persarum princeps resistit, quia etsi jam vita justi deprecantis ereptionem populi exigit, ejusdem tamen populi adhuc vita contradicit, ut quia necdum hi qui in captivitatem fuerant ducti plene purgati sunt, jure eis adhuc Persae dominentur. Michael adjuvat, sed Graecorum princeps ad praelium venit, quia mereri quidem veniam tam longa oppressorum captivitas poterat, sed ereptionis eorum beneficio hoc quoque quod in Graecos deliquerant obviabat. Recte ergo dicitur quod contra se angeli veniunt, quia subjectarum sibi gentium vicissim merita contradicunt. Nam sublimes spiritus eisdem gentibus principantes nequaquam pro injuste agentibus decertant; sed eorum facta juste judicantes examinant.

What peace, therefore, can there be in high places, if among the angelic spirits also a contest of fighting is carried on, who always assist the sight of the truth? But because certain ministries of angels are set over each several nation to be dispensed, when the manners of the subjects deserve the aid of the set over spirits against each other, the spirits themselves who are over them are related to come against each other. For that angel who was speaking to Daniel is acknowledged to be set over the captive Israelitish people established in Persia. But Michael is found to be set over those who remained of the same people in the land of Judea. Whence also it is said by this same angel a little after to Daniel: There is none that helpeth me in all these things, but Michael your prince (Ibid. 21). Concerning whom also he says this, which we premised: And behold Michael one of the first princes came to help me (Ibid. 13). Who while he is by no means said to be at the same time, but to come to help, 542 is openly acknowledged to be set over that people, which was held captive in another part. What is it, therefore, for the angel to say: I came for thy words, but the prince of the kingdom of the Persians resisted me (Ibid. 13), but to announce his works to the subjects? As if he should openly say: The merits indeed of thy prayers require that the Israelitish people be stripped from the yoke of their captivity, but there is still that which ought to be purged in the same people by the dominion of the Persians, so that concerning their rescue the prince of the Persians may by right contradict me, although the tears of those also who were left in Judea may help thy prayers. Whence also he subjoins this which we have said: Michael your prince came to help me. And when he goes forth to fight against the prince of the Persians, the prince of the Greeks appears coming to him. By which thing it is hinted that Judea had committed something against the Greeks also, for whose cause forsooth it resisted their rescue. The angel, therefore, hears the prayers of the prophet, but the prince of the Persians resists, because although already the life of the just one praying requires the rescue of the people, yet the life of the same people still contradicts, so that because they who had been led into captivity are not yet fully purged, by right the Persians still lord it over them. Michael helps, but the prince of the Greeks comes to the fight, because so long an oppression of the captive ones could indeed merit pardon, but this was also meeting the benefit of their rescue, which they had offended in against the Greeks. Rightly, therefore, it is said that the angels come against each other, because the merits of the nations subject to them contradict in turn. For the sublime spirits ruling over the same nations by no means fight for those acting unjustly; but they examine their deeds judging justly.

Cumque uniuscujusque gentis vel culpa vel justitia ad supernae curiae consilium ducitur, ejusdem gentis praepositus vel obtinuisse in certamine, vel non obtinuisse perhibetur. Quorum tamen omnium una victoria est sui super se opificis voluntas summa, quam dum semper aspiciunt, quod obtinere non valent nunquam volunt. Bene ergo dicitur: Qui facit concordiam in sublimibus suis. Sequitur:

Caput XIII

[Rec. IX].

VERS. 3.---Nunquid est numerus militum ejus?

18. Angelorum numerus etsi Deo finitus, hominibus est infinitus.---In cognitione humanae rationis supernorum spirituum numerus non est, quia quanta sit illa frequentia invisibilis exercitus nescit; de quo per Danielem dicitur: Millia millium ministrabant ei, et decies millies centena millia assistebant ei (Daniel., VII, 10). Supernorum civium numerus infinitus et definitus exprimitur, ut qui Deo est numerabilis, esse hominibus innumerabilis demonstretur. Quamvis aliud est assistere, aliud ministrare. Assistunt enim illae procul dubio potestates, quae ad quaedam hominibus nuntianda non exeunt. Ministrant vero hi qui ad explenda officia untiorum veniunt, sed tamen ipsi quoque contemplatione ab intimis non recedunt. Et quia plures sunt qui ministrant, quam hi qui principaliter assistunt, assistentium numerus quasi definitus, ministrantium vero indefinitus ostenditur.

[Vet. VIII] 19. Dei milites cur dicantur.---Angelicos vero spiritus recte Dei milites dicimus, quia decertare eos contra potestates aereas non ignoramus. Quae tamen certamina non labore, sed imperio peragunt, quia quidquid agendo contra immundos spiritus appetunt, ex adjutorio cuncta regentis possunt. De hac namque 543 militia, nascente rege nostro, scriptum est: Subito facta est cum angelo multitudo militiae coelestis (Luc., 13). Cui tamen militiae electorum quoque hominum numerus jungitur, qui per sublime mentis desiderium, a terrenae conversationis servitute liberantur. De quibus per Paulum dicitur: Nemo militans Deo implicat se negotiis saecularibus (II Tim. II, 4). Qui licet nunc pauci appareant, in invisibili tamen patria innumerabiles regnant, quia etsi ex comparatione pravorum pauci sunt, in congregationis suae frequentia metiri nequaquam possunt. Quia vero eorumdem militum virtus non propriis viribus, sed supernae gratiae infusione roboratur, recte subjungitur:

And when either the fault or the justice of each nation is led to the counsel of the heavenly court, the one set over the same nation is related either to have obtained in the contest, or not to have obtained. Of all of whom, however, there is one victory, the supreme will of their Maker over them, which while they always behold, they never will that which they are not able to obtain. Well, therefore, it is said: Who maketh concord in His high places. It follows:

Chapter XIII

[Rec. IX].

VERS. 3.---Is there any number of His soldiers?

18. The number of angels, although finite to God, is infinite to men.---In the cognition of human reason there is no number of the high spirits, because it knows not how great is that frequency of the invisible army; concerning which it is said through Daniel: Thousands of thousands ministered to Him, and ten thousand times a hundred thousand assisted Him (Dan. 7:10). The number of the heavenly citizens is expressed as both infinite and definite, that it may be shown to be numerable to God, but innumerable to men. Although it is one thing to assist, another to minister. For those powers forsooth assist, which do not go forth to announce certain things to men. But those minister who come to fulfill the offices of messengers, but yet they themselves also do not recede from the innermost things in contemplation. And because there are more who minister, than those who principally assist, the number of those assisting is shown as if definite, but of those ministering indeed as indefinite.

[Vet. VIII] 19. Why the soldiers of God are so called.---We rightly call the angelic spirits the soldiers of God, because we are not ignorant that they fight against the aerial powers. Which contests, however, they perform not by labor, but by command, because whatever they seek by acting against the unclean spirits, they are able to do from the aid of Him who rules all things. Concerning this 543 militia, indeed, our King being born, it is written: Suddenly there was made with the angel a multitude of the heavenly host (*militiae*) (Luke 2:13). To which militia also the number of elect men is joined, who through the sublime desire of the mind, are liberated from the servitude of earthly conversation. Concerning whom it is said through Paul: No man warring for God entangleth himself with secular businesses (2 Tim. 2:4). Who although they now appear few, yet in the invisible country they reign innumerable, because although in comparison of the wicked they are few, in the frequency of their congregation they can by no means be measured. But because the virtue of the same soldiers is strengthened not by their own powers, but by the infusion of heavenly grace, it is rightly subjoined:

CAPUT XIV.

IBID.---Et super quem non surget lumen illius?

20. Non propriis viribus, sed gratiae dono fortes sunt.---Lumen quippe Dei est gratia praeveniens. Quae si in nostro corde nequaquam gratuito consurgeret, profecto mens nostra in peccatorum suorum tenebris obscura remaneret. Unde et subdur:

Caput XV

[Rec. X].

VERS. 4.---Nunquid justificari potest homo comparatus Deo aut apparere mundus natus de muliere?

21. Nemo justus nisi Dei illustratione, non comparatione.---Versus iste superius a beato Job dicitur, et nunc in ejus exprobratione replicatur. Omnis namque vir justus Dei illustratione justus est, non comparatione. Humana quippe justitia, auctori comparata, injustitia est, quia etsi in ipsa sui conditione homo persisteret, creatori non posset aequari creatura (Job. IX, 2). Cui tamen ad graviora defectus pondera, accessit et culpa, quam serpens insidians intulit, et mulier infirmata persuasit (Genes. III, 6). Unde nunc quia homo per mulierem culpae subditam nascitur, reatus primi infirmitas in prole propagatur. Et quia in radice putruit humani generis ramus, in conditionis suae viriditate minime subsistit. Unde recte nunc dicitur: Nunquid justificari potest homo comparatus Deo, aut apparere mundus natus de muliere? Ac si aperte diceretur: Ne contra auctorem suum homo superbiat, consideret unde huc venit, et intelligat quid sit. Sed ecce nonnulli per donum spiritus adjuti contra infirmitatem suae carnis eriguntur, virtutibus emicant, signorum quoque miraculis coruscant; nullus tamen est qui sine culpa vitam transeat, quousque carnem corruptionis portat. Unde adhuc subditur:

CAPUT XVI.

VERS. 5.--- Ecce etiam luna non splendet, et stellae non sunt mundae in conspectu ejus. 22.

Nemo ita justus, ut in carne corruptibili omni peccato careat.---Quid per lunam, nisi cuncta simul Ecclesia; quid per stellas, nisi singulorum bene viventium animae designantur? qui inter pravorum hominum conversationes, dum magnis virtutibus eminent, quasi in tenebris noctis lucent. qui inter pravorum hominum conversationes, dum magnis virtutibus eminent, quasi in tenebris noctis lucent. Unde per Paulum quoque discipulis dicitur: Inter quos lucetis sicut luminaria in mundo (Philipp.

CHAPTER XIV.

IBID.---And upon whom shall His light not arise?

20. Not by their own powers, but by the gift of grace they are strong.---The light of God forsooth is prevenient grace. Which if it should by no means arise gratuitously in our heart, forsooth our mind would remain obscure in the darkness of its sins. Whence also it is subjoined:

CHAPTER XV.

Verse 4. Can man be justified compared with God, or can he appear pure that is born of a woman?

21. No one is just except by the illumination of God, not by comparison. This verse was spoken above by blessed Job, and is now repeated in his reproach. For every just man is just by the illumination of God, not by comparison. For human justice, compared to the Author, is injustice, because even if man had persisted in his own condition, the creature could not be equalled to the Creator (Job 9:2). To whom, however, for the heavier weights of defect, there was added also guilt, which the lurking serpent brought in, and the weakened woman persuaded (Gen. 3:6). Whence now because man is born through a woman subject to guilt, the weakness of the first guilt is propagated in the offspring. And because the branch of the human race has rotted at the root, it by no means subsists in the greenness of its condition. Whence it is rightly said now: Can man be justified compared with God, or can he appear pure that is born of a woman? As if it were openly said: Lest man should be proud against his Author, let him consider whence he came hither, and let him understand what he is. But behold, some, aided by the gift of the Spirit, are raised up against the weakness of their flesh, they shine with virtues, they flash also with the miracles of signs; yet there is no one who passes through life without guilt, as long as he carries the flesh of corruption. Whence it is still subjoined:

CHAPTER XVI.

Verse 5. Behold even the moon shineth not, and the stars are not pure in His sight.

22. No one is so just, as in corruptible flesh to be without all sin. What is designated by the moon, if not the whole Church together; what by the stars, if not the souls of individual well-living persons? who, amidst the conversations of wicked men, while they excel in great virtues, shine as it were in the darkness of the night. Whence also it is said by Paul to the disciples: Among whom ye shine as lights in the world (Phil. 2:15).

Quia enim sancta Ecclesia lunae appellatione exprimitur, propheta testatur, dicens: Elevatus est sol, et luna stetit in ordine suo (Habac. Elevato enim sole, in suo ordine luna statuitur, quia ascendente ad coelos Domino, sancta protinus Ecclesia in praedicationis auctoritate roboratur. Et quia stellarum nomine electi signantur, rursum Paulus insinuat, dicens: Stella enim a stella differt in claritate (I Cor. IX.] Luna ergo non splendet, et stellae non sunt mundae in conspectu ejus, quia nec sancta Ecclesia virtute propria tot miraculis emicat, nisi hanc praevenientis gratiae dona perfundant, nec singulorum 544 bene viventium mentes a peccatorum maculis mundae sunt, si remota pietate judicentur, quia apud districti judicis oculos, sua unumquemque corruptibilitas inquinat, nisi hanc quotidie gratia parcentis tergat. Electorum quippe animus prodire ad libertatem justitiae nititur, sed adhuc compede infirmitatis tenetur; et culpas quidem subigere perfecte desiderat, sed quousque corruptione carnis astringitur, ejus vinculis, etiam cum non vult, ligatur. Hinc itaque colligat quanto peccatorum pondere pressi sint qui contra haec decertare negligunt, si plene culpam nec illi superant, qui contra hanc viriliter pugnant. Unde et postquam dictum est: Ecce etiam luna non splendet, et stellae non sunt mundae in conspectu ejus, protinus additur:

CAPUT XVII

CAPUT XVII VERS. 6.---Quanto magis homo putredo, et filius hominis vermis? 23.

Si sanctiores maculae non sunt expertes, quot sordent qui carnis spurcitiis immerguntur.---Ac si aperte diceretur: Si ipsi quoque esse sine contagio non valent, qui inter praesentis vitae tenebras virtutibus lucent, quanto reatu iniquitatis obstricti sunt qui adhuc carnaliter vivunt? Si a peccato esse liberi nequeunt qui jam in coelestibus desideriis conversantur, qui peccatorum pondera tolerant qui, carnis suae voluptatibus dediti, adhuc putredinis jugum portant? Hinc Petrus ait: Si justus vix sulvabitur, impius et peccator ubi parebunt (I Pet. Hinc per Isaiam dicitur: Super humum populi mei spinae et vepres ascendent, quanto magis super omnem domum gaudii civitatis exsultantis (Isai. Humum quippe populi sui Dominus electorum omnium mentem vocat, super quam spinas ac vepres ascendere perhibet, quia nec ipsam quoque esse absque punctionibus vitiorum videt. Domus vero gaudii civitatis exsultantis est mens pravorum, quae dum ventura supplicia conspicere negligit, in carnis voluptate se deserens, inaniter hilarescit. Ait ergo: Super humum populi mei spinae et vepres ascendent, quanto magis super omnem domum gaudii civitatis exsultantis?

For because the holy Church is expressed by the appellation of the moon, the prophet testifies, saying: The sun was lifted up, and the moon stood in her order (Hab. 3:11). For the sun being lifted up, the moon is set in her order, because when the Lord ascended to the heavens, the holy Church was immediately strengthened in the authority of preaching. And because the elect are signified by the name of the stars, Paul again insinuates, saying: For star differeth from star in brightness (1 Cor. 15:41). The moon therefore shineth not, and the stars are not pure in His sight, because neither does the holy Church flash with so many miracles by her own power, unless the gifts of prevenient grace (gratia praeveniens) pour through her, nor are the minds of individual well-living persons pure from the stains of sins, if they be judged with piety removed, because in the eyes of the strict Judge (districtus judex), his own corruptibility defiles each one, unless the grace of Him that spares wipes it away daily. For the mind of the elect strives to go forth to the liberty of justice, but is still held by the fetter of weakness; and indeed it desires to subdue faults perfectly, but as long as it is bound by the corruption of the flesh, it is tied by its bonds, even when it is unwilling. Hence therefore let him gather with how great a weight of sins they are pressed down who neglect to fight against these things, if even those who manfully fight against fault do not fully overcome it. Whence also after it was said: Behold even the moon shineth not, and the stars are not pure in His sight, it is immediately added:

CHAPTER XVII.

Verse 6. How much more is man rottenness, and the son of man a worm?

23. If the holier are not free from stains, how many are defiled who are immersed in the filthiness of the flesh. As if it were openly said: If they also who shine with virtues amidst the darkness of the present life are not able to be without contagion, with how great a guilt of iniquity are they bound who still live carnally? If they who are already conversant in heavenly desires cannot be free from sin, what weights of sins do they endure who, given up to the pleasures of their flesh, still carry the yoke of rottenness (putredo)? Hence Peter says: If the righteous scarcely be saved, where shall the ungodly and the sinner appear? (1 Pet. 4:18). Hence it is said by Isaiah: Upon the land of my people shall come up thorns and briars, how much more upon all the houses of joy of the exulting city! (Isai. 32:13). For the Lord calls the mind of all the elect the land of His people, upon which He asserts that thorns and briars come up, because He sees that even it is not without the prickings of vices. But the house of joy of the exulting city is the mind of the wicked, which while it neglects to behold the punishments to come, abandoning itself in the pleasure of the flesh, grows vainly hilarious. He says therefore: Upon the land of my people shall come up thorns and briars, how much more upon all the houses of joy of the exulting city?

Ac si aperte dicat: Si et illorum mentem vitia deprimunt, qui se pro coelestis patriae desiderio affligunt, quibus culpis substrati sunt qui sine ulla formidine sese in carnis voluptate derelinquunt? 24.

Primus homo putredo, cujus filii vermes.---Notandum vero in sermone suo quantum Baldad ordinem conditionis nostrae tenuit et nativitatis, qui hominem non vermem, sed putredinem, filium vero hominis vermem vocat. Primus namque humani generis parens, homo, non filius hominis, ex quo quisquis prodiit, non solum homo, sed filius quoque hominis fuit. Sicut ergo ex homine filius hominis, ita ex putredine nascitur vermis. Unde recte homo putredo, filius vero hominis vermis vocatur. Primus quippe homo putredo, non vermis, quia etsi per mortem putruit, non tamen ex putredine per nativitatem venit. Qui autem hominis est filius, vermis dicitur, quia jam ex mortalium corporum corruptione propagatur. 25.

Igitur quia amicorum verba finita sunt, beatus Job altiori acumine prosecutionis innititur, ejusque dicta tam sunt valida, quam extrema, quia et sic usus esse jurisperitorum solet, ut argumentum, quo adversariis suis eminere se praevident, ad prosecutionis conclusionem servent. Sequitur:

Caput XVIII

[Vet. X, Rec. XI].

CAP. XXVI, VERS. 1, 2.---Respondens autem Job, dixit: Cujus adjutor es? nunquid imbecillis? et sustentas brachium ejus, qui non est fortis?

26. Imbecillem adjuvare velle, charitatis; potentem, elationis est.---Adjuvare imbecillem, charitatis est; adjuvare potentem velle, elationis. Quia igitur amici ejus haereticorum speciem tenentes, quasi adjuvantes Deum, sapientiam suam ostendere conabantur, juste Baldad reprehenditur, ut dicatur: Cujus adjutor es? nunquid imbecillis? et sustentas brachium ejus, qui non est fortis? Ac si aperte dicat: Dum eum juvare niteris, sub cujus magnitudine succumbis, omne quod impendis solatium, de ostentatione est, non de pietate.

27. Quo sensu Deum adjuvare dicimur.---Sed inter haec sciendum est, quod plerumque etiam Deum, qui videlicet imbecillis non est, humiliter agentes adjuvamus. Unde et per Paulum dicitur: Adjutores enim Dei sumus (I Cor. III, 9). Nam cum ei quem ipse per internam gratiam infundit nos exhortationis voce concurrimus, hoc quod ille per spiritum agit intrinsecus nos exterius ministerio vobis adjuvamus, et tunc solum nostra exhortatio ad perfectionem ducitur, cum in corde Deus fuerit qui adjuvetur.

As if He should say openly: If vices depress the mind even of those who afflict themselves for the desire of the heavenly country (coelestis patria), to what faults are they subjected who without any fear abandon themselves in the pleasure of the flesh?

24. The first man is rottenness, whose sons are worms. But it is to be noted in his speech how much Bildad held the order of our condition and of our birth, who calls man not a worm, but rottenness (putredo), but the son of man a worm (vermis). For the first parent of the human race was man, not the son of man, from whom whoever has proceeded was not only man, but also the son of man. As therefore from man is the son of man, so from rottenness is born the worm. Whence rightly man is called rottenness, but the son of man a worm. For the first man was indeed rottenness, not a worm, because although he rotted through death, yet he did not come from rottenness through birth. But he who is the son of man is called a worm, because he is already propagated from the corruption of mortal bodies.

25. Therefore, because the words of the friends are finished, blessed Job leans on a deeper sharpness of prosecution, and his sayings are as valid as they are extreme, because it is also the custom of lawyers to keep the argument by which they foresee they will excel their adversaries for the conclusion of the prosecution. It follows:

Chapter XVIII

[Vet. X, Rec. XI].

CHAP. XXVI, VERS. 1, 2.---But Job answering said: Whose helper art thou? is it of the weak? and dost thou sustain his arm that is not strong?

26. To wish to help the weak is of charity; the powerful, of elation.---To help the weak is of charity; to wish to help the powerful is of elation. Because, therefore, his friends, holding the species of heretics, as if helping God, endeavored to show their own wisdom, Bildad is justly reproved, so that it is said: Whose helper art thou? is it of the weak? and dost thou sustain his arm that is not strong? As if he were openly saying: While thou strivest to help him under whose magnitude thou succumbest, every solace which thou expendest is from ostentation, not from piety.

27. In what sense we are said to help God.---But among these things it is to be known, that often we also help God, who namely is not weak, by acting humbly. Whence also it is said by Paul: For we are God's helpers (1 Cor. 3:9). For when we concur with the voice of exhortation to him whom he himself infuses through internal grace, this which he acts inwardly through the Spirit, we help from without by our ministry to you, and then only is our exhortation led to perfection, when God shall have been in the heart who may be helped.

Unde et alias dicit: Neque qui plantat est aliquid, neque qui rigat, sed qui incrementum dat Deus (Ibid., 7). Plantare quippe et rigare, adjuvare est. Quod utrumque vacuum erit ministerium, si in corde Deus non dat incrementum. Sed qui de sensu suo alia sapiunt, esse humiliter Dei adjutores nolunt, quia dum se Deo utiles esse aestimant, a fructu se utilitatis alienant. Unde et Veritatis voce discipulis dicitur: Cum feceritis omnia quae praecepta sunt vobis, dicite: Servi inutiles sumus, quod debuimus facere fecimus (Luc. XVII, 10). Sequitur:

CAPUT XIX.

VERS. 3.---Cui dedisti consilium? forsitan illi, qui non habet sapientiam?

28. Stulto consilium dare, charitatis, sapienti, ostentationis; ipsi sapientiae, perversitatis est.---Dare stulto consilium, charitatis est; dare sapienti, ostentationis; dare vero ipsi Sapientiae, perversitatis. Et quia hi quos tenere haereticorum speciem diximus per locutionem suam ostentationi potius quam utilitati serviebant, recte adhuc contra Baldad subditur:

IBID.---Et prudentiam tuam ostendisti plurimam. Omnis cui prudentia recta est, plurima non est, quia, juxta Pauli vocem, non plus appetit sapere quam oportet sapere (Rom. XII, 3). Cui vero est plurima, non est recta, quia dum ultra modum tenditur, in quolibet latere culpae declinatur. Prudentiam vero suam plurimam ostendunt qui videri prae aliis prudentiores appetunt. Unde fit plerumque ut cum moderate sapere nesciunt, etiam fatua loquantur. Pro qua re ipse adhuc excessus prudentiae subjungitur, ut dicatur:

CAPUT XX.

VERS. 4.---Quem docere voluisti? nonne eum, qui fecit spiramentum? 29.

Quanta Baldad insipientia, divinae sapientiae suam praeferentis.---Per spiramentum vivimus, per prudentiam sapientes sumus. Prius autem nostrum est vivere, postmodum sapere, quia ut sapientes esse valeamus, prius agitur ut simus. Qui ergo vitam dedit, ipse procul dubio et prudentiam contulit. Baldad autem, quia beatum Job flagellatum pro culpa credidit, occultum Dei judicium, quod humiliter venerari debuit, superba nisus est temeritate penetrare. Ipsi ergo se per prudentiam praetulit, cujus judicium non intelligendo judicavit.

Whence also he says elsewhere: Neither he that planteth is any thing, nor he that watereth, but God that giveth the increase (Ibid., 7). For to plant and to water is to help. Both of which shall be a void ministry, if God does not give the increase in the heart. But they who savor other things from their own sense, do not wish to be humbly God's helpers, because while they estimate themselves to be useful to God, they alienate themselves from the fruit of utility. Whence also it is said by the voice of Truth to the disciples: When you shall have done all these things that are commanded you, say: We are unprofitable servants; we have done that which we ought to do (Luke 17:10). It follows:

CHAPTER XIX.

Verse 3. To whom hast thou given counsel? perhaps to him that hath no wisdom?

28. To give counsel to a fool is of charity, to a wise man of ostentation; to Wisdom itself, of perversity. To give counsel to a fool is of charity; to give it to a wise man is of ostentation; but to give it to Wisdom itself is of perversity. And because these who we said held the likeness of heretics were serving ostentation rather than usefulness by their speech, it is rightly still subjoined against Bildad:

IBID.---And thou hast shown thy prudence to be very great. Every one whose prudence is right, it is not "very great," because, according to the voice of Paul, he does not desire to be wise more than it behoveth to be wise (Rom. 12:3). But he whose prudence is "very great," it is not right, because while it is stretched beyond measure, it declines on any side into fault. But they show their prudence to be very great who desire to appear more prudent than others. Whence it comes to pass for the most part that when they know not how to be wise with moderation, they even speak foolish things. For which reason the very excess of prudence is subjoined, that it should be said:

CHAPTER XX.

VERSE 4.---Whom hast thou wished to teach? was it not Him who made the breath?

29. How great is the folly of Bildad, preferring his own wisdom to the divine.---By the breath (spiramentum) we live, by prudence we are wise. But it is our part first to live, afterwards to be wise, because that we may be able to be wise, it is first brought about that we should be. He therefore who gave life, Himself beyond doubt also bestowed prudence. But Bildad, because he believed blessed Job to be scourged for a fault, strove with proud temerity to penetrate the hidden judgment of God, which he ought to have humbly venerated. He therefore preferred himself by his prudence to Him whose judgment he judged by not understanding it.

Ipsi se per prudentiam praetulit, a quo vivendi spiraculum accepit; 546 ac si plus ipso esset sapiens a quo habebat ut esset. Sed quia beatus Job, sanctae Ecclesiae typum tenens, pauca in superborum correptione protulit, quos tenere haereticorum speciem non ignoravit, sicut superius dixit: Disputare cum Deo cupio, prius vos ostendens fabricatores mendacii, et cultores perversorum dogmatum (Job. XIII, 3); repente se ad doctrinam erigit, et contra elatorum imperitiam scientiae suae latitudinem per sententias expandit, dicens:

Caput XXI

[Vet. XI, Rec. XII].

VERS. 5.---Ecce gigantes gemunt sub aquis.

30. Angeli et homines superbi, ignorantiae abysso involvuntur.---Dignum quippe erat ut per increpationem prius tumorem sapientiae terrenae retunderet, et per doctrinam postmodum ad plena mysteriis verba transiret. Gigantes enim vel apostatas angelos, vel superbos quosque homines, nil obstat intelligi. Hinc enim per prophetam dicitur: Mortui non vivent, gigantes non resurgent (Isai. XXVI, 16). Quos namque mortuos nisi peccatores nominat? Et quos gigantes nisi eos qui de peccato etiam superbiunt appellat? Illi autem non vivunt, quia peccando vitam justitiae perdiderunt. Isti etiam resurgere post mortem nequeunt, quia post culpam suam inflati per superbiam, ad poenitentiae remedia non recurrunt. Hinc rursum scriptum est: Vir qui erraverit a via doctrinae, in coetu gigantum commorabitur (Prov. XXI, 16); quia quisquis iter rectitudinis deserit, quorum se numero nisi superborum spirituum jungit? Bene autem contra elatos dicitur: Ecce gigantes gemunt sub aquis. Ac si aperte diceretur: Cur de scientia homo superbiat, cum ignorantiae abyssus et ipsos superbissimos angelorum spiritus premat?

31. Qui caeteris praeesse ambiunt, iisdem supponuntur.---Si autem gigantum nomine potentes hujus saeculi designantur, in aquis possunt populi figurari, Joanne attestante, qui ait: Aquae enim sunt populi (Apoc. XVII, 15). Bene autem contra superbientem dicitur: Ecce gigantes gemunt sub aquis, quia elati omnes dum in hac vita assequi honorum celsitudinem cupiunt, sub ponderibus populorum gemunt. Nam quanto quisque hic alterius erigitur, tanto curis gravioribus oneratur; eisque ipsis populis mente et cogitatione supponitur, quibus superponitur dignitate.

He preferred himself by his prudence to Him from whom he received the breath (spiraculum) of living; as if he were more wise than He from whom he had it that he should be. But because blessed Job, holding the type of the holy Church, uttered a few things in the correction of the proud, whom he was not ignorant held the likeness of heretics, as he said above: I desire to dispute with God, first showing you to be forgers of lies, and maintainers of perverse dogmas (Job 13:3); he suddenly raises himself to doctrine, and against the unskilfulness of the elated expands the breadth of his knowledge by sentences, saying:

Chapter XXI

[Old XI, Rec. XII].

VERSE 5.---Behold the giants groan under the waters.

30. Proud angels and men are involved in the abyss of ignorance.---It was indeed fitting that he should first beat down the swelling of earthly wisdom by rebuke, and afterwards pass by doctrine to words full of mysteries. For nothing hinders us from understanding by 'giants' either apostate angels or any proud men. Hence it is said by the Prophet: The dead shall not live, the giants shall not rise again (Isai. 26:16). For whom does he call 'dead' but sinners? And whom 'giants' but those who even pride themselves on sin? The former live not, because by sinning they have lost the life of righteousness. The latter cannot even rise again after death, because being puffed up by pride after their fault, they do not recur to the remedies of penance. Hence again it is written: The man that shall err from the way of doctrine shall abide in the assembly of the giants (Prov. 21:16); for whoever deserts the path of rectitude, to whose number does he join himself but that of the proud spirits? Well then is it said against the elated: Behold the giants groan under the waters. As if it were plainly said: Why should man pride himself on knowledge, when an abyss of ignorance presses even upon those most proud spirits of the angels?

31. They who aim to be over others are made subject to them.---But if by the name of giants the powerful of this world are designated, the people may be figured in the waters, as John attests, who says: For the waters are peoples (Rev. 17:15). Well then is it said against the proud man: Behold the giants groan under the waters, because all the elated, while they desire to attain height of honors in this life, groan under the weights of the peoples. For by how much any one is here raised above another, by so much is he burdened with heavier cares; and he is made subject in mind and thought to those very peoples over whom he is placed in dignity.

Et bene his verbis breviter indicatur quia omnis superbia eo ipso in imo jacet quo in alta se erigit, ut inde magis cunctis supposita sit, unde cunctis expetit superesse. Homo quippe in sublimibus elevatus, tantos super se sustinet, quantos suppositos regit. Hi autem qui talibus sociantur, ipsi etiam laboris eorum participatione deprimuntur. Nam cum eis laborem etiam tolerant ponderis, dum pariter gloriam affectant honoris. Unde cum diceret: Ecce gigantes gemunt sub aquis, protinus adjunxit:

CAPUT XXII.

IBID.---Et qui habitant cum eis.

32. Faciliorem vitiis viam aperiunt majores curae. Desideratae dignitates absque peccato ministrari non possunt.---Ac si dicat: Pariter gemunt qui eorum gloria ex delectatione sociantur. Ipsa autem occupatio saecularium dignitatum tanto facilioribus vitiis premitur, quanto majoribus curis gravatur. Humanus namque animus videre et devitare peccata utinam valeat vel quietus. Quia ergo vidit desideratas rerum celsitudines absque peccatis ministrari non posse, et quia divinae irae non absconditur quidquid illicitum perpetratur, apte secutus adjunxit:

CAPUT XXIII.

VERS. 6.---Nudus est infernus coram illo, et nullum est operimentum perditioni. 33.

Irae divinae nullum peccatum absconditur.---Quod Paulus Apostolus quoque ait: Omnia 547 enim nuda et aperta sunt oculis ejus (Hebr. Inferni vero et perditionis nomine diabolum omnesque damnationis ejus socios designavit. Quis vero ille sit coram quo infernus est nudus, sequitur dicens:

Caput XXIV

[Rec.

VERS. 7.---Qui extendit Aquilonem super vacuum. 34.

Corda divino amore vacua diabolus replet.---Aquilonis nomine, in sacro eloquio appellari diabolus solet, qui ut torporis frigore gentium corda constringeret, dixit: Sedebo in monte testamenti, in lateribus Aquilonis (Isa. Qui super vacuum extenditur, quia illa corda possidet quae divini amoris gratia non replentur. Sed tamen omnipotenti Deo suppetit etiam vasa diaboli cunctis virtutibus vacua suae gratiae munere implere, in eisque divini timoris soliditatem ponere, quos nulla conspicit rectitudinis actione roborari. Unde apte subjungitur:

And well is it briefly indicated by these words that all pride lies in the lowest depth by the very fact that it raises itself to the heights, so that it is more subject to all from the very point where it seeks to be over all. For a man raised on high sustains as many above him as he rules when placed under him. But they who are associated with such are themselves also depressed by participation in their labor. For they endure with them even the labor of the weight, while they equally affect the glory of the honor. Whence, when he had said: Behold the giants groan under the waters, he immediately added:

CAPUT XXII.

IBID.---And they that dwell with them.

32. Greater cares open a easier way to vices. Desired dignities cannot be ministered without sin.---As if he should say: They also groan who are associated with their glory from delight. But the very occupation of secular dignities is pressed by so much easier vices, as it is burdened by greater cares. For would that the human mind were able to see and avoid sins even when at rest. Because therefore he saw that the desired heights of things cannot be ministered without sins, and because whatever unlawful thing is perpetrated is not hidden from the divine wrath, fitly following he added:

CHAPTER XXIII.

VERSE 6.---Hell is naked before Him, and there is no covering for destruction.

33. No sin is hidden from the divine wrath.---Which also the Apostle Paul says: For all things are naked and open to His eyes (Heb. 4:13). But by the name of hell and destruction he designated the devil and all the associates of his damnation. But who He is before whom hell is naked, he says following:

Chapter XXIV

[Rec. XIII].

VERSE 7.---Who stretcheth out the North over the empty space.

34. The devil fills hearts void of divine love.---By the name of the North, the devil is wont to be called in sacred eloquence, who, that he might constrain the hearts of the nations with the cold of torpor, said: I will sit on the mount of the testament, in the sides of the North (Is. 14:13). Who is stretched over the empty space, because he possesses those hearts which are not filled with the grace of divine love. But yet it belongs to Almighty God also to fill the vessels of the devil, void of all virtues, by the gift of His grace, and to place in them the solidity of divine fear, whom He beholds strengthened by no action of rectitude. Whence it is fitly subjoined:

CAPUT XXV.

IBID.---Et appendit terram super nihilum.

35. Ecclesia super gentiles et Judaeos ad nihilum per peccatum redactos fundata.---Quid enim terrae nomine nisi sancta Ecclesia designatur, quae dum verba praedicationis suscipit, fructum boni operis reddit? De qua per Moysen dicitur: Audiat terra verba ex ore meo, exspectetur sicut pluvia eloquium meum (Deut. XXXII, 2). Et quid per nihilum, nisi gentiles populi designantur? De quibus per prophetam dicitur: Omnes gentes velut nihilum et inane reputatae sunt (Isai. XL, 17). In eo ergo nihilo terra suspenditur, quod prius vacuum ab Aquilone tenebatur, quia illa corda gentilium repleta sunt charitate Dei, quae pressa prius fuerant torpore diaboli. [Vet. XII.] Potest vero et per hoc vacuum Judaeae infidelitas et per terram, sicut diximus, sanctae Ecclesiae fructificatio designari. Vir ergo sanctus Judaeae pereuntis casum aspiciat, et gentilitatis merita ad veniam redeuntis cernat, ac dicat: Qui extendit Aquilonem super vacuum, et appendit terram super nihilum. Nam quia Judaeorum corda fide vacua diabolo sunt subdita, extendit Aquilonem super vacuum. Quia vero nullis existentibus meritis sicut dictum est: Pro nihilo salvos facies eos (Psal. LV. 8), super gentes Dominus fundavit Ecclesiam suam, quae per prophetam nihilum sunt vocatae, apte secutus adjungit: Appendit terram super nihilum. Hoc vero quo ordine factum sit, mirifica subdens ratione contexit. Ait enim:

Caput XXVI

[Rec.

XIV] VERS. 8.---Qui ligat agnas in nubibus suis, ut non erumpant pariter deorsum. 36.

Nubium nomine designati Apostoli et praedicatores. ---Quid hoc loco aquam nisi scientiam, quid nubes nisi praedicatores appellat? Nam quia in sacro eloquio aliquando aqua scientia dicatur, Salomone attestante didicimus, qui ait: Aqua profunda verba ex ore viri, et torrens redundans fons sapientiae (Prov. Aqua signari scientiam David propheta testatur, dicens: Tenebrosa aqua in nubibus aeris (Psal. Id est, occulta scientia in prophetis, qui ante adventum Domini, dum occultis sacramentis gravidi, mysteria immensa gestarent, intuentium oculis eorum intelligentia caligabat.

CAPUT XXV.

IBID.---And he hangeth the earth upon nothing.

35. The Church founded upon Gentiles and Jews reduced to nothing by sin.---For what is designated by the name of earth but holy Church, which while she receives the words of preaching, returns the fruit of good work? Concerning which it is said by Moses: Let the earth hear the words out of my mouth, let my speech be expected as the rain (Deut. 32:2). And what is designated by nothing, but the Gentile peoples? Of whom it is said by the prophet: All nations are as nothing and vanity before him (Isai. 40:17). In that nothing, therefore, the earth is suspended, which before was held void by the North, because those hearts of the Gentiles are filled with the charity of God, which before had been pressed by the torpor of the devil. [Vet. XII.] But also by this void the infidelity of Judea and by the earth, as we have said, the fructification of holy Church may be designated. Let the holy man therefore behold the fall of perishing Judea, and let him discern the merits of Gentility returning to pardon, and let him say: He who stretcheth out the North over the empty place, and hangeth the earth upon nothing. For because the hearts of the Jews, void of faith, are subject to the devil, he stretcheth out the North over the empty place. But because, no merits existing, as it was said: For nothing thou shalt save them (Psal. 55:8), the Lord founded his Church upon the nations, which by the prophet are called nothing, he aptly subjoins: He hangeth the earth upon nothing. But in what order this was done, he weaves together by subjoining a wonderful reason. For he says:

Chapter XXVI

[Rec. XIV]

VERSE 8.---Who bindeth up the waters in His clouds, that they may not break out together downwards.

36. Apostles and preachers designated by the name of clouds.---What does he call in this place 'water' but knowledge, what 'clouds' but preachers? For that in sacred eloquence knowledge is sometimes called 'water,' we have learned on the testimony of Solomon, who says: Deep water are the words from the mouth of a man, and a flowing torrent is the fountain of wisdom (Prov. 18:4). The Prophet David attests that knowledge is signified by water, saying: Dark water in the clouds of the air (Ps. 18:11). That is, hidden knowledge in the Prophets, who before the coming of the Lord, while pregnant with hidden sacraments they bore immense mysteries, their understanding was dark to the eyes of beholders.

Nubium vero nomine quid hoc in loco aliud quam praedicatores sancti, id est apostoli, designantur, qui per mundi partes circumquaque transmissi, et verbis noverant pluere, et miraculis coruscare? Quos Isaias propheta longe ante intuens, dixit: Qui sunt 548 isti qui ut nubes volant? Quia igitur vir iste, prophetico plenus spiritu, in hac locutione sua ad laudem Dei initia nascentis Ecclesiae desiderat exordiri, studet ejus ordinem ab apostolorum praedicatione narrare, qui curaverunt summopere rudibus populis plana et capabilia, non summa atque ardua praedicare. Nam si scientiam sanctam, quae hic aquae nomine designatur, ut hauriebant corde, ita ore funderent, immensitate ejus auditores suos opprimerent potius quam rigarent. Unde religata intrinsecus scientia, ut non pariter deorsum erumperet, auditores suos distillatione verborum nutriens, nubes illa loquebatur, dicens: Non potui loqui vobis quasi spiritalibus, sed quasi carnalibus, tanquam parvulis in Christo lac vobis potum dedi, non escam (I Cor. Quis enim ferre potuisset, si raptus ad tertium coelum, raptus in paradisum, etiam arcana verba audiens quae loqui homini non liceret, tam immensos supernae scientiae sinus aperiret (II Cor. Aut cujus non virtutem auditoris opprimeret, si ea quae intrinsecus haurire poterat, in quantum carnis lingua sufficeret, extrinsecus inundans aquae hujus immensitas emanasset 37.

Rudes auditores non inundatione sed distillatione scientiae sunt irrigandi.---Ut vero auditores rudes non inundatione scientiae, sed moderata praedicationis distillatione foveantur, ligat Deus aquas in nubibus, ut non erumpant pariter deorsum, quia doctorum praedicationem temperat, ut auditorum infirmitas, dictorum rore nutrita convalescat. Quod bene in Evangelio mystica descriptione narratur, dum dicitur: Ascendit Jesus in naviculam Petri, et rogavit ut a terra reduceret pusillum, et ita sedens praedicabat turbis (Luc. Per navem Petri quid aliud quam commissa Petro Ecclesia designatur? De qua ut Dominus turbis confluentibus praedicet, eam a terra paululum reduci jubet. Quam nec in altum duci, et tamen a terra praecipit removeri, profecto significans praedicatores suos rudibus debere populis, nec alta nimis de coelestibus, nec tamen terrena praedicare. Aqua itaque ligatur in nubibus, quia praedicatorum scientia infirmorum mentibus loquens quantum sentire valet docere prohibetur.

But by the name of 'clouds,' what else is designated in this place but the holy preachers, that is, the Apostles, who being sent everywhere through the parts of the world, knew both how to rain by words and to flash by miracles? Whom the Prophet Isaiah beholding long before, said: Who are these that fly as clouds? (Is. 60:8). Since therefore this man, full of the prophetic spirit, desires in this his speech to commence the beginnings of the rising Church to the praise of God, he studies to relate its order from the preaching of the Apostles, who took great care to preach to uninstructed peoples things plain and capable of being understood, not the highest and most difficult. For if they should pour out from their mouth the holy knowledge, which is here designated by the name of water, just as they drew it into their heart, they would rather overwhelm their hearers by its immensity than water them. Whence knowledge being bound up within, that it might not break out together downwards, that cloud, nourishing its hearers by the distillation of words, spoke, saying: I could not speak to you as to spiritual, but as to carnal; as to little ones in Christ I gave you milk to drink, not meat (1 Cor. 3:1, 2). For who could have borne it, if he that was caught up to the third heaven, caught up into paradise, hearing even secret words which it is not lawful for man to speak, had opened such immense bosoms of heavenly knowledge (2 Cor. 12:2, 4)? Or whose virtue as a hearer would it not have overwhelmed, if those things which he could draw in within, as far as the tongue of the flesh sufficed, the immensity of this water overflowing had flowed out without?

37. Uninstructed hearers are to be watered not by an inundation but by a distillation of knowledge.---But that uninstructed hearers may be cherished not by an inundation of knowledge, but by a moderate distillation of preaching, God bindeth up the waters in His clouds, that they may not break out together downwards, because He tempers the preaching of teachers, that the infirmity of hearers, being nourished by the dew of sayings, may grow strong. Which is well related in the Gospel by a mystical description, when it is said: Jesus entered into the ship of Peter, and prayed him that he would thrust out a little from the land; and so sitting down He taught the multitudes (Luke 5:3). What else is designated by the ship of Peter but the Church committed to Peter? Of which, that the Lord may preach to the crowds flowing together, He commands it to be thrust out a little from the land. Which He commands to be neither led into the deep, and yet to be removed from the land, surely signifying that His preachers ought to preach to uninstructed peoples things neither too high concerning heavenly things, nor yet earthly things. Water therefore is bound up in the clouds, because the knowledge of preachers, speaking to the minds of the weak, is prohibited from teaching as much as it is able to feel.

[Vet. XIII]. 38. Infirmis mentibus tegenda est altior scientia. Infirmis mentibus tegenda est altior scientia.---Nam plerumque si auditorum cor verbi immensitate corrumpitur, lingua docentium indiscretionis poena multatur. Unde scriptum est: Si quis aperuerit cisternam et foderit, et non operuerit eam, cecideritque bos vel asinus in eam, dominus cisternae reddet pretium jumentorum (Exod. Quid est enim aperire cisternam, nisi intellectu valido Scripturae sacrae arcana penetrare? Quid autem per bovem et asinum, mundum scilicet et immundum animal, nisi fidelis quisque et infidelis accipitur? Qui ergo cisternam fodit, cooperiat, ne illud bos vel asinus ruat, id est, qui in sacro eloquio jam alta intelligit, sublimes sensus coram non capientibus per silentium tegat, ne per scandalum mentis aut fidelem parvulum, aut infidelem, qui credere potuisset, interimat. Ex morte enim jumentorum debet pretium, quia illud scilicet admisisse convincitur, unde ad agendam poenitentiam reus tenetur. Operienda est itaque cisterna, quia coram parvulis 549 mentibus legenda est alta scientia, ne unde cor docentium ad summa attollitur, inde infirmitas auditorum ad ima dilabatur. Dicatur igitur recte: Qui ligat aquas in nubibus, ut non erumpant pariter deorsum. Pariter namque aquae erumperent, si coram infirmis auditoribus, quanta est scientia ex ore loquentis emanaret, si simul se omnis plenitudo praedicationis effunderet, et nil sibi cum proficientibus reservaret. Dignum quippe est ut qui praedicat audientis modum consideret, quatenus ipsa praedicatio cum auditoris sui incremen tis crescat. Sic quippe agere unusquisque praedicator debet, sicut cum illo divinitus agitur, ut nequaquam cuncta quae sentit infirmis insinuet, quia et quousque ipse carne mortalitatis infirmus est, ea quae superna sunt cuncta non sentit. Praedicare ergo rudibus non debet quantum cognoscit, quia et ipse de supernis mysteriis cognoscere non valet quanta sint. Hinc est enim quod Paulus apostolus, postquam mysteriis coelestibus interfuit, dicit: Videmus nunc per speculum in aenigmate, tunc autem facie ad faciem (I Cor. Unde et continuo hic sequitur:

Caput XXVII

[Rec.

VERS 9.---Qui tenet vultum solii sui, et expandit super illud nebulam suam. 39.

[Old XIII]. 38. Deeper knowledge is to be concealed from weak minds. For for the most part if the heart of the hearers is corrupted by the immensity of the word, the tongue of the teachers is punished for the penalty of indiscretion. Whence it is written: If any man shall open a cistern and dig it, and shall not cover it, and an ox or an ass fall into it, the owner of the cistern shall pay the price of the beasts (Exod. 21:33, 34). For what is it to open a cistern, but to penetrate the secrets of Holy Scripture with a strong understanding? And what is understood by the ox and the ass, namely, a clean and an unclean animal, but every faithful and unfaithful person? He then who digs a cistern, let him cover it, lest an ox or an ass fall therein, that is, let him who already understands deep things in sacred eloquence, conceal the sublime senses by silence before those who do not comprehend them, lest by a scandal of the mind he destroy either a faithful little one, or an unfaithful person who might have been able to believe. For from the death of the beasts he owes the price, because he is indeed convicted of having committed that for which he is held guilty to do penance. The cistern is therefore to be covered, because deep knowledge is to be read before little minds, lest from where the heart of the teachers is raised to the highest things, from thence the infirmity of the hearers should slide down to the lowest. Let it be rightly said then: Who bindeth up the waters in His clouds, that they may not break out together downwards. For the waters would break out together, if before weak hearers as much knowledge as there is should flow from the mouth of the speaker, if at once all the fullness of preaching should pour itself out, and reserve nothing for itself with those that are making progress. For it is indeed fitting that he who preaches should consider the measure of the hearer, in order that the preaching itself may grow with the increase of its hearer. For so every preacher ought to act, as it is dealt with him divinely, that he should by no means insinuate to the weak all things which he feels, because as long as he himself is weak in the flesh of mortality, he does not feel all those things which are above. He ought not therefore to preach to the uninstructed as much as he knows, because he himself also cannot know of the heavenly mysteries how great they are. For hence it is that the Apostle Paul, after he had been present at the heavenly mysteries, says: We see now through a glass darkly, but then face to face (1 Cor. 13:12). Whence also there follows here immediately:

Chapter XXVII

[Rec. XV].

VERSE 9.---Who holdeth the face of His throne, and spreadeth His cloud over it.

In hac vita gloria Dei ex parte tantum cognoscitur.---In vultu solet cognitio demonstrari. Solii ergo ejus vultus tenetur, quia a nobis in hac vita regni ejus gloria non quanta intrinsecus habetur agnoscitur. Super quo recte expandi nebula dicitur, quia sicut est illa coelestis regni gloria non videtur. Nam corpus quod corrumpitur, aggravat animam, et deprimit terrena inhabitatio sensum multa cogitantem (Sap. A videndo ergo eo nebula aspergimur, quia ipsa nostrae ignorantiae obscuritate caligamus. Unde recte per Psalmistam dicitur: Caligo sub pedibus ejus, et ascendit super cherubim, et volavit, volavit super pennas ventorum, et posuit tenebras latibulum suum (Psal. Caligo namque est ei sub pedibus, quia non in ea claritate ab inferioribus cernitur, qua in superioribus dominatur. Ascendit enim super cherubim, et volavit. Cherubim quippe plenitudo scientiae dicitur. Proinde super plenitudinem scientiae ascendisse perhibetur, et volasse, quia majestatis ejus celsitudinem scientia nulla comprehendit. Volavit igitur, quia longe in altum ab intellectu nostro se rapuit. Volavit super pennas ventorum, quia scientiam transcendit animarum. Qui posuit tenebras latibulum suum, quia dum caligine nostrae infirmitatis obscuramur per ignorantiam nostram nobis absconditur, ne a nobis modo in aeterna et intima claritate videatur. Unde ei et in Canticis canticorum a sponsa dicitur: Fuge, dilecte mi, fuge (Cant. XIV.] Fugit nos, dicimus, quoties menti nostrae id quod reminisci volumus non occurrit. Fugit nos, dicimus, quando id quod volumus memoria non tenemus. Sancta ergo Ecclesia postquam mortem ac resurrectionem Domini, ascensionemque describit, clamat ei prophetico plena spiritu: Fuge, dilecte mi, fuge. Ac si diceret: Tu qui ex carne comprehensibilis factus es, ex divinitate tua intelligentiam nostri sensus excede, et in teipso nobis incomprehensibilis permare. Tenet ergo vultum solii sui, quia majestatis suae potentiam mortalibus abscondit. 40.

Ipsa angelorum ministeria minime cognita.---Sed si ejus solium angelicas virtutes accipimus, ipsis quippe velut sedi regiae praesidet, sui nobis 550 solii vultum tenet, quia quandiu in hac mortali carne subsistimus, quae quantaque sint illa Angelorum ministeria non videmus. Et expandit super illud nebulam suam, quia procul dubio et cor nostrum ad quaerendum sublevat, et tamen occulta moderatione agitur, ut ipsa requisitionis suae immensitate reprimatur. Unde scriptum est: Dedit abyssus vocem suam, ab altitudine phantasiae suae (Habac.

39. In this life the glory of God is known only in part.---Knowledge is wont to be demonstrated in the face. The face of His throne therefore is held, because the glory of His kingdom is not recognized by us in this life as great as it is held within. Over which it is rightly said that a cloud is spread, because the glory of that heavenly kingdom is not seen as it is. For the corruptible body presseth down the soul, and the earthly habitation weigheth down the mind that museth upon many things (Wisd. 9:15). From seeing Him therefore we are sprinkled with a cloud, because we are darkened by the very obscurity of our ignorance. Whence it is rightly said by the Psalmist: Darkness was under His feet, and He rode upon the cherubim, and did fly; He flew upon the wings of the winds, and He made darkness His secret place (Ps. 18:9, 10, 11). For darkness is under His feet, because He is not seen by those below in that brightness in which He rules in the things above. For He rode upon the cherubim and did fly. For Cherubim is called the fullness of knowledge. Therefore He is said to have ridden upon the fullness of knowledge, and to have flown, because no knowledge comprehends the height of His majesty. He flew therefore, because He snatched Himself far on high from our understanding. He flew upon the wings of the winds, because He transcends the knowledge of souls. Who made darkness His secret place, because while we are obscured by the darkness of our infirmity, He is hidden from us by our ignorance, lest He should be seen by us now in eternal and inward brightness. Whence also it is said to Him in the Song of Songs by the bride: Flee, my beloved, flee (Cant. 8:14). [Old XIV.] He flees from us, we say, as often as that which we wish to remember does not occur to our mind. He flees from us, we say, when we do not hold in memory that which we wish. The holy Church therefore, after she describes the death and resurrection of the Lord, and His ascension, cries to Him full of the prophetic spirit: Flee, my beloved, flee. As if she should say: Thou who wast made comprehensible by the flesh, exceed by Thy divinity the understanding of our sense, and remain in Thyself incomprehensible to us. He holds therefore the face of His throne, because He hides the power of His majesty from mortals.

40. The very ministries of the angels are very little known.---But if we take His throne for the angelic powers, for He presides over them as it were a royal seat, He holds the face of His throne from us, because as long as we subsist in this mortal flesh, we do not see what and how great those ministries of the Angels are. And He spreadeth His cloud over it, because beyond doubt He both raises our heart to seek, and yet it is dealt with by a hidden moderation, that it may be repressed by the very immensity of its seeking. Whence it is written: The abyss gave forth its voice from the height of its fantasy (Hab. 3:10).

Exclamare enim mens humana in admiratione compellitur, dum in altitudine considerationis in requisitionibus suis eo ipso quo latius extenditur, angustatur. Vel certe, quia solium Dei ipsi nos sumus, vultum solii sui non immerito tenere dicitur, dum nostra scientia progredi ad altiora prohibetur. Super quod solium suum suam nebulam Deus aspergere dicitur, quia invisibilis manens, occulta super nos judicia exerit, ut et fiat in promptis quod videre possimus, et tamen origo facti lateat in abditis, ut cur fiat, nescire debeamus. Unde et apte subditur:

Caput XXVIII

[Rec XVI].

VERS. 10.---Terminum circumdedit aquis, usque dum finiantur lux et tenebrae.

41. Perfecta aeternitatis scientia, nulli tribuitur quandiu vivimus.---Quia plerumque in sacro eloquio, ut supra diximus, aquarum nomine populi designantur, aquas Dominus termino circumdat, quia humani generis ita scientiam moderatur, ut quousque vicissitudines alternantium temporum transeant, perfecte ad cognitionem claritatis intimae non pertingat. Sin vero lucis nomine justos accipimus, tenebrarum vero appellatione peccatores (unde et Paulus dicit: Eratis aliquando tenebrae, nunc autem lux in Domino [Ephes. V, 8]), hoc ipsum quod diximus sentiri nil obstat, quia perfecta aeternitatis scientia nulli tribuitur, quousque cursus justorum injustorumque finiatur. Sed quia mirum non est carnales populos superna nescire, sanctus vir in ejusdem divinae potentiae admiratione se erigit, et quod ipsam quoque angelorum perfectorumque hominum scientiam transeat, intuetur dicens:

Caput XXIX

[Rec. XVII].

VERS. 11.---Columnae coeli contremiscunt, et pavent ad nutum ejus.

42. Columnae coeli sunt vel angeli, vel summi Ecclesiae praedicatores, vel etiam Ecclesiae ipsae.---Quid aliud columnas coeli quam vel sanctos angelos, vel summos Ecclesiae praedicatores appellat? Super quos in coelestibus crescens universa spiritalis fabricae structura surrexit, sicut alias sancta Scriptura testatur, dicens: Qui vicerit, faciam illum columnam in templo Dei mei (Apoc. III, 12). Nam quisquis in Dei opere recta intentione firmatur, columna in structura fabricae spiritalis erigitur, ut in hoc templo, quod est Ecclesia, positus, et utilitati sit et decori.

For the human mind is compelled to cry out in admiration, while in the height of consideration in its seekings, by the very fact that it is extended more widely, it is narrowed. Or surely, because we ourselves are the throne of God, He is not unworthily said to hold the face of His throne, while our knowledge is prohibited from proceeding to higher things. Over which throne of His, God is said to sprinkle His cloud, because remaining invisible, He exerts hidden judgments over us, so that both that which we can see is done in open things, and yet the origin of the deed lies hid in secret things, so that we ought not to know why it is done. Whence also it is fitly subjoined:

Chapter XXVIII

[Rec. XVI].

VERSE 10.---He hath compassed the waters with a boundary, until light and darkness come to an end.

41. Perfect knowledge of eternity is given to no one as long as we live.---Because for the most part in sacred eloquence, as we have said above, peoples are designated by the name of waters, the Lord compasses the waters with a boundary, because He so moderates the knowledge of the human race, that as long as the vicissitudes of alternating times pass, it does not perfectly reach to the knowledge of inward brightness. But if by the name of light we take the just, and by the appellation of darkness sinners (whence also Paul says: Ye were sometimes darkness, but now light in the Lord [Ephes. 5:8]), nothing hinders the very same thing which we have said from being felt, because perfect knowledge of eternity is given to no one, until the course of the just and the unjust be finished. But because it is no wonder that carnal peoples are ignorant of heavenly things, the holy man raises himself in admiration of the same divine power, and beholds that it transcends even the very knowledge of angels and of perfect men, saying:

Chapter XXIX

[Rec. XVII].

VERSE 11.---The pillars of heaven tremble, and are afraid at his nod.

42. The pillars of heaven are either angels, or the chief preachers of the Church, or even the Churches themselves.---What else does he call the pillars of heaven than either the holy angels, or the chief preachers of the Church? Upon whom the whole structure of the spiritual fabric, growing in heavenly things, has arisen, as holy Scripture elsewhere testifies, saying: He that shall overcome, I will make him a pillar in the temple of my God (Rev. 3:12). For whoever is strengthened with a right intention in the work of God, is raised up as a pillar in the structure of the spiritual fabric, so that, being placed in this temple, which is the Church, he may be both for utility and for ornament.

Eos vero Job columnas coeli quos Apostolus columnas vocat Ecclesiae, dicens: Petrus, et Jacobus, et Joannes, qui videbantur columnae esse, dextras dederunt mihi (Galat. II, 9).

43. Possumus etiam columnas coeli et ipsas Ecclesias non inconvenienter accipere, quae multae unam catholicam faciunt toto terrarum orbe diffusam. Unde et septem Ecclesiis scribit Joannes apostolus, ut unam catholicam septiformis gratiae plenam spiritu designaret (Apoc. I, 4; II, 29). Et de Domino novimus dixisse Salomonem: Sapientia aedificavit sibi domum, excidit columnas septem (Prov. IX, 1). Qui ut id de septem Ecclesiis se dixisse innotesceret, secutus etiam sacramenta ipsa diligenter inseruit, dicens: Immolavit victimas, miscuit vinum, et proposuit mensam, misit ancillas suas, ut vocarent ad arcem et maenia civitatis: Si quis est parvulus, veniat ad me (Ibid.). Immolavit enim Dominus victimas, seipsum offerendo pro nobis. Miscuit vinum, praeceptorum suorum poculum ex narratione historica et intelligentia spiritali contemperans. Unde alias dictum est: Calix in manu Domini, vini meri, plenus est misto (Psal. LXXIV, 9). Et posuit mensam, id est Scripturam sacram, quae fessos ad se atque a saeculi oneribus venientes pane verbi nos reficit, et contra adversarios sua refectione nos roborat. Unde et alias ab Ecclesia dicitur: Posuisti in conspectu meo mensam, adversus eos qui tribulant me (Psal. XXII, 5). Misit ancillas suas, apostolorum videlicet animas, in ipso suo initio infirmas, ut vocarent ad arcem et moenia civitatis, quia dum internam vitam denuntiant, ad alta nos moenia supernae civitatis levant, quae profecto moenia nisi humiles non ascendunt. Unde illic ab eadem Sapientia subditur: Si quis est parvulus, veniat ad me (Prov. IX, 4). Ac si aperte dicat: Quisquis se apud se magnum aestimat, aditum sibi mei accessus angustat, quia tanto ad me altius pertingitur, quanto uniuscujusque mens apud severius humiliatur.

44. Judicia Dei nemo potest indagare.---Sed quantalibet quisque virtute proficiat, quantalibet scientia excrescat, penetrate non sufficit quo nos conditor moderamine judiciorum regat. Dicat ergo: Columnae coeli contremiscunt, et pavent ad nutum ejus, quia in plerisque nec ipsi pertingere ad voluntatis ejus celsitudinem praevalent qui ejusdem voluntatis praemia denuntiantes vident. Quod, sicut superius diximus, de sanctis quoque angelis nil obstat intelligi, quia ipsae quoque virtutes coelestium, quae hunc sine cessatione conspiciunt, in ipsa sua contemplatione contremiscunt. Sed isdem tremor ne eis poenalis sit, non timoris est, sed admirationis. Quia vero quantus pavor sit admirationis ejus intulit, nunc ordinem nostrae salutis narrat. Sequitur:

But those whom Job calls the pillars of heaven, the Apostle calls the pillars of the Church, saying: Peter, and James, and John, who seemed to be pillars, gave to me the right hands of fellowship (Gal. 2:9).

43. We may also not inappropriately take the Churches themselves to be the pillars of heaven, which, being many, make one Catholic Church diffused throughout the whole world. Whence also the Apostle John writes to the seven Churches, that he might designate by the spirit one Catholic Church full of sevenfold grace (Rev. 1:4; 2:29). And of the Lord we know that Solomon said: Wisdom hath built herself a house, she hath hewn out seven pillars (Prov. 9:1). Who, that he might make it known that he had said this of the seven Churches, following also carefully inserted the sacraments themselves, saying: She hath slain her victims, she hath mingled her wine, and set forth her table, she hath sent forth her handmaids, that they might call to the citadel and the walls of the city: If any one is a little one, let him come to me (Ibid.). For the Lord slew victims, by offering Himself for us. He mingled wine, tempering the cup of His precepts from historical narration and spiritual understanding. Whence it is said elsewhere: The cup in the hand of the Lord, of pure wine, is full of mixture (Ps. 75:8). And He set a table, that is, Sacred Scripture, which refreshes us with the bread of the word when we come to it weary and from the burdens of the world, and strengthens us against our adversaries by its refreshment. Whence also it is said elsewhere by the Church: Thou hast set a table in my sight, against those who trouble me (Ps. 23:5). He sent His handmaids, namely, the souls of the Apostles, weak in their very beginning, that they might call to the citadel and the walls of the city, because while they announce the inward life, they lift us up to the high walls of the heavenly city, which walls surely none but the humble ascend. Whence it is added there by the same Wisdom: If any one is a little one, let him come to me (Prov. 9:4). As if he should say openly: Whoever esteems himself great in his own eyes, narrows the entrance of access to me, because one reaches to me so much the higher, as the mind of each is more severely humbled within itself.

44. No one can search out the judgments of God.---But by however great virtue anyone may profit, by however great knowledge he may increase, he does not suffice to penetrate by what moderation of judgments the Creator rules us. Let him say then: The pillars of heaven tremble, and are afraid at his nod, because in most things even they do not prevail to reach to the height of His will, who see and announce the rewards of that same will. Which, as we said above, nothing hinders from being understood also of the holy angels, because the very virtues of the heavenly beings, which behold Him without ceasing, tremble in their very contemplation. But lest this same trembling should be painful to them, it is not of fear, but of admiration. But because he has introduced how great is the dread of His admiration, he now relates the order of our salvation. It follows:

Caput XXX

[Rec. XVIII].

VERS. 12.---In fortitudine illius repente maria congregata sunt, et prudentia ejus percussit superbum.

45. Incarnatione Domini mundus presso tumore domitus.---Quid aliud maris nomine quam praesens saeculum designatur, in quo corda hominum terrena quaerentium diversis cogitationum fluctibus intumescunt? qui elatione superbiae concitati, dum alterna intentione se impetunt, quasi adversante se unda collidunt. Sed jam in fortitudine illius maria congregata sunt, quia incarnato Domino discordantia saecularium corda concorditer credunt. Jam Petrus in mari ambulat, quia nimirum Christi praedicatoribus illa quondam tumida humili auditu corda substracta sunt ut recte etiam in Evangelio hujus mundi mansuetudinem figuraverit, quod procellosa maris aqua Domini pedibus, presso tumore, calcata est. Sed quonam modo id actum sit aperitur, dum dicitur: Et prudentia ejus percussit superbum.

46. Deus maluit prudentia percutere diabolum, quam fortitudine. Incarnationis oeconomia.---Quis hic superbus alius appellatur, nisi ille qui dixit: Ascendam super altitudinem nubium, similis ero Altissimo (Isai. XVI, 14)? Et de quo voce Dei dicitur: Qui factus est ut nullum timeret, et ipse est rex super omnes filios superbiae (Job. XLI, 25). De quo etiam huic sententiae David propheta concordat, dicens: Tu humiliasti, sicut vulneratum, superbum (Psal. LXXXVIII, 11). Sed quamvis simplici naturae divinitatis non sit aliud esse, et aliud sapere, nec aliud sapere, et aliud fortem esse, quippe quia ipsa fortitudo quae sapientia, et ipsa sapientia quae divinitatis essentia est, vigilanter tamen intuendum puto quod vir iste prophetico plenus spiritu superbum diabolum prudentia Dei potius maluit dicere quam fortitudine esse percussum. Non enim ait fortitudo, sed prudentia ejus percussit superbum. Nam quamvis, sicut dictum est, propter naturam simplicem, Dei fortitudo sapientia sit, Dominus tamen diabolum, quantum ad faciem spectat, non virtute, sed ratione superavit. Ipse namque diabolum in illa nos parentis primi radice supplantans, sub captivitate sua quasi juste tenuit hominem, qui, libero arbitrio conditus, ei injusta suadenti consensit. Ad vitam namque conditus in libertate propriae voluntatis, sponte sua factus est debitor mortis. Delenda ergo erat talis culpa, sed nisi per sacrificium deleri non poterat.

Chapter XXX

[Rec. XVIII].

VERSE 12.---In his strength the seas were suddenly gathered together, and his prudence hath struck the proud one.

45. By the Incarnation of the Lord the world was subdued, its swelling being pressed down.---What else is designated by the name of the sea than this present world, in which the hearts of men seeking earthly things swell with diverse waves of thoughts? Who, being excited by the elation of pride, while they attack one another with alternate intention, are dashed together as if by a confronting wave. But now in His strength the seas are gathered together, because, the Lord being incarnate, the discordant hearts of secular men believe in concord. Now Peter walks upon the sea, because doubtless those once swelling hearts have been subjected to the preachers of Christ with humble hearing, so that He rightly also figured in the Gospel the mildness of this world, in that the stormy water of the sea was trodden by the feet of the Lord, its swelling being pressed down. But in what way this was done is opened, while it is said: And his prudence hath struck the proud one.

46. God preferred to strike the devil by prudence, rather than by strength. The economy of the Incarnation.---Who else is here called the proud one, but he who said: I will ascend above the height of the clouds, I will be like the Most High (Isa. 14:14)? And of whom it is said by the voice of God: Who was made that he should fear no one, and he is king over all the children of pride (Job 41:24, 25). Concerning whom also the prophet David agrees with this sentence, saying: Thou hast humbled the proud one, as one that is wounded (Ps. 89:10). But although to the simple nature of the Godhead it is not one thing to be, and another to be wise, nor one thing to be wise, and another to be strong, since that very strength is the same as the wisdom, and that very wisdom is the same as the essence of the Godhead, yet I think it is to be vigilantly considered that this man, full of the prophetic spirit, preferred to say that the proud devil was struck by the prudence of God rather than by His strength. For he does not say His strength, but His prudence hath struck the proud one. For although, as has been said, on account of the simple nature, the strength of God is His wisdom, yet the Lord overcame the devil, as far as the face of the matter is concerned, not by power, but by reason. For that very devil, supplanting us in that root of our first parent, held man under his captivity as if justly, who, being created with free will, consented to him suggesting unjust things. For being created for life in the liberty of his own will, he of his own accord became a debtor to death. Such a fault therefore had to be blotted out, but it could not be blotted out except by a sacrifice.

Quaerendum erat sacrificium, sed quale sacrificium poterat pro absolvendis hominibus inveniri? Neque enim justum fuit ut pro rationali homine brutorum animalium victimae caederentur. Unde ait Apostolus: Necesse est ergo exemplaria coelestium his mundari, ipsa autem coelestia hostiis quam istis (Hebr. IX, 23). Ergo si bruta animalia propter rationale animal, id est pro homine, dignae victimae non fuerunt, requirendus erat homo qui pro hominibus offerri debuisset, ut pro rationali peccante rationalis hostia mactaretur. Sed quid, quod homo sine peccato inveniri non poterat, et oblata pro nobis hostia quando nos a peccato mundare potuisset, si ipsa hostia peccati contagio non careret? Inquinata quippe inquinatos mundare non potuisset. Ergo ut rationalis esset hostia, homo fuerat offerendus, ut vero a peccatis mundaret hominem, homo, et sine peccato. Sed quis esset sine peccato homo, si ex peccati commistione descenderet? Proinde venit propter nos in uterum virginis Filius Dei, ibi pro nobis factus est homo. Sumpta est ab illo natura, non culpa. Fecit pro nobis sacrificium, corpus suum exhibuit pro peccatoribus victimam sine peccato, quae et humanitate mori, et justitia mundare potuisset. Hunc ergo cum post baptisma vidit antiquus hostis, mox tentationibus impetiit, et per diversos aditus ad interiora ejus molitus irrepere, victus est, atque ipsa inexpugnabilis mentis ejus integritate prostratus (Matt. IV, 1 seq.).

47. Diabolus frustra tentato interius Christo, eum exterius agressus est.---Sed qui ad interiora non valuit, ad ejus se exteriora convertit, ut quia mentis virtute victus est, eum quem decipere tentatione non valuit, carnis saltem videretur morte superare, atque, ut ante nos dictum est, permissus est in illud quod ex nobis mortalibus Mediator acceperat. Sed ubi potuit aliquid facere, tibi ex omni parte devictus est; et unde accepit exterius potestatem Dominicae carnis occidendae, inde interior potestas ejus qua nos tenebat occisa est. Ipse namque interius victus est, dum quasi vicit exterius; et qui nos jure debitores mortis tenuit, jure in nobis jus mortis amisit, quia per satellites suos ejus carnem perimendam oppetiit, in quo nil ex culpae debito invenit. Dominus ergo noster pro nobis mortem solvit indebitam, ut nobis mars debita non noceret. Bene itaque dictum est: Prudentia ejus percussit superbum, quia antiquus hostis per excessum praesumptionis suae eum etiam perdidit quem iniquae persuasionis lege possedit; et dum audacter eum in quo nihil sibi competebat appetiit, jure illum quem quasi juste tenebat amisit.

A sacrifice had to be sought, but what kind of sacrifice could be found for the absolving of men? For it was not just that for rational man the victims of brute animals should be slain. Whence the Apostle says: It is necessary therefore that the patterns of heavenly things should be cleansed with these, but the heavenly things themselves with better sacrifices than these (Heb. 9:23). Therefore if brute animals were not worthy victims for a rational animal, that is for man, a man had to be sought who ought to have been offered for men, so that for a rational sinner a rational host might be sacrificed. But what, since a man without sin could not be found, and how could the host offered for us have cleansed us from sin, if that host itself were not free from the contagion of sin? For being defiled, it could not have cleansed the defiled. Therefore that it might be a rational host, a man had to be offered, but that he might cleanse man from sins, a man, and without sin. But who would be a man without sin, if he descended from the commixture of sin? Accordingly the Son of God came for us into the womb of the Virgin, there for us He was made man. Nature was assumed by Him, not fault. He made a sacrifice for us, He exhibited His body as a victim for sinners without sin, which might both be able to die by His humanity, and to cleanse by His righteousness. This one therefore, when the ancient enemy saw Him after His baptism, he soon attacked with temptations, and having strove to creep into His inward parts through diverse approaches, he was overcome, and prostrated by that very unassailable integrity of His mind (Matt. 4:1 sqq.).

47. The devil, having tempted Christ in vain inwardly, attacked Him outwardly.--- But he who did not prevail in inward things, turned himself to His outward things, so that because he was overcome by the virtue of His mind, he might seem at least to overcome by the death of the flesh Him whom he did not prevail to deceive by temptation; and, as has been said before us, he was permitted to enter into that which the Mediator had received from us mortals. But where he was able to do something, there he was overcome on every side; and from the point where he received outward power to kill the Lord's flesh, from that point his inward power by which he held us was killed. For he was overcome inwardly, while he as it were conquered outwardly; and he who held us justly as debtors to death, justly lost in us the right of death, because through his satellites he sought the destruction of the flesh of Him in whom he found nothing of the debt of fault. Our Lord therefore paid for us an undue death, so that the due death might not hurt us. Well therefore is it said: His prudence hath struck the proud one, because the ancient enemy by the excess of his presumption lost even him whom he possessed by the law of wicked persuasion; and while he boldly attacked Him in whom nothing belonged to him, he justly lost him whom he held as if justly.

Prudentia itaque non virtute percussus est, qui dum ad tentandum Deum solvitur, ab homine possidendo religatur, ut inde eum qui sub ipso erat perderet, unde cum illo qui super ipsum est congredi praesumpsisset. Occiso autem carne Domino, quae praedicatores ejus virtutum gloria sit secuta, narratur, cum subditur:

Caput XXXI

[Rec. XIX].

VERS. 13.---Spiritus ejus ornavit coelos.

48. Infirmitas apostolorum eorumque principis, ante acceptum Spiritum sanctum.---Quos coelos, nisi eos de quibus scriptum est: Coeli enarrant gloriam Dei (Psal. XVIII, 2)? Quos tunc ornavit Spiritus, cum replevit. Quod Luca referente didicimus, qui ait: Factus est repente de coelo sonus, tanquam advenientis spiritus vehementis, et replevit totam domum ubi erant sedentes. Et apparuerunt illis dispertitae linguae tanquam ignis, seditque super singulos eorum. Et repleti sunt omnes Spiritu sancto, et coeperunt loqui variis linguis, prout Spiritus sanctus dabat eloqui illis (Act. II, 2-4). Ex eo ergo acceperunt ornamenta virtutis, quos immensa ante possederat foeditas timoris. Scimus enim, ille apostolorum, id est coelorum primus, ante acceptam hujus Spiritus gratiam, quoties dum mori timuit, vitam negavit. Qui non poenis, non afflictionibus, non terribili potestate cujusquam, sed unius mancipii sola est interrogatione prostratus. Et quidem mancipium ne sexus firmior terribile demonstraret, ancilla est inquirente tentatus (Matth. XXVI, 70). Rursusque ut talis sexus infirmitas etiam officii sui dejectione vilesceret, non ab ancilla tantummodo, sed ab ostiaria est ancilla requisitus (Joan. XVIII, 25). Ecce quam vilis est ad tentandum persona requisita, ut aperte proderetur quanta eum timoris infirmitas possideret, qui nec ante vocem ostiariae ancillae subsisteret.

49. Petri fortitudo eo accepto.---Sed jam hic paulo ante timidus, qualis post adventum Spiritus exstiterit videamus. Certe, Luca testante didicimus contra sacerdotes ac principes quanta Dominum auctoritate praedicavit. Nam cum facto miraculo, quaestio fuisset exorta (Act. IV, 14), et sacerdotum principes, seniores, ac scribae in apostolorum persecutione concurrerent, eos in medio statuentes in qua virtute miraculum fecerint percunctari curaverunt.

By prudence therefore, not by power, was he struck, who while he is let loose to tempt God, is bound from possessing man, so that he should lose him who was under him, from the very point whence he had presumed to encounter Him who is above him. But the Lord being killed in the flesh, what glory of virtues followed His preachers is related, when it is added:

Chapter XXXI

[Rec. XIX].

VERSE 13.---His Spirit hath adorned the heavens.

48. The infirmity of the Apostles and of their prince, before receiving the Holy Spirit.---What heavens, but those of whom it is written: The heavens declare the glory of God (Ps. 19:1)? Which the Spirit then adorned, when He filled them. Which we have learned from the narration of Luke, who says: Suddenly there came a sound from heaven, as of a mighty spirit coming, and it filled the whole house where they were sitting. And there appeared to them parted tongues as of fire, and it sat upon each of them. And they were all filled with the Holy Spirit, and began to speak with various tongues, as the Holy Spirit gave them to speak (Acts 2:2-4). From Him therefore they received the ornaments of virtue, whom an immense foulness of fear had before possessed. For we know that he, the first of the Apostles, that is of the heavens, before receiving the grace of this Spirit, as often as he feared to die, denied life. Who was prostrated not by the punishments, not by the afflictions, not by the terrible power of anyone, but by the sole interrogation of one servant. And indeed, lest a firmer sex should show him terrible, he was tempted by a maid-servant inquiring (Matt. 26:70). And again, that such infirmity of sex might also be made base by the dejection of her office, he was questioned not only by a maid-servant, but by a maid-servant who was a door-keeper (John 18:25). Behold how vile is the person required for tempting him, that it might be openly shown how great an infirmity of fear possessed him, who would not stand even before the voice of a maid-servant door-keeper.

49. The strength of Peter after receiving Him.---But now let us see what he who was a little before fearful became after the coming of the Spirit. Certainly, we have learned by the testimony of Luke with what authority he preached the Lord against the priests and princes. For when, a miracle having been done, a question had arisen (Acts 4:14), and the princes of the priests, the elders, and the scribes ran together in the persecution of the Apostles, they, setting them in the midst, took care to inquire in what virtue they had done the miracle.

Quibus repletus Spiritu sancto Petrus dixit: Principes populi et seniores, si nos hodie dijudicamur in benefacto hominis infirmi, in quo iste salvus factus est, notum sit omnibus vobis, et omni plebi Israel, quia in nomine Jesu Christi Nazareni, quem vos crucifixistis, quem Deus suscitavit a mortuis, in hoc iste astat coram vobis salvus (Ibid. 8-10). Cumque erga haec persequentium furor excresceret, eosque sacerdotes ac principes Jesum praedicare prohiberent, contra iram principum qua auctoritate Petrus excreverit indicatur, cum illic protinus subditur: Petrus vero et apostoli dixerunt: Obedire oportet Deo magis quam hominibus (Ibid., V, 29). Sed cum auctoritatem praedicantium, resistentium praecepta non premerent, ad flagella pervenitur. Nam subditur: Tunc principes sacerdotum caesis denuntiaverunt ne loquerentur in nomine Jesu, et dimiserunt eos (Ibid., V, 40). Sed quia apostolorum virtutem premere nec flagella valuerunt, patenter ostenditur, cum protinus subinfertur: Et illi quidem ibant gaudentes a conspectu concilii, quoniam digni habiti sunt pro nomine Jesu contumeliam pati (Ibid., 41). Mox etiam post flagellorum gaudia quid agerent indicatur: Omni autem die in templo et circa domos non cessabant docentes et evangelizantes Christum Jesum. Ecce ille paulo ante timidus, jam linguis loquitur, coruscat miraculis, infidelitatem sacerdotum ac principum libera voce increpat, ad praedicandum Jesum, exemplum auctoritatis caeteris praestat, ne in nomine ejus loqui debeat verberibus prohibetur, nec tamen compescitur. Contemnit flagella caedentium, qui paulo ante requirentium verba timuerat; et qui ancillae vires requisitus expavit, vires principum caesus premit. Sancti enim Spiritus jam virtute solidatus, hujus mundi altitudines libertatis calce deprimebat, ut in imo esse cerneret quidquid contra creatoris gratiam altum tumeret.

50. Quibus donis et virtutibus, effuso in se Spiritu sancto, fulserint apostoli.--- Haec sunt ornamenta coelorum, haec sunt dona Spiritus, quae diversis manifestari virtutibus solent, quas occultae dispensationis munere divisas Paulus enumerat, dicens: Alii quidem per Spiritum datur sermo sapientiae, alii autem sermo scientiae secundum eumdem spiritum, alteri fides in eodem spiritu, alii gratia sanitatum in uno spiritu, alii operatio virtutum, alii prophetia, alii discretio spirituum, alii genera linguarum, alii interpretatio sermonum (I Cor. XII, 8, 9, 10).

To whom Peter, filled with the Holy Spirit, said: Ye princes of the people and elders, if we this day are judged in a good deed to an infirm man, in what this man is made whole, be it known to you all, and to all the people of Israel, that in the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, in Him this man standeth here whole before you (Ibid. 8-10). And when the fury of the persecutors increased against these things, and the priests and princes forbade them to preach Jesus, it is indicated with what authority Peter increased against the wrath of the princes, when it is there immediately added: But Peter and the Apostles said: We ought to obey God rather than men (Ibid. 5:29). But when the precepts of those resisting did not weigh down the authority of the preachers, they came to scourges. For it is added: Then the princes of the priests having beaten them, commanded that they should not speak in the name of Jesus, and let them go (Ibid. 5:40). But that not even scourges were able to weigh down the virtue of the Apostles, is plainly shown, when it is immediately subjoined: And they indeed went rejoicing from the presence of the council, because they were accounted worthy to suffer reproach for the name of Jesus (Ibid. 41). Soon also it is indicated what they did after the joys of the scourges: And every day in the temple and about the houses they ceased not teaching and evangelizing Christ Jesus. Behold he who was a little before fearful, now speaks with tongues, shines with miracles, rebukes with a free voice the unbelief of the priests and princes, provides to the rest an example of authority for preaching Jesus, is forbidden by beatings lest he should speak in His name, and yet is not restrained. He contemns the scourges of those beating him, who a little before had feared the words of those inquiring; and he who, being questioned, dreaded the strength of a maid-servant, being beaten, weighs down the strength of princes. For being now solidified by the virtue of the Holy Spirit, he trod down the heights of this world with the heel of liberty, so that he perceived to be in the lowest place whatever swelled high against the grace of the Creator.

50. With what gifts and virtues the Apostles shone, the Holy Spirit having been poured into them.---These are the ornaments of the heavens, these are the gifts of the Spirit, which are wont to be manifested by diverse virtues, which Paul enumerates as divided by the gift of hidden dispensation, saying: To one indeed is given by the Spirit the word of wisdom, to another the word of knowledge according to the same Spirit, to another faith in the same Spirit, to another the grace of healings in the one Spirit, to another the working of miracles, to another prophecy, to another the discerning of spirits, to another kinds of tongues, to another the interpretation of speeches (1 Cor. 12:8-10).

Quae mox generali definitione concludens, ait: Haec autem omnia operatur unus atque idem Spiritus, dividens singulis prout vult. De his etiam coelis in psalmo dictum est: Verbo Domini coeli firmati sunt (Psal. XXXII, 6). De his quoque ornamentis spiritus subditur: Et spiritu oris ejus omnis virtus eorum. Bene itaque dicitur: Spiritus ejus ornavit coelos, quia praedicatores sancti nisi promissa Paracliti dona perciperent, nullo fortitudinis decore claruissent. Sed quia sanctis apostolis virtutum gratia decoratis, vitae praedicatio contra infidelium corda convaluit, et antiquus hostis obsessas infidelium mentes praedicatorum vocibus expulsus reliquit, post ornamenta coelorum apte subjungitur.

Caput XXXII

[Rec. XX].

Ibid.---Et obstetricante manu ejus, eductus est coluber tortuosus.

51. Serpens antiquus Dei manu ex peccatorum cordibus quasi ex cavernis suis, ejectus est.---Quis enim colubri appellatur nomine, nisi antiquus hostis, et lubricus, et tortuosus, qui decipiendo homini colubri ore locutus est? De quo per prophetam dicitur: Leviathan serpentem, vectem tortuosum (Isa. XXVII, 1). Qui idcirco loqui serpentis ore permissus est, ut ex ipso vase ejus homo cognosceret qualis esset qui intus habitaret. Serpens quippe non solum tortuosus est, sed etiam lubricus. Quia ergo in rectitudine veritatis non stetit, tortuosum animal intravit. Quia vero suggestioni ejus, si primae non resistitur, repente totus ad interna cordis dum non sentitur illabitur, verba ad hominem per animal lubricum fecit. Cavernae vero hujus colubri corda fuerunt iniquorum. Quae quia ad pravitatem propriam traxit, quasi in eorum habitatione requievit. Sed obstetricante manu Domini, tortuosus coluber de propriis cavernis expulsus est, quia dum nobis divina gratia medetur, is qui nos tenuerat antiquus a nobis hostis ejicitur, sicut incarnata Veritas dicit: Nunc princeps hujus mundi ejicietur foras (Joan. XII, 31). Unde jam nunc sanctos omnes non tenendo possidet, sed tentando persequitur. Nam quia non in eis intrinsecus regnat, contra eos pugnat extrinsecus; et quia intus dominium perdidit, bella molitur foris. Ille enim eum de carnalibus hominum cordibus expulit, qui propter homines ad incarnationem venit; dumque corda infidelium tenuit, quasi manum ad latibula serpentis misit. Unde recte per prophetam dicitur: Delectabitur infans ab ubere super foramine aspidis; et in caverna reguli qui ablactatus fuerat manum suam mittet. Non nocebunt, et non occident in universo monte sancto meo (Isai. XI, 8).

Which, soon concluding with a general definition, he says: But all these things one and the same Spirit worketh, dividing to each one as He wills. Concerning these heavens it is also said in the Psalm: By the word of the Lord the heavens were established (Ps. 33:6). Concerning these ornaments of the Spirit it is subjoined: And all their virtue by the spirit of His mouth. Well therefore is it said: His Spirit hath adorned the heavens, because the holy preachers, unless they had received the promised gifts of the Paraclete, would have shone with no beauty of strength. But because, the holy Apostles being adorned with the grace of virtues, the preaching of life grew strong against the hearts of the unfaithful, and the ancient enemy, being expelled by the voices of the preachers, left the obsessed minds of the unfaithful, after the ornaments of the heavens it is aptly subjoined:

Chapter XXXII

[Rec. XX].

Ibid.---And by his hand acting as midwife, the tortuous serpent was brought forth.

51. The ancient serpent, by the hand of God, was cast out from the hearts of sinners as from his own caverns.---For who is called by the name of the serpent, but the ancient enemy, both slippery and tortuous, who for the deceiving of man spoke by the mouth of a serpent? Concerning whom it is said by the prophet: Leviathan the serpent, the tortuous bar (Isa. 27:1). Who was therefore permitted to speak by the mouth of a serpent, that from his very vessel man might know what kind of one he was who dwelt within. For a serpent is not only tortuous, but also slippery. Because therefore he stood not in the rectitude of truth, he entered into a tortuous animal. But because his suggestion, if the first be not resisted, suddenly glides in entirely to the inward parts of the heart while it is not felt, he spoke words to man by a slippery animal. But the caverns of this serpent were the hearts of the wicked. Which because he drew to his own depravity, he rested as if in their habitation. But by the hand of the Lord acting as midwife, the tortuous serpent was expelled from his own caverns, because while divine grace heals us, that ancient enemy who had held us is cast out from us, as the incarnate Truth says: Now shall the prince of this world be cast out (John 12:31). Whence even now he possesses all the saints not by holding them, but persecutes them by tempting. For because he does not reign in them inwardly, he fights against them outwardly; and because he has lost his dominion within, he contrives wars without. For He expelled him from the carnal hearts of men, who for the sake of men came to the incarnation; and while he held the hearts of the unfaithful, He as it were put His hand into the lurking-places of the serpent. Whence it is rightly said by the prophet: The sucking child shall play on the hole of the asp; and he that is weaned shall put his hand on the cockatrice' den. They shall not hurt, nor kill in all my holy mountain (Isa. 11:8, 9).

Quem namque infantem ab ubere, vel eum qui ablactatus fuerit nisi Dominum appellat? Quid vero foramine aspidis et cavernis reguli nisi corda signavit iniquorum? Quia antiquus hostis dum totum se in eorum consensum contulit, quasi in foramine proprio coluber tortuosus, sinus astutiae colligendo glomeravit. Quem et aspidis nomine appellat occulte saevientem, et reguli aperte ferientem. Manum ergo suam Dominus in foramine reguli atque aspidis misit, quando iniquorum corda divina potestate tenuit; et comprehensum exinde aspidem, vel regulum, id est captivum diabolum traxit, ut in monte sancto ejus, quod est Ecclesia, electis fidelibus non noceret.

52. Diabolus leoni comparatus.---Hinc namque in Canticis canticorum sponso veniente dicitur: Coronaberis de capite Amana, de vertice Sanir et Hermon, de cubilibus leonum (Cant. IV, 8). Quid enim aliud leonum nomine quam daemonia designantur, quae ira contra nos atrocissimae crudelitatis insaeviunt? Et because peccatores ad fidem vocati sunt, quorum quondam corda leonum cubilia fuerunt, dum vicisse mortem Dominus eorum confessione creditur, quasi de leonum cubilibus coronatur. Remuneratio quippe victoryae corona est. Toties ergo ei coronam fideles offerunt, quoties hunc vicisse mortem ex resurrectione confitentur. Leo ergo de cubilibus suis pellitur, quia, obstetricante manu Domini, tortuosus coluber in cavernis quas tenuerat habitare prohibetur. Nam victus a fidelium cordibus exiit, qui super haec antea sceptro perfidiae regnavit.

53. Primus Christi adventus in humilitate, secundus in terrore.---Ecce in paucis brevibusque sententiis sanctus vir adventus dominici ordinem retulit, pondera expressit, quid ex ejus incarnatione fieri potuit admirando narravit. Sed qui mira fecit in humilitate veniens, considerari non potest cum quanto terrore venturus est, in majestatis suae fortitudine apparens. Ordo primi adventus illius pensari et conspici in tantum potuit, in quantum ad redimendos carnales veniens, divinitatis suae magnitudinem carnalibus oculis temperavit. Quis vero ejus celsitudinis terrorem ferat, cum secundi adventus potentia per ignem judicium exercens, in potestatis suae majestate canduerit? Unde vir sanctus adventum illius narrat primum, sed lassatur ad secundum, dicens:

CAPUT XXXIII

VERS. 14.---Ecce haec ex parte dicta sunt viarum ejus; et cum vix parvam stillam sermonum ejus audierimus, quis poterit tonitruum magnitudinis illius intueri?

For whom does he call the sucking child, or him who has been weaned, but the Lord? But what did he sign by the hole of the asp and the caverns of the cockatrice, but the hearts of the wicked? Because the ancient enemy, while he brought himself entirely into their consent, as if in his own hole a tortuous serpent, gathered the folds of his craftiness by coiling together. Whom he calls by the name of the asp as raging secretly, and of the cockatrice as striking openly. The Lord therefore put His hand into the hole of the cockatrice and of the asp, when He held the hearts of the wicked by divine power; and He drew out from thence the asp or the cockatrice that was apprehended, that is, the captive devil, so that in His holy mountain, which is the Church, he might not hurt the elect faithful.

52. The devil compared to a lion.---For hence it is said in the Song of Songs, the Bridegroom coming: Thou shalt be crowned from the head of Amana, from the top of Shenir and Hermon, from the dens of the lions (Cant. 4:8). For what else is designated by the name of lions than the demons, who rage against us with the wrath of most atrocious cruelty? And because the sinners who were once the dens of lions were called to the faith, while the Lord is believed to have conquered death by their confession, He is as it were crowned from the dens of the lions. For a crown is the reward of victory. So often therefore the faithful offer a crown to Him, as often as they confess Him to have conquered death by His resurrection. The lion therefore is driven from his dens, because, by the hand of the Lord acting as midwife, the tortuous serpent is forbidden to dwell in the caverns which he had held. For being conquered, he went out from the hearts of the faithful, who before reigned over these with the scepter of perfidy.

53. The first advent of Christ in humility, the second in terror.---Behold in a few and brief sentences the holy man has related the order of the Lord's advent, has expressed its weights, has narrated with admiration what could be done by His incarnation. But He who did wonderful things coming in humility, it cannot be considered with how great terror He is about to come, appearing in the strength of His majesty. The order of His first advent could be weighed and beheld in so far as, coming to redeem carnal men, He tempered the greatness of His divinity to carnal eyes. But who shall bear the terror of His highness, when the power of the second advent, exercising judgment by fire, shall shine bright in the majesty of His power? Whence the holy man relates His first advent, but is weary for the second, saying:

CHAPTER XXXIII

VERS. 14.---Behold, these are parts of His ways; and since we have scarcely heard a small drop of His words, who shall be able to look upon the thunder of His greatness?

54. Terribilis judicii Dei descriptio.---Quid hoc loco viarum nomine nisi actiones Domini appellat? Unde et per prophetam Dominus dicit: Non enim sunt viae meae sicut viae vestrae (Isai. LV, 8). Adventum ergo Domini narrans, vias Dei ex parte retulerat, quia alia ejus actio fuit, qua nos condidit, alia qua redemit. Ea itaque quae de Domini actione narravit, extremi judicii comparatione levigans, ait: Ecce haec ex parte dicta sunt viarum ejus. Quod et parvam stillam sermonum ejus appellat, quia quidquid altum, quidquid terribile in hac vita positi de ejus consideratione cognoscimus ex immensitate coelestium secretorum, velut tenuis ad nos gutta superni liquoris emanat: Et quis poterit tonitruum magnitudinis ejus intueri? Ac si aperte dicat: Si humilitatis ejus admiranda vix ferimus, sonorum atque terribilem majestatis ejus adventum qua virtute toleramus? Hunc tonitruum adventus illius etiam Psalmista insonat, dicens: Deus manifeste veniet, Deus noster, et non silebit; ignis in conspectu ejus ardebit, et in circuitu ejus tempestas valida (Psal. XLIX, 3). Hinc Sophonias propheta denuntiat, dicens: Juxta est dies Domini magnus, juxta et velox nimis. Vox diei Domini amara, tribulabitur ibi fortis. Dies irae dies illa, dies tribulationis et angustiae, dies calamitatis et miseriae, dies tenebrarum et caliginis, dies nebulae et turbinis, dies tubae et clangoris (Sophon. I, 14). Terrorem ergo districti examinis, quem Sophonias tubam, beatus Job tonitruum appellat. Quem Joel quoque considerans ait: Conturbentur omnes habitatores terrae, quia venit dies Domini, quia prope est dies tenebrarum et caliginis, dies nubis et turbinis: Magnus enim dies Domini, et terribilis valde, et quis sustinebit eum (Joel. II, 1)? Sed quam incomprehensibilis atque inconsiderabilis illa magnitudo, qua in secunda ostensione venturus est, bene utcunque perpendimus, si primi adventus pondera sollicita consideratione pensamus. Certe ut nos a morte redimeret, mori Dominus venit, et defectum nostrae carnis in suo corpore poenasque toleravit. Qui priusquam ad crucis patibulum perveniret, teneri, conspui, illudi, et alapis caedi se pertulit. Ecce ad quanta propter nos venire probra consensit; et tamen priusquam se teneri permitteret, persecutores suos requisivit, dicens (Joan. XVIII, 4): Quem quaeritis? Cui illico responderunt: Jesum Nazarenum. Quibus cum repente diceret, Ego sum, vocem solummodo mitissimae responsionis edidit, et armatos persecutores suos protinus in terram stravit.

54. The terrible description of God's judgment.---In this place, what does he call by the name of "ways" but the actions of the Lord? Whence also the Lord says through the prophet: For my ways are not as your ways (Isai. 55:8). Therefore, relating the advent of the Lord, he had reported the ways of God in part, because one was His action by which He created us, another that by which He redeemed us. Those things, therefore, which he related concerning the action of the Lord, making them light in comparison with the last judgment, he says: Behold, these are parts of His ways. Which he also calls a "small drop" (parvam stillam) of His words, because whatever high thing, whatever terrible thing we know of the consideration of Him while placed in this life, from the immensity of heavenly secrets, flows out to us as a thin drop of heavenly liquor: And who shall be able to look upon the thunder of His greatness? As if he were to say openly: If we can scarcely bear the wonderful things of His humility, by what strength shall we tolerate the sounding and terrible advent of His majesty? The Psalmist also sounds forth this thunder of His advent, saying: God shall come manifestly, our God, and shall not keep silence; a fire shall burn in His sight, and a mighty tempest round about Him (Psal. 49:3). Hence the prophet Zephaniah denounces, saying: The great day of the Lord is near, it is near and exceeding swift. The voice of the day of the Lord is bitter, the mighty man shall be troubled there. That day is a day of wrath, a day of tribulation and distress, a day of calamity and misery, a day of darkness and obscurity, a day of mist and whirlwind, a day of the trumpet and alarm (Zeph. 1:14). Therefore, the terror of the strict examination, which Zephaniah calls the "trumpet," blessed Job calls "thunder." Which Joel also considering says: Let all the inhabitants of the land be troubled, because the day of the Lord comes, because the day of darkness and obscurity is at hand, a day of cloud and whirlwind: for great is the day of the Lord, and very terrible, and who shall be able to abide it? (Joel 2:1). But how incomprehensible and inconsiderable that greatness is, in which He is about to come in the second manifestation, we well weigh in some measure if we think upon the weights of the first advent with solicitous consideration. Certainly, that He might redeem us from death, the Lord came to die, and tolerated the failing of our flesh in His own body and its punishments. Who, before He came to the gibbet of the cross, bore that He should be taken, spat upon, mocked, and beaten with buffets. Behold to how great reproaches He consented to come for our sakes; and yet before He permitted Himself to be taken, He questioned His persecutors, saying (John 18:4): Whom seek ye? To whom they straightway answered: Jesus of Nazareth. To whom when He suddenly said, I am He, He uttered only the voice of a most mild response, and straightway prostrated His armed persecutors to the earth.

Quid ergo facturus est, cum judicaturus venerit, qui una voce hostes suos perculit, etiam cum judicandus venit? Quod est illud judicium quod immortalis exerit, qui in una voce non potuit ferri moriturus? Quis ejus iram toleret, cujus et ipsa non potuit mansuetudo tolerari? Consideret ergo vir sanctus, et dicat: Cum vix parvam stillam sermonum ejus audierimus, quis poterit tonitruum magnitudinis illius intueri?

What then is He about to do when He shall come to judge, who by one voice struck down His enemies even when He came to be judged? What is that judgment which the Immortal One shall exert, who could not be borne in one voice when about to die? Who shall tolerate His wrath, whose very gentleness could not be tolerated? Let the holy man therefore consider, and say: Since we have scarcely heard a small drop of His words, who shall be able to look upon the thunder of His greatness?